



All Saints Parish Paper

MARGARET STREET, LONDON W.1

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VICAR'S LETTER

By now some of you may have seen a movie called “**Supersize Me**”. This chronicles the life of the maker who lived on nothing but fast food for a whole month. It illustrates graphically the appalling effects on his health. By coincidence, at the time the movie came out, I came across a book written by Dr John Drane of Aberdeen University. Years ago we were members of the Scottish Churches Council together. The book is called “*The Macdonaldisation of the Church*”.

Now most of us would think that this means the reduction of what is offered in worship and teaching to the level of fast food, spiritual junk food. It's seen as a winning formula. Most people don't want gourmet food; they want instant satisfaction. In worship terms, this means that they don't want High Mass but soft rock worship songs. And we would respond by saying that this kind of spiritual junk food has much the same effect on our souls as the other variety has on our bodies. It makes us obese and ill. It is an unbalanced diet which causes malnutrition.

So, here at All Saints, where we do not do junk food liturgy or teaching, we might be tempted to sit back and purr contentedly. Our weekday services may be less than half an hour long because they cater for people on their way to or from work, but they are

rich in content. Our Sunday worship, even more so. It is the equivalent of the restaurant we returned to on holiday in the depths of the French countryside. It is a place which serves food of an excellence we could barely afford in London. It is definitely not fast food, you do not rush, you linger and eat slowly, there is a convivial buzz of conversation, and, on the night we were there, a good deal of appreciative lip-smacking. Eating is not only the consumption of calories, it is a social activity and an art form.

But there are other aspects of “Macdonaldisation” which the book calls our attention to and we might not be able to feel so virtuous about them. These include “standardisation” and “control”. When you go to a fast food outlet, you know what you are going to get. It will always be the same. It may be bad for you, but it is always reliable. Such a level of standardisation is achieved by strict controls.

Dr Drane points out that many churches, consciously or not, aim for standardisation. Things are kept the same. When we come to church, many of us want to know in advance what we are going to get. Now there is a strength in this which I think he underestimates. We learn by repetition, saying the same prayers, singing the same hymns, hearing the same readings. These instil patterns of faith and discipleship which help

us to remain faithful to the Christian way over the long haul. Life cannot and should not be made up entirely of excitements and novelties. There is a distinction to be made between a standardisation which produces a quality product and one which produces junk.

However, he is right I think to point out a danger here. Worship is meant to be an encounter with the living God and the Bible teaches us that “it is a terrible thing to fall into the hands of the living God”. This encounter is meant to be a challenging and transforming one; not one that simply leaves us undisturbed, secure and content with the way things are. Most of us, if we are honest, rather like things the way they are. In a world of constant turmoil and change, we look to the Church to be a place where things endure; where they do not change. There is evidence that many of the intelligent seekers after spiritual meaning in our age, people who would have been leaders in the Church in earlier generations, simply do not consider Christianity as an option because church seems so predictable. When our faith and church life does no more than confirm us in our lifestyle and opinions, then it holds no challenge.

Standardisation is achieved by control. In order for things to remain the same, to be reliable, they have to be kept firmly under control. Workers mustn't go off doing things their own way. Initiative is frowned upon. In the context of the Church, control may be exercised by the clergy, or the PCC, or by those who threaten to walk out if their wishes are not adhered to.

There is a positive place for control in the life of the Church: we call it “Holy Order”. Without it, those who shout the loudest, or

have the largest cheque books, are the only ones who are heard. This is often a form of control without responsibility; accountable to no one. Central to the ministry of those called to holy orders is the holding together of people with often quite strongly opposed views.

It is part of the ministry of any bishop or parish priest, as the Archbishop of Canterbury said in a recent lecture on the priesthood, to be **“helping believers to see Christ in one another... the priest looks first at how to uncover for one person or group the hidden gift in another — especially when the first impression is one of alienness and threat.”** **“This can also involve showing people the suffering Christ in each other.”** All this should be about something more than a tacit agreement to let sleeping dogs lie. It should seek a real engagement with the views of others. Control which ignores or suppresses diversity results in a monochrome church which has room only for those who think exactly as we do. This is a sect not a Church. Such bodies may be popular and successful, but they miss something of what it means to be the Church.

Yours in Christ,

Alan Moses

MUSICAL NOTES

At the end of August we said farewell to **Lilla Grindlay** and **Richard Poyser**. Lilla is our longest-serving soprano, renowned for her top Cs in Allegri's *“Miserere”*; an excuse there for a return guest appearance. The demands of a young family (Jessica and Sam, both baptised at All Saints), travel from Christ's Hospital, where her husband Bruce is head of music, and now training

as a teacher herself, have led her regretfully to call it a day.

Richard Poyser had been a lay clerk at Magdalene College, Oxford, when he joined us to fill the male alto slot. He too has become very much a part of the All Saints family; indeed he married Lianne who was another of our sopranos. Their wedding and the christening of their daughter Rose took place here. Richard has returned to Oxford to teach at New College School. We wish them every blessing in their new home and look forward to hearing news of the second child they are expecting.

Dr Harry Bramma emerged from his post-retirement purdah to attend their final Evensong and the party afterwards at which he made a speech.

Peter Dutton, who has been our organ scholar for the last year, has now moved on to a similar post at Birmingham Cathedral. Peter has made a considerable contribution to the music of All Saints and we wish him well in his career.

In his place we welcome **Joseph Fort**. Joseph is from near Guildford and during the year will be studying at the Royal Academy and at All Saints before taking up an organ scholarship at Cambridge. And to fill the depleted ranks of the singers, we welcome Jennifer Snapes, Kate Ashby and Alex Pridgeon.

FESTIVALS

Andrew Arthur, our assistant organist has made his annual pilgrimage to California to play in the Bach festival at Carmel.

Paul Brough was guest conductor at the Eddington Festival in Wiltshire. This

festival at Eddington Priory is a week of church music in its proper liturgical setting, complete with sermons. A number of those who were there have reported that Paul's musicianship made a great impression, which should be no surprise to us at All Saints.

OUR FESTIVAL PREACHERS

Fr Simon Pothén is the Vicar of St John's, Pinner. Before that he was the Vicar of St James's, Friern Barnet. His father was a priest in the diocese of London. He is a member of the General Synod.

On All Saints Day itself we welcome the **Bishop of London** as our Celebrant and Preacher at High Mass.

On All Souls Day our preacher is **Bishop David Hamid** who is the suffragan bishop in the Diocese of Europe; so he is in apostolic succession to Bishop Ambrose. Bishop David has Scots, Canadian and Middle Eastern roots.

On Festival Sunday we welcome back to All Saints as our preacher at High Mass **Fr Stephen Conway**, who is the Archdeacon of Durham. When last here he was the Bishop of Durham's chaplain.

In the evening for the last service of the Festival we have tried in recent years to invite someone who came out of All Saints, either as a member of the congregation or the staff. This year, we welcome back **Fr Kevin Scully**, the Rector of St Matthew's, Bethnal Green. Kevin is Australian by birth and education, an actor and writer, and not least married to **Adey** who was a soprano in the choir.

A Wedding

Jane Harper and **David Marden** were married at All Saints on August 21st.

and...

...Thanksgiving for a Marriage

Andrew Ferriter and **Renata Danobeitia-Swerloff** were married in Vermont last year. They came to All Saints on August 28th for a service of thanksgiving with family and friends who had been unable to be at the wedding.

and...

...An Engagement

Fr Alan and Theresa are delighted to announce that their son Stephen has become engaged to Miss Lizanne Gomez. She is a

Gibraltarian and the wedding will take place in the Anglican Cathedral in Gibraltar, where Bishop Ambrose used to be Dean.

A Retirement

Cedric Stephens, our head server, is retiring from John Lewis where he has worked for many years. He tells the Vicar he will now be able to do more things for All Saints!

Fr Alan travelled north to Shepherd's Dene, the retreat house of the Diocese of Newcastle, to conduct a retreat for Old St Paul's, Edinburgh.

The Vicar regrets that pressure of time has forced him to postpone the next of his series on the Daily Office until next month.

DIARY DATES

Wednesday 6 October and on 14 Wednesdays between then and 10 March 2005

7.00 p.m. On the move... commences in the Parish Room.

Fr Ivan writes: "This is NOT another course; it is fellowship during our life-journey. Together we reflect on the Word of God as we live in His light and His love. We will support each other in our mission. Come and help us, we need you... If you would like to respond to this invite please let Fr Alan or Fr Ivan know. It would help to know numbers beforehand". On 6 October *Adam & Eve & all that*.

Thursday 7 October

7.05 p.m. Holy Hour led by Fr Ivan Aquilina

Tuesday 12 October

School of Worship commences in the Parish Room after the 6.30 p.m. Mass.

Liturgy is the worship of the people of God to God in which God is glorified and his people sanctified. Here at All Saints, Liturgy is at the heart of our life. Members of the congregation are sharing their insights and study of different liturgical matters. We hope that you will join us and find them refreshing.

On 12 October — *Matthew Duckett on The Liturgy of the Old Catholic Church*.

(Next session — 30 November.

A leaflet outlining the programme for 2004 - 05 is available in Church.)

Friday 15 October

6.30 p.m. Mass of Our Lady of Walsingham on this day of her translation to the present shrine in 1931, followed by refreshments and talk by Canon Martin Warner.

Sunday 31 October - Sunday 7 November — ALL SAINTS FESTIVAL

Please see notice elsewhere in this issue.

Looking further ahead:

Friday 29 April to Sunday 1 May 2005 Parish Pilgrimage to Walsingham.

Places are limited. If you intend to join us please notify Fr Ivan Aquilina in writing a.s.a.p.

ALL SAINTS FESTIVAL 2004
PRINCIPAL CELEBRATIONS

Sunday 31 October

Eve of All Saints

**6.00 p.m. Litany of the Saints, Solemn Evensong,
and Solemn Benediction**

Preacher: Fr Simon Pothén, Vicar of St John's, Pinner

Music includes: *Gray* in F minor; *Iustum animæ* — *Stanford*

Monday 1 November

All Saints Day

6.30 p.m. Procession and High Mass

Celebrant and Preacher: The Rt Revd Richard Chartres,
Bishop of London

Music: *Mass* in G — *Poulenc*; *O quam gloriosum* — *Philip Moore*

Tuesday 2 November

All Souls Day

6.30 p.m. High Mass of Requiem

Preacher: The Rt Revd David Hamid, Suffragan Bishop in Europe

Music includes: *Requiem* — *Durufle*

Sunday 7 November

Festival Sunday

11.00 a.m. Procession and High Mass

Preacher: The Venerable Stephen Conway, Archdeacon of Durham

Music: *Mass* in G minor — *Saint-Saëns*;
Faire is the heaven — *Harris*

6.00 p.m. Solemn Evensong, Te Deum and Solemn Benediction

Preacher: Fr Kevin Scully, Rector of St Matthew's, Bethnal Green

Music includes: *Dyson* in D; *O quam gloriosum* — *Victoria*
Te Deum in C — *Stanford*

THE ASSUMPTION OF THE BLESSED VIRGIN MARY

SUNDAY AUGUST 15TH 2004

SERMON PREACHED BY THE RT REVD CHRISTOPHER HILL, BISHOP OF STAFFORD, AT HIGH MASS

I know many of you will have recently gazed in wonder at the Assumption of the Virgin. This is not really a quasi-factual statement to confound Protestants who ask where the Assumption may be found in Scripture. More prosaically — no *less prosaically* — many of you will have stood in silent awe before the *Assumption* at the National Gallery El Greco exhibition at the beginning of the year. The *Assumption* was to be wondrously seen in London in 2004.

It is one of El Greco's most brilliant paintings. Mary is, of course, elongated in the El Greco manner, her blue vesture blazes with white light, the Dove of the Holy Spirit draws her up as she goes heavenward, accompanied by cherubs singing and angels playing largish instruments such as a cello; all moving vertically through the painting. A lower angel with amazing wings facing us arches his back as if thrusting the Virgin skywards. Sun and moon are simultaneously shining.

As a matter of fact art historians now think that this is really an *Immaculate Conception* rather than an Assumption: experts are always spoil-sports. At the bottom right of the painting — the bit you miss unless you look very carefully — is a little ship, a well and a mirror; all symbols of the Immaculate Conception. But as with all experts, and lawyers, you can always get another opinion. The exhibition Catalogue opines that the immaculist

symbols may be the more laboured work of another painter and it concludes that the “upward thrust of the composition is so marked that it is likely that El Greco was intentionally conflating the iconographies of the Assumption and the Conception”. Quite so. Two for the price of one. I'm sure *Common Worship* was thinking in these terms in simply labelling today *The Blessed Virgin Mary*.

Today I want you to pay attention in your imagination to some other things at the bottom of the picture. Not the faint symbols of the conception (which may not be original in any case) but to the undoubtedly El Greco hills and city from which the Virgin rises with angelic majestic, musical propulsion: she rises from the hills and walled city of Toledo, where the painting still resides when not on exhibition tour. Early 17th century Toledo is familiar to us from many El Greco paintings: there is no doubt we are in a real place and a real time. The *Assumption* is as if it happened in Toledo between 1608 and 1613, when the canvas was painted.

But there is more reality. Where the elongated and elegant naked feet of the lower thrusting angel almost touch the frame at the bottom of the canvas there are flowers. It is a *tromp d'oeil*. We see the top of a large display of red roses and white lilies, painted right on the edge of the canvas, the angel's feet are almost brushing them. They are the

flowers on the altar of the Oballe Chapel in the Church of St Vincent for which this great painting was commissioned. So the priest and congregation before the altar at Mass — especially on 15 August — are linked to the angel through the painted altar flowers, transcending the frame and entering the picture; they are joined to the ascending figure of Mary the Mother of God.

This is the point I want to make: at this Mass today we are linked as priests and people to Mary's journey into God. For we too are on that journey. Certainly Mary had a unique vocation; her call and the grace she was given by God to fulfil that call were special to her. As we sang in the processional hymn: God chose a people, a land and in the fullness of time a person, Mary, whom he graced proportionally for her unique task. But the purposes of the Incarnation were wider than Mary, or the Jewish people alone; God's mysterious plan (as the letter to the Ephesians puts it) is to embrace *all* people and *all creation* in Christ. The Church being the sign, instrument and foretaste of this all coming together in the fullness of the stature of Christ. And as the hymn puts it: the Church is foreshadowed in Mary.

So those roses and lilies, the real city of Toledo, are symbolic of the link between us and Mary. Her Assumption into heaven prefigures ours. We are destined for the bodily fullness of heaven: not some faint-spirited, ghostly immortality; but the wholeness of ourselves as body and spirit human beings awaiting in hope the promise of resurrection in Christ: as we shall sing in a few minutes in the Creed — where the real meaning is we *look forward* to the resurrection of the dead and the life of the

world to come. This will be as full of colour and life as El Greco's *Assumption* (and his equally glorious *Resurrection of Christ*, which was also at the National Gallery).

And just to reassure the hypothetical Protestant sceptic I will end by saying that this is all embryonically in those few verses from Galatians appointed for the Epistle today:

When the fullness of time had come,
God sent his Son,
born of a woman,...
in order to redeem (us)...
so that *we* might receive adoption as
children.

And because you are children,
God has sent the Spirit of his Son into
our hearts,
crying, 'Abba! Father!'
So you are no longer a slave but a child,
and if a child then also an heir.

The Assumption of Mary is a portrait of our destiny in Christ by the Spirit: it portrays to us our inheritance as children and therefore heirs of God. The woman, Mary, who was by the fullness of grace and the Holy Spirit to be the instrument of the birth of our redemption, Jesus Christ; this Mary shows us our heritage as heirs; she shows us our destined glory, our assumption.

God sent his Son so we can be sons and daughters of God. Mary was the route but also herself a daughter of God by grace. We rejoice with Mary as Mother of God today, but also with Mary as our elder sister who goes before us in glory and whom we shall follow.

WALSINGHAM CELL

Interest in Walsingham is growing at All Saints — earlier this year members of the Parish took part in two pilgrimages to the Shrine, and we now have enough members of the Society of Our Lady of Walsingham to establish our own “Cell” (or local group) of the Society. The Cell of Our Lady of Walsingham and All Saints was officially inaugurated at the 6.30 p.m. Mass on 8 September, the Feast of the Nativity of Our Lady. Our first formal meeting will be on Friday 15 October (Feast of the Translation of Our Lady of Walsingham) after the 6.30 p.m. Mass when Canon Martin Warner of St Paul’s Cathedral (and formerly administrator of the Shrine at Walsingham) will give a talk on the Rosary, followed by refreshments. Everyone is welcome to attend.

The aims of the Society of Our Lady of Walsingham are:

- To honour Mary, the Mother of God and to deepen faith in the incarnation of Our Lord.
- To promote devotion to Our Lady and pilgrimage to Walsingham.
- To further, with the aid of Our Lady’s prayers, the conversion of the nations and the re-union of Christendom.
- To seek holiness of life through prayer, the scriptures and the sacraments. Members are asked to say the Angelus every day.

In our local Cell we will be seeking ways in which to achieve these aims as a group, and (as Fr Ivan has said), to “live together the spirituality of the Walsingham pilgrimage”.

Pilgrimage, to some, may seem to be an exotic or foreign idea, “not very English” (though Chaucer would not have agreed!). A society whose goal is to remember and think about pilgrimage when we are not doing it may seem even odder. But pilgrimage is many things. Not least, it is an image of the spiritual journey of our lives, the journey of faith which carries us into the depths of God.

The goal of the Walsingham pilgrimage is not the Shrine Church, or the Holy Well, or the venerable image of Our Lady: it is the Holy House, the representation of the home of the Holy Family in Nazareth. We are used to the Walsingham Holy House as a place of silence and prayer, but we should not forget that the original in Nazareth was the home of a busy family in an uncertain world. St Joseph had a business to run; Our Lady had the care and responsibility of bringing up an active Child; the world of first century Nazareth was every bit as precarious as it is today, threatened by terrorism and military violence. And yet it was the place that the incarnate God chose for his home on Earth, the place where the Word would become flesh and dwell among us.

This is the paradox of Walsingham, that when we arrive at our goal at the end of our journey we find ourselves where we started: at home. But truly at home, because this is the home of Jesus, and we are “heirs of God and fellow heirs with Christ”. Truly at home, because “this is none other than the house of God and the gate of Heaven”, and we will never really be at home elsewhere than there. Here on Earth, says the writer to the Hebrews, we are always strangers and pilgrims. We are at the same time both journeying in faith and

discovering the meaning of where we are.

Perhaps this is part of what it means to live the life that is shown to us at Walsingham: to know that it is here and now that we are on our pilgrimage to God; in our homes, in our lives, in our daily duties. The Archbishop of Canterbury has spoken of how we are so often absent from our own

lives, strangers to the place where God is waiting to encounter us. We will not be going far wrong if our goal is to make of each Christian home a “holy house” where Jesus is known and loved and where we seek to follow His way of obedience and holiness in the blessed fellowship of Mary and Joseph and all the saints.

Matthew Duckett, Secretary

THE ASSUMPTION OF THE BLESSED VIRGIN MARY

SUNDAY AUGUST 15TH 2004

SERMON PREACHED BY THE VICAR

AT EVENSONG AND BENEDICTION

Song of Solomon 2: 1 - 7; Acts 1: 6 - 14

Our preacher this morning took us to a high artistic plane; with El Greco’s “*Assumption*”, which some will have seen in the National Gallery’s recent exhibition. You will forgive me, I hope, if we go a bit down-market this evening.

I want to begin this sermon not with a great painting, but with a classic movie; not with the Mother of God but with “the Godfather” — with Francis Ford Coppola’s great trilogy starring the recently departed Marlon Brando as Don Vito Corleone, the Sicilian-American Mafia boss. “*il Padrino*” “the Godfather” — or “the patron”.

The rôle of the Godfather is not peculiar to the world of the Mafia in Sicily or Italian immigrant communities in America. It is a widespread phenomenon. The patron is someone who can use his power to achieve ends which the less powerful could not by themselves. Of course, he expects favours in return. Don Corleone achieves his position because he is able to use his power — in the

end violence, making people an offer they cannot refuse — to get results for people in his community — marginalised immigrants who suffer as a result of ethnic and religious discrimination.

What, you might be wondering, has all this got to do with Our Lady?

Well, in today’s feast we celebrate Mary sharing in her Son’s resurrection — present with him in heaven. As we recited our Hail Marys in the Angelus, we asked her to pray for us. Over the centuries two different patterns have characterised the relationship between the living and the dead in the communion of saints: **Companionship** and **Patronage**.

Patronage casts the saints in heaven as benefactors who act as patrons for earthly petitioners. The patronage idea became influential when the Christian Church became the established religion of the Roman Empire. The Church began to model itself on the structures of empire. Key among these was the institution of

patronage. Patronage is a system of exchange based on unequal relationships. It arises when wealth and political power is concentrated in the hands of a few. Basic to all patronage arrangements is marked social and economic inequality, pronounced differences in privilege and honour. As the system works, the patron does favours for clients, which clients repay with loyalty and the giving of honour.

Patronage began to govern the Church's dealings not only on earth but also in heaven. By the late 4th century the term was applied to the activity of the saints in heaven on behalf of the faithful on earth. Just as the earthly patron is asked to use his influence with the emperor, so now the heavenly patron is asked to use his or her influence with the Almighty.

These mediators, though subject to God themselves, had their own spheres of influence. They could be benefactors in return for devotions such as prayer, pilgrimage to their tombs, or reverence for their relics. The saints were seen in various ways:

- as advocates pleading causes before a stern divine judge,
- as mediators or go-betweens,
- even as intriguers or “pullers of strings in the court of heaven”.

The saints were arranged in a hierarchy, in both the liturgy and iconography, with the Virgin Mary as the chief intercessor through whom petitions of other saints were directed. Such a religious arrangement would not seem strange to people in a world dominated by the patronage system.

This patron-client pattern became the predominant feature of mediæval devotion

to the saints. Mary the Mother of God sat at the pinnacle of influence, able to influence her Son's judgement even over a soul's eternal destiny in heaven or hell.

It is easy in our egalitarian society to see the faults in the hierarchical patronage model. We do not like hierarchy. We are cynical about authority figures and leaders. The problem is that we can all too easily confuse our egalitarianism with spiritual pride; a sort of inverted snobbery. In refusing to accept that anyone is better than us, we end up denying that God has chosen particular people for special vocations; and that their response has been much more faithful and complete than ours. We divert attention from our own lack of holiness, our failings in discipleship, by denying the true holiness and discipleship of the saints.

The abuses in the cult of the saints that drew the withering criticism of the Reformers were the result of this patronage system run wild. People no longer felt that they had access to God through our Lord Jesus Christ. God was a remote and hostile figure who could only be approached by means of intermediaries. The Reformation protest has substance in so far as it shows up a distorted view of God as no more than an earthly despot writ large. The sad result has been that for most protestant Christians the saints are largely forgotten. They may figure in occasionally recited or quoted creeds, but there is little sense of belonging to their communion; of being one family with them. If we are to commend devotion to Mary and the saints, the practice of asking their prayers, to our protestant brothers and sisters, as we would surely wish to do, we need something more than the patronage model. In fact, we can find an alternative in tonight's passage from Acts.

St Luke is said by some to have been a painter like El Greco. He is certainly an artist with words and in tonight's passage from Acts he paints a word picture for us. He portrays Mary in the company of Jesus' disciples gathered in the upper room praying and awaiting the coming of the Spirit. This scene appears at the beginning of the Acts of the Apostles, the second volume of Luke's story of Christian origins. The first book is a Gospel that deals with Jesus' words, deeds, and destiny. The sequel tells the story of the Church and its increasingly successful mission to the Gentiles.

Following his ascension, Jesus' disciples returned to the upper room in Jerusalem where they were staying. The text names the eleven apostles, and then continues, **"All these with one accord devoted themselves to prayer, together with the women and Mary the mother of Jesus, and with his brothers."** Luke does not mention Mary again by name, but the subsequent Pentecost story opens with the words **"they were all together in one place,"** when the sound from heaven came, and the rush of a mighty wind filled the house, and tongues as of fire **"rested on each one of them"**. While no names are given of members of the group, biblical scholars presume that the "all" refers back to the earlier list of disciples and family members in the upper room. So Mary is present when **"they were filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance"**. As part of the community that was gathered in Jesus' name, she receives a new outpouring of the Spirit of God and raises her voice in inspired praise and prophecy, as she had in the Magnificat.

This scene is beautifully put together. Just as Luke begins his Gospel with the faithful Jews Elizabeth and Zechariah, Simeon and Anna, coming out of the Hebrew scriptures to witness to Jesus the Messiah, so now he gathers three groups from the Gospel and places them in Acts to bridge Jesus' ministry and the later story of the Church:

- **Mary**, who witnesses to Jesus' infancy,
- the **Twelve** who witness to his ministry,
- the **Women** who witness to his death and burial.

Both of Luke's volumes begin with the promise that the Holy Spirit will come upon the main characters in the story: Mary in the Gospel, the Church in Acts. When the Spirit does descend, the result is new birth that comes from God; the birth of Jesus, the birth of the Church.

This passage should remind us that the life of Mary was a journey of faith. So it has meaning for people struggling to make the journey of faith today. From her poor home in Nazareth to the house church in Jerusalem; from youth to marriage to widow-hood; from the birth of her first-born to his appalling death; to hearing him proclaimed as the risen Lord and Saviour — she kept faith with her gracious God, the Holy One of Israel. All her years of suffering and joy, danger and risk-taking, questioning and pondering, anxiety and hope, hard work and Sabbath rest, intimate relationships and losses, come together in a new life-giving. The God of Israel in whom she believed has acted to fulfil the ancient promise made to her people. All creation is heading for a life-giving transformation. Death does not have the last word.

Luke's picture gives us a different model of our relationship with Mary and the saints: one of **Companionship**. Found in scripture and early Christian tradition, it sees a mutual companionship in Christ between the living and the dead. We see Mary in the midst of the Church, as one of us, our sister as well as our mother. We see her as someone who knows our joys and our sorrows.

The companionship of the saints forges bonds across time that sustain our faith in new times and strange places. The living and the dead together are a holy people, redeemed sinners, at different stages of the journey. Each one gives and receives what is appropriate. The whole group of friends is centred on Jesus Christ in whom God's love is poured out for the world.

Without ignoring differences, (you and I are not the Virgin Mary), this companionship model sees our relations with the saints along lines of mutuality rather than hierarchy. The saints in heaven are not situated *between God and us*, they are *with us* in the one Spirit. It is not distance from God's throne, nor fear of his judgement, nor the impression of his cold disinterest, nor a sense of our own utter insignificance in the hierarchy of power, that prompts us to turn to Mary and the saints in heaven. Rather it is delight and gratitude in this great cloud of witnesses with whom we share a common humanity, a common struggle, a common faith, a common destiny. We thank God for their victory, we learn from their example, and share their friendship on the road of discipleship. And because we share their friendship, we ask for their prayers, just as we would ask the prayers of our earthly brothers and sisters.

Sometimes I think there is lack of faith and trust which prevents us asking even those who are closest and dearest to us to pray for us. This can be a matter of proud self-sufficiency; a lack of mutuality. It is not that we need to find someone more important than us to wheedle our way into God's good books. No, it is that God has appointed our prayer for one another as one of the means of grace by which he operates in our lives. This being so, we can and should turn to Mary and the saints in heaven, as we do to our brothers and sisters on earth for their intercession.

ONE HUNDRED YEARS AGO

There were several items in the Parish Paper for October 1904 that mirror our current concerns in the Church. First, the calls for financial support — and the need to ensure congregations understand the situation:

“ **A** LADY asks: ‘Is it necessary to preach begging sermons?’ We certainly think it is not necessary for the regular worshippers at All Saints’, but temporary sojourners and passing visitors hardly realise how dependent the Church is upon their offerings. A clear distinction must be made between the sermon which sets forth the need of some particular object for which help is asked, and the sermon which teaches the duty and privilege of ‘giving to God,’ or the futility of a ‘cheap religion.’ It is only the former that can properly be called a begging sermon, and such sermons are rarely heard in All Saints’.”

And second, the challenge of attracting the non-churchgoer or the un-churched to Christian worship — and retaining them:

“ **T**HERE is much wisdom in the Bishop of Zanzibar’s article in *The East and the West* for July. For example, he says:

It should never be our aim to attract the native to Church by bright services, which we think he will appreciate. The pernicious idea of the ‘Pleasant Sunday Afternoon’ movement is one which should have no place in our methods. *Worship is a discipline, and into it self-sacrifice must enter.*

Of course, if the P.S.A. were intended for those who had devoted the Sunday morning to worship, no one could say a word against it. Indeed, if the P.S.A. were for the refreshment of those who had fulfilled the duties of worship in the morning, we should hail it with the greatest satisfaction. But it is confessedly intended for non-worshippers, and it seems to introduce such a confusion of ideas that people are led to think that attendance at P.S.A. constitutes the keeping of Sunday.

C.C.G.R.

SUNDAYS AND SOLEMNITIES

MUSIC AND READINGS

• SUNDAY 3 OCTOBER TRINITY 17

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 495

Introit: Justus es, Domine

Mass: Jugendmesse — Haydn

Lessons: Habakkuk 1: 5 - 10, 2: 1 - 4
Psalm 37

Timothy 1: 1 - 14

Hymn: 456

Gospel: Luke 17: 5 - 10

Preacher: Fr Ivan Aquilina

Creed: Credo II

Anthem: How dear are thy counsels
— Crotch

Hymns: 353, 306, 357

Voluntary: Ciacona in E minor
— Buxtehude

SOLEMN EVENSONG at 6.00 p.m.

Psalm: 142

Lessons: Nehemiah 5: 1 - 13
John 9

Office Hymn: 150 (R)

Canticles: The Second Service
— Gibbons

Anthem: Prevent us, O Lord — Byrd

Preacher: The Vicar

Hymn: 401

BENEDICTION

O Salutaris: Rachmaninov

Hymn: Amazing Grace

Tantum Ergo: Rachmaninov

Voluntary: Double Voluntary
— Reading

• SUNDAY 10 OCTOBER TRINITY 18

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 440 (omit *; v 6 Descant
— Brent-Smith)

Introit: Da pacem

Mass: Missa ‘Bell’ Amfitrit’ altera’
— Lassus

Lessons: 2 Kings 5: 1 - 3, 7 - 15c
Psalm 113
2 Timothy 2: 8 - 15

Hymn: 415 (T 346; v 6 Descant
— Gray)
Gospel: Luke 17: 11 - 19
Preacher: The Vicar
Anthem: Os justi — Bruckner
Hymns: 324, 472 (ii), To God be
the glory
Voluntary: Præludium in G minor,
BuxWV 149 — Buxtehude

SOLEMN EVENSONG

at 6.00 p.m.

Psalms: 144
Lessons: Nehemiah 6: 1 - 16
John 15: 12 - 27
Office Hymn: 150 (S)
Canticles: The St Paul's Service
— Howells
Anthem: Like as the hart — Howells
Preacher: Fr Ivan Aquilina
Hymn: 139 (i; v 5 Descant
— Caplin)

BENEDICTION

O Salutaris: Howells
Hymn: 409
Tantum Ergo: Howells
Voluntary: Fantasia on 'Aus der
tiefe' — Leighton

• SUNDAY 17 OCTOBER TRINITY 19

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 466
Introit: Salus populi
Mass: Mass in F, K192 — Mozart
Lessons: Genesis 32: 22 - 31
Psalm 121
2 Timothy 3: 14 - 4: 5
Hymn: 407

Gospel: Luke 18: 1 - 8
Preacher: Fr Ivan Aquilina
Credo: Credo III
Anthem: Salvator mundi — Blow
Hymns: 406 , 442 (T 74), 357
Voluntary: Voluntary for Double Organ
in D — Purcell

SOLEMN EVENSONG

at 6.00 p.m.

Psalms: 146, 149
Lessons: Nehemiah 8: 9 - 18
John 16: 1 - 11
Office Hymn: 150 (R)
Canticles: The Second Service
— Tomkins
Anthem: Vigilate — Byrd
Preacher: The Vicar
Hymn: 250

BENEDICTION

O Salutaris: Victoria
Hymn: 140
Tantum Ergo: Victoria (No1)
Voluntary: A verse of three parts
— Tomkins

• SUNDAY 24 OCTOBER LAST SUNDAY AFTER TRINITY

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 436
Introit: Omnia quae fecisti
Mass: Missa Papæ Marcelli
— Palestrina
Lessons: Ecclesiasticus 35: 12 - 17
Psalm 84
2 Timothy 4: 6 - 8, 16 - 18
Hymn: 477 (T 408 (i))

Gospel: Luke 18: 9 - 14
Preacher: Fr Allen Shin
Creed: Credo II
Anthem: O sacrum convivium
— Guerrero
Hymns: 294, 414, 372
Voluntary: Toccata in D
— Bernardo Pasquini

SOLEMN EVENSONG at 6.00 p.m.

Psalm: 119: 1 - 16
Lessons: Ecclesiastes Chs 11 and 12
2 Timothy 2: 1 - 7
Office Hymn: 150 (S)
Canticles: The Short Service
— Weelkes
Anthem: Hail, gladdening light
— Wood
Preacher: The Vicar
Hymn: 396

BENEDICTION

O Salutaris: Bortnianski (arr Caplin)
Hymn: 370 (T 341)
Tantum Ergo: Harwood (arr Caplin)
Voluntary: Sonata 1, second movement
— Bach

• SUNDAY 31 OCTOBER THE FOURTH SUNDAY BEFORE ADVENT

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 9
Introit: In voluntate
Mass: Missa 'O quam gloriosum'
— Victoria

Lessons: Isaiah 1: 10 - 18
Psalm 32
2 Thessalonians 1: 1 - 12
Hymn: 418 (omit *; v 8 Descant
— Caplin)
Gospel: Luke 19: 1 - 10
Preacher: The Vicar
Anthem: O sacrum convivium
— Messiaen
Hymns: 295, 376, 431
Voluntary: Prelude and Fugue in G
— Bach

FIRST EVENSONG OF ALL SAINTS SOLEMN EVENSONG at 6.00 p.m.

Litany in Procession: Litany of the Saints
Psalms: 1, 5
Lessons: Ecclesiasticus 44: 1 - 15
Revelation 19: 6 - 10
Office Hymn: 196
Canticles: Service in F minor — Gray
Anthem: Justorum animæ — Stanford
Preacher: Fr Simon Pothén, Vicar,
St John's, Pinner
Hymn: 231

SOLEMN BENEDICTION

O Salutaris: Lloyd Webber
Hymn: 227 (T 184)
Tantum Ergo: Lloyd Webber
Voluntary: Postlude in D minor
— Stanford

CALENDAR AND INTENTIONS FOR OCTOBER 2004

1	<i>St Remigius</i>	Those in need
2	v of Our Lady	Walsingham
3	✕ THE 17th SUNDAY AFTER TRINITY	OUR PARISH & PEOPLE
4	St Francis of Assisi	Franciscans
5		The Judicial System
6	William Tyndale	“On the move...”
7	v for Unity	Christian Unity
8		Those in need
9	<i>St Denys</i>	Diocese in Europe
10	✕ THE 18th SUNDAY AFTER TRINITY	OUR PARISH & PEOPLE
11	<i>St Ethelburga</i>	Religious
12	St Wilfrid of Ripon	“The School of Worship”
13	St Edward the Confessor	Friends of All Saints
14		Unity
15	St Teresa of Avila	Those in need
16	<i>Bishops Ridley and Latimer</i>	The House of Bishops
17	✕ THE 19th SUNDAY AFTER TRINITY	OUR PARISH & PEOPLE
18	ST LUKE THE EVANGELIST	St Luke’s Hospital for the Clergy
19	Henry Martyn	Translators of the Bible
20	r Requiem (1.10 p.m.)	The departed
21		Unity
22		Those in need
23		The homeless
24	✕ THE LAST SUNDAY AFTER TRINITY	OUR PARISH & PEOPLE
25	<i>Ss Crispin and Crispinian</i>	The unemployed
26	St Alfred the Great	Church Schools
27		Local businesses
28	Ss SIMON AND JUDE, APOSTLES	USPG
29	James Hannington	Theological Colleges
30		Preparation for the Festival
31	✕ THE 4th SUNDAY BEFORE ADVENT	OUR PARISH & PEOPLE

Please note:-

All Friday Masses are for ‘Those in need’ — intercessions from the board inside Church are used on these days.

r The monthly Requiem (1.10 p.m. this month).

There is a purple book in Church in which we invite you to PRINT the names of those you would like commemorated at this Mass.

v A Votive Mass



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