



All Saints Parish Paper

MARGARET STREET, LONDON W.1

DECEMBER 2005

£1.00

VICAR'S LETTER

The first lesson for the Eve of All Saints is that great passage from Ecclesiasticus which begins, "Let us now praise famous men". Among those to be praised are those who "**composed musical tunes**". I took this as the text for my introductions before the sermon on a couple of occasions.

Here at All Saints, where music plays such a central rôle in our worship of God and celebration of the Christian faith, this is an appropriate thanksgiving at any time but at our Festival this year it seemed particularly apt. Not only were we singing music from the great repertoire of the Church's musical tradition, we also had compositions by the musicians of this place, past and present.

On the Eve of All Saints, we had **Dr Harry Bramma**'s setting of a passage from the Wisdom of Solomon, "*The souls of the righteous are in the hands of God*". On All Saints Day we had **Norman Caplin**'s "*Missa Omnium Sanctorum*" with the newly-completed Credo being sung for the first time. Then on All Souls' Day we had music from an earlier generation: **Dr Walter Vale**'s "*Requiem*". This is to be found on the choir's new CD along with the Rachmaninov Mass which Vale adapted for the Anglican liturgy. Hearing them on

the same disc reveals something of the influence of the Russian composer on the English. Until recently, this was the only requiem in the choir's repertoire. Given that there are a number of excellent settings available we have introduced a number of alternatives but this year Vale returned on All Souls Day. Dr Vale's other great memorial is of course the plainsong All Saints Psalter which we use at Evensong.

The richness of the living tradition of composition here is a testimony both to the devotion and skill of the individuals concerned and to the depth of the worshipping life which inspires it. Part of our worship is that music which lifts us to heaven as we listen. Another part is that which lifts our hearts as we sing. Clear responses and enthusiastic hymn-singing are a central part of our worship; a making our own of scripture, liturgy and hymnody so that they form and inform us. As we say and sing words over and over again, they become part of us. This is not just a matter of making as much noise as possible. On All Saints Day congregation, choir and organ can lift the roof with "For all the saints" and "Ye watchers and ye holy ones" but on All Souls Day there is a quieter and more contemplative mood. We have very little organ music and sing all but the final

hymn of resurrection hope unaccompanied. As in Advent and Lent, this gives a more reflective mood which can help us in listening both to the words and to each other. A congregation which knows how to pray liturgically is one in which one voice does not drown out others but sings and prays together rather than individualistically. Listening attentively to other people in church is good practice for listening to them out of it.

Ecclesiasticus also calls us to sing the praises of those **“who spoke in prophetic oracles... they were wise in their words of instruction”**. It is often said that evangelicals can preach but catholics can't; indeed that we are not really interested in preaching. There are places, I know, where the 5 minute sermonette endures, to the shame of preachers and the detriment of hearers, but anyone who worships at All Saints, whether at Festival time or on ordinary Sundays, knows that is not true here. It is true that we combine Word and Sacrament in our worship, but that is not the same as saying that we devalue the Word: Word is fulfilled in Sacrament. Once again our Festival preachers served us very well and demonstrated the truth of this. We are grateful to them for taking time in the midst of demanding ministries to preach for us. Their sermons will appear in the Parish Paper over the next few months. We were sorry that Fr Alan Gyle from St Paul's in Knightsbridge was prevented from preaching on All Souls Day by changed arrangements at a conference in the United States where he was lecturing. I hope that he will be able to be with us next year.

Just as sacraments do not work by magic but have to be received in faith, sermons

too are no solitary exercise on the part of the preacher. Preachers do have to put in the hours of preparation if their labour is to bear fruit. There is no avoiding that by praying for inspiration on the way up the pulpit steps. Preachers have to begin with the text and with commentaries on it. Then having explored the text in this way, they have to ponder and ruminate on it, praying it until it becomes part of them, allowing it to speak its message to our situation. This is the business of hours, days and weeks. It also involves reflecting on life's events, great and small, on the language and images of the culture in which we live as well as that of the ancient setting of Scripture. This is the work of a lifetime.

The preparation of a sermon involves a lot of solitary labour, sometimes into the small hours. But it is not really an individualistic exercise. The preacher's work is done in relationship with God and with the great tradition of those who have studied and preached before. And when it comes to the time to preach, it is done in relationship with the congregation. Any preacher will tell you that they experience a real difference when preaching to a congregation which is attentive and expectant rather than one which has minimal expectations because it has never been taken seriously, or seems to compose itself to sleep before the sermon has even begun! It is possible to wake a congregation from its slumbers but it can be hard work. Fr Gaskell recalls that when he was here as a curate, one member of the congregation used to say to him after every sermon he preached: “So many minutes this time”. A congregation whose only interest in sermons is how soon they will be over, is not likely to encourage good preaching; nor

is it likely to grow in the faith. We do live in the age of the sound-bite, of the brief attention span, and preachers have to live with that. However, it is part of the discipline, the discipleship, of a Christian congregation, to rediscover and practice the dying art of attentive listening. We can do it, even if many have forgotten or never learned how. It is of benefit not only to ourselves but to newcomers and visitors who worship with us.

Yours in Christ,

Alan Moses

PARISH NOTES

Fr John Gaskell

High Mass on Festival Sunday gave us the opportunity to congratulate Fr Gaskell on being awarded the Cross of St Augustine by the Archbishop of Canterbury. The Archbishop's remarks at the award ceremony in Lambeth Palace can be read in this issue.

St Luke's Hospital for the Clergy

Fr Alan and Theresa have also been to Lambeth Palace; not to receive an award but to attend a reception for the consultants who give their services to the hospital free of charge. The reception took place in the guardroom which is much grander than it sounds. An array of past archbishops looked down upon us as we consumed wine and canapés and chatted happily.

Fr Martin Lawrence, formerly a member of our choir, was licensed as Priest-in-Charge of All Saints, the Chase, Cranham, in the diocese of Chelmsford on October 20th.

Fr John Cullen, who was Director of the Institute of Christian Studies here, was instituted as Vicar of St John's, Palmers Green, on Monday November 14th.

Baptism

Felix Stanley Thomas Wright was baptised at High Mass on Sunday October 21st.

Halloween

Fr Alan was interviewed on Premier Radio about Halloween. You can find something of what he said in his All Souls Day sermon in this issue. At least one person heard the broadcast and came to Evensong that night as a result.

Some Church History

Our archdeacon, **Dr William Jacob**, is a distinguished church historian. He gave a lecture recently, which a number of us attended, for the Anglo-Catholic History Society. His subject was "**Being High Church in the early 18th Century**". Just as many evangelical Christians seem to assume that nothing of worth happened between the close of the New Testament and the Evangelical Revival, so there is a tendency among those who draw their inspiration from the Oxford Movement of the 19th century to assume that all before was a wasteland. This was far from being the case as Doctor Jacob demonstrated with evidence of the daily worship in London churches, the building and decoration of new churches, by no means the "preaching boxes" they are often labelled, and the wealth of devotional literature and societies.

Fr Nicholas Davis, a classmate of Fr Ivan's at Mirfield, took us through some of the arcane corridors of Anglo-Catholic worship in his talk on **The Anglican Missals**. In the Book of Common Prayer, Archbishop Cranmer undertook a deliberate simplification of the Church's rites. The Oxford Movement was strongly loyal to the Prayer book against those who were keen to modernise it. However, the experience of using it led many to see the need to enrich its rather Spartan provisions. The Non-Jurors of the 18th century had done this too.

This effort took two main courses in the latter part of the 19th and then the 20th centuries. One was to supplement and enrich its basic rites with material from mediæval and contemporary Roman sources. In parishes like ours, the ceremonies of Candlemas, Lent, Holy Week and Easter were adopted.

The other was to rework Cranmer's Communion Service so that the unity of the Eucharistic Prayer was restored. Here at All Saints, this was done by using what was known as the "Interim Rite" which continued the Prayer of Consecration with the Prayer of Oblation. While this was not entirely satisfactory, it was considered to be more loyal to the Church of England, and All Saints has always been that, than the alternative which was to use the Canon of the Roman Mass with Cranmer's Prayer of Consecration sandwiched in the middle. As Fr Nicholas's celebration of the rite of the English Missal demonstrated, the congregation would not notice much difference in wording because the Canon was said silently — but there would be long

pauses during which the people were left to pray by themselves using devotional manuals.

Much of this work was done in a "private enterprise" and sometimes eccentric way by individuals or groups like the Society of St Peter and St Paul.

Nowadays, these missals are usually only to be found in the libraries of the clergy or second-hand bookshops. Those parishes of a more 'papalist' hue have tended to adopt the revised Roman liturgy; in spite of the promises their clergy make when instituted or licensed. The more Anglican, like All Saints, use "Common Worship" for their Eucharistic worship. These rites have much in common in fact, being the fruit of much better liturgical scholarship than was available to those who produced the various missals.

We are grateful to Fr Nicholas for this fascinating piece of historical detective work. We hope to have copies of both lectures available soon.

An Exhibition from the Archives

Frances O'Neil and Margaret Leggett produced a fascinating exhibition of photographs and books from our archive material which has been on display in the Parish Room. One of the purposes of this was to identify many of the people in photographs before the material goes off to be stored properly in the diocesan archives. We are grateful to Frances and Margaret for this duty work.

AM

Visitors from San Francisco

The Church of the Advent of Christ the King (to give it its full title) is, like All Saints, a city centre church with a reputation for music and liturgy. The choir

of the Advent will be on tour in England in December and will join our choir at Evensong on the 4th Sunday of Advent. The Rector of the Advent, Fr Paul Burrows, will be our preacher.

DIARY DATES

Sunday 27 November — Advent Sunday

11.00 a.m. Litany in Procession and High Mass

6.00 p.m. Advent Carol Service

Thursday 1 December

7.05 p.m. Holy Hour led by Fr Ivan Aquilina

Thursday 8 December — The Conception of the Blessed Virgin Mary

The Cell of Our Lady of Walsingham and All Saints

6.30 p.m. Low Mass with Hymns

Preacher: The Revd Canon Dr Nicholas Sagovsky,
Canon Theologian of Westminster Abbey

Friday 9 December

4.00 p.m. University of Westminster Carol Service. *All are welcome to attend.*

Thursday 15 December

6.30 p.m. (starting from the Courtyard) Carol Singing in the local vicinity
All welcome, particularly those with good voices!

Friday 16 December

12.30 p.m. Lunchtime Carol Service

Followed by mince pies and mulled wine in the Courtyard.

Saturday 24 December — Christmas Eve

11.00 p.m. High Mass of Midnight

Preacher: The Vicar

Sunday 25 December — Christmas Day

8.00 a.m. Low Mass; 10.20 a.m. Morning Prayer

11.00 a.m. High Mass of the Day

Preacher: Fr Ivan Aquilina

Friday 6 January — The Epiphany

6.30 p.m. **Procession and High Mass**

Preacher: The Rt Revd Stephen Oliver, Bishop of Stepney

Sunday 8 January

6.00 p.m. **Epiphany Carol Service**

CONFESSIONS BEFORE CHRISTMAS

Monday 19 December

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

Tuesday 20 December

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

Wednesday 21 December

12.00 - 1.00 p.m. Fr Aquilina *No evening Confessional*

Thursday 22 December

12.00 - 1.00 p.m. Fr Gaskell 5.00 - 6.00 p.m. Fr Aquilina

Friday 23 December

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

Saturday 24 December

5.00 - 6.00 p.m. The Vicar

SPONSORED CYCLE RIDE — THE CELL OF OUR LADY OF WALSINGHAM AND ALL SAINTS

Next May a group from All Saints, Margaret Street, will be cycling to Walsingham to raise money for the 2006 Walsingham Appeal. Leaving All Saints on 26 May, they will aim to cover the 130 miles in three days, arriving on Sunday 28 May in time for the National Pilgrimage the following day.

If you are interested in joining them, or finding out more, pick up a leaflet in church or e-mail Richard Hyslop at:

cycle2walsingham@hotmail.co.uk.

For more information about the appeal, visit: **www.walsinghamanglican.org.uk/appeal**.

IDA

ALL SAINTS FESTIVAL APPEAL

The Festival Appeal in support of our current mission projects (The Church Army St Marylebone Hostels; West London Day Centre Meal Vouchers scheme; St Cyprian's Theological College, Masasi) raised £6,994.66 (including tax).

Thank you for your generous response.

**NEW PRIORY CD, 'THE ENGLISH RACHMANINOV'
BY THE CHOIR OF ALL SAINTS, MARGARET STREET
CONDUCTED BY PAUL BROUGH
ON SALE NOW**

**The English Rachmaninov
PRCD 860**

Rachmaninov visited All Saints, Margaret Street, and heard, enjoyed and approved Dr Walter Vale's English adaptation of his 'Liturgy of St John Chrysostom', known affectionately as the 'Rachmaninov in B flat' Mass. In the light of this approval the further developed tradition of Rachmaninov's music in use at All Saints is here recorded, together with Dr Vale's 'Requiem'.

Price £14.95 from the All Saints Sunday Shop, the Parish Office and in church at certain times during the week. Also available by post priced £15.75 in the UK (to include p & p), Overseas £16.10 (surface mail). Cheques please to All Saints Shop sent with your order to The Parish Office, 7 Margaret Street, London W1W 8JG, UK. *Orders are normally despatched by return of post but please allow up to 28 days for delivery (especially overseas).* Our CDs are also available from your local Priory stockist.

Also available by the Choir of All Saints on Priory Records (*same price as above*)

**GAUDEAMUS Music for the Feasts of All Saints and All Souls
PRCD 740**

**The Complete New English Hymnal Volume 7
PRCD 707**

**Sacred Choral Music of William Lloyd Webber
PRCD 677**

**ADOREMUS Anthems in
Honour of the Blessed Sacrament
PRCD 490**

Also newly available on Priory
by **ANDREW ARTHUR**

**Associate Director of Music & Assistant Organist at All Saints
JOHANN SEBASTIAN BACH
Organ Chorales from the Leipzig Manuscript Vol 1
on the Swiss organ by Rieger, Church of St Marylebone, London
PRCD 820**

**Already available by Andrew Arthur on Priory
Organ Music for Passiontide from All Saints, Margaret Street
On the newly restored Harrison & Harrison Organ of 1910
PRCD 818**

Same prices and terms as above

ALL SAINTS PCC RESTORATION APPEAL

2009 will be the 150th anniversary of the consecration of All Saints. Our intention is to complete the restoration of this wonderful building in time for that celebration. All Saints is not just a great building, it is a living and working church.

It stands open every day to serve not only its congregation but the thousands of people who come to this part of London for work, education, healthcare, shopping and recreation.

Our forebears have given us this wonderful place. It is now our responsibility to care for it and continue the mission they began.

How can you help?

We need to raise £2,470,000. To raise such a sum is a major challenge.

We are asking everyone connected with All Saints to think and pray about how they can help.

Do you have any ideas about fund-raising?

What practical help can you give?

How much can you give?

It is important that when we approach grant-giving bodies we are able to demonstrate our commitment to the project.

The All Saints Foundation and the PCC have already committed £300,000 and this, together with donations from individuals, gratefully received, brings the total raised, at the time of writing, to £332,250.

Our pledges to the Restoration Appeal will be offered at the altar at High Mass on the Feast of the Presentation (February 2nd, 2006 at 6.30 p.m.).

Budget Cost Summary for the Restoration

These figures have been produced by our architect and quantity surveyor after thorough research into the work which needs to be done.

The PCC is convinced that the works should be undertaken as one programme to minimise disruption to the life and work of the church. This will also reduce costs on scaffolding.

The figures are:

	£
1. Walls and Doors	598,000
2. Ceilings	174,000
3. Windows and Glazing	544,000
4. Floors	141,000
5. Heating installations	224,000
6. Lighting and Electrical Installations	485,000
7. Fittings	11,000
8. Courtyard and Railings	124,000
9. Undercroft works	169,000
Total (including contingencies, fees and VAT)	£2,470,000

The Bishop of London, The Rt Revd Richard Chartres, has written:

“I love All Saints. It is a vital oasis of deep peace in a very hectic area and points to the beauty which is beyond rubies.

“I was impressed to hear that £300,000

had already been raised to help with the restoration of the interior by the All Saints Foundation and the PCC. I shall be making my own rather more modest contribution to your efforts but you will certainly have my prayers and any encouragement that I can offer”.

ALL SAINTS FESTIVAL 2005

THE SERMON BY THE BISHOP OF LEICESTER, THE RT REVD TIMOTHY STEVENS, ON ALL SAINTS DAY

“After this, I looked and saw a vast throng, which no one could count, from every nation, of all tribes, peoples and languages, standing in front of the throne and before the lamb.”

Revelation 7 vs 9

This offers us an inspiring vision of a multi-racial humanity, standing before God and reflecting His Holiness. It is inspiring for us here in the heart of London on this Patronal festival at the centre of a diverse world city, and it is an inspiration for my home city of Leicester where people of

many colours, cultures and creeds live and work together. This inspiring vision reminds us of the “new humanity” which St Paul refers to in his letter to the Ephesians in which distinctions between Jew and Greek, male and female, no longer count. And yet it is in those very places where people of different cultures and creeds and races live together that the hardest questions about what makes for Holiness are being asked. What can we call good religion? What kind of religious belief and practice leads us towards God? And

what are the religious instincts which can so easily lead us away from Him? How can we distinguish good religion from bad religion?

These are important questions for All Saints tide — the celebration of those men and women who have shown us what holiness means. And perhaps it is especially important this year when the Christian festival coincides with the Hindu festival of Diwali and the Muslim celebration of Eid. As countless millions across the globe celebrate in different ways and in different traditions the triumph of light over darkness, of the God-ward struggle of human beings, of the longing for the Holy which is reflected in the lives of the saints.

The Book of Revelation offers us a vision of the company of the Saints in which the apocalyptic vision of the new Jerusalem is set before us. This is the Heavenly city in which a new world order of restored, redeemed and ordered humanity live in peace and harmony as God would have it be.

We need to continually have this vision held before us in a world in which religion is seen not as a uniting force but as a divisive one. Religion is seen for the most part not as rational but as a perverted form of intelligence. And only this week, following the terrorist bombs exploding in Delhi, we have seen more evidence of perverted and destructive religious instinct paraded on our television sets.

So hardly a day goes by when we are not reminded that religion can be seriously bad for us. There are those who seem to think

that it is only other people's religions that increase the violence of the world. But we know there is much in our Christian tradition of a war-like character. The stories of Exodus and the invasion of the Promised Land, the exclusive claims of Israel's God and his command to destroy all traces of the enemy's cultures and religions, the brightly coloured images of Apocalypse — all these have at various times inspired the violence which lies below the surface of much religious language and practice.

And perhaps this is because sometimes religious faith has an ambiguous relationship with anger. It is not unknown for religious people to try to use their faith to keep their rage under control, but they find themselves at critical points making it the vehicle on which their anger travels.

The effect of all this is that many people in our society come to misguided conclusions about what it is to be religious — to be seekers after God.

First there are those who assume that God is essentially vengeful. He sends earthquakes, hurricanes, floods, and other signs of his indignation with us. These (so it is supposed) are the messages God sends us to remind us that he is still in control: that his power cannot be refuted and that his purpose is to discipline us until we become the obedient creatures he would have us be. Interpretations of recent events — the earthquake in Pakistan, the tsunami, the havoc wreaked on New Orleans — have sometimes suggested that these are deliberate actions of God to bring human beings back to obedience.

And the alternative view of religion is that it is about the worship of a God who is entirely powerless and therefore irrelevant. In the wake of world disasters and untold human suffering, God (so it is said) either cannot be almighty, or cannot be all loving. A God who could prevent this suffering and chooses not to, must be a callous indifferent God.

All Saints-tide, the celebration of those who have shone the light of God's love amongst us, are reminders of a different way of being religious. From the Sermon on the Mount come pointers to the characteristics of holiness. Essentially it is made clear that it is not our allegiance that is the primary requirement, or even our way of believing, but rather the orientation of our hearts. The Sermon on the Mount offers us an understanding of the qualities of holiness which transcend categories of time, geography, culture or perhaps even creed — here are to be found what makes for holiness. And these guidelines merit a lifetime's study and reflection.

“Blessed are the sorrowful”

Those who grieve for the lost opportunities to love; those who understand the effects of their actions on others; those who have insight into their own potential for destructiveness; those who are sorrowful and who weep for the suffering of others — these are the ones who find blessedness. These are the ones whose personal sensitivity is heightened by their experience of life.

“Blessed are those of a gentle spirit”

Those who allow space for others; those who are therefore approachable and vulnerable; those who in a busy and often

driven life understand the need for silence and stillness; those who treasure the earth and walk gently upon it because they receive it as a gift — these are those also who find blessedness.

“Those who hunger and thirst for righteousness”

These are the ones who long to make poverty history; who understand that trade justice and fair dealing is an essential expression of God's kingdom and therefore of holiness of living; those who, in spite of repeated defeats, remain steadfast in their passion for justice and will not rest.

“Blessed are the peace-makers”

The Holy are those who create dialogue; those who know how to be patient enough to listen; those who enable the voices of the marginalised to be heard; those who do not allow their egos to get in the way of reconciliation; those who understand that *shalom*, God's peace, grows primarily in the soil of prayerful attention to God.

To live out these qualities is to discover that holiness nearly always leads us to live at a tangent to organised religion. It may well be formal institutional religion which feeds and nourishes our faith, but always it will remind us that the institution is something less than God. Holy people can never be entirely at home in the synods, the committees, the structures of institutional faith. Like our Lord, holy people know only too well how dangerous to the spiritual health religiousness can be. One such was Brother Roger of Taizé who was put to death violently while at prayer in his own church at the heart of his community in Burgundy. Brother Roger's

kind of holiness allowed an openness both to Protestant and to Catholic; to young people who were beyond the reach of most parts of the Church. His holiness meant that he exercised no hierarchical position in the formal Church and no ecclesiastical political power of any kind. He was

supremely one of a gentle spirit, a peace maker. It is in his name, and in the name of so many others of the Saints like him that we pray today that God will reveal to us those unspeakable joys which he has prepared for those who love him.

ALL SAINTS FESTIVAL 2005

THE SERMON BY THE VICAR, FR ALAN MOSES, ON ALL SOULS DAY

On Sunday morning I was preaching at the Church of the Annunciation, Marble Arch. Some time before the service began, I noticed an elderly gentleman in the church — he had his hat on — but then I spotted the prayer fringes hanging down below his jacket — and realised that he was an orthodox Jew. His hat was on out of reverence for a holy place.

It turned out that he had been on his way to a Bar Mitzvah that morning when he had witnessed a road accident at Marble Arch in which a young woman who was on her way to church somewhere had been killed. He was so upset by this that he decided to find a church in which he could say **Kaddish** the Jewish mourner's prayer — for her.

When we processed into church we found him standing in the front row wrapped in his prayer shawl, wearing his skull cap and holding his prayer book. He stayed for the whole service and we had a delightful conversation at the church door afterwards. He told us that to say Kaddish was a Mitzvah — a good work. That gracious son of Abraham had done a better and greater work than he perhaps realised

that morning.

He was still in my thoughts when the next day I had to do a telephone interview on Premier Radio, the Christian radio station, about Halloween. The Bishop of Bolton had complained about its growing and negative influence on children. Those of you who get up early on Sunday mornings may have heard a report about it on Radio 4's Sunday programme. One of the bishop's churches has introduced an alternative to Halloween, a service called "Night Light" — or is it spelled "Lite"? — with lots of candles. We were struck by the fact that neither the bishop nor someone speaking for the church where this service happens made any mention of All Saints and All Souls.

The interviewer said to me: **"You're having a big service for All Souls tonight"**.

"No", I replied, **"We are having a big service for All Souls on Wednesday — All Souls Day."**

"Tonight we are having a big service because it's the Eve of All Saints — All Hallows in old English."

Having got that sorted out, I was then asked what I thought of the dangers of children dressing up as witches and ghosts for Halloween. Would it encourage them to engage in the occult? I had to confess that when it comes to children's games I am a cavalier not a roundhead — not much given to puritan denunciation; suppressing Christmas like Oliver Cromwell and his puritan friends. I suspect there would be no room for me in the ranks of the latter day New Model Army of militant evangelical Christianity.

In my childhood we made our Halloween lanterns out of turnips — pumpkins not being readily available in the dales in those days. It never had anything to do with the occult. In my experience the people who get involved in that are usually rather sad adults who need to get out more; go to church. At the same time my brother and I, with the boys next door, were doing our bit to collect material for the bonfire on the village green. Just because we burned the guy every year, didn't mean that we wanted to burn Roman Catholics — the boys next door were Roman Catholics.

I tried to point out to the interviewer and his listeners that it is often when the Church or society denies or suppresses something like death that strange practices develop to fill the gap. It's interesting that "Trick and Treat" which has replaced the "penny for the guy" of my childhood, has come to us from New England, the land of the Pilgrim fathers, that puritan city set on a hill, that stronghold of reformed religion, purified of all taints of Anglicanism, where the very idea

of praying for the dead was regarded as rank popery.

A Church may say that it believes in the Communion of Saints as an article of the Creed but when it does nothing to celebrate it, then that belief is likely to wither and die. When it does, something of the Christian hope dies, and then people often turn to spiritualism because the Church has given them no sense of a continuing relationship with loved ones who have died.

There was, I said, an older Christian tradition, one of holding the dead in remembrance, expressing our enduring love for them, by praying for them. It was in that tradition that the Archbishop of Canterbury spoke yesterday in his sermon at the Memorial Service in St Paul's for the victims of the July 7 bombings:

"...there is another thing worth remembering" — he said "something true of every bereavement... Those we have lost are alive in and with God; but there is a sense in which they are alive in us too..."

"When we are aware of a deep bond with the departed, it sometimes helps us to see that death in itself is not the thing most to be feared. We acknowledge the awful hurt of bereavement, especially of violent bereavement. Yet we have some abiding sense that death, even violent and untimely death, cannot destroy our relationships at the most important level; that love is indeed, as the Bible says, strong as death."



The Archbishop of Canterbury
Cross of St Augustine Awards 2005
COMMENDATION
The Revd Prebendary John Gaskell

Victor Stock, the Dean of Guildford, remembers as a young theological student hearing John Gaskell preach at All Saints', Margaret Street, and saying to him afterwards, "That was the worst sermon I've ever heard". He realises that it shows how arrogant and stupid students can be, for Sir John Betjeman, who heard him preach week after week, has said he was the best preacher in the Church of England! In a foreword to a book about Grosvenor Chapel, Mayfair, John Betjeman said, "The preaching tradition is fine. The best preacher I know is John Gaskell. I am very glad to say that I am a sermon taster, and I have never heard better sermons than his. He has the natural melody of language in his words. He is obviously a poet." This is praise indeed from one of our greatest 20th century poets. Today we are thanking John for his distinguished service as a priest in the Church of England. While many know of his preaching, his influence in the confessional and as a spiritual director, especially among the clergy, has been more hidden. In retirement Fr Gaskell is often asked to speak about the Ministry of Reconciliation and through his experience, humour and humanity, a neglected sacramental grace is being rediscovered. This ministry continues to bring fresh discernment, healing and hope to many within the confidentiality and silence of the confessional and many lives have been changed through his work as a spiritual director. The fruits of this ministry have been shared even more widely through his short book, *Making a Rule of Life*, which has sold extremely well.

John is a man of immense courage. When he hosted the first meeting of Mainstream, which later became Affirming Catholicism, at St Alban's, Holborn, he was much criticised by fellow Anglo-Catholic clergy. Holding the first eucharistic meeting of Affirming Catholicism at the conservative St Alban's was significant and symbolic for the movement's future. It helped many of the same tradition to exchange rigidity and exclusiveness for an honest engagement with the demands of an open and exploring catholic faith. John has been a great exemplar of the best traditional catholic values in their fully, all-embracing sense, without aggression or narrow 'sectarianism'.

On a lighter note John is also a great friend to many and is known as a generous host and appreciates his reputation as a bon viveur. His interests extend beyond the church; he is particularly knowledgeable on the subject of Wagner and maintains a regular progress around the art galleries of London.

I have great pleasure in awarding John the Cross of St Augustine for, as one of his friends puts it, 'representing the finest and best of rounded Anglicanism'.

+ Rowan Cantuar :

THE SERMON PREACHED BY FR IVAN AQUILINA AT HIGH MASS ON TRINITY 21, 2005

“Render therefore to Caesar the things that are Caesar’s, and to God the things that are God’s.”

Countless are the times that this famous quote from the sayings of Jesus is thrown back at us. It is a sentence loved by those who think that as Church we should keep our mouths shut. There is a newly created ‘myth’ in which those who profess no faith are the ones who really know what is best for us. They see Faith communities as biased, therefore should not meddle in politics.

Before looking closely at this famous quote from Jesus let me share with you another rendition of the Exodus written by an unknown author:

“And the Lord spake unto Moses, ‘I have seen the affliction of my people and I would deliver them from the pharaoh’. Moses replied, saying, ‘Lord, perhaps I should say unto pharaoh, “Let my people go”.’ The Lord said unto Moses, ‘Thou art a man of God, not a politician. Mind thine own business.’

“The Jews went out of Egypt to the Red Sea. The Egyptians pursued them. The Jews cried to Moses, ‘Part the Red Sea so that we may pass on dry ground. Then allow the waters to close again and swallow up our enemies.’ Moses replied, ‘I am a man of God, not a hydraulic engineer. Nor do I concern myself with military matters. Buy thee a nuclear submarine.’

“Thirsty, they begged Moses to smite the rock and bring forth water. He replied, ‘Dost thou ask a man of God to develop a Sinai Water Plan? Call thee a plumber.’

Moses went up to Mount Sinai. The Lord said, ‘I have writ ten commandments’. Moses asked, ‘Lord, shall I read them to your people?’ The Lord replied, ‘It is not for thee to introduce legislative programmes. Moses, don’t meddle in politics.’

“The Jews approached the promised land. Moses taught them how to have an AGM and a PCC, how to organise coffee mornings and Christmas fairs. He grew in the respect of his flock. On his death bed, he advised his successor Joshua, *‘Avoid controversy. Flee strife. Care not for the hunger or thirst of thy flock. All who follow this creed will be respected men of God. Thou wilt be dull and alienate the young, but at least no one will attack thee.’*”

If this basic event that shaped Israel and therefore also us happened according to this rendition then I am pretty sure we would not be sitting here today. If Jesus did not challenge politics than he would not have been nailed to the cross. No Cross, no Easter. No Easter, no us. The basic events that shape us, Exodus and Easter, are all about Faith informing, enlightening and directing politics, it should not be different now.

So why did Jesus say: *“Render therefore to Caesar the things that are Caesar’s”*?

Apart from the common dislike to taxes, the problem was the coin itself as it had impressed on it Caesar's face. This meant that the coin belonged to this pagan emperor who was venerated as a god; it also meant that the emperor was being touched and carried about whenever the coin was held. So the question was not simply about the tax but more importantly the use of an unclean coin that was prohibited within the temple precincts. This controversy drained a lot of energy from those who had the spiritual care of the chosen people of God. In saying what he said Jesus was saying to them: "Stop looking at the footnote and look at the text. Pay what you have to pay to the state and do not let this issue hinder the work of God. Rather than looking at the coin with the emperor's impression upon it, look at the book of Genesis and there you will find that every one of us, including the emperor, is created in the image of God. The face of God is not to be found on coins but in each and every one of us. In us God is present and tangible. Give to the state what is its due; more importantly give to those impressed by the face of God what is God's due."

Jesus wanted to diffuse a strange situation by trying to show that there are bigger fish to catch. If paying Cesar's tax will secure a serene environment in which souls are saved then it is a price worth paying. It might be that the problem comes from pride rather than theology.

Today we also are summoned by Jesus to focus on the bigger picture, the one in which we need to be salt and yeast, the one in which we are to serve all those created in the image of God. Our faith informs our actions and our actions influence our

environment. Today we are called to influence our environment, politics being a vital part of it.

On Sunday March 13th 1927 that great Parish Priest of this Church, Fr Mackay, was standing in this same pulpit and was preaching about the slum priest Fr Robert Dolling. I would like to end my sermon by quoting Fr Mackay and making mine his own cry with his same prayer that one day this vision will come true; he said: "A true Anglo-Catholic movement must not be content with curing examples of evil when it finds them — it must find wrong and oppression on a large scale. It must seek to remedy the conditions which maintain social wrong. If we are going to lead England forward to a better state of things we must have the grit to work and also the pluck to speak... In politics, ethics, economics, as a Christian you must make yourself felt."

What a different day it would be that day when all Anglo-Catholics are felt and missed in the places they live, work and play. Make the utmost of whatever place in life you occupy so that our Anglo-Catholic ethos is felt and the Gospel of Christ proclaimed. Our movement grew when we strived to serve Christ in liturgy and in the needy like in Plymouth, London Docks and here in Margaret Street. As soon as our movement relaxed to rubrics only it dwindled. We need to recapture the spirit offered by that Bishop who once said that it is useless to worship Christ in our tabernacles and then ignore him in the streets and alleys. Let us not be shy and stand up for our Faith. It is only that we will be rendering to God what is His and in due process also serving Cesar.

SUNDAYS AND SOLEMNITIES

MUSIC AND READINGS

● SUNDAY 4 DECEMBER ADVENT II

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 55

Introit: Populus Syon

Mass: Missa 'Alma redemptoris
Mater' — Victoria

Lessons: Isaiah 40: 1 - 11
Psalm 85
2 Peter 3: 8 - 15a

Hymn: 12

Gospel: Mark 1: 1 - 8

Preacher: Fr Ivan Aquilina

Anthem: Virga Jesse — Bruckner

Hymns: 501, 5, 7

SOLEMN EVENSONG at 6.00 p.m.

Psalm: 40

Lessons: 1 Kings 22: 1 - 28
Romans 15: 4 - 13

Office Hymn: 1

Canticles: The Short Service
— Ayleward

Anthem: Rorate cœli desuper — Byrd

Preacher: The Vicar

Hymn: 13

BENEDICTION

O Salutaris: 493

Hymn: 3 (ii)

Tantum Ergo: 393

● SUNDAY 11 DECEMBER ADVENT III

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 16

Introit: Gaudete
Mass: Missa Brevis in G — Mozart
Lessons: Isaiah 61: 1 - 4, 8 - 11
Psalm 126
1 Thessalonians 5: 16 - 24

Hymn: 388 (i)

Gospel: John 1: 6 - 8, 19 - 28

Preacher: The Vicar

Creed: Credo II

Anthem: Komm, Jesu, komm — Bach

Hymns: 501, 431, 495

Voluntary: Wachet auf — Bach

SOLEMN EVENSONG at 6.00 p.m.

Psalm: 68: 1 - 19

Lessons: Malachi 3: 1 - 4, Ch 4
Philippians 4: 4 - 7

Office Hymn: 1

Canticles: The Fifth Service — Tomkins

Anthem: Lord, let me know mine end
— Greene

Preacher: Fr Ivan Aquilina

Hymn: 9

BENEDICTION

O Salutaris: Tallis

Hymn: 8 (T 128 (ii))

Tantum Ergo: Victoria (No 2)

Voluntary: Improvisation on 'Alma
redemptoris'
— Paul Brough

● SUNDAY 18 DECEMBER ADVENT IV

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 470

Introit: Rorate

Mass: Mass in G — Poulenc

Lessons: 2 Samuel 7: 1 - 11, 16
Psalm 89

Romans 16: 25 - end

Hymn: 161 (T 385)

Gospel: Luke 1: 26 - 38
Preacher: Prebendary John Gaskell
Creed: Credo III
Anthem: Vox dicentis: Clama
— Naylor
Hymns: 501, 4, 186

SOLEMN EVENSONG at 6.00 p.m.

Psalms: 113, 131
Lessons: Zecharia 2: 10 - end
Luke 1: 39 - 55
Office Hymn: 1
Antiphon: Adoniä
Canticles: The Short Service — Byrd
Anthem: Rorate cœli desuper
— Handl
Preacher: Fr Paul Burroughs, Rector,
Church of the Advent of
Christ the King, San Francisco
Hymn: 443

BENEDICTION

O Salutaris: David Conte
Hymn: 6
Tantum Ergo: David Conte

● SATURDAY 24 DECEMBER CHRISTMAS EVE

MIDNIGHT MASS AND BLESSING OF THE CRIB AT 11.00 p.m.

Entrance Hymn: 29 (v 4 Descant
— Willcocks)
Introit: Dominus dixit
Mass: Missa Sancti Nicolai
— Haydn
Lessons: Isaiah 9: 2 - 7
Psalm 96
Titus 2: 11 - 14

Hymn: 42 (vv 3 & 6 Descant
— Gray)
Gospel: Luke 2: 1 - 14
Preacher: The Vicar
Anthem: Videte Miraculum — Tallis
Hymns: 32 (v 5 Descant — Armstrong)
35
Motet: Hodie Christus natus est
— Poulenc

*At the Procession
to the Crib:* 30 (omit v 4, vv 6 & 7 arr
Willcocks)
At the Crib: Infant holy, Infant lowly
— Polish trad
Voluntary: Dieu parmi nous — Messiaen

● SUNDAY 25 DECEMBER CHRISTMAS DAY

HIGH MASS OF THE DAY AT 11.00 a.m.

Entrance Hymn: 30 (omit v 4;
v 7 Descant — Fleming)
Introit: Puer natus est
Mass: Jugendmesse — Haydn
Lessons: Isaiah 52: 7 - 10
Psalm 98
Hebrews 1: 1 - 12
Hymn: 21 (v 5 Descant — Marlowe)
Gospel: John 1: 1 - 14
Preacher: Fr Ivan Aquilina
Creed: Credo II
Anthems: Away in a manger
— Kirkpatrick, arr Sidwell
Ding dong! merrily on high
— French trad, arr Wood
Hymns: 28, 39 (v 5 arr Willcocks),
26 (omit *; v 3 Descant
— Willcocks)
Voluntary: Radetzky March
— Johann Strauss I

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

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

HIGH MASS and SERMON at 11.00 a.m.

SOLEMN EVENSONG, SERMON and

BENEDICTION at 6.00 p.m.

Monday to Friday Morning Prayer at 7.30 a.m.

Low Mass at 8.00 a.m., 1.10 p.m. & 6.30 p.m.

Confessions from 12.30 - 1.00 p.m. & 5.30 p.m.

Evening Prayer at 6.00 p.m.

Saturday Morning Prayer at 7.30 a.m.

Low Mass at 8.00 a.m. and 6.30 p.m.*

(* First Mass of Sunday)

Confessions 5.30 p.m., Evening Prayer 6.00 p.m.

Confessions are also heard by appointment

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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.

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CALENDAR AND INTENTIONS FOR DECEMBER 2005

1	<i>Charles de Foucauld, Hermit</i>	Unity
2		Those in need
3	<i>Francis Xavier, Missionary</i>	USPG
4	✠ THE SECOND SUNDAY OF ADVENT	OUR PARISH AND PEOPLE
5		The homeless
6	St Nicholas, Bishop of Myra	The unemployed
7	St Ambrose	The House of Bishops
8	The Conception of the Blessed Virgin Mary	Walsingham
9	Ember Day	Those in need
10	Ember Day	Vocations to the Priesthood
11	✠ THE THIRD SUNDAY OF ADVENT	OUR PARISH AND PEOPLE
12		Chronically sick & disabled
13	St Lucy, Martyr at Syracuse	Church Schools
14	St John of the Cross	Friends of All Saints
15		Unity
16		Those in need
17	O Sapientia	Society of All Saints Sisters of the Poor
18	✠ THE FOURTH SUNDAY OF ADVENT	OUR PARISH AND PEOPLE
19		The Samaritans
20		World Peace
21		Wells St Family Proceedings Court
22		Unity
23		Those in need
24	CHRISTMAS EVE	Preparation for Christmas
25	✠ CHRISTMAS DAY	OUR PARISH AND PEOPLE
26	ST STEPHEN, PROTOMARTYR	Witnesses to the Faith
27	ST JOHN, APOSTLE AND EVANGELIST	Proclamation of the Gospel
28	THE HOLY INNOCENTS	Children's Charities
29	St Thomas Becket	Archbishop of Canterbury
30		Those in need
31	<i>John Wyclif, Reformer</i>	Social Reformers

Please note:

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



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