



All Saints Parish Paper

MARGARET STREET, LONDON W.1

APRIL 2008

£1.00

VICAR'S LETTER

On Easter Saturday, we will be welcoming back to All Saints a group of former choristers from the Choir School era. They will sing Evensong, something they would have done each day when they were here as choirboys. It is good to be able to have this continuing contact with them after all these years and to honour an important part of our history.

It is forty years this year since the school closed. There were those, I'm told, who thought that the end of the choir school would sound the death knell of the parish too. The school had been an integral part of the parish since the beginning; how could one survive without the other? They felt much the same as Mary Magdalene coming to the tomb early on Easter morning. It had been wonderful but it was finished. All that was left was to mourn and provide a decent burial.

Well, the prophets of doom were proved wrong and All Saints is still here, "faithful to the apostles' teaching and fellowship, the breaking of the bread and the prayers". Worship is still offered daily to the glory of God. The Gospel is still preached and the Sacraments celebrated. Our doors are still open to welcome those seeking a place of prayer and peace. Here people still learn the ways of Christian discipleship. While the musical establishment which replaced

the Choir School does not allow us to sing Evensong every day, we still maintain an impressive array of choral services. In fact, our music goes from strength to strength with a much greater repertoire and higher standards of performance than were possible all those years ago.

The romantic view of our history, the past seen through a haze of incense, tends to gloss over the uncomfortable fact that the school was something of a hole to pour money into. Funding it was a constant drain on the parish finances in an era when many of those who worshipped here seemed to have a less than generous or realistic idea of giving. Year after year the parish had to cope with shortfalls and the Festival Appeal was needed to fund them. Long years of deficit funding take their toll in ways which only become apparent over time. Maintenance of property is put off. There is no money to save for a rainy day. So when a crisis occurs there is nothing to fall back on except another crisis appeal; and sometimes not even that.

On the first Easter morning, Mary Magdalene comes to the garden tomb. She comes to anoint the body of Jesus; to demonstrate the love she feels for the one who had given her new life. But she came as one with her hopes in ruins. When the risen Christ speaks to her, she understandably thinks to turn the clock back to the way things were. The crucifixion cannot be undone in that sense. When she tries to cling

to him, Jesus will not let her do so. Instead, she is entrusted with a mission: to go to the apostles and tell them of his resurrection. She and they are told not to look to the past but to the future in which they will encounter the risen Christ.

The reason that All Saints is still here and still carrying out its mission is because enough people heard the message that the work had to go on. There could be no wistful clinging to the past because that was the road to a death without the hope of resurrection.

The right attitude was to acknowledge what had gone before; rejoice in all that was good (and repent of all that was not). It was also a time to ask whether the Choir School existed for All Saints or the other way round. The truth was that the choir school existed to serve the worship of the church, not the church to worship the choir.

One of our visiting preachers in Lent lamented the troubled state of the Church of England and the Anglican Communion. People share their feelings of despondency about this with me and wonder how things will turn out. Well, I have no crystal ball, but I do not believe that it is my calling to be a prophet of doom; even if I do have to puncture historical fantasies about ‘golden ages’ from time to time. A number of things help me carry on, and to do so cheerfully. One is a sense of history; to know anything about the history of the Church is to know that it has been in trouble from the outset, and yet in spite of schism and scandal, God continues to work through it. Perhaps the signs of death and decay are the first things which strike us but there are signs of growth in people who gather to pray and to care for each other; rather than just leaving both prayer and care to the clergy. There are new vocations to the ministry

of the Church. There is a generosity and realism about giving to support the work of All Saints, that “Sacrament of Seriousness” which was not always evident in the past. At the Church of the Annunciation where we are lending a helping hand, a parish which seemed doomed is showing real signs of life and growth with families and children and able lay people committed to its work. Think too of the series of excellent sermons we have had at Sunday Evensong during Lent. A Church and a tradition which can produce preaching of that quality cannot be as moribund as we are often told it is.

These are signs of the power of the resurrection. One of the proofs of the resurrection has always been the existence of the Church. There are still those among us who are frightened and cling to the past. There is something of that in most of us when we are under pressure. But there is in that encounter between the risen Jesus and Mary Magdalene something that should encourage us all. The risen Jesus calls us by name and sends us on his mission.

With my greetings for a Happy Easter.

Yours in Christ,

Alan Moses

PARISH NOTES

Lenten Sermons:

The inspiration for our Lenten series of sermons on poets came from Alan Ecclestone’s book “Yes to God” which I re-read while ill last year. Our preachers were excellent — not least the Bishop of Wakefield who was a late stand-in for Fr Ian Paton who had to go into hospital for surgery. We will be publishing the sermons in the booklet after Easter.

More Series of Sermons

Special series of sermons certainly seem to boost the congregation at Sunday Evensong. I have already received a suggestion from Dr Harry Brama that we should have a similar series on Music. We will be working on setting this up after Easter. It should, I think, not have to wait until Lent next year.

Sunday Evensong as we have it at All Saints does give us the opportunity for such extended courses in a way that the sermon at the Eucharist, which ought to be a homily on the readings, does not. The preacher at Evensong has more time to deal with his theme and the opportunity to discuss it afterwards. The Sunday evening slot also allows people from other parishes which do not have evening worship to attend.

All Saints Church Crawls

Last year a group of us went to visit the newly restored St George's, Bloomsbury, and were given a fascinating talk and tour by Dr Perry Butler. Our intention was to organise similar visits from time to time. This was frustrated by the Vicar's illness but has now been revived.

On **May 18th, Trinity Sunday**, we will be visiting another near neighbour: **St Giles in the Fields**. The Rector of St Giles is our Archdeacon, Dr Bill Jacob, who is a distinguished church historian. In speaking about the church, he will also speak about "Being High Church in the 18th Century".

On **Sunday June 22nd**, we will go a bit further afield; to **St Mary Magdalene's in Paddington**. In doing so, we will be visiting part of our own history. St Mary Magdalene's was a 19th century "church plant" from All Saints. We will meet at each church at 3.00 p.m.

Westminster Abbey

Canon Jane Hedges of the Abbey had written to say that the Abbey is keen to encourage more visitors from London churches. To that end, we have been given a pass which allows groups of up to four parishioners to visit the Abbey free of charge six times during the year.

The Abbey will also be running open evenings for large parish groups on Wednesdays and we hope to organise one of these over the summer.

We and other Westminster parishes have also been invited to join in a pilgrimage to the tomb of St Edward the Confessor on Saturday October 18th.

An Exhibition: Lucas Cranach at the Royal Academy

In his great book "The Gospel and the Catholic Church", Archbishop Michael Ramsey said that the Catholic Church must always stand before the door of the Church at Wittenburg to which Martin Luther nailed his 95 Theses and began the Reformation.

Lucas Cranach was a friend of Luther and his major artistic collaborator. We tend to assume that the Reformers had a uniformly negative view of the visual arts in church. Some of them certainly did and this led to an orgy of destruction. This was not true of all the Reformers, and certainly not of Luther. I was reminded forcibly of this some years ago when staying in a small town near Hameln. Buickeburg has the first church built after the Lutheran reformation. Inside it is no bare reformed preaching hall such as you might find in Calvin's Geneva or Zwingli's Zurich, but all glorious colour and symbol.

The Royal Academy has the first major exhibition of his work ever mounted in this country. We are organising an outing from All Saints on the afternoon of Sunday April 13th.

Oops!

One of the Vicar's Christmas presents (from a parishioner) was a calendar called "Christian Crackers" which has a religious joke or story for each day. March 3rd reads: **Misprint** 'the newsletter of All Saints Church, Margaret Street, London reminds the congregation that "Hot Smacks" are available after the Mass.'

Dennis Davis, our administrator tells me that it was long before our present secretary Anne Merritt took up her post.

A Very Good Preacher

Cedric Stephens and Alan Reynolds attended the licensing of Fr Peter Galloway at the Savoy Chapel. One of Fr Peter's parishioners from Emmanuel, Hampstead, on learning that Cedric was from All Saints, said, "Oh, you have a very good preacher there". Who could she mean: the Vicar, or Fr Beauchamp, or Fr Neil, or even Fr Gaskell (once described by John Betjeman as the finest preacher in the Church of England)? Well, it wasn't any of these, but Theresa Moses, who had preached at Emmanuel in her rôle as Diocesan Finance and Stewardship Adviser.

Christine Auton

Christine was given the all-clear by her doctors in Australia and with impeccable timing flew home from Australia in time for breakfast at the Vicarage on Easter Day.

Alice Sutton RIP

Alice, a former parishioner and resident of Wells Street and, with her husband Mark, a member of the Friends of All Saints, died after a long period of ill health. Her funeral took place at St Mary Magdalene's, Paddington, on the Tuesday in Holy Week and was attended by the Vicar and a number of friends from All Saints.

The Restoration Programme

Our architects, Molyneux Kerr, are at work on the preparing of tender documents and applications for faculties for the work on the next phase of the restoration which will include the interior of the roof, the clerestory windows and the chancel arch.

Andrew Moore is running in the London Marathon on April 13th to raise money for Shelter and for the Restoration Appeal. If you would like to sponsor him, please contact Chris Self.

MUSICAL NOTES

A New Organ Scholar

The Organ Scholarship for the year beginning in September 2008 has been awarded to **Anthony Fort**. Anthony is the younger brother of Joseph who was our organ scholar a few years ago and is now organ scholar of Emmanuel College, Cambridge.

At the end of March, we will be interviewing candidates for the post of Assistant Director of Music to replace Andy Arthur when he moves to Trinity Hall, Cambridge, in September.

MEETING OF PARISHIONERS AND ANNUAL PAROCHIAL CHURCH MEETING, SUNDAY APRIL 20TH

A meeting of parishioners will be held on Sunday April 20th 2008 at 12.45 p.m. in the **Church** at which Churchwardens will be appointed for the year 2008 - 2009. Members of the Electoral Roll, and residents of the parish on the electoral register are eligible to attend.

Any person wishing to be considered for the post of Churchwarden must be (a) 21 years or over, (b) on the Electoral Roll and (c) an actual communicant member of the Church of England.

Nominations must be proposed and seconded, and candidates must indicate their willingness to stand. In addition candidates are asked to submit a *short* typed or clearly written statement giving the reasons for their wishing to stand and the benefits they feel they could bring to the post if appointed. Nominations for the post of Churchwarden **MAY NOT** be made at the meeting.

The Revd L.A. Moses, Vicar

The Annual Parochial Meeting will follow immediately. Only members of the Electoral Roll are eligible to attend.

At this meeting:

Four members of the laity will be elected to serve on the Deanery Synod for the years 2008 - 2011. Candidates for election must be (a) at least 16 years of age, (b) on the electoral Roll of the Parish and (c) actual communicant members of the Church of England.

The current elected lay members of the Deanery Synod are, Mr D. Craig, Dr D. Thomas and Mr M. Woolley. All are eligible for re-election.

All nominations must be proposed and seconded by persons on the Electoral Roll, and all candidates must indicate their willingness to stand. In addition all candidates are asked to submit a *short* typed or clearly hand-written statement giving their reasons for standing for election.

Six members of the laity will be elected to serve on the Parochial Church Council for the years 2008 - 2011, and owing to the resignation of Miss H. Foxall-Forbes from the Council, one member of the laity to serve from 2008 - 2009. The retiring members of the Council are Mr R. Buchanan, Mr P. Faithfull, Mr P. Hartley, Mr C. Swift, Miss P. Thompson and Mrs J. Drake. Of these, Mr Hartley, Mr Swift and Mrs Drake are eligible for re-election.

Candidates for election to the Parochial Church Council must (a) be on the Electoral Roll (b) at least 16 years of age and (c) actual communicant members of the Church of England. All nominations must be proposed and seconded by persons on the Electoral Roll, and all candidates must indicate their willingness to stand. In addition all candidates are asked to submit a *short* typed or clearly hand-written statement giving their reasons for standing for election.

Nomination forms may be obtained from the Parish Office or the PCC Secretary. Although nominations may be made at the meeting, it is requested that completed forms, together with statements, are returned to the Parish Office by Monday April 7th, to enable the papers for the meeting to

be available one week before the Annual Meeting.

Sidesmen for the year 2008 - 2009 will also be appointed.

Dr Dilys Thomas, PCC Secretary

CIRCLE THE CITY — SUNDAY MAY 18TH 2008

Walk around the City of London and raise money for Christian Aid's water projects.

See some of London's most famous sites, explore the City's churches, meet clowns and facepainters. It's a 10 km sponsored walk — that's 6 miles in old money — or the shortcut route is only 6 km.

Christian Aid and Water

Your support is vital.

The world's poorest women, men and children face a daily struggle against poverty and injustice.

By taking part in Circle the City you will help to change lives. Everyone needs clean water to stay alive, yet 1.1 billion people do not have access to clean water.

Christian Aid's partner organisations

believe this can, and must, be changed. Providing clean water isn't expensive.

A community tap, like this one seven-year-old Nicaraguan Caralis



Martinez Picado is drinking from, costs just £45. This tap was provided by Christian Aid partner MCM. Sergio Saenz Lopez, who runs MCM, says a community tap can make water so clean "even foreigners drink it".

Last year's Circle the City raised over £35,000. Will you join us this year?

Find out more: Circle the City, Christian Aid London, Inter-Church House, P.O. Box 100, London SE1 7RT.

Telephone: 020 7523 2321/2105.

Email: London@christian-aid.org

DIARY DATES

Monday 31 March — THE ANNUNCIATION OF OUR LORD

(transferred from the 25th)

6.30 p.m. High Mass at The Annunciation, Bryanston Street

Preacher: Fr Mark McAulay, Vicar, St Paul's, New Southgate.

A warm welcome is extended to the people of All Saints by the PCC of

The Annunciation. *Low Masses at All Saints at 8.00 a.m. and 1.10 p.m. only.*

Tuesday 1 April

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

Thursday 3 April

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

Wednesday 9 April

***School of Worship 2007-8* THE LITURGY OF THE EUCHARIST**

7.00 p.m. Giving Thanks — The Eucharistic Prayer

Sunday 20 April

12.45 p.m. Meeting of Parishioners and Annual Parochial Meeting.

Tuesday 22 April

6.30 p.m. Walsingham Cell Event: Cell Mass will be followed by Fr Alan talking about Our Lady of Guadalupe, a devotion originating from Mexico where he has spent some time. This will be an interesting opportunity to hear how Our Lady is honoured in a very different culture from our own. Light refreshments will follow. Everyone is welcome to attend.

Monday 28 April

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

Thursday 1 May — ASCENSION DAY

6.30 p.m. High Mass

PARISH RETREAT: The retreat will again be held at St Francis' House, Hemingford Grey, this year on May 16th - 18th, the weekend of Trinity Sunday. It will be conducted by Canon Peter Clark, who recently retired after 25 years as Vicar of Christchurch and St Stephen, Battersea.

If you have not yet registered for the retreat and would like to come, or if you know someone else who would, please will you contact Martin Woolley at m.g.woolley@btinternet.com (Martin will be in Australia during April, so please use email only during this month.)

Trinity Sunday, 18 May

3.00 p.m. Visit to St Giles-in-the-Fields for a tour and talk by Archdeacon Bill Jacob.

Thursday 22 May — CORPUS CHRISTI

6.30 p.m. High Mass and Outdoor Procession of the Blessed Sacrament.

Walsingham Parish Pilgrimage — All Saints' 2008 Parish Pilgrimage to Walsingham, led by Fr Gerald Beauchamp, will be from **Friday to Sunday July 4th - 6th**. Please let Ross Buchanan know (Telephone: 020 7221 1312) as soon as possible if you would like to come, or if you would like to find out more.

THE SERMON BY THE REVD ANGELA TILBY, VICAR, ST BENET'S, CAMBRIDGE, AT HIGH MASS ON THE PRESENTATION OF CHRIST, 1 FEBRUARY 2008

*Malachi 3: 1 - 5, Hebrews 2; 14 - 18,
Luke 2: 22 - 40*

The Candlemas Collect asks that we may be presented to God with pure and clean hearts — as God's beloved Son was presented in the temple 'in substance of our flesh'. The spiritual core of the feast is rather wonderfully encapsulated in the collect.

But to get to the core we must attend to the story. Luke paints a vivid picture. Mary and Joseph come into the temple with their first born. They are poor, they can only afford two small birds as their offering. They have come to fulfil their religious duty regarding the firstborn; but Luke sees more than they do. So he points out Simeon and Anna lurking in the shadows. They know who the child really is. Simeon sees his salvation for the Spirit has primed him to see that this child is salvation. But he sees more. The child will be a sign, many will fall and many will rise because of him, the thoughts of many hearts will be revealed and a sword will pierce Mary's soul.

In a few words Simeon moves us from Christmas to Passiontide. But before we shift from the cradle to the cross we are invited to reflect on our part in the story. We ask to be presented with pure and clean hearts as God's beloved Son was presented in substance of our flesh.

What does it mean, that rather awkward phrase, 'in substance of our flesh'? Substance has become a slightly sinister term in

contemporary English; either suggesting some ghostly ectoplasm or something you take to make you high. But the Latin origin of 'substance' means something more like 'solidity' and the Greek behind the Latin could be better translated 'reality'. The Christ who is offered is offered in solidarity with us, in the reality of human nature. 'Since the children share flesh and blood, Jesus himself shares the same things', as the Letter to the Hebrews puts it. Candlemas invites us to reflect on the real humanity of Jesus. I think many of us in our imaginations see Christ as a heavenly being who sort of morphed himself into human shape, and, lo, he abhorred not the virgin's womb, but fitted himself neatly into it just in time for Christmas. Mary is then like a kind of surrogate mother, a passive carrier of an infant who is not really her own.

But the faith of our creeds does not see the birth of Christ in those terms at all. The incarnation is not to be compared with those stories of Greek gods seducing human women who then give birth to hybrid beings, half men and half gods. Jesus is not half man and half god. He is fully human and fully divine. Early Christian writers strenuously insisted that Jesus Christ was incarnate 'of the Holy Spirit and the Virgin Mary'. All they can say is what the Gospel says, that the Holy Spirit overshadows Mary and the one who is born of her is holy, Son of God. It was vital for them to insist that God has no biology, so God can play no biological part in the conception of Jesus. The human nature of Christ comes from Mary alone.

So he is, as the Christian formulas say, of one substance with the Father according to his Godhead and of one substance with us according to his manhood. Now don't get me started at this point on the problem of the 'y' chromosome, because I am not going to attempt to solve that difficulty.

All I can do is to draw out the implications of Christian orthodoxy, of what is meant by the original Greek text of the Nicene Creed which states baldly that he was incarnate of the Holy Spirit and the Virgin Mary'. You may remember some years ago when the ecumenical text of the creed was agreed by the Churches that there was a bit of a flutter in the Church of England. People were used to Westernised versions which played up the rôle of the Spirit and played down that of Mary; a whole horde of worried Anglicans led by a doctrinally illiterate bishop insisted that the original text was misleading because it had the effrontery to suggest an equality between the Holy Spirit and Mary and after a long debate in the General Synod the text we have now was agreed, with the 'of' referring to the Spirit, delicately replaced by 'from', which doesn't really make a huge amount of difference, except to ensure that the Church of England uses a version of the creed which no one else does.

Of course what got us into this mess was that people were worried about what the creed seemed to be saying about Mary. If Christ's human nature comes from her alone, how should we regard her? Might she become a little more interesting than a plaster saint? Might she be more than the model of submissive discipleship that we allow her to be? Just think what it would mean if we were to take seriously what the Collect says, that the Lord was presented

in the temple in substance of our flesh, and that not only his flesh and blood but also his human intelligence and emotional make-up came from the Virgin Mary, what would that mean?

Perhaps what we should be asking is what it would mean if it were not so, if Christ were simply God taking over a generalised human form and shape? We need to remember the purpose of Christ's coming, which is to save us from our sins and from ourselves. There is an offering; there is atonement, and the shadow of the cross is over the little scene in the temple. Simeon sees what this will ask of Mary; 'a sword will pierce your own heart also'. If Christ had not received his full humanity from Mary we would have a Saviour who might well be able to love us, but could not truly reach us, a Master who could enjoy us but not rejoice with us, a Lord who could grieve for us but not truly suffer. Mary is not just a passive instrument of God's will, the Lord Jesus Christ must have born her features on his own face. As Hebrews tells us again, he bore the human family likeness. But this is never an abstraction — it is always specific and particular, 'Therefore he had to become like his brothers and sisters in every respect, so that he might be a merciful and faithful high priest in the service of God'. We are so used to saying that Jesus Christ is the human face of God that we forget that his physical features must have come from Mary. And Mary gives him more than that; for what she gives him is what only a human being could give to God, the capacity to suffer in flesh and mind and the capacity to die. Mary makes him vulnerable — the sword pierces her heart. But only as vulnerable can he be our Saviour.

Once, many years ago, I was in this Church when I saw a wayfarer approach the statue of Our Lady, stand before her for several minutes with his eyes closed, and then depart, blowing her a kiss as he went. We must ask Mary Theotokos, Mary the Mother of God, to help us undo the inherent

heresy of the human heart that hates our own vulnerability, that despises our own flesh and blood and refuses to recognise it even when it is worn by the one who is our brother, our Saviour, our Lord and our God.

LENT FIVE, 2008

**“To set the mind on the flesh is death,
but to set the mind on the Spirit is life and peace.”**

(Romans 8: 6)

When we come to read scripture, we usually do so in languages and cultures in which they were not written. We use translations but have to recognise that translation is an inexact science; more than a matter of finding equivalent words in a dictionary. Languages have their own characteristics. Greek is more subtle and nuanced than Latin. When I was a divinity student in Edinburgh, one of my fellow ordinands had a habit of pointing out when any lecturer used the Greek term “paradox” that its Latin translation was “contradiction”. He was a bit of a smart Alec. In the religion of the one who is word made flesh and the crucified and risen one, paradox — being able to hold apparent opposites together creatively — is a useful tool.

Translation is even more complicated because we may use words in ways which lead us to misunderstand how others use them. A word may take on a new sense which distorts our understanding of what someone who used the same word a couple of thousand years ago meant.

In this Sunday’s epistle we have a good example of that. When we hear St Paul speaking of two kinds of people: those

with minds set on the flesh or the Spirit, we think, without thinking, that we know what he means.

We assume that Paul is talking about two different parts of a human being, the flesh — that is the physical — and the spirit — the unseen part which has to do with feeling, perceiving and thinking.

But when Paul speaks of living according to the flesh, setting the mind on the flesh, or living according to the Spirit, setting our mind on the Spirit, he is contrasting not two parts of our human being, but two ways of living; of ordering the whole of our lives; physical, mental, spiritual.

We assume that “**the flesh**” means those sins which are related to our bodily needs and nature. Last week the papers reported the death of Paul Raymond who had made a fortune in Soho catering for some of the baser male needs. It seems his last years had been spent as a tragic recluse after his daughter took her own life. At this point a preacher might be tempted to slip into moralising mode and point to the sad death to which a life set on the flesh had come.

Now I don’t want anyone to go away

from here thinking and saying that the Vicar doesn't think the abuse and exploitation of women that goes on a few streets from here in Soho is not wicked, or that what we habitually call the sins of the flesh are not sins; that it doesn't really matter if you live a promiscuous life or spend most of your time off your face with drink and drugs. Such things are part of a life lived according to the flesh; but they are not all of what Paul means.

Living according to the flesh does include lives of gluttony, indolence, lust and vanity; a life subservient to the needs of the body. But it means something much more than that. It means living in a way which is controlled and shaped by values and standards of a world in rebellion against God. It is a life in which we are the centre not God. The flesh for Paul means everything about human life which is not conformed to the will of God; which does not submit to God's law. Paul speaks not of a list of forms of bad behaviour, but of a mind-set that daily makes its way in the world apart from its Creator.

To live according to the flesh includes not just the hot-blooded sins but the cold-hearted ones as well. It includes the whispering sins of mind and word as well as those of the body. These are much easier to justify to ourselves; to conceal from others and even ourselves under a cloak of respectability or even religion.

The mind set on the flesh, the mindset which leads to death, can also mean to despair of finding any meaning or purpose in life. It is to nurse that melancholy which springs from the conviction that everything in the end amounts to nothing; that we all come to nothing more than Lazarus in his

tomb stinking of death. A life shaped by such a mind-set already has something of the stench of death and decay about it.

Such a life can mean fretting over deeds and misdeeds of the past now regretted; refusing the possibility of forgiveness; spurning the offer of risen life. It can mean a hopelessness about the Church which sees only the valley of dry bones and never the God-given possibility of renewed life.

Paul contrasts this way of living with living according to the Spirit. His comments are brief when we might like him to go into more detail and to prescribe remedies which we can apply. But it avoids giving strict guidelines for the Christian life because he knows how easily they can be turned into rules and regulations; things of the flesh.

Paul has never been an easy saint or teacher for Christians to live with. Sometimes when we are reading through his letters at Morning or Evening Prayer we come across one of those passages about women, the length of their hair or whether they should cover it, (or indeed, the length of men's hair) when they can speak and when they can't, and we groan inwardly or even aloud. But to get stuck with these secondary things and write off the apostle is to miss the real point; the absolutely revolutionary and vital thing which he says to us.

That is the way Paul radically undermines all our efforts to build our own religious security on our terms rather than God's; to see the things of the Spirit as our possessions. It is to see our piety or our orthodoxy, our churchmanship, our respectability, our keeping of the rules, as

what assures our status before God.

If we read Paul properly and hear what he is saying, then we find all these props being kicked away. Paul leaves us with nothing of our own and that is when we find him really difficult if not down-right impossible; that is when we rebel against him. We want to keep some little piece of pride, however small. And that is the real stumbling block in what Paul says, not what he might have thought at the time about the covering of a woman's hair. The Christian freedom of which Paul speaks allows us to change rules like that. What we can never get away from is his unrelenting assault on our spiritual pretensions which spring from minds set on the flesh not the Spirit. But the very thing which we rebel against is our liberation. It is that which summons us like Lazarus from the tomb; it is what unbinds the grave cloths which bind us.

Once he has cleared the ground, Paul is far from being negative: **“You are not in the flesh; you are in the Spirit, since God dwells in you.”**

Paul is liberating because he teaches us that our fate does not depend on ourselves. The Christian life is not an attitude or feeling or determination generated from within the human heart. It is not a matter of clenching our fists or gritting our teeth and trying very hard to love God or be good — against the odds of being able to do so. It is a loving response to love.

The Spirit is God's gift; never a possession to be acquired. If even Jesus did not raise himself from the dead but was raised by the Spirit of God, then no human being can earn or even choose the Spirit.

We have to hear the command: **“Lazarus, come out.”**

The Spirit unites the community of believers, the community of saints, to the risen body of Christ who is **“the resurrection and the life”**. The gift of the Spirit is one of empowerment. It is the gift of the Spirit which enables human beings to leave behind the reign of the flesh, the reign that answers all questions on the world's terms. The gift of the Spirit, if we are willing to accept it and set our minds on it, enables us to live in conformity with Christ. It enables us to see the world's riches and power and standards as mere entrapment which leads to death, while we see that foolishness of the crucified Messiah who lives in perfect conformity to the love of God as life-giving power.

100 YEARS AGO

The April issue of the Parish Paper was largely taken up with the sudden death of the Vicar at the age of only 50 on March 5th. Influenza had turned to pneumonia and, in those days before antibiotics, the outcome was fatal.

“He left his mark upon All Saints by restoring the second daily Celebration and also the Children's Eucharist. He also re-established the Guilds and drew together many of the old workers, attracting a large outpouring of offerings for further beautifying the church. His gifts as a director, his interesting lectures and Bible readings, sure to be full of things both true and new to the listener; his ability to present the Catholic Faith, his strength in the Romanist controversy, his real power of sympathy and helpfulness in cases of

doubt and difficulties, made him a most suitable head for the very important work of All Saints.

“Somewhat impatient of liturgical niceties, he delighted in ceremonial, as was natural in one whose whole teaching centred round the reverent adoration of Christ present in the Holy Eucharist.”

The Parish Paper reprinted a long article by the Vicar from an earlier issue: “Some Thoughts on the State after Death”. This was a subject in which he had a deep and personal interest as his wife had died shortly before he came to All Saints.

“To be able to pray for the departed with a clear conscience, is, I am persuaded, one of the greatest helps in overwhelming sorrow. I shall be abundantly rewarded for the trouble involved in writing out these notes if I can lead any to the performance of this charitable and natural duty. Let us also always remember that while God hears and answers all prayer, it is also true that prayer offered under certain conditions has special power before the Father’s Throne. Thus united prayer, when two or three are gathered together — thus saintly prayer, the effectually fervent prayer of the righteous — thus prayer offered in all that is meant by the Holy Name of Jesus; all these have, so to speak, the Divine certificate of approval beforehand. So let us remember, highest and chiefest of all, that that wonderful offering where we show the Lord’s death till he come, carries with it special power in prayer. Prayer offered along with that pure offering is winged and tipped with power. When you join in offering the Eucharistic Sacrifice always keep a warm corner in your hearts

for those you love, who are with Christ in the Hades life. Ask him, of his infinite love, to grant them his divine peace, light and refreshment.”

“He being dead yet speaketh”

By coincidence, we were contacted by the parish of the Good Shepherd, Sioux Falls in South Dakota. They had discovered Holden’s book on the Holy Spirit among the books of their late bishop and were using it for a Lent study. So after all these years he continues to teach.

A.M.

SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

● SUNDAY 6 APRIL EASTER 3

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 103 (v 4 Descant

— Caplin)

Introit: Misericordia Domini

Mass: Communion Service in C

and F — Stanford

Lessons: Acts 2: 14a, 36 - 41

Psalm 116

1 Peter 1: 17 - 23

Hymn: 486

Gospel: Luke 24: 13 - 35

Preacher: Fr Neil Bunker

Anthem: Ye choirs of new Jerusalem

— Stanford

Hymns: 279 (T 182), 292 (ii),

400 (T A&MR 401)

Voluntary: Christ lag in Todesbanden

— Böhm

SOLEMN EVENSONG

at 6.00 p.m.

Psalm: 48

Lessons: Haggai 1: 13 - 2: 9
1 Corinthians 3: 10 - 17

Office Hymn: 101 (omit *)

Canticles: Service in G — Stanford

Anthem: Easter — Vaughan Williams

Preacher: The Vicar

Hymn: 408

BENEDICTION

O Salutaris: Elgar (No 3)

Hymn: Take my life and let it be

Tantum Ergo: Bruckner

Voluntary: Præludium No 3 — Lübeck

● SUNDAY 13 APRIL EASTER 4

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 104

Introit: Jubilate Deo

Mass: Mass in four parts
— Monteverdi

Lessons: Acts 2: 42 - end
Psalm 23
1 Peter 2: 19 - end

Hymn: 369

Gospel: John 10: 1 - 10

Preacher: The Vicar

Creed: Credo III

Anthem: Blessed be the God and
Father — Wesley

Hymns: 282, 390, 463 (ii)

Voluntary: Pièce d'orgue, BWV 572
— Bach

SOLEMN EVENSONG

at 6.00 p.m.

Psalm: 29: 1 - 10

Lessons: Ezra 3: 1 - 13
Ephesians 2: 11 - end

Office Hymn: 101 (omit *)

Canticles: Service in G — Howells

Anthem: My beloved spake — Hadley

Preacher: Fr Gerald Beauchamp

Hymn: 334

BENEDICTION

O Salutaris: Howells

Hymn: 442 (T 74)

Tantum Ergo: Howells

Voluntary: An Interlude — Darke

● SUNDAY 20 APRIL EASTER 5

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 205

Introit: Cantate Domino

Mass: Missa Brevis in F — Mozart

Lessons: Acts 7: 55 - end
Psalm 31
1 Peter 2: 2 - 10

Hymn: 477 (T 408 (i))

Gospel: John 14: 1 - 14

Preacher: The Vicar

Anthem: Surrexit pastor bonus
— Lhéritier

Hymns: 464, 206, 484 (T 167)

Voluntary: Prelude and Fugue in A minor,
BWV 543 — Bach

SOLEMN EVENSONG

at 6.00 p.m.

Psalm: 147: 1 - 12

Lessons: Zechariah 4: 1 - 12
Revelation 21: 1 - 14

Office Hymn: 101 (omit *)

Canticles: The Second Service
— Leighton

Anthem: And I saw a new heaven
— Bainton

Preacher: Fr Gerald Beauchamp

Hymn: 401

BENEDICTION

O Salutaris: Franck

Hymn: 389

Tantum Ergo: Franck

Voluntary: Processional (Suite
'Laudate Dominum')

— Peter Hurford

● SUNDAY 27 APRIL EASTER 6

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 106 (T 219; v 4 Descant
— Caplin)

Introit: Vocem jucunditatis

Mass: Missa Brevis
— Andrea Gabrieli

Lessons: Acts 17: 22 - 31

Psalm 66

1 Peter 3: 13 - end

Hymn: 365

Gospel: John 14: 15 - 21

Preacher: Fr Gerald Beauchamp

Creed: Credo II

Anthem: Christ rising again
— Weelkes

Hymns: 341, 416 (ii), 265

Voluntary: Ciacona in E minor
— Buxtehude

SOLEMN EVENSONG

at 6.00 p.m.

Psalms: 87, 36: 5 - 10

Lessons: Zechariah 8: 1 - 13
Revelation 21: 22 - 22: 5

Office Hymn: 101 (omit *)

Canticles: The Cichester Service
— Walton

Anthem: Easter — Armstrong Gibbs

Preacher: Fr Neil Bunker

Hymn: 204 (T 205)

BENEDICTION

O Salutaris: Bach

Hymn: 228 (omit *)

Tantum Ergo: Bach

Voluntary: Crown Imperial — Walton

STAFF

Vicar:

The Revd Alan Moses 020 7636 1788 / 9961

Assistant Priest:

The Revd Gerald Beauchamp 020 7636 1788

Honorary Assistant Priests:

The Revd Neil Bunker 01322 337085

Prebendary John Gaskell 020 8858 9589

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. and 6.30 p.m.

Confessions from 12.30 - 1.00 p.m. and 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

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 020 8655 3361

Associate Director of Music and 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 APRIL 2008

1	ST JOSEPH OF NAZARETH	Parochial Church Council
2		The homeless
3		Unity
4		Those in need
5		Fr Fermer's work in Brazil
6	✘ THE THIRD SUNDAY OF EASTER	OUR PARISH AND PEOPLE
7		The unemployed
8		ALMA*
9	<i>Dietrich Bonhoeffer</i>	Friends of All Saints
10	William Law	Unity
11	<i>George Augustus Selwyn</i>	Those in need
12		Those to be married
13	✘ THE FOURTH SUNDAY OF EASTER	OUR PARISH AND PEOPLE
14		Church Army Hostels
15		Church Schools
16	<i>Isabella Gilmore</i>	Vocations
17		Unity
18		Those in need
19	St Alphege	Archbishop of Canterbury
20	✘ THE FIFTH SUNDAY OF EASTER	OUR PARISH AND PEOPLE
21	St Anselm	Teachers of the Faith
22		Walsingham
23	ST GEORGE, PATRON OF ENGLAND	The People of England
24	<i>Mellitus, Bishop of London</i>	Unity
25	ST MARK, THE EVANGELIST	Those In Need
26		West London Day Centre
27	✘ THE SIXTH SUNDAY OF EASTER	OUR PARISH AND PEOPLE
28	Rogation Day <i>Peter Chanel</i>	Parochial Church Council
29	St Catherine of Siena <i>Rogation Day</i>	Agricultural Workers
30	Rogation Day <i>Pandita Mary Ramabai</i>	Industrial Workers

Please note:

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

*ALMA — The Angola, London & Mozambique Association



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