



All Saints Parish Paper

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FEBRUARY 2014

£1.00

VICAR'S LETTER

In the quiet time over Christmas I spent a happy hour browsing in the Aladdin's Cave of books from all over the world, which is Daunt's Bookshop in Marylebone High Street. It's one of those places where you come across the unexpected; what my Presbyterian teachers might have called an "uncovenanted mercy".

One such unexpected find was a volume of short stories by Edith Pearlman, an American author of whom I had not heard. They looked interesting and just the right length for bed-time reading, so I bought it.

When I got home, I read the introduction by another American author, Ann Patchett, who had edited a collection of American short stories. At the launch party, three of the stories, including one of Pearlman's, were to be read aloud by actors. Two days before the event, the actor who was to read that one fell ill, so Patchett had to step in.

To prepare, she shut herself into her hotel room and read the story aloud twenty times. She writes: "There are very few things that hold up to being read twenty times aloud, and very few things that improve with every pass... This is not to say that the stories in this book need to be read repeatedly in order to be fully comprehended. It's to say that there is such

richness in them, such depth of spirit, that they are capable of taking you as far as you can go."

I have not started on the stories yet, but these words seemed to represent what we would say about holy scripture. First of all, as I have said before, our primary way of reading scripture is aloud in the liturgy. While we would not say that all of the Bible is equally memorable, much of it is. We think particularly of the Gospels and the Psalms and Canticles read or sung day by day in the prayer of the Church. Then there are the prophets and so many of the stories of great figures of the Old Testament. Over a lifetime, we will hear or recite many of these not just twenty but hundreds of times. They will continue to reveal the richness in them, the depth of spirit, and they will take us as far as we can go; beyond what we can imagine. They will take us deeper into God.

We read scripture not simply to get to the end; for when we do, we just start again at the beginning. The Anglican tradition of Common Prayer sets us to that task in Morning and Evening Prayer and in a more abbreviated form in the Lectionary used at the Eucharist on Sundays, feast and ordinary weekdays.

Just as those short stories can be read privately as well as publicly, so too can scripture. That reading can be the basis of our prayer. We read to listen attentively, to meditate and reflect, to hear Christ speaking to us. This tradition of *Lectio Divina* or sacred reading has been likened to a cow ruminating, chewing the cud to extract the fullest nourishment from it. I saw a programme on television recently about that great treasure of English Christianity, *The Lindisfarne Gospels*. That volume combines sumptuous illustration with crisply clear script. It was the work of one monk on Holy Island, and must have taken years of labour to complete. The programme's presenter interviewed a present day scribe working on a similar project. He spoke of how the very act of writing, of copying the words of the Gospel, became a prayer; much as Icon writers see their task. There are various ways of entering into this meditative, prayerful relationship with scripture. Praying the mysteries of the Rosary, introduced by the appropriate scripture passage, works to the same end. So too, do methods of imaginative meditation like those of St Ignatius Loyola in the *Spiritual Exercises*. Reading leads to prayer and to action.

What is true of reading scripture is true also of other things Christians do: sacraments and liturgy, hymns and prayers, actions and practices. We are formed as Christians by our repetition of these and our attention to them. Sometimes, we will just do them automatically: making the sign of the cross, bowing or genuflecting when we come into church. But these things have a way of reminding us of who we are and what we are meant to be. They call us back to the way, the truth and the

life to which we have been called. Because of that, we need not just to do them, but sometimes to give them a particular attention; to focus on them. We need to look and listen with extra care. That is why it is good for us to be able, not just to read scripture prayerfully, but also to pray before the Blessed Sacrament in the tabernacle in a deliberate extension of our prayer during the Eucharist itself.

Lent does not begin this year until early March, but we ought to be thinking about our Lenten rule well before that. Judging by his responses to the tempter in the wilderness, couched in the words of Scripture, Jesus must have spent much of his forty days there, and indeed a life time, meditating on and absorbing the meaning of the sacred writings. Should we not make more time for such prayer this Lent?

Yours in Christ,

Alan Moses

RESTORATION PROJECT

We have been cheered in our efforts to continue the restoration of All Saints by reading that Simon Thurley, the architectural historian and Chief Executive of English Heritage, writing in the *Daily Telegraph*, has designated All Saints as one of the ten most significant buildings in Britain.

"It was at a church, rather than at an industrial site, that architecture first fused to create a new language for the Victorian era. William Butterfield saw the possibilities of coloured and engineered brick for making modern buildings that were both decorative

and functional. Subsequently, the polychromatic brick style was adopted by house-builders and came to dominate Victorian streets all over the country.”

An admiring French visitor recently described it as the “*Sainte Chapelle Moderne*”. All Saints is sometimes thought of as just a reproduction of the mediæval, but as Simon Thurley makes clear, it is something much more innovative and radical.

The Sainte Chapelle is one of the masterpieces of French Gothic architecture. It was built by St Louis to house the relic believed to be Christ’s crown of thorns. To be likened to it by a French person is praise indeed.

The Restoration Appeal for Renewal of Lighting and Electrics

Through the generosity of parishioners, friends and visitors, funds continue to come in and we now have **£162,000** of the **£250,000**, which is the target. Subject to all approvals, scheme development and fund-raising, we hope work will commence after Easter and be finished by the Autumn.

Faculty Application

Now that the Diocesan Advisory Committee, and English Heritage, the Victorian Society and Westminster City Council, which has to be consulted, have all signified their approval of our scheme, we have applied to the Chancellor of the Diocese for a Faculty to undertake the works.

A faculty is the ecclesiastical equivalent of planning permission. Details can be

reviewed in the display and folder in the Baptistry.

Choir Stalls

Our choir stalls are an integral part of Butterfield’s design. They are a very fine piece of work in themselves and they function well in the building as a whole. They do not obtrude visually as some Victorian choir stalls do.

However, they were designed with choir boys in mind, so the space in the front stalls was quite narrow. This became a problem when the choir school closed in 1968 and we moved to having sopranos who needed more leg room. The fronts were moved forward to provide this, but this meant that they now over-sailed the step by about 3.5 inches. To prevent them falling forward, they were supported by wooden blocks. These were hidden in deep shadow, so the fronts looked unsupported. The gap between the two sides of the choir was also made narrower than Butterfield intended, thus changing the view of the east end.

Architectural perfection was achieved by returning the fronts to their original position. However, the front seats had also been altered by being made higher and wider. With the front now correctly located, the stalls are very difficult for adults, as the sopranos and those who join us for weekday Evening Prayer can testify. They are also potentially hazardous — with a risk of tripping at the entrances to the stalls.

Our architect Colin Kerr now proposes to remove the additions to the Butterfield seating and put the benches back in their

original place, so that the gaps at the entrances are widened and made safe. This will also provide adequate space for kneeling, made difficult at the moment because the seats are too high.

CHRISTMAS PAST

The Festival of Nine Lessons and Carols with the choir, which we introduced a few years ago, has proved increasingly popular.

This and the fact that the Christmas holiday seems to get longer may explain why the lunchtime carol service was less well-attended this year; though those who did come were appreciative.

Our thanks to **Janet Drake** and her team for mulled wine and mince pies. Just right in cold weather.

The lunchtime service begins with the blessing of our Christmas tree; decorated superbly again this year by **Shawn Welby-Cooke** and fellow-servers. At the same time, the Crib was erected under the supervision of **John Forde**.

Carol-singing in the parish, organised by the Mission Committee, took place on the Thursday before Christmas with a couple of dozen All Saints folk, including from the younger end of the congregation, **Isabel Waters**, **Barney** and **Tabitha Crawford**. They proved very effective rattlers of the collecting buckets. Our voices were augmented by members of the voluntary choir of St Giles-in-the-Fields. It was, to quote Schulz's Charley Brown, "A dark and stormy night". So we decided to stay put in the Plaza shopping centre and as the bad weather drove people

indoors, we made a record amount for the Marylebone Project: £240. Afterwards, we took our banner and collecting buckets home and were entertained royally in the Vicarage by **Theresa Moses**.

Our neighbours from the Buddhist Temple arrived bearing gifts (a splendid basket of tropical fruit), not like the Wise Men from the East at Epiphany, but at Evensong on Advent 4. The Vicar and our Buddhist visitors were much photographed in front of the Christmas tree.

Seasonal flowers and poinsettias were arranged by **Jean Castledine**.

Christmas Midnight is not a time to hang about after Mass, although some members of the congregation seem happy to chat in the courtyard whatever the hour or the weather.

Christmas morning is a more sociable occasion, with coffee and Christmas Cake (a gift from the Vicar's mother) supplemented by Pannetone, Italian Christmas cake, from our Buddhist neighbours.

Tim Byram-Wigfield ended the Mass on a joyful note, not with Paul Brough's trademark "Radetsky March" which had given Christmas morning at All Saints a touch of New Year's Day in Vienna, but with an arrangement of Tchaikovsky's "Valse des fleurs". Never let it be said that we are always solemn at All Saints!

It was good to have some former All Saints faces back in the congregation over the Christmas period. **Fr Arnie Klukas** and **Carol** were here on both Sundays after

Christmas; on the second with a group from the United States who were going on to Norwich and then Walsingham. Fr Arnie has now retired from his teaching post at Nashotah House but he and Carol continue to live in Wisconsin. On that Sunday, our heating had broken down, but as temperatures in the Mid-West of the United States were as low as minus 50, it wasn't too bad!

Also with us that Sunday were **Joe** and **Mandy Spencer**, and their children **Alice** and **Daniel**, who now live in Melbourne. They were back in London during their summer holiday to visit Margaret: so we had three generations of the Spencer family in church together.

CHRISTMAS POETRY TEA, 7TH DECEMBER 2013

As I made my way to Pamela's house I passed the grandly twinkling lights of the Landmark Hotel, and glimpsed the warmly lit interior of Marylebone Station. Inside her home the themes of warmth and light continued with her cosy gas fire, coloured lights on the mantelpiece and Pamela herself struggling to light a candle behind a transparent image of the virgin and child on her patio. And in keeping with these themes, the proceeds of this Poetry Tea would contribute towards the lighting and electrical renewal of All Saints in the next phase of the Restoration. Our tea raised £102. Not all of this came from the £6 charged for the tea, some of it was contributed by people who were not able to come but who supported us anyway, and some from people who were there but put in more than they were asked for. This generosity and support for the Poetry

Tea and for All Saints is enormously appreciated.

We were very happy to welcome to this Poetry Tea a few people who had not been before. Among them was William who read us some of his own poems, including his beautifully observed winter poem '*First Frost*', and Neil whom we were very pleased to have with us for a short time in the middle of his busy afternoon.

Our readings explored an amazing range of feelings about the Christmas Season. And it was not all tinsel and teddy bears. We passed from the darkest anguish of the human spirit, to awed gazing at the night sky and back down to earth with a bump in Pam Ayres' '*A Crabbie Christmas*' read by Charles. There was a well-known American children's poem '*A Visit from St Nicholas*' read by Daphne, a nostalgic piece called '*The Singer was Irish*' read by Mary who is herself Irish, a poem by Rudyard Kipling about feelings of alienation in '*Christmas in India*' read by Gary and, lovely as ever, John Betjeman's tender and faith-filled '*Christmas*' read by James. Sometimes at a Poetry Tea a poem is read which touches a nerve and leads to a suspension of reading in favour of lively discussion about something on which people have strong feelings. On this occasion the issue that led to debate was the de-Christianisation of Christmas in our multi-cultural society, which was universally deplored.

Poetry is a free country and our whistle-stop tour of the territory left me dazed. Walking home through the dark streets of Marylebone I wondered how to make sense of it all. I remembered my arrival at Pamela's, my thoughts of warmth and

light and I wondered about the darkness of some of the poems. It came to me that although this had been a Christmas Poetry Tea we were in fact in Advent which *is* a time of darkness and that this darkness is important. Next day I heard of the newly declared Dark Sky Park in Northumberland where, free from light pollution, it is possible to see the full glory of the Milky Way. It seemed a kind of parable of the darkness of Advent, in which we are invited to seek the star of faith.

Sandra Wheen

IN THE PARISH OFFICE

Those who have been in the parish office during the weeks before Christmas may have met **Sylvia Page**, who has been helping Dee Prior in catching up with the backlog of Gift Aid claims which had accumulated since Dennis Davis retired. This has been a herculean task and we are very grateful to Sylvia for assisting Dee. Their labours have resulted in claims for over £53,000 being successfully made for 2013. As part of this process, we have also updated our computer software with help from the Diocesan Finance Advisers. This has meant that we have been able to streamline our record-keeping which will make claiming more straightforward in the future. The Vicar and Chris Self took Sylvia and Dee Prior out to lunch to thank them for this enormous effort and achievement.

NICHOLAS LUFF RIP

During the Christmas season we heard the sad news that Nick, our former assistant organist, had died in hospital on New Year's Day, his birthday. His funeral Mass will take place at All Saints on Thursday

30th January at 2.30pm. The preacher will be The Very Revd Nicholas Frayling, the Dean of Chichester. We hope to reproduce his sermon in next month's issue.

CANDLEMAS

The feast of the **Presentation of Christ in the Temple** or **Candlemas**, which brings Christmastide to a close, falls on a Sunday this year. So we may find ourselves processing with lighted candles with bright sunshine streaming through the windows.

CHURCH ARMY MARYLEBONE PROJECT

The Project, which All Saints has supported for a number of years, was launched in 1996. It is the largest centre in the UK dedicated to meeting the needs of homeless women. It is unique in its core aims to help women resettle into independent housing, gain access to education and secure full-time employment.

The combination of accommodation and education or training has proved very effective. In the past ten years around 7,000 women have been helped back into society. Every day women contact the Project for a variety of reasons ranging from domestic violence, financial crisis, sexual exploitation and mental health issues, eviction, or because they are refugees or asylum seekers.

The centre has 112 furnished single rooms, with shared kitchen and bathroom facilities. There are also specialised units providing emergency accommodation,

mental health, and now a Complex Needs Unit. There is also a Homeless Women's Day Centre which provides assistance and advice on housing, welfare benefits and immigration issues as well as practical support.

The accommodation units are now fully funded by a Westminster Supporting People grant, but the Homeless Women's Day Centre receives no support from local or national government. It needs £210,000 in the coming year for its work which will benefit around 700 women.

James Marlow, the Project's fundraiser writes:

"Last year All Saints Church made a very generous contribution of £2,790 towards our work with homeless women within the Homeless Women's Centre at the Marylebone Project. ...our work is proving greatly successful and we have been able to achieve some fantastic outcomes with your financial support.

"Our work continues to be in great demand and the Project remains open 24 hours a day, 365 days a year, for any women in housing crisis. A wide variety of services are provided free of charge, including the provision of advice, clothing, laundry, food, showers, emergency accommodation and longer term supported accommodation. Training and education sessions continue to be offered alongside a new Social Enterprise Project.

"In the Homeless Women's Centre during last year we helped 702 women

— 362 were homeless and 340 required general support. Over a third of those using our services were as a result of eviction and 12% were living in a temporary shelter. Almost 20% were refugees or asylum seekers — down from 27% in the previous year. We were able to find housing for three-quarters of the women presenting as homeless.

"Our resettlement project — which is closely aligned with the Homeless Women's Centre — also achieved a high degree of success in resettling women into independent living. During 2013 we resettled 53 residents from the project into housing association properties with secure tenancies and 13 into various forms of private rented accommodation.

"We continue to work closely with these women, supporting them in sustaining their tenancies and providing three months of intensive follow-up support following resettlement, extending our support service beyond the time women are living in the Marylebone and meeting individual needs; all of which can have a positive effect in helping them maintain a tenancy. The resettlement team makes this happen with visits and 'phone calls to the new home. Former residents continue to see their resettlement officer or key worker at the Project for on-going support in dealing with utility companies, job centres, housing benefit and housing providers. All this helps them in paying their rent on time and keeping the rules of their tenancy agreement; so that they do not become homeless again. Of the 64 women resettled into independent living in 2012, 62 have sustained their tenancies."

SINGING FOR THE BRAIN at ALL SAINTS

On 9th January this year the Alzheimer's Society began a 12-week series of sessions being run from 10.30am – 12.30pm on Thursday mornings in the Parish Room at All Saints and entitled **Singing for the Brain**. Led by a specialist Tutor, these interactive sessions offer people with Alzheimer's and their carers an opportunity to make music. At the first session one of the participants improvised a short melody on the piano (kindly loaned for the purpose by Martin Woolley), which was then developed and shared with the rest of the group.

The session leaders are delighted to be using such a lovely space in central London to run a programme that has already been successfully run in Hammersmith and Chelsea. If you would like to book a place on the programme or require further information, please contact Samerah Malik on 020 8563 0001 or send an email to: Samerah.malik@alzheimers.org.uk.

CENTENARY OF WILLIAM LLOYD WEBBER'S BIRTH, March 2014

William Lloyd Webber (1914 - 1982), father of Julian and Andrew, was Organist of All Saints' from 1938 - 1948, before moving to be Organist of Westminster Central Hall, and subsequently also Director of the London College of Music from 1964 until the year of his death. He wrote many compositions in a wide variety of genres, and his works have won critical acclaim latterly as music of high craft

and gentle utterance, in a quintessentially English style.

This year marks the centenary of his birth (11th March) and there will be a number of events in London to commemorate the date. All Saints' celebration will take place on Sunday 2nd March (to enable the organ to be used before the beginning of Lent) when the services that day will feature Lloyd Webber's choral and organ music, and enable us to give thanks for his significant talent and contribution to the musical history of All Saints'.

*Timothy Byram-Wigfield,
Director of Music*

LOOKING FORWARD TO LENT

I am planning two Lent Study Groups; one daytime and the other evening.

The daytime one will be on Friday mornings at 11am in the Vicarage and will be based on the poetry of George Herbert. The evening course will be on Thursdays after the evening Mass and will be based on Pope Francis's exhortation on evangelisation: "*The Joy of the Gospel*".

NEW ASSISTANT PRIEST

Fr Michael Bowie will be joining us as our new Assistant Priest. He will be licensed by the Archdeacon of Charing Cross at Evensong and Benediction on the Fifth Sunday of Lent (6 April).

As you can see from the autobiographical note he has provided here, he will bring to us a wealth of experience and knows All Saints well.

“I was born in Sydney where my father was a parish priest, having been a missionary in West China. My faith was activated by teenage attendance at Christ Church St Laurence in the centre of Sydney. I read Classics at the University of Sydney and Corpus Christi College, Oxford (DPhil), before formation for priesthood at St Stephen’s House. I was ordained in Rochester where my title parish was St Mary’s, Swanley, after which I served a second curacy in Penarth, in the diocese of Llandaff.



“I returned to Sydney as Rector of Christ Church St Laurence, after which I was an incumbent in the diocese of Sheffield and, since 2005, Rector of Berkhamsted in the Diocese of St Albans, where I’ve also been Chair of the House of Clergy.

“I’ve known All Saints since first coming to England in 1985 and it has been an important spiritual second home since moving to Hertfordshire, so I feel a certain sense of familiarity with you which will no doubt be exploded by actual acquaintance! I am delighted to be coming to work with Fr Alan in the parish and look forward to sharing in the worship and ministry of the Church with you all. Please pray for me as I prepare to join you; I shall offer a weekly Mass for you.”

DIARY DATES

Saturday 1 February, 3pm — Choral Evensong and Benediction at St Cyprian’s Church, Clarence Gate, Glentworth Street, London NW1 6AX.

Music includes: Leighton: *Magdalene Service* and Ireland: *Greater love hath no man.* With the St Cyprian’s Singers directed by Julian Collings.

**Sunday 2 February — Presentation of Christ — *Candlemas*
11am Procession and High Mass**

Preacher: The Vicar, Prebendary Alan Moses

Music includes: *Missa super ‘Sancta Maria’* — Händl and *Nunc Dimittis à 8* — Wood.

SERMON PREACHED BY THE VICAR AT HIGH MASS, CHRISTMAS 1, 2013

Readings: *Isaiah 63: 7 - 9;*
Hebrews 2: 10 - 18; Matthew 2: 13 - 23

Trevor works in United Kingdom House in Great Titchfield Street and worships with us sometimes at the 8am Mass on weekdays. He was here on Friday morning and afterwards I asked how his Christmas

had been. “We had the whole family over,” he replied. “So, you’ve come back to work for a bit of peace then,” I said. He just grinned.

In the Vestry before Mass one of the servers asked me why we were reading about what happened after the Wise Men

left, when they haven't even arrived yet.

Our readings today come from an ecumenical revision of the Roman Catholic lectionary devised after the 2nd Vatican Council. It does not stick rigidly to a historical time line. On the Sunday after Christmas we read those Gospel passages which speak of the infancy and childhood of Jesus. There aren't many: the Presentation in the Temple; the finding of Jesus in the Temple with the doctors of the law; and today, the Massacre of the Innocents and the Flight into Egypt.

In the Roman Church, this Sunday is called the feast of the Holy Family. A priest friend of mine, married with two young children, said ruefully to me a few days before Christmas, that only an institution run by celibate men could think of putting a feast of the Holy Family on the Sunday after Christmas — just when family harmony has often been strained to breaking point by too much conviviality and consumption in a confined space. The Church of England, perhaps because most of its clergy are married, has wisely stuck to the more neutral title of the First Sunday of Christmas, although the post-Communion prayer at today's Mass does take up the theme of the Holy Family as a model.

If the idea of a feast is to encourage and support family life, we have to admit that the Holy Family is not exactly a conventional model. Today's Gospel passage does anything but convey a picture of conventional suburban domesticity.

The massacre of the Innocents and the Flight into Egypt having nothing of the

sentimental and saccharine about them. But they do represent the reality into which Christ was born, and in which many people lived then and live now: there are people fleeing such horrors in Syria, in South Sudan, in the Central African Republic.

The Letter to the Hebrews joins with the Gospel in sounding a discordant note in the midst of all our carolling. This Sunday turns our attention not just to the child who is born but the reason for his birth and what will follow in his life. The shadow of the cross falls over the crib.

The child in the manger, the object of adoration, wonder and worship because he comes from God, is for that very reason, also the object of fear and lethal hatred. And he would remain so even after Herod was dead. The child saved from Herod's soldiers will, as the writers of both Gospel and epistle know, die condemned as a criminal.

This child will also suffer because of his humanity. "**Emmanuel**" is the God who lives with us, shares our life, which means sharing our suffering and death.

But the New Testament sees this not as the prelude to a poignant tragedy but as at the heart of God's plan for his creation. **"It was fitting that God, for whom and through whom all things exist, in bringing many children to glory, should make the pioneer of their salvation perfect through sufferings. For the one who sanctifies and the ones who are sanctified all have one Father."**

Hebrews sees Christ as the one in whom that faithful loving kindness of God

towards his people which Isaiah celebrates is made visible:

“...and he became their Saviour in all their distress. It was no messenger or angel but his presence that saved them; in his love and in his pity he redeemed them; he lifted them up and carried them all the days of old.”

The Epistle to the Hebrews, which is more a sermon than a letter, seems to have been addressed to a congregation of Jewish converts to Christianity who, in the face of hostility is tempted to give up faith in Jesus Christ.

The writer faces these challenges head on by insisting that Jesus is fully divine and fully human:

- ❖ In his divinity, as we heard in Chapter 1 on Christmas Day, he rises above all previous revelation and overcomes the power of evil and death.
- ❖ In Chapter 2, which we heard this morning, his true humanity makes it clear that he really understands and can minister to those undergoing persecution and suffering, to all human beings in their sin and weakness and helps them in times of testing.

If we are to live as God planned and intended, we need to have God come among us and lead us. We need a divine agent, a divine presence, and a divine touch. Anything less will not do: we cannot save ourselves. But equally, we need one who is one of us, one of our own, one who has lived this life of flesh and blood that we ourselves live. We need a human

agent, a human presence, a human touch. Anything less is too distant, too remote, too unworldly. This is what we have in Jesus Christ. He is fully divine and fully human. His life and work represent a fitting and appropriate divine strategy to put things right.

To be made perfect here does not mean that Jesus was morally imperfect to begin with, but that he fulfilled the end which God had intended.

In his humanity, Jesus has entered fully into the contours and depths of human existence. He has taken on the demonic and defeated it. He taken the fear out of death, we still have sorrow at the loss of loved ones and at the thought of our own deaths, but the terror has gone for good in the resurrection of Jesus Christ. He has become our faithful high priest, taking our needs directly into the presence of God. He has in mercy borne our sins in his sacrifice on the cross. Because he has suffered, he is now able to help us in our suffering, both in our personal lives, and in a culture that has lost hope in God. **“Because he himself has been tested by what he suffered, he is able to help those who are being tested.”**

What does this have to say to us about our life as the family of God’s children? Jesus the high priest, who has suffered as we have, is one we can turn to with our sorrows and fears. He reaches out to us. He opens his arms on the cross to embrace us.

First of all, it means that our attention, like that of the Holy Family, must always be centred on Jesus; the Christ who speaks to us in the Gospel, who comforts and strengthens us in the Sacraments.

Jesus is the pioneer, the one who paves the way, who leads home the children of God, his brothers and sisters, whose humanity he came to share as never to lay it by. But he came not just to share, to suffer with, to sympathise, but to transform from within; to make it possible for us to share his life and all that it means. What we see in the humanity of Jesus who shared our life, is the life that we are called and empowered by his grace to share in — that profound and imaginative sympathy, that compassion, in prayer and service towards our fellow human beings: even to our enemies and those who wish us harm.

As Pope Francis says in his letter **Evangelii Gaudium — the Joy of the Gospel:**

“When we stand before Jesus crucified, we see the depth of his love which exalts and sustains us, but at the same time, unless we are blind, we begin to realise that Jesus’ gaze, burning with love, expands to embrace all his people. We realise... that he wants to make use of us to draw near to his beloved people. He takes us from the midst of his people and sends us to his people.”

And in the Holy Family we see responses to Jesus which show us that he can and will enable us by his Holy Spirit to share his life.

In Joseph, whose righteousness was not just to wish to do the decent thing towards Mary, in a situation which was none of his making; one in which many religious people would have adopted a high moral tone to avoid imperilling

their own reputations or souls, but also in being so formed by God’s law, so open to the call and guidance of God, that he was enabled to do something totally new and unexpected.

In Mary, who was also open to the possibility of something radically new and challenging; empowered by the Spirit of God not just to conceive the Son of God but to risk gossip, scandal and perhaps even worse, to bear him in her womb and bring him to birth, to nurture and raise him, to let him go as he went about his Father’s business, and finally to stand at the foot of the cross as he died, because true parents can never really let their children go. Mary, who pondered all these things in her heart, is both the mother of Jesus and our mother too.

Each morning, when I open the church, I go to the statue of Mary and her Son to light the lamp that burns there, but also to do something which has become more and more important to me over the years, to ask her prayers for people who are especially on my heart at the moment. A few days before Christmas, it was a couple in hospital whom I had held in my arms and prayed with after a miscarriage. And throughout the day people will come in and kneel or sit there, and light their candles, and pray and sometimes they will weep — because children can weep with their mother. They will reach out to her because they know instinctively that she understands: the sword which pierces their heart has pierced hers too. And when the protestant-minded chide me for asking Mary’s prayers, I simply say, “Would you not ask your own mother to pray for you?”.

And as a church, we do not leave it all to the Holy Family, to Jesus, Mary and Joseph. We are God's children, so we are the Holy Family too. So we are to reach out to all sorts of people in their need and suffering, their anxieties and fears, their hopes and aspirations, their joys as well as their sorrows. And they should be able to sense and experience in us that same compassion.

The doors of our church must stand open and the heart of our church must be open too. And we must be willing to take the risks involved.

In his letter on evangelisation, “*Evangelium Gaudii — the Joy of the Gospel*,” Pope Francis has said that he prefers “**a Church which is bruised, hurting and dirty because it has been out on the streets, rather than a church which is unhealthy from being confined and from clinging to its own security**”.

He prefers the clergy to be shepherds who smell of the sheep more than they smell of incense and the sacristy.

He contrasts this with the temptation “**to be that kind of Christian who keeps the Lord’s wounds at arm’s length. Yet Jesus wants us to touch human misery, to touch the suffering flesh of others. He hopes that we will stop looking for those personal or communal niches which shelter us from the maelstrom of human misfortune and instead enter into the reality of other people’s lives and know the power of tenderness. Whenever we do so, our lives become wonderfully complicated and we experience intensely**

what it is to be a people, to be part of a people.”

Our holy family, the Church, is where we encounter him in both the compassion of his cross and the power of his resurrection, so that we can find not only help for ourselves but can learn and practice that same compassionate attention and intention towards others. And in that process we find not only others but we discover ourselves as God means us to be, like himself, and so we find joy in the midst of sorrow.

100 YEARS AGO

Ian Malcolm MP, the People’s Warden, wrote about:

THE DIOCESAN FINANCE SCHEME

If the whole maintenance of the dignity and efficiency of the public services of a great European country, whose citizens could be numbered in millions, were borne exclusively by comparatively few people, we should feel something like contempt for the vast majority who shirked their proper share of taxation.

In London, the largest and richest diocese in the world — the maintenance of the public services of the Church of England is subscribed by very few of the hundreds of thousands who claim, when it suits them, to be members of that Church. These people use the Church for baptism, education, marriage, and burial; but only a ridiculously small fraction of them pay their proper share towards their

upkeep. The poorest parishes contribute best, according to their means; in the richest parishes it has become the fashion to spend Sunday in the country, and the London Church collections suffer while their wealthy parishioners enjoy themselves elsewhere.

It is felt that this state of things can and should be altered; and that, as a beginning, some organisation should be set on foot in every parish of the diocese to bring the necessities of the Church in London prominently before the notice of every parishioner, in the hope of receiving from him or her an adequate subscription towards the relief of those needs. Beyond this, it is not particularly important to dwell on the early history of the new scheme... it is sufficient to know that a number of able and experienced gentlemen, called the Bishop of London's Diocesan Board of Finance, have hit upon a new method of collecting annually from the London parishes the enormous sum of money necessary to keep the work of the Church going with anything like credit and efficiency.

At first, they believed that they would have to find no less an annual sum than £80,000; that was while the Bishop of London's Fund and the East London Church Fund were included in the total. But these two organisations stand out of the scheme and will continue to collect their subscriptions independently, as before. Therefore, the required sum is about £45,000. This sum represents the yearly needs of seven societies which have hitherto collected their revenues through separate organisations with separate secretaries and staffs. It is now proposed

to have one central organisation with a common purse into which the monies subscribed for these purposes will be poured. And thus, instead of the "cheerful giver" (or the grudging giver for the matter of that) finding himself bombarded day after day by begging letters from one or other of these societies, he will now be asked to send all his subscriptions (for central, not parochial objects) in a lump sum to his parish priest who will forward it to the central authority.

This year, as I have explained, the sum of £45,000 is wanted. That sum is divided between all the deaneries in London, and Marylebone is asked to provide a quota of just over £3,000. Therefore, in virtue of his office, our Rural Dean summoned a Finance Committee to assist him in the allocation of the quota... between the 23 parishes within the Marylebone area, the calculations to be based on annual revenues from all sources in each parish. After endless trouble and prolonged consideration given to the circumstances of particular parishes, a schedule was agreed upon... This shows that All Saints Church, Margaret Street (with the smallest parish — 1,276 persons, of whom less than 50 adults are members of the congregation — but with the largest annual revenue from collections, *heads the list*. From us as a parish no less than £385 is asked for 1914.

Whether we can fulfil this obligation is not for me to say. Observe, there is no compulsion about it and the needs are urgent. We shall, therefore, probably feel that we should all of us like, if we can do so as a congregation and *without crippling any of our existing funds* to

take some share in assisting our Diocesan Bishop, to whom we are devotedly attached, to bear the huge financial burden which the needs of the Church in London place upon his shoulders. If we should disappoint him, it will not be for want of *will*: it will be because, inasmuch as *parochial* assessment is the basis of the new scheme, our parish is practically non-existent; our *parochial* obligations towards the new fund lie elsewhere. Yet even so, his Lordship will surely recognise the fact, that without the aid of a single rich parishioner** our annual collections for church purposes at home and abroad are the largest in the Deanery.

Notes:

The 7 societies were: *Training for Ministry, Maintenance of the Ministry, clerical and lay, Provision of Pensions, Clergy Widows and Orphans, Church Buildings and Repairs, Religious Education of the Young, Organisation and General Purposes.*

The Deanery of St Marylebone now has only 9 parishes. All Saints still has the smallest population, less than a tenth of what it was even in 1914 and that after absorbing the district of St Andrew's, Wells Street. Since the revival of All Souls which began under Dr Stott, we no longer have the highest giving, although our per capita giving is higher, and we pay, along with All Souls, the highest Common Fund contribution in the Deanery, indeed the Archdeaconry. This year it will be £130,000.

Common Fund now includes our clergy's stipends which was not the case then. Stipends have also been

equalised. All Saints had only a very small endowment for the Vicar's stipend, so he had to rely on the Easter Offering and Fees to make up the difference. I suspect it was effectively impossible to be the Vicar of All Saints without a private income.

The Common Fund request for the whole diocese this year is £30 million, an indicator of a century's inflation and the move to parishes having to support, as much as possible, the costs of their ministry.

*** When Mr Malcolm said "rich parishioner," I suspect he meant those resident in the parish, as there were clearly a significant number of wealthy members of the congregation.*

SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

● SUNDAY 2 FEBRUARY PRESENTATION OF CHRIST IN THE TEMPLE (Candlemas)

PROCESSION AND HIGH MASS AT 11am

During the lighting of candles:

God is light — Harry Bramma

Processional Hymns: 33 (omit *), 157

Introit: Suscepimus

Setting: Missa super 'Sancta Maria'
— Händl

Psalm: 24

<i>Lessons:</i>	Malachi 3: 1 - 5 Hebrews 2: 14 - end	<i>Hymn:</i>	87 (T 486)
<i>Hymn:</i>	439 (i)	<i>Gospel:</i>	Matthew 5: 13 - 20
<i>Gospel:</i>	Luke 2: 22 - 40	<i>Preacher:</i>	Fr Julian Browning
<i>Preacher:</i>	The Vicar	<i>Creed:</i>	Credo III
	Prebendaries Alan Moses	<i>Anthem:</i>	Ave verum corpus — Mozart
<i>Creed:</i>	Credo II	<i>Hymns:</i>	83, 341, 496 (T 458)
<i>Anthem:</i>	Nunc Dimittis à 8 — Wood	<i>Voluntary:</i>	Ciacona in E minor, BuxWV 160 — Buxtehude
<i>Hymns:</i>	187, 295, 338		
<i>Voluntary:</i>	Grand Chœur dialogué — Gigout		CHORAL EVENSONG &

CHORAL EVENSONG & BENEDICTION at 6pm

• **SUNDAY 9 FEBRUARY**
FOURTH SUNDAY
BEFORE LENT

HIGH MASS at 11am

Entrance Hymn: 355
Introit: *Adorate Deum*
Setting: Missa Solemnis — Mozart
Psalm: 112
Lessons: Isaiah 58: 1 - 12
 I Corinthians 2: 1 - 16

CHORAL EVENSONG & BENEDICTION at 6pm

<i>Psalms:</i>	[1, 3], 4
<i>Lessons:</i>	Amos 2: 4 - end
	Ephesians 4: 17 - end
<i>Office Hymn:</i>	54
<i>Canticles:</i>	Service in F (Collegium Regale) — Wood
<i>Anthem:</i>	A prayer of King Henry VI — Gabriel Jackson
<i>Preacher:</i>	Fr Gerald Beauchamp
<i>Hymn:</i>	487 (T 447)
<i>O Salutaris:</i>	Vale
<i>Hymn:</i>	380
<i>Tantum ergo:</i>	Vale
<i>Voluntary:</i>	Postlude founded on an old Irish church melody, op 101 — Stanford

• **SUNDAY 16 FEBRUARY**
THIRD SUNDAY
BEFORE LENT

HIGH MASS AT 11am

<i>Entrance Hymn:</i>	448 (T 351)
<i>Introit:</i>	<i>Circumdederant</i>
<i>Setting:</i>	Missa ‘Saeculorum Amen’ — Morales
<i>Psalm:</i>	119
<i>Lessons:</i>	Deuteronomy 30: 15 - end I Corinthians 3: 1 - 9

<i>Hymn:</i>	404	<i>Lessons:</i>	Genesis 1: 1 - 2: 3
<i>Gospel:</i>	Matthew 5: 21 - 37		Romans 8: 18 - 25
<i>Preacher:</i>	The Vicar, Prebendary Alan Moses	<i>Hymn:</i>	466
<i>Creed:</i>	Morales	<i>Gospel:</i>	Matthew 6: 25 - end
<i>Anthem:</i>	Let all mortal flesh keep silence — Bairstow	<i>Preacher:</i>	Fr Julian Browning
<i>Hymns:</i>	236, 390, 318	<i>Creed:</i>	Credo II
<i>Voluntary:</i>	Allegro giocoso (Sonata, 1938) — Bairstow	<i>Anthem:</i>	Salve Regina à 5 — Victoria
		<i>Hymns:</i>	266 (T 94), 285 (i), 265
		<i>Voluntary:</i>	Toccata, op 25 — Boëllmann

CHORAL EVENSONG & BENEDICTION at 6pm

<i>Psalm:</i>	[7], 13	<i>Lessons:</i>	Amos 3: 1 - 8 Ephesians 5: 1 - 17
<i>Office Hymn:</i>	54		
<i>Canticles:</i>	The Fourth Service — Batten		
<i>Anthem:</i>	O Lord, the maker of all thing — Mundy	<i>Lessons:</i>	Proverbs 8: 1, 22 - 31 Revelation 4
<i>Preacher:</i>	Fr Julian Browning	<i>Office Hymn:</i>	54
<i>Hymn:</i>	494	<i>Canticles:</i>	Service in A — Naylor
<i>O Salutaris:</i>	Bach (No 1)	<i>Anthem:</i>	Hail, gladdening light — Wood
<i>Hymn:</i>	477	<i>Preacher:</i>	The Vicar, Prebendary Alan Moses
<i>Tantum ergo:</i>	Bach (No 1)	<i>Hymn:</i>	433 (v 6 Descant — Caplin)
<i>Voluntary:</i>	Aria (Concerto No 12 for strings) — Handel	<i>O Salutaris:</i>	Byrd
		<i>Hymn:</i>	397
		<i>Tantum Ergo:</i>	Byrd
		<i>Voluntary:</i>	Master Tallis' Testament — Howells

● SUNDAY 23 FEBRUARY SECOND SUNDAY BEFORE LENT

HIGH MASS AT 11am

Entrance Hymn: 263 (omit *)

<i>Introit:</i>	<i>Exsurge, quare</i>
<i>Setting:</i>	Mass ‘The Western Wynde’ — Sheppard
<i>Psalm:</i>	136

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.

Our Friends' Secretary is **Juliet Windham**, who can be contacted through the Parish Office.

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. 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.all saints margaretstreet.org.uk

The Parish Email

This gives weekly news of events, people to pray for, and a short letter from the Vicar. You can subscribe through the All Saints website, or by contacting the Parish Administrator, Email: astsmgtst@aol.com

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

Vicar:

Prebendary Alan Moses
020 7636 1788
Mobile: 07973 878040
Email: alanmoses111@gmail.com.

Assistant Priest: Vacant

Honorary Assistant Priests:

The Revd Gerald Beauchamp
020 7258 0724
The Revd Julian Browning
020 7286 6034
The Revd Neil Bunker
Mental Health Liaison Chaplain
for Westminster.

Parish Administrator:

Mrs Dee Prior 020 7636 1788
Email: astsmgtst@aol.com

Parish Officials

Churchwardens:

Mr John Forde 020 7592 9855
Mr Chris Self 020 8858 6370

PCC Secretary:

Dr Dilys Thomas 020 7794 3626

Hon Treasurer:

Mr Patrick Hartley 020 7607 0060

Director of Music:

Mr Tim Byram-Wigfield
c/o 020 7636 1788

Associate Director of Music:

Mr Charles Andrews 01580 240575

Electoral Roll Officer:

Miss Catherine Burling
c/o 020 7636 1788

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

Saturdays:

Morning Prayer at 7.30am
Low Mass at 8am and 6.30pm*
(* First Mass of Sunday)
Confessions 5.30pm.
Evening Prayer 6pm

CALENDAR AND INTENTIONS FOR FEBRUARY 2014

1	<i>Brigid, Abbess of Kildare c 525</i>	The Church of Ireland
2 ☩ PRESENTATION OF CHRIST IN THE TEMPLE		
	(Candlemas)	OUR PARISH AND PEOPLE
3	Anskar, archbishop and missionary, 865	The Nordic Churches
4	<i>Gilbert of Sempringham, religious, 1189</i>	Archeaconry Conference
5		Parliament
6	<i>Martyrs of Japan, 1597;</i> <i>Accession of Queen Elizabeth II, 1952</i>	HM The Queen
7		Those in Need
8		Peace
9 ☩ 4th SUNDAY BEFORE LENT		
10	<i>Scholastica, Abbess, 543</i>	Monastic Communities
11		General Synod
12		Friends of All Saints
13		Unity
14	Cyril & Methodius, missionaries, 869 and 885	Those in need
15	<i>Thomas Bray, priest, founder of SPCK & SPG</i>	Mission agencies
16 ☩ 3rd SUNDAY BEFORE LENT		
17	Janani Luwum, archbishop and martyr, 1977	Persecuted Christians
18		Local government
19		Hospices
20		Unity
21		Those in need
22		Schools
23 ☩ 2nd SUNDAY BEFORE LENT		
24		Refugees
25		Unemployed
26		Victims of abuse
27	George Herbert, priest & poet, 1633	Poets
28		Those in need



Set and Printed by
S Alban's Church Litho Unit
Birmingham B12 0XB