



All Saints Parish Paper

MARGARET STREET, LONDON W.1

OCTOBER 2011

£1.00

VICAR'S LETTER

Canon David Hutt sent me an extract from the diary of the Revd Alan Don, Canon and later Dean of Westminster. He recorded his impressions after preaching here on All Saints Day, 1945.

“All Saints Day. Preached at High Mass at All Saints, Margaret Street. I am not altogether at home in these Anglo-Catholic circles, apart from my inability to share their sacramental views, I have a distaste for divine worship which leaves an impression of a well drilled ‘performance’. But it was refreshing to see a congregation that knew exactly what to do and did it with sincerity and conviction. If I was an Anglo-Catholic layman, that is the place I would go to.”

Anyone who has watched televised services from Westminster Abbey, a royal funeral or wedding, a papal visit even, can hardly have failed to notice that they are pretty “well-drilled”. Neither place can be accused of a muddle through approach to worship.

However, I think we know what Canon Don was getting at: there was a time, which some can still remember, when choir and servers were drilled in a style which was perhaps more suited to Horse Guards Parade than the altar of God. The precise could all too easily become the precious; the formal

become the frozen. As I have said before, the whole point of ceremonial is to draw attention to those things in the liturgy which are significant, not to the people who are doing it.

This year sees the 10th anniversary of the introduction of the Common Worship services. To mark this, and as a tribute to Bishop David Stancliffe who chaired the Liturgical Commission during the herculean task of producing these services and getting them approved, Fr Nick Papadopoulos of St Peter’s, Eaton Square, has edited a collection of essays called **“God’s Transforming Work”** (published by SPCK).

The introduction is written by the Archbishop of Canterbury. As we would expect from him, it is not a bland imprimatur but a serious discussion of some questions raised by the state of worship in the Church today.

He writes of a ‘liturgical drift’, an increasing difference between liturgy as traditionally understood and worship as it flourishes in many larger congregations and in that part of the Church associated with “Fresh Expressions” of Church. The archbishop is perhaps too diplomatic about this: “indifference” is for some little short of ideological hostility with the effective abandonment of any authorised liturgical forms. But he makes a telling point that ‘ritual’, that is, ‘rule-governed, habitual,

repetitive and formulaic behaviour in worship’, is not confined to ‘ritualist’, High Church circles like ours. Many, supposedly more ‘accessible’ forms of service are just as formulaic and exclusive to outsiders.

The archbishop makes a helpful distinction between “ritual” and “liturgy”.

- Ritual is intended to preserve things as they are,
- Liturgy is about moving people on; it is “God’s Transforming Work”.

The two are not mutually exclusive but ritual does not necessarily bring transformation; it can be used to make sure that nothing changes. For some, of course, this is its attraction. Many of us recognise that attraction; perhaps especially in times of personal or social turmoil: the rite provides us with a firm foundation, a rock on which we can stand amidst the storms of life, internal and external. But that firm foundation is meant to be a stepping off point on our pilgrimage, not a permanent resting place.

The archbishop draws our attention to developments in biblical scholarship. This was long dominated by a protestant mind-set which saw worship in the New Testament as ‘Low Church’ — verbal rather than sacramental. Liturgy was approached at the level of ideas and inspiration. I remember spending a year when I was an ordinand on placement in a very evangelical parish where almost every service began with the words from St John, “God is Spirit and those who worship him must worship him in spirit and truth”. This was clearly understood to mean that worship was a mental rather than a physical activity, not that in the spirit of Jesus Christ, the Word made flesh, it should be an activity involving the whole person. As the Prayer Book was still used in such

churches in those days, there was still some recognition of the physical because we knelt down and stood up at various points of the service. But now that the Prayer Book has virtually disappeared in such churches, even that memory of the tradition is fading or deliberately obliterated. It is interesting to note, however, that what gets thrown out of the front door slips in by the back: those who have no time for bowing, kneeling and the like, will happily hold their hands in the air while singing or praying, much as people do at a music festival like Glastonbury.

In fact, Jesus’ world was a deeply liturgical one. The temple and its round of feasts were at the heart of a community which was to be restored through them to its proper place in creation. This language and imagery was at hand for early Christians as they sought to understand what the life, death and resurrection of Jesus meant for humanity restored to its proper relationship with God and the rest of the creation. So, worship is about a new creation, about the transformation of our whole selves. It is not just a source of ideas about God or a platform for moral exhortations.

At the beginning of Chapter 12 of Romans which we have been hearing at Sunday Mass, Paul writes: **“I appeal to you therefore, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship”**. These are words echoed in our liturgy:

“And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice unto thee.” BCP

“Almighty God, we thank you for feeding us with the body and blood of

your Son Jesus Christ, and through him we offer you our souls and bodies to be a living sacrifice.” *Common Worship*

“**Reasonable**” is an alternative translation of “**spiritual**”. It suggests something which reflects the creative reason of God.

“Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God — what is good and acceptable and perfect.”

The renewal of our minds is intimately connected with the offering of the whole of our lives: the material: our daily work and relationships, our income and possessions, the care we take of ourselves and the environment in which we are set; as well as what we often think of as “spiritual”, our devotions and prayers, as our reasonable service.

So we need not feel that our worship with all its physicality is somehow un-biblical, unspiritual or unreasonable. No, the question we need to ask is: “Is it transforming us as a community and persons?” Speaking of both myself and of the people entrusted to my care, the answer must be a qualified “Yes”. There is clear evidence of lives and our common life being transformed and yet we all know that, if only in ourselves, that there is equally clear proof of the need for further transformation. The former should encourage us when we face up to the latter and might feel discouraged.

If our form of worship is to be defended and commended to others, then that task calls not only for the renewing of our minds in a narrow sense, but the transformation of our lives in the widest and most all-embracing.

Yours in Christ,

Alan Moses

VISITING PREACHERS — IN BOTH DIRECTIONS

On Sunday October 2nd we welcome as our preacher at High Mass on the **Feast of Dedication**, our Thanksgiving for the Consecration of the Church and for its life, **The Revd Professor Alison Milbank** who teaches theology at the University of Nottingham and is an assistant priest at Southwell Minster. Professor Milbank writes on the relation between theology and culture. She is also co-author with Fr Andrew Davison of the recent book “**For the Parish**” which gives a theological critique of the “Fresh Expressions” movement in the Church. Professor Milbank wittily points out that in the United States, “Fresh Expressions” is the name of a brand of cat litter!

The following Sunday, we celebrate with **Bishop Michael Marshall** the 50th Anniversary of his ordination to the priesthood. Bishop Michael will celebrate the High Mass and the preacher will be **The Venerable David Painter**, Archdeacon of Oakham. Fr David was a curate here when Bishop Michael was Vicar; so we welcome them both “home”.

On Sunday October 23rd Fr Alan is going to Rome, but only to preach at All Saints Anglican Church which will be celebrating its Feast of Dedication. This was originally to have been the second part of a double act with Fr Jonathan Boardman preaching here on Corpus Christi. He was prevented from being with us by illness but we hope that when he is fully restored to health he will be able to come to All Saints, Margaret Street. Our two All Saints have a connection in that the architect of the church in Rome was George Edmund Street who was a churchwarden here in Margaret Street.

ALL SAINTS, MARGARET STREET
www.allsaintsmargaretstreet.org.uk

ALL SAINTS FESTIVAL 2011

Monday 31 October — Eve of All Saints

6.30 p.m. Litany of the Saints, Solemn Evensong and Solemn Benediction

Preacher: The Revd Mark Williams, Vicar,
St John the Divine, Kennington

Music includes: The Wells Service — *Malcolm Archer*
The souls of the Righteous — *Harry Bramma*

Tuesday 1 November — All Saints Day

6.30 p.m. High Mass

Preacher: The Very Revd Nicholas Freyling, Dean of Chichester

Music: Missa Brevis — *Kodaly*
O quam gloriosum — *Philip Moore*

Wednesday 2 November — All Souls Day

6.30 p.m. High Mass of Requiem

Preacher: The Revd Dr Anders Bergquist,
Vicar, St John's Wood Church

Music includes: Requiem — *Fauré*

Thursday 3 November

7.05 p.m. Holy Hour led by Fr John Pritchard

Sunday 6 November — All Saints Festival Sunday

11.00 a.m. High Mass

Preacher: The Very Revd Peter Atkinson, Dean of Worcester

Music: Coronation Mass — *Mozart*
Faire is the heaven — *Harris*

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

Preacher: The Revd Jonathan Kester, Priest-in-Charge
Emmanuel Church, Hampstead

Music includes: *Dyson* in D
O quam gloriosum — *Victoria*

FESTIVAL APPEAL

The Vicar and Churchwardens, on behalf of the Parochial Church Council, resolved that this year's Festival Appeal be divided between two of our regular Mission projects — Richard Owen's work in Trinidad and Tobago (USPG) and the Church Army Marylebone Project, and Emergency4London, the Diocese's appeal for parishes in those areas worst affected by the recent riots.

PARISH NOTES

Wedding

Christopher Packman and **Alexandra Shilling** were married at All Saints on August 13th. Christopher is the grandson of the late **Henry Ewer** who was a former Churchwarden of All Saints.

Baptism

Oliver William Martell was baptised at High Mass on Sunday August 28th.

Welcome Home

This summer has brought the Tayler family back to us from Finland. It is a great delight to have Jeremy and Maura, Blanche and Genevre with us again.

In Memoriam

Nada Pobjoy

Fr Gerald Reddington writes:

“Nada, who died in July, was a faithful worshipper at All Saints for many years. A slightly shy, self-effacing person, she lived her faith in a simple, real and touching way. She was unique in that she spent her whole career, of forty five years, as part of the Chorus at the Royal Opera House. Her father had been a Priest Missionary in India. She passed on his sick communion case and two stoles to me; still in use today. She was especially kind to Sister Elizabeth May in her latter years. Having lived in Covent Garden most of her adult life, she decided to return home to Yorkshire for her retirement.”

Two of our clerical neighbours have died recently: **The Revd Dr John Stott** of All Souls, (see page 7) and **Fr Alan Fudge**, of St Charles Borromeo in Ogle Street.

Peter Priem RIP

Many will remember Peter’s visit to All Saints earlier this year with members of his family. He had first come to All Saints as a choirboy and had asked us to pray for him when he became ill.

We knew then that he did not have long to live and have now heard from his wife Peta and brother Jos that he died on Wednesday August 31st.

Jos writes:

“Dear People of All Saints Church, Margaret Street, London,

“Last June, we visited your church on Sunday for Holy Mass. We were my brother Peter Priem, his wife, my wife and myself, with two volunteers and an ambulance.

“Peter was suffering from the disease ALS and because he was a church musician and knew All Saints so well, he had one final wish and that was to visit All Saints once more.

“I hope and think you will remember the day we visited you. I am very sad to tell you that Peter died last Wednesday.

“Thank you again for the warm welcome we felt that special Sunday in June. We will never forget it. Peter had a wonderful weekend in London.”

MUSIC FOR THE ALL SAINTS FESTIVAL 2011

Complacency is a terrible thing. But, after the sonic challenge of Julian Anderson’s **“Bell Mass”** last year, and as a reward to us all for braving the ‘temporary disarray’ while the chancel work is completed, I thought it would be nice this year to enjoy

some tried and tested favourites. That said, however, Malcolm Archer's "*Wells Service*" as the canticles on All Saints Eve will be brand new to us. This together with Dr Bramma's "*The souls of the righteous*" and Philip Moore's "*O quam gloriosum*" on All Saints Day will preserve our commitment to music by living composers.

Gabriel Fauré's "*Requiem*" will be heard for the first time on All Souls Day, though of

course it has been sung liturgically here many times in other contexts. Zoltan Kodaly's "*Missa Brevis*" creates a particular frisson and is entirely apt for All Saints Day, and we shall rejoice in Mozart's "*Coronation Mass*" on Festival Sunday.

Complacency is a terrible thing. Brace yourselves well in advance for the All Saints Festival 2012.

Paul Brough

WESTMINSTER ABBEY

NATIONAL PILGRIMAGE TO THE SHRINE OF ST EDWARD THE CONFESSOR SATURDAY OCTOBER 15TH 2011

9.00 a.m. Abbey opens for Pilgrims

11.30 a.m. Festival Eucharist

Preacher: The Right Revd Michael Langrish, Bishop of Exeter

3.00 p.m. Evensong with Procession

Throughout the day pilgrims will be able to pray at the Shrine, prayer tours round the Abbey will be available and priests will be on duty for individual spiritual counselling and the Sacrament of Reconciliation. In addition there will be regular opportunities to remake Baptismal Promises and to participate in Healing Liturgies with the Laying on of Hands and Anointing. A lecture will be given on the life of St Edward and walking pilgrims will be welcomed with a foot washing rite.

Activities for children will be offered in the education Centre and around the Abbey and its precincts and school groups are very welcome.

All are welcome — there is no charge for the day. Tickets are not required.

DIARY DATES

Sunday 2 October — DEDICATION FESTIVAL and Friends' Day

11.00 a.m. **High Mass**

Preacher: The Revd Professor Alison Millbank, Nottingham University

6.00 p.m. **Solemn Evensong and Solemn Benediction**

Preacher: The Vicar

Thursday 6 October

7.05 p.m. **HOLY HOUR** led by the Vicar

Friday 7 October — *Cell of OLW/All Saints*

6.30 p.m. Low Mass with hymns

7.00 p.m. The Rosary will be said for half an hour to be followed by refreshments.

Sunday 9 October

11.00 a.m. High Mass

Celebrant: Bishop Michael Marshall, who celebrates the Golden Jubilee of his Ordination to the Priesthood.

Preacher: The Venerable David Painter,
Archdeacon of Oakham (Peterborough).

Fr Gerald's next visit is to the British Museum that afternoon to see the exhibition **Treasures of Heaven**. If you are coming please buy a timed ticket for 3.20 p.m. Full price £12, concessions available. Buy online via the Museum's website (www.britishmuseum.org) or by 'phone (020 7323 8181). The group meets at the entrance to the exhibition at 3.15 p.m.

Monday 17 October

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

Tuesday 25 October - Tuesday 1 November

The John Lewis Partnership *Sabeema Arts & Crafts Club Exhibition* will be held again in the Parish Room. Free admission, 12.00 noon - 6.00 p.m. *All are welcome.*

A LIFE OF FAITHFUL SERVICE The Revd Dr John Stott 1921 - 2011

In our early years at All Saints, we would sometimes receive telephone calls on Saturday evenings from people, usually from the United States, asking, "Is Dr Stott preaching tomorrow?". They had rung us because either they or directory inquiries were not up on the distinction between All Saints and All Souls. I took to keeping one of All Souls' sermon cards next to the 'phone so that I could tell callers if Dr Stott was preaching or not.

I recounted this to the then Rector of All Souls, Prebendary Richard Bewes, apologising that no one had yet rung to ask if he was preaching; adding that no one rang to ask if I was preaching either.

By that time Dr Stott had been "Rector Emeritus" of All Souls since 1975, having handed over leadership of the parish in order to concentrate on his worldwide ministry of preaching and teaching as well as his writing.

When I arrived here, his home was still a two roomed flat above the rectory garage. It is a tribute both to his graciousness and to his successors that they were able to live so closely. I am pleased that I get on well with the three of my predecessors who are still alive; but none of them live in Margaret Street. Increasing age and frailty would bring an end to his itinerant ministry and he would move to St Barnabas retirement home for the clergy where he died.

His funeral service at All Souls was a tribute to an extraordinary ministry. He was a local boy, the son of a Harley Street doctor, who returned to All Souls to serve his title in the years after the war when bomb damage meant that the church could not be used and services were held in St Peter's, Vere Street. His Rector was in poor health and died in office. John had made such an impression that he was appointed to succeed him and begin a ministry of extraordinary impact.

Obituary writers and others speak of his transformative influence on the parish, on evangelicalism in the Church of England, and worldwide. Listening to the tributes paid at his funeral, some themes struck me as speaking beyond that tradition, even to his former neighbours here at All Saints.

That two-roomed flat symbolised a simplicity of life which had something of St Francis about it. The royalties from his many books were given to missionary causes, especially the training of clergy. He had no time for the “prosperity gospel” abroad in some evangelical circles these days. There was something Franciscan too in his passion for bird-watching.

Honours were piled upon him and promotions were offered, but they were refused. More than that, he resisted that personality cult which often develops around celebrity preachers in the evangelical world. He was a powerful personality and yet a humble one.

His life was one of strict discipline and order with time carefully allocated for prayer and study. The consequence of this was seen not only in his speaking and writing but also in the time and attention he was able to give to people. That personal organisation and use of time was also seen in the administration of the life of the parish and its ability to minister to others. Administration is a gift and a ministry too.

David Turner, who gave one of the tributes, came to All Souls as a young lawyer and stayed to become a Reader and Churchwarden, spoke of Dr Stott’s commitment to the preaching and exposition of Scripture, listening to the Word of God. This went alongside a determination to listen to the world through wide reading and study of books and issues.

Someone once said that when evangelicals neglect the use of the mind, they become sentimentalists while Catholics become fanatics. This distinction may be rather too neat: I’ve had to endure quite a bit of pious drivel in Catholic circles; fanaticism is not difficult to find among evangelicals in these fractious times. We do not need to agree with everything John Stott said about the Bible to be able to concur that teaching about it and from it is vitally important. Scripture is too important to be left to fundamentalists, fanatical or sentimental, Catholic or evangelical.

The day of his funeral was the feast of St Dominic, the founder of the Order of Preachers, a saint who recognised the vital importance of sound learning combined with an authentically Christian lifestyle. At Evening Prayer here at All Saints, we read these words about Dominic which seemed apt for another great preacher of the word:

“In his conversations and letters he often urged his brother of the Order to study constantly the Old and New Testaments. He always carried with him the Gospel according to Matthew and Epistles of Paul, and so well did he study them that he almost knew them from memory.”

Dr Chris Wright, in the funeral sermon, preached on two favourite texts of John’s: **“But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world”** (Galatians 6: 14) and **“He who has my commandments and keeps them, he it is who loves me”** (John 14: 21). He spoke of a life centred on the cross, as both source of salvation and way of life. He spoke too of his eirenic spirit; his concern that Christians should not fragment over many of the issues which so easily seem to divide us.

Anglicans often pay lip service to the need for the different traditions held together in our Church to inform and learn from each other. We are not always very good at making that

happen. Perhaps the death of our neighbour after a long life of faithful service gives us an occasion to think more seriously about it.

AM

TRINITY 10, 2011 — SERMON PREACHED BY THE VICAR AT HIGH MASS AND BAPTISM OF OLIVER WILLIAM MARTELL

*Readings: Jeremiah 15: 15 - 21;
Romans 12: 9 - end; Matthew 16: 21 - end*

“If any want to become my followers, let them deny themselves and take up their cross and follow me.”

Deterrent sentencing, judges and magistrates handing out stiff punishments to those involved in the recent riots, to make a public example of them, has been in the news. Punishment as public example was something the Romans knew all about. Crucifixion was meant to be not just a cruel means of execution but a gruesome public spectacle. It was designed to instil fear into subject peoples, like the troublesome populace of Judea, who might feel tempted to rebel against imperial rule. This was what would happen to you if you challenged the *Pax Romana*.

It would have been familiar to Jesus and his disciples, and we can imagine how shocking it must have been. It would have been something talked about with horror. For the disciples to hear Jesus forecasting that it would be his fate must have been a shock; one compounded by hearing that it would be theirs too.

In last Sunday’s Gospel we heard Jesus ask the disciples, **“Who do people say that I am?”**. In response came Peter’s confession of faith, **“You are the Christ, the Son of the living God”** and Jesus’ response, **“You**

are Peter and on this rock I will build my church”.

If last week we heard what is often used as the proof text for **papal infallibility**, this morning we have heard one of the texts for **papal fallibility**. But this is a happy occasion, not a time for theological polemic, so we won’t get into that.

Peter is appalled by the very idea of Jesus being crucified. He takes Jesus aside to reprove him for this shocking idea; **“God forbid it, Lord! This must never happen to you.”** This time Jesus’ response is not one of approval: **“Get behind me, Satan! You are a stumbling block to me; for you are setting your mind not on divine things but on human things.”**

The rock of faith has become a stumbling block; the one who had received divine revelation has allowed his mind to be dominated by human concerns and not the things of God. Even two thousand years later we can feel how stinging the rebuke must have been.

Why such a harsh reproof? Peter would know that it was the destiny of prophets in Israel to suffer: we need only think of Jeremiah in our first reading bemoaning his lot, the consequences of his calling. Then there was the all too recent example of the fate of John the Baptist at the hands of Herod.

But Jesus was not just a prophet, he was the **“Christ, the Son of the living God”**, he was the Messiah. Prophets might suffer, but not the Messiah. He was coming to put everything right; to restore the fortunes of Israel. He was going to Jerusalem to restore its peace, not to die there.

But it was this earthly and political notion of Messiahship, and of divine rule, that Jesus was rejecting in refusing to accept Peter’s well meant advice. And that resistance, in obedience to the love of God, would bring him to the cross, but this was not the kind of religion people wanted. In Matthew, he repeats the prediction another three times: so hard is it for his disciples to swallow. It can be said that they have been finding it hard to swallow ever since.

In our own context, language of crucifixion is either:

- dulled by familiarity,
- or trivialised to mean no more than the minor inconveniences of life,
- or it is too far beyond our experience to be comprehended.

We know that Christians in some places still suffer martyrdom, the last century had more Christian martyrs than any other, but the sharp end of Professor Richard Dawkins’ tongue is hardly in the same league.

And yet, just as young Oliver will be in a few minutes, we are signed with the cross at our baptism.

Crucifixion was of its time: the means by which Jesus was put to death. What that means might have been in another time and place, we can only speculate. So while the means has proved enormously fruitful in terms of imaginative recreation and devotion, we need to look beneath the mechanics to see what was going on. It is

clear from the Gospels, that the way of the cross for Jesus was the result of a conscious decision and determination on his part. He saw this not just as what happens to prophets in a sort of weary resignation. It was not the result of despair at failure on his part. It was the consequence and the means of his giving of himself in loving obedience to the will of his Father, to demonstrate God’s love for his creatures; his refusal to be deflected from that purpose.

The opening verses of chapter 12 we heard last Sunday also serve as a title or heading for the whole passage including what we have just heard. **“I appeal to you, brothers and sisters, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect.”**

Then there is another heading: **“Let love be genuine”**. The translators have added the verb which is not there in the Greek. It is as if Paul has written a heading: **“Genuine Love”** and then spelled out what that means.

In a passage which echoes Jewish Wisdom on human relationships and the teaching of Jesus in the Sermon on the Mount, Paul gives a picture of the life of the Christian community in response to the love of God for all, Jew and Gentile, which he has spent the first eleven chapters spelling out in theology of mind-stretching complexity.

“Genuine love” involves mutual love and affection, outdoing one another in showing honour and zeal; being ardent in spirit and serving the Lord. It rejoices in hope, is

patient in suffering, persevering in prayer. It contributes to the needs of the saints and extends hospitality to strangers.

“Do not be conformed to this world but be transformed by the renewing of your mind.”

This love is to be a characteristic of the Christian community, but it is not to be confined to it; certainly not to the circle of those from whom they might expect to benefit or receive support in a hostile and uncertain world. It was to be extended to outsiders, and, more shocking still, not just to those who were well-disposed: it was to include even the persecutors. And that advice about being good even to them so that you will heap burning coals on their heads, is not a devious way of getting the better of them; it is the means of bringing about reconciliation with them; just as we have received peace from God.

All this is more radical than it might sound to us at first or even repeated hearing. To a status-obsessed society like imperial Rome, and the ancient Mediterranean world in general, where honour and respect were crucial, and public shame a fate worse than death, the idea of ignoring class distinctions, of not being haughty, of associating with the lowly as brothers and sisters rather than masters and slaves, would have seemed unnatural nonsense, contrary to the order of things.

Genuine love involves too a deep and wide sympathy, a deepening and widening compassion, that is a feeling for and suffering with the other: **“weep with those who weep”**. We had an example of that profound sympathy which makes us one with another in the Canaanite woman who came to Jesus seeking healing for her

daughter whose pain had become her pain. Any loving parent knows something of that; and so do spouses and partners and true friends. Those words about not exacting vengeance are ones which we need to listen to as a society, lest our reaction to recent events consumes us.

But genuine love is also a sharing in the joy of others: **“Rejoice with those who rejoice”**. The preface to the Marriage service speaks of the congregation as having come together to share in the joy of those being married. But that joy is based not on romantic sentiment but on mutual giving which is **“for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part”**, and those words apply not just to husbands and wives but to their children too. The Marriage Service echoes the Letter to the Ephesians in speaking of marriage as a **“mystery”**, or sacrament, which reflects and embodies Christ’s giving of himself for his bride the Church: it is a life marked by the cross.

This morning, as he is baptised, we share with Oliver’s parents in their joy at the gift of a child.

Forty years ago today, Theresa and I stood before the altar in another All Saints Church to make our marriage vows, so we and our family, invite you all, even those who have never met us, have never been here before — there are no strangers in God’s house — to rejoice with us in celebrating forty years of marriage. I know that, unlike at the Wedding of Cana, enough wine has been provided. I’m not supposed to know that one or two other things have been planned. But as our daughter Joanna and Cedric Stephens have been involved, I’m sure they will be quiet and under-stated.

100 YEARS AGO

As well as preparing for the Festival, the Vicar was troubled by political developments.

“Our people are being educated into discontent and it is the duty of every patriot today to make some study of the English industrial problem. All Saints possesses a large group of able and educated men of strongly conservative tendency. A patient study of the demands of labour by such men would be important help towards the orderly and peaceable development of English national life.

“A similar duty belongs to Churchmen who find themselves face to face with proposals for the disendowment of four of the British dioceses. We ought to learn how to correct misstatements about the origin of these endowments. I observe that the Chancellor of the Exchequer is already cheerily talking of them as “national” — national funds which have got awkwardly tied up in the course of the centuries! Well, we must correct the Chancellor. We need too, to be very wide awake over any constructive proposals for the future which the government may make. If the State which has hitherto defended the Church, is now going to turn upon her and demand her purse, it must at least play the part of the gallant highwayman and leave her with her hands untied. And let no one for a moment imagine that there will be any long interval between the disendowment of the Church in Wales and the disendowment of the Church in England.

The Edwardian era is often seen as one of peace and contentment, not least because of the Great War which succeeded it and all that followed from that. However, it was not an idyll for the poor. While Fr Mackay is clearly worried about those demanding change, he also suggests that those demands

are not unjustified and that those with influence ought to heed them. Mackay writes only of men; women would not receive the vote until 1928 and even 40% of men would remain disenfranchised until 1918.

In fact, the disestablishment of the Church in Wales did not lead to the pillaging of the Church of England’s historic resources, whatever plans Mr Lloyd George might have had in mind. Mr Simon Jenkins, who loves church buildings but is not a believer, thinks they should be regarded as national property; which might be all very well if the state was willing to pay for their upkeep. This seems unlikely in the present economic climate.

SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

● SUNDAY 2 OCTOBER DEDICATION FESTIVAL and Friends’ Day

HIGH MASS at 11.00 a.m.

Entrance Hymn: 205

Introit: Terribilis est

Mass: Spaurmesse — Mozart

Lessons: 1 Kings 8: 22 - 30

Psalm 122

Hebrews 12: 18 - 24

Hymn: 211

Gospel: Matthew 21: 12 - 16

Preacher: The Revd Professor

Alison Milbank, Nottingham
University

Creed Credo III

Anthem: Locus iste — Bruckner

Hymns: 206, 207, 484 (T 167)

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

SOLEMN EVENSONG at 6.00 p.m.

Psalm: 132

Lessons: Jeremiah 7: 1 - 11
1 Corinthians 3: 9 - 17

Office Hymn: 204

Canticles: Naylor in A

Anthem: Behold, the tabernacle of
God — Harris

Preacher: The Vicar

Hymn: 485

SOLEMN BENEDICTION

O Salutaris: Francis Jackson

Hymn: 209

Tantum Ergo: Francis Jackson

Voluntary: Menuet Gothique
— Boellmann

● SUNDAY 9 OCTOBER

TRINITY 16

GOLDEN JUBILEE OF

BISHOP MICHAEL

MARSHALL'S ORDINATION

TO THE PRIESTHOOD

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 401

Introit: Miserere mihi

Mass: Collegium Regale
— Howells

Lessons: Isaiah 25: 1 - 9
Psalm 23
Philippians 4: 1 - 9

Hymn: 227 (T 184)

Gospel: Matthew 22: 1 - 14

Preacher: The Ven David Painter,
Archdeacon of Oakham,
Peterborough

Creed: Credo II

Anthem: The Spirit of the Lord — Elgar

Hymns: 295, 294, 306

Voluntary: Final (Symphonie VI)

— Widor

SOLEMN EVENSONG at 6.00 p.m.

Psalm: 139: 1 - 18

Lessons: Proverbs 3: 1 - 18
1 John 3: 1 - 15

Office Hymn: 150 (S)

Canticles: Gray in F minor

Anthem: Jesu, the very thought of thee
— Bairstow

Preacher: Fr John Pritchard

Hymn: 357

BENEDICTION

O Salutaris: Sheppard

Hymn: 358 (ii)

Tantum Ergo: Victoria (No 1)

Voluntary: Concerto in A minor (1st
movement) BWV 593
— Vivaldi/Bach

● SUNDAY 16 OCTOBER

TRINITY 17

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 333 (v 5 Descant
— Caplin)

Introit: Justus es, Domine

Mass: Mass in B flat
— Rachmaninov

Lessons: Isaiah 45: 1 - 7
Psalm 96
1 Thessolonians 1: 1 - 10

Hymn: 345

Gospel: Matthew 22: 15 - 22

Preacher: Fr Julian Browning

Anthem: Ave Maria — Rachmaninov

Hymns: 431, 467, 346 (v 5 Descant
— Gray)

Voluntary: Prélude (Suite, op 5)
— Duruflé

SOLEMN EVENSONG

at 6.00 p.m.

Psalms: 142, 143

Lessons: Proverbs 4: 1 - 18
1 John 3: 16 - 4: 6

Office Hymn: 150 (R)

Canticles: Rachmaninov

Anthem: Hymn of the Cherubim
— Rachmaninov

Preacher: The Vicar

Hymn: 424

BENEDICTION

O Salutaris: Rachmaninov

Hymn: 463 (ii)

Tantum Ergo: Rachmaninov

Voluntary: Elegy — Thalben-Ball

● SUNDAY 23 OCTOBER LAST SUNDAY AFTER TRINITY

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 256

Introit: Da pacem

Mass: Missa 'O quam gloriosum'
— Victoria

Lessons: Leviticus 19: 1 - 2, 15 - 18
Psalm 1
1 Thessalonians 2: 1 - 8

Hymn: 360

Gospel: Matthew 22: 34 - end

Preacher: Fr John Pritchard

Creed: Credo III

Anthem: Achieved is the glorious work
— Haydn

Hymns: 137, 460, 420

Voluntary: Praeludium in F sharp minor
— Buxtehude

SOLEMN EVENSONG

at 6.00 p.m.

Psalms: 119: 89 - 104

Lessons: Ecclesiastes 11, 12
2 Timothy 2: 1 - 7

Office Hymn: 150 (S)

Canticles: The Short Service — Byrd

Anthem: Teach me, O Lord — Byrd

Preacher: Fr Gerald Beauchamp

Hymn: 216 (v 5 Descant — Caplin)

BENEDICTION

O Salutaris: Byrd

Hymn: 456

Tantum Ergo: Byrd

Voluntary: Praeludium in E — Bruhns

● SUNDAY 30 OCTOBER FOURTH SUNDAY BEFORE ADVENT

HIGH MASS AND HOLY BAPTISM AT 11.00 a.m.

Entrance Hymn: 410

Introit: Salus populi

Mass: Missa Omnium Sanctorum
— Norman Caplin

Lessons: Micah 3: 5 - end
Psalm 43
1 Thessalonians 2: 9 - 13

Hymn: 490

Gospel: Matthew 24: 1 - 14

Preacher: The Vicar

Anthem: Christ is the morning star
— Norman Caplin

Hymns: 274, 481 (T 462), 476

Voluntary: Hymn to the Stars
— Karg-Elert

SOLEMN EVENSONG

at 6.00 p.m.

Psalm: 111

Lessons: Daniel 7: 1 - 18

Luke 6: 17 - 31

Office Hymn: 150 (R)

Canticles: Stanford in A

Anthem: Beati quorum via — Stanford

Preacher: Fr Julian Browning

Hymn: 373 (T 376)

BENEDICTION

O Salutaris: Nicholson

Hymn: 385

Tantum Ergo: Nicholson

Voluntary: Psalm Prelude (Set 1,
No 1) — Howells

MONDAY 31 OCTOBER EVE OF ALL SAINTS

SOLEMN EVENSONG

at 6.30 p.m.

Psalms: 1, 5

Lessons: Ecclesiasticus 44: 1 - 15

Office Hymn: 196

Canticles: The Wells Service
— Malcolm Archer

Anthem: The souls of the righteous
— Harry Bramma

Preacher: Fr Mark Williams, Vicar,
St John the Divine,
Kennington

Hymn: 432 (omit *)

SOLEMN BENEDICTION

O Salutaris: Hutchings

Te Deum: Solemn Tone

Tantum Ergo: Hutchings

Voluntary: Prelude and Fugue in B
minor BWV 544 — Bach

Vicar:

Prebendary Alan Moses 020 7636 1788 / 9961

Assistant Priest:

The Revd John Pritchard 020 7636 1788

Honorary Assistant Priests:

The Revd Gerald Beauchamp 020 7258 0724

The Revd Julian Browning 020 7286 6034

Prebendary John Gaskell 020 8858 9589

Parish Administrator:

Mr Dennis Davis 020 7636 1788 / 9961

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

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:

Mr Paul Brough 020 8655 3361

Associate Director of Music:

Mr Charles Andrews 01580 240575

Honorary Assistant Organist:

Mr Norman Caplin 020 8989 3295

Electoral Roll Officer:

Miss Catherine Burling c/o 020 7636 1788

CALENDAR AND INTENTIONS FOR OCTOBER 2011

1	<i>Remigius; Anthony Ashley Cooper; Ember Day</i>	Theological Colleges
2	✘ DEDICATION FESTIVAL & Friends' Day	
		OUR PARISH AND PEOPLE
3		The unemployed
4	St Francis of Assisi	Franciscans
5	r Requiem (1.10 p.m.)	The departed
6	William Tyndale	Unity
7		Those in need
8		The homeless
9	✘ 16th SUNDAY AFTER TRINITY	OUR PARISH AND PEOPLE
10	St Paulinus; <i>Thomas Traherne</i>	Province of York
11	<i>Ethelburga; James the Deacon</i>	Emergency Services
12	St Wilfid; <i>Elizabeth Fry; Edith Cavell</i>	Friends of All Saints
13	St Edward the Confessor	Unity
14		Those in need
15	St Teresa of Avila	Spiritual Directors
16	✘ 17th SUNDAY AFTER TRINITY	OUR PARISH AND PEOPLE
17	St Ignatius	Parochial Church Council
18	St Luke the Evangelist	Hospitals
19	Henry Martin	USPG
20	v for Unity	Christian Unity
21		Those in need
22		Armed Forces
23	✘ LAST SUNDAY AFTER TRINITY	OUR PARISH AND PEOPLE
24	v for Peace	Peace of the World
25	<i>Crispin and Crispinian</i>	Local businesses
26	St Alfred the Great; <i>Cedd</i>	The Queen and Royal Family
27		Unity
28	Ss Simon and Jude, Apostles	Those in need
29	James Hannington	Richard Owen's work in Trinidad and Tobago
30	✘ 4th SUNDAY BEFORE ADVENT	OUR PARISH AND PEOPLE
31	<i>Martin Luther; Eve of All Saints</i>	Preparation for the Festival

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.

