



All Saints Parish Paper

MARGARET STREET, LONDON W.1

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£1.00

VICAR'S LETTER

Last Sunday we heard at Mass that wonderful story of Elijah and the “still small voice of calm”. As I was preparing for the 8.00 a.m. Mass, an alarm went off repeatedly somewhere close by and I thought of that “sound of sheer silence”. The alarm did fall silent in time for the service.

Across the road from the Vicarage is one of the language schools which have become a major industry in this part of London. While many people who work around us are on holiday, the school seems busier than ever with people who have come here to learn English. In the sunny intervals which pass for summer this year, they spill across the road to sit in our courtyard and even on the Vicarage doorstep to hone their newly acquired linguistic skills. The hubbub which this creates is in marked contrast to the atmosphere of peace which usually prevails inside the church.

Our day at All Saints begins with silence. Fr Gerald and I open the courtyard gates and the church doors, and set up the Lady altar for the 8 o'clock Mass in good time for the half hour of silent meditation which precedes Morning Prayer. This is a precious time before the busyness of the day and one we cling to even on the darkest winter mornings, just as we heard of Jesus in the Gospel that day, between the

Feeding of the 5000 and the stilling of the storm, going up on the mountain to pray. Only a few of us are there. One sits praying before the statue of Our Lady, another focuses eyes and attention on the Blessed Sacrament, someone else meditates on words of scripture or says the Jesus Prayer. It is a brief retreat at the beginning of the day which does not magic away whatever problems there are, but often surrounds them with a peace which enables us to engage with them more creatively, or even just endure them.

One of the features of the recent Lambeth Conference was the emphasis the Archbishop placed on listening: to people with different cultures, experiences, understandings. In one of his addresses at the retreat which began the conference he spoke of bishops needing to be linguists, to be bi-lingual; to know both the language of God and the language of those among whom they are set. Isn't that true of all of us as we seek to witness to Christ?

Those language students across the street have a demanding schedule with no time to be wasted. The Archbishop reminded the bishops of the linguistic link between “listening” and “obedience” and the place of “obedience” in learning the logic and rules of a foreign language. “And so we find ourselves, whether literally learning

another language or metaphorically learning how to communicate with those around us, asked to be obedient so that we may communicate. Obedience, listening for the nuances, listening for the hidden music in what someone says or does, listening sometimes for what's beneath the surface as well as what is immediately in front of us. It's a tough experience, and it doesn't happen quickly."

We learn the language of God from the Scriptures read and heard, sung and spoken, in our common worship and personal devotion and study. Liturgical prayer and silent meditation can both teach us to listen not only to God but to each other. One of the disciplines of saying the office together in choir is learning to listen to the voices of the others who are there; keeping in time with them, moderating one's own voice so that theirs can be heard too.

Language is not just a matter of words, as I was reminded recently when three of our wonderfully bi-lingual Italian nieces and their mother came to visit. Far more than us, Italians speak using the whole body; even when talking on the mobile phone to someone who cannot possibly see them. As Christians we have a body language found both in the sacraments and in our fellowship with each other; another language that needs to be practiced.

In the same address, the Archbishop reminded his fellow-bishops of St Ignatius of Antioch whose letters to the churches written as he was taken to Rome for execution are among the earliest surviving Christian documents outside the Bible. At one point he says, "bishops are pleasing to God when they are silent". Dr Williams comments: "I don't know quite why he

said this (nobody does), perhaps he had suffered from too many talkative Christian leaders. (There are such and we do suffer from them.) But, he says, the silence of the bishop is somehow connected with God. The bishop whose ministry is centred on the Eucharist, performed with the wholeness of the Church in mind, will be a bishop who is silent in respect of many of the claims and pressures that are around, holding still so that God's word — not the bishop's — can come through. Open, therefore, to the differences, the difficulties in letting God's word through, but also beginning, maturing, ending in the quiet that allows God to be God and doesn't impose the agenda of the individual..."

We know that the Lambeth Conference did not solve all the problems facing the Church. Only those who wanted victory for their voice thought it should or could. After his experience of God on Mount Horeb, Elijah had to return to the hurly burly of Israelite politics. In the Gospel, Peter asks Jesus to bid him come to him across the water. Jesus says, "Come" and Peter sets off. It is only when he takes his eyes off Jesus and thinks only of the stormy wind and waves that he begins to sink.

Yours in Christ,

Alan Moses

PARISH NOTES

Gillian Dare

It was good to have Gillian back with us recently when she was on leave from her posting in Liberia where she is Britain's sole diplomatic representative. Since she returned to Monrovia, we have learned that she has been awarded the Cross of St Augustine by the Archbishop of

Canterbury in recognition of the work she has carried out in Nigeria and Zimbabwe (her previous postings) with Church-based projects on HIV-AIDS.

Congratulations to Gillian. We are very proud of her.

Church Flowers

Large flower arrangements are rather out of place in a church already splendidly decorated but it has been good to see over the last few years that we now usually have some flowers in front of the Madonna and Child. Often these are given in memory of a loved one or to mark an anniversary or birthday or some other significant event. If you would like to do this, please contact Jean Castledine.

Courtyard Garden

The courtyard garden has now been inspected for the Westminster in Bloom competition. The lady who came to the judging arrived just before the end of High Mass, so was able to see the courtyard empty and then filled by a convivial crowd of worshippers. Fr Alan was able to tell her that it was extremely popular with local workers during the week.

We now await the results of the competition.

“THIS IS OUR FAITH”

A new course for those wishing to be prepared for adult baptism and/or confirmation, or anyone who would like a refresher course in the Christian faith.

The initial meeting will be on Sunday September 28th at 3.45 p.m. in the Parish Room.

If you would like to join the course, please let one of the clergy know.

SCHOOL OF WORSHIP: THE NEW TERM

Our plans this year are to focus on what used to be called “The Occasional Offices”: Ministry to the Sick and Dying, Marriage, Funerals, but the School will begin with a session on Adoration and Benediction of the Blessed Sacrament.

When I came to All Saints, one of the first of many amusing stories I was told was about Anna Wood who was then one of the sopranos in the choir. After her first service of Solemn Evensong and Benediction, Anna was asked what she thought of it. She thought it was wonderful but was puzzled by one thing: “Why did the priest put a clock on the altar and then make the sign of the cross with it?”.

I re-told this story in a gathering of parishioners recently. Most laughed out loud, but one confessed later that he had no idea what it meant and why it should be so funny.

I suspect that this person is by no means the only person who may not know quite what it means. So our first meeting of the School of Worship called “*Blessed, praised and hallowed*” will be on Tuesday October 14th at 7.00 p.m.

It will conclude with a simple office of Benediction.

A.M.

THE RESTORATION PROGRAMME

Our plans for the first stage of the restoration programme are working their way through the ecclesiastical planning system. The mills of church law grind slowly sometimes but we hope to have the necessary faculty (ecclesiastical planning permission) for the work on the roof space, the clerestory glass, the chancel arch and the walls down to the tops of the pillars in the nave by October. Work should begin in early January. The first task will be the erection of the necessary scaffolding.

In the meantime, the PCC has to undertake a major programme of works on the flats at No 8 Margaret Street. These have had little done to them since they were created on the closure of the choir school 40 years ago and have fallen below the required standards. These works will be carried out in the autumn.

In order to allow those working in the church to have the maximum amount of time in each working day, we will transfer the weekday services to the Parish Room which will be converted into a chapel as was done during the restoration of the organ. This will shorten the period of work in the church significantly.

Looking further ahead, the Appeal Committee has met with Colin Kerr our architect to discuss future phases of work so that fund-raising work can be planned. A report has been prepared for the PCC.

DIARY DATES

Saturday 6 September — *The Cell of Our Lady of Walsingham and All Saints* Visit to Our Lady of Willesden

- 11.00 a.m. Low Mass with hymns at St Mary's, Willesden,
followed by tour of the historic shrine by the Vicar, Fr David Clues.
- 12.30 p.m. (*approx*) Lunch at a nearby restaurant (*venue and cost to be confirmed*) and
- 3.00 p.m. Visit to the Roman Catholic Shrine. *All are welcome.*

Sunday 7 September

- 1.00 p.m. **VALE, ANDREW ARTHUR:** Thirty minutes of organ music
followed by presentations and a glass of wine.

Sunday 14 September

Fr Gerald invites you to come with him to visit the National Gallery free exhibition of paintings, on the subject of Love, after the Parish Lunch. Please sign the list at the back of the church.

Monday 15 September

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

London Open House Weekend 20 & 21 September

All Saints will be participating as usual on the Saturday 9.00 a.m. to 5.00 p.m. and on Sunday 1.00 – 4.45 p.m. *Volunteers needed to be available to welcome visitors. Names to the Churchwardens or Parish Office please.*

Thursday 16 October

Fr Gerald invites you to join him to see *The Brothers Size?* at the Young Vic. Please sign the list at the back of the church and buy a ticket on-line (www.youngvic.org) or by 'phone (020 7922 2922). Seats are unreserved. On the night we'll meet at the Young Vic at 7.15 p.m. and go in together. Then we'll have a drink in a pub afterwards to discuss the play.

“This is Our Faith”: A course for those wishing to be prepared for adult baptism and/or confirmation will begin in the autumn. The course will be open to those who would like a “refresher course”.

If you would like to take part, please give your names to one of the clergy or the Parish Office.

SERMON PREACHED BY THE VICAR, FR ALAN MOSES, AT HIGH MASS, TRINITY 11, AUGUST 3RD 2008

“They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship and the promises; to them belong the patriarchs, and from them according to the flesh, comes the Messiah, who is over all, God, blessed for ever. Amen.”

(Romans 9: 4 - 5)

Last Sunday morning, as we were preparing to celebrate Mass at the Annunciation, Marble Arch, I warned our preacher, Bishop Michael Marshall, sometime Vicar of this parish, that when we went into church he would see in the front row a Jewish gentleman arrayed in prayer shawl, skull cap, phylacteries, fringes and Hebrew Prayer Book. He would stand respectfully at the entrance of the ministers and during the reading from the *Tanakh*, the Hebrew Scriptures, our Old Testament. He would listen attentively to the sermon and join us for coffee after the service to talk about it.

During the prayers we remembered our bishops at the Lambeth Conference and we prayed for the Chief Rabbi, Dr Jonathan Sacks, who was to address them the next day. That next evening, I was at the Conference to host a reception for bishops given by USPG-Anglicans in World Mission. Because of a time-tabling glitch, this clashed with Dr Sacks' lecture. In my welcoming remarks, I said 'it was ironic that a priest called Moses was expressing relief that at least some bishops had not gone to hear the Chief Rabbi. This sermon is something of an act of reparation.

As my regular listeners know, I am a great believer in the capacity of the lectionary to furnish passages of scripture which speak unbidden to our situation; and so it is this morning with that reading from Romans, which begins Paul's treatment of Israel.

He begins with a declaration of inconsolable grief which leads into a prayer.

His heart, the very centre of his being, is grieved because the majority of his fellow-Jews have rejected belief in Jesus as the Messiah and so have cut themselves off from salvation. He wishes that he might be cut off from the Messiah himself for their sake: **“I have great sorrow and unceasing anguish in my heart. For I could wish that I myself were accursed and cut off from Christ for the sake of my own people, my kindred according to the flesh”**; a prayer which echoes the intercession of Moses in the wilderness for a faithless Israel.

In the context of increasing hostility between church and synagogue, when the synagogue was still very much the dominant partner, many Gentile Christians might care little for the fate of Jews. It is no easy task for Paul to persuade them to share his concern with the plight of Israel **“according to the flesh”**. He could hardly have begun to imagine what horrors that relationship would hold in the future as Christians forgot his loving anguish for Israel.

“To them belong the covenants.” The Archbishop of Canterbury had asked the Chief Rabbi to speak about Covenant because we are talking about a covenant to help us live together in one Communion. In his address Dr Sacks spoke of the three covenants in Genesis and Exodus.

- the covenant with **Noah**, and through him with all humanity.
- the covenant with **Abraham**.
- The third is with the Israelites in the days of **Moses**.
None supersedes or replaces the others.

Dr Sacks looks at a distinction between two types of covenant identified by **Joseph**

Soloveitchik, the rabbi whom he regards as the greatest Jewish thinker of the 20th century — an accolade for which there is pretty stiff competition!

The Mosaic books give two apparently contradictory answers to the question of when Israel became a nation.

- The first is: **“In Egypt”**. **“Our ancestors went down to Egypt and there we became a nation”**, says Deuteronomy 26.
- The second answer is, only when the Israelites left Egypt and stood at the foot of Mt Sinai, where they became, in the words of Exodus 19, **“a kingdom of priests and a holy nation”**.

Can both be true?

Rabbi Soloveitchik’s answer is that **both** are true, but they involve two different kinds of covenant:

- one is a covenant of **FATE**
- the other one of **FAITH**.

A group can be bound in the **covenant of fate** when they suffer together, when they face a common foe. They have shared tears, shared responsibility. They huddle together for comfort and mutual protection.

The **covenant of faith** is quite different; made by people who share dreams, aspirations, ideals. They don’t need a common enemy, because they have a common hope. They come together to create something new. They are not defined by what happens to them but by what they commit themselves to do.

So, the Israelites had two foundational moments, the first in Egypt and the second at Sinai. In Egypt they became a nation

bound by a covenant of fate — a fate of slavery and suffering. At Sinai they became a nation bound by a covenant of faith, defined by the Law and God’s commands.

Why is it, asks Doctor Sacks, that no one made this distinction before the second half of the 20th century? The answer lies in one word: **Holocaust**. Jews deeply divided over issues of faith, found themselves in the *Shoah*, bound together in a covenant of fate.

The Covenants of Abraham and Sinai are covenants of faith. But the covenant with Noah says nothing about faith. The world had almost been destroyed by a flood. All mankind, all life, with the exception of Noah’s Ark, had shared the same fate. The covenant of Noah is not one of faith but of fate.

God says to Noah, “never again will I destroy the world. But I cannot promise that you will never destroy it because I have given you free will. All I can do is teach you how not to destroy the world.”

The covenant of Noah has three dimensions:

1. The first element is *the sanctity of human life*.
“He who sheds the blood of man, by man shall his blood be shed, for in the image of God, he created man.”
2. The covenant is not merely with humanity, but with all life of earth. So a second element is *the integrity of the created world*.
3. The third lies in the symbol of the covenant, the rainbow, in which the white light of God is refracted into the colours of the spectrum. The rainbow symbolises the *“dignity of difference”*.

The miracle at the heart of monotheism is that unity in God creates diversity among us.

Dr Sacks then spoke of our present situation; our *covenant of fate*. Globalisation and new information technology are simultaneously fragmenting our world and thrusting us together as never before. National cultures are growing weaker. We are splitting into ever smaller sects of the like-minded. We know this in our own Communion and Dr Sacks knows something of it in Judaism. The destruction of rainforests creates global warming everywhere. Political conflict in one place can lead to terrorism a thousand miles away.

‘Friends’, said Dr Sacks, ‘I stand before you as a Jew, which means not just as an individual, but as a representative of my people. And as I prepared for this lecture, within my soul were the tears of my ancestors. We may have forgotten this, but for a thousand years, between the First Crusade and the Holocaust, the word “Christian” struck fear into Jewish hearts...

‘I could not stand here today in total openness and not mention that book of Jewish tears.

‘And I have asked myself, what would our ancestors want of us today?’

‘And the answer to that lies in the scene that brings Genesis to a climax and a closure: after the death of Jacob, the brothers fear that Joseph will have his revenge for selling him into slavery.

‘Instead, Joseph forgives, and more than forgives:

“You intended to harm me, but God

intended it for good, to do what is now being done, to save many lives”.

Joseph does more than forgive. He says, out of bad comes good. Because of what you did to me, I have been able to save many lives: not just those of my brothers, but the lives of countless Egyptians, the lives of strangers. I have been able to feed the hungry. By honouring the covenant of fate between him and strangers, Joseph is able to mend the broken covenant of faith between him and his brothers.

At the end of Genesis, just before Joseph says his great words of reconciliation, the text says: **“Joseph wept”**. He wept for all the needless pain the brothers had caused one another.

Joseph says to his brothers, and to us, that while we cannot un-write the past, we can redeem it, if we take our tears and use them to sensitise us to the tears of others.

A few days ago at the Conference, the Archbishop spoke of a mutual generosity, part of which means finding out what the other person and group really means and needs. The process of the conference had been designed to help the bishops find out something of this, so that when divisive issues are addressed, enough of a community has been created for intelligent generosity to be born; people from different viewpoints taking the time and making the effort to listen to each other because of the great sorrow and unceasing anguish in their hearts; the tears we weep over the pain we have caused each other.

“At the moment”, said the Archbishop, **“we seem often to be threatening death to each other, not offering life... We need to speak life to each other; and**

that means change... at least ask this question: ‘Having heard the other person, the other group, as fully and as fairly as I can, what generous initiative can I take to break through into a new and transformed relation of communion in Christ?’ ”

Joseph was in Egypt a long time before reconciliation came between him and his brothers. It may be a long time before reconciliation comes between divided Anglicans. It needs time; more time than one prelate was suggesting a week or so ago when he said: **“if the church was a business, we would have been locked in a room until we had sorted this sexuality thing out”**. He meant, of course, until everyone had agreed with him, until he had won. But the Church is not a business and this sexuality thing is not a matter of marketing strategy. It is not a matter of a totalitarian 99.9% majority.

When I set out to prepare this sermon, I intended to preach on the Feeding of the 5000 and I do not want to ignore that event which echoed the miraculous feeding of the children of Israel in the wilderness and anticipates, as our celebration of the Eucharist — our taking, blessing, breaking and sharing of bread — does, the heavenly banquet.

“You give them something to eat.” At the end of his lecture the Chief Rabbi spoke of the past between Christians and Jews being redeemed by such a generous initiative as the Archbishop spoke of. In 1942, **“in the midst of humanity’s darkest night, a great Archbishop of Canterbury and a great Chief Rabbi, came together in a momentous covenant of fate called the Council of Christians and Jews. And**

since then, Jews and Christians have done more to mend their relationship than any other two religions, so that today we meet as beloved friends.

“And now, we must extend that friendship more widely. We must renew the global covenant of fate, the covenant that began with Noah and reached a climax in the work of Joseph, the work of saving many lives.

“And that”, he said, “is what we began to do last Thursday when we walked side-by-side: Christians, Jews, Sikhs, Muslims, Hindus, Buddhists, Jains, Zoroastrians and Baha’i. Because, though we do not share a faith, we surely share a fate. Whatever our faith or lack of faith, hunger still hurts, disease still

strikes, poverty still disfigures, and hate still kills. Few put it better than that great Christian poet, John Donne:

‘Every man’s death diminishes me, for I am involved in mankind’. ”

We turn to God, saying that his people are hungry. We would like him to send them away but he says to us, “**You give them something to eat**”. We think our resources paltry, but God is able to take and bless, break and share them. It may be in God’s providence that, if like Joseph we keep the covenant of fate with our kindred according to flesh, we may be enabled to repair the covenant with our kindred in faith; if we are prepared to be taken, blessed, broken and shared; if we share Paul’s anguished concern for his people.

THE SERMON PREACHED BY FR GERALD BEAUCHAMP AT SOLEMN EVENSONG AND BENEDICTION ON THE ELEVENTH SUNDAY AFTER TRINITY, 3RD AUGUST 2008

*Readings: 1 Kings 10: 1 - 13
Acts 13: 1 - 13*

Exotic journeys: that’s what seems to tie this evening’s two lessons together. The Queen of faraway Sheba (there’s no agreement on the exact location of Sheba — Ethiopia, Eritrea, Yemen possibly) comes to Jerusalem; and Saul and Barnabas set off on a Cook’s Tour of the Eastern Mediterranean. The apostles leave from Seleucia on the coast of (what we now call) Syria and travel westwards across the sea to the southern coast of Cyprus, stopping firstly at Salamis at the eastern end of the island and then head west overland to Paphos further along the coast. Then they set out to sea again and sail north, landing at Perga in Pamphylia (now Turkey).

If the destinations sound exotic then what about the people? The Queen of Sheba was fabulously wealthy and not one by all accounts to travel light. But even she’s overwhelmed by the magnificence of Solomon’s court. Meanwhile the early Church is a melting pot of people from all walks of life. There are prophets and teachers. One Manaen is a member of the court of ‘Herod, the ruler’. On their travels Saul and Barnabas meet senior officials like Sergius Paulus. And then there’s Elymas ‘a magician’ whom I’m tempted to imagine wore a pointy hat and a voluminous cloak spangled with the moon and the stars.

But before we get carried away let’s take off the spectacles of fantasy and look at it all with a cooler eye.

Solomon was the last of the three great kings of Israel's golden age of monarchy succeeding Saul and David. His wealth and wisdom were legendary. But as Fr Alan reminded us last week, in today's terms Solomon was hardly an enlightened leader. His magnificent buildings so admired by the Queen of Sheba were built with slave labour. It's also odd given his supposed opulence that no archaeologist has ever found a coin from Solomon's reign. Personally, I've always been suspicious about Solomon's wisdom in acquiring 700 wives. OK, wives were a status symbol then but seven *hundred*?

And then there are our apostolic forebears on their journey: this was no idle Mediterranean cruise. Crossing the sea was always perilous as Saul (Paul) would find out. We're told that Saul and Barnabas proclaimed the word of God in the synagogues but it was hardly an academic lecture tour. Jesus had a rough time in the synagogues and so did the early disciples. There was controversy and often hostility. Before the end of ICE the Christians as they had become called would be banned from entering the doors of any synagogue. Saul and Barnabas may have had God on their side in overcoming Elymas 'the false prophet' and convincing Sergius Paulus, the proconsul, of the rightness of their teaching, but elsewhere the apostles had a much harder time.

We're right to be suspicious of exotic journeys. Laying aside questions of the size of our carbon footprint when visiting distant places, what's true of physical travel is also true of spiritual journeys. It's easy to get sidetracked by the exotic.

As Church of England parish churches go, All Saints Margaret Street is considered by some to be pretty exotic. If you've read

the August parish paper then you may have seen the account of a mystery worshipper who came to All Saints on Ascension Day this year, an account that originally appeared on www.ship-of-fools.com. 'Did anything distract you?' they're asked. 'Many, many, many things' comes the answer: 'the biggest paschal candle I have ever seen; bells, smells and candles 'off the scale'; 'If formation genuflecting is ever an Olympic sport here is the venue and here is the team...'. (Roll on 2012!)

But lovely though it is to have such breathless affirmation, church (whatever church) is not a spectator sport. The question that all of us who come to church need to have at the forefront of our minds is 'What's it for?' And the answer that we get needs to include the word 'God'. All this is about God: a God who is about the ordinary; about creation and everything in it; a God who is about humanity and history.

When words fail us as they often do in life, especially around the big questions (living and dying, loving and losing) then we aren't left with nothing but with everyday symbols, symbols that speak of the divine: crosses (which sadly *were* commonplace 2,000 years ago), water and oil, bread and wine. Paradoxically, in this service at Benediction we surround a piece of bread with every luxury and pomp imaginable to underline the core truth that in the most *ordinary* thing in the world is also the site of the most *extraordinary* revelation.

Today the ordinary is not popular as the locus of revelation. Perhaps people have always wanted signs and wonders but it's taking on a particular form in our own day. We only have to look at the street in which this church stands. Time was when the C of E was the only religion on the block.

Now there's the Jesus Army opposite and the Chinese Buddhist temple next to that. And just opened is the Happy Science movement (based on the teachings of a Japanese Buddhist master) at No 3.

All of us, I suspect, attract people from time to time who are looking for the exotic. This is especially true when people feel lonely or they sense being out of step with the world around them. But if the journey via the exotic leads us away from real life then we are likely to end up even more alienated than when we started.

I'm very fond of a children's book called *The Velveteen Rabbit*. It was written in the 1920s and I'm not sure if it's now considered to be very politically correct, so it may not be as popular as it once was, but it has a wonderful piece of dialogue about life's journey and the intermingling of the ordinary and the divine.

The velveteen rabbit is a child's cuddly toy. One day, in the nursery, the velveteen rabbit falls into conversation with an old skin horse (a rocking horse) which has been in the family a long time.

"What is REAL?" asked the Rabbit one day... "Does it mean having things that buzz inside you and a stick-out handle?"

"Real isn't how you are made," said the Skin Horse. "It's a thing that happens to you. When a child *loves you* for a long, long time, not just to play with, but *REALLY loves you*, then you become Real."

"Does it hurt?" asked the Rabbit.

"Sometimes," said the Skin Horse, for he was always truthful. "When you are Real you don't mind being hurt."

"Does it happen all at once, like being wound up," he asked, "or bit by bit?"

"It doesn't happen all at once," said the Skin Horse. "*You become*. It takes a long time. That's why it doesn't happen often to people who break easily, or have sharp edges, or who have to be carefully kept. Generally, by the time you are Real, most of your hair has been loved off, and your eyes drop out and you get loose in your joints and very shabby. But these things don't matter at all, because once you are Real you can't be ugly, except to people who don't understand.

"I suppose you are real?" said the Rabbit. And then he wished he had not said it, for he thought the Skin Horse might be sensitive. But the Skin Horse only smiled.

"The Boy's Uncle made me Real," he said. "That was a great many years ago; but *once you are Real you can't become unreal again. It lasts for always.*"

The Rabbit sighed. He thought it would be a long time before this magic called Real happened to him. *He longed to become Real, to know what it felt like*; and yet the idea of growing shabby and losing his eyes and whiskers was rather sad. He wished that he could become it without these uncomfortable things happening to him.

But it can't. There's nothing wrong with the exotic as part of the spiritual journey. The Queen of Sheba visiting King Solomon, the great missionary travels of the apostolic era and all of us in Margaret Street have our part to play, but the journey has to lead to the great paradox: the bonding of the spiritual with the material, creating heaven on earth; revealing the divine in the ordinary. It used to be said that newly-ordained curates were so heavenly minded that they were of no earthly use but as for the rest of us, we have no excuse.

100 YEARS AGO

ORDINATION AT ALL SAINTS

As you may have read in his sermon published in this issue, Fr Alan paid a visit to the Lambeth Conference in his capacity as Chairman of USPG. Among the bishops he met were Archbishop Drexel Gomez of the West Indies and his Bishop-Coadjutor in the Diocese of the Bahamas, Bishop Laish Boyd. So it was an amusing coincidence to find the following item in the Parish Paper of 100 years ago:

“By permission of the Bishop of London, the Bishop of Nassau will hold an Ordination at All Saints on Michaelmas day, at 10.00 a.m.

“Two laymen who have been selected for work in the Diocese of Nassau are to be admitted to the Diaconate.

“It is a great pleasure to us to welcome the Bishop on this important occasion, and, indeed, a privilege to have the ordination in our church.

“The congregation of All Saints has always taken a keen interest in the splendid work which is being accomplished in the Diocese of Nassau, and we are sure that all who can will be present at 10 o’clock, and unite at the Holy Eucharist in invoking God’s blessing upon the two to be ordained.”

Copies of it have been sent to the two bishops.

The clergy of All Saints in those days clearly held to a high doctrine of holidays. The Vicar was away for six weeks, so there was no Vicar’s Letter. Most of the space was taken up with an account of an adventurous

holiday trip to Spitzbergen, but a passage on prayer was printed so that readers did not go without spiritual uplift.

PRAYER

It is God’s will to give us all things necessary for our true life and happiness, but the accomplishment of that will often depends upon the fulfilment of certain conditions, such as faith, prayer, and the use of means; and without these his will sometimes cannot be done by us and in us. For example, God gives us the gift of life, but conditions that gift by requiring that we breathe air and eat food. If we will not fulfil these conditions we cannot retain the gift of life which God wills to give us; but the fault is entirely our own. Again, God wills to give us many good things to make life useful and happy, but in almost all of them we must cooperate with him both by prayer and work. It is not enough to pray without working, or to work without praying; for prayer is the life of all work which has God’s blessing on it. Prayer, the exercise of hope, is... the spring of all human action.

A watch may be constructed with great skill and the works may be in excellent order, but if it is not wound up it will not go. So prayer is the winding up of the mechanism of our spiritual nature, the storing of force by which our work is to be done. God gives his grace on the condition of prayer; this prayer really enables God’s will to be accomplished in us. All this, of course, relates to the objective result of prayer.

But if that for which we pray be not according to our true good, and therefore not according to God’s will, which is always for our sanctification (1 Thessalonians 4: 3), then prayer has its subjective result in

conforming our will to the divine will. For a part of all true prayer, either expressed or implied, must be the act of resignation, “Not my will, but thine, be done”. We see therefore that the adequate answer to the question “What is the end and purpose of prayer?” is found in the reply, “To fulfil God’s will”. There are... many ends of prayer, but all are really summed up in this reply.

SUNDAYS AND SOLEMNITIES

MUSIC AND READINGS

● SUNDAY 7 SEPTEMBER

TRINITY 16

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 430

Introit: Miserere mihi

Mass: Große Orgelmesse — Haydn

Lessons: Ezekiel 33: 7 - 11

Psalm 119: 33 - 40

Romans 13: 8 - end

Hymn: 444

Gospel: Matthew 18: 15 - 20

Preacher: The Vicar

Creed: Credo II

Anthem: Lobet den Herrn — Bach

Hymns: 390 (v 5 Descant — Caplin),
481 (T462), 410

Voluntary: 1.00 p.m.: *Vale, Andrew Arthur*
Thirty minutes of organ music

SOLEMN EVENSONG

at 6.00 p.m.

Psalms: 108, 115

Lessons: Ezekiel 12: 21 - 13: 16
Acts 19: 1 - 20

Office Hymn: 150 (R)

Canticles: Service for trebles — Weelkes
Anthem: O sing unto the Lord — Purcell
Preacher: Fr Gerald Beauchamp
Hymn: 492

BENEDICTION

O Salutaris: Tallis

Hymn: 305

Tantum Ergo: Duruflé

Voluntary: St Anne Fugue — Bach

● SUNDAY 14 SEPTEMBER

HOLY CROSS DAY

PROCESSION AND

HIGH MASS AT 11.00 a.m.

Processional Hymn: Lift high the Cross

Introit: Nos autem

Mass: Missa ‘Crux fidelis’ — Vivanco

Lessons: Numbers 21: 4 - 9

Psalm 22: 23 - 28

Philippians 2: 6 - 11

Hymn: 94 (T 76)

Gospel: John 3: 13 - 17

Preacher: Fr Gerald Beauchamp

Creed: Credo III

Anthem: Crux fidelis — Vivanco

Hymns: 84, 95, 439 (i)

Voluntary: Prelude and Fugue in B

— Dupré

SOLEMN EVENSONG

at 6.00 p.m.

Psalms: 110, 150

Lessons: Isaiah 63: 1 - 16

1 Corinthians 1: 18 - 25

Office Hymn: 79

Canticles: Service in E minor

— Daniel Purcell

Anthem: Salvator mundi — Blow

Preacher: The Vicar

Hymn: 134 (v 6 Descant — Caplin)

BENEDICTION

O Salutaris: Sheppard

Hymn: 331

Tantum Ergo: Victoria (No 1)

Voluntary: Sonata No 6 (final
Movement) — Mendelssohn

● SUNDAY 21 SEPTEMBER ST MATTHEW, APOSTLE AND EVANGELIST

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 216 (v 5 Descant
— Caplin)

Introit: Os justi

Mass: Mass in C minor — Schumann

Lessons: Proverbs 3: 13 - 18

Psalm 119: 34 - 40

2 Corinthians 4: 1 - 6

Hymn: 189 (T128 (ii))

Gospel: Matthew 9: 9 - 13

Preacher: The Vicar

Creed: Credo III

Anthem: Sing joyfully — Byrd

Hymns: 374, 214 (ii), 486

Voluntary: Toccata and Fugue in D minor/
major — Reger

SOLEMN EVENSONG

at 6.00 p.m.

Psalm: 119: 33 - 40, 89 - 96

Lessons: Ecclesiastes 5: 4 - 12

Matthew 19: 16 - end

Office Hymn: 213

Canticles: Service in D — Brewer

Anthem: Evening Hymn
— Balfour Gardiner

Preacher: Fr Gerald Beauchamp

Hymn: 423

BENEDICTION

O Salutaris: Francis Jackson

Hymn: 315

Tantum Ergo: Francis Jackson

Voluntary: Sonata No 6 in G (first
movement) — Bach

● SUNDAY 28 SEPTEMBER TRINITY 19

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 338

Introit: Salus populi

Mass: Messa da cappella — Lotti

Lessons: Ezekiel 18: 1 - 4, 25 - end

Psalm 25

Philippians 2: 1 - 13

Hymn: 335

Gospel: Matthew 21: 23 - 32

Preacher: Fr Gerald Beauchamp

Anthem: Cantate Domino
— Monteverdi

Hymns: 270, 445, 420

Voluntary: Prelude and Fugue in C,
BWV 547 — Bach

SOLEMN EVENSONG

at 6.00 p.m.

Psalms: 120, 123, 124

Lessons: Ezekiel 37: 15 - end

1 John 2: 22 - end

Office Hymn: 150 (S)

Canticles: The Fifth Service — Tomkins

Anthem: Factum est silentium — Dering

Preacher: The Vicar

Hymn: 250

BENEDICTION

O Salutaris: Anerio

Hymn: 290

Tantum Ergo: Asola

Voluntary: Lucis creator optime
— Dupré

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London W1W 8JG

www.allsaintsmargaretstreet.org.uk

e-mail: ASStsMgtSt@aol.com

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The Revd Neil Bunker 01322 337085

Prebendary John Gaskell 020 8858 9589

Parish Administrator:

Mr Dennis Davis 020 7636 1788 / 9961

Fax: 020 7436 4470

e-mail: ddavis4956@aol.com

Sundays Low Mass at 6.30 p.m. (Sat), 8.00 a.m.

and 5.15 p.m. Morning Prayer 10.20 a.m.

HIGH MASS and SERMON at 11.00 a.m.

SOLEMN EVENSONG, SERMON and

BENEDICTION at 6.00 p.m.

Monday to Friday Morning Prayer at 7.30 a.m.

Low Mass at 8.00 a.m., 1.10 p.m. 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

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

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CALENDAR AND INTENTIONS FOR SEPTEMBER 2008

1	<i>Giles of Provence, Hermit</i>	Vocations to the Religious Life
2	<i>The Martyrs of Papua, New Guinea</i>	The Church in that land
3	St Gregory the Great	Teachers
4	<i>Birinus, Bishop of Dorchester, Apostle of Wessex</i>	Unity
5		Those in need
6	<i>Allen Gardiner, Missionary</i>	Missionary Societies
7	✠ THE 16th SUNDAY AFTER TRINITY	OUR PARISH AND PEOPLE
8	The Birth of the Blessed Virgin Mary	Walsingham
9	<i>Charles Fuge Lowder, Priest</i>	Vocations to the Priesthood
10		Friends of All Saints
11	v for Unity	Christian Unity
12		Those in need
13	St John Chrysostom	The Orthodox Churches
14	✠ HOLY CROSS DAY	OUR PARISH AND PEOPLE
15	St Cyprian, Bishop of Carthage, Martyr	Parochial Church Council
16	St Ninian, Bishop of Galloway, Apostle of the Picts	USPG
17	St Hildegard of Bingen	Musicians
18		Unity
19	<i>Theodore of Tarsus, Archbishop of Canterbury</i>	Those in need
20	John Coleridge Patteson and his Companions	London Open House weekend
21	✠ ST MATTHEW, APOSTLE AND EVANGELIST	OUR PARISH AND PEOPLE
22	r Requiem (1.10 p.m.)	The departed
23		The homeless
24	Ember Day	Those to be ordained
25	Lancelot Andrewes, Bishop of Winchester, Spiritual Writer	Unity
26	Ember Day <i>Wilson Carlile, Founder of the Church Army</i>	Those in need
27	St Vincent de Paul Ember Day	Religious
28	✠ THE 19th SUNDAY AFTER TRINITY	OUR PARISH AND PEOPLE
29	ST MICHAEL AND ALL ANGELS	Healing Ministry
30	<i>Jerome, Translator of the Scriptures</i>	The unemployed

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, 1.10 p.m. this month.

v — a Votive Mass.



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