



# All Saints Parish Paper

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## VICAR'S LETTER

As I write this I am preparing to take part in 48 hours of 'Shared Conversations on Scripture, Mission and Human Sexuality'. I will be one of twenty people from the Diocese of London, who will be sharing with twenty from the Diocese of Chelmsford. The purpose of these conversations, which arose out of the Pilling Report on this subject, is not to produce votes and resolutions on a vexed issue, but to encourage people with differing views to listen to each other.



*The organ pipes in the south choir aisle  
(Photo: Andrew Prior, January 2016)*

'Human sexuality' is Church-speak for homosexuality. During my adult life, and especially in recent years, British society, and that of Europe, Australasia and North America, has seen a change in attitudes which is little short of revolutionary. There has been a growing understanding that homosexuality is not a deliberately and perversely chosen lifestyle which can be changed, but a part of someone's nature. The de-criminalization of homosexual acts, supported by Archbishop Michael Ramsey in the House of Lords, began a process of change which culminated in the legislation, first for civil partnerships and then for same-sex marriage; something which would have been unimaginable

from a conservative-led government even a few years earlier.

This does not mean that homophobia and discrimination has completely melted away, but there has been a sea-change in attitudes.

Within the Church in our society, disquiet about this development has come largely from conservative-evangelicals who see the scriptures as they understand them, as unambiguous on this issue. Some have even encouraged the retention of harsh colonial-era legislation in former parts of the empire. In the wider Communion, many churches in other

parts of the world continue to be opposed to change.

Dispute over this issue within the Anglican Communion came to a head in the meeting a few days ago of the Primates at Canterbury called by the Archbishop of Canterbury.

In the context of a meeting which seemed likely to lead to some form of condemnation of the Episcopal Church in the United States, which had changed its discipline to permit same-sex marriage in church, and has consecrated openly gay and partnered priests to the episcopate, an open letter signed by many leading clergy, including the Dean of St Paul's, was addressed to the Archbishop asking that the Church apologise for its own discrimination against gay people.

Media interest in the primates' deliberations has been intense and there seems to have been some less than impartial leaking from some quarters within them. Journalists are understandably not always aware of the intricacies of Church structures and the majority of Anglicans would struggle with an examination on the complex and overlapping institutions of our own Communion.

Headlines appeared stating that the Episcopal Church had been excluded or suspended from the Anglican Communion; even that Episcopalians had been excommunicated. There was no mention in the leaks of any apology. It was only when the final communiqué was issued that this appeared.

People are still coming to terms with what all this means. There are questions about the authority of the Primates to act in this way.

As our friend, Dr Andrew McGowan, the Dean of Berkeley Divinity School at Yale, said in his blog: 'Headlines are rarely the place to get a good grasp of a complex story.'

With his permission, I reproduce some of what he wrote, as it helps bring some clarity. He asked:

*'Who are the Primates?'*

The Primates are bishops of the various provinces — national or regional Churches — who have leadership rôles in their own settings, some with more authority than others. They do not individually make decisions even for their provinces, but of course speak with significant moral authority for their members, and often act as spokespersons for their national bodies.

Together, the Primates meeting formally are seen as one of the 'instruments' of unity or communion for Anglicans — along with the person of the Archbishop of Canterbury, the Lambeth Conferences, and the Anglican Consultative Council. They cannot however collectively make decisions except for themselves, although they may exercise a significant moral authority for us all. This recent gathering was actually not a formal meeting of the Primates, however.

*'What did the Primates do?'*

The Primates came together at the invitation of the Archbishop of Canterbury to pray together and to share various experiences. The website created to reflect the focus and tone of the meeting is encouraging in its breadth of concerns and its focus on common prayer. The final communiqué is also more than one-dimensional.

But before that came the statement about

The Episcopal Church [TEC]. First, it has to be said that the gathering of Primates has stretched the limits of any authority they have, in ‘requiring that for a period of three years The Episcopal Church no longer represent us on ecumenical and interfaith bodies, should not be appointed or elected to an internal standing committee’. The Primates do not actually have control over the membership of such bodies, which typically relate to the more broadly-constituted Anglican Consultative Council.

While global Anglican leaders who are not part of the Primates’ meeting will not be pleased by the presumption involved in this statement, and there will almost certainly be some fallout about it behind closed doors, nevertheless the Primates’ views will be taken seriously, and interpreted as though they had spoken with proper authority (urging, calling on, etc) rather than with an apparent prelatial lack of self-awareness. In other words, the Anglican Consultative Council and national groups who actually make appointments to the committees referred to will almost certainly adhere to the principle that has been outlined.

What is that principle, though? The Primates’ statement goes on to say ‘while participating in the internal bodies of the Anglican Communion, [TEC] will not take part in decision-making on any issues pertaining to doctrine or polity’. What this makes clear is of course that TEC will be taking part in all these internal bodies as previously — simply put, it will have voice but not vote. And in fact the distinction is not so different from present practice; in a number of ecumenical conversations TEC is already not taking part, because

of sensitivities ranging from same-sex marriage, to ordination of persons in same-sex relationships, to women’s ordination.

While we know little about the details of the meeting, given the posturing by GAFCON sources about walkouts and more radical actions we should assume that this outcome reflects serious efforts by numerous Primates to fend off worse outcomes. It is a compromise, and should be read with a grain of salt; its unanimity covers a complexity of thought and purpose, even among the Primates. The Primates know TEC is part of the Anglican Communion and want it to be.

#### *What is the Anglican Communion?*

What the *media* got wrong, and some Anglicans might not get right either, ‘is that none of the above has anything much to do with participation in or membership of the Anglican Communion as such. The Anglican Communion is not these international bodies, but is constituted by the set of relationships at all levels including local and bilateral ones.’

*He cites Fr Jesse Zink, an American priest working in Cambridge, and who has written on his travels around the Communion, reminding us that ‘the reality of the Communion may be constituted as much by small-scale interaction across geographical distance and cultural boundaries. This is not merely a warm personal insight, but a quite fundamental aspect of Anglican polity. The Primates did not seek to define the Communion any differently, but neither can they; it is one thing for them to get the polity of the Instruments of Communion a bit wrong, but they know enough not to think they can define Anglicanism itself.’*

What has all this got to do with us at All Saints? It impinges on us in more ways than one.

We are a community with many links with Anglicans around the world; not least in the United States. Neither we nor they should think those links have been severed or our friends excommunicated. These relationships are more not less important in times of disagreement.

Secondly, it is hardly a secret that our community at All Saints and many of those who look to us as a spiritual 'home from home', are gay. This is not the place to explore the reasons why Catholic Anglicanism seems to exercise such an attraction for gay people, but it is undoubtedly the case. In harsher times, churches like ours were a 'safe space' for gay people. Like the rest of us, they do not have monochrome opinions on everything. Some are campaigners, others simply want to get on with their lives quietly and not be a 'cause'. Part of the pastoral experience I will take to the shared conversations is the huge contribution which gay people have made to the life and mission of the Church. As I said in my General Synod election address to the clergy of the diocese, it is important to have people in the councils of the Church for whom gay people are not just an 'issue' but friends and valued colleagues in the Church's mission.

My original intention had been to write something devotional about Lent. You can find information and my thoughts about the season elsewhere in this issue.

With my prayers for a Holy Lent,

*Alan Moses*

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## CHRISTMAS JUST PAST

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Since we introduced a full Festival on Nine Lessons and Carols with the choir on a weeknight some eight years ago, this service has grown steadily in popularity so that the church is now full for it.

It is difficult to tell if some of this growth has been at the expense of the shorter lunchtime carol service intended for those who work around us. However, rather than running down the latter, we decided to increase the choral element which gave the service a lift in atmosphere if not yet in numbers. We will see how this goes. The Nine Lessons and Carols collection was for the Foundation for Relief and Reconciliation in the Middle East and raised £900 (including Gift Aid).

We also hosted two carol services for outside bodies: one a local business, the other a charity.

We have already had an inquiry from another charity for 2016. The clergy, music staff, parish administrator, our Churchwarden Chris Self (as chair of the catering committee) and our head server Cedric Stephens, had a good discussion at a planning meeting this month about how many such services we can manage without over-stretching our resources or disrupting our regular schedule of worship too much. We don't have anything like the numbers of these services as some churches: our neighbours at St Marylebone had 20 last year, but they don't have anything like the number of weekday services we have. All Saints does not have a large staff, so we rely heavily on volunteers and the parish office which is already very busy at that time of year. We recognize, however, that this is an

important way of introducing people to All Saints. We try to give them a taste of what is distinctive about our worship. It was agreed that, with our present resources, we could probably manage one or two more than our present number.

An enthusiastic band of carol singers went out to sing carols in the Plaza Shopping Centre and Oxford Street. The Plaza is increasingly like a ghost town, but mild weather made a longer stint at the Oxford Street end of Market Place more successful. Thanks to Ian Lyon who acted as our choir master, to the Mission committee members who organized it, to Theresa Moses who hosted restorative refreshments in the Vicarage afterwards, while the collection for the homeless charities which we support was counted. This turned out to be a record £230.

Both Midnight Mass and High Mass of Christmas Day have had steadily better attendances in recent years; in spite of the absence of large numbers of our own people who leave London to go to their families and the dearth of public transport which affects a congregation which has a large proportion of non-car-owners. We are grateful to the Vicar's mother for her annual gift of a Christmas cake which is distributed to the congregation after Mass on Christmas day; supplemented this year by a splendid Italian Pannetone which was a gift from our friends at the Buddhist Temple.

Epiphany is one of those feasts which we continue to keep on its 'proper' day. As I explained in the weekly Parish email letter, this is not a criticism of parishes which transfer them to the nearest Sunday, but a reflection of what is possible in our

situation. We can have a large weekday congregation because people come on their way home from work. For many, it's the spiritual equivalent of a night out in the West End. At 'St Suburbia's-in-Commuter Land', it's difficult to do anything on a weeknight before 8pm as most people are out at work during the day.

The Bishop of St Edmundsbury and Ipswich was our 'Wise Man from East Anglia'. Alas, he is one of those preachers who do not use a full script, so we cannot reproduce his sermon based on Auden's *Christmas Oratorio*. We will just have to read the poem. Like a number of our visiting preachers, he said how good it was to find liturgy done with such care and devotion: not always what bishops and other itinerant preachers experience.

Perhaps invigorated by his release from duty as an acting archdeacon at the turn of the year, the Vicar preached twice on New Years' Day: at Mass in All Saints and then at Evensong in St Paul's Cathedral (to a surprisingly large congregation of several hundred).

Meanwhile, Fr Michael was *en route* to Australia for holiday. On his marathon trip around that country, he has already preached in Perth and Newcastle Cathedrals and will finish up with a sermon at his old parish of Christ Church St Laurence in Sydney.

Meanwhile, the current Rector, Fr Daniel Dries, who had escaped with his family from summer temperatures in the 40s to the more bracing clime of a European winter, preached at High Mass here on Sunday 17 January. We hope his sermon will appear in our next issue.

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## WELCOME TO OUR NEW ARCHDEACONS

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The Two Cities Episcopal Area (the Cities of London and Westminster) now has only one archdeaconry instead of two. It has an Archdeacon of London, the **Venerable Luke Miller** and an Associate Archdeacon, the **Venerable Rosemary Lain-Priestley** (who will work half-time and have a particular responsibility for the important area of Safeguarding). Fr Luke is also to chair the London Diocesan Board of Schools; another major piece of work. The new Archdeacons were welcomed to the area at a service at St James', Paddington, on 14 January. Fr Luke is already booked to preach here in April and we will find a date for Archdeacon Rosemary.

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## WELCOME TO A NEW BISHOP

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On the feast of the Baptism of Christ we welcomed **Canon James Odico** who is to be the new Bishop of Gambia. **Philip Sanneh**, who is on placement with us from the College of St Mellitus and is an ordinand for the diocese, was acting as his local guide.

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## LUMIERE — OUTSIDE AND IN

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For several evenings in mid-January, central London from King's Cross to Westminster, saw a variety of light installations. A cloud of netting hovered over Oxford Circus changed in colour in response to people using their smart-phones. The west front of Westminster Abbey, with its statues of modern martyrs, was lit in glorious fragmented colour.

Our own more permanent lighting installation has continued to attract very positive comments as people see the interior as never before. We have had another session adjusting some of the computerized settings and further adjustments will be possible as we come to understand all the possibilities of the system for our particular liturgical and other needs.

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## NEW POSTCARDS

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The new lighting means that we have been able to get on with the work of producing new postcards and guides to All Saints. The first batch of four cards, from photos taken by **Andrew Prior**, has already appeared and proved popular. Further additions are in the pipeline. We are grateful to Andrew for the time and effort he is putting into this labour of love. Modern printing technology makes the production of these cards locally much easier and less expensive than in the past. Sales bring us income and allow visitors to take away images of the restored Church.

Our Lighting Designer, **Graham Festeinstein** has been in during January to take some photographs of the Church newly lit to submit it for a competitive lighting scheme award. We will let you know how we fare and thus have a further source of new images of the restored interior.

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## NEWS OF OLD FRIENDS

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It has been good to hear from **Fr David Paton** and **Fr Gerald Reddington** who are both now home from hospital. Fr Reddington is recovering well from a stroke and his walking is steadily improving. Fr Paton, having slipped on the altar steps at All Saints and broken a shoulder, then fell on his stairs at home in France and broke a



knee. Having had the knee replaced, he was then sent on a residential course of physiotherapy, which sounds like the French health service's equivalent of basic training in the Foreign Legion; and just as grueling. He hopes to be fit enough once again to be with us for Holy Week and Easter.

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## CHOIR COMINGS AND GOINGS

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*Tim Byram-Wigfield writes:*

As regulars at All Saints will be aware, turning tides in the lives of members of the Choir have meant a few departures in recent weeks, after many years of loyal service. Christmas Day saw **Kate Ashby** and **Mark Bushby** both sing their last service as permanent members of the Choir. They have given loyal and expert service to our musical tradition for a combined total of nearly thirty years. You will be glad to know we will still see them in the stalls from time to time, as deputy singers. We look forward to welcoming them in the future and thank them for their expertise

and wit, and send very best wishes to them and their families.

The New Year has also seen the completion of all the new appointments to the Choir, through rigorous auditions, assignments and challenges. Please give a warm welcome to **Felicity Hayward**, **Emily Owen**, and **Jen Clarke** (sopranos), **Abigail Gostick** (Cantoris Alto), and **John Cuthbert** (Cantoris Tenor). I'm delighted that such excellent musicians have joined us, and hope to present a brief profile of each in future issues of the Parish Paper.

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## THE ANNUNCIATION, MARBLE ARCH

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By the time you are reading this, **Fr Gerald Beauchamp** will have been Collated and Inducted as the Vicar of the parish of the Annunciation. This change in legal status comes in recognition of what has been achieved in the parish under his leadership. A report of the service will appear in next month's issue.

### CONFESSIONS AT THE BEGINNING OF LENT and ASH WEDNESDAY SERVICES

Monday 8 February      12 – 1pm and 5 – 6pm  
Tuesday 9 February      12 – 1pm and 5 – 6pm

#### ASH WEDNESDAY – 10 February 2016

Low Mass with Ashing at 8am  
Confessions 12 – 1pm  
Low Mass with Ashing at 1.10pm  
Confessions 5 – 5.45pm

#### 6.30pm HIGH MASS and Imposition of Ashes

*Preacher: Fr Michael Bowie*

Missa 'Emendemus in melius' — Palestrina  
Liberá nos, salva nos — Sheppard

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## LENT AT ALL SAINTS

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In The Liturgy of Ash Wednesday, the priest says to the congregation:

“Brothers and sisters in Christ, since early days Christians have observed with great devotion the time of our Lord’s passion and resurrection and prepared for this by a season of penitence and fasting.

By carefully observing these days, Christians take to heart the call to repentance and the assurance of forgiveness proclaimed in the Gospel, and so grow in faith and in the devotion to our Lord.

I invite you, therefore, in the name of the Church, to the observance of a holy Lent;

by **self-examination and repentance;**  
by **prayer, fasting and self-denial;**  
and by **reading and meditating on God’s holy word.”**

*I have added the emphasis to the different elements of Lenten observance.*

The Sacrament of Confession or Reconciliation is available daily at All Saints, both at the advertised times and by appointment with one of the clergy. They are always happy to help people who are unfamiliar with this means of grace to learn how it might be of help to them in their spiritual lives. The liturgy of the Mass provides us with a reminder of the place of self-examination and repentance in the life of the Christian. This is something we can all build into our own prayer life.

**Prayer** — is both the work of the Spirit who prays within us and our work. The Common Prayer of the Church is called

*Opus Dei*, the ‘Work of God’. Work is something which requires dedication and discipline. Lent gives us all an opportunity to re-examine our prayer life, to see what is lacking and remedy that lack. If we find praying on our own difficult, it can help to join more often in the worship of the Church. All Saints with daily Morning (7.30am) and Evening (6pm) Prayer and Masses at 8am, 1.10pm and 6.30pm provides ample opportunity to do that.

**Fasting and Self-Denial** — There has been much talk this year of ‘alcohol-free January’ and other attempts to counteract the over-indulgence of the festive season. Much of this echoes the traditional Christian disciplines of fasting and abstinence. Fasting reduces the amount of food and drink we consume; abstinence means giving up particular forms of food and drink, often meat and alcohol. It has to be said that substituting fish for meat hardly seems a hardship when fresh rather than salted fish is readily available. We might think of extending fasting and abstinence to other areas of consumption: time and money spent on watching television or on other entertainments, for example.

Lent provides us with an opportunity to consider how we use the gifts and resources God has given us and to make changes which the Holy Spirit might suggest to us as part of our growth in discipleship.

Such self-denial can help us identify in a small way with those who go without food and shelter in our world. It is linked with almsgiving. The money we save by giving up things should be used for the benefit of others. You can find information about our Lent Appeal in this issue and in church.

The Bishop of London’s Lent Appeal



this year comes directly from a resolution of the Diocesan Synod on persecuted Christians which came from our own Deanery Synod and the All Saints' PCC, so we have a considerable moral duty to support it generously.

**Reading and Meditating on God's Holy Word** — As well as our normal reading and preaching on scripture in the liturgy at All Saints, we are providing some opportunities for study.

### LENT FILM NIGHTS

A series of films will be shown in church on **Thursdays** after the Evening Mass.

18 February — **Romero**, the story of the martyred Archbishop of San Salvador.

25 February — **Calvary**, the personal calvary of an Irish priest threatened by death.

3 March — **The Gospel According to St Matthew**, Pier Paolo Pasolini's masterpiece.

10 March — **Of Gods and Men**, Xavier Beauvois' film of the life and death of Trappist monks in Algeria amidst Islamist violence.

### LENT READING GROUP

The Lent Reading Group will take place on **Fridays at 11am** in the Vicarage beginning on the Friday before Ash Wednesday — **Friday 5 February**.

We will be reading the Archbishop of Canterbury's Lent Book: *I Am With You*. This is written by the Revd Dr Kathryn Greene-McCreight who is a chaplain at Yale University and is an assistant priest at the Christ Church, New Haven. She has also written *Darkness is My Only Companion: A Christian Response to Mental Illness* in which she reflects on her own experience of being unwell.

In *I Am With You* she explores the scriptural portrayal of God's presence among us as light in darkness. Readings of Scripture are woven into a framework patterned on the seven monastic hours of prayer and the seven days of creation.

### THE WAY OF THE CROSS

The devotion of Stations of the Cross will take place after the Evening Mass at 7.05pm on Fridays during Lent starting on Friday 12 February.

### ALL SAINTS LENT APPEAL 2016

Our Lenten almsgiving is directed to support our Mission Projects and the Bishop of London's Lent Appeal 2016 and is made up of collections gathered at the services of Tenebrae and Good Friday along with the contents of individual Lent boxes. The proceeds will be shared equally between the following three charities:

**1. Bishop of London's Lent Appeal 2016** — Fundraising for two reputable charities active among the beleaguered Christian communities in Iraq and Syria:

**Open Doors** — providing emergency food supplies and hygiene kits to 10,000 families every month in Syria and

**Aid to the Church in Need** — focusing in Iraq on urgent needs for housing, medicine and education to allow the Church to maintain its Christian presence and witness Jesus Christ.

**2. Us (formerly USPG)**

Support for the church in Zimbabwe working with those affected by HIV and AIDS and providing local clergy

and lay leaders with skills and training to undertake that work.

### 3. The Marylebone Project

Where our money goes towards providing one of the emergency beds in the Homeless Women's Centre in London NW1.

In 2015 we raised a total of £3,900 (including applicable Gift Aid). Please give generously this year so we can try and raise more than £4,000 in 2016.

*Cheques should be made payable to:  
Parochial Church All Saints.*

***The Rt Revd & Rt Hon Richard Chartres, Bishop of London writes:***

Dear Beloved in Christ,

### **PRAYERS ON THE MOVE**

Whatever our church tradition, we know that authentic prayer — listening deeply and responding obediently — takes time. Our busy city life will eat up all available hours and it is a good discipline to remind each other of the importance of prayer by having deliberate seasons of waiting upon God.

With this in mind, I am very happy to be a part of 'Prayers on the Move', a campaign during Lent by SPCK to encourage prayer as part of London's daily life.

There will be many ways for us to be involved in this endeavour. The adverts on the Tube will provide an opportunity for Christians to talk to their friends about prayer. Parishes may wish to organise a related outreach event, hold a prayer vigil, walk or flashmob near their local Tube stations or distribute prayer leaflets.

Prayers on the Move will launch on 9 February and the adverts will be in trains for the last two weeks of February. Resources to support churches in engaging with the campaign will be available from **[www.prayersonthemove.com](http://www.prayersonthemove.com)**.

With thanks for our partnership in the Gospel



## **SERMON PREACHED BY THE VICAR AT HIGH MASS, CHRISTMAS 2, 2016**

***Readings: Jeremiah 31: 7 - 14; Ephesians 1: 3 - 14; John 1: 10 - 18.***

Yesterday, a front page newspaper story told us that universities now catch tens of thousands of students cheating by handing in essays which are not their own work but have been downloaded in whole

or part from the internet. 'Plagiarism', the unacknowledged copying of other people's work, has become so common that academic institutions now employ computer programmes to detect it.

This kind of thing has in fact been going on in pulpits for centuries. In both past and present, preachers could buy ready-made sermons to read out to their flocks as if they were their own, or simply borrow other people's ideas.

Clerical colleagues in the congregation this morning, enjoying a post-Christmas break, will testify that few if any of us can manage original thought every Sunday. Some of us struggle to manage it at all; let alone when we also have to produce a monthly letter for the *Parish Paper* and a weekly email, as well as sundry other occasional homilies and pieces of writing.

A sermon is not an academic essay or lecture — complete with footnotes — if preachers had to stop at the end of every paragraph to announce references, they would lose your attention even more quickly than they sometimes do already.

So, this preacher is quite happy to acknowledge that he recycles the ideas of others, wiser and holier than he. We stand on the shoulders of others. This Sunday, when we have been listening to that grandest of all Gospel passages, the prologue to John's Gospel, is no exception. Again, fellow clergy will probably agree that it is for your benefit that we do. Another word for this is 'tradition', the handing on of what we have received. It is a good idea if preachers make the effort to 'read, mark, learn and inwardly digest', what they are trying to hand on. You can usually tell when they haven't: it doesn't sound like them speaking, when they are reading out a Rowan Williams sermon.

A few years ago, the Australian-born man-of-letters — not Fr Michael — who is enjoying the sunshine of an Australian

summer at the moment (in fact he was preaching in Perth Cathedral this morning) but the critic, essayist and poet, Clive James, published a book called *Cultural Amnesia*. It was the product of 40 years of voracious reading: a search for a humanism he sees as being at risk after a century in which European civilization had plummeted into war and genocide. The culture, learning and, above all, the science which people had confidently expected would be a liberating force, had either failed to prevent mass destruction or aided and abetted it.

His book is a one volume introduction to western culture of the last century, with articles on people I had heard of but never read and others I had never even heard of. It's the kind of thing you need to read if you want to win University Challenge.

James is not just showing off that he has read, marked, learned and inwardly digested more books than anyone else. He is a humanist who sees the danger in western culture's forgetfulness of its own roots. He seeks to distinguish between a humanism concerned to enrich and widen the variety of the created world, and a destructive one which seeks to narrow it. He sees learning and remembering as a necessary and vital antidote to the human hubris which thinks it understands but doesn't.

I was struck by his use of 'amnesia', because it seems to fit what much of our culture has done with Christianity. Clergy sometimes lament, I have lamented, that people no longer know bible stories, hymns and prayers. English literature students at university now have to be taught something about the scriptures in order for them to be able to understand much of the literature they are to study.

But there is a deeper amnesia at work in our society — both accidental and willed — down to both neglect and deliberate policy. We have not only forgotten or expunged from our collective memory, the bible stories and the Christian tradition they are part of — although that is bad enough — but we have forgotten their revolutionary significance for the world of our forebears.

A reminder of this is to be found surprisingly in the columns of the *New York Times*, in an article called *The Christmas Revolution*. It was written by Peter Wehner, (a senior fellow at the Ethics and Public Policy Center, served in the last three Republican administrations and is a contributing opinion writer. What, I wonder, does he make of the present Republican presidential hopefuls?)

He begins with the familiar lament that because ‘the Christmas story has been told so often for so long, it’s easy even for Christians to forget how revolutionary Jesus’ birth was. The idea that God would become human and dwell among us, in circumstances both humble and humiliating, shattered previous assumptions.’

The birth of much of our humanistic tradition springs not so much from the classical culture of Greece and Rome, as many assume, but from this story of divine enfleshment.

For most Christians, the incarnation — the belief that God, in the person of Jesus, walked in our midst — is history’s hinge point.

A major consequence of the incarnation was the rejection of the belief — common in the ancient world and expressed most clearly by the philosopher Plato — that

the material world, the flesh, was evil. For Plato, there was a dramatic distinction between the physical and the spiritual worlds, ideal forms and actual bodies. According to him, what we perceive with our senses is an illusion, a distorted shadow of reality. The purpose of philosophy and religion is to enable us to escape from the limitations of the world and the flesh.

Plato’s view had considerable influence in the early Church, as it sought to engage with the culture of the ancient world, but that influence faded because it was in tension with Christianity’s deepest teachings. So, for example, at the very beginning of the book of Genesis, echoed by the opening words of St John’s Gospel, ‘**In the beginning**’, God declares creation to be good — and Jesus, having entered the material world, as the Word made flesh, ratifies that judgment.

The incarnation testifies to the existence of the physical, material world. Our life experiences are real, not shadows. The incarnation affirms too the delight we take in earthly beauty and our obligation to care for God’s creation. This was a dramatic overturning of ancient thought.

The source of creation in the divine Logos, the Word, reason, wisdom, means that there is an order to it which can be studied and understood; everything is not the random product of chaos. In spite of the Church’s problems with Galileo, Christianity and its positive understanding of creation has been one of the great driving forces of scientific endeavour.

The incarnation also reveals that the divine principle governing the universe is a radical commitment to the dignity and worth of every person, since we are all created in the divine image.

Just as significant is that we have value because God values us. Human beings have worth because we are valued by God, who took on flesh, entered our world, and shared our experiences — love, joy, compassion and intimate friendships; anger, sorrow, suffering and tears. For Christians, God is not distant or detached; the risen Christ still bears the marks of the cross. All of this raised the value of human experience and life. It laid the groundwork for the ideas of individual dignity and inalienable rights.

Wehner cites the French philosopher and secular humanist Luc Ferry, who in his book *A Brief History of Thought* writes that unlike the Greek understanding of humanity, ‘Christianity was to introduce the notion that humanity was fundamentally identical, that men were equal in dignity — an unprecedented idea at the time, and one to which our world owes its entire democratic inheritance’.

Jesus’ Sermon on the Mount (blessed are the poor in spirit and the pure in heart, the meek and the merciful), his touching of lepers, and his association with outcasts and sinners were fundamentally at odds with the way the Greek and Roman worlds viewed life, where social status was everything. He then quotes the American Orthodox lay theologian David Bentley Hart, in his book *Atheist Delusions: The Christian Revolution and its Fashionable Enemies*, which won the Michael Ramsey prize a few years ago:

‘Christianity placed charity at the center of its spiritual life as no pagan cult ever had, and raised the care of widows, orphans, the sick, the imprisoned, and the poor to the level of the highest of religious obligations.’ Christianity played a key, if belated rôle in ending slavery and

segregation. Today Christians are taking the lead against human trafficking and on behalf of unborn life and the dying. They maintain countless hospitals and hospices, schools and orphanages around the world.

The modern world blithely assumes that compassion for the poor and marginalized is natural and universal. But actually we think in this humanistic manner in large measure because of Christianity. What Christianity did was to ‘transform our way of thinking about the poor and sick and create an entirely different cultural given’.

The incarnation enables those who hold and practice the Christian faith to avoid turning God into an abstract set of principles. The Gospel stories we hear Sunday by Sunday, which in meditation form a vital part of our prayer life, show how Jesus interacted in this messy, complicated, broken world, through actions that stunned the people of his time. This teaches us compassion in ways that being a moral rule book never can.

‘Rule books’, says Wehner, ‘however worthy and well-intentioned, cannot shed tears or express love; human beings do. Seeing how Jesus dealt with the religious authorities of his day (often harshly) and the sinners and outcasts of his day (often tenderly and respectfully) adds texture and subtlety to human relationships that we could never gain otherwise.’

‘Christians have often fallen short of what followers of Jesus are called to be. We have seen this in the Crusades, religious wars and bigotry; in opposition to science, in the way critical thought is discouraged and in harsh judgmentalism. To this day, many professing Christians embody the antithesis of grace.’

We Christians would do well to remind ourselves of the true meaning of the incarnation. We are part of a great drama that God has chosen to be a participant in, not in the rôle of a conquering king but as a suffering servant, not with the intention to condemn the world but to redeem it.

He saw the inestimable worth of human life, regardless of social status, wealth and worldly achievements, intelligence or national origin, gender or sexuality. So should we. If we do not remember this and remind others of it, who will?

## **HUGH PRICE HUGHES LECTURES 2016**

This series will invite you to reflect on how other ways of knowing and seeing — “faith” commitments for some — relate to their Christian faith.

These alternative and complementary ways of knowing and seeing, sometimes portrayed negatively by people of faith, have the potential to deepen our understanding of our faith commitments and enable us to engage more constructively with the wider world.

**All lectures will be held at Hinde Street Methodist Church at 7.30pm.**

**Admission is free and all are welcome!**

**[www.hindestreet.org.uk/hph-lectures.html](http://www.hindestreet.org.uk/hph-lectures.html)**

**When science exceeds faith, and vice-versa:  
reflections on belief by an evolutionary biologist**

**9 February — *Dr Robert Asher***

*Curator of Vertebrates in the University of Cambridge  
and Paleobiologist*

**Thinking globally, act locally**

**8 March — *Polly March***

*Head of Campaigns and Policy at Global Justice*

**12 April — *Revd Ric Stott***

*Artist and Methodist Pioneer minister*

**Identity, Modernity and Faith**

**10 May — *Yasmin Alibhai-Brown***

*Journalist*

**Living as Christians in Multi-faith Britain and  
the Importance of Religious Literacy**

**14 June — *Michael Wakelin***

*Religion and Media Consultant*



## **ANNUAL SMALL CHOIRS FESTIVAL 2016**

**Saturday 6 February,  
2 — 6pm at All Saints**

Afternoon rehearsal at 2pm, will be followed by a Festival Service, 5 – 6pm (with Fr John Pritchard presiding), when the festival pieces will be sung within a framework of well-known hymns and readings.

***The Small Choirs Festivals are ecumenical in nature and, in previous years, church choirs from all the major denominations have been represented.***

One of the special features of the festivals is that participation is not restricted to small choirs only. Anyone who supports the ideals of the organisation is welcome to join in, whether from a large choir themselves or as a member of the All Saints' congregation.

*So, if anyone from All Saints would like to be part of the Festival, just access the website ([www.small-choirs.org.uk/feb2016](http://www.small-choirs.org.uk/feb2016)), see what is being sung, and fill in the online form.*

*Alternatively, ring Philip Norman, on 020 8519 6491 or mob: 07939 064 247 or e-mail: [pkn@pnms.co.uk](mailto:pkn@pnms.co.uk).*

**Even if you are not available to sing,  
do support the concluding festival from 5 — 6pm.**

## **FOR YOUR DIARIES: ORGAN RECITALS 2016**

***These all take place on Sunday at 7.15pm following Benediction:***

20 March, Palm Sunday — **Laurence Long**

22 May, Trinity Sunday — **David Graham**, *Organist and Director of Music at The Jesuit Church of the Immaculate Conception, Farm Street, Mayfair*

3 July — **Timothy Byram-Wigfield**

18 September — **Charles Andrews**

20 November, Christ the King — **Charles Andrews**

*Entry is free, but we invite you to make a retiring donation (recommended £5) to support the Choir and Music at All Saints.*

*The Licensed Club/Bar is open after each recital.*

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## SERMON PREACHED BY FATHER BARRY ORFORD AT EVENSONG AND BENEDICTION, EPIPHANY 2, 2016

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The second lesson this evening was from the letter of St Paul to the Ephesians. Or was it? I say that because I imagine that scholars are still debating whether Ephesians was actually written by St Paul, or whether it was written by someone who lived at the same time as St Paul, thought in the same way as St Paul, and called himself Paul.

Well, I mustn't be flippant, because there are genuine questions about the origin of Ephesians; but they don't matter this evening, so let's call the writer Paul and look at what he says.

Although our reading was quite densely packed, there's one thing which stands out clearly, and that is that it's about what the Christian Church *should* be like — and not just in a high-flying, speculative way, but in everyday, practical terms.

One problem we have when we read St Paul talking about the Church is reminding ourselves that he's not speaking about a building set apart for worship, with an altar and chairs or pews, perhaps even a tower and a steeple. He's dealing primarily with a *community* of people, people who meet together to worship the God who has revealed Himself in Christ. They might be meeting in the equivalent of someone's living room at home. That was the situation of the early Christians.

In the Letter to the Ephesians, though, there's a bit of a shift. There, we see the picture emerging of the Church as not simply a local gathering, but as a society preparing to carry the Good News of Jesus throughout the world. Nonetheless, it's still a body of people bound together by

baptism, a body which has Christ as its head. It's this togetherness of the Christian community which Ephesians emphasises. Christians are not meant to be individuals, each pursuing their private lives with God. Christian life is meant to be a shared task, where we must support each other.

At this point you may be thinking, "Yes, it's all very well describing the Church like that; but have you actually encountered it? If you want to see a good bout of in-fighting, go to a Church meeting."

It's because of this truth — and it was as true of the first Christians as it is today — that Paul makes a vital point. "Remember," he says, "You're not just a group of people brought together by a shared interest. You've actually been brought together by the Holy Spirit. So in Church matters it can never properly be a question of what you as individuals want or don't want. It must be about seeing where the Holy Spirit is leading you, and following that."

Our passage from Ephesians strikes home with particular force after a week when we've been seeing disagreement and the prospect of major division in the Anglican Communion. It's not been an edifying sight, and the result of all the discussion has not been a happy one, because despite the positive-sounding rhetoric in the Statement made by the bishops at the end of their meeting, it's clear that it's likely to mark only a pause in hostilities. Worse still is the means by which this position has been achieved. The isolating of the Episcopal Church in the United States for several years was predictable. But is the humiliation and

betrayal of faithful homosexual Christians an acceptable price for achieving an illusion of harmony in the Anglican Communion?

I don't want to pursue this in detail, but two things require notice. The first is that there is a spirit at work in the Anglican Communion which reflects the spirit at work in the wider world — a spirit which is after conquest, wanting to separate true believers (so-called) from false, and making sure that the supposedly false believers are forced out. This spirit operates on the international level and on the local Church level as well. The other point is to ask how far this is compatible with what Paul writes in Ephesians. Let's hear it again:

“I... beg you to lead a life worthy of the calling to which you have been called, with all lowliness and meekness, with patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all.”

The Spirit there is the Spirit of Our Lord Jesus Christ, not the spirit of domination and self-seeking. That's not to say that the Church should speak with a bland voice saying “we all agree about everything”. That's not likely, as you may have noticed. Part of Christian maturity — and Paul stresses the importance of that maturity — is to recognize that different points of view can sometimes be invigorating and creative for our community. In this respect the Church is like a building which stands solid because of tension. Buildings survive because of the tensions between different parts of their fabric. So in the Church, a spurious unity is no unity. The only unity

which counts is achieved by the Spirit of Christ working in us *together*. It is that awareness — and only that awareness — which can prevent individuals or groups trying to enforce their wishes upon everyone else, whatever the damage to the greater body.

This poses a question which needs to be asked and answered by every member of the Church. “Am *I*, in the Church, a force for harmony or for division?” Here, it does come down to a matter of individuals, as Paul writes in Ephesians. He says that every member of the Church has some gift, some quality, to bring to the Christian body to strengthen it and build it up. That way everyone is enriched. The divisive person weakens the entire Body.

I've been speaking against the background of events in Canterbury last week, but I could as well have spoken against the background of the Week of Prayer for Christian Unity which begins tomorrow. How many Christians in this country notice that it's happening? And even among those who do, there often is another spirit at work, one which says, “Why bother with this? The whole notion of Christian unity is dead after the divisions which have grown up between denominations in the past thirty years.” And it's easy to point to events on all sides which have frozen any desire for greater Christian unity.

It's often been said that the primary work of the devil is to cause dissension and division between members of the Church. That way the impact of the Gospel is weakened, energies are dissipated, and the real enemies of Christian faith in society and the world are not confronted and challenged, as the Archbishop of Canterbury has hinted.

However, another work of the devil is to breed in us a spirit of despondency — what used to be called the sin of Despair. And it *is* a sin, because this despondency in Christians is actually saying that things are so bad that even God can do nothing about them. Saying that is to ally ourselves with atheism.

How different all this is from the Letter to the Ephesians. There, Paul calls us to “the work of ministry... building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the stature of the fullness of Christ”. The task laid upon us is to “grow up in every way into Him who is the head, into Christ, from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and up-builds itself in love”.

Once again, the call is to be not half-hearted and easily discouraged Christians, but fully committed ones, dedicated in whatever way we can be to serving Christ in His Church and praying to discover what Christ wants for His Church.

That phrase about building up the Body of Christ in love goes to the heart of the matter. It doesn't mean some flabby, sentimental, mushy thing, but the kind of love which is tough enough to accept our fellow Christians so long as we are all working together humbly for the strengthening of Christ's Body, the Church, and for the proclaiming of the Good News — a news which is good because it tells of the presence of God with us and in all of us. Punishing faithful Christians because they are who they are and love those they love *cannot* be Good News.

I once saw part of a sermon delivered by Archbishop Desmond Tutu in America. He quoted the words of Jesus in St John's Gospel, “I, when I am lifted up from the earth, will draw all people to myself”. (John 12: 32) It was a reference to the Crucifixion, of course, and a reminder that trying to bring the love of God to others may lead you to great suffering. But the point of it, as the Archbishop said, was that this is the sacrificial love of the God who wants to call all people to himself — not just selected and approved ones, but *all*. And, smiling broadly, Archbishop Desmond began a list of those whom God is calling — he referred to “men and women; black and white; gay and straight; intelligent — not so intelligent; beautiful — not so beautiful”. By this time the congregation was laughing with him, and he ended by repeating the words “I will draw *ALL* people to myself”. And that final “*ALL*” was a shout.

It's the calling of *all* Christians to serve that message, and to do so by working together, whatever the difficulties. To be both truthful and loving is not easy, but that is the example which our Lord Jesus Christ sets before us. That Good News is greater than any one of us. Are we committed to living that Gospel together, not for our own ends but for the good of all God's people?

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## 100 YEARS AGO

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“All Saints' Home has once more become a centre of the life and activities of the community. Early in the autumn the new Home was blessed, and later on the Visitor, the Bishop of London, paid it an official visit and gave his benediction to the re-established sisters. On this occasion his Lordship was received at the entrance to the Home by the Reverend Mother and

the Community, and was conducted to the chapel, where, after prayers and an address by the Bishop, a solemn *Te Deum* was sung, Mr Vale and our choristers giving their assistance. Subsequently, the Community entertained his Lordship, the priests who were their guests and the choristers to tea.

“It is a great happiness and help to us all to have a strong branch of the Community established in the beautiful new Home and maintaining the traditional relation of our Church and the work. The Home is so designed as to be able to receive a considerable number of visitors and it is hoped to hold frequent retreats for ladies there. Between twenty and twenty-five can be received at a time for this purpose. The first retreat, held by Fr Johnson SSJE, was very well attended. The question has been asked whether these retreats are reserved for members of this congregation. That of course is not the case; they are open to any suitable applicant.”

*Lent this year begins very early. In 1916 it was very late. The Lent programme would be announced in the March Parish Paper, but the Vicar wanted to give advance notice of some of the activities including:*

“... on Fridays after Evensong Fr Neville Figgis CR will deliver six lectures on the philosophy of Nietzsche, the teacher about whom most of us talk so much and know so little. It is time we began to spread the news of these lectures among our friends.”

*Fascinating to hear that everyone at All Saints was talking about a German philosopher; even if they had never read him.*

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## SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

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### TUESDAY 2 FEBRUARY PRESENTATION OF CHRIST IN THE TEMPLE (CANDLEMAS)

#### PROCESSION AND HIGH MASS at 6.30pm

*During the lighting of candles:*

Nunc Dimittis, 506

*Processional Hymns:* 33 (omit \*), 157

*Introit:* *Suscepimus*

*Setting:* Missa super Sancta Maria  
— Händl

*Psalm:* 24

*Lessons:* Malachi 3: 1 - 5

Hebrews 2: 14 - end

*Hymn:* 156

*Gospel:* Luke 2: 22 - 40

*Preacher:* The Venerable  
John Hawkins,  
Archdeacon of Hampstead

*Creed:* Credo II

*Offertory Motet:* When to the temple  
Mary went — Eccard

*Hymns:* 187, 295, 439

*Voluntary:* Toccata — Boëllmann

### ● SUNDAY 7 FEBRUARY SUNDAY NEXT BEFORE LENT

#### HIGH MASS at 11am

*Entrance Hymn:* 410

*Introit:* *Illuxerunt*

*Setting:* Mass in G — Schubert

*Psalm:* 99  
*Lessons:* Exodus 34: 29 - end  
 2 Corinthians 3: 12 - 4: 2  
*Hymn:* 177  
*Gospel:* Luke 9: 28 - 36  
*Preacher:* The Vicar,  
 Prebendary Alan Moses  
*Creed:* Schubert  
*Offertory Motet:* Nunc Dimittis — Holst  
*Hymns:* 178, 308, 234  
*Voluntary:* Prelude and Fugue in G  
 BWV 541 — Bach

*Lessons:* Joel 2: 1 - 2, 12 - 17  
 2 Corinthians 5: 20b - 6: 10  
*Hymn:* 60  
*Gospel:* Matthew 6: 1 - 6, 16 - 21  
*Preacher:* Fr Michael Bowie  
*Creed:* Marbeck  
*At the Imposition:* n ieiunio et fletu  
 — Tallis  
*Offertory Motet:* Libera nos, salva nos  
 — Sheppard  
*Hymns:* 70, 74, 445

## CHORAL EVENSONG & BENEDICTION at 6pm

*Psalms:* 89  
*Lessons:* Exodus 3: 1 - 6  
 John 12: 27 - 36a  
*Office Hymn:* 176  
*Canticles:* Service in G — Howells  
*Anthem:* Bring us, O Lord God  
 — Harris  
*Preacher:* Fr Julian Browning  
*Hymn:* 487 (T 447; v 3 Descant  
 — Caplin)  
*O Salutaris:* Bach (No 1)  
*Hymn:* 389  
*Tantum ergo:* Bach (No 1)  
*Voluntary:* O Welt, ich muss dich lassen,  
 Op 122 No 3 — Brahms

## WEDNESDAY 10 FEBRUARY ASH WEDNESDAY

### HIGH MASS at 6.30pm

*Entrance Hymn:* 507  
*Introit:* Misereris  
*Setting:* Missa 'Emendemus in  
 melius' — Palestrina  
*Psalm:* 51: 1 - 13

## ● SUNDAY 14 FEBRUARY THE FIRST SUNDAY OF LENT

### HIGH MASS at 11am

*Litany in Procession:* Loosemore  
*Introit:* *Invocabit me*  
*Setting:* Mass for five voices — Byrd  
*Psalm:* 91: 1 - 2, 9 - end  
*Lessons:* Deuteronomy 26: 1 - 11  
 Romans 10: 8b - 13  
*Hymn:* 67  
*Gospel:* Luke 4: 1 - 13  
*Preacher:* The Vicar,  
 Prebendary Alan Moses  
*Creed:* Byrd  
*Offertory Motet:* Salvator mundi I  
 — Tallis  
*Hymns:* 278, 292, 65

### CHORAL EVENSONG & BENEDICTION at 6pm

*Psalm:* 119: 73 - 88  
*Lessons:* Jonah ch. 3  
 Luke 18: 9 - 14  
*Office Hymn:* 59  
*Canticles:* The Short Service — Byrd  
*Anthem:* Salvator mundi II — Tallis  
*Preacher:* Fr Michael Bowie  
*Hymn:* 294



*O Salutaris:* 84  
*Hymn:* 66  
*Tantum ergo:* 470

● **SUNDAY 21 FEBRUARY**  
**SECOND SUNDAY**  
**OF LENT**

**HIGH MASS at 11am**

*Entrance Hymn:* 507  
*Introit:* *Remiscere*  
*Setting:* Mass for Double Choir  
— Frank Martin  
*Psalms:* 27  
*Lessons:* Genesis 15: 1 - 12, 17 - 18  
Philippians 3: 17 - 4: 1  
*Hymn:* 62  
*Gospel:* Luke 13: 31 - 35  
*Preacher:* Fr Michael Bowie  
*Creed:* Credo IV  
*Offertory Motet:* Der Mensch lebt und  
bestehet nur eine kleine Zeit  
— Reger  
*Hymns:* 72, 425, 148 (omit vv 2,  
3 and 4)

**CHORAL EVENSONG &**  
**BENEDICTION at 6pm**

*Psalms:* 135  
*Lessons:* Jeremiah 22: 1 - 9, 13 - 17  
Luke 14: 27 - 33  
*Office Hymn:* 60  
*Canticles:* Service for Double Choir  
in G — Wood  
*Anthem:* Dear Lord of life  
— Tomkins  
*Preacher:* The Vicar,  
Prebendary Alan Moses  
*Hymn:* 73 (i)  
*O Salutaris:* 94  
*Hymn:* 70 (i)  
*Tantum ergo:* 295

● **SUNDAY 28 FEBRUARY**  
**THIRD SUNDAY**  
**OF LENT**

**HIGH MASS at 11am**

*Entrance Hymn:* 507  
*Introit:* *Oculi mei*  
*Setting:* Mass for three voices  
— Lotti  
*Psalms:* 63: 1 - 9  
*Lessons:* Isaiah 55: 1 - 9  
1 Corinthians 10: 1 - 13  
*Hymn:* 362  
*Gospel:* Luke 13: 1 - 9  
*Preacher:* Fr Julian Browning  
*Creed:* Credo II  
*Offertory Motet:* O Lord, in thy wrath  
— Gibbons  
*Hymns:* 276, 277, 345

**CHORAL EVENSONG**  
**& BENEDICTION at 6pm**

*Psalms:* 12; 13  
*Lessons:* Genesis 28: 10 - 19a  
John 1: 35 - end  
*Office Hymn:* 60  
*Canticles:* The Short Service  
— Weelkes  
*Anthem:* Ne irascaris — Byrd  
*Preacher:* Fr Michael Bowie  
*Hymn:* 392  
*O Salutaris:* 493  
*Hymn:* 209  
*Tantum ergo:* 470

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*Information correct at the time of going  
to press.*

## ALL SAINTS FOUNDATION

The Foundation 's Purpose is to assist the parish in the maintenance and restoration of our Grade 1 listed building. The trustees are able to expend both capital and income to this end.

The Administrator of the Foundation is **Damon Brash**. He can be contacted through the Parish Office if you would like more information about making a donation or a bequest.

The Foundation 's Charity Number is: 273390.

## CHOIR AND MUSIC TRUST

The Trust 's purpose is to support the music of All Saints. It makes grants to the PCC to assist with the costs of the choir. At the moment, these meet just over half of the music budget each year.

The Trust 's capital cannot be spent, only the income.

The Administrator of the Trust is **Geoffrey Woodcock**. He can be contacted through the Parish Office if you would like further information about how to make a donation or bequest.

The Choir and Music Trust 's Charity Number is: 802994

## FRIENDS OF ALL SAINTS

The Friends of All Saints is a fellowship of people who have some connection with All Saints: former or occasional worshippers. It enables them to support our work through prayer and giving. The Friends are prayed for on a rota each day at Morning Prayer, and on the second Wednesday of the month the Friends ' Candle burns in church and they are prayed for at Mass.

Please contact **Dee Prior** in the Parish Office in relation to Friends ' matters.

## MISSION PROJECTS

We support:

The work of **US** (formerly **USPG**) with the Church in Zimbabwe among people affected by HIV-AIDS;

**The Church Army** hostels and programmes for homeless women in Marylebone;

**The West London Day Centre** for the homeless.

**Janet Drake** chairs our Mission Committee and she can be contacted through the Parish Office.

## KEEPING IN TOUCH

As well as the monthly **Parish Paper**, you can keep in touch with life at All Saints through:

### **The All Saints Website**

www.allsaintsmargaretstreet.org.uk

### **The Weekly Parish E-mail**

This gives weekly news of events, people to pray for, and a short letter from the Vicar or Assistant Priest. You can subscribe through the All Saints website — see News and Events/Weekly Newsletter for directions about signing up.

**The Weekly Notices** included in the Sunday service booklet, which worshippers are encouraged to take away with them.

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### **Vicar:**

Prebendary Alan Moses

020 7636 1788

Mobile: 07973 878040

Email: alanmoses111@gmail.com.

### **Assistant Priest:**

The Revd Dr Michael Bowie

020 3632 4309

Email: mnrbowie@gmail.com.

### **Honorary Assistant Priests:**

The Revd Gerald Beauchamp

020 7258 0724

The Revd Julian Browning

020 7286 6034

### **Parish Administrator:**

Dee Prior

020 7636 1788

Email: astsmgtst@aol.com

## **Parish Officials**

### **Churchwardens:**

John Forde 020 7592 9855

Chris Self 020 7723 2938

### **PCC Secretary:**

John McWhinney

asms.pccsecretary@outlook.com.

Phone messages to the Parish Office

### **Hon Treasurer:**

Patrick Hartley 020 7607 0060

### **Director of Music:**

Timothy Byram-Wigfield

c/o 020 7636 1788

### **Associate Director of Music:**

Charles Andrews c/o 020 7636 1788

### **Electoral Roll Officer:**

Catherine Burling c/o 020 7636 1788

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## **Service Times**

### **Sundays:**

Low Mass at 6.30pm (Sat)

8am and 5.15pm

Morning Prayer 10.20am

HIGH MASS and SERMON at 11am

CHORAL EVENSONG, SERMON and

BENEDICTION at 6pm.

### **Monday to Friday:**

Morning Prayer at 7.30am

Low Mass at 8am, 1.10pm and 6.30pm

Confessions 12.30 - 1pm and 5.30pm

Evening Prayer at 6pm

**(Except bank holidays — 12 noon Mass only)**

### **Saturdays:**

Morning Prayer at 7.30am

Low Mass at **12 noon** and 6.30pm\*

(\* First Mass of Sunday)

Confessions 5.30pm.

Evening Prayer 6pm.

**On major weekday feasts, High Mass is sung at 6.30pm**

## CALENDAR AND INTENTIONS FOR FEBRUARY 2016

1	<i>Bridget, Abbess of Kildare, 525</i>	The Church in Ireland
2	<b>THE PRESENTATION OF CHRIST IN THE TEMPLE (CANDLEMAS)</b>	
3	Anskar, Abp of Hamburg, Missionary in Denmark and Sweden, 865	Porvoo Communion
4	<i>Gilbert of Sempringham, 1189</i>	Unity
5		Those in need
6	<i>The Martyrs of Japan (The Accession of Queen Elizabeth II)</i>	The Queen
7	✠ <b>THE SUNDAY NEXT BEFORE LENT</b>	<b>Our parish and people</b>
8		Friends of All Saints
9		Preparation for Lent
10	<b>ASH WEDNESDAY</b>	Renewal in Discipleship
11		Unity
12		Those in need
13		Lent Groups
14	✠ <b>THE FIRST SUNDAY OF LENT</b>	<b>Our parish and people</b>
15	<i>Sigfrid, Bishop, Apostle of Sweden, 1045, Thomas Bray, Priest, 1730</i>	SPCK and Us
16		General Synod
17	Janani Luwum, Abp of Uganda, Martyr, 1977	Ember Day
		Vocations
18		Unity
19	Ember Day	Directors of Ordinands
20	Ember Day	Theological Colleges
21	✠ <b>THE SECOND SUNDAY OF LENT</b>	<b>Our parish and people</b>
22		Local government
23	Polycarp, Bishop of Smyrna, Martyr, c 155	Persecuted Christians
24		Refugees
25		Unity
26		Those in need
27	George Herbert, Priest, Poet, 1633	Poets
28	✠ <b>THE THIRD SUNDAY OF LENT</b>	<b>Our parish and people</b>
29		The Media

