



All Saints Parish Paper

MARGARET STREET, LONDON W.1

NOVEMBER 2012

£1.00

VICAR'S LETTER

This parish is dedicated not to a particular saint but to all of them, and to the mystery of the Communion of Saints which we profess whenever we say the Apostles Creed. The Baptismal Creed of the western Church sees that communion as a work of the Holy Spirit.

Vicars of All Saints do not often get to preach on All Saints Day, unless the guest preacher fails to turn up. But we do not spend a good deal of time pondering this mystery. In the Church's Calendar we find ourselves reading and speaking about that great panoply of examples of the Christian life which the Church celebrates. But there is more to the Communion of Saints than a collection of moral and spiritual examples.

The Latin phrase, *communio sanctorum*, can be translated either as “**the communion of saints**” or as “**communion in holy things**”. It means both the fellowship of holy people and participation in holy things.

Visiting preachers at All Saintstide often remind us that in the New Testament all Christians are described as “**the saints**” and all are called to be “**saints**”. The use of the term “saint” to refer to particular examples of holiness came later. This later use does not exclude the other: the special examples are meant to encourage us all in the pursuit of holiness which is the Christian calling.

The Latin “**communio**” translates the

Greek **koinonia**. We use this word to speak of our relationship with God and our fellow-Christians in the Eucharist: Holy Communion. We find it too in that oft-used Benediction from the end of Paul's 2nd Letter to the Corinthians: “**The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit.**” “**Fellowship**” is one of those words which has lost some of its meaning through overuse. It has come to mean little more than a sociable get-together. The Greek has a much stringer sense of participation; sharing in the life of the Trinity, in the body and blood of Christ, in his sufferings, and in the lives of one another.

Our relationship with the saints, with our fellow-Christians who have gone before us, has been a matter of controversy. The late mediæval commercialisation of prayers for the departed and the prayers of the saints led to a reaction at the Reformation which erected a virtually impenetrable barrier between the Church on earth and that in paradise or heaven. The purpose of this was to defend the uniqueness of Christ but the result was often to isolate him who is “**the firstborn of many brothers and sisters**”.

In his lovely book on prayer, “**Be Still and Know**”, Archbishop Michael Ramsey has a chapter on the Communion of Saints. In it he points us to both Scripture and the Eastern Church for a way of understanding our relationship in prayer with the saints

which gets us beyond mediæval distortion and Reformed reaction, to a living sense of fellowship with Christians of past generations.

Our participation with other Christians in Christ does not end at death which Christ has conquered in the Resurrection. Paul speaks of **“the dead in Christ”** (1Thessalonians 4:16), and **“those who are Christ’s”** (1 Corinthians 15: 23); and of his possible death as a departure to **“be with Christ, which is far better”**. (Philippians 1: 23) Luke has Jesus tell the dying thief on Good Friday that he will be that day with Christ in Paradise.

“It is not to be inferred that for those who have died, the life with Christ is immediately a state of perfection and enjoyment of the beatific vision. Indeed Christian tradition both in the East and in the West has assumed that those who have died in faith need cleansing and sanctifying towards the perfect union with God and the vision of him. This state of waiting and cleansing has sometimes been called purgatory, sometimes the intermediate state, sometimes only by the lovely word ‘Paradise’.”

Ramsey also points us to the Eastern liturgies with their strong sense of the Church on earth sharing in the worship of heaven with the saints and the angels. Within the liturgy, the saints pray for one another and ask one another’s prayers. Those saints include both those who reflect the glory of Christ and those who are far from perfect, whether they are beyond death or struggling sinners on earth. All pray for all.

There is no rigid frontier between saints in glory, saints who are being cleansed in Paradise (Ramsey’s preferred term for purgatory or the intermediate state) the

Church expectant: and saints now struggling with their sins. While in the West, praying for the departed and praying to the saints are somewhat separate, (All Saints and All Souls), in the language of the East, in the family of Jesus all pray for all and all ask for the prayers of all within the unique glory of Christ.

Ramsey teaches that to understand the Communion of Saints, we must understand prayer. If we think of prayer as simply for our own needs and requests, then we risk seeing the saints as there to answer our prayers by dispensing favours. (We might well think of God this way too!) But if however our prayer is shaped by giving glory to God, seeking his will and hoping for his kingdom, then we are lifted out of ourselves in the company of those who in Paradise and heaven seek that glory and reflect it in their prayer. We see that truth in All Saints whenever we raise our eyes to the scene of Christ in majesty on the east wall, light streaming from him, illuminating the saints gathered around him.

Within the family of the saints we may ask the prayers of those who are near to the vision of God, and we may pray for all in earth or Paradise or heaven. But we must not forget that the family, that “one communion and fellowship,” includes “those who are weak and struggling like ourselves, and those whose saintliness is very faint because the world has been reclaiming them. Our prayer looks towards the weak as well as towards the strong, and if we are faithful it will reach both ways since the glory of Christ is always one with the agony of his compassion. Such is the meaning of ‘I believe in the Communion of Saints.’”

Yours in Christ,
Alan Moses

SUPPORTING THE MISSION OF ALL SAINTS; PROGRESS SO FAR

Earlier in the summer, I wrote to every member of the Electoral Roll of All Saints to tell them about our financial situation.

In recent years we have achieved a huge amount in the restoration of All Saints — much of this work funded by the generosity of past and present worshippers. At the same time, we have maintained our range of services and music and met our commitments to the wider Church.

Parishes which undertake projects of this scale often find that their general giving declines as people put their resources to the appeal. This has not been the case here until recently when the pledged giving of the congregation has not so much declined as levelled off. A city centre church like ours experiences a high turnover of people and we have lost a number of generous givers.

We have also had to undertake major expenditure on the residential properties at No 6 and No 8 Margaret Street to meet statutory requirements. This has exhausted the PCC's reserves and pushed us into deficit. This state of affairs cannot be allowed to go on.

My letter spelled out the situation and asked our people to consider their giving to All Saints as a priority in their Christian discipleship and to return their pledge forms in time for our Dedication Festival at the beginning of October when they would be offered at the altar.

The good news is that by the deadline, **84** out of **265** had responded (31.7%) and most of them have increased their giving. 13 of

these are new to our pledged giving scheme.

The total of extra money pledged (after tax has been reclaimed) is **£32,569**. Since then a few more people have responded, but almost 70% have not.

In financial terms the result from those who have has been very good, but we should not see this as an excuse for doing nothing about it. We all agree that the work which All Saints does is important and that it must be done properly. It cannot be if we lurch from one financial crisis to another.

If you have not yet responded, there is yet time to remedy the omission and to play your part in setting All Saints and its work on a secure financial footing for the future.

If you have lost your stewardship letter and forms, or are new to All Saints, copies are available from the Parish Office.

Yours in hope,

Alan Moses

PEOPLE AND EVENTS

The Vicar preached at a service at St Marylebone Church to mark the successful inauguration of our good friend **Fr Neil Bunker**'s work as Mental Health Liaison Chaplain for Westminster. This grew out of a number of discussions which had been going on for several years. Fr Alan suggested to the Archdeacon that Fr Neil, who has a wealth of experience in mental health chaplaincy, would be the ideal person to take this work forward. And so it has proved. It is good that Fr Neil is able to celebrate Mass and hear confessions here during the week.

A Quiet Day: Fr Alan went to Westcott House in Cambridge on September 28th to conduct a Quiet Day for the students and staff at the beginning of the academic

year. He had the pleasure of meeting several ordinands who have been worshippers at All Saints over the years. He based his addresses on Dietrich Bonhoeffer's *"Life Together"* which was written for the seminary of the Confessing Church at Finkenwalde which trained clergy opposed to the Nazi regime. By coincidence, or divine providence, and quite unknown to him, the Principal Canon Martin Seeley had already recommended this book to the new students although they had hardly had time to read it!

On Sunday September 30th he was at St Michael's, Bedford Park, to preach at their Michaelmas celebration. This involved appearing with both a dragon and children, but while the dragon was cast out by a small army of good angels, he was not.

Fr Matthew Catterick, the Vicar of St Saviour's, Pimlico, was our preacher at Evensong on the Feast of Dedication. He has a personal connection with All Saints which made him especially pleased to preach here. You can discover what it is by reading his sermon in this issue.

Nashotah House is an Episcopalian seminary in Wisconsin. The acting Dean, **Bishop Edward Salmon** and his wife **Louise** have been occasional worshippers at All Saints for years. Together with a group of staff and trustees, they were in England to sign a covenant with St Stephen's House in Oxford. The next morning, they came to High Mass at All Saints, although somewhat delayed by diversions around one of those sporting events which seem to occur with increasing frequency on Sunday mornings these days. The Vicar incorporated something about the founder of Nashotah, Bishop Jackson Kemper, in his sermon. After Mass, our American visitors kindly entertained Fr Alan and Theresa to a splendid lunch.

Also with us that Sunday was **Dr Stephen McClatchie**, the Principal of Huron University College, an Anglican university and seminary in London, Ontario. The college was established in 1863 by the Diocese of Huron and in 1878 became the founding college of the University of Western Ontario. Since the 1950s, it has also had a Faculty of Arts and Social Science. The college has about 1,300 students.

Dr McClatchie writes: *"As a musician and musicologist myself, I found the music on Sunday to be particularly inspiring and a real aid to worship. Would that I could attend every Sunday!"*

New Appointments

The Church of England seems to be having a little difficulty in appointing a successor to Archbishop Rowan. Some in Church and media seem to be getting hot under the collar about this. Anyone who knows something of the process of ecclesiastical appointments, including even papal elections, will recognise that these things can take time. In times past, if the cardinals were unable to make up their minds, their rations would be reduced and the roof over their heads removed. Such drastic methods have not yet been suggested for the Crown Nominations Commission; no doubt to the relief of one of our parishioners **Aiden Hargreaves Smith**, who is a member of it.

Meanwhile the Church of Ireland has managed to get on with things rather more briskly. The new Archbishop of Armagh and Primate of All Ireland is to be **Bishop Richard Clark**. The Irish Bishops have had the good sense to choose from their number a former worshipper at All Saints who is also the brother-in-law of Pat Thompson. Fr Alan has been in touch with Bishop Richard to

congratulate him, assure him of our prayers, and express the hope that we might see the new Archbishop in our pulpit when his diary permits. He will be enthroned in St Patrick's Cathedral, Armagh, in December.

Meanwhile, Aiden has just been appointed Registrar of the Diocese of Chelmsford. He will be licensed to this new responsibility in Chelmsford Cathedral on Saturday December 8th.

The parish of Christ Church-St Laurence in Sydney, Australia, is one with which All Saints has many links. The parish has been seeking a new Rector. **Peter Jewkes**, who plays the organ there and is a member of the Friends of All Saints, emailed with the news that **Fr Michael Dries**, the Rector of All Saints, Belmont, in the Diocese of Newcastle (NSW) has been appointed. We pray for him, his family and the parish as he prepares for his new responsibilities.

Dr Richard Fermer lived at All Saints House while he was studying for his doctorate at King's College. He has since served with USPG in Brazil where he taught seminarians and at St George's, Paris. He is the new Priest-in-Charge of the Grosvenor Chapel in Mayfair. In his new post, Fr Richard is entering a particular part of the apostolic succession as our own Fr John Gaskell is a former occupant of this post. The Bishop will license Fr Richard on November 6th.

Please remember all these in your prayers.

Helping our Neighbours

We continue to look for ways in which we can share in mission with our friends at the Annunciation and St Cyprian's. As well as the help our clergy give to Fr Gerald at the churches at Hampden Gurney School,

and which he gives to us here at All Saints, **Andrew Prior** is now a governor of the school. **Stuart Voy** and **Quentin Williams** have begun helping at the Annunciation so that the church can be open on weekdays and Fr Gerald does not have to do quite so much rushing from one place to the other. We are planning a joint conference with the PCCs of the three churches in the New Year.

Visitors

The **USPG 300 Club**, whose members support the work of the Society, came to All Saints on September 13th. After Mass, the Vicar gave a talk to the USPG group on the restoration of the Church. **Jeanette O'Neill**, the General Secretary of the Society, returned to All Saints a couple of weeks later to speak at a mission supper about the Society's forthcoming change of name and the project to support the Church in Zimbabwe in its ministry with people affected by HIV-AIDS. On the recommendation of the Mission Committee, the PCC has agreed that this will be one of the mission projects we support. Our thanks go to the Mission and Catering Committees for their help in providing the refreshments on these occasions.

We have welcomed a group from the **Anglo-Catholic Historical Society** on a "church crawl" in the West End.

MEMORIALS

Bishop Ambrose Weekes

A delightful photograph of Bishop Ambrose, taken at a family gathering, has now been framed and will be dedicated at High Mass on Festival Sunday (November 4th) at the commemoration of past worshippers. The photograph will then be hung in the bar.

Sister Jean Margaret ASSP

On Wednesday November 7th at 6.30 p.m., there will be a Mass of Thanksgiving for Sister Jean Margaret who was such an important part of our life for so long. Sr Jean Raphael, the Superior of the All Saints Sisters of the Poor, will be with us.

Teresa Butler

On Saturday November 24th at 12.00 noon, there will be a Requiem Mass for Teresa Butler. Members of her family will be with us for this service. The family are giving a bench for the courtyard in her memory.

A NEW BABY

Congratulations to Rachael and Lewis Brown on the birth of the second daughter **Esther Pamela** who arrived exactly on schedule on September 24th.

POETRY TEA SATURDAY SEPTEMBER 29th

We were pleased to welcome again to this Poetry Tea, writer, poet and broadcaster, Michelene Wandor, who read us a vivid extract from her long poem 'Carnival'. As usual there were tea and sandwiches in abundance, with cake, scones and pretty pastries. And to top it off there was wine generously brought to us by Daphne and Christine in a spirit of celebration inspired by our subject for the afternoon which was 'Summer Celebrations and Experiences' with particular reference, if people wished it, to the Queen's Diamond Jubilee and the Olympics.

And people did wish it. Pamela started us off with her DVD of the Queen's Jubilee visit to Worcester this year, in which she herself appeared among the cathedral congregation. She got this chance to be at the service and curtsy to the Queen because she is a cathedral volunteer and won a balloted place.

I think that is twice that the Queen has seen Pamela this year! She'll be getting to know her! Pamela then read to us from an official memorial booklet about the occasion. In a similar vein George declaimed for us with great clarity an account of the great Delhi Durbar of 1911, attended by King George V, with its magnificent procession of the Indian military, elephants and camels. This provoked uncomfortable reflections about the British in India from people with family connections to the subcontinent. Gill then read a charming account of the opening of the Festival of Britain of 1951.

After the excesses of the Delhi Durbar, how down to earth and human it sounded, that sensible post-war voice. Later she read to us about the closing of the Festival and how it had led to the regeneration of the South Bank, reminding us of our own hoped-for Olympic legacy. It was so interesting to hear, after all these readings, Rudyard Kipling's poem 'Recession' written for Queen Victoria's Diamond Jubilee in 1897, in which he darkly cautions against national hubris. 'Lo, all our pomp of yesterday, Is one with Nineveh and Tyre!'

Others at the Tea had looked for celebratory readings unrelated to this year's events and had found it difficult. So difficult that some had abandoned the qualifying notion of summer altogether and come up with truly celebratory but definitely not summer poems such as Robert Bridges' marvellous evocation of 'London Snow'. More than one person complained that all the poems in their poetry books were sad. This had led them to seek out some jocular little items determined to be cheerful, and perhaps not great poetry, such as Masfield's 'Laugh and be Merry'. And was Gerard Manley Hopkins so much better? For all its technical excellence does his 'Hurrahing in Harvest' use an excess of

exultation to deny the pain that lies behind it? We had an interesting discussion as to whether his poems are the unhinged word-associations of a manic-depressive or the carefully constructed and deeply meaningful work of a great poet.

Woven through the afternoon were some beautiful evocations of summer which did not deny the sadness of summer's end. There was John Clare's sustained elegy 'Remembrances' read by Chris Self, in which Clare relives the summers of his childhood in the countryside as it was before the industrial revolution. There was Emily

Dickinson's 'Indian Summer' savouring the season to its very last drop. There was Li T'ai-po's moment of awareness as he takes off his hat on a summer's day in the mountains and a 'Wind from the pine tree trickles on my bare head'. But only with Titania did we truly lose ourselves in summer's dream, as, under the influence of a mind-altering drug, she lavishes affection upon Bottom in his ass's head: 'Sleep thou, and will wind thee in my arms'.

Everyone who came contributed £6 which raised £78 towards the All Saints Restoration Fund.

ONE O'CLOCK TALKS

A series of short talks by Fr Alan and Fr John, before the Parish Lunch, on parts of the building of All Saints and their theological meaning.

The talks will begin at 1.00 p.m. and last ten minutes.

- November 11th: *The Baptistery*
- November 18th: *The Nave*
- November 25th: *The Pulpit*
- December 2nd: *The Jesse Window*
- December 9th: *The North Wall — Old Testament Panel*
- December 16th: *The North Wall — Nativity Panel.*

ADVENT COURSE 2012

There will be two courses running at All Saints this year.

Fr Alan will lead a four week day-time course meeting at **11.00 a.m.** on **Thursdays: November 29th, December 6th, 13th, and 20th**, at the Vicarage. This will be based on Archbishop Rowan's book on the Narnia stories of C.S. Lewis, "*The Lion's World*". This is published by SPCK and costs £8.99.

Father John will lead a four-week evening course, meeting at **7.00 p.m.** on **Wednesdays November 28th, December 5th, 12th and 19th** at No 6 Margaret Street. This course will look at the figures celebrated in the Advent Wreath: the Patriarchs, the Prophets, St John the Baptist and Our Lady. Each will be explored through one of the following: Opera, Film (popcorn will be provided), Prose and Poetry.

Please indicate to Fr Alan and Fr John if you wish to attend.

ALL SAINTS, MARGARET STREET

ALL SAINTS FESTIVAL 2012

WEDNESDAY 31 OCTOBER

EVE OF ALL SAINTS

6.30 pm Litany of the Saints, Solemn Evensong and Solemn Benediction

Preacher: The Revd Aiden Platten, Vicar, St Mark's, Hamilton Terrace

Music includes: St John's College Cambridge Canticles, Matthew Martin;
Give us the wings of faith, Bullock

THURSDAY 1 NOVEMBER

ALL SAINTS DAY

6.30 pm High Mass

Preacher: The Very Revd Dr Jeffrey John, Dean of St Albans

Music: Credomesse, Mozart; New Jerusalem, Matthew Martin

FRIDAY 2 NOVEMBER

ALL SOULS DAY

6.30pm High Mass of Requiem

Preacher: The Revd Gerald Reddington

Music includes: Requiem a 6, Victoria; Justorum animae, Matthew Martin

4 NOVEMBER

ALL SAINTS FESTIVAL SUNDAY

11am High Mass

Preacher: The Very Revd Robert Willis, Dean of Canterbury

Music: Grosseorgelmesse, Haydn; Faire is the heaven, Harris

6pm Solemn Evensong, Te Deum and Solemn Benediction

Preacher: The Revd Philip Chester, Vicar, St Matthew's, Westminster

Music includes: Dyson in D; O quam gloriosum, Victoria

2012 FESTIVAL APPEAL

The Vicar and Churchwardens, on behalf of the Parochial Church Council, resolved that this year's Festival Appeal be divided between our Mission projects - the Church Army Hostel for women in Marylebone and USPG.

WWW.ALLSAINTSMARGARETSTREET.ORG.UK

DIARY DATES

ALL SAINTS FESTIVAL 2012 — *Please see separate announcement in this issue.*

Saturday 3 November

5.00 p.m. Confirmation at St Paul's Cathedral

Please see Fr Alan or Fr John for further information.

Tuesday 6 November

The **Card Aid** charity Christmas cards shop will re-open in the Parish Room, 11.00 a.m. – 3.00 p.m. Monday to Saturday until just before Christmas.

Wednesday 7 November

6.30 p.m. Mass of Thanksgiving for the life of **Sister Jean Margaret, SAS**

Monday 12 November

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

Friday 16 November

Penny Mordaunt MP, (Portsmouth North) and friend to All Saints, Margaret Street, is arranging for the Parish a **Tour of Parliament on November 16th**. A maximum number of 60 people can attend. At the time of writing only 7 places left so please book your place with Fr John Pritchard as soon as possible. johnapritchard@hotmail.co.uk.

The tour starts at 9.55 a.m. and will last 75 minutes. **The Tours are free, but we are suggesting that we all make a £10 donation towards Phase 4 of the Restoration Appeal.** Please send cheques to All Saints c/o Dennis Davis, the Parish Administrator, or Fr John, made payable to All Saints PCC Restoration Appeal. *Details of where to meet will follow.*

Saturday 17 November

We welcome the **Royal College of Organists** to All Saints, 10.00 a.m. to 5.30 p.m. They will sing **Choral Evensong at 4.30 p.m.** to which all are welcome.

Saturday 24 November

12.00 noon Requiem Mass for **Teresa Butler RIP**

Sunday 2 December — Advent 1

11.00 a.m. Litany in Procession and High Mass

Preacher: Fr John Pritchard

6.00 p.m. Advent Carol Service with the Choir of All Saints.

DOORS OPEN DAY — September 22nd - 23rd

The doors of All Saints are open every day but we take part in this annual event which, over a weekend in September, allows the public access to many buildings of architectural interest which are normally closed.

Over the Saturday and Sunday this year, we welcomed no less than 640 visitors.

Our thanks go to Chris Self and the church watchers who were on duty and to John Forde who gave a talk about the building on both days. Such was the demand on Saturday that he is planning to give the talk twice on the Saturday next year.

SERMON PREACHED BY FR DAVID BARTON AT THE REQUIEM FOR SR JEAN MARGARET ASSP

2 Corinthians 6: 4 *As servants of God we have commended ourselves in every way: through great endurance, afflictions, hardships and calamities.*

My personal connection with Jean Margaret is one that goes back in hearsay to her childhood. My aunt, a Church Army Sister, was the Parish worker in the parish in Stockwell where Jean's family and the young Jean were worshippers, and later my aunt took lodgings in the family home. So she came to have a kind of double rôle in Jean's life. A rôle that was underlined when she prepared Jean for confirmation — a fact of which my aunt was quietly proud. In later old age, my aunt would often tell me that she herself had pinned Jean's veil on for her confirmation — and I think she began to feel that that was the actual making of the professed sister! Everything else subsequently — the postulancy, the clothing, the novitiate, the final vows, were mere commentary!

I used to smile. But later I wondered if my aunt had not grasped something central about Jean. Jean never talked of these things, but you knew that her vocation went very deeply into her character — it formed who she was as a person. As if this was who she was always meant to be. Her profession in 1956 was her answer to a call of which she was certain. The vows made sense of her life, and she always carried about with her a quiet commitment and confidence. Her novitiate was, of course, at London Colney, and after profession her first task was to

work in the Children's Home there. It was surely appropriate. The young nun, open and extroverted, would have been good with children. But, more deeply, she always had the resources to reach out in love to those who needed it. God knew what he was doing when he called her, and she went on offering that quality in herself for the rest of her life in community.

After London Colney there was time here in Oxford, cycling up to Iffley each week to run the Brownie Pack; time in Birmingham after London Colney was sold, then London, then Apsley and finally back here. A life summed up in a sentence? Almost. During that time she was assistant superior, hospital chaplain, spiritual director, head of the London House, and the one who was responsible for Associates. But with her it all came together in obedience and service: she responded to each task put before her, in each place she was sent to. I think for her it was *one* experience, in its continuity and integrity, her gifts running through it all. She never forgot people. She kept in touch, with letters and 'phone calls. She wrapped people firmly into her prayers and held them there. She had the inner strength to be someone you were glad to find by your bed when in hospital — a good hospital visitor. She could face tragic circumstances and reach out to the person in the middle of it all. That, and her own blend of rootedness in tradition, yet open to change, must have been the qualities that made her a good Spiritual Director. Even in these latter years, she remained well

read, alert to the changing temper of the times.

I think that each person here could stand and share a memory of Jean, common memories and memories that are individual and personal. Together, they would begin to paint a picture of this quiet, unassuming woman of God. But what really mattered about her was her depth — and that was and is unfathomable. It makes everything we know about her merely fragmentary. In this Requiem all of those fragments are now gathered together by God — the God who knew her so deeply. In God, nothing is missing, everything is stitched together, nothing will go astray. And we can rejoice today because it is the love that followed her all her life that has drawn her to himself.

When I looked up those readings we have had this morning I was struck by their appropriateness. Jean herself chose them but we don't seem to know when. Like others this community requires its members in their lifetime to leave a file with such details recorded in it so that their requiem can be properly arranged. Matthew 5 and the Beatitudes are not unexpected as a Gospel — they are after *all the* great Koans of the Religious life. They defy rationality. Their meaning is only discovered by living them out.

What is interesting about the reading from 2 Corinthians 6 is that she deliberately left out the second half of verse 4 that begins the passage she chose. It is a half verse I would like to restore. In it Paul speaks of his servant-hood, which was, he says, shown *through great endurance, in afflictions, hardships, calamities*. When Paul wrote that it was not to boast about the tough time he had been through. It was rather that, through afflictions, hardships, and all the other things

he goes on to list, the truth of Christ never failed him. Despite the external troubles, through it all the grace of God was real and true, and he knew it to be so. That was what he wanted his readers to understand. The Christian faith was/is forged on the Cross. There is no place Love is not found.

Jean would never claim hardships. The death of Sister Helen recently was of course a difficult blow. It was a loss that touched her deeply. But it was her last and sadly irreversible illness which most challenged her — though we could hardly tell because outwardly she accepted it with a quietness and simplicity that was utterly characteristic. She saw no reason for anything to be different. She continued as before. The groundswell of her life in prayer and sacraments sustained her and deepened. It was only a few months ago when her energy failed that she took to her bed and quietly faced the end. That is not to say letting go was easy. It wasn't, and she faced a longer, slower journey to death than she hoped for. Her sisters cared for her wonderfully in her own beloved cell for as long as they could, and she was deeply grateful, as she was for the care she received in St John's. The move from the one to the other was an emotional mountain — her last inner act of obedience. And through it all, in her quietness, in her simple acceptance of the nearness of the end, and her surrender to the slow passage towards death, she gave us something very precious. It was not so much endurance as a deep patience. As always with Jean there was nothing showy. But being with her in those last days it was hard not to feel that we were being given a gift we should remember when it comes to the letting go of our own dying. *Dying behold we live*. She died as the sisters gathered in chapel to say Compline — a title that comes from the Latin word *Completum*: the final closure of the day.

In *The Divine Milieu of Teilhard de Chardin* — a book Jean valued — there is a prayer:

When the ill that is to diminish me or carry me off strikes from without or is born within me... above all at the last moment when I feel I am losing hold of myself and am absolutely passive within the great unknown forces that have formed me; in all those dark moments, O God, grant that I may understand that it is You who are painfully parting the fibres of my being in order to penetrate to the

very marrow of my substance and bear me away within yourself... It is not enough that I should die while making my communion. Teach me to make my communion in dying.

Today, in this Eucharist, we have our act of communion with God, and in Christ we share it with Jean. That is far, far better than our words of gratitude for this life. And when it is done we will leave here and continue our Christian pilgrimage, knowing we have been graced by her companionship.

David Barton

ZIMBABWE PROJECT

Our new USPG project will be to support the Society's work with the Church in Zimbabwe. Much of the attention of the Anglican Church in that country is focused on the officially-backed harassment and violence it suffers from the supporters of the deposed Bishop Konunga. At the time of writing, the Church is in court again seeking the restoration of its buildings and property and our friend the Bishop Chad Gandia of the Diocese of Harare, asks for our continuing prayers.

Yet, even in the midst of all these troubles, the Church there is developing work to help people affected by HIV-AIDS. About a quarter of the population is infected with the virus. USPG is supporting a project which will train local people to help overcome the stigma attached to the disease which deters people from seeking the help and treatment which would enable them to support their families.

Our Festival Appeal this year will be for this project and for the Church Army Hostels for homeless women in Marylebone.

THE SERMON PREACHED BY THE REVD DR JAMES HAWKEY, WESTMINSTER ABBEY, ON THE FEAST OF THE ASSUMPTION, 15 AUGUST 2012

I'm not very good at keeping on top of the latest fiction, so it's without shame that I admit to being a dismally late convert to the Harry Potter novels. But as those of you who have read them will know, as the series progresses, the books become less children's literature than potentially quite deep adult fiction, offering commentary on the struggle between good and evil, and the joys and sorrows of

growing up. One of J.K. Rowling's great abilities, is to not just describe *characters* well and realistically, but to open up a whole world which seems so different from ours, and yet so very real as well. One of the features of her characters which enthralled me was the notion of a Secret Keeper. A Secret Keeper is someone who, bound of course by a charm, keeps a particular secret in their very soul,

during the fictional wizarding wars between good and evil. The Secret Keeper is the only person capable of revealing the secret to others: once people hear it, these others become Secret Keepers too. Once you've heard the secret, it dwells in your very soul, you become a part of it, and those you tell also are enfolded into its deepest truths.

It might be said that Our Blessed Lady Mary, already has quite enough titles offered her by popular devotion. But as it's the Assumption, I want to suggest another one tonight. Our Lady is the Secret Keeper for our Christian Faith. In the busyness and great sweep of the Biblical narratives, Mary very quietly reveals to us, at absolutely key moments, some of the greatest Secrets of the Kingdom of God. Mary, the Church's Secret Keeper, offers us perhaps three words — words which once we've heard them should take root in our souls, should resonate around with a beautiful familiarity, and which will be contagious to others.

Fiat. Magnificat. Stabat. Fiat. Magnificat. Stabat. I want to suggest to you that in a Church worthy of the name, we hear these words all the time. You live them all the time. They have actually converted your life together. And if you allow them to challenge you they will continue to convert your Christian discipleship, and to draw more people to the Risen Lord. One of the theological truths that Anglo-Catholics of all persuasions can unite around, is that a faithful Church is a Church with a Marian heart. A spirituality which is rooted in the fully-fleshed incarnation of the Eternal Word, of rejoicing in the mighty acts of God in Christ which challenge, transform and renew creation, of standing alongside the suffering, refusing to offer facile answers, and not fleeing when the going gets tough.

So, Fiat, Magnificat, Stabat. *Fiat* is the word Mary uses when, in the Latin version of St Luke's Gospel, she says "Yes" to God. Mary's unwavering willingness to listen for the voice of the Lord, her absolute intention to unite her will and her personality, with the will of God; to *make room* for God so beautifully in her life that he can literally find space within her womb to grow and be born. Fiat. As an observant first-century Jew, Mary would have known God's promise throughout the Hebrew Bible to redeem his people. Mary knew that God does not renege on his promises or take back the gifts he gives. And so, amidst the shock of the Archangel's message to her, she utters a simple word — the first secret, the first treasure of Christian discipleship: *Fiat*. Yes to God, and yes to God's promises. No matter what happens in her life — from this first moment of terror in the presence of the Archangel Gabriel, right the way up to and through the Cross — she allows God to open a window to a fresh *future*, which is as pregnant with his love as the promise of redemption which echoes insistently through the prophets. A holistic individual discipleship will appreciate the challenge of being open to continued conversion to Christ. But the lesson here is not just for us as individual pilgrims in the Christian life. For the whole Church, stepping out with trust in God's future allows us to proclaim that the Holy Spirit genuinely *still* animates the Church: our sharing in the mission of Christ demands that we keep our eyes focused on the future, and our hearts open to the promptings of the Spirit. Mary encourages us to share this secret in the heart of a busy world and an often-too-shallow, nervous hand-wringing Church that God does not leave his people, and that ultimately his purposes of love, healing and forgiveness will be fulfilled.

Secondly, *Magnificat*. Mary's *Magnificat* "magnifies" the Lord. Archbishop Rowan

has reminded us of a basic point about Mary's *Magnificat*: when you peer through a magnifying glass, things *look* bigger. When we — with Mary — “magnify” the Lord, we catch a glimpse of how the *world* looks bigger, how the *potential* hard-wired into the structures of creation is so much greater than we normally appreciate. A Marian Church, then, remembers that the Gospel really is *good* news, opening to Christ's new future. Too often, the world experiences the Church's message as if it's *bad* news. I'm not suggesting for one minute that the Church should simply accommodate herself unthinkingly to all aspects of our culture. But I am suggesting that we need to spend a bit more time asking ourselves how people hear us, and whether our public image communicates the shocking capaciousness of God's work in Christ. You do this here in worship which is beautiful, transformative, and with eucharistic hope as you taste Christ's resurrection. A parish also sings *Magnificat* in a social life which deepens relationships, welcomes visitors and reaches out to others. All of these things are not separate from or accidental to our faith. Because when visitors come and catch something of your joy and rejoicing, they catch something of the Christian faith. As Christians, we need to be communities where people notice that the world looks a bit different, looks somehow bigger, brighter, more full of hope. So tell that secret. *Magnificat*. Rejoice.

Thirdly, *Stabat*. Near the cross of Jesus, S John tells us, stood his Mother. One of the most important privileges as a Christian community is to stand with those who are suffering in the dark places of pain, sorrow, bereavement or anger, and to stand with those whom the world would rather forget. Mary, the Church's Secret Keeper, whispers to us, *Stabat*. Stay. Do not flee from those who suffer or who somehow unsettle us. Stand

with them. We know that there must be no glib or easy answers to the problem of suffering. But what we do know for sure as we stand with the broken is that through Mary's *fiat* we know *Emmanuel*: God-with-us. We know that God is with us, and that the brightness of his risen life shines most intensely at the heart of the darkness.

When I was in parish ministry in Portsmouth, a huge proportion of time was spent with the dying, the despairing, those whose lives seemed ruined by addiction or violence or terminal illness. Christians certainly don't do that for fun, we don't even do it because we're nice people, we do it, because we know the Secret of the word *Stabat*. Stay by the Cross. Stand beside those who are in pain, sorrow or despair. This is the only way to Resurrection. No short cuts. Because that would be to underestimate the glory and the life of the new creation which God is bringing about if we have eyes to see and ears to hear.

Fiat. Magnificat. Stabat. Yes to God, Rejoice, Stand by the Cross. All of these things characterise the Church. And Blessed Mary, now clothed with the full glory of her Son's resurrection, reminds us again and again of these three great Secrets of the Kingdom. The feast of the Assumption reminds us that these marks of a Church with a Marian heart are not ends in themselves. They are essential evangelistic ingredients in the process of sanctification, which is God's building project for the world. The glory which Mary now shares will be ours too, if we shape our lives according to these great revolutionary secrets. *Fiat. Magnificat. Stabat*. Then, we shall be clothed, and shall clothe others, in the Sun of Christ's resurrection.

Most Holy Mary, secret-keeper of the Faith, pray for us.

VOCATIONS DAY

Saturday November 17th

St Matthew's Westminster

10.30 a.m. - 4.00 p.m.

Catholic Evangelism

A day for men and women considering ordination.

Led by Fr Tim Sledge, Vicar of Romsey Abbey

SERMON PREACHED BY FR MATTHEW CATTERICK, VICAR, ST SAVIOUR'S, PIMLICO, AT EVENSONG ON THE FEAST OF DEDICATION, OCTOBER 7 2012

*Psalm 132; Jeremiah 7: 1 - 11;
Luke 19: 1 - 10*

The readings appointed for today's Dedication Festival are undeniably cheerful and upbeat. We have priests being clothed with righteousness and the people singing out for joy. We have Zacchaeus, moneyed but deeply unhappy, being picked out of the crowd by Jesus and taking him home.

But there is a warning too, a prophetic note of caution — with Jeremiah, as ever, thinking outside the box — challenging the people of Israel to amend their doings and their ways. To guard against treating the temple as having such overwhelming holiness that they can then do whatever they choose. For if they oppress orphans or widows, let alone commit adultery or even murder, be in no doubt, says the prophet, God is watching you. You are not safe.

As these words come trickling down to us there is a similar note to be cautious; that however grand our buildings are, and this is very grand here indeed, churches only ever give glory to God if they foster in the faithful a spirit of service, extending the love and

compassion of Christ. Without this they are just buildings, works of art. Yet they retain a life-giving potential to embrace others, offering ministry to all.

So we have set before us both celebration and challenge. Thanking God for the years that are past and asking him to lead us forward with apostolic zeal. Here, today at All Saints, on this, your 153rd birthday, that sense of challenge is as real as ever. To celebrate historic Catholic witness, not just by looking back to the nineteenth century, but as a witness that is played out in a continuous unfolding drama. For us to be sent out as apostles, ambassadors for God, equipped to face all the complexities of modern life. I celebrate with you, and of course, I wish you Godspeed.

Like so many others, I have a particular interest, a particular love for this church. My own community in Pimlico had as one of its Curates the father of Lord Olivier, and the young Laurence sang both there at St Saviour's and in the choir school here. And as some of you already know, my late father and his brother were choristers here too — in the

1940s and early 50s, under Father Tomkinson and Father Ross.

When I was a little boy my father brought me to this place and shared with me some of his childhood adventures, showing me where they studied and ate and said their prayers. Even now, nearly a quarter of a century after my father died, there is no other place where his presence is so strongly felt.

It is then with a great sense of continuity, of tradition, of a constant commitment to prayer that we give thanks for All Saints' today. And it is in asking God's blessing on your future that we look to the Lord for help.

Among the precious treasures my father left me, including photographs of the choir school sitting in the courtyard outside — all Brilliantine hair and buckled shoes — he left me also a journal, recorded very carefully through the eyes of an eight year-old boy.

It speaks of Fr Foster, the School's Headmaster and Dr Lloyd Webber, who was known for throwing big books of hymns. And it speaks glowingly and candidly too, as a child surely will, of a loving tenderness, particularly shown by the school's Matron — who had undoubtedly treated boys for homesickness many times before. Matron was known for her reassuring cuddles, a maternal reassurance — and she was loved and valued by all.

Acknowledging our hurts, cherishing our past, and equipping us to face the future with good heart — thus continues the work of the Church. And here at All Saints, with stones that are holy, may you continue to echo the praise of so many who have been nurtured at the font and at the altar, and have now found their eternal reward. Loving the loveless, preaching and teaching, offering worship to Almighty God.

And let us never forget this, that when the worship ends, the service begins. May we all then be made ready for action in this glorious, holy place. May we be as compassionate and caring as Jesus Christ, who bids us welcome, and leads us to our heavenly home. Amen.

100 YEARS AGO

In his notes, looking towards the Festival, the Vicar sounded a note which sounds remarkably topical for All Saints today.

“I must draw the serious attention of our friends to the Churchwardens' statement. We want £700 this time. The fabric has been made clean and sound, and it is obvious that operations involving the erection of so much scaffolding must cost money.

“But the larger part of the sum is needed to met our annual working expenses, our expenses are larger than they were. For example, the full choir sings more often than in old days, and greater efficiency in various directions means a larger expenditure. I am sorry to say that we are rated and taxed more heavily than we were. The cost of maintenance has also increased. It is an important part of the duty of the clergy house to welcome guests, and since we do not quarrel with many people our circle of friends grows. Cleanliness and nicety cost money and they have to be secured at considerable pains in a big institution which is hourly besprinkled with what a distinguished friend of ours calls “London blacks” (as though they were a species of butterfly).

“Certainly it is a costly business to maintain such a church as this in central London. As far as the Clergy are concerned we do it in the cheapest way by living together. And if the resident Choir School is a big expense I am sure no one would wish to abolish it. A great part of the charm of All Saints consists in

the fact that it is an institution in which those who are working together come to regard their work from the same serious and enthusiastic point of view.

“Our collections increase slightly each year. If the Sunday collections do not increase in quality they must soon cease to increase at all because the church is now as full as it is ever likely to be. On most Sunday mornings it could not hold another person and the evening congregations are usually very large too. But the church holds only 580 and I must remind those who worship here regularly that a substantial yearly contribution according to their means is needed from every regular tenant of a chair, if All Saints is to be kept up.”

SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

WEDNESDAY 31 OCTOBER EVE OF ALL SAINTS

SOLEMN EVENSONG, LITANY IN PROCESSION AND SOLEMN BENEDICTION

at 6.30 p.m.

Psalms: 1, 5

Lessons: Ecclesiasticus 44: 1 - 15
Revelation 19: 6 - 10

Office Hymn: 196

Canticles: The St John's College Service
— Matthew Martin

Anthem: Give us the wings of faith
— Bullock

Preacher: Fr Aidan Platten, Vicar,
St Mark's, Hamilton Terrace

Hymn: 231

SOLEMN BENEDICTION

O Salutaris: Hutchings

Hymn: 229

Tantum ergo: Hutchings

Voluntary: Pièce d'Orgue

— Huw Watkins

THURSDAY 1 NOVEMBER ALL SAINTS DAY

HIGH MASS AT 6.30 p.m.

Entrance Hymn: 197

Introit: *Gaudeamus*

Mass: Credomesse — Mozart

Lessons: Isaiah 25: 6 - 9

Psalm 34

Revelation 21: 1 - 6a

Hymn: 228 (omit*)

Gospel: John 11: 32 - 44

Preacher: The Very Revd Dr Jeffrey John
Dean of St Albans

Anthem: A Song of the New Jerusalem
— Matthew Martin

Hymns: 224 (T 178), 225, 478

(v 4 Descant — Birch)

Voluntary: Final (Symphonie 1) — Vierne

FRIDAY 2 NOVEMBER ALL SOULS DAY

HIGH MASS OF REQUIEM AT 6.30 p.m.

Introit: *Requiem æternam*

Mass: Officium Defunctorum à 6
— Victoria

Lessons: Wisdom 3: 1 - 9

Psalm 27

1 Peter 1: 3 - 9

Hymn: 396

Gospel: John 5: 19 - 25

Preacher: The Revd Gerald Reddington

At the Commemoration: 526 (Choir)

Anthem: Justorum animæ
— Matthew Martin
Hymns: 329 (i), 462, 113

● SUNDAY 4 NOVEMBER FESTIVAL SUNDAY

PROCESSION AND

HIGH MASS AT 11.00 a.m.

Processional Hymns: 197, 432
Introit: *Gaudeamus*
Mass: Grosseorgelmesse — Haydn
Lessons: 2 Esdras
Psalm 149
Hebrews 12: 18 - 24
Hymn: 219 (v 3 Descant — Caplin)
Gospel: Matthew 5: 1 - 12
Preacher: The Very Revd Robert Willis,
Dean of Canterbury
Creed: Credo III
Anthem: Faire is the heaven — Harris
Hymns: 227 (T 184), 341, 231
*At the Commemoration of past
worshippers:* 208
Voluntary: Final (Symphonie 4) — Widor

SOLEMN EVENSONG

at 6.00 p.m.

Psalm: 145
Lessons: Isaiah 66: 2 - 23
Colossians 1: 9 - 14
Office Hymn: 196
Canticles: Service in D — Dyson
Anthem: O quam gloriosum — Victoria
Preacher: The Revd Philip Chester,
Vicar of St Matthew's,
Westminster
Hymn: 226 (v 5 Descant — Caplin)

TE DEUM AND SOLEMN BENEDICTION

O Salutaris: French chant
Te Deum: Solemn Tone

Tantum Ergo: Henschel
Voluntary: Marche Héroïque
— Brewer

● SUNDAY 11 NOVEMBER THIRD SUNDAY BEFORE ADVENT (Remembrance Sunday)

HIGH MASS AT 10.58 a.m.

Introit: Dicit Dominus
Act of Remembrance: Hymn 417
Mass: Missa 'Miserere nostri'
— Cardoso
Lessons: Jonah 3: 1 - 5, 10
Psalm 62
Hebrews 9: 24 - end
Hymn: 341
Gospel: Mark 1: 14 - 20
Preacher: Fr Julian Browning
Creed: Credo II
Anthem: O thou sweetest source of
gladness — Wood
Hymns: 273 (T 302), 472 (ii), 430
Voluntary: Prelude & Fugue in E minor
BWV 548 — Bach

SOLEMN EVENSONG

at 6.00 p.m.

Psalms: 46, 82
Lessons: Isaiah 10: 33 - 11: 9
John 14: 1 - 29
Office Hymn: 150 (R)
Canticles: Service in G minor — Purcell
Anthem: Thou knowest, Lord — Purcell
Preacher: Fr John Pritchard
Hymn: 495

BENEDICTION

O Salutaris: Anerio
Hymn: 464
Tantum ergo: Asola
Voluntary: Rhapsody in C sharp minor
— Howells

• SUNDAY
18 NOVEMBER
SECOND SUNDAY
BEFORE ADVENT

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 351

Introit: Dicit Dominus

Mass: Missa super Sancta Maria
— Handl

Lessons: Daniel 12: 1 - 3
Psalm 16
Hebrews 10: 11 - 14, 19 - 25

Hymn: 190 (ii)

Gospel: Mark 13: 1 - 8

Preacher: Fr John Pritchard

Creed: Credo III

Anthem: Jesu, the very thought of thee
— Gareth Tresseder

Hymns: 191, 286, 468

Voluntary: Toccata — Duruflé

SOLEMN EVENSONG

at 6.00 p.m.

Psalm: 95

Lessons: Daniel 3: 13 - 30
Matthew 13: 24 - 30, 36 - 43

Office Hymn: 150 (S)

Canticles: The Second Service — Byrd

Anthem: I heard a voice — Tomkins

Preacher: The Vicar,
Prebendary Alan Moses

Hymn: 252

BENEDICTION

O Salutaris: Bortnianski, arr Caplin

Hymn: 387

Tantum ergo: Harwood, arr Caplin

Voluntary: Salix (Plymouth Suite)
— Whitlock

• SUNDAY
25 NOVEMBER
CHRIST THE KING

HIGH MASS AT 11.00 a.m.

Processional Hymns: 338, 352

Introit: Dignus est Agnus

Mass: Missa Omnium Sanctorum
— Caplin

Lessons: Daniel 7: 9 - 10, 13 - 14
Psalm 93
Revelation 1: 4b - 8

Hymn: 9

Gospel: John 18: 33 - 37

Preacher: The Vicar,
Prebendary Alan Moses

Anthem: Hallelujah — Handel

Hymns: 335, 386 (T 385), 296 (i)

Voluntary: Fugue in E flat BWV 552
— Bach

SOLEMN EVENSONG

at 6.00 p.m.

Psalm: 72

Lessons: Daniel 5
John 6: 1 - 15

Office Hymn: 128

Canticles: Service in D — Bairstow

Anthem: Where thou reignest
— Schubert

Preacher: Fr John Pritchard

Hymn: 271 (v 4 Descant — Caplin)

SOLEMN BENEDICTION

O Salutaris: Sumsion

Hymn: 295

Tantum ergo: Sumsion

Voluntary: Toccata — Prelude on the
plainsong “Pange lingua”
— Bairstow

CALENDAR AND INTENTIONS FOR NOVEMBER 2012

1	ALL SAINTS DAY	THANKSGIVING FOR THE COMMUNION OF THE SAINTS
2	ALL SOULS DAY	The departed
3	Richard Hooker	Teachers of the faith
4	✠ ALL SAINTS FESTIVAL SUNDAY	OUR PARISH AND PEOPLE
5	r Requiem (8.00 a.m.)	The departed
6	<i>Leonard, hermit; William Temple</i>	Archbishop of Canterbury
7	St Willibrord	The Old Catholic Church
8	Saints and Martyrs of England	Unity
9	<i>Margery Kempe, mystic</i>	Those in need
10	St Leo the Great	Those to be married
11	✠ 3rd SUNDAY BEFORE ADVENT	OUR PARISH AND PEOPLE
	<i>(Remembrance Sunday)</i>	
12		Parochial Church Council
13	Charles Simeon	Altar servers
14	<i>Samuel Seabury, bishop</i>	Friends of All Saints
15		Unity
16	St Margaret	Those in need
17	St Hugh	Royal College of Organists
18	✠ 2nd SUNDAY BEFORE ADVENT	OUR PARISH AND PEOPLE
19	St Hilda	General Synod
20	St Edmund	The Queen
21	r Requiem (1.10 p.m.)	The departed
22	<i>St Cecilia</i>	Unity
23	St Clement	Those in need
24		The homeless
25	✠ CHRIST THE KING	OUR PARISH AND PEOPLE
26		The unemployed
27	r Requiem (6.30 p.m.)	The departed
28		Hospitals
29	<i>Day of Intercession and Thanksgiving for the Missionary Work of the Church</i>	
30	St Andrew the Apostle	Those in need

Please note:

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

r — Requiem — there is a black book in church in which you are invited to PRINT the names of those you would like commemorated at one of the Requiem Masses in November (stating which) on All Souls Day, Friday 2nd at 8.00 a.m., 1.10 p.m. and 6.30 p.m., on Monday 5th (at 8.00 a.m.), Wednesday 21st (at 1.10 p.m.) and Tuesday 27th (at 6.30 p.m.).

