



All Saints Parish Paper

MARGARET STREET, LONDON W.1

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£1.00

VICAR'S LETTER

So many people seem to have enjoyed my thoughts from a French garden in last month's *Parish Paper* that I was tempted to think that I should go on holiday more often; a thought reinforced by the St Luke's Summer weather we are enjoying in London at the moment.

Our Dedication Festival got the Autumn term off to a fine start. This was no ordinary Foundation Sunday because we were launching the Restoration Appeal to the congregation and the wider circle of those who love All Saints. We began, as I hope we will continue, with prayer, a vigil before the Blessed Sacrament with readings and meditations. The Bishop of London kindly agreed to be with us on the Sunday morning, only a couple of days before he was due to deliver the St Francis of Assisi Lecture. He got the appeal off to a rousing start and his sermon is reproduced below. We were also honoured to welcome the new Lord Mayor of Westminster, Councillor Tim Joiner. He is a keen bell-ringer and had come to us hotfoot from ringing the bells at St Augustine's, Kilburn. Our preacher at Evensong, Bishop Graeme Knowles of Sodor and Man, who is also the Chairman of the Council for the Care of Churches, gave us a fascinating sermon based on T.S. Eliot's '*The Rock*', used in a church-building campaign in the diocese between the Wars.

Unfortunately, he preached without a script.

I am conscious that a huge task lies before us; in the execution of the work, in raising the money to pay for it, and in maintaining the life and mission of the parish meanwhile.

It is inevitable that we ask ourselves whether such expenditure is worth it. As I write reports of the earthquake in Kashmir and the consequent need for aid are coming in. How can we justify spending such sums?

On that French holiday we revisited Notre Dame le Grand in Poitiers which is being restored at great expense; all paid for by the French government. This is what in theological terms is known as an "uncovenanted mercy". At the beginning of the 20th Century a fiercely anti-clerical government seized control of the parish churches of France. For the best part of a century they looked increasingly neglected with central and local government unwilling to spend money on them. Now, however, the French government has recognised their value to the tourist industry and is lavishing money on them. Here, a huge proportion of the listed buildings in England are the responsibility of the Church of England and its parishes. Government help has improved but is still largely concerned with repairing roofs so that buildings are wind- and water-

tight. Now at least there is some relief on the VAT payments which used to claw back much of the money given in grants. As the Bishop of London says time and again, in terms of state aid, the Church of England is one of the least established churches in Europe.

When we were replacing the roof of All Saints, I recall writing that it was an important symbol of mission, in an area where enormous effort and expense was being expended on buildings, that the church not be seen as the only building no one cared about. Neglect of our building would speak of our attitude to faith. I still believe that to be true. We know the converting power of this place. We are talking about an investment in mission for the next hundred years. Seen over such a timescale, it is not such a huge sum.

The Vicar of a parish facing such a task has to recognise both a call to lead the response to that challenge and also the reality that it cannot be a one-man task. The success we enjoyed in our previous appeals was due to the efforts of many people working together in a common cause.

This must be even more the case this time. That is why we are asking the people of All Saints, and our friends far and wide, to consider what they can do to help. On the financial level, we have £319,679.93 committed so far. The first donation came from a retired priest in Saskatchewan who had read of the project on our Website. He and his wife had worshipped and made their confessions at All Saints in Fr Ross's day. He still tries to worship here every year when in Britain. His gift was a thank-offering for what All Saints had meant to them. We are asking everyone connected with All Saints

to examine what financial contribution they can make. Pledge forms will be available shortly and we would like these to be returned if possible in time to be presented at the altar on the Feast of the Presentation in the Temple, February 2nd, 2006.

A significant part of the task of your clergy throughout this process will be to maintain the worshipping and spiritual life of the church. Even when we are busy with the restoration project, our aim must always be to help people to see the spiritual nature of what we are engaged upon; the building of a temple of living stones.

Yours in Christ,

Alan Moses

THE ANNUNCIATION, MARBLE ARCH

As many of you know, we have been helping at the Annunciation for the past few months while the Vicar there has been ill. Fr Michael Burgess has now retired. As Area Dean, I have been appointed interim Priest-in-Charge while the process of suspending presentation to the benefice is carried out. This will involve attending PCC meetings there, being a governor of the parish school and providing some help with services. We are providing a preacher once a month to give some relief to Fr Barrie Newton who has been bearing most of this burden.

LIGHTS' ABODE CELESTIAL SALEM

A member of the congregation complemented me on the apt choice of this hymn for High Mass recently. He did not mean that it was appropriate for the

readings (although it was) — but because the congregation could now see to read the hymnbook.

The lighting system in All Saints leaves a great deal to be desired. The Sanctuary suffers from theatrical over-lighting, the choir is quite gloomy and the nave even more so. This is not a new problem. Bishop Graeme recalled that when he was a student at Kings he would come to Evensong and find it impossible to read the hymnal.

When we had some photographs taken during High Mass a few months ago, the nave lights had to be turned off because the naked bulbs glared too much. In an earlier era this problem had been dealt with by fitting shades, most of which were later removed. Under the “Don’t throw anything away because it might come in useful” rubric, they had been stored away downstairs. As an experiment, we had them refitted. It is in the nature of experiments that they do not always work and we have to admit that this one did not. The result was that much of the nave was plunged into a stygian gloom in which it was almost impossible to read. Occasional figures could be seen transfigured by the light shining directly down on them but the rest were lost to view. From the sanctuary it was almost impossible to distinguish anyone in the rear section of the nave.

Victorian Gothic churches like ours were meant to have a “dim religious light”, redolent of mystery and devotion. I have spent my whole ministry working in such churches and have a great love for them. Our French summer holiday included a return visit to Notre Dame le Grand in Poitiers which, with its elaborately decorated walls and half-light, felt very much like home.

Ninian Comper, the other major architect associated with All Saints, responsible for the Lady Chapel and much of the later decoration in the Sanctuary, was not as keen on holy gloom as Butterfield. I was reminded of this on a recent visit to All Saints Convent in Oxford. His chapel for the sisters has white walls and a good deal of clear glass which allows natural light to flood in. There is even a story that he wanted to paint the interior of All Saints white!

We do not intend to do anything like that in the restoration programme. However, one of the consequences of cleaning will be that the interior will be brighter. This will give us the opportunity to install a new and more sympathetic lighting system; one which will allow worshippers to read the words of hymns they do not know off by heart, and yet will allow the building to present itself as a whole, rather than the sharply-divided sections the present system divides it into.

PARISH NOTES

Clean-Up Day

The record of the PCC meeting a hundred years ago speaks of the Vicar commenting favourably on how beautiful the church looked after its thorough cleaning. One Saturday in September an energetic band of volunteers gathered for one of our periodic clean-up days. This involved the cleaning of window ledges out of reach of Chris Ellis who cleans the church weekly. While this was going on, others were clearing out into a skip a variety of things which had been stored in the chambers under the road and in the crypt.

General Synod

Our congratulations to **Aiden Hargreaves-Smith** on his re-election to serve on the Synod for a further five years.

The All Saints Sisters of the Poor

Even though the Sisters are no longer with us in Margaret Street, it is good to keep in touch with them. We had a recent visit from Sr Jean Margaret, now based in Hemel Hempstead. She will be celebrating the Golden Jubilee of her profession next October. Fr Alan was able to visit the convent in Oxford recently, especially to see another former resident of No 82 Margaret Street, **Sr Elizabeth May**. She is now 89 and in failing health. On the day he was there she was moving from the convent to St John's Home next door where she will be cared for more easily. A photograph of her speaking to the Queen at the opening of Douglas House, the hospice for young people in the convent grounds, can be seen on the notice board in the Parish Room.

Westminster-in-Bloom The Courtyard

Our courtyard has been placed second in the public building section of this competition. We have been first for the last two years. As some of you know, Guy Pritchard who looks after the courtyard has been ill for some time, so this is a very creditable achievement. Our congratulations and thanks to Guy. Congratulations also to the winners: another church in our Deanery, St Mark's, Hamilton Terrace.

On October 2nd we welcomed a number of members of the Compass Rose Society to High Mass and Evensong. The Society exists to help fund the work of the Anglican

Communion. Among the visitors were Fr Fred Robinson, the Rector of the Church of the Redeemer, Sarasota, Florida, and his wife Linda. They were accompanied by the senior warden of the church, Lowell Carlson and his wife Linda Maureen. Fr Alan and Theresa have worshipped there while on holiday at the home of one of her sisters. Sadly, Mr Carlson suffered a fatal heart attack on the Sunday evening. We extend our deepest sympathy to Mrs Carlson and the people of the The Redeemer on their loss.

From Fr Allen Shin and Clara

"We have finally moved into our new flat at Keble and have been busy unpacking and settling in. Needless to say we already miss All Saints. For three years All Saints has been our home away from home, and our family in the UK. So we wish to express our sincere gratitude to Fr Alan and Theresa for making us feel at home and to everyone for their warm hospitality and kindness, and for the generous gift. Please do drop by Keble (although a bit out of the way) when you come to Oxford."

MUSICAL NOTES

The Choir's latest recording, "**The English Rachmaninov**" has now arrived.

From the sleeve notes by Dr Harry Bramma (Director of Music 1989 - 2004) from research by Dr Christopher Rawll:

"For the last 90 years, the church of All Saints, Margaret Street, has had a special relationship with the church music of Rachmaninov. This dates from November 1915 when the Choir gave the first performance of the Mass arranged by Dr Walter Vale (Director of Music 1907 - 1939) to the English translation found in

the Book of Common Prayer — with the exception of the Kyrie which used the traditional Greek words.

“The first performance coincided with the month in which the parish was engaged in raising money for the relief of German prisoners in Germany, which achieved the remarkable sum of £2,159. The day before the Mass was heard, there was a lecture by Mr Stephen Graham on the spirituality of the Russian church. Whether the musical performance was part of this programme of events, or inspired by them, we don’t know. But the music of Rachmaninov certainly chimed in well with the prevailing mood. The Mass made a great impression on the congregation, as reported in the Parish Magazine. A second performance was planned for Epiphany 1916.

“There is no written evidence to prove that Rachmaninov actually attended the performance in November 1915 though there is some anecdotal evidence for this in the folklore of the church. Rachmaninov did however attend a performance in October 1924. The report in the Parish Paper is worth quoting in full:

“All Saints had the pleasure of welcoming M. Rachmaninov on Sunday October 12th. He had expressed a wish to hear his music sung here, so we changed the music programme for the morning. The great pianist and composer was accompanied by Madame Rachmaninov and their daughter and a group of friends. After Mass they came into the Vicarage and met Mr. Vale and the choir. With great kindness, M. Rachmaninov allowed the boys to capture him and pin him to a table for autographs. He gratified them greatly by writing each boy’s name in his book and

coupling it with his own. It was a great pleasure to all of us to welcome the composer whose music gives us so much delight.’

“Rachmaninov finished the Liturgy of St John Chrysostom on July 30th 1910. It was published in Moscow in the same year. In 1915, Bayley and Ferguson, London and Glasgow, published six of the numbers to an English text, arranged by A.M. Henderson. But these numbers are different from those arranged by Vale for his English Mass. Clearly he was in possession of the original text. That this should be so only five years after its publication is a remarkable testimony to Vale’s awareness of developments in contemporary European music at a time before recorded and radio performances were available. Vale treats the original text with respect. The English adaptation is straightforward and works extremely well.

“Evening Canticles in B flat

The CD also includes the Evening Canticles in B flat. These two items from the Vespers, op 37 (published in Moscow in January 1915) — were arranged in 1979 by Dr Eric Arnold (Director of Music 1968 - 88) to the English words of the Book of Common Prayer. The Nunc Dimittis with its splendid tenor solo is a straightforward arrangement of the original. There is, however, some editing of the original text in the Magnificat — mainly to do with shortening the work by omitting repeated sections.

“Benediction Hymns

These were arranged by Eric Arnold and first performed as a pair at All Saints in 1971. However, the *O salutaris* had been around the church for much longer. It was certainly performed at the High Mass on

March 19th, 1922 (together with the Rachmaninov Mass). A.M. Henderson had arranged the music to the English words “To thee, O Lord, I lift up my soul” — and this was widely sung as an anthem. It may be that Vale arranged this version for the Latin words of the *O salutaris*. This would seem to be borne out by the existence of an MS Latin version in the British Library which is almost certainly in Vale’s own hand. The *Tantum ergo*, adapted to music from the Liturgy of St John Chrysostom, is the work of Eric Arnold.

“Ave Maria

The arrangement to the Latin text of the 6th section of the Vespers is by Eric Arnold, dating from 1979.

“Hymn to the Cherubim.

This effective anthem is from the collection of arrangements from the Liturgy of St John Chrysostom by Henderson.

“The recording also contains the **Requiem Mass in D flat: ‘In commemoration of all the faithful departed’** by Dr Walter Vale.

“Written in 1908, this was published by Boosey and Hawkes in 1937. It has been in continuous use at All Saints since it was written. Composed in the euphonious key of D flat it contains arguably Vale’s finest music — very devotional in style and, in the final movement, deeply reminiscent of Rachmaninov with its deep base line and harmonic intensity. The ‘Dies Irae’ is sung to Vale’s English adaptation of the traditional plainsong hymn.

“Hosanna filio David

This short motet written for the opening of the Palm Sunday Mass is perfect

liturgical music. In style it is rather reminiscent of the motets of Bruckner.

“It is entirely appropriate that a disc celebrating the unique association of Rachmaninov with All Saints, Margaret Street, should end with the music of the man who created the Rachmaninov tradition at All Saints.

“Dr Vale is still remembered vividly as an outstanding musician, a fine organist (he gave some of the earliest broadcast recitals from All Saints) and a superb trainer of boys’ voices — a fact recorded by a succession of choristers who became well-known musicians: Louis Halsey, John Williams, Philip Cranmer and James Pescheck to name but a few.”

This recording was made with the intention of making more widely available, both to those who know All Saints well and to others, music which has a particular association with All Saints and which conveys something of the atmosphere of its worship. We are sure it will be treasured by those who know it already and a welcome gift for those who do not. Our congratulations to Paul Brough, Andrew Arthur and the Choir.

Composition of new works for the liturgy continues at All Saints. On All Saints Day we will have **Norman Caplin’s *Missa Omnium Sanctorum***. Regular worshippers will have heard this before but this will be the first time the newly-composed Credo will have been sung. **Dr Harry Bramma** has composed a new anthem “The Souls of the Righteous” which will be sung at the First Evensong of All Saints Day.

Walter Carrington

Walter was one of those 1920s choristers trained by Dr Vale. He would have sung both Rachmaninov and the Vale Requiem. He died during the summer, shortly after visiting All Saints with his daughter-in-law, Patrick Spencer who was on church watch at the time was able to explain something of our plans for the restoration of the interior.

It was appropriate then that at his memorial service in St John's, Notting Hill, our choir sang extracts from the Vale Requiem. The service was conducted by the Vicar, Fr William Taylor, a former assistant priest here at All Saints. The prayers were led by our own Vicar. The retiring collection was divided between the two churches. The All Saints half has been placed in the Restoration Appeal at the request of his family.

ALL SAINTS FESTIVAL 2005

PRINCIPAL CELEBRATIONS

MONDAY 31 OCTOBER

EVE OF ALL SAINTS

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

Preacher: Fr Peter Jackson, Vicar, Christ Church, Southgate

Music includes: Wood in E flat No 1

The souls of the righteous — *Harry Bramma*

TUESDAY 1 NOVEMBER

ALL SAINTS DAY

6.30 p.m. High Mass

Preacher: The Rt Revd Timothy Stevens, Bishop of Leicester

Music: Missa Omnium Sanctorum — *Norman Caplin*

(with premiere of the new Credo)

Alleluia — *Randall Thompson*

WEDNESDAY 2 NOVEMBER

ALL SOULS DAY

6.30 p.m. High Mass of Requiem

Preacher: Fr Alan Gyle, Vicar, St Paul's, Knightsbridge

Music: Requiem — *Walter Vale*

Bring us, O Lord God — *Harris*

SUNDAY 6 NOVEMBER

FESTIVAL SUNDAY

11.00 a.m. Procession and High Mass

Preacher: The Ven Stephen Conway, Archdeacon of Durham

Music: Mass in E minor — *Bruckner*

Faire is the heaven — *Harris*

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

Preacher: Canon Ronald Coppin

Music includes: Dyson in D

O quam gloriosum — *Victoria*

DIARY DATES

All Saints Festival 2005: 31 October - 6 November (*Please see separate notice.*)

Saturday 12 November — Annual Festival and AGM of the Anglican and Old Catholic Society of St Willibrord. *All are welcome to attend.*

12.00 noon Festival Eucharist

Celebrant: The Rt Revd Jonathan Gledhill, Bishop of Lichfield,
Chairman of the SSW and Archbishop of Canterbury's
Representative to the Union of Utrecht

Preacher: The Revd Simon Patch, Assistant Priest,
St Dunstan and All Saints, Stepney

1.00 p.m. Lunch *Please bring your own sandwiches, drinks will be provided.*

2.00 p.m. AGM

2.30 p.m. Talk and discussion: The Very Revd Dr John Arnold, OBE;
“A Savile Row Suit under a Loden Overcoat, or
Britain and Europe in Theological Perspective”

Monday 14 November

7.00 p.m. Meeting of the Parochial Church Council

Tuesday 22 November School of Worship *Thinking Liturgically*

7.00 p.m. The New Ordination Rites Dr Colin Podmore, Secretary of the
Liturgical Commission of the Church of England. *Parish Room.*

27 November — Advent Sunday

11.00 a.m. Litany in Procession and High Mass

6.00 p.m. Advent Carol Service

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.

THE SERMON PREACHED BY THE BISHOP OF LONDON AT THE DEDICATION FESTIVAL AND LAUNCH OF THE RESTORATION APPEAL, OCTOBER 3rd 2005

*1Kings 8: 22 - 30; Hebrews 12: 18 - 24;
Matthew 21: 12 - 16.*

You might think that the Vicar is pursuing a high risk strategy in authorising that Gospel, the story of the expulsion of the money changers from the Temple, for this occasion when we are not only celebrating the consecration of this house of prayer but also asking for £2.5 million.

The Gospel is not, however, really aimed at the management of Cathedral shops or the sellers of postcards, let alone fund-raisers for church restoration. The point is that we must discard that kind of religion which negotiates with God and fends him off with some token gestures like the sacrifice of doves or the payment of the Temple tax [which is why the money changers were there, because in order to pay your Temple dues you had to change your euros with all their pagan symbolism into Tyrian shekels].

In the temple of the living God, the merchants of grace, the suppliers of pious practices in place of the nakedness of prayer — they have to go. As recent research has emphasised, and especially the remarkable work of Margaret Barker, the Temple of Jerusalem was intended to be a micro-cosmos, a map of reality. At the heart of the Temple, just as at the heart of reality, was the holy of holies, within which there were no tokens but instead, behind the veil there was a sanctuary unlike all the other temples of the ancient world. The holy of holies did not house a cult statue. There were no images in the an-iconic dwelling place of abysmal silence and infinite depth. To gain entry to this depth of reality no substitutes are

acceptable there — has to be total self-giving.

Hold on however, few of us are prepared for such a sight, so back to the West End. All Saints lives cheek by jowl with a great avenue of temples. The one most in favour in this church is probably John Lewis. I say “*temple*” because it is not just a place to buy necessities, and I readily admit it is where I go to buy sweat pads for the armpits of episcopal jackets, but it is also a place to have fun, a place of delicious choices, a place to purchase the fabrics and décor which express our identity. I love it.

Other people of course do not and they have their fun in disapproving, and they belong to the long party-pooing tradition in the Christian church. But they do also have a point, that if we set our hearts on happiness by having things, we get onto an exhausting treadmill. The more we have the more we want, our craving can never be satisfied but instead merely fuels more appetite, we become insatiate cormorants.

Human beings are hungry and thirsty creatures. When it says in the book of Genesis that God breathed into the first human being and “*man became a living soul*”, the word used “*nephesh*” also had the ancient meaning of “*a throat*”. Human beings are hungry and thirsty not only for the wherewithal to sustain existence but for meaning and joy in life. For many that kind of hunger and thirst is also bound up with having things but for some, often those who in Luther’s words have “*sinned boldly*”, there is a breakthrough to a deeper joy and a thirst which no-thing can slake.

Such a one was St Francis, whose festival we celebrate on Tuesday. I suspect that it is significant that Francis had bourgeois origins. He was the son of a rich supplier of fabrics to the mediæval equivalents of John Lewis. Spirituality, like civilisation, develops when you don't have to worry too much about where lunch is coming from.

Francis surprised within himself a longing, a hunger and thirst for joy, for truth, for a depth of compassion which could not be satisfied by having things but which could only be tasted by an immersion in the reality of the living God.

In his life, especially the earlier one by Thomas of Celano, you can see the course he followed. One very profound turning point came in the little ruined church of San Damiano outside Assisi. The church in which Francis was praying earnestly for guidance was very dilapidated and as he gazed on the face of Christ on the cross he heard a voice addressing him, "*Francis go and repair my church which as you see is falling down*".

In parenthesis I am always amused by the indignation of the rich when it comes to repairing and beautifying the church of God. You would think they had reached the pinnacle of spiritual awareness at which they had passed beyond the veil and did not need any symbols to point the way. In reality of course they often combine a taste for private opulence with a tolerance of public squalor which is truly amazing.

Francis, by contrast, began rebuilding the church with his own hands but also contributed cash raised by selling some of his father's stock. The old man was not amused and the case came before the bishop. The bishop decided that the money should

be returned since the church should not profit from money which had not been freely given. Good for the bishop. Whereupon Francis, who understood the power of acted parables, stripped off there and then and gave back not only the money but also his clothes. Standing naked he gave himself utterly to the service of God and entered a life of apparent hardship and privation, but which also brought him into the zone of joy which was and is fascinating and attractive.

We brought nothing into the world and it is certain that we can take nothing out. This is a fearful truth but if we want liberation from fear then, as Philoxenus of Mabbug said, we must embrace this reality. "*Let people look at their beginning and their end and try to be like that also during the time in between.*"

Stripping off the surface self, the self with which our ancestors covered themselves to hide from the living God in the Paradise Garden, to be in the state in which Jesus presented himself to the Father, progressively simplifying our lives and embracing in all humility our creatureliness, kissing as Francis did the leper — that is the hard way through the barrier of fear to the joy and liberation which waits at the heart of the Temple.

It is crucial not to be too intoxicated with the idea that we fail to take the simple and hard steps to wean ourselves progressively from our addictions and turn ourselves towards the living God. The way of those who followed Francis was described by the saint's companion brother Leo in the following terms, "*The most holy father was unwilling that his friars should be desirous of knowledge and books, but he willed and preached to them that they should desire to be founded on holy humility, and to imitate*

pure simplicity, holy prayer and our lady poverty... since Christ to whose imitation we are called showed and taught us this by word and example alike.”

Francis was not without a certain theatrical flair — this can be off-putting and he has not always appealed to those like me who tend to be nature’s Dominicans. He and his movement were also rooted in a culture which did not jump to the comfortable conclusion that he really just needed therapy, but he continues to fascinate in every age.

He calls us to be practical and to return to the body, to realise that, if we are followers of Jesus, we are followers of the one who taught that the first step to becoming a human being is to refuse to be a little god, and to recognise our frailty and our companionship with fellow lepers. If we are called to joy then we make progress on this road by acts of renunciation and simplification. We cannot purchase the freedom and depth at the heart of the temple of the living God, but being generous about church repair in a way consistent with our other obligations is one of the ways we can make progress on the spiritual road.

Back in the West End, this temple is not just a pleasing example of the gothic revival style which deserves to be restored so that future generations can enjoy it, it is a place of prayer and a temple of the living God in which we are taught that the cost of eternal life is precisely everything, that no tokens will suffice.

Yesterday was an Oxford Street festival and party. I hope it went well but I also hope and pray that this place will glow again with unearthly beauty, because the way to life in all its fullness is presented here and that way transcends and leads away from consuming to being a fellow citizen with the saints, contemplating and communing with God. That is true conversion — consumer to citizen to communicant to contemplative. May God bless your efforts, may God enlighten your hearts and help you to see what sacrifices you, each one of you, are called to make and are truly necessary in order to build a house of prayer and a temple for the living God. The heaven of heavens cannot contain him but please God this place may be in the future as it has been in the past “*a gate of Heaven*”.

THE SERMON PREACHED BY FR IVAN AQUILINA AT HIGH MASS, TRINITY 20, 9 OCTOBER 2005

“Friend, how did you get here without the wedding garment?”

What is this wedding garment?

Do we need one?

“Many are called but few are chosen.”

All are called through Baptism but to be chosen we need the wedding garment. Baptism is not an automatic ticket for heaven.

The context of this parable is the key to

its understanding. The context is a wedding. For Jesus and those around him a wedding was not just a joyful occasion in which two people make a contract of love and so one rejoices with them and for them. It meant much more. A Jewish wedding lasted seven days and was the occasion of great merriment. The period of seven days is significant as it shows that the wedding feast is the microcosm of creation, of the whole relationship between the Creator and creation. This was voiced by Hosea when

he equates the bride and groom as symbols of the love of Yahweh towards Israel. In the New Testament this concept is further perfected in the light of the new and eternal covenant and the wedding feast is shown not only as a living symbol of the love that Christ has towards his Church but also as a symbol of fulfilment: the Messianic time.

Therefore, the wedding garment that we need must be tightly linked to the theme of love between God and His people, of Jesus and his Church and the fulfilment of creation in the end of time. Those who wear this garment are those who participate in the loving life of the Blessed Trinity and who, while firmly grounded in this passing time, live already in the timeless kingdom of God, that kingdom of mercy, justice and peace.

We are called to live this holy and godly life and therefore need to put on the wedding garment. How do we weave such a garment?

Our answer comes from the first and second readings.

Before all else we need a life based on the praise of God, in the words of Isaiah: *“I will praise thy name, for thou hast done wonderful things...”* Praising God is not simply done by words or actions. The praise of God springs from the deep realisation of the greatness and goodness and love of God and of our nothingness in comparison with His greatness. When we see how much he has lowered Himself to be near us we realise His magnitude and generosity and the only thing left for us is just to praise Him as we can do nothing to repay His love.

This genuine praise of God provides us with what we need for our wedding garment. Lost as we are in praise of our Loving God we deepen our relationship with Him. This relationship protects us in time of trial and

temptation. Embraced and protected by God this tiny plant can flourish and our life with God starts its mysterious journey.

The hidden and basic reality of this life with God is awareness from our side that He does the calling; if we listen and co-operate then real life starts: a life of unending praise, of intimacy, of victory over sin and death and all forms of evil, a life of joy, above all a life of joy.

Joy is essential for our wedding garment. It stands to reason that a wedding implies joy, but the joy we mention is one that is not necessarily complimented by and found in laughter, but a silent joy that warms our hearts in the knowledge of the Presence of God. It is the Joy of the Presence of God like the cloud of old that enveloped the Holy of Holies. The Presence of God in His people wherever they are. This Joy cements our relationship with God and therefore sustains a further gift that God has given us, the gift of Faith. The Joy of His Presence enables us to stand firm in the Lord as Patti says in our second reading. Faith and Joy generate Hope. With God with us and certain of His love all the tribulations of life will not cause us anxiety. Not that we are to be immune from the emotions that events cause in us but by Faith even in the eye of the storm we find His Presence: *“Even though I walk through the valley of the shadow of death, I fear no evil; for thou art with me...”*

Finally this Hope based on Joy and Faith leads to Peace: the Peace of our hearts and minds as they rest on the Lord Jesus and His promise of fulfilment.

Just like the seamless garment of Christ is our wedding garment. It is the garment of Praise, of Protection, of Intimacy with God, of Victory, of Joy, of Faith and Hope and Peace. It is the garment of godly living, the garment of working out in our daily lives

the promises we made on the day of our Baptism. It is the garment which makes the Glory of Mount Tabor a reality in our every-

day life. It is the garment of holiness in the small and large things of everyday life.

THE SERMON PREACHED BY THE VICAR AT HIGH MASS ON TRINITY 18, 2005

Ezekiel 18: 1- 4, 25 - 32; Philippians 2: 1- 13; Matthew 21: 23 - 32

“The fathers have eaten sour grapes and the children’s teeth have been set on edge.”

Ezekiel 18: 2

Proverbs are sound-bites of common sense. *“There’s no smoke without fire.” “Pride comes before a fall.”* Biblical proverbs are a sort of holy common sense. They work because they help us make sense of everyday experience. The proverb about the effect of the sour grapes which Ezekiel quotes does this. We know that the behaviour of a generation does affect the next — for good or ill.

The idea of one generation’s **responsibility** for the next plays a crucial part in family and communal life. It calls us to be instruments of God’s care, to take seriously the task of raising children, of creating a society that nurtures all its members, regardless of their material wealth or their social status, of teaching moral and ethical values that provide a firm foundation for life; abundant life. The proverb conveys a truth we can all grasp.

And if that was how Ezekiel’s fellow-exiles in Babylon had understood it, then that would have been fine. But they were using it in a quite different way. They thought not of responsibility across the generations but of **retribution** across them. They see this as the principle by which God administers justice. God punishes not only sinners but also their offspring.

Ezekiel himself has already insisted that

the long history of Jerusalem and its people is choked with sins. If the way the exiles interpret the proverb is true, then they are bound by chains they did not forge. Their forebears are to blame. There is no point appealing to God either because that’s the way he works.

The prophet disputes this reading of reality: even though it is rooted in tradition. It brings death and God takes no delight in the death of anyone. The exiles are not shackled by the failings of their forebears. Their fate hangs on their own righteousness or wickedness.

Ezekiel is not questioning God’s right to judge Israel. His God holds human beings accountable for the direction and conduct of their lives. But God decides each case according to its merits.

He sees something else in the people’s claim that it’s not their fault: a reluctance, a refusal even, to accept responsibility for their own conduct and its consequences. If God is unjust, then what does it matter if they are idolatrous, violent, oppressive, unjust?

By rejecting the notion of retribution across the generations, he does two things for them:

- he frees them from the penalty of their forebears’ sins and
- he forces them to take responsibility for their and our own.

What he does for them, he does also for us. It is important that we hear this in our own age. As the critic Robert Hughes has described it, ours is a **“Culture of Complaint”**. Our default mode is to find excuses, to blame someone else. This is not exactly a new reaction. The story of the Fall in Genesis when we hear Adam blaming Eve and Eve blaming the serpent, reminds us that this is something deeply embedded in our fallen human nature. But in recent decades we have been going through one of those recurring phases when we persuade ourselves that everything is determined by forces over which we have no control.

We do not need to swing to the other extreme, to say that the influences of parents, society, education, poverty, discrimination have no rôle. But as Christians we have to realise ourselves and communicate to others the precious truth that we are morally responsible creatures. Many see talking about sin as somehow demeaning our human dignity. But what Ezekiel is saying to us is quite the opposite. Our moral and spiritual responsibility, the fact that we can choose between good and evil, life and death, is our human dignity, it is the glory of being human. If we cast that aside we degrade both ourselves and those who come after us.

We have a choice and we must choose. God cares about our choices. He shows us his preference for life.

“Therefore I will judge you, O house of Israel, everyone according to his ways, says the Lord God. Repent and turn from your transgressions, lest iniquity be your ruin. Cast away from you all the transgressions which you have committed against me, and get yourself a new heart and a new spirit! Why will you die, O house of Israel? For I have no pleasure in the death of anyone, says the Lord God;

so turn and live.” (18: 30 - 32)

Paul echoes that challenge when at the end of today’s passage from Philippians, he urges them to **“work out your salvation in fear and trembling; for it is God who is at work in you, enabling you both to will and to work for his pleasure”**.

Out of context this might seem as if Paul is contradicting what he says about justification by grace. But Paul does not mean that Christians bring about their own salvation or that they must earn a part of it.

To work out our salvation is to take responsibility for understanding what that salvation means in daily life — believers have to make judgements about behaviour. Christians work out their salvation with **“fear and trembling”**, acknowledging that they are accountable before God for their actions. At the same time, they know that God is **“at work in them”**, within their lives. We are not left on our own in some lonely and hopeless struggle. We can trust God who has already acted on our behalf and continues to do so. He will sustain us and enable us to make judgements that are acceptable and good.

Proverbs work in one way. Parables in another. Parables are not just homely or picturesque illustrations of general truths; things we can all agree on. They challenge and disturb and question and irritate us. We can never say that we have understood them completely, so that we do not need to hear them again. They keep coming back to do all those things over again.

Today’s parable of the Two Sons is a case in point. We can get the point about the difference between the son who said he wouldn’t go but then changed his mind and did, and the other. Jesus tells it to a hostile

group of religious leaders: the son who said he would go but didn't. Christians have too often interpreted this parable as meaning that the Jews were the son who said he would go but didn't and the other as the Christians. In other words, it doesn't challenge us.

But both sons are Jews and both groups represented — the religious elite and the tax collectors and prostitutes — are Jews. The parable is as much a warning to us as it is to them. Both groups — the insiders and the outsiders are still here — within the Church. The parable reminds us that faith does not consist simply of having the correct ideas or belong to the right institution. Everything depends on doing the Father's will.

At a deeper level, the parable makes the point that what God looks to is the final outcome of people's lives. God can put up with an initial "No", and a lot of other "No's" besides, on the way to a final and lasting "Yes". On the other hand, people who appear religious and obedient from the start may never sufficiently plumb the depth of God's mercy to God as God really is. If we are judgemental it may be because we lack true conversion and real knowledge of God.

What ultimately determines fitness for eternal life is the human heart being conformed to the heart of God. No human being could ever amass sufficient good works to merit even a second life with God. This will be God's gift in abundance if only we have grown — sometimes in the course of a very winding journey — into the capacity to receive it.

ONE HUNDRED YEARS AGO

This month saw the Revd G.F. Holden returned to his new parish from extended leave immediately after his Institution. This

had been to recover from the recent death of his wife.

He wrote to his new parishioners in preparation for his first All Saintside Festival with them. What he had to say about the celebration of the Festival seems as relevant today as it was then.

"Unknown and yet well-known"

2 Corinthians 6: 9

"To worshippers at our Altar and Lovers of our Church.

"The message of All Saints' Day always seems to me to be centred in the short sentence from St. Paul's writings which I have placed at the head of this letter.

"There is a great and unnumbered multitude of Christ's holy ones, whose lives are lived in unobtrusive and for the most part unnoticed beauty of holiness while here on earth. As we look back upon the centuries of the Christian era, and still further into the remoter age of God's ancient people, we cannot but think of that vast company, whose names no man now remembereth, who have passed into the wider sphere of the Church at rest.

*"And in our moments of devotion, as sometimes we hear faint echoes of that wonderful stream of intercession which mounts up before God's Throne from the blessed dead, we cannot but reflect that to us for the most part it must be *impersonal*. Their names are written in the Book of Life. They are *well-known* to God, and to the angels, and to each other.*

"To us, until by God's mercy we are called to a better life, they are, and must be, the great company of the unknown.

"We thank God indeed, from our hearts for the long list of the canonised saints

which the Church presents for the reverent regard of her children. Their lives and examples are a stimulus and an inspiration to us. Their loving prayers are to us of priceless value, for we know that the effectual fervent prayers of the righteous avail much.

“But the Festival of All Saints has to speak of something *wider*, for its range of interest is limitless; *deeper*, for it touches our hearts with the pathos of individual sorrow; *richer*, for it discloses to us how infinite and varied is the beauty of character which our poor fallen humanity can produce when quickened by the stimulus and fused by the power of the Incarnation.

“I cannot write to you as did my predecessor after so many years of intimate and mutual knowledge... but I can at least bid every single soul in this congregation who is trying to serve God be of good cheer in the light of All Saints’ Day and its special teaching. Whether human appreciation comes in the life or not, matters very little indeed. The verdict of God upon the life alone matters. Before his all-seeing eye every life stands out clearly in all its individual dignity wherever it may be.

“Lost in a crowd. Lost in this great London of ours. Toiling along unnoticed and unknown. Thrown back at times upon that dreary desolation which a realized solitude brings in its train. Depressed by the monotony of occupation. Weighed down by realized insignificance amidst the vastnesses of human life.

“These, and a thousand other conditions find their unspeakable joy and comfort in the message of All Saints’ Day.

“To such, bright and cheery is the

Message of All Saints’ Day, ‘Unknown and yet well known’.

“For forty-eight years and more this dear Church has been bearing this Message, and you all realize it, and you lift up thankful hearts. For life-giving Sacraments, for help in prayers, for instruction in the way of life, for loving ministries and all that they involve, you will give thanks, but it will not be you alone who will do so.

“Many thousands of souls within the veil will also thank God, not only for all this Church has been to them in days gone by, but for what it is to you and me *now*, for (do not let us doubt it), the great cloud of witnesses eagerly watches the life of the Church here on earth.

“Doubtless they thank God for what is so well known here at All Saints: for the stately beauty of the church, for the splendour of its appointments, for the ordered perfection of its services, for the richness of its music, for the numbers and the reverence of its worshippers; but to the Blessed, the *unknown* so much more precious than the known is revealed. With the angels assuredly they rejoice over the one sinner who here repenteth. The rich grace of the altar can be traced by them, as it flows in wonderful profusion into the hearts of the faithful, transforming them into the measure of the stature of the fullness of Christ. The secret prayer, the devout and careful intercession, the loving offerings of him who would not have his left hand know what his right hand doeth, the hidden life of the soul, all this secret life of holiness, known of course in its entirety to God alone, is known, assuredly, in part to the blessed, and they give thanks.”

The Notices reveal that some things remain constant at All Saints.

A Widely-Scattered Congregation: the problem of getting to know people. The Vicar also announced that on Monday evenings there would be a social gathering for men in the congregation at the Vicarage. During the Festival there would be also be an evening “*Conversazione*” — a social gathering for all members of the congregation.

Finance: It was the custom in those days to appeal to the congregation each year at the Festival to meet the deficit in parish finances. The heavy cost of works to improve sanitation in the Vicarage and Choir School meant that the Vicar and Churchwardens would have to appeal for £600 rather than the £400 in the previous year.

Worship and Teaching: There would be two celebrations of the Eucharist daily and the Monthly Children’s Eucharist would now be celebrated every Sunday at 9.00 a.m with a short address. “*This will not only be a great blessing to the children, but I am informed that it is likely to be greatly appreciated by a wider circle.*”

The Vicar also advertised that he was to begin a series of Lectures on St Luke’s Gospel to be delivered on Wednesdays at 12.00 noon and repeated at 8.30 p.m.

SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

MONDAY 31 OCTOBER THE EVE OF ALL SAINTS

SOLEMNEVENSONG at 6.30 p.m.

Litany in Procession:

Litany of the Saints

Psalms: 1, 5
Lessons: Ecclesiasticus 44: 1 - 15
 Revelation 19: 6 - 10
Office Hymn: 196
Canticles: Service in E flat (No 1)
 — Wood
Anthem: The Souls of the righteous
 — Harry Bramma
Preacher: Fr Peter Jackson, Vicar,
 Christ Church, Southgate
Hymn: 231

SOLEMN BENEDICTION

O Salutaris: Hutchings
Hymn: 227 (T 184)
Tantum Ergo: Hutchings
Voluntary: Litanies — Alain

TUESDAY 1 NOVEMBER ALL SAINTS DAY

HIGH MASS AT 6.30 p.m.

Entrance Hymn: 197
Introit: Gaudeamus
Mass: Missa Omnium Sanctorum
 — Norman Caplin
Lessons: Revelation 7: 9 - end
 Psalm 34
 1 John 3: 1 - 3
Hymn: 381 (v 4 Descant — Caplin)
Gospel: Matthew 5: 1 - 12
Preacher: The Rt Revd Timothy
 Stevens, Bishop of Leicester
Anthem: Alleluia — Thompson
Hymns: 225 (i), 432 (omit *), 478
 (v 4 Descant — Birch)
Voluntary: Final, 1st Symphony — Vierne

**WEDNESDAY
2 NOVEMBER
ALL SOULS DAY**

**HIGH MASS OF REQUIEM
AT 6.30 p.m.**

Introit: Requiem æternam
Mass: Requiem Mass in D flat — Vale
Lessons: Wisdom 3: 1 - 9
Psalm 27
1 Peter 1: 3 - 9
Hymn: 396
Gospel: John 6: 37 - 40
Preacher: Fr Alan Gyle, Vicar,
St Paul's, Knightsbridge
Anthems: Bring us, O Lord God — Harris
Requiem æternam — Howells
Russian Kontakion
Hymns: 329 (i), 462, 526, 113

● **SUNDAY 6 NOVEMBER
FESTIVAL SUNDAY**

**PROCESSION AND HIGH
MASS AT 11.00 a.m.**

Processional Hymn: 197
Introit: Gaudeamus
Mass: Mass in E minor — Bruckner
Lessons: 2 Esdras 2: 42 - end
Psalm 33
Hebrews 12: 18 - 24
Hymn: 341
Gospel: Matthew 5: 1 - 12
Preacher: The Ven Stephen Conway,
Archdeacon of Durham
Creed: Credo II
Anthem: Faire is the heaven — Harris
Hymns: 230 (ii; v 5 Descant — Caplin), 223, 219
(v 3 Descant — Caplin), 208

Voluntary: 'Con moto maestoso' from
Sonata No 3 — Mendelssohn

SOLEMNEVENSONG at 6.00 p.m.

Psalm: 145
Lessons: Isaiah 66: 20 - 23
Colossians 1: 9 - 14
Office Hymn: 196
Canticles: Service in D — Dyson
Anthem: O quam gloriosum — Victoria
Preacher: Canon Ronald Coppin
Hymn: 226 (v 5 Descant — Caplin)

SOLEMN BENEDICTION

O Salutaris: French Chant
Te Deum: Solemn Tone
Tantum Ergo: Henschel
Voluntary: Prelude and Fugue in E
flat major (St Anne),
BWV 552 — Bach

● **SUNDAY 13 NOVEMBER
THE 2nd SUNDAY
BEFORE ADVENT
(Remembrance Sunday)**

HIGH MASS AT 10.58 a.m.

(beginning with 2 minutes silence)

Entrance Hymn: 417
Introit: Dicit Dominus
Mass: Missa Euge Bone — Tye
Lessons: Zephaniah 1: 7, 12 - end
Psalm 90
1 Thessalonians 5: 1 - 11
Hymn: 524
Gospel: Matthew 25: 14 - 30
Preacher: The Vicar
Anthem: O sacrum convivium — Tallis
Hymns: 64, 215 (T 434), 468
Voluntary: Toccata in C, BWV 564 (i) — Bach

SOLEMNEVENSONG at 6.00p.m.

Psalm: 89: 19 - 37

Lessons: 1 Kings 1: 15 – 40
Revelation 1: 4 - 18

Office Hymn: 150 (R)

Canticles: The Short Service — Gibbons

Anthem: Blessed be the Lord God of
Israel — Gibbons

Preacher: Fr Ivan Aquilina

Hymn: 296 (i)

BENEDICTION

O Salutaris: Laloux

Hymn: 487 (T 447)

Tantum Ergo: Laloux

Voluntary: Adagio BWV 564 (ii)

— Bach

● SUNDAY 20 NOVEMBER CHRIST THE KING

(The Sunday next before Advent)

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 352

Introit: Dignus est Agnus

Mass: Messe Solennelle — Gounod

Lessons: Ezekiel 34: 11 - 16, 20 - 24
Psalm 95
Ephesians 1: 15 - end

Hymn: 443

Gospel: Matthew 25: 31 - end

Preacher: Fr Ivan Aquilina

Creed: Credo III

Anthem: Christus vincit
— Worcester fragments

Hymns: 421, 457 (ii),

Come, sing the praise of Jesus

Voluntary: Finale (Sonate 1) — Guilmant

SOLEMNEVENSONG at 6.00p.m.

Psalms: 93, 97

Lessons: 2 Samuel 23: 1 - 7

Matthew 28: 16 - end

Office Hymn: 128

Canticles: Service D — Birstow

Anthem: O rex gloriae — Marenzio

Preacher: The Vicar

Hymn: 495

SOLEMN BENEDICTION

O Salutaris: Harry Bramma (No 2)

Hymn: 483 (T 77)

Tantum Ergo: Harry Bramma (No 2)

Voluntary: Fugue in C, BWV 564 (iii)
— Bach

● SUNDAY 27 NOVEMBER ADVENT SUNDAY

PROCESSION AND HIGH MASS AT 11.00 a.m.

Litany in Procession: Tallis

Introit: Ad te levavi

Mass: Mass in four parts — Byrd

Lessons: Isaiah 64: 1 - 9

Psalm 80

1 Corinthians 1: 3 - 9

Hymn: 15

Gospel: Mark 13: 24 - 37

Preacher: The Vicar

Anthem: Hosanna to the son of David
— Gibbons

Hymns: 501, 451, 16

ADVENT CAROL SERVICE at 6.00 p.m.

A Service of Readings and Music for
Advent with the Choir of All Saints.

All Saints' Parish Office
7, Margaret Street,
London W1W 8JG
Telephone: 0207 636 1788

CALENDAR AND INTENTIONS FOR NOVEMBER 2005

1	ALL SAINTS DAY	THANKSGIVING FOR THE COMMUNION OF THE SAINTS
2 r	ALL SOULS DAY	The departed
3	Richard Hooker	Teachers
4		Those in need
5 v	of Our Lady	Walsingham
6 ✕	ALL SAINTS FESTIVAL SUNDAY	OUR PARISH AND PEOPLE
7	St Willibrord of York	USPG
8	The Saints and Martyrs of England	West London Day Centre
9 r	Requiem (8.00 a.m.) <i>Margery Kempe</i>	The departed; Friends of All Saints
10	St Leo the Great	Christian Unity
11	St Martin of Tours	Those in need
12		St Cyprian's Theological College
13 ✕	THE 2nd SUNDAY BEFORE ADVENT (Remembrance Sunday)	OUR PARISH AND PEOPLE
14	<i>Samuel Seabury</i>	General Synod
15 r	Requiem (1.10 p.m.)	The departed
16	St Margaret of Scotland	Refugees
17	St Hugh of Lincoln	Diocese of Lincoln
18	St Elizabeth of Hungary	Those in need
19	St Hilda of Whitby	Religious
20 ✕	CHRIST THE KING	OUR PARISH AND PEOPLE
21 r	Requiem (6.30pm)	The departed
22	<i>St Cecilia</i>	Musicians
23	St Clement of Rome	Roman Catholic Church
24 v	for Unity	Christian Unity
25	<i>St Catherine of Alexandria; Isaac Watts</i>	Those in need
26 v	for Peace	Peace of the World
27 ✕	THE FIRST SUNDAY OF ADVENT	OUR PARISH AND PEOPLE
28		ALMA*
29	<i>Day of Intercession and Thanksgiving for the Missionary Work of the Church</i>	
30	ST ANDREW THE APOSTLE	The Church in Scotland

Please note:

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

r — Requiem Mass — there is a black book at the back of church in which we invite you to PRINT the names of those you would like commemorated at one of the Requiem Masses in November (stating which on the pages provided for each Mass). They are on All Souls Day (November 2nd) at 8.00 a.m., 1.10 p.m. and 6.30 p.m.; November 9th at 8.00 a.m.; November 15th at 1.10 p.m. and November 21st at 6.30 p.m.

v — a Votive Mass

* ALMA — the Angola, London, Mozambique Diocesan Association



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