



All Saints Parish Paper

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www.allsaintsmargaretstreet.co.uk

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VICAR'S LETTER

Our post-Christmas break was spent in the North East to allow us to visit my mother. As many of you know she fell and broke her hip just before Christmas. We are grateful for many prayers and expressions of concern for her. After having a new hip joint fitted, she is now back at her care home and having physiotherapy and a daily exercise routine to get her walking again. A lady of 95 who is recovering from major surgery should not be over-visited, so we did have time to do other things.

One of these was a visit to Ushaw College outside Durham. The College is near Theresa's home village and she remembers being taken there as a child with parish groups for outdoor Masses. It is a huge institution — with a massive Georgian-style central block, flanked by large Gothic chapel and library, and spreading back with a cloister and a more modern building erected in more optimistic times. This reflects its past as the powerhouse of Roman Catholicism in the North. It housed both a major and minor seminary, both of which have closed. It has been re-invented as a heritage centre, has links with the University of Durham and houses an impressive archive of Roman Catholic life in the North. Visitors can have afternoon tea in the former students' refectory or the staff's reading room. The original Pugin chapel is now a theatre.



*The Presentation of Christ in the Temple
from the Altar of the Dominicans
Hans Holbein the Elder 1500, Hamburg Kunsthalle*

The later and larger chapel was rebuilt by Hansom (he of cab fame) but Pugin's high altar was retained. The chapel is still in use and the sanctuary lamp still burns next to the tabernacle.

As a building it is so massive and as an institution it was so significant, that only decades ago it seemed it would go on for ever. Well, as a building, new uses are being found for it — but as a priest factory it is no more. It has gone the same way as the pits in the surrounding villages.

All Saints, too, is a product of the 19th century. While on a much smaller scale as

one would expect from a parish church, it was built to make a difference, to make a significant contribution to the life of the wider church. And it has done so. However, I could not help thinking as we left Ushaw on that bleak winter afternoon, that we cannot assume that institutions will last for ever. What might All Saints end up as if it were to fail as a parish: An arts centre and concert venue, with a cafe and gift shop attached?

Without wishing to seem too gloomy, we do need to recognize the fact that, under God, the continuance of the life and mission of All Saints is our calling and responsibility.

It is hardly an exaggeration to say that our style of religion is not flavour of the decade in the Church of England. So, it was with interest that I read a recent newspaper cutting which someone had left in the Vestry. The headline announced “the ‘Millennials’ shun modern liturgy for ‘bells and smells’.” “Twentysomethings (the definition of a ‘millennial’ for those of you unfamiliar with the term) are flocking to Anglo-Catholic services for traditional worship with not a tambourine in sight.”

Dr Jim Walters, the Chaplain of the LSE, commented sceptically that the article was devoid of any data. The only statistic mentioned was that only 2% of that age group now describe themselves as Anglican. Even the writer suspected that some of the “young fogeys” returning to church seem more driven by “traditionalism” than faith. “Traditionalism” was famously defined by Professor Jaroslav Pelikan as “the dead faith of the living”, in contrast with “Tradition” which is “the living faith of the dead”. Their spiritual home may turn out to be Cordings of Piccadilly rather than the Church of England.

It is a fact that a considerable number of such young people who work around us do turn up at Carol services. They clearly appreciate what we do but that is a long way from them becoming active members of the Church. That is the challenge we face.

Next to this article was another in which the Religious Affairs correspondent of *The Times* reported on proposals which will be coming to the General Synod in the light of concerns about abuse. There have been suggestions that the “Seal of the Confessional,” that is the confessor’s duty to keep anything said in the confessional secret unless they have the penitent’s permission to do otherwise, might be abolished. The new advice will repeat what has already been the case; that anyone who confesses to acts of abuse will only be granted absolution if they report the matter to the police. Contrary to popular mythology, the sacrament of confession is not a “get out of jail free” card.

When this was first debated in Synod, there was a good deal of confusion and misunderstanding about the issue. I put in a request to speak, pointing out that here at All Saints we hear confessions more often than any other parish in the Church of England. The chairman of the debate must have considered this to be of no relevance as I was not called to speak!

However, I was invited later by wiser heads to take part in a group discussing this issue with the then head of the Church of England’s Safeguarding team. As he was a Baptist layman he could be forgiven for not knowing much about the Sacrament of Reconciliation when we started. The discussion was a constructive one and some of the mythology around the sacrament was cleared up. Hollywood loves the confessional, and as Alfred Hitchcock saw

many years ago, it provides a good plot line.

In the *Tablet* some months ago, an Australian Jesuit priest wrote that in 25 years of ministry he had never once heard someone confess to paedophile acts. Conversations with fellow-priests in our tradition echo this experience. In the Roman Catholic Church confession is, at least in canon law, mandatory; in ours it is not.

Pædophiles often do not consider that they have done anything wrong. Confessors are more likely to encounter penitents who have been victims of abuse and feel a burden of guilt about it. They see the confessional as a “safe space” in which they can speak about and be helped to feel free of the guilt by being assured that they are not the sinners. They can also be helped to find the long-term help they need.

One of the temptations we face in dealing as we must with past or present cases of abuse, and preventing future ones, is the temptation to make dramatic and headline-grabbing gestures, rather than applying ourselves to the systematic and consistent vigilance required. Any questioning of such responses can be seen as not taking the matter seriously. Abolishing the seal of the confessional is no more likely to solve the problem of abuse than abolishing other forms of pastoral counselling. Its unintended consequence is more likely to be the further erosion of a means of grace which many find helpful as a regular part of their Christian lives and which some turn to in times of moral crisis. If I should ever be called to speak on the subject in the Synod, these are the kind of points I would make!

Yours in Christ,

Alan Moses

CHRISTMAS (and EPIPHANY) PAST

Once again our Festival of Nine Lessons and Carols had the highest attendance of our Christmas services with a full church. The shorter lunchtime Carol Service does not attract quite such numbers but still has a respectable congregation which merits our decision to increase the size of the choir at it and collected £415 for The Children’s Society. With so many of our own people away and no public transport, the congregations at Midnight Mass and on Christmas Day have a strange feel to them; that is they are made up very largely of strangers. The Vicar estimated that he knew about 20% of the people at Midnight Mass. The Sunday after Christmas in most parishes is a low-key affair; with many feeling they have done their bit by being at church at Christmas. Here, however, we usually have a good congregation. One visitor from Devon expressed her surprise at finding so many people in church for the High Mass.

Epiphany this year was on a Sunday, so we held our Epiphany Carol Service that evening, rather than on the following Sunday. This, too, was well-attended, and like all of these services went off beautifully. These services are labour-intensive affairs and many people deserve to be thanked for all that they do to make them go so well: music director and choir, servers, sidespeople and catering teams, the parish office. One person who deserves a special mention in despatches this year is our Organ Scholar Jordan Wong. He delayed travelling to his family in Hong Kong until after Christmas Day was over in order to help Jeremiah with the services. Jordan was then back with us for Epiphany. During the day it became clear that Jeremiah was too unwell to direct the

Epiphany Carol Service, so Jordan stepped up and took over. An observant member of the congregation who was sitting in the front row wrote to the Vicar afterwards:

“The Epiphany Carol Service was lovely and I think our organ scholar deserves public praise for having done the whole thing on his own. I think that involved:

- Playing 4 pieces for solo organ*
- Accompanying 5 congregational hymns*
- Accompanying 1 plainsong congregational hymn*
- Accompanying 1 plainsong psalm*
- Conducting 7 unaccompanied choral pieces (although a member of the choir, Dan Collins, did a couple of them).*

“It was a heroic effort and everything was perfect: no doubt he would have been expecting to undertake some of those pieces, but certainly not all! I hope he will receive mention in the next Parish Paper or from the pulpit.”

And so he has been.

The end of the long Christmastide is the feast of Candlemas. This year it falls on a Saturday when we normally have High Masses at Midday. As the Blessing of Candles and the Procession lose something of their effect in broad daylight, our Procession and High Mass will be celebrated on the Eve of the Feast at 6.30pm. As well-instructed Christians know, in Biblical time the day begins with the Eve.

CAROL SERVICE DATES 2019

Mindful of the fact that publicising these in January 2018 alerted the long-term planners amongst you, allowed people to invite friends to come too and generated good attendances, this year’s dates are as follows so you can put them in your diary:

Advent Sunday Carol Service by Candlelight — Sunday 1 December 6pm

Lunchtime Carol Service — Friday 13 December 1.10pm (so that is the same time as our regular Lunchtime Mass)

Nine Lessons & Carols by candlelight — Monday 16 December 6pm

Epiphany Carol Service — Sunday 5 January 2020 at 6pm on the Eve of Epiphany.

LENTEN PROGRAMME

Easter is late this year, so we have no less than five Sundays before Lent, between Candlemas and Ash Wednesday, so there will be more about Lent in the next issue of the Parish Paper. But here are some advance notices:

Confessions at the Beginning of Lent and

ASH WEDNESDAY SERVICES

Monday 4 March 12 – 1pm and 5 – 6pm

Tuesday 5 March 12 – 1pm and 5 – 6pm

ASH WEDNESDAY, 6 March

Low Mass with Ashing at 8am

Confessions 12 – 1pm

Low Mass with Ashing at 1.10pm

Confessions 5 – 5.45pm

HIGH MASS and IMPOSITION of ASHES 6.30pm

Preacher: The Vicar, Fr Alan Moses

Mass Setting: Missa Emendemus in melius

— Palestrina

Anthem: Emendemus in melius

— Byrd

There will be **Stations of the Cross** each Friday evening in Lent immediately after the evening Mass and Fr Alan will be leading a Lenten reading group on Friday mornings at 11am in the Parish Room. We

will be reading *The Way of Ignatius: A Prayer Journey Through Lent* by Sister Gemma Simmonds of the Congregation of Jesus. This is published by SPCK. It costs £8.99 and is available from Church House Bookshop.

ALL SAINTS' CELL OF OUR LADY OF WALSINGHAM

You need not be a member of the Cell to join in these events. They are organised by the Cell members for all to join as they wish. We hope we may welcome you on one of the following days. Rosaries are available to borrow.

Saturday 9 February

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

Saturday 9 March

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

Cell Superior: Fr Michael Bowie

Cell Chair: Mrs Juliet Windham

Secretary: Mr Ross Buchanan

Tel: 020 7221 1312

E-mail: ross.r.buchanan@btinternet.com

VISITORS

With the start of 2019, 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 four large groups of Queen Mary University Architectural students; a Blue Badge Guide led group of people and an architectural drawing group from the Sir John Soane Museum spent an afternoon in Church and the Margaret Street-based Nikon School of Photography

has brought another of their popular Property Photography courses to us.

PARISH ROOM and DINING ROOM EVENTS

As the New Year rolls on other now regular events return once more. January saw one of the *Elgar Society* meetings once again in the Dining Room (two more booked later in the year).

For a third year the two morning/lunchtime *Open Age exercise classes for the over 50s* are underway again in the Parish Room on Mondays but now at an earlier time to allow a new initiative to start at the beginning of February. We have made a connection with the *London Piano Institute* and they will run piano lessons during 2019 for adults weekly Monday to Wednesday from 12 noon until 9pm daily.

The *London Open University Geological Association* had its AGM on 26 January and continues with its monthly programme of evening meetings throughout 2019.

The *Japanese Bible Study Group* that began in late 2017 has now booked fortnightly Tuesday nights and occasional daytime sessions with the group attending evening or lunchtime Masses accordingly.

London Hat Week will see their popular hat-making workshops here once again in early April for the third year. *Charity Partners for Change Ethiopia* are also booked in intermittently through 2019. And we know that the *John Lewis Art Show* will be back with us for a fortnight in September from Saturday 14 (Private View on Monday 16) until Sunday 29. Renting out our back of house 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 the wonders of the church.

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

ALL SAINTS LENT APPEAL 2019

The PCC meeting in January decided that our *Lenten almsgiving will support our regular Outward Giving Projects (USPG; the Marylebone Project and the Soup Kitchen at the American Church) and the Bishop of London's Lent Appeal 2019* — which is tackling Modern Day Slavery. 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 2019 **Hidden in Plain Sight — Tackling Modern Day Slavery in London**

There are at least 40 million victims of modern day slavery in the world today, and tens of thousands in the UK. In one of the wealthiest countries in the world, in a capital city heralded for its history and culture, modern slavery is thriving. Thousands are forced into domestic servitude, forced labour or sexual exploitation in plain sight of Londoners, and many more are at risk of falling through the cracks, hidden from the view of the authorities, charities and the Church. Behind those statistics there are real people. Whether it be a woman or girl trafficked to work in the illegal sex trade, a man forced to work on a construction site or a child married against their will, none are free. The Bishop's Appeal is partnering with five charities that are

already working to end Modern Day Slavery in London:

- **Tamar**
- **Ella's Home**
- **Love 146**
- **The Rise Project (The Children's Society)**
- **Kalayaan.**

2. USPG — UMOJA HIV Project partners with the Anglican dioceses 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 in counselling and advocacy. Zimbabwe has been one of the countries most affected by HIV/AIDS and it remains a big stigma for those who live with it so this project seeks to improve the quality of life of those living with HIV/AIDS, and to introduce practical measures for improving lives.

3. The Church Army's Marylebone Project (Homeless Women's Shelter & Hostel) in London NW1 — **is one of the largest of its kind in the UK.** Our money goes towards providing one of their 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. With the increase in need for food and clothing over the past few years, they have expanded their offering to six days a week (from the previous five) by adding a Wednesday morning shift. One of their aims is to offer a safe and welcoming community that combats loneliness and isolation and as they know that many homeless people suffer from mental illness, they recently hired a part-

time mental health professional, creating London's first soup kitchen with a mental health drop-in!

The All Saints' Lent Appeal in 2018 raised a total of **£5,690** (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.*

RENEWAL of the CHURCH ELECTORAL ROLL 2019 (deadline Wednesday 6 March)

The exercise announced by Kate Burling, Electoral Roll Officer, to renew the Electoral Roll afresh is now underway. At the time of writing about one third of the current membership has renewed — a good start. However, each person on the present

Electoral Roll **must** make a new application if they wish to be included on the new Roll as names CANNOT be carried over from the old Roll. Anyone not on the present Roll who wishes to be included on the new Roll and fulfils the requirements is welcome to apply. Inclusion on the Roll is the qualification to attend, participate and vote at the Annual Parochial Church Meeting or be nominated for any office e.g. PCC member.

The exercise of renewing the Roll has to be completed **before** the **Annual Parochial Church Meeting after Mass on Sunday 31 March 2019**. Fresh Electoral Roll forms, to be completed by anyone who wishes to be included, can be found on the table by the Church door, or can be emailed to you for printing/completion and mailing back to the Parish Office (office@allsaintsmargaretstreet.org.uk) and must be returned **not later than Wednesday 6 March 2019**. *Thank you.*

ORGAN RECITAL – JORDAN WONG

Following Jeremiah Stephenson's recital on 27 January, next up is our Dr John Birch Organ Scholar at **3.30pm on Sunday 24 March**.

Jordan's programme will be:

Prelude and Fugue in E minor 'The Wedge' BWV 548 – Bach (1685 – 1750)

Récit de Tierce en taille – Nicolas de Grigny (1671 – 1733)

Pazienza – Percy Whitlock (1903 – 46)

*Psalm 130 'De Profundis clamavi', Psalm Prelude Set 2 No 1
– Herbert Howells (1892 – 1983)*

*Tu es Petra et portæ inferi non prævalebunt adversus te
– Henri Mulet (1878 – 1967)*

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

***Tea/coffee and biscuits will be available after the recital
Please find more organ recitals at www.organrecitals.com.***

THY KINGDOM COME

Dear Brothers and Sisters in Christ,

We are writing at this Epiphanytide to invite you to join us in praying ‘**Thy Kingdom Come**’ in the period between Ascension Day and Pentecost.

After the very first Ascension Day the disciples gathered with Mary, the mother of our Lord, constantly devoting themselves to prayer while they waited for the outpouring of the Holy Spirit at Pentecost. Like them, our reliance on the gift of the Holy Spirit is total — on our own we can do nothing. This is why through the centuries Christians have gathered at that time to pray for the coming of the Holy Spirit.

‘**Thy Kingdom Come**’ picks up this tradition. Over the past three years more and more worshipping communities have rediscovered the riches of this tradition and have dedicated the days between Ascension and Pentecost to pray ‘Come Holy Spirit’. We are praying that the Spirit would inspire and equip us to share the Good News of Jesus Christ with our friends and families, our communities and networks. It has been amazing how many varied ways there have been in which people from every tradition have taken up this challenge. The effects have been remarkable.

So once again this year we are asking every Christian in every worshipping community to join us in praying for the renewing and empowering presence of the Holy Spirit. It is our prayer that those who have not yet heard the Good News of Jesus Christ and his love for the world will hear it for themselves, and in faith respond and follow Him. Specifically, we again invite each and every Christian across the country to pray that God’s Spirit might work in the lives of 5 friends who have not responded with their ‘Yes’ to God’s call.

Whether you have joined in ‘**Thy Kingdom Come**’ before or not, we invite you to take part this year — along with churches from over 65 different denominations in 114 countries around the world.

We have produced a wide range of different resources for use at home or at church; alone or with others; for large events or small, to encourage and equip churches with ideas of how this might work in your own context. There are resources for liturgical services and prayer rooms; beacon events or prayer walks; for families or individuals. They are available to download free at ***ThyKingdomCome.global***.

If there is something that you need but cannot find please get in touch with the team and they will do all they can to help you. We want to ensure that there are a wide variety of resources — something to meet the needs of everyone. Equally, if you want to do things in your own way locally, please go ahead. The essential thing is to pray.

Together let us pray ‘**Thy Kingdom Come**’, trusting the faithfulness of God.
Come, Holy Spirit.

✠ Justin Cantuar

✠ Sentamu Eboracensis

Details of All Saints’ participation in this Novena of prayer will be published after Easter.

SERMON PREACHED BY FR MICHAEL BOWIE

at the HIGH MASS for the FEAST OF the EPIPHANY

There are many epiphanies, moments of enlightenment, of clear-sightedness, in the Gospels, in scripture and in our lives. The story which we celebrate today as *the* Epiphany, from St Matthew, is an inter-play between wonder and fear.

We are told five things about the wise men from the East: they follow the rising star, they ask directions in a foreign land, they are overwhelmed with joy at finding the child in Bethlehem, they are warned in their dreams about Herod, and they go home ‘by another way’. They are explorers.

Herod, on the other hand, is *frightened*, fearful at the prospect of a pretender to his throne. He whips up similar anxiety all around him in Jerusalem, he uses the wise men to find the child, his deceit is uncovered, and he is left without knowledge, spiralling into more fear. He is a study in stay-at-home smallness.

In twelve verses, Matthew paints a picture of wisdom and fear as opposites, a Gospel in itself. If we are wise followers of the child of Bethlehem we need to be shrewd in our dealings with power, keep our eyes on the journey that most brings fulfilment to our lives, believe in dreams, and pray that we never become so sure of how God works in our world that we miss seeing the very thing we long to behold, our Epiphany.

Matthew tells us that the enemy of the Christian life is fear. It entraps and infects those around us. We are often most fearful when we are afraid of losing power or status, so we lie, are deceitful, and cheat to maintain our position at all costs. No wonder the most frequent commandment in the Bible is ‘do not be afraid’.

The Epiphany is more than the travelogue of exotic Eastern gurus. It is a story of the choices that lie before all of us. Choices that, to be rightly made, depend on open eyes, open hearts and open minds.

Remember that Jesus’ closest friends and followers consistently failed to see who he was throughout his ministry. As the Gospels tell it, only in the light of the *resurrection-epiphany*, a larger window on glory, did the previous three years’ experiences begin to make sense to them. Epiphanies are to be aged, digested, and truly grasped with hindsight. Our lives are not understood or defined in split seconds by the best, *or the worst*, things we’ve ever done. Neither our greatest achievement nor our worst sin characterizes us with God. It is the entirety of our response to the gift of life which makes sense of who we are. As St Paul tells us, ‘we know now only in part, but *then* we shall be fully known’. The ‘*then*’ in that sentence is crucial. That is what the Gospels call *καιρός*, ‘the right time’, God’s moment, when glory will become overwhelming and the light will illumine all those other epiphanies and make them complete. The paradox of death for Christians is that it gives meaning to our lives.

We come here to worship and engage with God in community with one another. We do that because we are somewhere on a spectrum of understanding, of having glimpsed glory and wanting to see more.

That is usually the key: what is the *more* we want? It is human to want more. Equally, it is human experience to find the acquisition of *more*, mere quantity, ultimately unsatisfying. The *Magi* had enough *stuff*—

gold, frankincense and myrrh — but they glimpsed glory — the light of the star — and followed it until they found the unlikely king of the universe, and they left the *stuff* behind.

There we have something more deeply human, and therefore, according to the Gospel, more profoundly divine. Wanting more is the way our immature selves express a deep constituent of our nature, hope. St Paul concludes his purple passage in 1 Corinthians by naming what we call the three theological virtues — faith, hope and love. As we remember, he says that love is the greatest, and this makes scriptural sense: we learn elsewhere that love is what God is, that if we want to gloss the word ‘God’ we should use the word ‘love’. If we want to make sure we have that word ‘love’ in the right place in our lexicon, then tradition (including the Bible) will help us to understand it as unconditional acceptance, and sacrifice (even of ourselves) in service of that acceptance.

But the second theological virtue, *hope*, should not be side-lined. As the second term in Paul’s rhetorical triplet it is often undiscussed: we naturally focus on faith and love. Yet hope is the pivot of these virtues, and the engine of the spiritual life. Human beings are constituted by hope; it is a supremely human quality, part of what Henry James called ‘the pain of consciousness’. *Faith* sets us on the way; it is the point of contact, the conversion. Love is the destination, the fullness of life to which we tend on this path, *God* who calls us home. But hope leads us, day by day, from glimpse *to glory*, from inspiration to realisation, from the idea of a god to God.

The epiphany story is a story of that hope, of the opening-out of the people of God to include, potentially, the whole of humankind. But it is also truly a sign, an icon, of the whole of our lives in Christ, which are founded on faith, fed by hope and aimed at our final destination, perfect love.

SERMON PREACHED BY FR JULIAN BROWNING
at the HIGH MASS on the THIRD SUNDAY OF EPIPHANY

John 2: 3 The mother of Jesus said to him, ‘They have no wine’.

Two weeks ago we had our wonderful Epiphany Carol Service, for which the choir deserve our manifold thanks. At that service we sang a hymn from the fifth century, as one does, which begins “Why, impious Herod”, which tells the three traditional Epiphany stories, the three wise men, Jesus being baptised, being washed in the flowing Jordan. And then, “Yet he that ruleth everything Can change the nature of the spring, And gives at Cana this for sign — the water reddens into wine”. The water reddens into wine. Then I knew what I had

to say to you today.

You have an inner life, an interior life that’s yours alone, a life which is rooted in God, a life which never ends, eternal life. You know it’s there, it surfaces sometimes in that uncomfortable feeling when we know we were created for something better than this, just day to day survival. That feeling doesn’t go away until we do something about it. The reason why Christianity is failing to connect with the spiritual needs of people in this country today is because people just don’t know there is an inner life to be uncovered. It’s not their fault. The mother of Jesus said, *They have no*

wine. They're running on empty. We can know that feeling too. This is the sorrow of the human condition. The wine is always running out, and as the day wears on, as life moves on, we realise we cannot replenish it from our own resources. But so secular is this age that for many there is no wine to start with. So a human life is reduced to an Internet photograph, a second's worth of vanity, here today, tomorrow deleted.

Christ is searching for your soul. He is looking for that inner life. He can transform the flowing water of your life into the new wine of His Kingdom, which has no end. He finds His Kingdom, the life of God, in everyone, whatever they've done or failed to do. Christ is God's poet, an artist, he shows us life's mysteries clearly, not through some fable, not through artifice, but in the story of his own life and death. The Marriage at Cana in Galilee is a piece of music on which endless variations can be played. That story itself grows in meaning as our faith deepens, as the water reddens into wine. It is our invitation to a life-changing mystery. Here's the miracle. Our life, our whole relationship with the world and each other, is changed. The water reddens into wine. St John says this is the first of Jesus's signs. Every sign that Jesus does has a twofold effect. It fulfils a human need and it shows who Jesus really is. The miracle is that Jesus reveals that inner life within us and we learn to see Him as the Son of God. But this is only the beginning, a taste of the best wine. What comes next, what we do next, is beautifully camouflaged in the story itself. It is a wedding, it is the uniting of a man and a woman who are beginning a new life together as one flesh. You have an inner life and you have an outer life, the face we present to the world, how we behave towards each other. We shall know happiness when the outer life reflects the

inner life, when there is no division, no conflict, when the two lives are one. You shall no more be termed Forsaken, and your land shall no more be termed Desolate, but you shall be called *My delight is in her, and your land Married*. The conversion of England begins when the fire of faith in our hearts is also the light in our eyes. We become the Gospel. Then all can see that God is light and in him is no darkness at all.

There's no reason why you should know this, but when the priest at the altar is preparing the bread and the wine for the Eucharist, he adds a little water to the wine. There are several reasons for this. The early church knew that Jesus would have added water to the wine at the Last Supper, because that's what everyone did then. This action also represents the blood and water which flowed on the Cross from the wound in the side of Christ. But there's more. The water is Christ's human nature. The wine is his divine nature. Both are offered together, physically lifted up, on your behalf, divine and human united, your inner life and your outer life now reconciled. The water now has the qualities of the wine. The water reddens into wine.

This is an epiphany, then, an epiphany to you and me, the manifestation of Jesus as human and divine, two natures, the Mystery of the Incarnation. Sounds more complicated than it is. It's an end and a beginning. It is the end to our search for some meaning beyond what we know, but it is only the beginning of your life with God. The water reddens into wine. A life without colour becomes blood red. And this is just the first of the signs which Jesus did, at Cana in Galilee, the first of so many signs each of us will see as we enter the Kingdom of God.

100 YEARS AGO

The Vicar wrote:

“Until the peace is signed the Mass for Peace will be said on all available weekdays at 8 o’clock except on Thursday when Mass for the Holy Ghost is said for the needs of London, and on Saturdays, when there is a requiem. On Saturdays the Mass for Peace is said at 7 o’clock. The Mass of the Holy Ghost for London is also said on Wednesdays at 7, and there is a Requiem at 7 on all available Fridays.

“Intercessions for the Peace Conference will be offered during its sittings, on Wednesdays and Fridays at noon, after the Litany. Every morning after the 8 o’clock Mass, and on Sundays after the High Mass, the following devotions are said, kneeling before the Altar: the *Veni Creator*, the Versicle and Response, “The Spirit of the Lord filleth the whole world: And that which containeth all things hath knowledge of the voice,” and the Collect for the Feast of Pentecost.

“...war conditions still prevail although the war is over. The new state of things when all have settled back into their places is not yet in sight. Things will not be normal for another two years; they will be grave and anxious years and during these years we must keep ourselves ready to welcome those coming back to work in our neighbourhood. The resettlement will come gradually and imperceptibly like the flowing tide.

“The first brilliant sign of the change in the situation was the restoration of the Choristers’ Ball. Ever since I have been

Vicar, up to the outbreak of War, the Duke of Newcastle had made a splendid Christmas present to the boys by giving them a big party. The idea has always been that each boy should give a party to the friends of his own home-circle, and that these fourteen parties should be rolled into one. We began on a small scale in 1909 in the Parish House; then we moved into the Cavendish Rooms; when the Cavendish Rooms were pulled down in 1911 we went to the Small Queen’s Hall, and the party became bigger, and took the shape of a fancy dress dance. The war put an end to it for the time, and it can be imagined with what pleasure the announcement was received that it would be resumed in 1919. We were not sure whether difficulties of transit would not deter invited guests, so we asked more widely than usual. We found we were mistaken. A Children’s Fancy Dress Dance was just what everybody was longing for, and I think there must have been three hundred dancers in costume besides the chaperones and grown-ups. Most of the costumes were exceedingly charming, and the effect was brilliant and delightful.

“The first prize went to one of the hostesses who came as Joseph Grimaldi, and made a most splendid clown. The second to a magnificent and accurate Duc de Guise, and the third to Hiawatha, who, like Grimaldi, had sacrificed comfort in perfecting his complexion....

“Well, it was all very refreshing, and the heavily-loaded omnibuses which rolled away to all points of the compass at midnight carried tired but happy people.”

SUNDAYS & SOLEMNITIES MUSIC & READINGS

FRIDAY 1 FEBRUARY EVE OF PRESENTATION OF CHRIST IN THE TEMPLE (Candlemas)

HIGH MASS at 6.30pm

Entrance Chant: Suscepimus, Deus

Nunc Dimittis: Holst

*Processional Hymn: 157 Hail to the Lord
who comes
Setting: Mass in G major K 140
— Mozart*

Psalm: 24

*Readings: Malachi 3: 1 – 5
Hebrews 2: 14 – end*

*Gradual Hymn: 234 Christ, whose glory
fills the skies*

Gospel: Luke 2: 22 – 40

*Preacher: Fr Richard Collins, Vicar,
Christ the Saviour, Ealing*

Creed: Merbecke

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

*Hymns: 44 (T 282) Faithful vigil
ended
187 Virgin-born, we bow
before thee
439 (i) Praise to the holiest
in the height*

Voluntary: Fiat Lux — Dubois

✠ SUNDAY 3 FEBRUARY 5TH SUNDAY BEFORE LENT

HIGH MASS at 11am

*Entrance Hymn: 401 Light's abode, celestial
Salem*

*Entrance Chant: Salvos nos fac, Domine
Deus noster*

*Setting: Missa Laudate Dominum
— Lassus*

Psalm: 48

*Readings: Ezekiel 43: 27 – 44: 4
1 Corinthians 13*

*Gradual Hymn: 362 Glorious things of thee
are spoken*

Gospel: Luke 2: 22 – 40

Preacher: Fr Michael Bowie

Creed: Credo II

*Offertory Motet: Senex puerum portabat
a 4 — Byrd*

Hymns: 634 (omit) Fairest Lord Jesus
295 Let all mortal flesh keep
silence*

*345 Christ is the King,
O friends rejoice*

*Voluntary: Voluntary for double organ
— Purcell*

EVENSONG & BENEDICTION at 6pm

Psalm: 34

*Lessons: 1 Chronicles 29: 6 – 19
Acts 7: 44 – 50*

Office Hymn: 54 O Trinity of blessed light

Canticles: Weelkes in 5 parts

*Anthem: My shepherd is the living Lord
— Tomkins*

Preacher: Fr Julian Browning

Hymn: 336 Angel-voices ever singing

O Salutaris: Sheppard

*Hymn: 390 Jesus, where'er thy people
meet*

Tantum ergo: Victoria
Voluntary: Voluntary for double organ
— Purcell

✠ SUNDAY 10 FEBRUARY 4TH SUNDAY BEFORE LENT

HIGH MASS at 11.00am

Entrance Hymn: 343 Bright the vision that
delighted (descant v 6
— Whitlock)

Entrance Chant: Venite adoremus Deum

Setting: Missa Brevis — Ives

Psalms: 138

Readings: Isaiah 6: 1 – 8
1 Corinthians 15: 1 – 11

Gradual Hymn: 146 Holy, Holy, Holy!
Lord God Almighty!

Gospel: Luke 5: 1 – 11

Preacher: The Vicar, Fr Alan Moses

Creed: Merbecke

Offertory Motet: I sat down under his
shadow — Bairstow

Hymns: 306 Strengthen for service,
Lord, the hands
377 Immortal, invisible,
God only wise
361 Forth in the peace of Christ
we go

Voluntary: Alleluyas — Preston

EVENSONG & BENEDICTION at 6pm

Psalms: 1, 2

Lessons: Wisdom 6: 1 – 21
Colossians 3: 1 – 22

Office Hymn: 54 O Trinity of blessed light

Canticles: Dyson in F

Anthem: Cantique de Jean Racine — Fauré

Preacher: Fr Michael Bowie

Hymn: 494 Christ is the world's true
light

O Salutaris: Fauré

Hymn: 318 My God, accept my heart
this day

Tantum ergo: Fauré

Voluntary: Dies sind die heil'gen zehn
Gebot BWV 678 — Bach

✠ SUNDAY 17 FEBRUARY 3RD SUNDAY BEFORE LENT

HIGH MASS at 11am

Entrance Hymn: 103 Alleluya! Alleluya!

Entrance Chant: Esto mihi in Deum
protectorum

Setting: Missa Princeps Pacis
— W. Lloyd Webber

Psalms: 1

Readings: Jeremiah 17: 5 – 10
1 Corinthians 15: 12 – 20

Gradual Hymn: 114 Now is eternal life

Gospel: Luke 6: 17 – 26

Preacher: Fr Michael Bowie

Creed: Credo III

Offertory Motet: Love divine all loves
excelling — W. Lloyd Webber

Hymns: 277 Bread of the world in
mercy broken
341 Blest are the pure in heart
119 The strife is o'er, the battle
done

Voluntary: Joie et clarté des corps glorieux
— Messiaen

EVENSONG & BENEDICTION at 6pm

Psalms: 5, 6

Lessons: Wisdom 11: 21 – 12: 11
Galatians 4: 8 – 20

Office Hymn: 54 O Trinity of blessed light

Canticles: St Paul's Service — Howells

Anthem: Like as the Hart — Howells

Preacher: The Vicar, Fr Alan Moses

Hymn: 335 All praise to thee, for thou,
O King divine

O Salutaris: Franck
Hymn: 386 (T 385) O Jesu, King
most wonderful
Tantum ergo: Franck
Voluntary: Benedictus, Op 59 no 9
— Reger

Hymns: 136 (T 214) Rejoice, the year
upon its way
266 (T 128 ii) The Lord reigns
clothed in strength and power
393 Lead us, heavenly Father,
lead us
Voluntary: Allegro con brio from
Sonata 4 — Mendelssohn

✠ **SUNDAY 24 FEBRUARY**
2ND SUNDAY
BEFORE LENT

HIGH MASS at 11am

Entrance Hymn: 263 All creatures of
our God and King

Entrance Chant: *Domine, in tua*
misericordia speravi

Setting: Cantus Missæ — Rheinberger

Psalm: 65

Readings: Genesis 2: 4b – 9, 15 – end
Revelation 4

Gradual Hymn: 191 (T 493) Around the
throne of God a band

Gospel: Luke 8: 22 – 25

Preacher: Fr Michael Bowie

Creed: Rheinberger

Offertory Motet: I will receive the cup
— Brama

EVENSONG & BENEDICTION
at 6pm

Psalm: 147

Lessons: Genesis 1: 1 – 2: 3
Matthew 6: 25 – end

Office Hymn: 54 O Trinity of blessed light

Canticles: Second service — Leighton

Anthem: Abendlied — Rheinberger

Preacher: Fr Simon Cuff

Hymn: 466 Thou whose almighty word

O Salutaris: Caplin

Hymn: 285 (i) For the beauty of
the earth

Tantum ergo: Caplin

Voluntary: La Nuit from Trois Impressions
— Karg-Elert

***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 includes news of events, people to pray for,
and a short letter from the Vicar or Assistant Priest.

You can subscribe by sending the Parish Administrator an e-mail titled News and
Events/Weekly Newsletter to: office@allsaintsmargaretstreet.org.uk.

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CALENDAR AND INTENTIONS FOR FEBRUARY 2019

1	<i>Bridget, abbess, 525</i>	Church and People of Ireland
2	PRESENTATION OF CHRIST IN THE TEMPLE (Candlemas)	The Light of the Nations
3	✠ 5th SUNDAY BEFORE LENT	Our Parish and People
4	<i>Gilbert, religious founder, 1189</i>	Religious communities
5		Refugees
6	Martyrs of Japan, 1597	The Church in Japan
	Accession of Queen Elizabeth II, 1952	
7		Unity
8		Those in need
9		Of Our Lady
10	✠ 4th SUNDAY BEFORE LENT	Our Parish and People
11		The Samaritans
12		Marylebone Project
13		Friends of All Saints
14	Cyril and Methodius, missionaries, 869 and 885	Church in Eastern Europe
		SPCK and USPG
15	<i>Thomas Bray, priest, 1730</i>	Of Our Lady
16		Our Parish and People
17	✠ 3rd SUNDAY BEFORE LENT	Local businesses
18		BBC
19		University of Westminster
20		Unity
21		Those in need
22		Persecuted Christians
23	Polycarp, Bishop, martyr, 155	Our Parish and People
24	✠ 2nd SUNDAY BEFORE LENT	Church schools
25		People with dementia
26		Poets
27	George Herbert, priest, poet, 1633	Unity
28		



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