



All Saints Parish Paper

MARGARET STREET, LONDON W.1

JANUARY 2006

£1.00

VICAR'S LETTER

Jesus drew his sermon illustrations from the world around him, a world of farming and village life, of traders and lawyers. A major part of the place in which our ministry is set here at All Saints is Oxford Street with its shops and stores. So, at least some of my illustrations must come from there.

Sunday morning worshippers have just heard me preaching on Marks & Spencer's use of Irving Berlin's "**There's no business like show business**". For this letter, I turn to John Lewis's. One of their advertisement on the Underground proclaims: "**It's better to give than to receive, they say**". The "they" in this case being Jesus as reported by St Paul (Acts 20: 35). There is no acknowledgement of this on the poster. Did they know? If they did, were they trying to be politically correct?

My predecessor Fr Holden wrote about gifts and giving in his first Christmas Letter to the congregation a hundred years ago and some of it is reproduced in this issue. The style may be a bit dated but the content is as appropriate now as it was then.

When I began thinking about this letter, we had just had the first meeting of the Restoration Appeal Committee. Ideas were floated. Tasks were identified and allocated. A sub-group has been established to deal

with applications to trusts. Others to handle publicity and events are in the process of being recruited. Members of our weekday congregations as well as Sunday regulars are being enlisted.

One theme which struck us forcibly was that what we enjoy here at All Saints is very much the result of the generosity of our forebears. It was their gifts and their vision 150 years ago which mean that we have such a special building to worship in — and to restore. How do we express our gratitude for that? Why not by restoring their work in a way which prepares All Saints for the next century or more of its life and work?

It is important that when we appeal to other bodies and individuals outside the congregation for help in this great undertaking, they see that we are seriously committed to it. We are not just looking for someone else to pick up the tab. If we were a small or poor congregation with an enormous and expensive building it would be another matter. But we are not.

This is not just a matter of architecture, bricks and tiles, paint and glass. It is part of maintaining the fabric of this church as a house of God, a place of prayer, a centre of mission in central London. The other

morning, the early Mass congregation was almost drowned out by the din of workmen ripping out the fittings of the offices directly across the road. Lorry-loads of material was carted away and new came to replace it; presumably funded by lorry-loads of cash. This kind of work is a regular event around us. We may wonder at how much goes to waste, but we decided years ago that it is important that the church not seem to be the only building neglected and uncared for in the parish. What would that say about our faith?

Christmastide for us does not end when the cards come down and the tree is put out for the bin men. Our celebration of the Incarnation continues until Candlemas, the Feast of the Presentation, on February 2. Then we celebrate Mary and Joseph bringing the infant Jesus to present him to God in the Temple. With him they present their gift of pigeons; the offering of the poor. The aged Simeon recognises him as the light of the nations and the glory of Israel. Our preacher that night will be Canon Donald Gray, formerly the Rector of St Margaret's Westminster and before that of Our Lady and St Nicholas in Liverpool; and so a priest who knows all about the importance of city centre churches.

Everyone on our mailing lists will receive a letter shortly asking us to consider what

gift we can make to the Restoration Appeal, so that this temple might continue to be a place where people find the one who is the light of the world.

Our pledges should be returned in time to be presented at the altar at High Mass on that day. To conclude with Fr Holden's theme; what better way could there be to give thanks for "his inexpressible gift"?

Another way in which we are being asked to express our gratitude is by providing help for our neighbours at the Church of the Annunciation, Marble Arch. Since Fr Michael Burgess retired at the end of September, as Area Dean, I have been in-charge of the parish. The process of consultation which is required for the "suspension of the benefice" has now been completed and the Bishop of London will license me as Priest-in-Charge on January 30th at 7.00 p.m. I hope that as many of you as possible will be able to come to the Annunciation, not only to support me, but also our friends there who will appreciate your presence and prayers as much as I will.

With best wishes and prayers for Christmas and the New Year.

Yours in Christ,

Alan Moses

THE ARCHBISHOP OF CANTERBURY'S CHRISTMAS MESSAGE

Perhaps the two images most of us will carry away from the last twelve months are those of the devastation caused by the tsunami just after Christmas and by the hurricanes that devastated the southern states of America in the autumn. The natural world became a place of terror and disaster.

The question never quite goes away of why God made a world in which such tragedy is possible. But Christmas reminds us of the one thing we know for sure — and that is God's way of responding to suffering. He doesn't wave a magic wand, or descend briefly from the sky to clean

things up. He arrives on earth as a human being who will change things simply by the completeness of his love. Jesus is dedicated to the will of the one he calls Father, the divine source of his own divine life. Never for a moment does he put any obstacle in the way of that ultimate, total outpouring of love that is the wellspring of his own life. He gives himself to this transforming purpose in every moment, whatever it costs. And the world changes — even the physical world: death is overcome and the material world reveals God’s glory in its depths.

So we are changed. New things become possible for us, new levels of loving response and involvement. As has often been said, the Christian answer to the problem of suffering is not a theory but the story of a life and death, Jesus’ life and death. And for that answer to be credible now, that story has to be visible in our story. We must give an answer to suffering and tragedy in what we do — because the one thing we know is this is what God does.

Faith is restored and strengthened not by talking but by witness in action. And one of the moving things that this year has brought for me is the awareness of how generously so many have responded to the desperate needs of the tsunami victims and those who suffered in New Orleans. I have had moving letters describing the sacrificial work of Anglicans in the Province of South-East Asia, and in the diocese of Kurunagala in Sri Lanka, to name only two instances, clearly witnessing to the willingness to respond first and ask theoretical questions afterwards. And only a few days ago, I listened to a woman from Texas speaking about her work day and night over many weeks in Houston with those who had been made homeless by Hurricane Katrina.

Here are stories of people who know how to answer the challenges of terrible suffering in God’s way — by obedience and service and love. There is something about Christianity that always pulls us away from imagining that everything will be all right if we can find the right things to say — because for God, the right thing to say at Christmas was the crying of a small child, beginning a life of risk and suffering.

God shows us how, by his grace and in his Spirit, we can respond to the tormenting riddles of the world. And, as we agonise over the future of our beloved Church, with all its debates and bitter struggles at the moment, it does us no harm to remember that God will not solve our Anglican problems by a plan or a formula, but only by the miracle of his love in Jesus. If we want to be part of the solution, we must first be wholly and unconditionally pledged to that love, with all its costs.

May God who works in the weakness and smallness of the Christmas child work in our weakness and smallness; may he bless and strengthen you all this season.

✘ ROWAN CANTUAR

OUR MISSION PROJECTS

LETTER FROM ANGOLA

Glenn McKee writes:

The Mission Committee has been busy building links with a parish in southern Angola, Santo Andre in the city of Ondjiva in Cunene province. Ties have been slowly built — in part because of the need to translate correspondence into Portuguese and slow postal services between the UK and Angola. The link came about because All Saints is active in ALMA (the Angola,

London and Mozambique Association). ALMA's mission is to build relationships between the diocese of London and dioceses in Angola and Mozambique to allow each to learn from the other.

Our first Letter to Saint Andre went off earlier this year and a reply, with photographs which are now on display, came back a few weeks ago. Below is a translation of Fr Elias Domingos Mbala's letter explaining the clergy and congregation in Santo Andre. The Mission Committee will be putting together a reply focusing on our Christmas activities and we pray that we will build a close and productive partnership.

Correspondence was not our only contact with Angola this year. During the summer All Saints was pleased to host a large meeting of ALMA representatives which was addressed by Bishop Andre Soares from that country. Angola has a thriving and growing Anglican Church which is coming into its own as the country tackles the physical, social and political consequences of the 27 year civil war that ravaged the country after it gained its independence and which lasted until 2002. Please pray for the parish of Saint Andre and the people of Angola.

*St André
Bairro Naipalala
Ondjiva – Cunene
Angola*

*All Saints, Margaret Street
London W1W 8JG*

To our dear brothers of All Saints,

*We greet you in the precious name of Jesus
Christ our saviour.*

We, of the parish of Santo André are very

happy to have received your correspondence, which arrived at exactly the right moment. We hope that the exchange continues forever between our parishes, because we are convinced that it benefits us both spiritually and physically.

The clergy

My name is Reverend Elias Domingos Mbala. I am only the first priest of the parish of Santo André which was founded in 1997 and run by a sister called Natalia Ismael until 1999. Following my graduation in the courses of Development, English and CEFACS, at the College of Ascension in Selly Oak, Birmingham, UK, I was placed by the Bishop, Don Dinis Segulane Salomão, at the time he was the Bishop of the Limbombos and Angola, to direct the congregation of Ondjiva and consecrated to the Parish on 28 November 2000. This is where I am now.

Before I worked as an assistant parish priest in the Parish of Santo Agostinho, Km 9^a, Viana — Luanda. At the moment, I live in the vicarage.

The congregation

The parish of Santo André is situated in the suburbs of the city of Ondjiva, consisting of 180 communion members, controlling also ten congregations under the care of only one priest without assistants or any means of transport to assist him in constantly visiting all the congregations.

There are many projects to be realised but for lack of financial means this has created many difficulties for us. At the moment our first priority is the construction of a chapel which will commence soon, seeing that the Anglican Church in this province does not even have one chapel that

can dignify the good name of our church.

The needs that have to be seen to are varied, but our members are not capable of attending to them themselves, as they too face various difficulties, especially poverty and the unemployment that reigns in this province.

With the help of the photographs, you can live or at least see our reality, and the actual location where we realise our worship, without mentioning those congregations that worship under trees.

Our Services

The parish of Santo André celebrates morning worship during the working week from Monday to Friday from 6.00 a.m. to 7.00 a.m. Saturdays we have had worships of edification and Bible studies and also our Sunday school at 3.00 p.m. On Sundays at 10.00 a.m. we celebrate Sunday worship.

Finally we wish you good work.

Reverend Elias Domingos Mbala.

THE MARYLEBONE PROJECT

Captain Edwin Bates of the Church Army writes:

“As you can imagine Christmas for many of our residents and Day Centre users is a very difficult time, being estranged from friends and family and in many cases from their children. However, we still do all we can to make this celebration of “The Birth of Christ” something special and memorable for all involved.

“This year has seen, once again, our services used to the full, with every vacant

bed space being taken immediately by yet another desperate woman ...the seven new bedrooms came on stream by early summer. This means that we have turned away fewer women from our doors than in previous years.

“The Bridge Project, here at Marylebone, is another new and very exciting initiative. We have employed three Evangelists to work on creating community; initially within the project. They will also be developing partnerships with churches and the wider community across London, to increase opportunities for our residents. This will include previously un-tapped sources of move-on accommodation, where small groups, who formed natural friendships, can be re-housed together, thus supporting each other.

“The Day Centre facility continues to be fully used and looks for new ways of working with homeless women. Next year we intend offering a service to women with children, in temporary or insecure accommodation, while exploring how we can better serve older homeless women. Recently, through our contacts with local churches, we have been able to engage some professional women as volunteers. We have received a government grant for some very up-to-date computer equipment for our education work.

“The project continues to develop to meet the ever-changing demands of the homeless women we seek to serve. I would like to take this opportunity to thank you for your generosity in prayer, practical and financial support which helps us to continue to develop.”

A GENEROUS GIFT

Advent Candelabrum

Thanks to the generosity of a parishioner who wishes to remain anonymous, we now have a splendid Advent Candelabrum in brass. It has oil-filled candles which resist the draughts which are a part of the internal micro-climate of All Saints. It was obtained from a supplier in the United States and kindly transported in pieces across the ocean by Fr John Rick on several of his trans-Atlantic trips.

OF HOLY ORDERS AND ORDINANDS

Dr Colin Podmore, who is a member of the All Saints congregation, is the Secretary of the Church of England's Liturgical Commission. As such he had a significant rôle in steering the new Common Worship Ordinal through the General Synod. This involved the burning of a good deal of midnight oil. Fr Alan recalled a session of the Convocation of Canterbury which started at 10.00 p.m. on a Sunday night in York to approve the final version! It has to be something important to keep the clerical members of the General Synod from the bar. So Colin was the obvious choice to speak about it in the latest session of our School of Worship. Copies of his talk have now been printed and are available on the literature stall in church.

All Saints is a parish which over the years has produced a steady stream of vocations to the priesthood. In the past it was assumed that those accepted for ordination would then proceed to fulltime ministry. In recent decades the Church has been developing other forms of ministry in which people

continue in secular employment while exercising their priesthood or diaconate.

Now we have not only traditional theological colleges — the tradition really goes back only to the 19th century — but also locally-based training courses which are attended by students who continue with their jobs. While this is different from the life of a theological college, it is a demanding task to fit in a study evening, weekends, summer schools, essays and placements.

Tony Halton who works at University College Hospital is in the final year of his training on the North Thames Course which trains people for the dioceses of London and Chelmsford. The Bishop of London is sending him back to All Saints to serve his title. We have not had a deacon to train since John Slater came here in Fr Michael Marshall's time.

Training parishes are usually expected to be able to provide a variety of experience and All Saints has been considered rather too specialised. Now that we have our relationship with the Annunciation and Hampden Gurney School, as well as St Luke's, we have a wider variety.

There is no point denying that one of the motives for the development of new forms of ministry has been financial pressure — but that is not necessarily a bad thing. When we think about the circumstances of central London parishes, with costs of accommodation for example, we realise that it becomes increasingly difficult for clergy to consider retiring here — so we do not have as large a resource of still-active retired clergy as many country dioceses do. Here at All Saints, we are of course very fortunate in the retired clergy who help us maintain

one of the busiest liturgical, and certainly the busiest confessional, timetable in the Church of England.

I am delighted to be able to tell you that another of our candidates, **Matthew Duckett**, a familiar face as one of our sub-deacons, has just been accepted for training which he will begin next September. It is part of our responsibility to support them with our prayer and practical help — including their home parish placements.

PEOPLE

Guy Pritchard RIP

Many of you will know that Guy has been ill for some time. He was taken into St John's Hospice on Wednesday 7th December and died there in the early morning of Sunday 11th. It was good that Guy's partner Richard, and sister Jane and niece Kate, who had travelled from Australia to be with him, were able to be with us at High Mass that morning.

This is the day on which material for this issue is being despatched to the printers, so only the briefest note is possible now.

In breaking the news to the congregation at the High Mass, Fr Alan said that at this time of the year Guy would normally have been busy preparing the Christmas Tree and our Christmas shrine of the Madonna and Child in the courtyard. Sadly, others will now have to take up this work. Many people who did not know Guy have profited from his care of the courtyard garden. His illness meant that he could not attend the award ceremony of the "*Westminster in Bloom*" competition this year. After two first prizes in previous years, this year he won second prize; which given his poor health was a

great achievement. Fr Alan took the award to his room in the hospice.

Guy's funeral Mass is to be at All Saints and a fuller tribute will appear in the next issue of the Parish Paper.

Bishop Michael Marshall

Bishop Michael, who is now the Rector of Holy Trinity, Sloane Street, has been under our pastoral care at St Luke's Hospital for the Clergy. He was recovering from an operation on his spine which seems to have been successful and given him relief from back pain. We wish him a speedy recovery.

Congratulations to **Philip Prain**, our former treasurer, who has been elected Master of his livery company, the Founders.

Preaching Away

The Vicar and Theresa travelled to Oxford on the afternoon of Remembrance Sunday. Fr Alan was preaching at Keble College. It was good to see Fr Allen Shin and Clara in their new home. Strangely for someone who survived New York winters, Fr Shin is clearly feeling the cold in Oxford. The spare clerical cloak he used to wear after church has been despatched and seems to have proved effective.

Advent 2 brought a shorter journey — to St Matthew's Bethnal Green — where one of those All Saints ordinands referred to elsewhere, Fr Kevin Scully, is Rector.

Fr Aquilina went to the Annunciation on Advent 3. We are providing a priest once a month at the moment to give some help to Fr Barrie Newton who has been bearing most of the burden there. Fr Alan went there later in the week for the end-of-term Mass for the parish school, Hampden Gurney.

MARY: GRACE AND HOPE IN CHRIST

On December 8th, we welcomed Canon Nicholas Sagovsky of Westminster Abbey to the evening Mass on the Feast of the Conception of the Blessed Virgin Mary. The members of our Walsingham Cell and others had gathered to hear him speak about the Anglican Roman Catholic International Commission's recently published document, "**Mary, Grace and Hope in Jesus Christ**".

We were given a fascinating description of the Commission's method of working and a not-too-technical summary of its work on our two communions' common faith about Mary, always the starting point, and those issues which still cause division. Dr Sagovsky spoke of how he had come to this work as an Anglican formed in the evangelical tradition, without that sense of

devotion to Mary which is so much a part of our life here at All Saints. As someone whose father was Russian Orthodox, he had been struck by the way in which the language of the Eastern Churches, of Mary as "*all holy*" and "*the Dormition*" had often provided a way through the roadblocks of western theology on the Immaculate Conception and the Assumption. We hope to reproduce a fuller version of Canon Sagovsky's talk in a later issue.

In the light of our speaker's Russian ancestry, it seemed fitting to present him with a copy of the Choir's latest CD: "*The English Rachmaninov*".

We are grateful to Dr Harry Brama for playing the organ — by coincidence it was the anniversary of his mother's death — and to Nicola Isles for organising the refreshments.

DIARY DATES

Friday 6 January — The Epiphany

6.30 p.m. Procession and High Mass

Preacher: The Rt Revd Stephen Oliver, Bishop of Stepney

Sunday 8 January

6.00 p.m. Epiphany Carol Service *A Service of Readings and Music for The Epiphany with the Choir of All Saints.*

Sunday 15 January

3.00 p.m. The all-female singing group **The Curate's Egg**, directed by our former chorister Adey Grummet and including present and past members of All Saints Choir, perform the much-loved *Ceremony of Carols* by Benjamin Britten and other midwinter music.

Admission free — retiring collection in aid of the Restoration Appeal.

Monday 16 January

7.00 p.m. Meeting of the Parochial Church Council in the Parish Room.

Sunday 22 January

3.00 p.m. A performance of **Schubert's Octet** performed by an ensemble led by Christine Auton, violin. *Followed by Tea.*

Admission free — retiring collection for All Saints Restoration Appeal.

Tuesday 24 January

7.00 p.m. *School of Worship Thinking Liturgically*

“Celestial concerts?” **Music in the Liturgy** by Paul Brough,
Director of Music, All Saints, Margaret Street.

Sunday 29 January

All Saints Club AGM after Solemn Evensong and Benediction.

Monday 30 January

7.00 p.m. Our Vicar, Fr Alan Moses, will be Licensed (additionally) as Priest-in-Charge of **The Annunciation, Marble Arch**, at High Mass celebrated there by the Bishop of London. *All welcome.*

ALL SAINTS FESTIVAL 2005

THE SERMON BY FR PETER JACKSON, VICAR, CHRISTCHURCH, SOUTHGATE, ON THE EVE OF ALL SAINTS

All these were honoured by their contemporaries, and some were the glory of their day. Some of them left a name behind them, so that their praises are still sung. While others have left no memory and disappeared as though they had not existed, they are now as though they had never been... Ecclesiasticus 44: 7 - 9

Do you remember the crowd's cry of "Santo subito!" ("Make him a saint straightaway!") at the funeral of Pope John Paul II? Whether or not you agree with the crowd's sentiments, their behaviour takes us back to the origins of the cult of saints.

For the earliest generations of Christians "saints" were simply "martyrs", those who had died giving witness to their faith in Christ. Many of the crowd present at Pope John Paul II's funeral saw him as such a martyr, as someone who had spent his life for the faith, as someone, metaphorically at least, "dying for the faith". This

perception was informed by the memory of the attempt on John Paul's life in 1981, his final decade of declining health and his final illness. Each contributed to a sense that John Paul's decline and death were a participation in Christ's Passion. The fact of his dying during Holy Week further enhanced this perception.

But the feast of All Saints invites us to celebrate the lives of people far less conspicuous than the late Pope. All Saints is the day for the anonymous saints, those whom the reading from Ecclesiasticus describes as having "left no memory" and

as having “disappeared as though they had not existed”.

These saints are the people of previous generations who mediate to their contemporaries, consistently or intermittently, something of God. Paradoxically, these “local” saints may have more effect on our lives than the “headline” saints of the past like St Francis, or, of our day, like Mother Teresa. While these ‘headline’ saints are important in the overall sweep of Christian history, it is the local saints who change our lives, who contribute to our own spiritual biography.

And they continue to do so: these saints are not simply something of the past; local saints exist among us now. Like their predecessors, they may be anonymous to the wider world but they are known to us, if only we take the trouble to notice. For me — without naming them — they are the daughter who cares for her invalid mother; the retired nurse who takes physically handicapped people on holiday; the retired doctor and his wife who care for a mentally handicapped woman in their own home for over a year; the accountant who takes the trouble to sort out the financial affairs of the pensioner living with mental illness; the nun who founds a hospice; the churchwarden who is always there to look after the church and greet people; and the country doctor who takes the trouble to visit the housebound. They are everyone who lives as Jesus taught us to live.

Of course, only some of these people will be so thoroughly permeated by God’s love and grace that they will have the *character* of a saint. In many cases, the people that I

describe will simply bring “flashes of saintliness” into our lives and, sometimes, it will only be after their lives are over that we will appreciate them properly.

Moreover, when we do recognise our local saints or their memory, we should do so without sentimentality. Hagiography is a barrier to the true appreciation of saintliness. Those whom we recognise as local saints are not flawless. In fact, if they were flawless, they would make less impact. The fact that the love and grace of God can shine out through their imperfect human personalities teaches us that the love of God can be present in each of us, sanctifying us. They are not saints through expressing some unattainable ideal but through demonstrating that a life closer to God is possible.

So, All Saints’ has many facets. At All Saints’, in the first place, we give thanks for the lives of the great company of saints anonymous to history but immensely important to us and previous generations in our daily lives. But we also remind ourselves that although these saints were [and are] flawed human beings, nevertheless they remain the means by which the light of God’s transforming love shines in the world: they help to make the Christian life imaginable and possible for us. Above all, we should take their witness as a call to us to witness. We like them are flawed individuals capable of being transformed by God’s grace and passing it on to others. Today, therefore, we best honour the memory of those anonymous saints who have gone before us by accepting that we too can be called to saintliness or moments of saintliness.

ALL SAINTS FESTIVAL 2005

THE SERMON BY THE VENERABLE STEPHEN CONWAY, ARCHDEACON OF DURHAM, AT HIGH MASS ON FESTIVAL SUNDAY

That great twentieth century theologian, Mae West, was attending a Hollywood premiere. There was a crowd of fans waiting outside, among them a little girl with her mother. Miss West emerged from her limousine swathed in furs and wearing a spectacular pearl necklace. The little girl could not contain herself. “Goodness, Mummy, look at those pearls!” Mae West overheard the outburst and replied: “Honey, goodness had nothing to do with it.” It is a great mistake to think as many people do that God calls us to be good. God actually calls us to be holy. In the New Testament the term ‘saint’ is applied to all those who share in the life of the risen Christ. Even while we are sinners, we are being fashioned by the grace of our Saviour to live lives so directed to the Father that we may become so heavenly-minded that we might just be of some earthly use.

We may be familiar with a very amusing and informative Christian website called *The Ship of Fools*. It alludes to a famous painting by Hieronymous Bosch called by that name. In it, Bosch is imagining that representatives of the whole of humankind are voyaging through the seas of time on a small ship. Sadly, every one of the representatives is a fool. This is how we live, says Bosch: we eat, drink, flirt, cheat, play silly games, pursue unattainable objectives. Meanwhile our ship drifts aimlessly and we never reach the harbour. The fools are not the irreligious, since prominent among them are a monk and

a nun, but they are all those who live “in stupidity”. The hideous monsters that he portrays are the bogeymen of our inward self-love: he uncovers the ugliness within, and so his twisted creatures are revealed as mirror-images of ourselves. *The Ship of Fools* is not about other people, it is about us.

In our post-modern environment most people have lost any sense of sin — including all those good Christian people who do not think they need to go to confession any more. I have just been to Nashville, Tennessee, the home of Country Music, and heard the song, “O Lord it’s hard to be humble when you’re perfect in every way”. But, in exactly the same environment, there are also great numbers of people with very low self-esteem with no reference point of unconditional love. This festival witnesses to the fact that a saint is anyone who has lived and died in the friendship of God; anyone who may have sinned, but who has repented, and has been reconciled, and who has died at peace with God, knowing how much they were loved before ever they were sorry.

The Feast of All Saints may have its origin in the fourth century when the Church inaugurated a general feast of un-named martyrs. This was at the end of the long period of sporadic persecution which Christians had suffered who had not repudiated their faith and joined in emperor-

worship. So much of the pastoral controversy of the early Church revolved around the knotty issue of sins committed after baptism and how was it possible for people to be re-admitted to the full communion of the Church. The debate was inflamed by the continuity of understanding that the Sermon on the Mount, prefaced by the Beatitudes, was somehow a manifesto for new disciples being prepared for baptism, a manifesto to be lived to the full. Over time we have come to recognise that the Beatitudes and the whole Sermon are, of course, decisive in helping any Christian to be drawn into God's life through Christ. But the words are also a vivid reminder of the now-and-not-yet nature of our faith. What we are called into is the life of the kingdom of God which has won the victory already but which is fulfilled in the heavenly city to which Hebrews refers.

Here and now we are called to be saints; but this is about living God's future now. This is what gives us the confidence to be committed to extravagant love. Flagrant mercy. Radical affection. Exorbitant charity. Immoderate faith. Intemperate hope. And all of these engaging honestly with the world as it is in all its grief and greed and violence. None of these is an achievement, a badge to be earned or a trophy to be sought. All are by-products of the one thing that truly makes a saint, which is being incorporated by grace into the body of Christ, which is what all of us, living and dead, remembered and forgotten, great souls and small, have in common. Some of us may do more with that love than others and may find ourselves able to reflect it in a way that causes others to call us saints, but the title is one that has been given to us all by virtue of our baptism. The moment

we rose dripping from the water we joined the Communion of Saints, and we cannot go back any more than we can give back our names or the blood in our veins. There is a scene from "One Hundred Years of Solitude" by Gabriel Garcia Marquez that illustrates the indelibility of our calling to be saints. The seventeen sons of Colonel Buendia, all called Aureliano like him, attend Mass on Ash Wednesday, and the cross which is made with ash on their foreheads becomes mysteriously indelible. We are similarly indelibly marked.

Much has been made about how Pope John Paul II created more saints during his pontificate than any pope before him. People latch onto his rushing through the beatification of Mother Teresa of Calcutta. The truth is that there was a definite policy on the Pope's part to do what the Church has always done, which is to catch up with existing popular devotion to shining Christian witnesses even within their own lifetime. Nearly all of the recently acknowledged saints are symbols of hope to oppressed or beleaguered Christian communities around the world. Commentators who have been so critical of Mother Teresa miss the point. She may well have been a bossy, conservative and politically naïve old woman. The whole point is that being a saint is not about heroic effort, but the operation of grace. God makes saints, even out of the Mother Teresas.

So the Feast of All Saints is our family reunion, the family created by Christ's blood. There are heroes and scoundrels at the party, beloved aunts and estranged cousins, relatives we adore and those who plainly baffle us. They are all ours, and we are all included. At All Saints'-tide we

worship amidst a great fluttering of wings, with the whole host of heaven crowding the air above our heads. The Mother of God is there with all the Apostles. Mother Teresa is there, along with St Oswald of Oxford Street, and St Fanny of Faringdon, of course. Call their names and hear them answer, “Present”. As their ranks swell, so do the possibilities that open up in our own lives. Because of them and because of one another and because of the God who binds us all together, we can do more together than any of us had dreamed to do alone.

Some of those in the roll-call of the saints might be recorded as hermits, only their cells were isolated rooms in the great wilderness of a dark and violent city. Others were martyrs, not bound and pierced like Sebastian, but, red-faced and weary, leaning over at their daily tasks. All of them were apostles or preachers of the Gospel. Their churches were little corners of the world, where their silent sermons proclaimed repeatedly one glorious text, namely, the quiet example of the holy life they lived for God without thought of making any impression on anybody.

Being heavenly-minded so that we can be of earthly use means living the Beatitudes in their now-and-not-yet setting. We are the poor in spirit who have come to terms with our complete dependence on God’s grace. *Making Poverty History* is the work of those who hope to inherit the earth with those for whom not much passes the lips other than the praises of God. Being peacemakers — in the Church or the world — is not about backroom compromise but about costly reconciliation which brings the peace of heaven itself. Receiving comfort in our grieving is having the consolation

of Christ’s true presence with us and more particularly with the widows and orphans and grieving parents of Iraq and of the dead US and UK troops sent to serve there. And risking facing persecution for righteousness’ sake is not about risking one’s own safety just for the sake of one’s own integrity, but for the justice which belongs to the very nature of God. When we seek to live like this, then our boundaries change; and those whom we have only acknowledged as sojourners and strangers in the land become brothers and sisters. It is only then that we shall see our true place within the company of all the saints.

We are united with all of these holy souls in our offering of this holy Eucharist. The purpose of our singing the Sanctus is precisely to unite our praises with angels and saints across the barrier of death which has been broken forever by the cross and resurrection of Christ Jesus. Our Great Thanksgiving carries our sacrifice of praise to the very throne of heaven, so that every space between us is filled with the uniting and glorifying witness of those who have already received the white garments of the redeemed. Like them we are being formed by the prayer Jesus has taught us which first hallows the Father’s name. This is the first duty and joy of all Christian people, living and departed. We pray with confidence that God will sustain us in life. We pray that lives will be transformed by forgiving and being forgiven. Above all we pray that the whole of creation will be made new in the completion of God’s kingdom in Christ. The hidden work of all the saints, living and departed, is unceasing prayer for that transformation to be fulfilled.

It may help, given that we cannot avoid

fireworks at this time of year, to make the best of it and think about ourselves with all the saints as fireworks. Fireworks were unknown in the Middle East in biblical times. Perhaps the nearest thing in the New Testament is Peter's reference to an approaching persecution as 'a fiery trial'. This might well be referring to an event still scorched on the memory of Christians in Rome. Whether or not Nero was responsible for the Great Fire of Rome during his reign, it was necessary for him to lay the blame elsewhere and the Christians were a convenient target. According to Tacitus, Nero caused a number of Christians to be dipped alive in tar, and then tied to trees and pillars in the Palatine Gardens and set alight to illumine the palace gardens. Here were martyrs, witnessing as Roman candles.

Jesus says, "Let your light so shine before men that they may see your good works and glorify your Father in heaven". Jesus says, 'Let **your** light so shine', not somebody else's. Each of us in the convocation of all the saints has a vocation to shine. A friend of mine wishes to model herself upon St Therese of Lisieux, the Little Flower. She told her confessor that

she wanted to be a little flower for Jesus. He raised an eyebrow and suggested that she might try and be a little holly bush for him first. Whatever images and pictures we use, what God wants is our response to his most earnest demand upon each of us, that we be so fired by his love that we can live lives of colour, crackle and sparkle. We are exhorted to rejoice in the promise already fulfilled in the lives of the saints, called to run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith. Be people of crackle and sparkle. I am listening out for the explosions.

And let us remember that this is God's feast day, too. A huge cast moving purposefully is a sign of the impresario's hand. The saints moving joyously around his throne are all evidence of God's heart. The Feast of All Saints is our celebration that God's heart has been transplanted into joyful people. This day is proof of God's purpose, further human confirmation of his universal love in Christ, a triumphant declaration of his saving will. The lights of God's new creation cluster round the throne with ever brighter rays. Let us in union with them give thanks to God for all his grace.

CYCLE 2 WALSINGHAM

On 8 September 2005 *Cycle 2 Walsingham* was launched. The plan is that a group of people from All Saints will cycle from London to Walsingham next year to raise money for the Walsingham Appeal. Many of you will have visited Walsingham on either the parish or the national pilgrimage. The Shrine is embarking on the next phase of its re-development to provide more and better facilities for visitors who come to

experience England's Nazareth. To do this, the Shrine needs to raise £2 million. A group of us who visited Charterhouse came up with the idea of cycling from London to Walsingham to raise awareness of the Appeal and hopefully also to raise some contributions to this cause.

We plan on cycling 130 miles in three days and arriving, hopefully not too

exhausted, in time for the National Pilgrimage at the end of May next year. At the moment we have several confirmed cyclists but more are always welcome. For those who wish to cycle, we hope the cycle will be fun (pub lunches are planned for every day...) and also spiritually fulfilling.

For those of you who think that we may all have taken leave of our senses to cycle this far, don't worry! Not everyone will want to or will be able to cycle but it would be of great help to our cycle if you could all pray for us. Below is the Walsingham Appeal Prayer, which you might like to use.

The Walsingham Prayer

Almighty God, you have entrusted to us this Holy Place as a sign of your dwelling among us.

As we praise you for the many blessings you give to those who seek you here; renew us in your Spirit, inspire our vision for the future, and guide our work in your name.

That we may proclaim your glory afresh in each passing generation and, with Mary, magnify your Holy Name.

Through Christ our Lord. Amen

Offers of practical help are also very welcome. 130 miles is quite a long way and we're likely to encounter punctures at the least. If anyone is able to donate puncture/bike repair kits, or even an hour of their time to teach us how to use the repair kits, we would love to hear from you.

Finally, this is a sponsored cycle and all donations are also welcomed. At the back of the church are a number of leaflets giving more information about the cycle ride and about Walsingham. The leaflets also enclose

a sponsorship form for you to complete and pass around your friends and family.

If anyone has any questions about *Cycle 2 Walsingham* or wants to join the cycle or can offer other support, please email us on Cycle2walsingham@hotmail.co.uk.

We are also holding a meeting on January 15th after Mass for everyone who is interested. Alternatively, please speak to Richard Hyslop, Nicola Iles or Venetia Jackson after Mass at any time.

ONE HUNDRED YEARS AGO

“Thanks be unto God for his unspeakable gift” 2 Corinthians 9: 15

Fr Holden took this as the text of his Christmas letter to parishioners.

“It would be, I think, impossible to choose a more perfect text to express the inner meaning of the Feast of the Incarnation and its very practical application...

“A glance at the context will show you that St Paul had been dealing with the subject of almsgiving. He speaks about giving not grudgingly or of necessity. He tells his readers that God **“loves a cheerful giver”**. He hopes that the Corinthians may “abound in every good work”. Their liberality is abundant by many thanksgivings unto God. He commends their liberal distribution. Then comes the verse, “Thanks be to God for his unspeakable gift”.

“These words ...conclude his

consideration of the somewhat commonplace question of almsgiving ...by at once placing it upon the highest plane of thought. Who is there among you, he would say, who does not feel impelled to the utmost extreme of bountifulness when he reflects upon what God has given to us.

“So let it be with us this Christmas as we thank God for his unspeakable gift. We are impelled into giving all we can give because he has given so much.

“Christmas is the season for giving. All its innocent merry-making and joy has as its basis the same idea. He has given, I must give. He who was rich, for my sake became poor; I must in his Spirit and power extend a loving hand out to others. He still bestows his unspeakable gift in the most adorable Sacrament of the altar: I too *must* give back. What sacrifice on my part can ever correspond to that infinite stooping? Yet he will accept my poor imperfect offering, such as it is, either in self-denial or in devotion.

“...what birthday gifts can I give him? I can at least offer to him again the homage of my poor heart. I can at least resolve to make others happy in this joyous Festival. I can at least prepare lovingly and carefully for the reception of so great a gift ...I can at least say on Christmas Day: “Thanks be unto God for his unspeakable gift”. Such a way of regarding Christmas Day is ...not merely the condition of a happy Christmas ...but it is the best condition in which to approach the New Year...”

SUNDAYS AND SOLEMNITIES

MUSIC AND READINGS

• SUNDAY 1 JANUARY

THE NAMING AND CIRCUMCISION OF JESUS

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 33 (omit *)

Introit: Puer natus est

Mass: Missa ‘Æterna Christi munera’ — Palestrina

Lessons: Numbers 6: 22 - end

Psalm 8

Galatians 4: 4 - 7

Hymn: 494 (T 413)

Gospel: Luke 2: 15 - 21

Preacher: Fr John W. Rick III

Creed: Credo II

Anthem: A Maiden most gentle
— trad, arr Andrew Carter

Hymns: 374, 467, 258

Voluntary: Præludium in E minor
— Bruhns

Evening Prayer is said at 4.30 p.m.

FRIDAY 6 JANUARY

THE EPIPHANY

PROCESSION AND HIGH MASS AT 6.30 p.m.

Processional Hymn: 50 (T 338)

Introit: Ecce advenit

Mass: Mass in B flat — Schubert

Lessons: Isaiah 60: 1 - 6

Psalm 72

Ephesians 3: 1 - 12

Hymn: 49 (ii)
Gospel: Matthew 2: 1 - 12
Preacher: The Rt Revd Stephen Oliver,
 Bishop of Stepney
Creed: Credo III
Anthem: The Three Kings — Cornelius
Hymns: 48, 52, 55
Voluntary: Præludium in C — Buxtehude

● **SUNDAY 8 JANUARY**
THE BAPTISM
OF CHRIST
(EPIPHANY 1)

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 55
Introit: In excelso throno
Mass: Mass in G minor
 — Vaughan Williams
Lessons: Genesis 1: 1 - 5
 Psalm 29
 Acts 19: 1 - 7
Hymn: 12
Gospel: Mark 1: 4 - 11
Preacher: Fr Ivan Aquilina
Creed: Credo II
Anthem: O ye little flock — Amner
Hymns: 57, 347, 56
Voluntary: Passacaglia in D minor
 — Buxtehude

EPIPHANY CAROL SERVICE
at 6.00 p.m.

*A Service of Readings and Music for
 The Epiphany with the Choir of All
 Saints.*

Evening Prayer is said at 4.30 p.m.

● **SUNDAY 15 JANUARY**
EPIPHANY 2

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 475 (v 5 Descant — Gray)
Introit: Omnis terra
Mass: Missa 'O magnum
 mysterium' — Victoria
Lessons: 1 Samuel 3: 1 - 10
 Psalm 139
 Revelation 5: 1 - 10
Hymn: 349
Gospel: John 1: 43 - end
Preacher: The Vicar
Anthem: O magnum mysterium
 — Victoria
Hymns: 294, 200, 361 (T 493)
Voluntary: Sonata in D (i) — Haydn

SOLEMN EVENSONG at 6.00 p.m.

Psalm: 96
Lessons: Isaiah 60: 9 - end
 Hebrews 6: 17 - 7: 10
Office Hymn: 46
Canticles: Service in the Dorian mode
 — Tallis
Anthem: O magnum mysterium
 — Poulenc
Preacher: Fr Ivan Aquilina
Hymn: 362

BENEDICTION

O Salutaris: Rossini
Hymn: 391
Tantum Ergo: de Séverac
Voluntary: Prelude — Harris

● **SUNDAY 22 JANUARY**
EPIPHANY 3

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 104

Introit: Adorate Deum

Mass: Missa Brevis Sancti Joannis
de Deo — Haydn

Lessons: Genesis 14: 17 - 20
Psalm 128
Revelation 19: 6 - 10

Hymn: 443

Gospel: John 2: 1 - 11

Preacher: Fr Ivan Aquilina

Anthem: There shall a star from Jacob
come forth — Mendelssohn

Hymns: 295, 280, 271 (T Vale)

Voluntary: Wie schön leuchtet der
Morgenstern — Buxtehude

SOLEMN EVENSONG at 6.00 p.m.

Psalm: 33

Lessons: Jeremiah 3: 21 - 4: 2
Titus 2: 1 - 8, 11 - 14

Office Hymn: 46

Canticles: The Second Service
— Gibbons

Anthem: Almighty and everlasting God
— Gibbons

Preacher: The Vicar

Hymn: 367 (ii)

BENEDICTION

O Salutaris: Byrd

Hymn: 302

Tantum Ergo: Byrd (No 2)

Voluntary: A verse of three parts
— Tomkins

● **SUNDAY 29 JANUARY**
EPIPHANY 4

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 498

Introit: Adorate Deum

Mass: Missa Brevis — Berkeley

Lessons: Deuteronomy 18: 15 - 20
Psalm 111
Revelation 12: 1 - 5a

Hymn: 415 (T 346;
v 6 Descant — Gray)

Gospel: Mark 1: 21 - 28

Preacher: The Vicar

Creed: Credo III

Anthem: Steal away to Jesus
— arr Tippett

Hymns: 360, 97, 324

Voluntary: Trivium — Arvo Pärt

SOLEMN EVENSONG at 6.00 p.m.

Psalm: 34

Lessons: 1 Samuel 3: 1 - 20
1 Corinthians 14: 12 - 20

Office Hymn: 46

Canticles: St John's Service — Tippett
Anthem: Hide not thou thy face
— Farrant

Preacher: Fr Ivan Aquilina

Hymn: 420

BENEDICTION

O Salutaris: Hutchings

Hymn: 421

Tantum Ergo: Hutchings

Voluntary: Variations on a theme of
Clement Jannequin
— Alain

ALL SAINTS PARISH PAPER

Subscription Rates:

12 issues inc. postage and packing:

UK £13.00

Europe (Airmail) £16.50

Rest of World: £17.30

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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.

PARISH ORGANISATIONS

Please write c/o

The Vicarage, 7, Margaret Street,
London W1W 8JG

www.allsaintsmargaretstreet.org.uk

All Saints Church Marylebone Choir and Music Trust Fund

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All Saints Foundation

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Vicar:

The Revd Alan Moses 020 7636 1788 / 9961

Assistant Priest:

The Revd Ivan Aquilina 020 7636 1788

Honorary Assistant Priest:

The Revd Preb John Gaskell 020 7436 3287

Reader:

Dr Christopher Rawll

Parish Administrator:

Mr Dennis Davis 020 7636 1788 / 9961

Fax: 020 7436 4470

e-mail: ASStsMgtSt@aol.com

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

Churchwardens:

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Miss Catherine Burling c/o 020 7636 1788

CALENDAR AND INTENTIONS FOR JANUARY 2006

1	✕ THE NAMING AND CIRCUMCISION OF JESUS	OUR PARISH AND PEOPLE
2	Ss Basil and Gregory	The Bishop of London
3		The homeless
4		The unemployed
5		Christian Unity
6	THE EPIPHANY	Those in need
7		Hospitals
8	✕ THE BAPTISM OF CHRIST	OUR PARISH AND PEOPLE
9	r Requiem (8.00 a.m.)	The departed
10	<i>William Laud, Archbishop of Canterbury</i>	Province of Canterbury
11	<i>Mary Slessor, Missionary</i>	Friends of All Saints
12	St Aelred of Hexham	Unity
13	St Hilary of Poitiers	Those in need
14	v of Our Lady	Walsingham
15	✕ THE 2nd SUNDAY OF EPIPHANY	OUR PARISH AND PEOPLE
16		Parochial Church Council
17	St Antony of Egypt	Religious
18	The Week of Prayer for Christian Unity until 25th	
19	St Wulfstan, Bishop of Worcester	World Council of Churches
20	<i>Richard Rolle of Hampole, Spiritual Writer</i>	Those in need
21	St Agnes	Roman Catholic Church
22	✕ THE 3rd SUNDAY OF EPIPHANY	OUR PARISH AND PEOPLE
23		The Free Churches
24	St Francis de Sales	The Orthodox Churches
25	THE CONVERSION OF ST PAUL	Unity of the Church
26	Ss Timothy and Titus	Vocations
27		Those in need
28	St Thomas Aquinas	Theological Teachers
29	✕ THE 4th SUNDAY OF EPIPHANY	OUR PARISH AND PEOPLE
30	Charles, King and Martyr	The Queen and Royal Family
31	<i>John Bosco, Priest</i>	Church Schools

Please note:

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

r Requiem — the monthly Requiem 8.00 a.m. only this month

v a Votive Mass



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S Alban's Church Litho Unit
Birmingham B12 0XB