



All Saints Parish Paper

MARGARET STREET, LONDON W.1

NOVEMBER 2006

£1.00

VICAR'S LETTER

When I first came to London, our Episcopal area was rather prosaically known as the "Central Area". Then came a new Bishop of London, who could never be described as prosaic, and we became the "Two Cities". I recalled this change and explored its possible significance in a sermon entitled "A Tale of Two Cities" which I had to preach to the clergy of the Two Cities at our conference last month.

We were gathered at a retreat house in Merville near Lille, with colleagues Anglican and ecumenical, from Berlin, New York and Paris. Our theme was ministering in great world cities in times of enormous opportunity and threat: "the best and worst of times", as Dickens puts it at the beginning of "A Tale of Two Cities". From Berlin, we heard of the impact of secularisation, the after-effects of Communism, and immigration on the Church's mission, and efforts to respond to those factors. We had come from a Britain where the subject of veils worn by Muslim women was a hot topic and from Paris we heard of the French approach to assimilation; its resistance to any communities which occupy the space between the individual citizen and the secular state. As neither the British or the French approach to these difficult

problems seems to be entirely successful, we could recognise our differences without succumbing to smugness.

Our friends from New York were fellow-Anglicans. They spoke to us of the lessons learned from the response to 9/11, including the establishment of an inter-faith network to respond to disasters. Here in London, the diocese and those in other churches and faith communities are working on lessons learned from the 7/7 bombings. There was much to be thankful for in the Church's response in both cases.

In addition, we were given a longer term view of the development of the Episcopal Church's mission in the endlessly changing kaleidoscope of Manhattan, with some wry observations on the place of money, social class and race in it all.

Throughout scripture there is an ambiguity about cities. The first city is founded by Cain who was also the first murderer. Jerusalem is the city of peace, the focus of unity, the centre of worship, but even it can become as corrupted as Babylon. Yet whatever the disappointments and failures of the earthly city, prophets and visionaries still look forward to a new Jerusalem which will be the gift of God.

We recognise the opportunities which cities provide for so many people — especially for those for whom rural life is not the idyll of the holiday cottage in the Cotswolds. Yet we have to accept too that the city is a place of exploitation and violence. There is something of Jerusalem about our city, things to celebrate, but there is also not a little of Babylon, the devouring monster portrayed in the Book of Revelation. That ambiguity is something we have to live with in our mission. We have to seek the welfare of the city in which we are set but be wary of being so absorbed into it that we no longer have anything to say to it. We have to keep before our eyes the vision of the heavenly city, but not in a way which cuts us off from the world in which God has placed us.

I ended my sermon by speaking about St Augustine of Hippo contemplating the fall of Rome, an event so cataclysmic that it seemed to many to signal the end of the world. In “The City of God”, Augustine speaks of two cities: Rome and the heavenly Jerusalem. In Rome’s founding myth, Romulus murders his twin and rival Remus. He goes on to enslave those to whom he offers protection against foreign enemies. He invokes a supreme God, Jupiter, who can do no more than limit a preceding disorder. At the beginning of life is the arbitrary limitation of violence by violence.

For Augustine, the Romans continued to live out this myth. Within the city the most celebrated goddess was Bellona, the goddess of war. Outside the gates, stood the statue of Quies, the goddess of peace, but of a peace, the Pax Romana, which

was conferred on others by the might of the legions.

But this world is challenged by another beginning. Christians worship the one true God who creates everything in the act of peaceful giving, willing a fellowship with himself and among the beings he has created. In the heavenly city, the angels and saints abide in that fellowship. Their virtue is not that of domination and power, but a self-forgetting conviviality. The founding vision is one of peace before the assertion of sinful pride and domination.

The earthly city inherits its power from the conquest of a rival, on blood taken. The heavenly city too founds itself on the memory of a murdered brother, but on blood given. At its heart is the one whose blood pleads more eloquently than that of Abel; who pleads not for vengeance but forgiveness. Instead of a peace achieved through abandoning failures, subordinating rivals, defeating enemies, the heavenly city gives a vision of genuine peace by its memory of all victims, its equal concern for all its citizens, its offering of reconciliation to enemies.

We can stand with Augustine watching the end of the Pax Romana, I believe, and recognize much of our own situation. When we think this is the “worst of times”, when we are tempted to despair of both the earthly and the heavenly city, we can hear him saying to us that this is not the end of our calling to proclaim, celebrate and embody the heavenly city in the midst of the earthly one in which God has set us.

Yours in Christ,
Alan Moses

PARISH NOTES

Henry Ewer Requiem Report and Sermon

Margot Ewer writes:

Dear Father Moses,

I just wanted to write and thank you for the wonderful service you arranged for Henry last Wednesday. It really was very moving and absolutely beautiful. Henry loved All Saints so much. I imagine he was watching over us and loving every minute of it! Thank you again — we were all quite overwhelmed by such a beautiful occasion.

Out of Africa

At the end of one Sunday morning sermon recently, Fr Alan realised that we had a significant number of visitors from Africa or with African connections. Our own Gillian Dare who works at the British High Commission in Zimbabwe was home on leave. Fr Chad Gandiya of USPG who is Zimbabwean was there as was Fr Ossie Swartz (formerly of USPG and now Dean of Pretoria in South Africa) and his wife Jasmine. Canon John Paul and his wife Susan are old friends from the Diocese of Edinburgh. Canon Paul was Archdeacon of Niassa in Mozambique and Susan is from Zimbabwe. Pauline Makoni's sister was also with us. Their parents, Bishop Peter Hatendi and Jane, arrived a week late to be part of this African gathering.

Father Allen Shin on TV

Keble College, Oxford, that other great William Butterfield building, figured largely in the architectural historian Gavin Stamp's Channel Five programme revisiting Pevsner's Buildings of Oxford. The chapel was filmed during Evensong conducted by Fr Shin.

Ordinands

Matthew Duckett has begun his training for the priesthood on the North Thames Ministerial Training Course, which prepares candidates from the dioceses of London and Chelmsford. Julius Makoni has begun residential training at Westcott House in Cambridge.

Westminster in Bloom

As the weather turns autumnal the gardening season draws to a close but that does not mean that our courtyard gardeners have been resting on the laurels won in the Westminster in Bloom competition. Worn-out tubs have been replaced and new shrubs planted. The benches have been sanded and re-varnished by Janet Drake and her step-granddaughter Jessica Carson. Our thanks to them.

A new bench is to be presented in memory of Guy Pritchard by Richard Connon. It is hoped that it will have arrived in time to be dedicated after the Evening Mass on Guy's anniversary, December 11th.

Bishop David Hope

It was with great sadness that we heard the news that Bishop David has been forced to retire from St Margaret's, Ilkley, the parish in the West Riding to which he moved after his retirement as Archbishop of York. We wish Bishop David better health in the future.

APPEAL UP-DATE

Some of our Local Links groups organised a rolling programme of meals on Saturday 23rd September to raise money for the Restoration Appeal. Part of the plan was that the clergy and churchwardens would be sponsored to dash from one meal to another through the day.

On the day John Forde was laid low with a sore throat, so, Fr Alan, Chris Self and Theresa began with breakfast at Christine Brown's house in south London. Fortified by bacon rolls, salmon and cream cheese bagels, muffins and Bucks Fizz, our intrepid trio then headed off on the Northern Line to get to Juliet Windham's home in Highgate for lunch. This proved to be easier said than done! They got as far as Camden Town before the train came to a halt because of engineering work. A substitute bus service moved at a snail's pace through Camden and Archway. Juliet was warned by mobile phone, so there was some food left when they finally arrived!

Afternoon tea was to be at Hilary Rodger's in Bayswater. With the Central Line off west of Marble Arch and the morning's experience of the Northern Line, could they find another way and get there before supper time? Janet Drake rode, or

drove, to the rescue, transporting our already overfed three to Hilary's by out-of-the-way routes which bypassed central London and its multiple traffic hold-ups. They arrived in good time for a sumptuous spread of cakes and scones. Replete, they set out to return to W1 only to discover that the bus route along the north side of Kensington Gardens and Hyde Park was closed, so their journey took them on an interesting but time-consuming detour via Queensway and Westbourne Park before finally depositing them on Oxford Street.

For some it was the end of a busy day, but Fr Alan was due at a Fund-raising concert for USPG at St Alban's in North Harrow at 7.30 p.m. So after a quick wash and brush-up and change into more formal clerical attire, he headed for the Metro Line with some trepidation. Fortune smiled however, the transport problems which had bedevilled the day vanished, and he arrived at the church with time to spare.

Out thanks go especially to the three hostesses, the participants and the sponsors, who between them raised the magnificent sum of £1,170.20 pence.

For forthcoming fund-raising events, see Diary Dates.

SCHOOL OF WORSHIP

In our School of Worship series of lectures, our aim is to use as much home-grown or local talent as possible. The most recent example was Helen Foxhall-Forbes' talk on Anglo-Saxon worship. The Church of that period has disappeared from sight in the sense that hardly any of its buildings

remain: two of them being in County Durham; one at Escomb a few miles from where Fr Alan grew up and the other at Jarrow where Fr Ivan used to work. Helen took us through what we can learn of the worship of the time from the surviving documents associated particularly with St Wulfstan. Two of the priorities seem to have been helping people take part in the liturgy — even though they could not understand the language, and preparing them for the sacrament of confession.

A.N. Wilson on John Betjeman

Mr Wilson's new biography of Betjeman has just been published, so it was a considerable coup on Fr Aquilina's part to have persuaded him to speak about the poet at an open meeting of the Walsingham Cell on Friday October 6th. This was a well-attended gathering and we were given a perceptive insight to Betjeman's faith, in Jesus, in the Eucharist, in the Church of England in all its variety, in his inner struggles and doubts. The evening was certainly an incentive to buy and read the book.

Denis Moriarty on "Lead Kindly Light"

Our Wednesday evening series on hymns to celebrate the centenary of the English Hymnal was very much the brainchild of Denis, and he kicked off the series with a talk on John Henry Newman's poem-become-hymn — sung to the tune "*Lux Benigna*" by John Bacchus Dykes. This was the tune favoured by Newman, was the one included in the English Hymnal. It is a matter of regret to some that it has been replaced in the New English Hymnal by the more modern "*Alberta*".

The talk began and ended with the singing of the hymn which was accompanied on the organ by Dr Harry Bramma who was our speaker at the second of the series on Charles Wesley's "*Come Down, O Love Divine*".

Hymn-singing is a popular activity at All Saints, and we hope that this latest series on great hymns will help us sing with understanding.

DIARY DATES

All Saints Festival 31 October - 5 November

Please see notice elsewhere in this issue.

Sunday 5 November — All Saints Festival Sunday

3.00 p.m.

"PLAYS AND PLAYERS"

An afternoon of light entertainment by the

Boston Place Readers Group

(Including David Gooderson, author of the new play "Kolbe's Gift",

Martin Woolley and other church members)

Followed by Afternoon Tea

Minimum Contribution £5.00. In Aid of the Restoration Appeal.

**Thursday November 16th
7.30 p.m.**

IN AID OF THE RESTORATION APPEAL

Gaudia et Amicitia

(Fun and Friendship!)

Quiz Night

in St Botolph, Bishopsgate's Hall,

(near Liverpool Street Station)

Further information from: Jean Castledine, John McWinney,
Cedric Stephens, or Paul Weston.

Wednesday 22 November

7.00 p.m. School of Worship — Advent to Candlemass: a liturgical exploration
The Revd Dr Anders Bergquist, Member of the Liturgical Commission
of the Church of England.

Advent Sunday 3 December

11.00 a.m. Litany in Procession and High Mass

Preacher: The Vicar

6.00 p.m. Advent Carol Service

Friday 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: Fr Guy Scott, Rector designate of the Isles of Scilly.

FESTIVAL APPEAL

The Parochial Church Council resolved that the Festival Appeal be divided this year between our Mission projects (Church Army Hostel in Marylebone for women, West London Day Centre, and St Cyprian's Theological College, Tanzania) and the All Saints Restoration Appeal.

Please give generously.

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

ALL SAINTS FESTIVAL 2006

PRINCIPAL CELEBRATIONS

Tuesday 31 October

Eve of All Saints

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

Preacher: Fr Bertrand Olivier, Vicar,
All Hallows by the Tower

Music includes: Service in G — *Howells*
The souls of the righteous — *Harry Bramma*

Wednesday 1 November

All Saints Day

6.30 p.m. High Mass

Preacher: The Rt Revd Michael Perham,
Bishop of Gloucester

Music includes: Mass for Double Choir — *Frank Martin*

Thursday 2 November

All Souls Day

6.30 p.m. High Mass of Requiem

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

Music includes: Requiem — *Durufle*

Sunday 5 November

Festival Sunday

11.00 a.m. Procession and High Mass

Preacher: Fr Mark Birch, Chaplain,
Helen and Douglas House, Oxford

Music includes: Missa Solemnis in C — *Mozart*

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

Preacher: Fr Roddy Leece, Rector, St George's,
Hanover Square

Music includes: *Dyson* in D

THE SERMON BY THE BISHOP OF HUNTINGDON, THE RT REVD JOHN INGE, AT HIGH MASS ON DEDICATION FESTIVAL, SUNDAY OCTOBER 1 2006

Revelation 21: 9 - 14

1 Peter 2: 1 - 10

John 10: 22 - 29

It is a great joy for me to be with you here on this, your Dedication Festival. I believe that it is as important as it has ever been to celebrate our Godly buildings, and this is a Godly building if ever there was one. Countless people have been — and still are — inspired to draw closer to God in and through it and what happens in it. I am one who has appreciated its liturgy in the past and, almost as much, the opportunity to slip in to enjoy some stillness during the week. Such buildings are more than ever important now in a rootless age which has forgotten the importance of place. Our culture lacks what has been referred to by a social geographer, Anne Buttimer, as ‘place identity’. She describes skyscrapers, airports, motorways and other stereotypical components of modern landscapes as the sacred symbols of a civilisation that has deified reach and derided home. She points out that this is dehumanising. The French philosopher Michel Foucault goes so far as to state that ‘the anxiety of our era has to do fundamentally with place’.

People in our generation suffer anxiety as a result of this dehumanising lack of sense of place and the response of the Church is too often, I fear, to capitulate to the secular world rather than witness to its shortcomings. The notion that the Church is about people and not about buildings is ever more prevalent today. Even the

Roman Catholic Church, since Vatican II, has tended to give up on valuing its buildings as shrines and now treats them more like non-conformist worship spaces. Long may All Saints witness to the fact that the Christian faith is about places as well as about people, that place and a sense of place is vital to human experience, to the Christian scheme of things and to any spirituality that might flow from them. Our New Testament readings from Peter and from St John’s Gospel concentrate upon people. This does not mean that the Bible would have us believe that place is unimportant. What the scriptures in their entirety would suggest is that there should be a three way relationship between God, people and place, the paradigm for which was God’s relationship to the chosen people, not just anywhere, but in the promised land.

The scriptures begin in the Garden of Eden, a place. That is the image we are given of paradise as it existed before the fall. Adam and Eve rooted in this most glorious place: God, people and place. That image of paradise resonates, I believe, with our deepest displaced selves — ‘the laughter in the garden, echoed ecstasy’ as Eliot has it. After the fall, we see a threefold relationship develop between God, his chosen people and the Promised Land. All three were important. Ah, some would say, but all that went out with the coming of our Lord. We are those who worship ‘in spirit and in truth’. Not so, for, as Archbishop Temple put it, “in the

great affirmation that ‘The word became flesh and we beheld his glory’ (John 1: 14) is implicit a whole theory of the relation between spirit and matter.”¹ And it’s not just ‘matter’ in general: the consummation of all things is represented in the Book of Revelation, as articulated in our reading today from that book, by the descent of the heavenly Jerusalem, a place. God meeting his people in a place.

It is, in fact, very difficult for us to imagine salvation except in terms of place. A little girl sitting next to her father behind me at a service a while back said ‘I want to go home’. I felt the same, to be frank. You might be feeling that now. If so, don’t worry, it is salvation you are longing for. Salvation is about going home as much as it is about anything else and the Biblical witness recognises this fact. ‘There are many rooms in my Father’s house; if there were not I would have told you. I am going now to prepare a place for you.’ The significance of place is intrinsic to the incarnational character of our faith now and into eternity. As Donald Allchin expresses it, ‘To speak of spirituality is to speak of that meeting of eternity with time, of heaven with earth; it is to recover a sense of the holiness of matter, the sacredness of this world of space and time when it is known as the place of God’s epiphany... There is a geography of holy places, the places where the saints have dwelt, Oxford and Athos, Canterbury and Cernica, St David’s and Zagorsk; places whose beauty has been revealed by lives which have been open to God in such a way as to show that this world is not a system closed upon itself. These are places whose power persists through centuries of indifference and neglect to be revealed again when men are ready for it, places

which display the potential holiness of all this earth which man has loved so much yet so much ravaged.’ There it is again, this trinity of God, people and place.

Holy places like this one are those associated with divine disclosure, ‘Surely the Lord is in this place; and I did not know it. How awesome is this place ! This is none other than the house of God, and this is the gate of heaven.’ There has been divine disclosure here through the generations — as much as anything else through the celebration of the Mass. That disclosure bids us look for God’s presence elsewhere. As Temple puts it: ‘The real presence in the Eucharist is a fact, but it is not unique. No words can exaggerate the reverence due to this divinely appointed means of grace; but it is easy to confine our reverence when we ought to extend it.’ Worship in this church, ‘a place where prayer has been valid’, to use Eliot’s phrase, has helped countless people who have encountered God go out to seek him elsewhere. In this sense it has a quasi-sacramental function. The language of sacrament bids us see through. As Herbert puts it:

A man that looks on glass
On it may stay his eye;
Or if he pleaseth, through it pass,
And then the heaven espy.

Through is the sacramental preposition: we come to God only *through* Jesus Christ, the ultimate sacrament. May your worship in this place help you to find God everywhere, to develop the attitude of Blake who, when someone asked him whether, when he saw the sun setting, he saw a ball of fire in the sky about the size of a golden guinea, replied ‘Oh no! I see a multitude of the heavenly host crying Holy, Holy, Holy is the Lord God

Almighty.’ Through the witness of this Church of All Saints may you glimpse heaven, which is the home of the saints. And may you, thereby, become aware that

the whole creation declares the glory of God and thus become yourselves a living temple to his glory. Amen.

i Temple (1955), xx

**THE SERMON BY FR GEORGE BUSH, RECTOR,
ST MARY-LE-BOW AT EVENSONG ON
DEDICATION FESTIVAL, SUNDAY 1 OCTOBER 2006**

In the filmed version of *‘Pride and Prejudice’*, varying somewhat from Austen’s text, the snobbish Miss Bingleys cannot but note the ‘low connections’ of the poor Miss Bennetts. And by way of example an uncle, ‘in trade’; is mentioned and, with added denigration, ‘living somewhere near Cheapside’. While the fine Mr Bingley cares not how many uncles they might have in Cheapside, the arrogant Darcy acknowledges that it may be enough to damn the Bennett girls to a life of spinsterhood.

Only think that one such as myself, from Cheapside, should be able thus, and without embarrassment, to greet the denizens of Oxford and Margaret Street. There is of course no shame these days in trade — indeed the priest as entrepreneur is now a model as significant for our days as the medic or teacher of old. Most church communities are a radical mix of deeply meant Christian stewardship and sheer commercial ingenuity. When in my last parish in Hoxton we were, in that setting somewhat scarily, £10,000 down on a major refurbishment project, I could only applaud my churchwarden for responding; ‘Don’t worry Father, I’ll make some jam’.

To celebrate thus the Dedication of a church is to be reminded of the sacrifices

made to maintain a loved tradition and to look forward in hope. In the present climate of support for historic churches and declining Christian allegiance the prospect is daunting; so to be a ‘Friend’ means what it says on the label — to continue in unconditional faithfulness and generosity.

And there is no shame in tax collecting — although there may be in certain taxes and their uses — the Inland Revenue may be a byword for inflexibility, but no one doubts its probity or usefulness. Not so Zacchaeus — arguably he did not climb the tree just to get a better view of Jesus as he passed by, but because, given his avocation, he would have contemplated a crowd with some anxiety and might have risked mild jostling at the very least, if he had not made an effort to hide. Zacchaeus would have been considered dishonest and his later resolve establishes that indeed he was so; he would have been ritually unclean and moreover he was a quisling — he may perhaps have purchased the right to collect taxes from the Roman authorities.

Only a little dimestore psychology is needed to picture Zacchaeus as acutely isolated and lonely, trapped in the perception of others, with no hope of

relationship and no access to worship. There are few symbols of restoration, of the ‘can do’ character of Gospel dynamic, more powerful, than the restoration of Zacchaeus, and in the scandal thus induced, few other signs that nobody is beyond the pale of God’s love.

So much is obvious — but is the dynamic any longer efficient? What has increasingly concerned me of late is the discontinuity between the eternal Gospel and its radical rejection by the culture of our age. There is a way in which the Church, and perhaps individual parish churches in their settings have acquired something of Zacchaeus’ isolation — so profoundly trapped by historic perception that we have little freedom for manoeuvre and little ability to express in a shorthand that can be read, both the reasonableness of religious truth — its likely reality; and the verities of Christian living — the simple joy of the good life.

Of course it has ever been thus — and the concept of the remnant set in a sea of indifference — is deeply scriptural and for many profoundly comforting. But not for me the distant chapel with three members which knows, with unbreachable confidence that it is indeed **the** Church of God, perhaps the only one. Such reasoning is pervasive elsewhere, as when a parish church in the middle of a field in remotest Oxfordshire proclaimed by notice that ‘No member of the Church of South India may receive communion in this church’. I hazard none such notice would have been displayed here.

But the Church is entering uncharted territory because so much of its iconography no longer resonates for ever

larger proportions of the population. In celebrating the life of this church we are profoundly grateful for a tradition which is rich in auditory and visual image — but what if no one knows what it means any more? Or has reasoned objection to some of its most hallowed totems. The recasting of the priesthood from its single sex origin will be patient work, but there remain some deeply embedded images of female sanctity which can arouse offence or disturbance, not least for women; again there are specific problems — the image of St James as Moor-slayer is set up in many churches across Spain and is but one sign of the failure of Christianity to understand what it is to live by faith, but without Jesus. And ‘leading someone to the altar’ will cease to have much meaning as people have recourse to register offices (with their bowdlerised doctrine of what is really a Christian notion of marriage) and when the Church, to our discredit, chooses to have nothing whatever to do with the celebration of civil partnerships.

This is not a reasoned plea for ‘fresh expressions’ of Church; tho’ I am not impervious to those who, with a Catholic conception of church as community yet find traditional liturgy impenetrable. But it is a suggestion that the Church and churches may need to do a good deal more than providing a liturgy which — however beautifully researched — is just what the earliest Christians did.

Paul Tillich declares that ‘the symbol participates in the reality which it symbolises’. This from the heart of the Reformed tradition is a wonderful affirmation of the value of symbol for lived faith. But if we aren’t to be stuck up a tree with Zacchaeus, we shall need to

eschew all forms of literalism, including sacramental literalism; the short term gains of alliances with notions which lack credibility will be far outweighed by later exposure and ridicule. Second, Christians will need to become versed not only in the symbolic wealth of our own faith but in that of others. This has a kind of syncretistic risk, but arguably there is nothing new here. We tend to observe the prostrations and bowings of Muslim prayer as if they are in some way innately foreign and immoderate, unaware that they are almost certainly derived from the ancient Syriac Christian tradition as it is still practised. The prayer niche familiar in the cells of Christian hermits is preserved not in our churches, but in the mihrab in every mosque, where of course it points towards Mecca.

And — lay and specialist — we shall have to embrace the undoubted discoveries of science, fearless of where this may lead, for all truth is God’s truth. Theology, fed by false science is technically demonic. In this context the challenge of Global

Climate Change is also an opportunity for good theology. I am a late convert, for it sometimes seemed to me, wearily, that if humans were to destroy their own chance of survival, this would be only one more example of our perversity and selfishness. But if we are to conclude, scientifically and theologically, that the unfolding of 4 billion years of life is as deeply and as self-emptying a sign of God’s generosity for the object of creation as the Incarnation; then Christians will be at the front of those seeking to limit and reverse the damage. And it will be a converting lifestyle issue, a selfless discipline, the symbol of which will not be lost on many.

I recall a little book from childhood. *‘If Jesus came to my house’*. This seemed to me a good idea as he was likely to redress the balance when my brothers ganged up on me. It is hopelessly sentimental — but rooted in Jesus’ appearance in the house of the sinner, Zacchaeus; where religion could not penetrate, God could go. That is ultimately the source of our confidence; to celebrate the dedication of a church is to

**ADDRESS GIVEN BY BISHOP MICHAEL MARSHALL
AT THE REQUIEM MASS FOR HENRY EWER
ON 13 SEPTEMBER 2006**

Jesus sent two of his disciples and said to them,

“Go unto the city, and a man carrying a jar of water will meet you; follow him, and where he enters, say to the good man of the house; ‘The teacher says, where is my guest room, where I am to eat the Passover with my disciples?’ And the man will show you a large upper room, well furnished and ready; there prepare for us.”

Mark 14: 13 - 15

May I begin by saying how very much I appreciate the gracious invitation of Alan, not only to be present on this essentially *family* occasion: (both of the family of All Saints and of the family and friends of our

beloved Henry Ewer) but also to give this address and to celebrate the Requiem for Henry, a beloved husband, father, employer and friend, and also churchwarden here for many a year: in short, a faithful and loving

‘layman’ of the Church of God.

Bear with me, however, if I begin, seemingly at a tangent, with a reminder about another layman, in the New Testament, whose name we do not know but whose name is undoubtedly written in the Book of Life. I am referring to the anonymous layman referred to in the story of the Last Supper recorded in St Mark’s Gospel.

Let me remind you of the events. Jesus, you remember, had no permanent home during the three years of his earthly ministry, and had to rely on the hospitality of his friends — like Lazarus, Martha and Mary; and Peter’s mother-in-law — among many others, in order to have somewhere to lay his head. When it came to finding somewhere to celebrate the Last Supper, on Maundy Thursday evening, once again he had to rely on the hospitality and generosity of a friend for a room or a place to be with his disciples for the Institution of the Eucharist. So Jesus instructs his disciples to “Go unto the city, and meet a man carrying a pitcher of water, who will lead them to an address, and to say to *the good man of the house*: ‘The teacher says, where is my guest room, where I am to eat the Passover with my disciples?’. He will show you a large upper room, well furnished and ready; there prepare for us.”

Now, as so often when we read the scriptures, we have to look carefully at the subtext if we are to get the full meaning. If you look carefully, you will see that all Jesus asked for was the small guest room, a room on the ground floor of the house, where today we would have a put-you-up bed — or, as one Bible commentator says: ‘that little room in a large country house where you keep the croquet bats, cricket

bats, tennis rackets and deckchairs’.

[And this is all Jesus asks for, and all he ever asks for: just a small corner of our hearts.]

But notice that Jesus knows that this anonymous good man of the house to be so hospitable, generous and gracious, that he can confidently say, in effect, something like: “And I’ll bet you a dollar to a dime that, being the sort of man he is, he will show you ‘the large upper room’ ‘well furnished and ready’, not that mean little guest room”, that room, in an eastern house of the day, upstairs on the outside of the building, where presumably the ‘good man of the house’ was originally intending to hold *his* family Passover, but now, given over to Jesus and his disciples, with generous, gracious hospitality, and therefore demanding that he and his family would be downstairs, presumably in that little room, for their own celebration.

But before I apply all this to tonight’s very special occasion, let me remind you what that upper room was to become.

It was, if you like, the place where the Last Supper, Holy Communion, the Mass, was celebrated. It was almost certainly the same upper room where the Risen Christ appeared to his disciples, and possibly even the same upper room where the Holy Spirit descended upon those disciples at Pentecost — the birthday of the Christian Church. If any of that is so, then it means that the first cenacle of the Christian Church — the first Church building — was made possible by the generosity of that anonymous good man of the house whom I want (with a little theological license) to nominate as the first Churchwarden of the Christian Church.

And so now, to Henry, that good layman of the Church, known to so many, and especially to Margot, and his family and friends, for his generosity, hospitality and graciousness.

It was during my time as Vicar here that Henry served as Churchwarden, and sometimes at the altar as Subdeacon, and I for one am giving thanks tonight for his loyalty, and commitment, as a very busy layman, and for all that he gave to the church of his time, his concern and generous offering not only as Churchwarden but in so many other ways. Churchwardens, you know, have a special responsibility for the *fabric of the church*, for making sure that there is a building suitably adorned for the worship of the Church: a home for the Body of Christ.

Father Alan told me only this morning, something which I did not know. When Henry retired he was responsible for securing Alkerton church building which was due to be closed. There again, like that good man of the house, Henry made sure, I suspect at his own considerable expense, that Jesus had somewhere to celebrate the Holy Communion in a building worthy of that sacramental occasion and not some squalid church hall, requisitioned on the cheap, for what we like to term a ‘dual purpose building’.

I remember on many occasions how Henry, who ran a highly successful coach company, would offer the resources of that company for parish outings as well as graciously and generously, together with Margot, receiving the family of the church here into their lovely home with generous and ungrudging hospitality.

But like that good man of the house to

whom I’ve repeatedly referred tonight, Henry was a gracious and generous man, who did not push himself to the front — he was content to give others the limelight and, in a busy life, was UNSTINTING with his time and his goods to make sure that the church was resourced for its ministry and its mission — a large upper room, well furnished and ready.

Furthermore, I know that this same costly generosity was extended to those with whom he worked and who worked for him, and I suspect that all of this overflowed from his family life as well as from the depth of his Christian Faith.

I want to make one last point. There was nothing churchy about Henry’s discipleship. His considerable business acumen and his family life were the places where he expended his discipleship.

Henry did not have time for that perversion of Christian discipleship which is sometimes called church life.

Jesus did not come to give the Church life. Jesus said, I have come that you might have life and have it in all its fullness. The Church is there to *resource* laymen and women to live out their discipleship in the workplace, and in their family life, and in the life of their community.

The Church is there to resource, equip and sustain them and to help them to live the lifestyle of that coming Kingdom, which Jesus embodied. It is in the workplace and family life that the world must need to see, in word and deed, the faithful witness to Christ and his Gospel of love.

The faithful layman or woman by Baptism is called to do that.

I believe that those of us who knew and loved Henry were privileged to see that kind of faithful, generous, hospitable and gracious witness in beloved Henry's lifestyle, for whose life, work and witness we give thanks to God this night, commending him to the One in whom he believed, whom he served so generously, in whom he was baptised, and by whom he was sustained in the sacrament of the Church — and all this in the sure and certain hope of the resurrection to eternal life.

Rest eternal grant unto him, O Lord, and let light perpetual shine on him. May he rest in peace and rise in glory.

100 YEARS AGO

A Letter from the Vicar

To Worshippers at our Altar and Lovers of our Church

“A man shall be... as the shadow of a great rock in a weary land.”

There is a room here in the Vicarage, now called the vicar's room, where the early Tractarians used to assemble — a room for which I always have an instinctive reverence when I think of the saintly men who have met there in counsel; men assuredly who were as the shadow of a great rock in a very weary land. This church is bound up with the history of those giants of old to whose heroic efforts against the world, the flesh, and the devil, as they raged against the Church, we owe it that we modern spiritual pygmies can exist at all. They were *rocklike* men indeed, and not least the first venerated vicar of this church, Mr Upton Richards. We all should feel very unworthy to take up their work and fight their fight over again, but for the

Grace of God, which is the same to us as to them, still capable of, if we wilt only surrender our wills to God, of bringing forth in us the same wonderful fruit.

This then is the message I want to give you on our forty-eighth Festival. You and I are called, perhaps even more than they were — for probably the days are more evil now — to stand *rocklike* amid the drifting sands of this age of transition and reinterpretation and widespread unbelief. For we, as they, are called to be saints, and it is for us so to live that that generations yet to come may arise and call us blessed. In the Church, in the State, in our daily associations, in our social life, in our homes, in the face of crying and shameful sins, of manifold temptations, the call comes to shine forth like lights in a dark world to adorn the doctrine of God our Saviour in all things.

But if there was one thing above another that characterised the saints of old it was their united witness that in the Grace of God was the basis of their *rocklike* powers of endurance, and that apart from that essential condition of spiritual life they must crumble like friable sandstone before the constant fury of the elements.

So we too will keep our festival in devout realisation of the Divine Grace. Whatever service we attend, or sermons we listen too, let us one and all resolve to Communicate...

Here then are two resolutions we may well make during our Festival:

1. Like the saints of God to stand firm and *rocklike* for God and Goodness.
2. Like the Saints to seek the power to do so in the highest means of grace.

SUNDAYS AND SOLEMNITIES

MUSIC AND READINGS

TUESDAY 31 OCTOBER THE EVE OF ALL SAINTS

SOLEMN EVENSONG 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 G — Howells

Anthem: The souls of the righteous
— Harry Bramma

Preacher: The Revd Bertrand Olivier,
Vicar, All Hallows
by the Tower

Hymn: 231

SOLEMN BENEDICTION

O Salutaris: Norman Caplin

Hymn: 227 (T 184)

Tantum Ergo: Norman Caplin

Voluntary: Berceuse — Vierne

WEDNESDAY 1 NOVEMBER ALL SAINTS DAY

HIGH MASS AT 6.30 p.m.

Entrance Hymn: 197

Introit: Gaudeamus

Mass: Mass for double choir
— Martin

Lessons: 2 Esdras 2: 42 - end
Psalm 33
Hebrews 12: 18 - 24

Hymn: 318 (v 4 Descant — Caplin)
Gospel: Matthew 5: 1 - 12
Preacher: The Rt Revd Michael
Perham, Bishop of Gloucester
Creed: Credo III
Anthem: O quam gloriosum
— Philip Moore
Hymns: 225 (i), 341, 478 (v 4 Descant
— Birch)
Voluntary: Final — 1st Symphony
— Vierne

THURSDAY 2 NOVEMBER ALL SOULS DAY

HIGH MASS OF REQUIEM AT 6.30 p.m.

Introit: Requiem æternam

Mass: Requiem — Duruflé

Lessons: Wisdom 3: 1 - 9
Psalm 23
1 Peter 1: 3 - 9

Hymn: 396

Gospel: John 6: 37 - 40

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

Anthem: Offertoire — Duruflé

Hymns: 329 (i), 462, 113

• SUNDAY 5 NOVEMBER FESTIVAL SUNDAY

PROCESSION AND HIGH MASS AT 11.00 a.m.

Processional Hymn: 197

Introit: Gaudeamus

Mass: Missa Solemnis in C
— Mozart

Lessons: Isaiah 25: 6 - 9
Psalm 24
Revelation 21: 1 - 6a

Hymn: 432 (omit *)
Gospel: John 11: 32 - 44
Preacher: The Revd Mark Birch,
 Chaplain, Helen and Douglas
 House, Oxford
Creed: Credo II
Anthem: Faire is the Heaven — Harris
Hymns: 230 (ii; v 5 Descant —
 Caplin),
 227 (T 184),
 219 (v 3 Descant — Caplin),
 208
Voluntary: Prelude and Fugue in C,
 BWV 545 — Bach

SOLEMN EVENSONG at 6.00 p.m.

Psalms: 148, 150
Lessons: Isaiah 65: 17 - end
 Hebrews 11: 32 - 12: 2
Office Hymn: 196
Canticles: Service in D — Dyson
Anthem: O quam gloriosum — Victoria
Preacher: Fr Roderick Leece, Rector,
 St George's, Hanover Square
Hymn: 226 (v 5 Descant — Caplin)

SOLEMN BENEDICTION

O Salutaris: French Chant
Te Deum: Solemn Tone
Tantum Ergo: Henschel
Voluntary: Carillon de Longport
 — Vierne

• SUNDAY 12 NOVEMBER THE THIRD SUNDAY BEFORE ADVENT (Remembrance Sunday)

HIGH MASS AT 10.58 a.m.

(beginning with 2 minutes' silence)
Entrance Hymn: 417
Introit: Si iniquitates
Mass: Collegium Regale — Howells
Lessons: Jonah 3: 1 - 5, 10
 Psalm 146
 Hebrews 9: 24 - end
Hymn: 200
Gospel: Mark 1: 14 - 20
Preacher: The Vicar
Creed: Credo III
Anthem: I will go unto the altar of God
 — Harry Bramma
Hymns: 273 (T 302), 472 (ii), 420
Voluntary: Processional — Matthias

SOLEMN EVENSONG at 6.00 p.m.

Psalms: 46, 82
Lessons: Isaiah 10: 33 - 11: 9
 John 14: 1 - 29
Office Hymn: 150 (S)
Canticles: Collegium Magdalenaë
 — Leighton
Anthem: Hail, gladdening light
 — Wood
Preacher: Fr Ivan Aquilina
Hymn: 112

BENEDICTION

O Salutaris: Harry Bramma (No 1)
Hymn: 311 (T A&MR 401)
Tantum Ergo: Harry Bramma (No 1)
Voluntary: Prelude and Fugue No 1
 in C — Shostakovich
 (arr Andrew Arthur)

● **SUNDAY 19 NOVEMBER**
SECOND SUNDAY
BEFORE ADVENT

HIGH MASS AND BAPTISM
AT 11.00 a.m.

Entrance Hymn: 333 (v 5 Descant
— Caplin)

Introit: Dicit Dominus
Mass: Mass in G minor
— Vaughan Williams

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

Hymn: 190 (ii)
Gospel: Mark 13: 1 - 8
Preacher: Fr Ivan Aquilina
Anthem: O Taste and see
— Vaughan Williams

Hymns: 206, 467, 461
Voluntary: Improvisation on 'White
Gates' — Paul Brough

SOLEMN EVENSONG
at 6.00 p.m.

Psalm: 95
Lessons: Daniel Ch 3
Matthew 13: 24 - 30, 36 - 43

Office Hymn: 150 (R)
Canticles: Service in B flat — Purcell
Anthem: Hear my prayer — Purcell
Preacher: Fr Neil Bunker
Hymn: 103 (v 4 Descant — Caplin)

SOLEMN BENEDICTION

O Salutaris: Fischer
Hymn: 369
Tantum Ergo: Palestrina
Voluntary: A verse of three parts
— Tomkins

● **SUNDAY 26 NOVEMBER**
CHRIST THE KING
(The Sunday next before Advent)

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 352
Introit: Dignus est Agnus
Mass: Missa 'O rex Gloriae'
— Palestrina

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

Hymn: 335
Gospel: John 18: 33 - 37
Preacher: Fr Ivan Aquilina
Anthem: Hallelujah — Handel
Hymns: 52, 388 (i), 373 (T Coe Fen)
Voluntary: Improvisation on 'Christus
vincit' — Paul Brough

SOLEMN EVENSONG
at 6.00 p.m.

Psalm: 72
Lessons: Daniel Ch 5
John 6: 1 - 15
Office Hymn: 128
Canticles: Service in E flat (No 1)
— Wood
Anthem: O rex gloriae — Marenzio
Preacher: The Vicar
Hymn: 296 (i)

BENEDICTION

O Salutaris: Sumsion
Hymn: 295
Tantum Ergo: Sumsion
Voluntary: Postlude in D — Stanford

ALL SAINTS PARISH PAPER

Subscription Rates:

12 issues inc. postage and packing:

UK £13.00

Europe (Airmail) £16.50

Rest of World: £17.30

(Surface Mail Printed papers rate)

STEWARDSHIP AT ALL SAINTS

All matters relating to Stewardship should be addressed to the Stewardship Administrator, Mr Dennis Davis, c/o All Saints Vicarage, 7, Margaret Street, London W1W 8JG

FRIENDS OF ALL SAINTS

The Friends support the work of this centre of Christian witness and worship, teaching and spiritual counsel, through their prayers, their financial help and their concern.

Please write for further information to The Friends' Secretary at the address below.

PARISH ORGANISATIONS

Please write c/o

The Vicarage, 7, Margaret Street,
London W1W 8JG

www.allsaintsmargaretstreet.org.uk

All Saints Church Marylebone Choir and Music Trust Fund

c/o The Vicarage

All Saints Foundation

c/o The Vicarage

Friends of All Saints

Secretary: Mrs Juliet Windham

Parish Paper Subscriptions

Secretary: Mrs Doris Sanders

STAFF

Vicar:

The Revd Alan Moses 020 7636 1788 / 9961

Assistant Priest:

The Revd Ivan Aquilina 020 7636 1788

Honorary Assistant Priests:

The Revd Neil Bunker

The Revd Preb John Gaskell 020 7436 3287

The Revd John W. Rick III 020 7637 9367

Parish Administrator:

Mr Dennis Davis 020 7636 1788 / 9961

Fax: 020 7436 4470

e-mail: office@allsaintsmargaretstreet.org.uk

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

020 7636 1788

Instruction in the catholic faith as taught by the Church of England can be obtained on application to any of the priests, who will also give help in preparing for the sacraments.

PARISH OFFICIALS

Churchwardens:

Mr John Forde 020 7592 9855

Mr Christopher Self 020 8858 6370

PCC Secretary:

Dr Dilys Thomas 020 7794 3626

Hon Treasurer:

Mr Patrick Hartley 020 7607 0060

Director of Music and Organist:

Mr Paul Brough 01273 686021

Associate Director of Music & Assistant

Organist:

Mr Andrew Arthur 020 8279 0909

Honorary Assistant Organist:

Mr Norman Caplin 020 8989 3295

Electoral Roll Officer:

Miss Catherine Burling c/o 020 7636 1788

CALENDAR AND INTENTIONS FOR NOVEMBER 2006

1	ALL SAINTS DAY	THANKSGIVING FOR THE COMMUNION OF THE SAINTS
2	ALL SOULS DAY	The departed
3	Richard Hooker	Those in need
4	v of Our Lady	Walsingham
5	✕ ALL SAINTS FESTIVAL SUNDAY	OUR PARISH AND PEOPLE
6	<i>Leonard, Hermit; William Temple</i>	Archbishop of Canterbury
7	St Willibrord of York	The Old Catholic Church
8	The Saints and Martyrs of England	Friends of All Saints
9	<i>Margery Kempe</i>	Unity
10	St Leo the Great	Those in need
11	St Martin of Tours	The House of Bishops
12	✕ THIRD SUNDAY BEFORE ADVENT (Remembrance Sunday)	OUR PARISH AND PEOPLE
13	Charles Simeon	Parochial Church Council
14	<i>Samuel Seabury</i>	General Synod
15	r Requiem (8.00 a.m.)	The departed
16	St Margaret of Scotland	Unity
17	St Hugh of Lincoln	Those in need
18	St Elizabeth of Hungary	Helen House and Douglas House
19	✕ SECOND SUNDAY BEFORE ADVENT	OUR PARISH AND PEOPLE
20	St Edmund	HM The Queen
21	r Requiem (1.10 p.m.)	The departed
22	<i>St Cecilia</i>	Musicians
23	St Clement of Rome	Unity
24		Those in need
25	<i>St Catherine of Alexandria; Isaac Watts</i>	Diocesan Synod
26	✕ CHRIST THE KING	OUR PARISH AND PEOPLE
27	r Requiem (6.30 p.m.)	The departed
28		The homeless
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 15th at 8.00 a.m.; November 21st at 1.10 p.m. and November 27th at 6.30p.m.

v — a **Votive Mass**

