



All Saints Parish Paper

MARGARET STREET, LONDON W.1

MARCH 2007

£1.00

VICAR'S LETTER

Our Restoration Appeal poster reproduces a painting of the interior of the church in its early years. The sharp-eyed might notice that an item of furniture present then is absent now. In the centre of the choir stood a great brass double-sided lectern. I'm told that it is now in a cathedral in Africa, dispatched there by one of my predecessors. I hope its present owners appreciate it.

Now we use our pulpit, as the place from which we not only preach but also read the scriptures at principal services. There is good precedent for this in the *Bema* of the synagogue which was taken over in the design of many early Christian churches in the east.

Much of our present anguish in the Anglican Communion stems from disagreements about the interpretation of Scripture. African bishops have complained that we took them the Bible but no longer believe in it. Things are actually a little more complicated than that. Bishop Colenso in 19th century South Africa was forced to rethink his attitude to scripture by the questions of African converts. He was attacked by other missionaries for questioning the Mosaic authorship of the Pentateuch — the first five books of the Scriptures which bear his name, but

which include the account of the supposed author's death.

The American scholar Philip Jenkins has written an interesting book, "The New Faces of Christianity", about the way the scriptures are read and interpreted in the South — as opposed to the North. People from different places bring cultural baggage which is often unrecognised and unexamined. Here in Britain, we tend to think that empire is long gone but the reality, as I know from my work with USPG, is that we still live with the legacy of colonialism and the effect of present globalization. We see this in the reactions of both Africans to the North and Americans to the Church of England. There are gaps in comprehension and it may well lead to schism. At the moment that conflict is being played out in the Anglican Communion, but other churches watch anxiously from the sidelines fearing that their turn will come soon.

Jenkins points to the impact which the Bible makes in societies which are both newly literate and newly Christian; cultures which are often more communal and rural. There has probably not been anything quite like it in Europe since the Reformation which was speeded by the invention of printing. We live with another technological leap forward, the Internet, which seems to encourage instant reaction

and discourage patient consideration

In our tradition, Scripture plays a central rôle. Even though the lectern may have gone, far more of it is read than in many supposedly “biblical” churches. Most of our preaching is based directly on the readings. Like Bishop Colenso with his Zulu converts, I often find myself being asked awkward questions about passages in the Bible which have been read in church. The Bible can seem a strange world to us. People worry about the apocalyptic texts — Daniel and Revelation — perhaps more now than they do about the creation stories in Genesis, in spite of Professor Richard Dawkins. The questioners are not just liberal half-believers but include those who might see themselves as more conservative than their Vicar on some issues!

These are issues which have to be addressed, whatever the outcome of the Primates’ meeting in Tanzania. The issues will not go away.

Towards the end of his book, Philip Jenkins takes up an idea of C.S. Lewis:

‘Christianity has always been a complex and multifaceted phenomenon, so diverse that we recall C.S. Lewis’s semi-serious suggestion that religions, like soups, must be either thick or clear. “By Thick, I mean those which have orgies and ecstasies and mysteries and local attachments: Africa is full of Thick religions. By Clear I mean those which are philosophical, ethical and universalizing.”’

For Lewis, thick and clear elements have always co-existed in Christianity, and its strength has been its unique ability to combine the two types. Christianity “takes a convert from Africa and tells him to obey an enlightened universal ethic; it

takes a twentieth century academic prig like me and tells me to go fasting to a Mystery, to drink the blood of the Lord. The savage convert has to be Clear: I have to be Thick. That is how one knows one has come to a real religion.” (Lewis lived in an age before political correctness or missiological sensitivity.)

Each form, argues Jenkins, may work better in particular settings. Each ‘consistency’, or tradition, reads the scriptures in a particular way. Over time, thick traditions can become clear, and vice-versa. But neither need be more or less authentically Christian, or more orthodox, and indeed, each contains part of the other.

With patient listening on both sides, they could inform each other.

Lewis was a member of a group of Christian thinkers at Oxford called the “Inklings”. Another of its members was Austin Farrer, who became Warden of Keble College and has been described by the Archbishop of Canterbury as “possibly the greatest Anglican mind of the 20th century”. One of my Christmas presents was a new collection of his writings called “The Truth Seeking Heart” (edited by Ann Loades and Robert MacSwain of the University of Durham).

The book includes his “introduction” written for “A Short Bible” published in 1957. It has worn very well. Against the common belief that in order to be the Word of God the Bible itself must be “inerrant”, he says:

“The scripture expresses the whole work of God — what his work does, what it works with, and what it works against, all are there; sin and error appear beside

truth and holiness, fantasy and idealisation beside the unflinching delineation of failure. Now, as we all know, Satan quotes nothing but the Bible. If Christ were not there to set Satan right, we should not know what to think."

I have noticed that the fundamentalist language of "inerrancy" has begun to creep into statements from some Anglican quarters of late, and this trend needs to be challenged. Anglican formularies teach that the Holy Scriptures contain all things necessary for salvation which is not the same as fundamentalism.

In response to the questions people ask, and to the positive response to my recent introduction to St Luke leading to requests for "more of the same", I am going to follow on in Eastertide with introductions to books which we will be reading in Eastertide. The first is Luke's second volume: The Acts of the Apostles. The second is the Book of Revelation, a volume I know that many find strange and puzzling, especially when they hear the use it is put to by some Christians obsessed with predicting the end of the world.

<p>"You will be my Witnesses" An Introduction to the Acts of the Apostles Thursday 19 April at 7.00 p.m.</p> <p>"A Tale of Two Cities" The Book of Revelation Thursday 24 May at 7.00 p.m.</p>
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With best wishes for a holy Lent.

Yours in Christ,

Alan Moses

**MICHAEL PASCHAL
MARCON FLEMING
1928 - 2006**

Michael was organist at All Saints 1955 - 1958. He died in 2006. At the time he was Director of Music at St Michael and All Angels, Croydon, where he had done much to revive the musical tradition of the church.

Almost exactly a year after his death, a stained glass window was dedicated as a memorial to him. The main figure is St Gregory the Great in recognition of Michael's long association with plainsong and Gregorian Chant. St Gregory is shown with the dove of the Holy Spirit at his ear dictating the chant melodies from God. The canopy above depicts the western façade of Canterbury Cathedral. Michael was educated at St Edmund's School in Canterbury and received his early musical education at the English School of Church Music (later to become the Royal School of Church Music).

The lower panel shows Michael wearing his honorary MA Lambeth degree, awarded in 1999 by Archbishop Carey in recognition of his contribution to church music and liturgy. He is conducting three choir girls with a scroll of plainsong, *Victimae Paschali*, the Easter Sequence, (Michael was born on Easter Day and named after it) with sections of the great Father Willis organ behind. Two of the choristers represent members of the RSCM Cathedral Girls' Choir that Michael established, and the third is the youngest chorister in the choir of the church when Michael reformed it in 1998.

Helen Robinson, the stained glass artist who made the window writes:

“Whilst the style and techniques in the window are traditional, respecting this magnificent Pearson interior, a degree of modernity has been injected with the free use of paint and stain and the inclusion of some fused glass in the halo. Most of the glass is English antique with a beautiful crystalline quality, some slabs in the quarries and glorious rich ruby red streaks in the robes. The border of the window is studded with pieces of streaky glass in jewel colours interspersed with sections of plainsong. These are fragments of the plainsong office hymn for Michaelmas — *Christe, sanctorum decus angelorum* — *Christ, the fair glory of the Holy Angels*. The dedication panel beneath not only bears Michael’s name and dates but includes words from the hymn for which he is best known “Palace Green” — **To God all praise and glory.**”

The music at the Mass of Dedication included a number of Michael’s tunes, including Palace Green, Victoria, Wellington and the anthem “Kindle a light” — familiar at All Saints — were sung.

All Saints was represented at the service by Bishop Ambrose Weekes, Jean Castledine and Harry Bramma.

PETITIONING DOWNING STREET ON CHURCH BUILDINGS

Thanks to the initiative of a parishioner in Bristol diocese, an on-line petition is now available on the Downing Street website, encouraging the government to provide more financial help for repair of Church of England buildings.

The challenge of funding repairs goes much wider than the Church of England

alone, and the Church’s documents have made the case for all listed places of worship. However, this local initiative is broadly in line with the motion passed at last February’s General Synod calling for greater government support, and with discussions currently taking place with government departments.

The petition reads:

“We the undersigned petition the Prime Minister to arrange for the cost of repairs to C of E buildings to be reimbursed to help preserve the archaeological and historic heritage of the future.

Churches are a valuable part of our heritage and a unique tourist attraction, yet the funding of repairs is left to the parish in which the building is situated. Thus the cost of maintaining a national asset is left to the minority. This is grossly unfair and should be rectified.”

Anyone wishing to sign up can do so at <http://petitions.pm.gov.uk/Preservation>

PARISH NOTES

The All Saints Church Crawl

The afternoon of Sunday January 21st saw more than thirty people from All Saints head off to St George’s, Bloomsbury. There we were given an excellent guided tour of the recently restored building by the Rector Dr Perry Butler. We saw over the place, inside and out, craned our necks upward to see the Hanoverian iconography of the lion and the unicorn now restored to the steeple supporting the figure of George II. Dr Butler filled in the historical background to the building of the church, the theological and liturgical principles which shaped its design, and led

us through the various changes which had been carried out. I thought that by George Edmund Street (churchwarden here at All Saints) was the pleasantest of these; the enormous three decker pulpit blocking the view of the altar in the late 18th century, much the worst. All of these had involved changing the axis of the church so that liturgical east became geographical north. The original alignment has been restored.

Dr Butler also shared with us some cautionary tales from the experience of a restoration programme.

We hope to organise another such visit during Eastertide, so please watch the notices for details.

Visiting Preachers

Our visiting preacher at High Mass on Sunday January 21st was **Fr Bill Franklin** from the Anglican Centre in Rome who was in London to speak at a conference at St Matthew's, Westminster, on the proposals for an Anglican Covenant. Thanks to a suggestion by Fr John Rick, whose work takes him to Rome quite often, we were able to secure his services.

Our Candlemass preacher was **Canon Andrew Nunn**, the Sub-dean of Southwark Cathedral. Canon Nunn was to have been our retreat conductor this year but has had to call off because of a family wedding. Canon Donald Gray, who features elsewhere in this issue, had kindly stepped in to take his place.

Candlemasses

Candlemass has become extraordinarily popular in recent years — often celebrated on the nearest Sunday as the Common Worship Calendar allows. This year Fr

Alan found himself involved in no less than four celebrations of the feast. He preached at St Michael's, Bedford Park, on Sunday January 28th when the parish was keeping the feast. St Michael's did well out of All Saints that month as Fr John Gaskell preached there the previous Sunday. The Vicar of St Michael's, Fr Kevin Morris, is no stranger to our pulpit.

On the eve of the feast, the Deanery Synod at St Paul's, Rossmore, was preceded by the parish's celebration. On the morning of February 2nd he preached at the Convent of the Incarnation at Fairacres in Oxford where a former parishioner from Edinburgh was taking her life vows as an oblate. (If you want to know what an oblate is, ask our own Hilary Rodger who is one.) The sisters publish many of the pamphlets we sell in church. He then walked over to All Saints Convent a few streets away to visit John Welch in St John's Home there, only to find that the celebration there was in progress. As he had to come home to Procession and High Mass, he decided to sit that one out. He then had lunch with John who was in good form and delighted to hear news of All Saints.

St Mary Magdalene's in Paddington was founded from All Saints, Margaret Street. It is a magnificent Gothic building which was designed by G.E. Street who was a churchwarden here at All Saints. Later, a crypt chapel was designed by Ninian Comper. The Comper-designed chairs which used to be in the north aisle here have been given to St Mary Magdalene for when the crypt has been restored. St Mary Magdalene's has gone through hard times in recent years and both building and congregation are in need of restoration.

On February 5th Fr Henry Everett was

licensed as Priest-in-Charge of the parish and St Peter's, Elgin Avenue. Fr Allen Shin was there to represent Keble College, who are the patrons of the living, and Fr Alan to represent All Saints.

School of Worship

Our School of Worship has given us two fascinating sessions this year.

Canon Donald Gray, formerly of Westminster Abbey, succeeded in being both informative and amusing as he recounted the history of the Coronation Rite. He seemed to take particular glee in the frequent incapacity of Deans of Westminster on the occasions of coronations — although through age and incapacity rather than over-indulgence. There was an interesting discussion about the future of the Coronation service in a multi-cultural and multi-faith society; not as arcane as it might sound.

Our neighbour from the West London Mission of the Methodist Church in Hinde Street, the **Revd Geoff Cornell** spoke on Methodist worship under the title “**Sermon, Sacrament and Song**”.

Walsingham Cell

The Cell organised two events for February. One was “**There's Something About Mary**” evening with the Bishop of Rochester and Fr Don Bolan from the Vatican which had not taken place at the time of going to press. A full report will appear next month.

The other was with **Canon Martin Warner**, the Canon Pastor of St Paul's Cathedral, who gave us an illustrated talk on images of Mary in St Paul's. The Vicar who had been in St Paul's the night before

for the London Challenge Service and had spent some time looking for Marian images without much success, confessed to being intrigued as to what our speaker would find to say. He had been stationed between monuments to Lords Nelson and Cornwallis — neither of which were calculated to encourage devotion. In fact, our speaker began with the old St Paul's before it was destroyed by fire, and spoke of devotion and images there in pre-Reformation times. He also spoke of the maternal rôle of the cathedral church as mother church of the diocese and likened this to Mary as the Mother of the Church. He showed us slides of some Marian images in mosaic which are far up above the choir; so far up that binoculars would be needed to see them. There is a stained glass window of Our Lady of Sorrows in the east window and a statue saved from the high altar which was destroyed during the Blitz and is waiting for a new home.

Some of you may have seen Fr Guy Scott, who preached for us last year, featured in a television series on the Isles of Scilly of which he is now the Rector.

THE RESTORATION APPEAL

Work on the Appeal goes forward with applications to grant-giving bodies being led by Dr Harry Brama, aided by Jacob Phillips who is able to supplement Harry's fund-raising experience with computer skills.

The programme of fund-raising events continues too, with a cabaret evening given by the choir in the Phoenix Pub. The choir will also be giving a Gala Concert in church on Friday May 11th.

Dr Michael Duggan once again donated the Christmas gifts showered upon him by grateful patients and these were raffled. The sum of £400 was raised. We are grateful to Michael for his recurring generosity and to Chris Self who sat at the receipt of custom to sell tickets.

Last month, we published what one distinguished crime writer, P.D. James, had to say about All Saints; this month we have something from the novelist and historian A.N. Wilson:

“I first entered All Saints Church, Margaret Street, when I was a teenager and each time I re-enter it, the feeling is re-captured. It is a statement of mystery. Two minutes from Oxford Circus, you are drawn into mystery. None of us have ‘solved’ the mystery — but this place tugs us further in. For all the glories of its liturgical and preaching traditions, All Saints is seen (by me) at its best when empty or at one of the quiet Low Masses.”

DIARY DATES

Wednesday 28 February

7.45p.m. *The Cell of Our Lady of Walsingham and All Saints*

THERE’S SOMETHING ABOUT MARY... an ecumenical evening
with **Dr Michael Nazir-Ali**, Bishop of Rochester (C of E), **Fr Donald Bolen**, Pontifical Council for Promoting Christian Unity, Vatican City (RC), and the **All Saints Choir**. With the participation of THE SHRINE OF OUR LADY OF WALSINGHAM

Friday 2 March and every Friday in Lent

7.05 p.m. **Stations of the Cross**

Thursday 8 March

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

Monday 12 March

There is a meeting of the Parochial Church Council at 7.00 p.m. in the Parish Room

Tuesday 13 March

7.00 p.m. *School of Worship* **The Welsh Liturgy** — **Dr Michael Duggan**, member of the congregation of All Saints, Margaret Street.

Sunday 18 March

3.00 p.m. **THIS IS THE RECORD OF JOHN** Orlando Gibbons and the Verse Anthem
Concert in aid of the All Saints Restoration Appeal
The FifteenB Consort, Paul Ayres, organ
Music by Orlando Gibbons, Pelham Humphrey, Thomas Tomkins, John Ward, John Weelkes and Robert Hugill. Tickets £10 on the door

Saturday 24 March

7.45 p.m. CHANDOS CHAMBER CHOIR — EASTER CONCERT

Music by **Henry Purcell** with Orpheus Britannicus (on period instruments), Daniel Collins, alto; Mark Bushby, tenor; Thomas Guthrie and Reuben Thomas, basses. **Andrew Arthur, conductor.** Tickets £12 on the door.

LOOKING AHEAD:

Monday 28 May The National Pilgrimage to Walsingham

A coach will leave from All Saints. More details later.

Friday 1 - Sunday 3 June Parish Retreat to St Francis House, Hemingford Grey

Conducted by **Canon Donald Gray**, formerly Canon of Westminster Abbey. *Contact Martin Woolley for details on 07976 275383 or at m.g.woolley@btinternet.com*

Friday 22 - Sunday 24 June Annual Parish Weekend Pilgrimage to Walsingham

Contact Fr Ivan Aquilina for details.

22 - 29 August — Parish Pilgrimage to the Holy Land

We shall be visiting: Jerusalem, Bethlehem, Bethany, Jericho, Mount Tabor, Nazareth, Cana, Capernaum and Galilee.

We shall have a daily Mass and reflection, walk the Via Dolorosa and sail on the Sea of Galilee and free time for relaxation and private exploration. Total cost is £1,045 sharing. Secure a place by sending a £39 cheque made out to McCabe Pilgrimages to Fr Ivan Aquilina. *More details from Fr Ivan or from the back of Church.*

CONFESSIONS BEFORE EASTER

Monday 2 April

12.00 - 1.00 p.m. Fr Gaskell 5.00 - 6.00 p.m. The Vicar

Tuesday 3 April

12.00 - 1.00 p.m. Fr Aquilina 5.00 - 6.00 p.m. The Vicar

Wednesday 4 April

12.00 - 1.00 p.m. The Vicar 5.00 - 6.00 p.m. Fr Aquilina

Maundy Thursday, 5 April

12.00 - 1.00 p.m. Fr Gaskell 4.45 - 5.45 p.m. The Vicar

Good Friday, 6 April

11.00 a.m. - 12.00 noon Fr Aquilina

Holy Saturday, 7 April

5.00 - 6.00 p.m. Fr Gaskell

ALL SAINTS, MARGARET STREET, W1
HOLY WEEK AND EASTER 2007

PALM SUNDAY, 1 APRIL

10.45 a.m. Liturgy of Palms in Market Place, Procession to Church and High Mass

Preacher: Fr Ivan Aquilina

6.00 p.m. Solemn Evensong and Solemn Benediction

Preacher: The Vicar

Monday - Wednesday in Holy Week 2, 3 & 4 April

6.30 p.m. Low Mass with Homily by Fr Ivan Aquilina

WEDNESDAY 4 APRIL

7.30 p.m. Tenebrae for Maundy Thursday

sung by the Choir of All Saints

MAUNDY THURSDAY, 5 APRIL

6.30 p.m. Concelebrated High Mass of the Lord's Supper

Preacher: Prebendary John Gaskell

GOOD FRIDAY, 6 APRIL

12.00 noon The Preaching of the Passion

Preacher: The Vicar

1.00 p.m. The Solemn Liturgy

Preacher: The Vicar

6.30 p.m. Stations of the Cross

HOLY SATURDAY, 7 APRIL

12.00 noon Liturgy of the Day

9.00 p.m. High Mass of the Easter Vigil

EASTER DAY, SUNDAY 8 APRIL

11.00 a.m. Procession, Blessing of the Easter Garden and High Mass

Preacher: The Vicar

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

Preacher: Fr John W Rick III

GALA CONCERT
and
WINE RECEPTION
in aid of the
All Saints Restoration Appeal

The Choir of All Saints, Margaret Street
directed by Paul Brough
with Organist Andrew Arthur

‘The All Saints Music Tradition’
*Choral and organ music from England,
France, Austria and Germany*

Friday 11 May 2007
at 7.30 p.m.

Concert and Reception £20
*Advance tickets, 3 for £50, will go on sale
at the beginning of April*

NEW ELECTORAL ROLL 2007

At the Annual Parochial Church Meeting in 2006, I gave notice that a new Electoral Roll would be prepared in 2007. This exercise is now due.

Each person on the present Roll must make a new application if they wish to be included in the new Roll — names *cannot* be carried over from the old Roll. Anyone not on the present Roll, who wishes to be included in the new Roll, and who fulfils the qualifications, is welcome to apply. The application forms are available at the back of the Church, or can be downloaded

from the All Saints website.

This exercise has to be completed before the Annual Parochial Church Meeting on Sunday April 29th 2007, and all forms should be returned to me c/o the Parish Office, 7 Margaret Street, to arrive no later than Tuesday April 3rd 2007.

Inclusion on the new Roll is the qualification to attend, participate and vote at the Annual Parochial Church Meeting.

*Catherine T. Burling,
Electoral Roll Officer*

THE BISHOP OF LONDON'S SERMON AT THE SERVICE IN ST PAUL'S CATHEDRAL TO LAUNCH "LONDON CHALLENGE 2012"

"I saw the Holy City coming down from God out of heaven."

Revelation 21 presents us with a powerful vision for these next five years of the twenty-first century. We are not alone of course in looking into the future. Last week a businessman barked at me "We've got thirty years to save this planet, what are we going to do about it, bish?" I love the urgency of London.

But looking forward thirty years here are some of the things which we will not want to hear said when this Cathedral has been turned into a Super Casino:

"We have managed to survive the last thirty years here and there in Kensington and Chelsea — what a pity the church has largely disappeared in the poorer

boroughs."

"What a pity we lost the opportunities given to us by church schools. It was a shame that we did not fight together to stop them being secularised."

"Thirty years ago of course the Diocese of London was quite a player in London life, now the banner of faith is held by the Chinese Christians and the Muslims — thank God for them. It was a mistake for the Church of England in London to stay within the diminishing East Saxon ghetto."

"It is a shame that we did not rise to the vision of an interconnected world but instead have seen the effects of two decades of avoidable poverty and disease in some of the world's most vulnerable

areas. It would have been good to have done more about our African links.”

“I feel ashamed to live in London now that it is chiefly known as the porno-capital of the world.”

This is all going to happen and this will all be said in thirty years time, unless we open ourselves to the Spirit and live as a church with the biblical vision of building together the Holy City, founded on the sacrifice of the Son of God but whose towers reach out of sight into the vastness of God’s love.

As well as the urgency I love about London there is the message of the sandwich shop “Pret a Manger”. *Thanks to the excellence of the training and the clarity of the vision there is a culture of service and welcome to any hungry sandwich fancier.* “Pret” of course means ready and I find myself asking — what would it be like if I had more of that spirit.

The vision of the Holy City has been the climax of the New Testament for many centuries but because Christians showed so little urgency in envisioning and building the Holy City and so little readiness to serve Christ in one another, the initiative passed to others. They were not so interested in the Holy City whose foundations are the twelve apostles of the Lamb; instead they set about building Heaven on Earth.

That is what some people have been trying to do in Europe for at least two centuries through political religions. These religions have held up class, race or nation as sacred and the supporters of these political religions have attempted to

build Heaven on Earth by domination and exclusion. Others stood by paralysed and horrified as heaven turned to hell.

We have endured god-delusion — that most dangerous delusion of all that regards human beings as gods and believes that the whole earth simply exists to be exploited by its human masters and possessors. The attempt has also been made to persuade us that man does live by bread alone and becomes happy by the accumulation of things and that this life is all we’ve got.

The world that is fabricated out of such ideas does not of course satisfy the best in us and unsurprisingly we are witnessing a widespread flight into fantasy. One significant website which has been given a good deal of publicity recently is candidly called “Second Life”. You register and pay your dues and construct an “animated avatar”, a version of yourself who can live the life of your dreams. As one of the founders said — “We are competing with the real world to create a better place for your mind to live”.

In this Diocese of London we have hundreds of real, not virtual, sites where the Holy City is being built. They are called parishes. The emphasis in some national publicity on novelty and fresh expressions should not distract us. The foundation of the Holy City is Jesus Christ and the building bricks are the communities assembled by the Holy Spirit. The very first commitment of the London Challenge is “We will support traditional ways of being church and encourage the highest standards of worship, witness and service”.

To look forward again over the thirty years which the businessman says we

have to save the planet, we expect to hear the following praises echoing around this Cathedral.

“Thank God for the strength of family and community life; thank God for the children of our community and in our schools; thank God for the prosperity which enables us to be generous; thank God that Jesus Christ is the talk of this town.”

To open the door so that God can bring all this to pass is why the bishops, clergy and laity gathered together last November in Synod to endorse the various commitments in London Challenge 2012.

The period of London life that chiefly concerns us tonight is 2007 - 2012 leading up to the Games. It is a period that will demand from us all the kind of personal discipline which St Paul describes in 1 Corinthians. “Everyone that competes in the Games goes into strict training. They do it to obtain a laurel wreath that wilts; we do it to get a crown that will last for ever. Therefore I do not run like a man running aimlessly nor fight like a man who is just beating the air.”

The London Challenge is a distillation of the vision we share and what is happening in different parts of the Diocese. The whole needs to be seen to be believed and being seen gives birth to even greater confidence. The London Challenge is an **add up** exercise not an **add on** demand imposed on busy people.

The DVD enclosed with the London Challenge brochure is an encouraging snapshot of what God is doing the length and breadth of the Diocese. Please do not

leave tonight without your copy. Show it and discuss it with your friends and pinpoint where you and your community are contributing to the general construction work on the Holy City site. Have DVD parties in your home and in your hall and in your church.

Then the brochure is just the flame on the candle. There is no intention that the London Challenge conversation should be one way. The brochure points you to the website which is up and running now. Every commitment is connected with a bulletin board designed to allow you to post details of what holy city building work is being undertaken on your construction site. If we describe our own courses and ideas, we shall avoid unnecessary duplication while cherishing bio-diversity. We can develop a more precise blueprint for the Holy City together and with it a clearer and clearer vision of what it will look like when it comes in Harrow and Brent.

But let us have no illusions. If we do not build together, we shall atomise, fall to pieces as a church and we shall be consumed morsel by morsel. We shall need a spirit of generosity which stretches beyond the boundaries of parishes, areas, the diocese, even the UK, if we are to realise the potential that Christ has entrusted to us. We need resources to be shared in response to a common vision which embraces the whole of life and all the citizens of this world city and not just my little bit of it.

One of my most exciting visits last year was to St Aldhelm’s, Edmonton. The parish has installed solar panels and the children using the church hall are treated to a visual display of how much energy their church is contributing to the national

grid. This is an acted parable. At the most practical level it would be good if as many churches as possible equipped themselves to capture the energy of sun or wind to generate more sustainable energy but all churches should be equipped to receive the sustainable energy which flows from God which gives eagles wings and fresh inspiration to the weary. We should be

built together as communities which not only receive spiritual energy but which can communicate that energy to others for the common good just as St Aldhelm replenishes the national grid.

The light and peace of Christ be with you all.

With you Lord is the well of life; in your light we shall see light. Amen.

**THE SERMON BY CANON ANDREW NUNN,
SUB-DEAN, SOUTHWARK CATHEDRAL,
AT HIGH MASS ON CANDLEMAS, 2 FEBRUARY 2007**

It always amazes me just how effective we are at sanitising the stories in the Bible. Perhaps we can lay the blame on the images that we've been brought up with — the old masters that line the walls of places like the National Gallery — that have successfully supplied the pictures that we carry round with us in our heads. The stable at Bethlehem is a case in point — the reality would have been so different to the rather beautiful images that we were presented with on Christmas Cards just forty days ago. It wasn't really a good place in which to give birth to a baby but at the end of the day, and presumably it was the end of the day for Mary and Joseph, it was all that was available.

Similarly, the Temple in Jerusalem, the context for today's celebration, was hardly a pleasant place to be. Every sense would've been under attack as you entered it and to us it would look more like a badly run abattoir than a place of worship, than a place in which we would hope to have an encounter with the divine.

Those of us more used to the tremendous

beauty and order of a church like this one would, I suspect, find it hard to deal with the screams of dying animals, with the smell of dung and burning fat, with the sight of so much blood, with the greasy touch which the whole place must have acquired over the centuries — a completely different patina than that afforded by beeswax and incense at Margaret Street. It wouldn't be a place where you'd choose to hang out if you had any sense.

So it's rather surprising that we find two old people loitering there. Simeon and Anna, the two characters who make such an impact in the story of the Presentation of Christ in the Temple, seem to have no problems in being in this place. Anna we're told never leaves the temple — this is where she lives; Simeon it would seem was a regular visitor.

And into this place come Mary and Joseph with their new baby to do for him what the law required, to bring the offering of life to redeem the life of their first born son — a life for a life. Again, it was a grotesque thing in itself that they

were being asked to do, a dreadful view of what God demands of us — a stark choice, either the life of your baby or the life of another living creature so that you can buy your baby back!

What kind of God is this, what kind of religion is this that we see depicted in this feast and why do all the participants in the story play along with it? Why don't they just object to the state that the Temple's in, why don't they object to this barbaric way of looking at God and our relationship with him?

Some thirty three years later the child would enter that place again now a man, an angry man and he'd turn over the tables of those selling the pigeons, the substitute offerings, scattering the tables and the money of those who were fleecing the worshippers. That man would stand in those courts and explain how the whole edifice would be destroyed and then rebuilt, in three days. And those who heard him were threatened by it, so hated him that they vowed to kill him.

Before I ever came down to London I was a parish priest in Leeds. My parish had three churches and one of them was St Saviour's, Leeds, Dr Pusey's Tractarian gift to the Church of England — though it was a gift that the Church of England, and particularly the Bishop of Ripon at the time, didn't seem to want! One of my predecessors had been there for fifty years, almost all of his ministry. Needless to say I wasn't and had no intention of being. I'm of the generation that believes in moving on. But I often used to think about him and his 'stickability'.

If we were Benedictines we'd have taken

a vow of stability which would fix us to a place. When St Benedict wrote his rule, he was attempting to put an end to the practice of some monks of his day who'd move between monastic houses becoming rather annoying and disruptive to everybody else. When those monks got bored, when they fell out with their brothers, they simply upped sticks and moved on. Benedict wanted his monks to stay there, to work at it, to commit themselves to a place and to each other.

There was something similar in the mentality of previous generations. People weren't as mobile in any sphere of life — staying in the same house, keeping the same job, sticking with the same partner — and the Church would've reflected that kind of stability. But perhaps it was more thought through than that as well — something about the spirituality that is at the heart of the Benedictine principle of stability.

And maybe that's what we see in these two old people who're waiting — patiently waiting for what God has promised — hanging around in the most appalling circumstances, looking for the light that would break through the gloom that surrounded them — maybe in them we see stability most perfectly embodied.

When the whole business of adoption by same sex partners came into the news and when our two Archbishops entered the argument a few days ago, I found myself asking the question that I've asked myself on and off throughout my ministry — why are you in the Church of England? Why are you hanging around in this church that seems intent on tearing itself apart, that speaks about mission and then can't seem to engage in it, that presents an image of

God that I find it hard to engage with, that I don't warm to, why am I in this body that I increasingly fail to recognise as the Church into which I was born?

Stephen Bates, the *Guardian* columnist, wrote this in his blog this week:

'If the Churches wonder why their message is less and less appealing to the outside world — to those they hope to attract — they might ponder the bullying and sanctimonious face they so often present to the world. It's not attractive; it won't win them converts — and, ultimately, it won't win the argument.'

Being in the Church can at times feel like it must have felt to those players in the Gospel for this feast — in a Temple that was appalling with an image of God that was deficient and far from the truth.

To be a Simeon or an Anna is no easy calling — yet I believe that's what we're called to be — living with patient stability, looking for the consolation that we know is coming, and knowing that it can come as suddenly as Malachi prophesied or as slowly as God wills. It's no easy calling because it demands patience and the long view and in the fast moving world in which we live it's hard to have those things in quite the way that's demanded of us.

It's no easy calling but neither is it a calling to passivity. There seems to me nothing passive about Simeon and Anna — they were actively waiting — they must have been looking at every face that entered that place, were listening for the prompting of God to know precisely who to approach. We're in the Church and waiting but at the same time we work for

what we know we're called to be.

I began by saying that we so easily sanitise what we find in the Bible — but we're equally guilty of sanitising the Church by adopting more and more a congregational rather than a catholic ecclesiology. 'It's fine where I go, so I'm happy with that', we can find ourselves saying. But perhaps as we celebrate the value of stability on this feast day we also come up against God's requirement of us to engage with reality.

We assume that Simeon and Anna, Mary and Joseph had no problem with the temple or the image of God that was presented to them by what they were being asked to do — but maybe that's just another act of sanitisation on our part.

Maybe the real wonder of the feast is that they were there in the squalor of it all because they knew it was the reality and that was the only reality that there was — that that was where they had to be.

At his baptism Jesus said to John 'Let it be so now' not in submission but in realistic engagement with all that is. The Church is not perfect and so often our doctrine is imperfect and our leaders are imperfect and we are imperfect — but we are it, the Church, and we're called to stick with it. We can fool ourselves and escape into a Church as we'd like it to be, or like Mary, Joseph, Simeon and Anna we can hold the light up to reality and find Jesus — God in the midst of us, God at the heart of the Church, God who enters into the mess of the Church makes himself present on the altar and places himself in our soiled, yearning hands.

100 YEARS AGO

This issue of the Parish Paper tells of a memorial to Michael Fleming, a church musician who gave valuable service to All Saints. 100 years ago, the Vicar was paying tribute to another who had served the parish for many years.

“On Sunday, February 17, Dr Hoyte completed his fortieth year of service as Organist of All Saints, Margaret Street. It is a great record and equally honourable to him and to All Saints. We are one and all very thankful that he has been spared all these years to serve the Church of God and we heartily wish him renewed health and strength to continue his great work.

“Perhaps I may also be allowed to add a very sincere personal word of appreciation of the hearty and loyal way in which he carries out my wishes even when they happen (which is but seldom) to conflict with his own. No Vicar could wish for a more loyal friend in charge of a very difficult branch of the work, and I can assure him, though he needs no assurance, that no Vicar could possibly have a higher appreciation of his efforts than I have.”

Many of you will know that each day of the week at All Saints, vouchers are available to the homeless for meals at the West London Day Centre which is an offshoot of our neighbours at the Methodist West London Mission in Hinde Street. These vouchers are funded by the giving of the congregation. 100 years ago, the Vicar wrote about another scheme:

“I find that it is a very common delusion

that the Vicar of All Saints, Margaret Street has a limitless supply of letters for the Convalescent Home at Eastbourne which belongs to the All Saints Sisters. I think it well to put on record that like all other parishes, and quite rightly, we have to subscribe for letters, and that I have no private supply of letters or special means of obtaining them. We subscribe £10 10s yearly for which we receive ten letters, and in the disposal of these our parish and our own people who attend the church have the first claim. It does not leave many to supply the wants, I do not say of all London, but of all England, for I receive numerous applications from all over the British Isles.”

SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

● SUNDAY 4 MARCH SECOND SUNDAY OF LENT

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 507

Introit: Reminiscere

Mass: Mass for double choir

— Martin

Lessons: Genesis 15: 1 - 12, 17 - 18

Psalm 27

Philippians 3: 17 - 4: 1

Hymn: 359 (T 322)

Gospel: Luke 13: 31 - end

Preacher: Prebendary John Gaskell

Creed: Credo II

Anthem: Meditabor — Rheinberger

Hymns: 62, 72, 148 (omit vv 6 & 7)

SOLEMN EVENSONG

at 6.00 p.m.

Psalm: 135

Lessons: Jeremiah 22: 1 - 9, 13 - 17

Luke 14: 27 - 33

Office Hymn: 59

Canticles: The Short Service — Gibbons

Anthem: O Lord, in thy wrath rebuke
me not — Gibbons

Preacher: The Revd Edward Lewis,
Hospital Chaplaincies Council

Hymn: 243

BENEDICTION

O Salutaris: 238

Hymn: 69

Tantum Ergo: 490

● SUNDAY 11 MARCH THIRD SUNDAY OF LENT

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 507

Introit: Oculi mei

Mass: The Western Wynde
— Sheppard

Lessons: Isaiah 55: 1 - 9
Psalm 63
1 Corinthians 10: 1 - 13

Hymn: 362

Gospel: Luke 13: 1 - 9

Preacher: The Vicar

Creed: Credo III

Anthem: Jesu dulcis memoria
— Francis Pott

Hymns: 276 (ii), 344, 468

SOLEMN EVENSONG

at 6.00 p.m.

Psalms: 12, 13

Lessons: Genesis 28: 10 - 19a
John 1: 35 - end

Office Hymn: 59

Canticles: Collegium Regale — Tavener

Anthem: O vos omnes — Casals

Preacher: The Revd Patrick Irwin,
Chaplain to the Household
Division

Hymn: 392

BENEDICTION

O Salutaris: 493

Hymn: 416 (ii)

Tantum Ergo: 393

● SUNDAY 18 MARCH FOURTH SUNDAY OF LENT

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 507

Introit: Laetare

Mass: Mass in C — Schubert

Lessons: Joshua 5: 9 - 12
Psalm 32
2 Corinthians 5: 16 - end

Hymn: 480 (T 15)

Gospel: Luke 15: 1 - 3, 11b - end

Preacher: Fr Ivan Aquilina

Creed: Credo II

Anthem: Morgenlied — Rheinberger

Hymns: Amazing Grace, 294, 272

Voluntary: Fantasia à 5 — Bach

SOLEMN EVENSONG

at 6.00 p.m.

Psalm: 30

Lessons: Prayer of Manasseh
2 Timothy 4: 1 - 18

Office Hymn: 59

Canticles: Service in E flat, No 1
— Wood

Anthem: The Lord is my shepherd
— Stanford

Preacher: Mr Clive Wright OBE
Hymn: 381 (v 4 Descant — Caplin)

BENEDICTION

O Salutaris: Sumsion
Hymn: 282
Tantum Ergo: Sumsion
Voluntary: Prelude — Harris

● **SUNDAY 25 MARCH** **FIFTH SUNDAY** **OF LENT**

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 507
Introit: Judica me
Mass: Mass for five voices — Byrd
Lessons: Isaiah 43: 16 - 21
Psalm 126
Philippians 3: 4b - 14
Hymn: 379
Gospel: John 12: 1 - 8
Preacher: Fr Neil Bunker
Anthem: Sicut cervus — Palestrina
Hymns: 385, 425, 418

SOLEMN EVENSONG **at 6.00 p.m.**

Psalm: 35
Lessons: 2 Chronicles 35: 1 - 6, 10 - 16
Luke 22: 1 - 13
Office Hymn: 59
Canticles: The Short Service — Causton
Anthem: Ave Maria — Parsons
Preacher: The Ven Stephan Welch,
London Diocesan Board of
Schools
Hymn: 304

BENEDICTION

O Salutaris: 251
Hymn: 274
Tantum Ergo: 268

STAFF

Vicar:
The Revd Alan Moses 020 7636 1788 / 9961
Assistant Priest:
The Revd Ivan Aquilina 020 7636 1788
Honorary Assistant Priests:
The Revd Neil Bunker
The Revd Preb John Gaskell 020 7436 3287
The Revd John W. Rick III 020 7637 9367
Parish Administrator:
Mr Dennis Davis 020 7636 1788 / 9961
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Sundays Low Mass at 6.30 p.m. (Sat), 8.00 a.m.
and 5.15 p.m. Morning Prayer 10.20 a.m.
HIGH MASS and SERMON at 11.00 a.m.
SOLEMN EVENSONG, SERMON and
BENEDICTION at 6.00 p.m.

Monday to Friday Morning Prayer at 7.30 a.m.
Low Mass at 8.00 a.m., 1.10 p.m. & 6.30 p.m.
Confessions from 12.30 - 1.00 p.m. & 5.30 p.m.
Evening Prayer at 6.00 p.m.

Saturday Morning Prayer at 7.30 a.m.
Low Mass at 8.00 a.m. and 6.30 p.m.*
(* First Mass of Sunday)
Confessions 5.30 p.m.,
Evening Prayer 6.00 p.m.
Confessions are also heard by appointment

020 7636 1788

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

PARISH OFFICIALS

Churchwardens:
Mr John Forde 020 7592 9855
Mr Christopher Self 020 8858 6370
PCC Secretary:
Dr Dilys Thomas 020 7794 3626
Hon Treasurer:
Mr Patrick Hartley 020 7607 0060
Director of Music and Organist:
Mr Paul Brough 01273 686021
**Associate Director of Music & Assistant
Organist:**
Mr Andrew Arthur 020 8279 0909
Honorary Assistant Organist:
Mr Norman Caplin 020 8989 3295
Electoral Roll Officer:
Miss Catherine Burling c/o 020 7636 1788

CALENDAR AND INTENTIONS FOR MARCH 2007

1	St David, Patron of Wales	Unity
2	St Chad Ember Day	Those in need
3	Ember Day	Theological Colleges
4	✕ THE SECOND SUNDAY OF LENT	OUR PARISH AND PEOPLE
5		Altar Servers
6		Hospitals
7	Ss Perpetua, Felicity and their Companions	Renewal in witness
8	Edward King, Bishop of Lincoln	Unity
9		Those in need
10		Society of All Saints Sisters of the Poor
11	✕ THE THIRD SUNDAY OF LENT	OUR PARISH AND PEOPLE
12		The unemployed
13		The homeless
14		Friends of All Saints
15		Unity
16		Those in need
17	St Patrick, Patron of Ireland	The Church in Ireland
18	✕ THE FOURTH SUNDAY OF LENT	OUR PARISH AND PEOPLE
19	ST JOSEPH OF NAZARETH	Families
20	St Cuthbert, Bishop of Lindisfarne	USPG
21	Thomas Cranmer	Archbishop of Canterbury
22		Unity
23		Those in need
24	<i>Walter Hilton of Thurgarton; Oscar Romero</i>	Sidesmen
25	✕ THE FIFTH SUNDAY OF LENT (Passiontide begins)	OUR PARISH AND PEOPLE
26	THE ANNUNCIATION OF OUR LORD TO THE BLESSED VIRGIN MARY (transferred from the 25th)	The Annunciation, Bryanston Street West London Day Centre
27		The sick
28		Unity
29		Those in need
30		Spiritual writing
31	<i>John Donne</i>	

Please note:

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

