



# All Saints Parish Paper

MARGARET STREET, LONDON W.1

**JUNE 2006**

**£1.00**

## VICAR'S LETTER

### A School of Worship

The latest in our "School of Worship" series has just been given by Fr Aquilina and was on Bishop John Cosin. Cosin was a 17th century liturgical scholar, an exile during the Commonwealth period, and involved as Bishop of Durham in the restoration of the Church of England and the Prayer Book liturgy after it. Many of his suggestions had to wait a great deal longer than 1662 to be implemented as there was an overriding desire simply to restore the Prayer Book, which had been hallowed by persecution, rather than to revise it. In any case, the principal conflict was between the use of a set liturgy and the Puritans who opposed this.

This is an argument which has not gone away. There continue to be siren voices summoning us to abandon our forms of worship in favour of the relevant and accessible. Many of us are reluctant to go down this path but perhaps we are unsure of why. It is not enough to see it merely in terms of taste as it often seems to be in what the Americans call "worship wars". If that were the case, then we would have little ground for sticking with what we have or rejecting something else beyond "I don't know much about liturgy, but I know what

I like". Liturgical choices would be based more on psychology than theology.

In fact, I believe that our instincts are right but that does not mean that we do not have to think hard about why this is so, and why we should want to commend what we have.

We have to face the fact that cutting edge of Christian mission in this country is perceived as not being with the liturgical churches but rather with those that have espoused the contemporary and flexible.

Much of the inspiration for this approach comes, as it has done for at least a century, from the United States. There revivalist religion has down-played tradition (while unconsciously becoming a tradition) and community in favour of direct personal emotion and experience as the means of relationship with God and the standard by which to judge its reality.

When we were in New York recently, I came across a book by David Fitch, an evangelical pastor and teacher in Chicago. In it he identified what he believed to be wrong with much contemporary worship and then argued for a liturgical and sacramental form as the remedy. He did this without abandoning his evangelical church.

Fitch identified part of the problem in two forms of radical modern individualism. One which is encouraged by that form of evangelicalism which centres on expository preaching. Worshippers are seen as individual minds to be approached with information about God. The trouble with this is that in a culture which assumes that the individual mind is capable (with help from the Holy Spirit) of reaching the truth about anything, even God, the unintended consequence is to put the individual mind in the driving seat. Any one of us can interpret the Bible as well as the next person. We need no community, no Church, which over time and space engages with Scripture and what God is saying through it. This intellectual individualism ignores the effect that culture and society have on the way we think, including the way we think about God. The danger is that, rather than our ideas being transformed by what we hear of God, our idea of God is shaped by the ideas we bring to church on a Sunday.

Another strand of evangelical life has come to the fore in recent years, often called “charismatic”. This focuses not so much on the intellect as on emotion and experience. Like its more intellectual cousin, it is deeply influenced by modern individualism. Many of the “worship and praise songs” which dominate its worship are deeply personal and subjective; designed to encourage self-expression and spontaneity. This is “I” rather than “We” religion. Fitch argues again that, because our culture is increasingly post-Christian, this worship is less likely to transform its participants, to re-orient them in a Christian way, than simply to provide a spiritual form of consumer culture’s desire for self-fulfilment.

*“We merely reinforce the emotions we walked into the Sunday service with. If there is no art, no images faithful to Christ, no Eucharistic rituals to submit our bodies to, no communal discourse to enter into, or hymns rich in substantive doctrine, the ‘subjectivity’ of the self is driven inward, and the emotional formation that is already enclosed is what will be expressed and reinforced.”*

If transformation is to occur, we need a worship which forms the worshippers’ thinking, experience and emotion.

I have not written all this that you or I might feel smug and superior because we have art and images, rituals and discourse and hymns. We are just as much vulnerable to the pressures and influences of culture and society as anyone else, particularly if we are not aware of them. These things can become consumer goods rather than things which do us good.

Many of us have all come across those “ever-so-catholic” worshippers who can tell us exactly how to perform the most obscure liturgical rites and where the Vicar has got it wrong, yet seem to miss out on the more important liturgical principle of being in love and charity with their neighbours. This is a religion of the head, a fundamentalism just as much as the biblical variety. It may well testify to emotions not so much expressed as repressed, let alone transformed by the Spirit.

Our form of worship is a gift we have inherited and one which we must allow to do God’s work upon our lives. It is a gift rather than a possession and we share it with others. We do not best commend it by boasting of its superiority, and therefore,

by implication, our own.

In commending many of the things we do in church, Fitch asks his evangelical readers if this means that they are simply becoming Catholic. He admits this is a legitimate question. There is the risk of turning worship into a dry and rote exercise devoid of experience, the ‘everyman’s critique’ of high church liturgy. While commending ‘catholic’ practices to his fellow-evangelicals, he says: *“At the same time, I believe there are things the High Church folks can learn from evangelicalism, mainly our resolve to reach out to those in our midst who are strangers to the Gospel... Liturgy should not be rejected but rather developed to both keep its historical integrity and yet to have some point of contact with the foreign world within which it seeks to live.”*

We have to be aware of the danger of making liturgy into the arcane rituals of a secret society; fascinating to us but utterly impenetrable and off-putting to those who are not in the know.

One of the points which Fr Aquilina made in his lecture was that Cosin saw the Eucharist as a sacrament in which Christ is not passive but actively constituting, building up his Church. This month we will be celebrating with friends from other parishes the feast of Corpus Christi with a glorious liturgy and outdoor procession. As we do so, we remember that we celebrate the sacrament of the Eucharist so that we may become what we celebrate: the Body of Christ; taken, blessed, broken and shared.

Yours in Christ,

Alan Moses

---

## PARISH NOTES

---

### **St Luke’s Hospital for the Clergy**

Many of you will know that the clergy of All Saints act as chaplains to the hospital in Fitzroy Square, celebrating the Eucharist there several times a week, taking the blessed sacrament to those unable to get to the chapel, and visiting patients as well as taking an interest in the staff.

The hospital has now closed for a programme of major refurbishment which will allow it to continue its work into the future. It is anticipated that it will re-open in early 2007. In the meantime, the hospital’s council will be holding its meetings in our Parish Room.

### **Visitors from Hong Kong**

On Sunday May 14th we welcomed the Principal, staff members and students, from the Theological College of the Anglican Church in Hong Kong to Evensong.

### **Holiday Travels**

The Vicar and Theresa travelled to New York after Easter and were guests of Fr Stephen Gerth, the Rector of the Church of St Mary the Virgin just off Times Square.

Fr Alan preached at Evensong at St Mary’s on Low Sunday. They met a number of old friends of All Saints and there was one current worshipper here in the congregation — also on a short Easter holiday.

### **A Move to Oxford**

David and John Welch have now moved

to St John's Home at the convent of the All Saints Sisters in Oxford. They have appreciated visitors from Margaret Street, including the Aquilina family, Jean Castledine and Christopher Swift. David had a fall recently and had to be admitted to hospital. Fr Alan was able to visit him in the John Radcliffe Infirmary as well as spending time with John and Sr Elizabeth May who is now in St John's Home too. Both were eager for news of friends at Margaret Street.

The Sisters have been redeveloping part of the site, which also houses two hospices for children and young people, Helen House and Douglas House. Work on new guest accommodation and meeting space is well advanced. The guest accommodation is to be named after **Harriet Brownlow Byron** and the meeting rooms after **William Upton Richards** (First Vicar of All Saints), the founders of the community. They will be dedicated on August 3rd, the commemoration of Mother Harriet.

## The Buddha's Birthday

Together with the Deputy Lord Mayor of Westminster and others, the Vicar was the guest of the Buddhist Temple on Saturday May 6th for the celebrations of Vesak — the Birthday of the Buddha — which is the high point of the Buddhist Calendar. After a colourful and noisy procession through China Town, the Bathing of the Buddha Ceremony took place in Leicester Square. After the ceremony, there was opportunity to view an exhibition of paintings on the life of the Buddha. This was followed by a splendid lunch in a Chinese restaurant in Lisle Street, the lion dance and a concert.

## The Marylebone Project for Homeless Women

This valuable work of the Church Army is one of the projects we support at All Saints. On Wednesday June 7th there is to be a special event to mark the tenth anniversary of this important work.

---

## DIARY DATES

---

### Thursday 1 June

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

### Sunday 4 June — DAY OF PENTECOST

### Monday 12 June

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

**8.15 p.m.** All Saints Choir, in conjunction with The Elgar Society (London Branch), presents a recital of ENGLISH CHORAL MUSIC by Thomas Tomkins, Henry Purcell, Hugh Blair and Edward Elgar. *The Choir of All Saints, Margaret Street, directed by Paul Brough with Andrew Arthur (organ)*  
Admission by Programme (£10) (Concessions, including Elgar Society Members, £5)

### Thursday 15 June — CORPUS CHRISTI

**6.30 p.m. High Mass and outdoor Procession of the Blessed Sacrament**  
*Preacher:* The Rt Revd Roy Screech, Bishop of St Germans

**Friday 23 June *The Cell of Our Lady of Walsingham and All Saints***

**6.30 p.m.** Low Mass followed by a talk by Canon Roger Royle about his ministry in the media called “Tell it out abroad”

---

## **ALL SAINTS RESTORATION APPEAL: PROGRESS SO FAR**

---

On the Fourth Sunday of Lent, we launched that part of the Appeal which is directed specifically to the congregation of All Saints and the wider circle of our Friends and those who subscribe to the Parish Paper. It is important that, when we go to outside bodies for funding, we are able to demonstrate the commitment of the people of All Saints to the project.

We asked people to return their pledges by the Fourth Sunday of Easter.

We can now report that, at the time of going to print, the amount pledged was **£104,446**.

This brought the total raised so far from “internal” sources to **£508,543**.

The **£144,446** was pledged by

- **68** members of the Electoral Roll
- **28** Friends of All Saints
- and **3** Parish Paper subscribers.

In his sermon at High Mass, the Vicar spoke of the Tent which has been erected at St Ethelburga’s, Bishopsgate, as a meeting place for people of different faiths to explore issues of conflict and peace through their different scriptures. He then went on to refer to our own restoration project:

*“Should we not abandon all this and simply build a tent...? Tents have the added*

*advantage of being a good deal cheaper, although they do not last as long.*

*“...all faiths in this land exist in an environment which is to a large extent “disenchanted” – regarded as no longer communicating anything of the divine. Creation is no longer seen as sacramental. Much of this kind of thinking has infected the Church. It has often been so concerned to combat atheism that it has adopted the language of unbelief and so done its work by minimising the reality of the encounter with God both in worship and in everyday life. We need places of enchantment in this world. We need them above all in an area like this with its temples of consumerism and entertainment. We need them for those times when people realise that retail therapy and amusement are not enough.*

*“The First Letter of John, (from which the Sunday’s Epistle reading came) speaks of love in practical terms:*

*‘how does God’s love abide in anyone who has the world’s goods and sees a brother or sister in need and yet refuses help?’*

*At one level, this is about practical charity, something we must now forget as we put our efforts into the Restoration Project. But at another level, it is vital that we recognise that there is a poverty which is spiritual as well as that which is material. We are called to use our resources to combat that spiritual poverty too.*

*“The founders of this church, and the tradition to which it belongs, were much influenced by the Romantic Movement. That cultural movement was a reaction against the flattening, this worldly tendencies of the 18th Century Age of Reason. To some, then and now, Romanticism spells only a retreat into mediæval fantasy, an escape from reality. But at its heart was something true and vital: human beings are spiritual creatures who cannot find their ultimate fulfilment without the things of the Spirit.”*

---

## INSPIRED

---

is the name of English Heritage’s five point plan to assist historic places of worship. The plan was launched on May 10th at St Mary Magdalene’s, Paddington, by Simon Thurley, Chief Executive of English Heritage and the Bishop of London. The cost of repairing England’s listed places of worship, the vast majority of them Anglican, has been calculated by English Heritage as £925m over the next five years. This is £145m more than all the available grant funding available from English Heritage, the Heritage Lottery Fund and all other official grant givers. English Heritage has sent out 15,000 postcards to churches; ready-addressed to the Chancellor of the Exchequer.

The Inspired Five Point Plan includes:

- renewing out-dated list descriptions for all 4200 Grade 1 places of worship which make it simple to adapt the buildings to the needs of congregations and communities in the 21st Century.
- helping congregations to help themselves by appointing Historic Places of Worship Support Officers to provide expertise.

- creating a Maintenance Grants scheme to shrink repair bills in the longer term.
- continuing the English Heritage/ Heritage Lottery Fund Repair Grants Scheme for places of worship and augmenting it with a new Small Grants scheme.
- making sure safety nets are in place for redundant places of worship, including campaigning for adequate government money for the Churches Conservation Trust.

Speaking at the event, the Bishop stated: “This has been a valuable exercise providing confirmation of the current picture while acknowledging the huge achievements of congregations and volunteers throughout the country. In many ways it is a success story, but the question for the Church of England with 13,000 listed buildings, is whether it is sustainable.

“The places where churches are vulnerable include obvious candidates like rural Norfolk, but more surprisingly, some centrally located churches are also at risk.

“The funds being requested are very modest, but Inspired has set out some important principles. There is no need for any new bureaucracy to administer these funds, rather the theme is capacity building amongst those already caring for churches. This distribution of funds through networks on the ground is an important principle, and is a key part of this stitch in time approach.

“We also welcome the proposals to re-examine the Grade 1 category. If we can define more clearly what it is in the case of each church that is worth preserving, then there will be greater flexibility in providing

additional facilities which are needed to ensure churches serve communities in the twenty-first century.

“Heritage, however, is only one way of looking at churches. Churches deal with so much of what is essential in our local communities, education, tourism and social regeneration, all adding much to the local economy. In looking to the long term, it is necessary to consolidate the help and expertise already being offered by heritage bodies and build up relationships with other funders based on renewed appreciation of the potential of churches, not only for worship and community memory, but also for regeneration in the wider sense.”

St Mary Magdalene’s, Paddington, was founded by people from All Saints, Margaret Street. Its parish is a council estate and it needs a new £800,000 roof, even before the restoration of its splendid, but peeling, interior can begin.

---

## THE WATER OF LIFE

---

*30 members of All Saints went to Walsingham for the annual parish pilgrimage from 28 to 30 April. The reflections given by Fr Alan and Fr Ivan during the pilgrimage are now available on the parish website. Here Matthew Duckett considers an unusual depiction of Mary encountered during the pilgrimage.*

On the icon stand, in the little upstairs orthodox chapel at Walsingham, lay the icon of the chapel’s title: “The Mother of God of the Life-Giving Source”. It is an unusual image; its principal feature is a large basin on a stand, like a font. In this basin the Blessed Virgin is shown, seated up to her waist, her hands raised in prayer,

and on her lap is the Christ Child, His hands stretched out to bless those beneath. From the basin spouts of water flow into a pool below, where figures representative of humanity — the well and the sick of all kinds — stoop to take the water of life.

It is a singularly fitting image for Walsingham. When Mary appeared here in 1061 to request that the Lady Richeldis build a replica of the Holy House of Nazareth, a spring of water appeared at the designated site. As in so many places of Marian apparition, the gift of water was accompanied by graces and healing, both spiritual and physical. This original spring was lost at the destruction of the shrine, but when the Holy House was rebuilt in 1931 an ancient well, contemporary with the first shrine, was found beneath the foundations and restored to use. This is now a central part of the Walsingham pilgrimage and, as in the past, many graces are received by those who use the waters in faith.

Scripture abounds with the imagery of water, representing the abundance of life that God gives. The waters of the holy well, rising from mysterious depths beneath the sanctuary of Mary, recall the promise of Christ: “*Anyone who drinks the water that I shall give will never be thirsty again: the water that I shall give will turn into a spring inside him, welling up to eternal life.*” (John 4: 15)

At Walsingham the pilgrim is drawn more deeply into the mystery of Christ, the hidden source of life, the living water that wells up in the depths of the soul. This, indeed, is the key to Walsingham: Christ is at the heart of everything that happens there, giving the water of life to all who thirst. He is there in the profound silence

of prayer that fills the shrine even at the busiest times. He is there in the ordinary daily life of pilgrims, little groups of the Church-in-miniature getting along with one another as we share 'bus and bedroom and board. He is there in the Holy House, the place of the incarnation where the Divine Word delights to dwell with His people. He is there to heal the sick and reconcile the penitent through the ministry of His Church. He is there above all in the Eucharistic life of the shrine, in Mass and procession and Benediction.

Of course, it is in no way incongruous that Christ stands at the heart of Mary's shrine. It was through her that the Word became flesh and dwelt among us; it is to Him that she leads humanity, now as through the ages; it is through her intercession that Christ gives the water that

wells up to eternal life. So she and Christ are depicted together in the icon of the Life-Giving Source; seated with her Son she is the *orans*, the praying one, who has stood in the breach of fallen humanity and by her *Yes* has opened the way for Him. Their rôles are indeed distinct: it is she who prays, He who gives the blessing, but her will is one with His as they are intimately united in the one act of grace.

When we return from pilgrimage, refreshed anew with the water of life, we do not leave all this behind. Rather, we return with a renewed awareness of Christ present in our daily life of work and prayer, of Mary praying with us and for us, and of the water that wells up to eternal life, His gift through her prayers, the Divine life that rises in the depths of the soul for those who will receive it.

---

## ALL SAINTS, MARGARET STREET SERMON PREACHED BY THE VICAR AT HIGH MASS ON EASTER DAY, 2006

---

Those of you who were here last Sunday, may recall that after we had our Palm Sunday procession from Market Place, and heard the Passion being sung, I spoke about "**The Manchester Passion**" which the BBC was putting on and then broadcasting from the streets of that city. This was a recognition of the dramatic power and continuing fascination of the passion story. I quoted a critic from my newspaper — which used to be called the *Manchester Guardian*, — who had pointed out some of the pitfalls of religious musicals. I was upbraided, quite rightly, by one member of the congregation for being too negative about it. Although I did suggest that people watch it and decide for themselves whether

it had succeeded or not.

We did watch it on Friday evening and it was certainly impressive in the number and variety of people it attracted and some of it had an effectively contemporary feel to it — Judas breaking off from the Last Supper for a mobile phone conversation with the high priest, Jesus being thrown into the back of a van by police in riot gear; the orange Guantanamo suit in which Jesus was arrayed after his arrest, the crowd's Big Brother style vote between him and Barabbas.

I have to say I remain unconvinced about the spiritual value of the items of Mancunian pop music used. Even



the *Guardian* described the songs as “miserable”. Perhaps I am just too prejudiced, having grown up in an era when popular music came from Liverpool or Detroit or Nashville or California, but certainly not from Manchester.

At the end of the production, Jesus reappears, to applause, in a blaze of light on top of the City Hall in Albert Square. This, while very dramatic, and probably necessary given the scale of the setting, was one bit that struck me as not true to the Gospel versions.

All the Gospel accounts of the resurrection are in fact marked by dramatic understatement — given the nature of what they say has happened. The evangelists, it has been said, get to the climax of their story, “**only to whisper**”. Mark, whose version we heard at the Vigil last night, famously ends with silent, terrified women fleeing the tomb. Others found this so unsatisfactory an ending, that they wrote another one, which then became part of the canonical Gospel. The other Gospels say rather more, but even so the stories are remarkably common and mundane.

- A stranger walks up from behind the disciples on the road to Emmaus and casually inquires “**What are you talking about; What’s the matter?**” A man Mary Magdalene thinks to be the gardener stands behind her and asks, “**Why are you crying?**”
- On the lakeshore of Galilee, a man shouts to fishermen, “**Friends, have you caught anything?**”

Jesus is not recognised in spectacular blazes of light but in doing or saying something the disciples have known before.

- The way he broke the bread gave him away at Emmaus.
- The tone of his voice when he called Mary by her name is what causes her to turn round in astonished recognition of the one she thought dead and now stolen away.
- The voice which had once called fishermen from their nets to be fishers of men, calling them once more.

It is worth reminding ourselves that the New Testament offers us no account, no description of the act of the resurrection of Jesus; only of its consequences. No one saw him rise from the tomb — although artists like Fra Angelico and Matthias Grunewald and William Blake have tried to show it. By the time Mary Magdalene gets to the tomb it has already happened. What we are given are reports of the empty tomb and appearances to the disciples of the risen Christ.

There has been some excitement in the papers over the last few days about an ancient Coptic document called “**The Gospel of Judas**”. This is the kind of story which breaks out every now and then, especially around Christmas or Easter, about some document or other which was not included in the New Testament; which we are told will revolutionise our view of what happened, or disprove the traditional line. Conspiracy theorists speculate that it was deliberately suppressed by the Church because it undermined its teaching.

Mary Magdalene features greatly in such stories, not least in the far-fetched but highly profitable nonsense of “**The Da Vinci Code**” and “**The Holy Blood and the Holy Grail**” — recently fought over in our courts. All that stuff about Jesus not

really dying on the cross but reviving to marry Mary Magdalene and raise a family whose descendants would be the kings of France, the Holy Grail and the Knights Templar, may be a money-spinner but it certainly demonstrates the truth of what G.K. Chesterton said years ago: **“When people stop believing in God, it does not mean that they believe nothing, but that they will believe anything.”**

Much of this stuff arises from the mediæval confusion of the Mary Magdalene with the woman of the city who anoints the feet of Jesus in the house of Simon the Leper. So Mary Magdalene is seen as a reformed hooker — something almost guaranteed to set the pulse of a tabloid journalist racing. What the Gospels actually say about Mary of Magdala is that Jesus had healed her of seven demons and that she had become one of those women we call the faithful companions who accompanied him during his ministry. Not so exciting perhaps, but in reality more significant because out of that faithful companionship, faithful beyond death and the grave: Mary Magdalene had stood by him at the cross and now she becomes the first witness of the resurrection.

In fact, the New Testament writers are very restrained in their use of resurrection stories and the Church Fathers who decided on the canon of scripture followed them in this. Unlike some of the non-canonical accounts that have the risen Christ appear to passers by — the disinterested and the unbelieving — in order to overwhelm them and coerce faith, in the Gospels Jesus appears only to believers to restore and confirm the faith of his followers. All these other so-called gospels were left out because they were full of fanciful fictions

which sought merely to dazzle people by wonder-working. They did not have the ring of truth about them.

The two stories in our Gospel today — that of Mary Magdalene and the other of Peter and the Beloved Disciple, focus on the responses of some of the original disciples to the resurrection.

The response of Mary Magdalene is interwoven with that of Simon Peter and “the beloved disciple”. The writer is able to show how faith in Christ’s resurrection was generated in different ways. In the case of Peter and the disciple whom Jesus loved, it is that un-named disciple who is first to the tomb and first to believe. Even though they did not yet understand the scriptures concerning the resurrection, this disciple believed. With no evidence but the empty tomb and the folded grave cloths, this disciple was so close to Jesus that his faith did not need the support of vision and voice.

Mary Magdalene, on the other hand, represents faith formed another way. The empty tomb, rather than even hinting at resurrection, made things seem even worse, with the thought of Jesus’ body being stolen. Even the appearance of two angels does not break her sorrow. The voice and appearance of Jesus do not at first stir her to belief. Only when he speaks her name — (he is, for John’s Gospel, the Good Shepherd who knows his own and is known by them; they listen to his voice and follow him) — does she believe. Unlike the beloved disciple, Mary comes to faith through the word of Christ, and by that word she must be directed and sustained.

Mary Magdalene cannot resume her old relationship with her Lord. This is Jesus to be sure, the risen Christ is none other

than the crucified Jesus, but the ministry of the historical Jesus is over. Now begins the ministry of the glorified Jesus who relates to his followers by giving them the Spirit who **“will abide with them forever”**. So Jesus says to Mary, **“Do not hold on to me”**. She and the disciples and the Church are not to long for the way it was or wish to return to some past relationship with Jesus Christ. Rather, they and we, are to believe his word: it is best for you that I go away. **“If I do not go away, the Advocate will not come to you”**; the Spirit will not leave as he is leaving but will live with you forever, **“because I go to the Father, greater works than I have done you will do.”**

Not everyone takes the same path to faith in the risen Christ, and we should not give people the impression that one is correct and others not. Some respond to a word, others to evidence, and others to a relationship. But

whatever the path, and whether sudden or slow, faith removes the distance between the first Easter and our own. We have believed because that Spirit of God enables us to hear Jesus speaking to us; perhaps in the darkness of our despair, on the weary road of disappointed hopes; perhaps in our quest for meaning and truth, beauty and love; perhaps because that same Spirit has drawn us into such a relationship with the risen Christ and his disciples that we can do no other but believe.

In our Easter Eucharist this morning, through the work of the Spirit, we hear Jesus speaking to us, speaking our name, as he spoke to Mary, we hear him commissioning us to tell others, we know him in the breaking of the bread, we hear him calling us to be disciples who are sent out to spread the Good News.

---

## FUNERAL SERMON FOR JUSTIN HARVEY-KELLY FRIDAY 28TH APRIL, 2006

---

Funerals are often occasions of mixed emotions: on the one hand there is grief, sorrow, a sense of loss; on the other, there can be feelings of anger and hurt. We come to Justin’s funeral not to pretend he was a saint, but to commend him, a sinner, as we all are, to the mercy of God.

I only knew Justin over the last few years when he found a spiritual home in this church which he would attend on Sundays with Maria and Loveth and during the week sometimes. Here his tall and rather shambling figure became a familiar sight — all too shambling on one visit when he tripped over his own feet on Oxford Street and ended up in the Middlesex Hospital with a broken hip. But he made friends here,

as he seemed to be able to do in hospitals too, his conviviality and ability to relate to all sorts of people, with that fund of jokes and stories, even if we couldn’t understand half of what he was saying, and some of you had probably heard them many times.

He loved this place with its music and worship, its atmosphere of prayer. This might appear to be merely a self-indulgent love of church music and bells and smells, but there was something more to it than that. He sensed that this was a place where the Christian life was taken seriously; where human life, warts and all, follies and failings, could be brought before God in the searing honesty of confession; his own human life in all its disorder and disappointment.

That life had begun in Ireland, in what sounds a fairly idyllic childhood as part of what had been the Protestant Ascendancy. Like many a son and daughter of Ireland, he made his life in a “far country”; first in England, then in South Africa, then back here. He was sent to school in England and then went on to Cambridge. Even then there seems to have been a rebellion against parental hopes for a career in the medical profession. Already he seems to have been set on the way of the prodigal; of talent wasted, gifts squandered, potential unfulfilled.

Some of you have reason to know the story of his life, and its consequences, better than I do and I need not rehearse it in detail. But to return to this place and what it meant to him: it was I think a place where he was able to “come home”; where, like the prodigal son of the parable, he was able in the “far country” to realise and admit the mess he had made of life, and not simply

of his own life, but the lives of others; the damage that he had inflicted on people who had been closest to him. He was able to come to his senses and begin saying both to God and to others **“Father, I have sinned against heaven and before you”**.

That hope and longing for reconciliation was there to the end and came to some fulfilment with Georgie’s visit to him in the nursing home. That they should both die so soon after, and almost simultaneously, seems like something out of fiction.

So we come to send this exile, this wanderer, this prodigal, home; not to Ireland, or even to the Fairford which he had come to love, but to the heavenly home which this building symbolises and which our worship in this sacrament is a foretaste of. We do so trusting in the mercy of a loving God and Father; a mercy both for Justin and for ourselves; that he and we might all find forgiveness and reconciliation, healing and peace at the last.

---

## MASS FOR PARISH PILGRIMAGE TO WALSINGHAM FRIDAY 28TH APRIL, 2006

---

Yesterday, the Church of England commemorated the poet Christina Rossetti. We are the custodians of her memorial altar piece which used to be in Christ Church, Woburn Square. Her elder sister was a nun here.

Christina Rossetti has been out of fashion for some time; relegated to that twilight world of Victorian spinsterhood; a poet of loss and melancholy, worse still for many, a “religious” poet.

She is most widely known for *“In the bleak midwinter”*, although I wonder how many of those who sing its words

at Christmas time, know anything of the woman who wrote:

*“Only his mother, in her maiden bliss,  
worshipped the beloved, with a kiss.”*

Words we might ponder on our way to the Holy House of Walsingham, England’s Nazareth.

At Evensong last night, we were given a choice of two of her poems to read. In fact Fr Ivan chose **“Uphill”**, which was the one I had already settled on as apt for you to set off on your pilgrimage. It speaks of this life as a journey, but one with a goal,

a destination, a homecoming; one with companions along the way.

*“Will the day’s journey take the whole  
long day?  
from morn to night, my friend.”*

Well we hope not this time, although some will recall one journey which threatened too when the driver veered off into the wilds of East Anglia and ended up somewhere near Ipswich. But the Christian Way does last from morn to night, a lifetime.

*“But is there for the night a resting place?”* Well, we can be sure that there will be room for you by the Holy House, that there will be those there to welcome us as they welcome other pilgrims and wayfarers.

The other poem suggested for reading at the office is called *“Passing Away”*. It begins:

*“Passing away, saith the World,  
passing away”*

then

*“Passing away, saith my soul, passing  
away:*

*With its burden of fear and hope, and  
labour and play,*

*Hearken what the past doth witness  
and say:*

*Rust in thy gold, a moth in thine array,  
A canker is in thy bud, thy leaf must  
decay.*

*At midnight, at cockcrow, at morning  
one certain day*

*Lo, the bridegroom shall come and  
shall not delay;*

*Watch thou and pray.  
Then I answered: Yea.*

*Passing away, saith my God, passing  
away:*

*Winter passeth after the long delay:  
New grapes on the vine, new figs on  
the tender spray,*

*Turtle calleth to turtle in Heaven’s  
May.*

*Though I tarry, wait for Me, trust Me,  
watch and pray:*

*Arise, come away, night is past, and lo  
it is day*

*My love, My sister, My spouse, thou  
shalt hear me say.*

*Then, I answered: Yea.”*

You go to Walsingham in this spring-time to **“watch and pray”**; to hear again the call of God as Mary heard it in the Annunciation, and as she did to make our **“Yea”**.

---

## SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

---

- **SUNDAY 4 JUNE  
THE DAY OF  
PENTECOST  
(WHITSUNDAY)**

### **HIGH MASS AT 11.00 a.m.**

*Entrance Hymn:* Hail! Festal Day!

*Introit:* Spiritus Domini

*Mass:* Messa Solennelle — Langlais

*Lessons:* Acts 2: 1 - 21

Psalm 104

Romans 8: 22 - 27

*Hymn:* 139 (i; v 5 Descant — Caplin)

*Gospel:* John 15: 26 - 27, 16: 4b - 15

*Preacher:* Fr Ivan Aquilina

*Creed:* Credo II

*Anthem:* Dum complerentur dies  
Pentecostes — Palestrina  
*Hymns:* 421, 138, 137  
*Voluntary:* Komm, heiliger Geist,  
BWV 651 — Bach

## SOLEMN EVENSONG at 6.00 p.m.

*Psalm:* 139: 1 - 18, 23 - 24  
*Lessons:* Ezekiel 36: 22 - 28  
Acts 2: 22 - 38  
*Office Hymn:* 136  
*Canticles:* Marenzio; Tone iv  
*Anthem:* The Spirit of the Lord  
— Elgar  
*Preacher:* The Vicar  
*Hymn:* 409

## SOLEMN BENEDICTION

*O Salutaris:* Elgar (No 1)  
*Te Deum:* Solemn Tone  
*Tantum Ergo:* Elgar  
*Voluntary:* Sortie (Messe de la  
Pentecôte) — Messiaen

## • SUNDAY 11 JUNE TRINITY SUNDAY

### HIGH MASS AT 11.00 a.m.

*Entrance Hymn:* 148 (omit \*)  
*Introit:* Benedicta sit  
*Mass:* Mass in G — Poulenc  
*Lessons:* Isaiah 6: 1 - 8  
Psalm 29  
Romans 8: 12 - 17  
*Hymn:* 343 (vv 3 & 6 Descant  
— Whitlock)  
*Gospel:* John 3: 1 - 17  
*Preacher:* Fr Neil Bunker  
*Creed:* Credo III  
*Anthem:* O beata et gloriosa Trinitas  
— Palestrina

*Hymns:* 145, 358 (ii), 410  
*Voluntary:* Fugue in E flat, BWV 552  
— Bach

## SOLEMN EVENSONG at 6.00 p.m.

*Psalm:* 104: 1 - 9  
*Lessons:* Ezekiel 1: 4 - 10, 22 - 28a  
Revelation 4  
*Office Hymn:* 144  
*Canticles:* Service in B minor — Blair  
*Anthem:* I saw the Lord — Stainer  
*Preacher:* Fr Ivan Aquilina  
*Hymn:* 373 (T 376)

## SOLEMN BENEDICTION

*O Salutaris:* French Chant  
*Hymn:* 146  
*Tantum Ergo:* Arnold  
*Voluntary:* Fantasia in G, BWV 572  
— Bach

## THURSDAY 15 JUNE CORPUS CHRISTI

### HIGH MASS & PROCESSION OF THE BLESSED SACRAMENT AT 6.30 p.m.

*Entrance Hymn:* 271 (v 4 Descant  
— Caplin)  
*Introit:* Cibavit eos  
*Mass:* Missa Brevis Sancti Joannis de  
Deo — Haydn  
*Lessons:* Genesis 14: 18 - 20  
Psalm 116: 10 - 17  
1 Corinthians 11: 23 - 26  
*Hymn:* 268 (vv 1 - 4)  
*Gospel:* John 6: 51 - 58  
*Preacher:* The Rt Revd Roy Screech  
Bishop of St Germans  
*Anthem:* O sacrum convivium — Tallis  
*Hymns:* 273 (T 302), 272, 284

*Motet during Ablutions:*

Ave verum corpus — Mozart

*Processional:* 521, 296

*Tantum Ergo:* 268 (R; part 2)

*Voluntary:* Le Banquet céleste  
— Messiaen

## ● SUNDAY 18 JUNE TRINITY 1

### HIGH MASS AT 11.00 a.m.

*Entrance Hymn:* 448 (T 195)

*Introit:* Domine, in tua misericordia

*Mass:* Missa Brevis — Palestrina

*Lessons:* Ezekiel 17: 22 - 24  
Psalm 92  
2 Corinthians 5: 6 - 10, 14 - 17

*Hymn:* 408 (i)

*Gospel:* Mark 4: 26 - 34

*Preacher:* The Vicar

*Anthem:* Exulte Deo — Palestrina

*Hymns:* 73, 274, 484 (T 167)

*Voluntary:* Improvisation on 'Tantum  
Ergo' — Paul Brough

### SOLEMN EVENSONG

#### at 6.00 p.m.

*Psalm:* 39

*Lessons:* Jeremiah 7: 1 - 16  
Romans 9: 14 - 26

*Office Hymn:* 150 (S)

*Canticles:* Service in E — Watson

*Anthem:* Salve Regina — Poulenc

*Preacher:* Fr Ivan Aquilina

*Hymn:* 461

### BENEDICTION

*O Salutaris:* Elgar (No 3)

*Hymn:* 441

*Tantum Ergo:* de Séverac

*Voluntary:* Improvisations on 'Salve  
Regina' — Paul Brough

## ● SUNDAY 25 JUNE TRINITY 2

### HIGH MASS AT 11.00 a.m.

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

*Introit:* Factus est

*Mass:* Mass in four parts  
— Monteverdi

*Lessons:* Job 38: 1 - 11  
Psalm 107  
2 Corinthians 6: 1 - 13

*Hymn:* 359 (T 322)

*Gospel:* Mark 4: 35 - 41

*Preacher:* Fr Ivan Aquilina

*Anthem:* Cantate Domino  
— Monteverdi

*Hymns:* 287, 353, 354

*Voluntary:* Toccata in C, BWV 564  
— Bach

### SOLEMN EVENSONG

#### at 6.00 p.m.

*Psalm:* 49

*Lessons:* Jeremiah 10: 1 - 16  
Romans 11: 25 - 36

*Office Hymn:* 150 (R)

*Canticles:* Service in G — Sumsion

*Anthem:* Cantique de Jean Racine  
— Fauré

*Preacher:* The Vicar

*Hymn:* 436 (v 4 Descant — Blake)

### BENEDICTION

*O Salutaris:* Laloux

*Hymn:* 384 (v 4 Descant  
— Caplin)

*Tantum Ergo:* Laloux

*Voluntary:* Fugue in C, BWV 564  
— Bach

## CALENDAR AND INTENTIONS FOR JUNE 2006

1	<b>St Justin, Martyr at Rome</b>	Unity
2		Those in need
3	<i>The Martyrs of Uganda</i>	The Church in Africa
4	✕ <b>DAY OF PENTECOST (Whit Sunday)</b>	<b>OUR PARISH AND PEOPLE</b>
5	St Boniface	The Church in Germany
6	<i>Ini Kopuria, Founder of the Melanesian Brotherhood</i>	Religious Communities
7	r Requiem (8.00 a.m.)	The departed
8	<b>Thomas Ken, Bishop of Bath and Wells</b>	Unity
9	<b>St Columba</b>	Those in need
10		Sidesmen
11	✕ <b>TRINITY SUNDAY</b>	<b>OUR PARISH AND PEOPLE</b>
12	<b>ST BARNABAS THE APOSTLE</b>	Parochial Church Council
13	v for Peace	Peace of the World
14	<i>Richard Baxter, Puritan Divine</i>	Friends of All Saints
15	<b>CORPUS CHRISTI</b>	Thanksgiving for the Eucharist
16	<b>St Richard of Chichester</b>	Those in need
17	<i>Samuel and Henrietta Barnett, Social Reformers</i>	Altar Servers
18	✕ <b>THE 1st SUNDAY AFTER TRINITY</b>	<b>OUR PARISH AND PEOPLE</b>
19	<i>Sundar Singh of India</i>	The Church in India
20		The homeless
21		The unemployed
22	<b>St Alban, First Martyr of Britain</b>	Unity
23	<b>St Etheldreda</b>	Those in need
24	<b>THE BIRTH OF JOHN THE BAPTIST</b>	Our Christian Witness
25	✕ <b>THE 2nd SUNDAY AFTER TRINITY</b>	<b>OUR PARISH AND PEOPLE</b>
26		Hospitals
27	<i>Cyril, Bishop of Alexandria, Teacher</i>	Church Schools
28	<b>St Irenaeus</b>	Persecuted Christians
29	<b>STS PETER AND PAUL, APOSTLES</b>	Those to be Ordained
30	Ember Day	Those in need

**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. this month.

v — a Votive Mass.

