



All Saints Parish Paper

MARGARET STREET, LONDON W.1

DECEMBER 2004

£1.00

VICAR'S LETTER

“Mind your language”

The Home Secretary recently banned a Jamaican rap artist because his lyrics contained explicit calls to murder homosexuals. Shortly afterwards a man who had survived the bomb attack on the Admiral Duncan pub in Soho — targeted because it is a gay pub — was beaten to death by a gang of young people on the South Bank in what the police think was one of a series of deliberate attacks on gays. Mr Blunkett is clearly concerned that violent words lead to violent deeds.

Violent language is not confined to the world outside the Church. The Oxford Dictionary of the Christian Church defines **Odium theologicum**, ‘theological hatred’ as *‘a proverbial expression for the ill-feeling to which theological controversy frequently gives rise’*. The existence of a latin name for something indicates that it has a long history. Anyone who has studied the conflicts in the early church over heresies, the split between the churches of east and west, the Reformation and Counter-Reformation, knows the kind of depths of personal abuse which the language of theological dispute can plumb.

We Anglicans are usually thought to be a polite lot but we are certainly going

through a phase when extreme language is heard from some of our number. Much of this is generated by our current disputes over homosexuality. One recent example came from the lips of the Dean of Sydney, Dr Philip Jensen, when speaking to a conference of the conservative evangelical body Reform. He likened the Archbishop of Canterbury to a theological prostitute. His remarks about many of his fellow-evangelicals were pretty unflattering too. When this was reported by *The Guardian*’s religious affairs correspondent Stephen Bates, Jensen complained that he had been misreported and also pleaded that he had been suffering from jet lag and a migraine.

As one who has suffered from migraines from childhood, I felt a momentary twinge of sympathy for the Dean. However, I hardly think that his remarks about the Archbishop of Canterbury can be excused as the consequences of a headache. His subsequent attempts to explain away what he had said hardly inspire confidence in either his charity or reasonableness.

Our own former Vicar, Dr David Hope, in a recent interview, responded to Dr Jensen by saying: *“You almost despair when you hear people commenting in that way. The sense of the Spirit is singularly lacking. That was an outrageous thing to say.”* In the interview,

the archbishop called for Christians to honour diversity and difference and to behave more charitably towards their opponents. ***“We have to keep battling for that. I must admit I have felt at times that there is no point going on, I have felt ground down and helpless. There is a time to speak and a time to listen, and sometimes people need to shut up.”***

Those of the Dean’s persuasion do not have a monopoly of extreme language. Things got off to a bad start at the last Lambeth Conference when the ultra-liberal American Bishop Spong likened African bishops to witch doctors. There are some very “illiberal” liberals around too. Many of us are familiar with that superficially clever and waspish humour which is the trademark of some high church circles. Clever it may often be, but charitable it usually isn’t.

There is danger when we only speak and listen to “people like us”. In times of change and stress this all too easily leads to intemperate language. There is an inflation of rhetoric. One example which took me aback recently was the Bishop of Pittsburgh likening the consecration of Canon Gene Robinson as Bishop of New Hampshire to 9/11. Whatever our views of the consecration, this seems an insensitive analogy. To the best of my knowledge no one has died as a result of the New Hampshire consecration. This kind of extreme discourse is part and parcel of American political life. It is the stock in trade of right wing radio “shock jocks” and tele-evangelists. It usually generates more heat than light.

I am not arguing for a church in which the bland lead the bland. I am a Christian because

of the challenge of the Gospel not just because it offers me hope. I am an Anglican in part by accident of birth, but also because I believe problems have to be faced honestly and openly rather than dealt with by an infallible book or church. This does not mean that I reject the authority of Scripture and Church. Those who reject the infallibility in one or both have to be careful not to attribute it to themselves. My own ideas and opinions have to be subjected to the critique of Scripture and tradition and reason. To be part of a Church which takes Scripture, reason and tradition seriously is not an easy option.

In the way of things, we all tend to emphasise one or another of these; if we are catholics it tends to be tradition, evangelicals opt for scripture and liberals for reason.

But catholics need to have a care that they do not exchange tradition — ‘the living faith of the dead’ for traditionalism — ‘the dead faith of the living’. Evangelicals must be wary of substituting the dead hand of literalism for the living truth of the Gospel. Liberals must subject their own ideas, as well as those of other people, to the clear light of reason.

As the Anglican Communion comes to terms with the Windsor Report and the Church of England with the Rochester Report on the issue of women and the episcopate, there will be ample opportunity for us to practice patient listening to others, charitable conversation with them, and honest examination of ourselves. This is much harder than circling the wagons and limiting our conversation and communion only to those who agree with us on every detail. Not everyone who calls themselves

an Anglican will want to take part in such a process and there will be times when, like Archbishop David, we may feel that “there is no point going on”. That is when we must remember that we are not alone; this is not simply a human enterprise, and we must learn again to pray for the grace and guidance of the Holy Spirit.

Yours in hope,

Alan Moses

MUSIC NOTES

This review of our assistant organist’s CD recording “**Organ Music for Passiontide**” appeared in “*The Gramophone*” recently:

‘...Equally cohesive is Andrew Arthur’s Passiontide selection from All Saints, Margaret Street, London. The recording has no trouble in capturing the full glow of the newly restored 1910 Harrison organ. A largely French and German programme is divided by a centrally placed Howells’ Psalm Prelude (Set 2, No 1) in a performance of incandescent sensitivity. The longest work is Bach’s Partita on Sei gegrusset, for which Arthur produces a bevy of beautiful tonal Baroquetteries, proving once again that a Romantic English specification can adopt several foreign accents.’

There was a good representation from All Saints at St John’s, Smith Square, on October 26 for a concert given by the Hanover Band whose conductor is our own Director of Music Paul Brough. *The Independent on Sunday’s* Reviewer described it as ‘*A thoroughly brilliant and absorbing performance, sensationnally conducted by Brough*’.

There are two further concerts in the band’s “**Mozart’s World**” season.

On Wednesday January 10th the programme is:

Haydn: Symphony No 39 in G minor
Mozart: Sinfonia Concertante in E \flat ,
Violin Concerto No 5 in A
Symphony No 25 in G minor.

On Thursday March 3rd:

Haydn: Symphony No 49
La Passione in G minor
Mozart: Clarinet Concerto in A
Gluck: Dance of the Furies and
Blessed Spirits *Orpheus*
and *Euridice*
Mozart: Symphony No 59
Feuer-symphonie in A.

Andrew Arthur will also be playing the harpsichord in both of these concerts.

We were delighted that Dr Harry Brama came out of his self-imposed post-retiral purdah to join the congregation at High Mass on All Saints Day.

PEOPLE

On Festival Sunday we were able to welcome the newest member of the All Saints family; **Barnaby Crawford** made his first appearance at High Mass at the age of 3 weeks and behaved impeccably throughout. Our congratulations to **Kirstie** and **James**.

Congratulations also to **William** and **Philippa James** on the birth of their second child **Matilda**. Both babies will be baptised on Sunday 9th January.

The **Brackley** family has a long association with All Saints. **John Brackley**'s parents were married here, as were he and his wife **Joskyl**. Until fairly recently John would make the journey from Norwich to be here on All Saints Day. Sadly, he died in January this year. His widow and their children and grandchildren from as far afield as Norfolk, Gloucestershire and Worcestershire, assembled at All Saints on Festival Sunday to attend the High Mass. John and his parents were remembered by name during the Commemoration of Past Worshippers at the end of the service.

Betty Yorke Barber RIP

Fr Gerald Reddington writes:

“Betty, who died on November 6th in a nursing home in Cornwall, came from a Methodist background, her father being a minister in Harrogate. Her brother, to whom she was devoted, became an Anglican priest. She taught for 38 years and lived happily in Potters Bar, where her flat was bombed during the war; fortunately when she was out! She was hugely enthusiastic about English literature and art, belonging to poetry societies and was a great fan of R.S. Thomas. Betty was a deeply spiritual and thoughtful person, with an extraordinary gentle kindness which somehow seemed to spread over all of us. She had a clarity of faith which continued to shine despite the physical deterioration she suffered in the last few years. She worshipped happily at All Saints for many years, enjoying being together with Vera Martin with whom she had been at school and also having a good friendship with Nell Titley amongst others.”

Fr Reddington will celebrate a Requiem Mass for Betty at All Saints on Saturday December 4th at 11.30 a.m.

A WEEKEND OF JUBILEES

On Saturday December 18th **Canon Geoffrey White**, who regularly helps us with weekday confessions and Masses, will be celebrating the Golden Jubilee of his priestly ordination. He will be the principal celebrant at Mass at 12.00 noon. The preacher will be the Bishop of London.

The following day, **Fr Gerald Reddington** will celebrate his Silver Jubilee. He will be the celebrant at High Mass and the Vicar will preach.

FESTIVAL RETROSPECTIVE

Our Festival services saw large congregations and we were blessed in our visiting preachers. Their sermons will appear in this and the following issue of the Parish Paper. It was unfortunate that Fr Stephen Conway was prevented from being with us by illness. As soon as he is well again, we will organise another visit. In his absence, I enjoyed a brief moment as “Archdeacon of Durham”.

This was Paul Brough's first Festival as our Director of Music and he gave us some new and exciting music. This means of course that some of it was not to everyone's taste but as one person said to me after the Poulenc Mass on All Saints Day: “I had to listen to the words”. And of course not everyone appreciates Palestrina. There are even a few misguided individuals who do

not like Mozart! We are fortunate indeed to have music staff of such a calibre.

As the person who had to read many of the names, I am conscious that the list of the departed to be remembered at High Mass on All Souls Day seems to get longer each year. I believe it is important that ordinary parishioners are able to have names included in what might otherwise sound like a memorial service for the great and good of the parish. It is meant to be a pastoral service. However, I am considering asking people to exercise a self-denying ordinance and limit the number of names they put down for the High Mass and perhaps place others on the list for one of the other requiems celebrated in November.

The Festival Appeal which was for our Mission Projects (the Church Army Hostel for homeless women in Marylebone and St Cyprian's Theological College in Tanzania) and the All Saints Foundation raised the sum of: **£6,393.93**.

Our thanks to all who contributed and to all whose efforts made the festival such a great occasion.

SCHOOL OF WORSHIP

Matthew Duckett gave us a fascinating introduction to the history and worship of the Old Catholic Churches. This inaugural year's programme is using the knowledge of people within the congregation. We look

forward next to hearing Aiden Hargreaves-Smith talking about "Liturgy and Law".

BEQUESTS AND GRANTS

Enid Ingle — longer serving members of All Saints will remember Enid with affection. In her later years she had retired to Frinton and latterly increasing frailty made it impossible for her to come up to All Saints for special occasions. Enid died earlier this year and left a bequest of £3,000 to All Saints.

The Mercer's Company has given a grant of £2,000 to All Saints as a contribution to the restoration of the church floor.

PARISH RETREAT

This will be held at St Francis' House, Hemingford Grey, on 11th - 13th February 2005, the first weekend in Lent. It will be conducted by Bishop Michael Manktelow.

At the moment we need 4 or 5 more people to make up the required number, and it would be good to have several more than that.

If you would like to join us, or know someone else who would, please will you contact Martin Woolley on 07976 275383 or at m.g.Woolley@btinternet.com, if possible before Christmas.

CONFESSIONS BEFORE CHRISTMAS

Monday 20 December

12.00 - 1.00 p.m. The Vicar

5.00 - 6.00 p.m. Fr Gaskell

Tuesday 21 December

12.00 - 1.00 p.m. Fr Gaskell

5.00 - 6.00 p.m. Fr Aquilina

Wednesday 22 December

12.00 - 1.00 p.m. Fr Aquilina

No Evening Confessional

Thursday 23 December

12.00 - 1.00 p.m. Fr Gaskell

5.00 - 6.00 p.m. The Vicar

Friday 24 December

12.00 - 1.00 p.m. The Vicar

5.00 - 6.00 p.m. Fr Aquilina

DIARY DATES

Sunday 28 November — First Sunday of Advent

11.00 a.m. Litany in Procession and High Mass

Preacher: The Vicar

6.00 p.m. Advent Carol Service

A Service of Readings and Music for Advent with the Choir of All Saints.

Thursday 2 December

7.05 p.m. Holy Hour led by the Vicar.

Friday 10 December

4.00 p.m. University of Westminster Carol Service. *All are welcome.*

Thursday 16 December

6.30 p.m. *(starting from the Courtyard)* **Carol Singing in The Plaza and Oxford Street:**

Following last year's enjoyable venture in Oxford Street we decided to make it an annual event. All welcome, particularly those with good voices!

It would be helpful to know how many hope to join us. Names please to Christine Brown or Janet Drake.

7.45 p.m. Christmas Concert by Andrew Arthur and the Chandos Chamber Choir

Music: St Nicholas Mass in G — *Haydn*

Quatre motets pour le temps de Noel — *Poulenc*

Three excerpts from 'Christus' — *Mendelssohn*

Virga Jesse — *Bruckner*

and Carols

Tickets: £10 on the door.

Friday 17 December

12.30 p.m. Lunchtime Carol Service followed by mulled wine and mince pies in the Courtyard (*No 12.30 p.m. Confessional or 1.10 p.m. Mass that day*). Offers of help with catering on the day, and about 10 days in advance to leaflet the area, gratefully accepted. *Names please to the Parish Office.*

Saturday 18 December

Congratulations to **Canon Geoffrey White** who celebrates the Golden Jubilee of his priesthood with a Solemn Mass here at 12.00 noon at which the preacher will be the Bishop of London.

Sunday 19 December

Congratulations also to **Fr Gerald Reddington** who celebrates the Silver Jubilee of his priesting and will sing the 11.00 a.m. High Mass here that day.

CHRISTMAS AT ALL SAINTS

Christmas Eve — Friday 24 December

11.00 p.m. High Mass and Blessing of the Crib

Preacher: The Vicar

Christmas Day — Saturday 25 December

11.00 a.m. High Mass of the Day

Preacher: Fr Ivan Aquilina

Sunday 26 December — Christmas I

11.00 a.m. High Mass

Preacher: The Vicar

ON THE MOVE...

Started in early October, now **On the Move...** is half way through. It seems that these meetings are generating interest as the numbers have remained steady and the discussion at the end is always engaging. Though there is continuity from one meeting to another every time we meet can be considered as a unit in itself. So you can always join in for the rest or just for the one which appeals to you. The remaining half of **On the Move...** is:

- 12/01 Jesus: His birth and infancy
- 19/01 Jesus: His life and Ministry
- 26/01 Jesus: His Passion and Death
- 16/02 Jesus: His glorious Resurrection
- 23/02 Jesus: His story continues
- 02/03 Jesus: His work in us
- 09/03 Concluding Eucharist

SCHOOL OF WORSHIP

Another success story with much interest publicised also on Diocesan news bulletins. The attendance for the first two lectures was extremely encouraging. Next sessions are:

3. **Tuesday 18th January — 7.00 p.m.**
Scottish Episcopal Liturgy *by Fr Alan Moses*
4. **Tuesday 15th February — 7.00 p.m.**
Liturgical colours *by Dr Christopher Rawll*
5. **Tuesday 19th April — 7.00 p.m.**
The Gothic Revival and the Ecclesiologists *by John Forde*
6. **Tuesday 17th May — 7.00 p.m.**
Nestorius and Liturgy *by Fr Allen Shin*

Papers given will be available in print from All Saints as soon as possible.

THE CELL OF OUR LADY OF WALSINGHAM AND ALL SAINTS

This cell was established on the 8th September 2004 with more than fifty members attending. The first meeting with a large attendance received a most formative and enjoyable lecture from Fr Martin Warner, Canon of S Paul's, on the Rosary. Recently we gathered for a reflection and praying the Rosary together. Our programme for the rest of this year is:

Tuesday 25th January 2005

6.30 p.m. Low Mass of the Conversion of St Paul, Shrine Prayers and Talk by Fr Philip North, Priest Administrator of the National Shrine of Our Lady of Walsingham. Fr North will be speaking to us about future developments at the National Shrine. This is not to miss!

Wednesday 2nd February 2005 — Candlemass

We join in the High Mass for the Presentation of Our Lord. Members encouraged to wear badges.

Friday 18th March 2005

6.30 p.m. Low Mass, Stations of the Cross and Shrine Prayers.

Friday 29th April to Sunday 1st May 2005

Parish Annual Pilgrimage to the National Shrine of Our Lady of Walsingham.

Friday 17th June 2005

6.30 p.m. Low Mass, Reflection, Rosary and Shrine Prayers.

You do not need to be a member to attend these meetings, just come along.

ALL SAINTS FESTIVAL 2004

THE SERMON PREACHED BY FR SIMON POTHEN, VICAR, ST JOHN'S, PINNER, AT THE FIRST EVENSONG OF ALL SAINTS

“And the angel said to me, ‘Write this: Blessed are those who are invited to the marriage supper of the lamb’.” (Revelation 19: 9)

It is a great pleasure to be here again. I say again because, as a student, I used to come here when I was on holidays and to enjoy the wonderful sense of truly coming home. I do want to thank you, Fr Alan, for your kind invitation and I do take it as a singular honour.

Preaching on any part of the book of Revelation is, for the careful preacher, a difficult matter. I fully realise that for a few telly-evangelists the book of Revelation is meat and drink, I tend to read with Caution and not a little fear. And I preach on any part of this book with more than a little reluctance. However, for a feast like All Saints who can resist the temptation to join in that wonderful chorus that has been part of that reading from Revelation *“Hallelujah! For the Lord our God the Almighty reigns. Let us rejoice and exult and give him the glory.”* (Revelation 19: 6.) It is within this context of joy that we begin to celebrate this feast, for that which had been merely a promise is now to be a reality. That which had been perceived as a distant event is now embraced with all the fullness of glory, heaven, for the faithful, is now upon them, that wonderful image of marriage symbolises that reign of God when God is to be united to all his people. It is a union which will be consummated at the end of the book of Revelation.

Of course the image of the bride is one that has some history in the New Testament,

the bride is the Church which awaits the coming of Christ, the bridegroom, they wait with joy, and they wait with their candles trimmed. The bride is clothed in white, a sign of purity, in direct contrast to the clothing of the harlot, who seems to be attired in the colours of bishops and cardinals, purple and scarlet. S John, as if to explain further, has that interesting editorial aside where he explains the symbol of the fine linen, *“for the fine linen is the righteous deeds of the saints”*. (Revelation 19: 8b.)

Their faithfulness is part and parcel of heaven's victory. Those who are invited to this wedding banquet have proved their faithfulness in the crucible of battle. The invitation to the wedding banquet is precisely that, an invitation, there is no assumption that the prize will be attained, there is to be no thought of presuming that the sense of self worth will be enough, there will be an invitation, there it is, an invitation and that invitation is levelled at us. Accept the invitation and be faithful, give yourself in obedience to Christ, give yourself in obedience to his will, and part of our battle is to be in the daily struggles of life and within this, our lives are to be a living testimony to Our Lord. Not by words or grand gestures, but the simple, daily living out of our lives in faith. This is our celebration; it is a celebration of the triumph of faithfulness and of lives that witness to Christ.

We witness in many ways, we devise rules of life, which include prayer, the regular receiving of the Blessed Sacrament, we make frequent confession, and we read the scriptures daily. But this is to undergird the day-to-day experience of living life faithfully in the world. The witness of daily life, that ability which we must encourage in each other, is to live the Gospel within the context of our work and home. Now this might be stating the obvious, but in our day and age it is difficult to follow. There are a number of tactics that we employ to make sure that we do not have the responsibility of that daily witness. We tend to put the onus on others. I served for many years as a governor of two schools, one secondary and one primary in suburban North London. I got to the stage where I used to have a preliminary chat with the parents of the children who were seeking entry into the school as to why they wanted their child to come to a Church school. Bear in mind that these children were children of Christians who worshipped at the Church where I was incumbent. The vast majority of the answers were variations on a theme of "I want the school to instil into my child some Christian values".

So it becomes the school's responsibility to instil values, it becomes the teacher's responsibility to instil values of a Christian nature whilst the rôle of the parent is denuded of that wonderful task of nurturing and nourishing children in the faith. We place responsibility on everyone else but ourselves for the living out of our Christian responsibility. We Christians have a wonderful habit of separating our life into compartments, we do not want the Christian bit to intrude too much in case we appear impolite in certain circles, we are frightened of appearing slightly fanatical or earnest, and that capacity for self-delusion and self-justification rears its ugly head as we declare

our daily life out of bounds to God.

All of our life is caught within the orbit of God's concern. Our life and the lives of our fellow human beings are caught up in the mystery of God. The world is the theatre of God's activity and love and we are the witnesses to that overwhelming and overarching concern. So our daily lives have to be fashioned to take in that reality, and to live that reality. Our thinking and our day-to-day decisions have to reflect that reality. We cannot abdicate responsibility; we cannot fudge that embracing of our life being caught up with the will of God and our faithfulness to that will in all aspects of our life. The dangers of separating our life into tidy compartments is that we live lives that are hollow and increasingly meaningless, and that hollow is soon filled with the compromises that we have made in order to be more accommodating to our friends and colleagues. This is not a rallying call for Christian earnestness and fundamentalism; I think we have probably seen enough of that with probably more to follow. This is a call for that quiet, strong and purposeful devotedness that marks out the true person of holiness, the true saint; the person, who through the sheer transparency of holiness of life and thought makes it so attractive to be a Christian.

Ultimately this is what we are called to be, this feast is about the promise given to us, just as the passage of the book of Revelation holds out the invitation to the faithful, God holds out that same invitation to us, tonight, on this wonderful eve of this wonderful festival that invitation is being held out. Be faithful, be courageous, and offer the whole of your life in loving obedience so that we can all share in that marriage feast of the lamb.

ALL SAINTS FESTIVAL 2004

THE SERMON PREACHED BY THE BISHOP OF LONDON, AT HIGH MASS ON ALL SAINTS DAY

To all that are here, beloved of God and called to be saints, Grace to you and peace from God and the Lord Jesus Christ.

So St Paul writing to the Christians of Rome and so your fellow labourer addressing you tonight on this your festival day.

You know that in the springtime of the faith, all Christians were called to be saints — *hagioi*, filled with the Holy Spirit of God, those that had turned the image of God in themselves, the divine potential into his likeness, likeness to Jesus Christ who shows us the human face of God.

From an early period, certain lives came to be regarded as exemplary — notably the lives of the martyrs and later on different categories were recognised and the cultus of many local saints came to have a wider currency as the Christian world expanded. Regulation followed and in 1170 Alexander III wrote to King Canute of Sweden, asserting that no one should be venerated as a saint without the authority of the Roman Church. This became part of Western Canon Law. The former Bishop of Chichester has written learnedly on this subject. The process continued growing in complexity until some simplification was achieved in 1983 with the edict "*Divinus Perfectionis Magister*".

In the Church of England, a more primitive tradition is preserved in which the consensus of the faithful is expressed through synod and certain lives are

recognised as exemplary by inclusion in the Kalendar without any need to introduce the evidence of miraculous interventions on the part of the deceased.

We have a great gallery of saintly types to choose from desert ascetics to Evelyn Underhill who took tea in Campden Hill Square.

Different cultures respond to and recognise different forms of sanctity. In 19th century Russia, the forest hermit St Seraphim of Sarov attracted veneration and huge popularity. I cannot see such a person being even possible in 19th century England where lay figures like Shaftesbury and Josephine Butler [who has been added to the Kalendar] attracted a following for being active and socially engaged Christians. Although there was also an attempt to revive more mediaeval forms of piety.

What of now in popular culture. Who is likely to be hailed as a saint? Suffering victims have more authority than the official dispensers of moral guidance. Well that at least has not changed since New Testament times. I am thinking of people like the widow of Philip Lawrence, the Headmaster murdered at his school gates in Kilburn, and Christopher Reeve.

Then we have little taste for cloistered virtue. We like our saints to be doing things for others with the minimum of preaching. Sir Bob Geldorf is an obvious example of a crumpled saint who combines the authority

of being a rebel against yesterday's Establishment, in his use of the vernacular and informal dress sense with a wholly admirable perseverance in the cause of African poverty and development. There are exciting signs, however, in his remarks about marriage, fathers and family life that he may be turning into a rebel against the real Establishment which actually exists now, the deconstructionist Establishment which dominates the media, education and politics.

There are themes to admire and emulate here but remember we are called to be saints, even me and you. As believers we need to fill the picture out a little. I was waiting for a plane at Gatwick the other day to take me to one of those conferences where there are many eloquent monologues about the importance of dialogue. I was recognised by one of the faithful who passed me at high speed throwing over his shoulder the observation "What we really need Father is a spirituality for the transit lounge".

That struck me as a shrewd insight into the nature of any modern sanctity. We must be able to divert the pressure of the passing moment if we are to achieve any saintly character as distinct from a saintly image. Everything is being given the makeover treatment. Dowdy school mistresses are being turned into glamour pussies, the lounge of 21, Railway Cuttings into a sumptuous grotto in Xanadu. We are too uneasy about applying standards in the spiritual realm to make a similar TV series on spiritual makeovers at all likely, "I'm a celebrity slimeball get me out of here". But it would not make good TV because the process is long and as the New Testament makes plain perseverance leading to transformation of character, [hypomone] is essential.

Being a modern saint then means not despising what popular culture can tell us about the authentic human face of God in our own time. It means accepting the suffering and brokenness which is an inescapable part of Jesus's way of living. Blessed are ye that weep now for ye shall laugh.

It means taking seriously the Gospel injunction which is echoed in virtually every other holy scripture — Do as you would be done by.

It means remembering that the first saints were not exactly respectable and knew jail not as visitors but from the inside. They were unconventional but they were made strong by the encouragement of the community and by persevering in the kind of prayer which makes us attentively present and able to let go of ego.

St Paul in his letter to the Christians of Ephesus, read as our Epistle, prays that the saints may be given "a spirit of wisdom and revelation in the knowledge of Jesus Christ, having the eyes of your heart enlightened". Being a saint is being so aware of the presence of Jesus Christ and not just knowing about him that all our knowledge and our being becomes integrated into the life of God and his Creation. We become transformed into the likeness of Christ. Revelation and enlightenment are not so much receiving additional information about divine matters but being aware in a way that is literally life transforming.

Are you ambitious to be a saint? Please let us not take refuge in English irony and the self-deprecation which resists transformation and gives the Church a bad name. Sainthood is not for a few spiritual

athletes but is the ordinary calling of the Christian life. It involves accepting life including the pain with thanksgiving. It is countercultural but cannot shirk down-to-earth just dealing and action. It is nourished by the daily prayer which enlarges the awareness of the presence of Jesus, helps us to be attentively present and let go of ego and so empty enough, hungry and

thirsty enough to be filled with the inexhaustible vitality of God. In the end sanctity is not something we achieve but a condition which is a gift of God who fills his *hagioi* with his Holy Spirit.

This is where we have to go well beyond conventional and popular wisdom in our calling to be saints.

ALL SAINTS FESTIVAL 2004

THE SERMON PREACHED BY BISHOP DAVID HAMID, SUFFRAGAN IN THE DIOCESE IN EUROPE, AT THE REQUIEM HIGH MASS ON ALL SOULS DAY

Wisdom 3: 1 - 9; Romans 5: 1 - 11; John 6: 37 - 40

We are all very familiar with the saying that there is nothing certain in life except death and taxes. What a true expression: Taxes are not very pleasant to think about, and death even less so. But, we know that death must be accepted as an integral and inescapable part of life. Death accompanies us through life, as we face the passing of loved ones and friends, and come, each of us, to face our own mortality. So on this day, All Souls day, the Church pauses to reflect on the meaning of our death.

It is a feast which is connected to what we celebrated yesterday, All Saints. There is very little which divides these two solemn commemorations. They form a continued teaching about the wholeness, the seamless robe of Christ which enfolds the entire Church, living and departed. In the old days, we would be taught about the Church militant here on earth. That's you and me and all the disciples actively at work in the world today. And there is the Church triumphant, which we celebrated yesterday. The saints, who are with God in heaven,

interceding for us by their prayers, surrounding God with their praises. And then the Church expectant: which is what we focus on tonight. Those who have died and who are journeying towards their final glory.

The Church is very wise to encourage us to mark these commemorations together, for it helps us to break down what is an artificial separation and distortion about the members of the Church. The Church is One, we say in the Creed. This means there is not a Church of the living which is separated from the Church for the departed. The departed do not leave the fellowship of the Body of Christ. The unifying bond of Holy Baptism unites us all in the love of Christ, whether sinner here on earth, or saint in heaven, or one of the faithful departed we may bring to mind in our commemoration tonight.

What happens to us when we die? It is such a common question when we are children, but we soon grow away from asking the question openly, but it still is within each of us. Back, two or three

decades ago, there was a rather silly joke that was going around: “What do you call an atheist in a coffin?” The answer is of course, “All dressed up and nowhere to go”. It’s a bad joke I admit, but it does provide a starting point in considering some answers to the deep questions we have about death: “Where do we go? Are the dead at rest? At peace? Are they happy?” “Will I ever see them again?”

We have all had these questions raised within us, especially as we have mourned the death of a loved one, or even as we attend the funeral of an acquaintance. For the occasion of a death leaves us with a melange of feelings: grief and sadness, naturally, but also confusion, doubt, fear and loneliness.

Now the Church of England provides a number of possible choices for the Mass on this day, in order to provide a rich selection of scripture to help us with these questions. Any of the readings can be proclaimed at funeral services, as well as for the Mass on this day.

The three that we have chosen for tonight shed light on the questions that we have concerning death.

The first reading is from the book of Wisdom. This was a book written in Alexandria, that port city in Egypt, where there were thriving Greek and Jewish communities. The Jewish community felt they had to justify their beliefs in God in the face of the learned Greek and pagan society around them. The book of Wisdom was likely composed to help with explaining such beliefs. And the passage tonight focuses on the Jewish belief concerning death. In it are some bold

statements in answer to questions about death. The souls of the righteous are in the hand of God. No torment touches them. They are at peace. The underlying theme of the passage is that we need not worry too much about the state of those who have died, for God’s loving care for us extends even beyond death. We are still held by God in his arms, in peace, for ever: their hope is of immortality.

In the second reading from his letter to the Romans, Paul’s words recall a central teaching of our faith. Indeed Martin Luther made it *the* central platform of his theology: God loves us, more than we could ever merit. It is a free and genuine love that was best seen in Jesus’ willingness to lay down his life for us, even though we are in no position to deserve such love and devotion. Yet it is given freely to us. “God proves his love for us in that while we were still sinners Christ died for us.” We have here the most eloquent testimony to the intensity and gratuity of God’s love for us.

Then we have the Gospel which was sung just a moment ago. It is surely one of the most comforting of passages, I have found, particularly when the grieving have been concerned about the eternal welfare of their loved one. When they have questions about their state of being after death. They know that their dearly departed brother or sister was no saint. Yet, as happens to so many of us, we get filled with ideas of a religion that speaks more of judgement than mercy and love. So we yearn to hear something assuring about the future of the soul of the ones we mourn. There can be no more comforting words than those spoken by Jesus in the Gospel tonight: “This is the will of him who sent me, *that I should lose nothing* of all that

he has given me, but raise it up on the last day”.

So here we have it: the teaching about the loving and eternal embrace of God; the intensity of the love with which we are loved. And then in the Gospel words of our saviour that nothing shall be lost.

The Gospel tonight speaks of being raised up on the last day. And in the Apostles’ Creed we talk about the resurrection of the body. I do not believe that this means we must expect that some day cadavers will get up and walk around, like some bizarre B-movie. I believe it is another way of underlining the sort of love that God has for us. You see, God knows us *by our name*, and loves us as *sons and daughters*, not just as anonymous creatures. *Sons and daughters*. If you have children, you know you are not likely to ever forget their names, no matter what else you might forget. So, with God, we will never lose our identity.

One of the most moving parts of the new confirmation liturgy is when the bishop says to each candidate, “God has called you by name and made you his own”. It is a moving declaration for each new disciple that God knows us by our name, and lovingly calls us home to him. And in him we will rise again — but that rising will not be as some sort of ongoing cosmic soup. When we are called by name, our identity is upheld and conserved. As Jesus has said in the Gospel tonight, *nothing* that has been given to him will be lost. So the essence of who we are is assured as we enter God’s loving and eternal embrace.

So when we meet again those we love but see no longer, we will know each other, because God knows us, calls us by name. Thus our personal relationships, our

friendships, our personality and our love for each other will not disappear. Rather it will blossom, because it will be transformed and enhanced by being wrapped in the source of all love, God himself.

The communion of saints is first and foremost the community of God’s loved ones. A *community*, which means that we will meet again, for that is what communities do. We will meet again. This is our hope. When one of our friends or members of our family dies, and we are left plodding along this life for another while, it is a bit like when you are out with family and friends for a walk in the woods and one goes on ahead, out of sight, over the brow of a hill perhaps. Pope John XXIII used to say “Dead? They’re not dead; they’ve gone home, just around the corner; they’re waiting for you.”

Our worship tonight expresses our confidence in the union of the departed with God, and our living union with them. In fact every Eucharist expresses this faith, for this is the meal of the resurrection. In the Eucharist, the veil that temporarily separates the Church, militant, triumphant and expectant, is opened up. In the presence of the Redeemer of the World we participate in the great communion which includes the saints, martyrs and confessors, as well as all who have fallen asleep in Christ throughout the ages. In this service the whole Church is once again in communion — the living, the departed and the blessed saints in light. To worship at the Eucharist is the most important way we can remember our faithful departed, and be united with them. For those of us who still walk this earth, it is a foretaste of that loving embrace which awaits us all, as God calls us by name and welcomes us home. It is a foretaste of the blessedness which is to come.

An elderly woman who was a very active and a faithful member of her parish for years was dying, and she asked for the priest to come to her bedside that they might talk about her funeral. She said, "Father, when I am laid out in my casket, I want my rosary in one hand and a fork in the other". The priest was caught by surprise: "You want to be buried with a fork?" "Yes. I have been looking back at all the church dinners that I have attended over the years. I remember that at all those meals, when we were almost finished, someone would come to the table to collect the dirty dishes, and usually they would say, 'Keep your fork'. That meant that dessert was coming. When they said that, I knew the best was yet to come! That's exactly what I want people to talk about at my funeral. When people see me in my casket, I want them to turn to one another and say, 'why the fork?' And, Father, I want you to tell them I kept it because the best is yet to come."

Our life's journey is towards the eternal banquet of the Messiah. We are to live our lives in joyful anticipation of the promised life that is to come. The fullness of life with God promised in the resurrection of his Son is glimpsed at in this Eucharist. For our deceased loved ones, and for us, the best is yet to come.

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

ONE HUNDRED YEARS AGO

One of the exciting developments in the response of the Diocese of London to the financial challenges it faces is the revival of the long-dormant Bishop of London's Fund as a channel for funding and supporting parishes in areas of deprivation and hardship and are facing the possibility

of closure unless support can be provided from other parishes that are more fortunate. It is thus interesting to read in the Parish Paper for December 1904:

"THE Bishop of London invites the Church people of Marylebone to meet him in the Portman Rooms, Baker Street, on Monday, Nov. 28 at 5 p.m. when he will give information about the Bishop of London's Fund. We hope that the congregation of All Saints' will be present in large numbers."

C.C.G.R.

SUNDAYS AND SOLEMNITIES

MUSIC AND READINGS

• SUNDAY 5 DECEMBER

ADVENT II

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 55

Introit: Populus Syon

Mass: Missa Brevis — Palestrina

Lessons: Isaiah 11: 1 - 10

Psalm 72: 1 - 8

Romans 15: 4 - 13

Hymn: 2 (T 1 (ii))

Gospel: Matthew 3: 1 - 12

Preacher: Fr Ivan Aquilina

Anthem: Virga Jesse — Bruckner

Hymns: 501, 6, 495

SOLEMN EVENSONG

at 6.00 p.m.

Psalms: 11, 28

Lessons: 1 Kings 18: 17 - 39

John 1: 19 - 28

Office Hymn: 1

Canticles: The Short Service — Byrd

Anthem: Rorate cœli desuper — Byrd
Preacher: The Vicar
Hymn: 12

BENEDICTION

O Salutaris: 493
Hymn: 9
Tantum Ergo: 393

• SUNDAY 12 DECEMBER ADVENT III

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 16
Introit: Gaudete
Mass: Mass in G — Mozart
Lessons: Isaiah 35: 1 - 10
Psalm 146: 4 - 9
James 5: 7 - 10
Hymn: 5
Gospel: Matthew 11: 2 - 11
Preacher: Prebendary John Gaskell
Creed: Credo II
Anthem: Komm, Jesu, komm — Bach
Hymns: 501, 456, 499
Voluntary: Wachet auf — Bach

SOLEMN EVENSONG

at 6.00 p.m.

Psalms: 12, 14
Lessons: Isaiah 5: 8 - 30
Acts 13: 13 - 41
Office Hymn: 1
Canticles: The Short Service
— Ayleward
Anthem: Lord, let me know mine end
— Greene
Preacher: Fr Ivan Aquilina
Hymn: 7

BENEDICTION

O Salutaris: Tallis

Hymn: 6
Tantum Ergo: Victoria (No 2)
Voluntary: Wachet auf — Walther

• SUNDAY 19 DECEMBER ADVENT IV

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 332
Introit: Rorate
Mass: Mass in four parts
— Monteverdi
Lessons: Isaiah 7: 10 - 16
Psalm 80: 1 - 7
Romans 1: 1 - 7
Hymn: 3 (ii)
Gospel: Matthew 1: 18 - 25
Preacher: The Vicar
Creed: Credo III
Anthem: Vox dicentis — Naylor
Hymns: 8 (T 128 (ii)), 19 (ii; omit *),
500

SOLEMN EVENSONG

at 6.00 p.m.

Psalms: 50
Lessons: Song of Solomon 2: 8 - 14
Romans 15: 7 - 13
Office Hymn: 1
Antiphon: 'O Radix Jesse'
Canticles: The Short Service
— Gibbons
Anthem: Adam and his helpmate
— Traditional
Preacher: Fr Allen Shin
Hymn: 11

BENEDICTION

O Salutaris: 238
Hymn: 17 (v 6 Descant
— Caplin)
Tantum Ergo: 295

FRIDAY 24 DECEMBER CHRISTMAS EVE

MIDNIGHT MASS AND BLESSING OF THE CRIB AT 11.00 p.m.

Entrance Hymn: 29 (v 4 Descant
— Willcocks)

Introit: Dominus dixit

Mass: Missa Sancti Nicolai
— Haydn

Lessons: Isaiah 9: 2 - 7
Psalm 96
Titus 2: 11 - 14

Hymn: 42 (vv 3 and 6 Descant
— Gray)

Gospel: Luke 2: 1 - 14

Preacher: The Vicar

Anthem: O magnum mysterium
— Malcolm Archer

Hymns: 32 (v 5 Descant — Armstrong),
35, 27

Motet: Hodie Christus natus est
— Poulenc

*At the Procession
to the Crib:* 30 (omit v 4; vv 6 and 7
arr Willcocks)

At the Crib: Infant holy, Infant lowly
— Polish trad, arr Willcocks

Voluntary: Dieu parmi nous — Messiaen

SATURDAY 25 DECEMBER CHRISTMAS DAY

HIGH MASS OF THE DAY AT 11.00 a.m.

Entrance Hymn: 30 (omit v 4;
v 7 Descant — Fleming)

Introit: Puer natus est

Mass: Spaurmesse — Mozart

Lessons: Isaiah 52: 7 - 10

Psalm 98

Hebrews 1: 1 - 4

Hymn: 21 (v 5 Descant — Marlowe)

Gospel: John 1: 1 - 14

Preacher: Fr Ivan Aquilina

Creed: Credo II

Anthem: Away in a manger
(harmony — Sidwell)

Ding dong merrily
(harmony — Wood)

Hymns: 28, 39 (v 5 arr Willcocks),
26 (omit*; v 3 Descant
— Willcocks)

Voluntary: Radetzky March
— Johann Strauss I

• SUNDAY 26 DECEMBER CHRISTMAS I

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 24

Introit: Dum medium silentium

Mass: St Bartholomew Mass
— Laloux

Lessons: Isaiah 63: 7 - 9

Psalm 84

Hebrews 2: 10 - 18

Hymn: 39

Gospel: Matthew 2: 13 - 23

Preacher: The Vicar

Creed: Credo III

Anthem: There is no rose of such
virtue — Britten

Hymns: 31, 38, See, amid the
winter's snow

EVENING PRAYER IS SAID AT 4.30 p.m.

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All matters relating to Stewardship should be addressed to the Stewardship Administrator, Mr Dennis Davis, c/o All Saints Vicarage, 7, Margaret Street, London W1W 8JG

FRIENDS OF ALL SAINTS

The Friends support the work of this centre of Christian witness and worship, teaching and spiritual counsel, through their prayers, their financial help and their concern.

Please write for further information to The Friends' Secretary at the address below.

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Sundays Low Mass at 6.30 p.m. (Sat), 8.00 a.m. and 5.15 p.m. Morning Prayer 10.20 a.m. HIGH MASS and SERMON at 11.00 a.m. SOLEMN EVENSONG, SERMON and BENEDICTION at 6.00 p.m.

Monday to Friday Morning Prayer at 7.30 a.m.

Low Mass at 8.00 a.m., 1.10 p.m. & 6.30 p.m.

Confessions from 12.30 - 1.00 p.m. & 5.30 p.m.

Evening Prayer at 6.00 p.m.

Saturday Morning Prayer at 7.30 a.m.

Low Mass at 8.00 a.m. and 6.30 p.m.*

(* First Mass of Sunday)

Confessions 5.30 p.m., Evening Prayer 6.00 p.m.

Confessions are also heard by appointment

020 7636 1788

Instruction in the catholic faith as taught by the Church of England can be obtained on application to any of the priests, who will also give help in preparing for the sacraments.

PARISH OFFICIALS

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CALENDAR AND INTENTIONS FOR DECEMBER 2004

1	<i>Charles de Foucauld, Hermit in the Sahara</i>	The homeless
2		Christian Unity
3	<i>Francis Xavier, Missionary</i>	Those in need
4	<i>John of Damascus; Nicholas Farrer</i>	Society of All Saints
5	✕ THE SECOND SUNDAY OF ADVENT	OUR PARISH AND PEOPLE
6	St Nicholas, Bishop of Myra	The unemployed
7	St Ambrose, Bishop of Milan	The House of Bishops
8	The Conception of the Blessed Virgin Mary	Friends of All Saints
9		Church Unity
10	Ember Day	Those in need
11	Ember Day	Vocations to the Priesthood
12	✕ THE THIRD SUNDAY OF ADVENT	OUR PARISH AND PEOPLE
13	St Lucy, Martyr at Syracuse	Church Schools
14	St John of the Cross	Teachers of the faith
15		West London Day Centre
16		Christian Unity
17	O Sapientia	Those in need
18		Local businesses and stores
19	✕ THE FOURTH SUNDAY OF ADVENT	OUR PARISH AND PEOPLE
20		The Samaritans
21		World Peace
22		Wells St Family Proceedings Court
23		The sick and disabled
24	CHRISTMAS EVE	Preparations for Christmas
25	CHRISTMAS DAY	OUR PARISH AND PEOPLE
26	✕ THE FIRST SUNDAY OF CHRISTMAS	OUR PARISH AND PEOPLE
27	ST JOHN, APOSTLE AND EVANGELIST	Proclamation of the Gospel
28	THE HOLY INNOCENTS	Children's charities
29	St Thomas Becket	Archbishop of Canterbury
30		Church Unity
31	<i>John Wyclif, Reformer</i>	Those in need

Please note:

All Friday Masses are 'for those in need' — intercessions from the board inside Church are used on these days.



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