

All Saints Parish Paper

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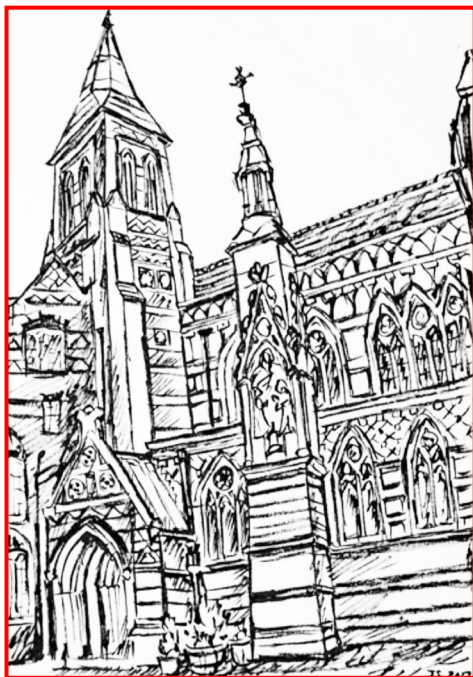
FEBRUARY 2018

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VICAR'S LETTER

A few Sundays ago, I found myself being photographed with an exuberant African lady who had come to High Mass when she and her daughter were travelling through London to the United States. The photo taken, she launched into an impromptu prayer which included a petition that the Lord would send more young people to our church.

Then my daughter told me the other day that she had heard a tour guide telling a group in the courtyard that the exterior of All Saints is showing its age. Well, it is over 155 years old and has endured a century or more of pollution from coal fires. It has not had much attention, and some that it did have in the past made matters worse rather than better. We have done much to make All Saints “all glorious within,” and we are looking at making it all glorious without, too. In the meantime, as many of you will have read in last month’s issue, our major project this year is the improvement of our facilities “below decks”: the upgrading of our kitchen and toilets (definitely less than glorious) as well as some more cosmetic works to improve the appearance of the corridor. As part of our preparations for this, we are also carrying out a disability access audit. This project will be carried out during the summer months and then, our intention is to move on to the external works in 2019; although preparations will go on while we are doing the 2018 project.



Sketch by Jeremiah Stephenson, 2017

At the most recent meeting of the Church Council, we found ourselves moving in our discussion from an aging building to an aging congregation. We should not think we are alone in this: much of the Church of England is having the same conversation, or ought to be.

One of the younger members of the council asked about reaching out to the many people of his generation who work around us during the week. It is certainly true that the average age of those who work around All Saints is much lower than that

of those who worship here on Sundays. The costs of housing in London mean that many of them have to live a long way from where they work. Often the only place they have in common for social life is here.

The Diocese of London, through its Capital Vision 2020 programme, has been working to persuade more churches to be open during the week, as we have always been. Now, we are being encouraged to respond to the increased tempo of city centre life in the evenings and beyond. We have been considering this for a while and now seems as good a time as any to get on and do something.

So, during Lent while shops stay open on Thursdays for late-night shopping, we will stay open for late-night praying. Our experience in the pre-Christmas period demonstrated that by using the various means of publicity available to us, attractive cards delivered to local businesses and social media, we drew in many who would not otherwise worship with us. A good proportion of these were young. The weeknight Festival of Nine Lessons and Carols which we introduced a few years ago, was our best attended Christmas service, with standing room only and the lunchtime Carol Service was also better attended than it has been for some years. We will invite people in to pray, to look, to chat, or simply to be quiet. We will end with the office of Compline at 8.30pm. We will be recruiting helpers to be here to welcome visitors and those who would like to sing Compline.

“Can anything good come out of Nazareth?” we heard Nathanael say in a reading from John’s Gospel at Mass recently. The same question might be asked of a meeting of the Chairs of Diocesan Houses of Clergy; even one that took place

at Lambeth Palace. However, just as the one who is the most truly good did come out of Nazareth, I did glean some good things from such a meeting recently. One of the speakers was William Nye, who as well as being General Secretary at Church House is also one of the churchwardens at St Cyprian’s. He spoke of encouraging the church to be *missionally ambitious*, excuse the jargon, and of asking bishops at their next meeting to imagine what the church would look like if their diocesan strategies actually worked.

The time has come for us to be *missionally ambitious*, to try something new.

Earlier in the day, we had worshipped with the archbishop and his staff, along with the ecumenical Chemin Neuf Community and the Community of St Anselm, (young people who spend a year sharing in religious community life). Archbishop Justin had spoken to us of the vital rôle the daily routine of meditation, Morning and Evening Prayer, and the Eucharist, play in sustaining his ministry. That routine you will recognize as remarkably like our own here at All Saints, where we begin the day with silent prayer, continue with Morning and Evening Prayer, Mass morning, midday and evening. Whatever new ventures we try, this must remain the bedrock of our life and work. Firmly rooted in these, we will be given the confidence to face the question of what our church will look like if our hopes and plans succeed.

Lent, which comes early this year, does more than call us to make a special effort for a few weeks. It is meant to deepen our commitment to those disciplines which the Liturgy of Ash Wednesday reminds us of: Self-examination and Repentance, Prayer, Fasting and Self-Denial, Reading and

meditating on God's word. They will be the themes of the sermons at Evensong on the first four Sundays of Lent. These are meant to be permanent not occasional features of our life. We do not do these things simply for our own spiritual comfort or improvement but for renewal as a community called to share in the mission of Jesus Christ.

May we all have a good Lent and may it be a springtime for our parish.

Yours in Christ,

Alan Moses

PEOPLE AND EVENTS

JARON LEWIS — we were very pleased to read the news that the Queen has appointed District Judge Jaron Mark Lewis (a member of our congregation and occasionally to be found volunteering on the Sunday coffee table, though formerly our Hon PCC Secretary) to be a Circuit Judge on the advice of the Lord Chancellor and the Lord Chief Justice of England and Wales, the Right Honourable Lord Burnett of Maldon. The Lord Chief Justice has deployed him to the South Eastern Circuit, based at Chelmsford County and Family Court with effect from Monday 5 February 2018. Warm congratulations to Jaron who will be known as His Honour Judge Lewis.

MAKE A STAND FOR FAITH & FREEDOM — Cedric Stephens, Head Server and local organiser of All Saints' contribution of a walk for freedom as part of Aid to the Church in Need's *Red Wednesday* in November 2017 — drawing attention to the plight of persecuted Christians around the world — reported to January's PCC Meeting that he had received a letter of thanks from

Patricia Hatton, Head of Fundraising and Marketing for ACN. The letter said: *Doing anything for the first time is a risk and leaves much to learn for the next time, but I really sense a willingness from Fr Alan Moses to get behind this as we grow the Walk of Witness to launch the Red Wednesday campaign.*



Heartened by the success of the way in which across London and up and down the UK people wore red, lit their important buildings red and got up and walked to bear witness to their concern for Christians being persecuted in many lands, Cedric will be mobilising again in 2018.

To find out how you keep up efforts to support the work of Aid to the Church in Need year-round — through prayer, going to a Mass for someone who can't, donations or other activities see: <https://acnuk.org/about/>.

CELL OF OUR LADY OF WALSINGHAM

Saturday 10 February

- | | |
|---------|------------------------------------|
| 11.30am | Rosary and Walsingham Devotions |
| 12 noon | Low Mass of Our Lady of Walsingham |

Saturday 10 March

- 11.30am Rosary and Walsingham
Devotions
12 noon Low Mass of Our Lady
of Walsingham
-

ORGAN RECITAL **Timothy Byram-Wigfield**

Following Jeremiah Stephenson's recital on 28 January, next up is the Director of Music, **at 7.15pm (after Benediction) on Sunday 4 March**. Details of Tim's programme are on page 14.

CAROL SERVICE DATES 2018

Mindful of the fact that publicising these in January 2017 alerted the long-term planners amongst you and allowed people to invite friends to come too, some as part of their pre-Christmas visits to London, this year's dates are as follows so you can put them in your diary:

Advent Sunday Carol Service by candlelight — Sunday 2 December 6pm

Lunchtime Carol Service

— Friday 14 December 1.10pm

(so that is the same time as our regular Lunchtime Mass)

Nine Lessons and Carols by candlelight

— Monday 17 December 6pm

Epiphany Carol Service

— Sunday 6 January 2019 at 6pm

VISITORS

With the start of 2018, visitors have begun to return to All Saints in some numbers. In January as well as tourists and casual groups of visitors, we have had two large groups of Queen Mary University History students; a Blue Badge Guide led group of 25 people considering *'How to read a Church'* and a

drawing group. February brings 100 pupils from Wimbledon Girls' School.

A rather different set of 'visitors' was a one-off use of Church approved by the Vicar to assist the Korean Church that has worshipped at the Welsh Chapel on Eastcastle Street for the last twenty years. As the Chapel set about refurbishing its organ this year, they rather under-estimated how much room all those organ pipes would take up on their way out of the building... such that on Epiphany 3, All Saints was asked to house the Koreans during the afternoon until their usual venue could be available once more.

The same weekend introduced dozens of volunteers working on the Lumiere London lighting festival to All Saints, as they used the Parish Room as a base for their shifts over the four days, and were encouraged to visit Church and be ready to offer it as a peaceful oasis in bustling London. Reciprocal Facebook communications by Lumiere and All Saints drawing attention to church opening times will hopefully raise further awareness of our 'hidden gem'.

RECENT ENTRIES IN THE CHURCH VISITOR BOOK

On a walking tour of churches — a peaceful, attractive place.

I miss morning Mass as I take a different route to work, but thanks ever so much for providing a place for the homeless to rest in the day.

What an amazing and warm place to worship! The organ's sound is beautiful and powerful.

A prayer for the unification of all Christians.

What you do for one of the least you do for Jesus! May God bless you for your love and

care toward the homeless. It blessed me to see your practical love in action! Saw the steeple over the rooftops, which guided me to this haven of peace and beauty.

An amazing church — well worth a visit from a parishioner of St Marks Belfast (also by Butterfield).

Beautiful church.

Stunning place, thank you for helping the homeless people here, it seems to me to be a very special place. God bless!

Love this church. Will be back hoping to see your crib and Nativity. God with us.

There are millions of people in London. All have heard of St Pauls, some even have heard of Wren himself, but very few have heard of this beautiful church. Our favourite in rainy old London.

Beautiful church — recommended by my art teacher — exceeded my expectations.

Breathtaking.

Thanks for this holy home — make it mine.

PARISH ROOM and DINING ROOM EVENTS

As the New Year rolls on other now regular events return once more. January saw the Elgar Society meeting once again in the Dining Room. For a second year the two morning/lunchtime Open Age exercise classes on Mondays are underway in the Parish Room. The London Open University Geological Association had its AGM on 27 January and continues with its monthly programme of meetings throughout 2018. A Japanese Bible Study class that began in late 2017 has now booked fortnightly Tuesday nights. London Hat Week will see workshops here once again in March.

Partners for Change Ethiopia and the Church Music Committee are also booked in intermittently through 2018. And we anticipate that the John Lewis Art Show will be back for a fortnight in September. Renting out our facilities when we don't need to use them — largely Monday to Friday during working hours and early evening — provides useful additional income to the Church as well as introducing new people to its wonders.

Please feel free to suggest new uses or put suitable potential users in touch with Dee Prior to see how we can help each other.

POETRY TEA at PAMELA'S March 2018

You are invited to a Spring Poetry Tea on Saturday 24 March at 3pm at Pamela's home. You can bring poetry or prose. The theme will be *'Life'*. To accept the invitation please speak to Pamela or Sandra in the church courtyard, or ring Sandra on 020 7637 8456 leaving your name and phone number.

Charge £6. Proceeds to the All Saints Restoration Fund.

VOLUNTEERING AT ALL SAINTS

The Vicar writes:

Volunteering has been a great success story here at All Saints over recent years and we are hugely grateful that we have managed to sustain a considerable and growing list of activities without employing the numbers of paid staff found in some city centre parishes. This has been because so many members of the congregation have been willing to give so generously of their time and energy which is a testimony to the spiritual health of the congregation.

However, there comes a time when some of the people we have relied on historically to do these tasks are no longer there, or able to do so, they need a break or some help. We are conscious that such a time has come for us. We may also not be capturing the hidden creativity, energy or passions of others within our number, which could do so much to further our ambitions at All Saints.

Through discussions at the PCC recently and with team leaders for some of our regular volunteer activities, we have identified where we have existing needs and will be sharing this information in a letter to everyone on the Electoral Roll.

Together with the letter there will be a form to indicate which areas of work you might be interested in helping with, bearing in mind that we aren't asking you to sign up for ever nor necessarily for the same thing every week/month etc, although some degree of commitment helps with planning!

If you would like to talk to someone about what is involved before you make a decision (many existing volunteers first got involved because someone already volunteering asked them to join in) we will be happy to provide that opportunity. Ways to help are many and varied and if you have skills or time to offer but are not sure you fit any of the categories initially being sought, please let us know what they are. We should like to use the talents of our people and may well be able to find a use for them in a new area of activity or to meet an emerging need in the months and years to come. If you can offer us the gift of a little of your time and talents even now and then, and would like to get more involved at All Saints, we would be delighted to hear from you.

AM

DR JOHN BIRCH ORGAN SCHOLARSHIP — appeal for funds

The organ scholarship at All Saints was first established by Dr Harry Bramma in the 1990s as a way of giving additional training and playing opportunities to young music students and to enable them to experience the rich musical tradition of the Church. It is currently funded through a £65,616 endowment from the estate of the late Dr John Birch, a former Director of Music here (and is not included in the All Saints Choir and Music Trust itself). This specific fund produced an income of £2,820 or £235 a month in 2017 but, although the amount is increased each year in line with the underlying increase in dividends from investments, it is becoming apparent that this rate is somewhat below what other churches and cathedrals pay their organ scholars.

A one-off gift of, say, £20,000 [or a number of individuals contributing smaller sums that would add up to £20,000] would enable us to augment the current scholarship to around £300 a month. Potentially interested members of the congregation might like to approach the Vicar, Geoffrey Woodcock (Administrator of the Choir & Music Trust) or the Parish Administrator for further information. Any gift that boosted this particular organ scholarship fund would be very much appreciated; would help support the Organ Scholar more appropriately, and (if the giver is a UK tax payer) Gift Aided would increase in value by a further 25% at no cost to the donor.

Please consider whether you might be able to help with a contribution.

LENTEN PROGRAMME

Confessions at the Beginning of Lent and ASH WEDNESDAY SERVICES

Monday 12 February	12 – 1pm	Fr John Barrie	5 – 6pm	The Vicar
Tuesday 13 February	12 – 1pm	The Vicar	5 – 6pm	Fr Peter McGeary

ASH WEDNESDAY, 14 FEBRUARY

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

HIGH MASS & IMPOSITION OF ASHES 6.30pm

Preacher: The Vicar, Fr Alan Moses

Byrd — Mass in Four Parts

Gibbons — O Lord, in thy wrath

Lenten Sermons at Evensong

The sermons at Evensong on the first four Sundays of Lent will be on the Lenten practices to which the Church calls us.

“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 keeping 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 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.” *The Liturgy of Ash Wednesday, Common Worship*

Lent 1	Self-Examination and Repentance	Fr Julian Browning
Lent 2	Prayer	Fr Michael Bowie
Lent 3	Fasting and Self-Denial	The Vicar
Lent 4	Reading and Meditating on God’s Holy Word	The Vicar

Thursdays: Compline (Night Prayer) at 8.30pm

Fridays: Stations of the Cross 7pm after the Evening Mass starting on Friday 16 February.

ALL SAINTS LENT APPEAL 2018

The PCC, meeting in January, decided that our Lenten almsgiving will support our regular Mission Projects (USPG and the Marylebone Project and the Soup Kitchen at the American Church) and the Bishop of London’s Lent Appeal 2018. Two of our own projects already

chime particularly well with the theme of the Bishop's Appeal, as does our practical support for the neighbouring Jesus Centre through gifts of warm clothing.

The collections gathered at the services of Tenebræ and Good Friday along with the contents of individual Lent boxes will be shared equally between the four charities:

1. Diocese of London's Lent Appeal 2018 — *Tackling Homelessness Together*

With around one fifth of parishes within the Diocese of London actively helping the homeless, this is an issue that is very close to hearts and minds. For this reason we have launched the Diocese of London Homelessness Appeal so parishes can join together in an immediate response to help alleviate the suffering of those living in urgent and desperate need.

The challenge we face is diocese-wide but it is also a local issue. We have chosen to partner with 15 charities from across the Diocese. All work at a local level to offer an immediate response to help those experiencing homelessness in this most practical of ways. *For further details see: <https://www.london.anglican.org/mission/homelessness-appeal/>.*

Although many of these organisations will offer additional services to guests such as advocacy, advice and practical support, it is the safety and security of the night shelter along with the love of Christ, support and acceptance provided by an army of volunteers that is so often the catalyst to help those experiencing homelessness to move on and reintegrate into society. It is also telling that some of those who have experienced homelessness and benefitted from the support given at a night shelter, return and volunteer to give 'something back' as a way of expressing their thanks for the help they received.

"The King will reply, 'Truly I tell you, whatever you did for one of the least of these brothers and sisters of mine, you did for me'." — *Matthew 25: 40*

In launching this year's Appeal, Bishop Peter said 'At a recent visit to one of these shelters, I was privileged to share a meal and learn more of the individual stories from those experiencing homelessness. I was also touched by the care and respect shown by the amazing team of volunteers as they served the guests with dignity and genuine humanity. It was a very practical sharing of the love of Jesus Christ, who knew what it was to have nowhere to lay his head (*Matthew 8: 20*).

'This year we hope to raise the profile of a Christian response to homelessness, and encourage churches to reflect on the human cost of being without a home. For many in our great city this is an immediate reality and the love of Christ calls us to respond to it.

'As we seek to tackle homelessness together, my prayer is that our parishes, congregations and partner schools will be able to respond to this immense challenge by prayer, generous giving and, for those already supporting winter night shelters, by continued hands-on engagement for those in need.'

- 2. USPG — UMOJA HIV Project** supporting the church in Zimbabwe working with those affected by HIV and AIDS and the stigma associated with these conditions, providing local clergy and lay leaders with skills and training.
- 3. The Marylebone Project** (Homeless Women's Centre) in London NW1 — where our money goes towards providing one of the emergency beds.

4. The Soup Kitchen run by the American Church, Tottenham Court Road

— addressing food poverty — one of the most pressing issues in London and the UK today, assisting people from 25 to over 80; from all backgrounds, from several ethnic groups, and many struggling with a variety of health problems — but all united by their need for a safe and welcoming community to be fed, heard and helped. Their funding focus this year is to provide a mental health practitioner to support homeless people with mental health issues.

The All Saints' Lent Appeal in 2017 raised a total of **£6,490** (including applicable Gift Aid). Please give generously this year so we can try and raise more. ***Cheques should be made payable to: Parochial Church All Saints. Please use a Gift Aid envelope wherever possible since it increases the value of your gift by 25% at no cost to you.***

REVISION OF THE ALL SAINTS' ELECTORAL ROLL

The Electoral Roll has to be revised before the Annual Parochial Church Meeting (APCM) on Sunday 22 April 2018. Inclusion on the Roll is the qualification to attend, participate and vote at the Meeting, or to be nominated for office. The Roll will be closed for revision between Tuesday 27 March and Friday 6 April. No further entries may be made to the Roll between 28 March and the close of the APCM.

Members of the Roll should please check their entries on the copy of the Roll available on the table in Church. Alterations should be notified to me, c/o the Parish Office. Anyone else who wishes to be included on the Roll, and who fulfils the qualifications, is welcome to apply. Forms (to be found on the table in Church) should be completed and returned via the Parish Office.

Catherine T Burling, Electoral Roll Officer

SERMON PREACHED BY THE VICAR AT HIGH MASS ON CHRISTMAS MORNING 2017

“And the Word became flesh and dwelt among us, and we beheld his glory.”

“Actions,” we say, **“speak louder than words.”**

We speak of **“body language”**, which can show our true feelings; whether for good or ill.

“Words,” we say, **“are cheap”**. We are bombarded with them every day.

Images, too, are everywhere; flashing in front of us on television screens, on our phones. So many that we barely pay them attention, and yet, subliminally they affect the way we think and act. We flick through

Facebook posts or Twitter feeds. And yet, the more of this information we have at our fingertips, the shorter our attention spans seem to get; the smaller our capacity to absorb it.

Politicians and advertisers use words and images, as often as not to deceive rather than to inform. We have grown cynical about much that we hear. We suspect that what we see may not be all that it seems. We have grown to distrust what we hear and see, even the evidence of our own eyes and ears.

Yet, at the same time, we can be gullible;

so easily seduced by words and images. The power of words and images can spring from their capacity to give us hope, or make us feel wanted or admired; even if that hope is a false one and the apparent approval a self-interested lie. Words and images can be creative or destructive, loving or cruel, true or false, beautiful or ugly.

In ourselves, let alone in others, we see or sense the mismatch between words and actions, between intentions and outcomes. We can be quick to spot in others the hypocrisy which hides behind a mask that pretends to be something it is not. In our more honest moments of self-awareness, we even see it in ourselves. We can, too, recognize integrity in others: a unity and wholeness of words and deeds, which inspires us to emulate it; to **“go and do likewise”**.

“A picture is worth a thousand words”, says an old Chinese proverb which has been absorbed into the common sense wisdom of the English-speaking world.

So, what must an acting, living, moving picture, be worth? For that, says the Letter to the Hebrews, is what we have in Jesus Christ. We hear in its opening verse that in the past God had spoken to his people in many and various ways, but **“now he has spoken to us in his Son”**; who **“reflects the glory of God, and bears the very stamp of his nature”**.

He is, another New Testament writer says, **“the image of the invisible God”**. If we ask what is God like, the answer is that he is like Jesus. In him, in his life and in his deeds and words, we have the body language of God. That is, in the life of a person in whom we have been given the **“body language”** of God, the one in whom we behold the glory of God.

The readings for this Christmas Mass are full of words carefully chosen and ordered; as much poetry as prose. They are words which call for our attention; to be pondered as we will hear in next Sunday’s Gospel how Mary **“pondered all these things in her heart”**.

They are words which speak to us of God’s actions in creating and sustaining the world and us. John begins his hymn about Christ by deliberately echoing the book of Genesis and its opening hymn of the Creator and creation: **“In the beginning God created the heaven and the earth... And he saw everything that he had made and behold it was very good.”**

The Gospel identifies Christ as the creative Word of God we hear of in Genesis, and it reaches from that culture to another, from the Hebrew to the Greek, to speak of him as the wisdom, the reason which orders and sustains the universe.

In that account of creation in Genesis, we hear that human beings were created in God’s own image. So, if we would know not just what God is like, but what we are meant to be, then we must look to the image of God we are given in Jesus Christ — for there, in his self-giving love we see the perfect image and pattern of our humanity too.

This is not a set of abstract theories about how to live but a living relationship. God is personal not abstract. What is true of God is true of us. We are not disembodied spirits but people of flesh and blood. We are not solitary individuals but people who live in relationship with others — families and friendship and communities.

It is fashionable these days to speak of being **“spiritual”** rather than **“religious”**. But **“spiritual”** can so easily become vague or self-absorbed. **“Religion”** has had a bad

press, even among some theologians, but its root lies in something which binds us together. The spiritual in the New Testament is that which is of God and the God we see in Jesus Christ is no abstraction.

The Word, the divine reason and wisdom, which creates and sustains the universe is

not a principle but a person; the word made flesh and blood, the one who came to share our life, not just for a short while but forever. He is the one who has bound our lives, our flesh and blood, to his, so that we might be remade in the image of God. He became the child of Mary that we might become the children of God.

SERMON PREACHED at HIGH MASS
by THE VENERABLE DR JOHN PERUMBALATH
for THE FEAST of THE EPIPHANY 2018

Matthew 2: 1 – 12

I am delighted to share with you all the festival joy on this day of the Epiphany of Christ. It is great to be here. The only anomaly I could see here is that Fr Alan had mistaken me for a wise man from the East.

‘Epiphany’ means manifestation. In this feast we celebrate Christ’s manifestation to the world. This Child who until now was known only to his immediate surroundings and people is now being worshipped and recognized by some wise men from foreign lands. The world outside Judaism is now brought into the story to emphasise that Jesus is not a ‘Jewish Messiah’ as many would have expected but is the Lord of the whole world, receiving homage from non-Jewish visitors who are possibly royal figures. The Epiphany is actually Christmas for the gentile world! I just want to highlight three practical lessons from our Gospel passage.

Firstly, we can lose sight of God even when he is so close to us. Jesus was born among the Jews. By the time the visit of the wise men took place, the holy family must have made friends with the people of the locality. Obviously, the story is not talking about a babe lying in a manger but

a child living with his parents in a house.

Does this not tell us something about the failure of the people of God? They knew God would send a Messiah for whom they were long waiting. They had scripture in their community to re-affirm God’s promises. Now the Messiah is growing up right in their midst but no Jewish wise man did pay any homage to him. The wise men among the people of God, consisting of chief priests and the teachers of scripture, advised Herod without any hesitation about the place where the Messiah was to be born. They studied scripture and found the vital information about the Messiah. Yet none of them is shown to be having any interest in paying homage to him. They are busy advising Herod.

They really do not feel the need for a saviour because they think they are safe and secure. These leaders of the Jewish community are enjoying the benefits of Herod’s administration. They would not want a Messiah to upset the *status quo*. A false confidence in the existing systems can blind our eyes. We would fail to see God’s work outside those systems which we defend and venerate. We would lose sight of God even though he is very much close to us.

We need the openness shown by these gentile wise men, if we are to recognize God's work today. In a world where we feel that material provisions have made our life secure, we will lose sight of God. In a religion where God is domesticated and tailored to meet our interests, we would lose sight of a God who works in unexpected and unconventional ways. In a culture where we grow in confidence in ourselves, we would not even find the need for God! This possibility or the reality of losing sight of God, while he is very much in our midst, should be a matter of concern for us. Let us not journey on with false confidence and complacency but with expectation and openness.

Secondly, we need to persevere in order to encounter God. The Jewish leaders might have quickly responded to the Messiah born in Bethlehem if there were something so spectacular and appealing. It should have been at least a noble and royal birth! Or scripture should have been more specific so that they could identify the child without any mistake! How are we to recognize God's work without clear guidance? We would probably wait for instructions and guidelines in clear and certain terms.

On the contrary, the wise men that come from the East are a persisting lot. They are probably not absolutely clear about what they are heading for. They had a sign but they lost it on the way. It was then possibly a path of uncertainty and darkness. But these wise men never gave up. They did not abandon their journey in the face of obvious obstacles on the way. In the absence of any clear guideline, they made mistakes ending up in the wrong place. But their persistence took them till the end of the road.

We do not encounter God because we do not persevere in seeking him. We look for him in certain obvious places and when we do not find him there we give up. We are not willing to take long journeys in unfamiliar territories of our lives. In a world of instant things where we are able to receive instant food and instant clothing, we also look for instant solutions to our spiritual problems. We expect instant peace and instant happiness.

We need to persist. We will have to show greater perseverance in order to gain greater manifestations of God. But it is not very easy in our present culture. In our consumerist culture it is not easy to think of anything without measuring it on the basis of utility. So we measure God for his utility for us. God becomes a commodity and we are armed with some consumer rights when we deal with God! The feast of the Epiphany says, "never give up".

Thirdly, God has several and varied ways of dealing with us. God's message to the wise men initially came to them as a star. It looks an unusual way of revelation. This is not the way God spoke to his people either in the Old Testament or in the New Testament. We must remember that these wise men are not Jews and hence God could not speak to them through scripture and tradition. A good number of wise men in the East had keen interest in astronomy. If this is the case, God spoke to them in a language that they would understand. The point is that God has several ways of speaking and we cannot draw restrictions on his channels of communication. We should accept that. We should not expect everybody else to have the same kind of experience we have.

Variety and plurality are not signs of

abnormality. We often face the danger of someone or some group of believers monopolising spiritual experience and insisting on stereotype expressions of spirituality. We should know that God is free to choose the means of communication for different people in different ways. He has a way for the mature, another for the weak; one for the enlightened and another for the illiterate. There may be spectacular signs like a star, but they are exceptions not the norm. We should just be open to God's voice in our lives as we continue to listen to the voice that is already clear in scripture, tradition and in our surroundings.

The Epiphany is Christmas for the whole world; it is Christ manifesting outside his own home and his own people. The work of Christmas carries on. God keeps on manifesting himself to us in the creation, in scripture, in our very life experience. We are asked only to open our eyes, to see, and then respond as the wise men from the East did.

Open our eyes to how God is showing up in our life. God is seeking after you and me. Come let us adore him.

100 YEARS AGO

The Great War had entered another year and there was no end in sight, so Fr Mackay wrote:

All Saints and the Spiritual Needs of The Forces

“The time has come to explain to our friends our position in this matter. Soon after the outbreak of war Fr Shedden applied for a chaplaincy, and did not succeed in getting one at the moment. During the interval of waiting, Fr Moor left us, and I asked Fr

Shedden not to put in a further application as I felt there was such a strong need for his continued presence here. We continued to work All Saints with four priests until the summer of 1916, when in expectation of Fr Shedden going to Bathwick I invited Fr Heald to succeed him. Fr Shedden did not go to Bathwick, and we found ourselves with a full staff restored, a position which could not be maintained for long in war time. Consequently, when the Bishop began to consider how many of his clergy he could liberate for National Service, the Vicar of St Andrew's and I made an arrangement that he should appoint no new assistant clergy to St Andrew's, but that we, chiefly in the person of Fr Shedden, should come to his assistance. From then until Fr Blofeld's departure Fr Shedden did full work at St Andrew's while Fr. Heald looked after the Military Hospital at Londonderry House.*

“When Fr Blofeld went away we had to bring the arrangement with St Andrew's to an end, as Fr Shedden was needed here on Sundays. Fr Shedden continues, however, to do a certain amount of voluntary work at St Andrew's, and I know that the work gives him great pleasure. All this plan was made, I need not say, with the approval of the Bishop. Early in this year the Bishop put Fr Shedden's name down on the list of Army Chaplains which he sent to the Archbishop as part of his scheme for giving the Army another hundred priests from London. There was always a question whether a Medical Board would pass Fr Shedden for Army work, so he went immediately to the Chaplain-General, who is a personal friend of his and who had promised him a chaplaincy recently, and consulted him on this point. The Chaplain-General was quite definite in the matter. He said that although Fr Shedden was entirely fit for work at

home, no medical board would pass him for Army work under any circumstances whatever. This had to be reported to the Bishop, and at the same time, Fr Garnier wrote and placed himself at the Bishop's disposal in the matter. The Bishop in thanking Fr Garnier has written to say that he does not propose any further steps shall be taken until after Easter.

"If Fr Garnier goes to France after Easter, Fr Shedden, Fr Heald and I will continue to do the work here, but of course in some respects the work must be cut down and the services reduced. The congregation will agree with me that it is not our duty

to get some other priest to come and help us, because that would mean that we were making no real contribution to man-power. Our duty is to cut things down where it may be necessary, and restore them, when by the goodness of God, Fr Garnier is restored to us."

** Fr Shedden did not have far to go; St Andrew's was just round the corner. Fr Heald did not have too far to go either as Londonderry House was not in Northern Ireland but Park Lane. It was the London residence of the Marquess of Londonderry. The house was demolished in 1965 and replaced by the Hilton Hotel.*

All Saints, Margaret Street

Four-manual Harrison & Harrison (1910)

Organ Recital

(following Benediction)

Sunday 4 March at 7.15pm

TIMOTHY BYRAM-WIGFIELD

Director of Music, All Saints

Programme

Prelude on 'Pange Lingua' — Sir Edward Bairstow (1874 - 1946)

*Adagio and Fugue in C minor, K 546 — Wolfgang Amadeus Mozart
(1759 - 91) transcribed W.T. Best (1826 - 97)*

Fantaisie in A (Trois pièces, 1878) — Cèsar Franck (1822 - 90)

Fantasy on the tune 'Babylon's streams' — Sir William Harris (1883 - 1973)

CDs of the organ and choir of All Saints are available to buy after the recital.

**Retiring collection to support the Choir and Music at All Saints
(suggested donation £5)**

Please use Gift Aid envelopes.

*The All Saints Licensed Club/Bar below the Church
will be open after this recital.*

Please find more organ recitals on www.organrecitals.com

SUNDAYS & SOLEMNITIES MUSIC & READINGS

FRIDAY 2 FEBRUARY PRESENTATION OF CHRIST IN THE TEMPLE (Candlemas)

HIGH MASS at 6.30pm

Entrance Chant: *Suscepimus, Deus*

Nunc Dimittis: Setting in 8 parts — Wood

Processional Hymn: 33 Of the Father's
heart begotten (omit v3)

Setting: Mass in B♭ — Mozart

Psalm: 24: 7 – 10

Readings: Malachi 3: 1 – 5
Hebrews 2: 14 – 18

Gradual Hymn: 156 (T288) Sing how the
age-long promise of a Saviour

Gospel: Luke 2: 22 – 40

Preacher: Canon Dennis Stamps,
Rector of Harpenden

Creed: Merbecke

Offertory Motet: *Senex puerum portabat*
à 5 — Byrd

Hymns: 295 Let all mortal flesh keep
silence
187 Virgin born, we bow
before thee
408 (i) Love Divine, all loves
excelling

Voluntary: *Præludium* in D — Buxtehude

✠ SUNDAY 4 FEBRUARY THE 2nd SUNDAY BEFORE LENT

HIGH MASS at 11am

Entrance Hymn: 263 (omit*)

All creatures of our God and
King (descant — Birch)

Entrance Chant: *Venite adoremus Deum*

Setting: Collegium Regale
— Howells (English)

Psalm: 147: 1 – 12, 21c

Readings: Proverbs 8: 1, 22 – 31
Colossians 1: 15 – 20

Gradual Hymn: 265 Lord of beauty,
thine the splendour

Gospel: John 1: 1 – 14

Preacher: The Vicar

Creed: Howells

Offertory Motet: As truly as God is our
Father — Mathias

Hymns: 287 Glory, love and praise and
honour

285 (i) For the beauty of the
earth (omit*)

466 Thou whose almighty word

Voluntary: *Siciliano* for a High Ceremony
— Howells

EVENSONG AND BENEDICTION at 6pm

Psalm: 65

Lessons: Genesis 2: 4b – 25
Luke 8: 22 – 35

Office Hymn: 54 O Trinity of blessed light

Canticles: Setting in G — Howells

Anthem: Hail, gladdening light — Wood

Preacher: Fr Julian Browning

Hymn: 447 Sing praise to God who
reigns above (Caplin descant)

O Salutaris: Caplin no 1

Hymn: 284 Father, we thank thee
who hast planted
Tantum ergo: Caplin no 1
Voluntary: Allein Gott in der Höh',
BWV 676 — Bach

Anthem: Lord, thou hast been our
refuge — Vaughan Williams
Preacher: The Vicar
Hymn: 400 Light of the minds that
know him (T A&MR 401)

✠ SUNDAY 11 FEBRUARY
SUNDAY NEXT
BEFORE LENT

O Salutaris: Byrd
Hymn: 389 Jesus, these eyes have
 never seen
Tantum ergo: Byrd
Voluntary: Fantasia in C — Byrd

HIGH MASS at 11am

Entrance Hymn: 336 Angel-voices ever
singing

Entrance Chant: Tibi dixit cor meum

Setting: Missa Brevis — Grayston Ives

Psalm: 50: 1 – 6

Readings: 2 Kings 2: 1 – 12

2 Corinthians 4: 3 – 6

Gradual Hymn: 177 Christ upon the
mountain peak

Gospel: Mark 9: 2 – 9

Preacher: Fr Barry Orford

Creed: Credo III

Offertory Motet: Ave Maria à 5 — Philips

Hymns: 399 (T184) Light of the lonely
pilgrim's heart

286 From glory to glory

advancing, we praise thee,
O Lord

178 Tis good, Lord, to be here

Voluntary: Sonata 3: I. Con moto
maestoso — Mendelssohn

**EVENSONG AND
BENEDICTION at 6pm**

Psalms: 2, 99

Lessons: 1 Kings 19: 1 – 16

2 Peter 1: 16 – 21

Office Hymn: 54 O Trinity of blessed light

Canticles: Setting in B minor — Howells

WEDNESDAY

14 FEBRUARY

ASH WEDNESDAY

HIGH MASS at 6.30pm

Entrance Hymn: 507 Hear us, O Lord,
have mercy upon us

*Entrance Chant: Misereris omnium,
Domine*

Setting: Mass in four parts — Byrd

Psalm: 51: 1 – 13

Readings: Joel 2: 1 – 2, 12 – 17

2 Corinthians 5: 20b – 6: 10

Gradual Hymn: 59 (ii) Now is the healing
time decreed

Gospel: Matthew 6: 1 – 6, 16 – 21

Preacher: The Vicar

End of prayers: Trisagion — Palestrina

Imposition of Ashes:

In ieiunio et fletu — Tallis

Psalm 103

Offertory Motet: O Lord, in thy wrath
— Gibbons

Hymns: 70 (i) Lord Jesus, think on me
66 (T63) 'Forgive our sins as we forgive'
445 Rock of ages, cleft for me

✠ **SUNDAY 18 FEBRUARY**
1st SUNDAY
OF LENT

HIGH MASS at 11am

Entrance Litany in Procession: Loosemore

Entrance Chant: *Invocabit me*

Setting: Missa Quarti Toni — Victoria

Psalm: 25: 1 – 9

Readings: Genesis 9: 8 – 17

1 Peter 3: 18 – 22

Gradual Hymn: 67 Forty days and forty
 nights

Gospel: Mark 1: 9 – 15

Preacher: Fr Michael Bowie

Creed: Merbecke

Offertory Motet: Purge me, O Lord
 — Tallis

Hymns: 74 O for a heart to praise
 my God

64 Be thou my guardian
 and my guide

65 Christian, dost thou see
 them (T A&MR 91 (i))

EVENSONG AND
BENEDICTION at 6pm

Psalm: 119: 17 – 32

Lessons: Genesis 2: 15 – 17, 3: 1 – 7
 Romans 5: 12 – 19

Office Hymn: 60 O kind Creator,
 bow thine ear

Canticles: The Short Service — Byrd

Anthem: Salvator Mundi — Byrd

Preacher: Fr Julian Browning

Hymn: 439 (ii) Praise to the holiest
 in the height

O Salutaris: NEH 390

Hymn: 382 Jesu, grant me this, I pray

Tantum ergo: NEH 290

✠ **SUNDAY 25 FEBRUARY**
2nd SUNDAY
OF LENT

HIGH MASS at 11am

Entrance Hymn: 68 Jesu, Lord of life
 and glory

Entrance Chant: *Reminiscere*
miserationum tuarum

Setting: Mass in five parts — Byrd

Psalm: 22: 22 – 30

Readings: Genesis 17: 1 – 7, 15 – 16
 Romans 4: 13 – 25

Gradual Hymn: 172 ‘Thou art the Christ,
 O Lord’

Gospel: Mark 8: 31 – 38

Preacher: The Vicar

Creed: Byrd

Offertory Motet: Salvator Mundi I — Tallis

Hymns: 507 Hear us, O Lord, have
 mercy upon us

72 My faith looks up to thee

76 Take up thy cross,
 the Saviour said (omit *)

EVENSONG AND
BENEDICTION at 6pm

Psalm: 135

Lessons: Genesis 12: 1 – 9
 Hebrews 11: 1 – 3, 8 – 16

Office Hymn: 60 O kind Creator,
 bow thine ear

Canticles: The Short Service — Gibbons

Anthem: Sicut cervus — Palestrina

Preacher: Fr Michael Bowie

Hymn: 368 Guide me, O thou great
 Redeemer

O Salutaris: NEH 493

Hymn: 64 Be thou my guardian
 and my guide

Tantum ergo: NEH 295

Information correct at the time of going to press

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 to receive regular up-dates.

The Weekly Notices — available as a small booklet to pick up from the Church table and which worshippers are encouraged to take away with them.

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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

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Chris Self 020 7723 2938

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John McWhinney

asms.pccsecretary@outlook.com.

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Timothy Byram-Wigfield

c/o 020 7636 1788

Assistant Director of Music:

Jeremiah Stephenson

Electoral Roll Officer:

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:

Church open 7am

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:

Church open 11am

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

– ALL SAINTS MARGARET STREET –

(Registered Charity Number: 1132895)

Parish Legacy Policy

At All Saints Church, we welcome all gifts in Wills, however large or small, and we promise to use your gift to make a difference in our parish.

Our PCC legacy policy is to encourage people to leave bequests specifically to one of our two related charities:

All Saints Choir & Music Trust (Charity Number: 802994)

which supports the choral tradition at All Saints. The capital of the Choir & Music Trust cannot be spent, only the income.

or

All Saints Foundation (Charity Number: 273390)

which assists the PCC in the care of our Grade 1 listed heritage buildings.

The capital of the All Saints Foundation can be spent.

Non Designated Bequests

When bequests which have not been designated for any specific purpose are received, the PCC's policy is to direct these to one or other of the two All Saints Trusts, or to some specific piece of restoration work or capital expenditure.

You can be confident that your gift will have a long-lasting effect rather than being used to pay day-to-day expenses.

Remembering Donors

The names of donors will be entered in our Chantry Book and they will be remembered in prayer each year on the anniversary of their death.

Contacting Us about Bequests

If you would like to discuss making a bequest to All Saints, please contact:
The Vicar/Honorary Treasurer/The All Saints Choir and Music Trust Administrator/
The All Saints Foundation Administrator
c/o The Vicarage, 7 Margaret Street, London W1W 8JG.

The Parish Administrator can put you in touch with these individuals by email.
Please email in confidence: astsmgtst@aol.com or telephone 020 7636 1788.

Mission Projects

All Saints year-round fundraising efforts support:

The Church Army hostels and programmes empowering homeless women into independent living in Marylebone

The USPG-led UMOJA, HIV Project in Zimbabwe,

enabling people living with HIV and Aids to live positive lives, and

The Soup Kitchen (American International Church, Tottenham Court Road)
feeding up to 80 vulnerable people daily

CALENDAR AND INTENTIONS FOR FEBRUARY 2018

1	Bridget, Abbess of Kildare, 525	Unity
2	THE PRESENTATION OF CHRIST IN THE TEMPLE	Thanksgiving
3	Anskar, Abp of Hamburg, Missionary in Denmark & Sweden, 865	Scandinavian Churches
4	✠ 2 BEFORE LENT	Our Parish and People
5	<i>The Martyrs of Japan, 1597</i>	Japanese Bible Study Group
6		Church Army Marylebone Project
7		Friends of All Saints
8		The General Synod
9		Those in need
10		Of Our Lady
11	✠ SUNDAY NEXT BEFORE LENT	Our Parish and People
12		The London Assembly
13		Preparation for Lent
14	ASH WEDNESDAY	
15	<i>Sigfrid, Bishop, Apostle of Sweden, 1045</i>	Swedish Church in London
	<i>Thomas Bray, Priest, Founder of SPCK & SPG, 1730</i>	SPCK & USPG
16		Those in need
17	Janani Luwum, Abp of Uganda, Martyr, 1977	For prisoners of conscience
18	✠ LENT 1	Our Parish and People
19		Emergency services
20		Diocesan Synod
21	Ember Day	St Marylebone Healing & Counselling Centre
22		Unity
23	Polycarp, Bishop of Smyrna, Martyr, 155. Ember Day	Those in need
24	Ember Day	Vocations
25	✠ LENT 2	Our Parish and People
26		University College Hospital
27	George Herbert, Priest, Poet 1633	Poetry Reading Group
28		BBC



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