



All Saints Parish Paper

MARGARET STREET, LONDON W.1

JANUARY 2009

£1.00

VICAR'S LETTER

The Christmas Crib will soon be set up in its place below the great nativity scene on the north wall as Christmas draws near. A century ago, the Vicar was writing about St Francis setting up a crib with living figures at Greccio. Our crib may not have living figures but it still testifies, as did Francis, to the union of the divine and the human, of heaven and earth, in the Christ Child.

The Gothic Revival in Church building in the Nineteenth Century, of which All Saints is among the finest examples, looked back to the mediæval period for inspiration but this was not simply a matter of slavish imitation of architectural detail. Underpinning the whole "Gothic" enterprise was an understanding of the relationship between God and humankind.

This Christian "humanism" saw Jesus, Mary and the saints to be known and understood through the event of their earthly lives. The imagery of Gothic churches located humanity within the divine realm and invited people to participate in the Christian story. Such churches are crowded with human images; of Christ, his Mother and the saints and often too of ordinary people. They are to

draw the viewer into conversation with the Christian story; into its movement of incarnation, crucifixion, resurrection and ascension. The realism of stone, wood and glass figures gives a space into which viewers can insert themselves, as actors in the divine story.

Such buildings physically and imaginatively placed worshippers within the Christian drama of salvation. Worshippers were assigned rôles to play within these extraordinary buildings. Not only were Christian narratives played out in the windows and on the walls of the great churches, but real Christian actor-worshippers or pilgrims were to play their own parts, moving through the landscape and through the church towards union with God within the heavenly spaces of the buildings. There is a movement from entrance and font, through the nave where we hear the story told and see it portrayed; then on to the altar where Holy Communion is a foretaste of the kingdom of heaven portrayed above it.

The Christmas story is more than a sentimental tale or an excuse for a celebration "in the bleak midwinter". It is good news about our humanity because it speaks to us of its re-making in union with Christ.

In his foreword to his Lent Book for 2009, Fr Timothy Radcliffe's "Why Go to Church, the Drama of the Eucharist", The Archbishop of Canterbury says:

"As he leads us through one of the two most important events that ever occur in church — the celebration of the Holy Communion — he shows us how the journey into the heart of Jesus' self-giving is also a discovery of who we are and whom we might become in Jesus. The drama at the core of our humanity is about our reluctance to be human; and the gift that the Church offers is the resource and courage to step into Jesus' world and begin the business of being human afresh — again and again, because our reluctance keeps coming back. But if we do take such a step, the look of the country changes: strangers are less threatening, it becomes possible to live more with our own failure and humiliation, and we may even be able to have a faint idea of what it means to claim that human life is created for joyful sharing in God's life. And more, we become ambassadors for this new world, seeking wherever we are to let men and women know that violence and death do not have the last word where humanity is concerned."

Churches like ours need to be peopled not just with figures in wood and stone and glass but with those of flesh and blood; with people who have given themselves to the life of Christian faith; its drama and journey, its story and songs. With shepherd and wise men, small and great, simple and learned, we can all kneel before the manger, sit at the feet of the master to hear his teaching, wrestle with him in prayer, be his companions at table; and all to learn

and re-learn what it is to be the children of God. When we ask what we can do for God's mission today, this is where we can all start.

With every blessing for the New Year.

Yours in Christ,

Alan Moses

PEOPLE

A Birth

Our congratulations to **Maura** and **Jeremy Talyer** on the birth of their daughter **Blanche May** on Friday November 21st. Fr Alan visited her, and her delighted but rather exhausted parents on the day of her birth in the Chelsea and Westminster Hospital. She slept soundly throughout; something she has not always done since! She made her first appearance at church on Advent 2, behaved impeccably and was widely admired. She is to be baptised at High Mass on Advent 4.

An Engagement

Fr Gerald had the unusual experience of being asked after High Mass recently to witness what turned out to be a proposal of marriage (in Swedish). **Jan** proposed and **Anna** accepted. Such is the powerful effect of worship at All Saints! Our congratulations and best wishes to them.

A Marriage

To continue on a romantic note: **Fr David** and **Mrs Wendy Matthews** from the Diocese of Monmouth worshipped with us while on their honeymoon. In congratulating them, Fr Alan noted that they were staying in the Ritz Hotel and worshipping at All Saints — the Ritz of the Church of England.

A New Knee for Yvonne Harland, the first of two. Fr Alan was pleased to see when he visited her that her hospital room afforded a splendid view of St Albans Abbey; something to lift the spirits after a gruelling session with the physiotherapists. Yvonne and Philip are one of those couples so inseparable that it is difficult to imagine them apart. The Vicar has even been known to worry if one of them appears at the altar rail without the other. Philip assures us that he is coping at home on his own.

A visit to Oxford allowed Fr Alan to pay a visit to **John Welch** at St John's Home and enjoy their customary glass of sherry. John sends his love to his many friends at All Saints.

THE END OF AN ERA: ST LUKE'S HOSPITAL FOR THE CLERGY...

As many of you know, the clergy of All Saints have been acting as chaplains of the hospital in Fitzroy Square for the last ten years or so. Sadly, the Trustees have been forced by rising costs to close the hospital and sell the building, so our rôle there will shortly come to an end.

One of its quiet delights has been to meet many clergy for whom All Saints has been a place of worship, confession or spiritual guidance, a significant place at a particular time in their lives and on their spiritual journey to ordination.

...AND A NEW BEGINNING: AT THE ANNUNCIATION

Churches like All Saints and the Annunciation were designed not just for Sunday worship but to be open as places of prayer throughout the week. Sadly, the Annunciation has been closed most of the time for a good many years, with only two services a week, but now things are changing: ***“With God all things are possible”***, as the Angel Gabriel said to Mary at the Annunciation. The Sunday congregation is growing and a Sunday School has been established; much necessary work on the building has been carried out; part of the crypt has been let to a nursery school which brings in valuable income. Now Bishop Michael Marshall has joined our team there to exercise a post-retiral ministry. With his colleague Soon, he will be helping to have the church open each weekday from 12.00 noon to 6.00 p.m. There will be some kind of service each lunch-time: Eucharist, meditation, Bible Study and the day will end with Evening Prayer.

The “Spa” meditation project, which has been working quietly away on Fridays, will have its official launch at the Annunciation on Thursday January 15th at 7.00 p.m. with a service, presentation and reception.

THE EPIPHANY

Procession and High Mass

Our preacher at High Mass will be **The Revd Canon Dr Graham Kings**, the Vicar of St Mary's, Islington. Dr Kings has taught in Kenya and in Cambridge, where

he lectured in Mission Studies and was Director of the Henry Martyn Centre. He is the editor of *Fulcrum*, an open evangelical web site.

Epiphany Carols at 6.00 p.m on Sunday January 11th.

A PASTORAL LETTER FROM THE BISHOP OF LONDON

Advent 2008

Dear Friends

The Audacity of Hope

Our 24 hour media are full of the sight and sounds of politicians and economists scrabbling for solutions to the current economic crisis. Increased liquidity and unified regulation may be a necessary response to this time of financial turbulence, but the most urgent need today for individuals and communities is hope. It is hope which can give a meaning to life and history and which gives us the courage to continue on our way into the future together.

We are in the midst of a crisis of confidence partly because we have invested our hopes in a project which was bound to disappoint — the project of growth without limit without any end in view beyond the process itself.

Deep down we knew it could not last. As Jonathan Swift said when the South Sea bubble burst, “Most people thought it wou’d come but no man prepar’d for it; no man consider’d that it would come like a *thief in the night*”. Swift is echoing

the saying of Jesus reported by St Luke, “If the master of the house had known in what hour the thief was coming, he would have watched and not left his house to be broken into”.

Daily immersion in the Scriptures is a way of watching and some measure of protection against what the American Central banker Alan Greenspan called “the irrational exuberance” to which markets are periodically prone.

But smug assertions of the “I told you so” variety are not helpful as we face the present credit crunch. It will bring unemployment and anxiety to many more thousands in London. The plight of so many among us and so many of our neighbours should at least make us more sensitive to the level of distress which already exists among some of the most vulnerable people in our society.

The Bishops of the Diocese have recently authorised the wide circulation of a paper from Jack Maple, our Community Ministry Adviser, which gives details of relevant initiatives already under way in the Diocese. They include food banks; debt counselling; time banking and youth employment projects. These examples of existing good work, offering a practical response to the recession, are posted on the Diocesan Web Site. The Time Bank, in particular, is one of the few banks on which a “run” would be positively welcome.

But we are all in the front line of another vital element in our response as a Christian community. We must marry biblical insight into the purposes of God

and the deep structure of the universe to reflection on the current challenges that we face in order to proclaim the faith afresh in our generation.

As bearers and interpreters of the word of God in daily life, our way of living and way of speaking must reveal the heaven in ordinary existence and the mystery of love at the heart of all things. We constantly fail to rise to the challenge but Advent is the time of year when all Christians are recalled to our primary vocation as bearers and interpreters of the Word made flesh.

In Holy Scripture the period of forty years has obvious resonances with the story of Israel's sojourn in the wilderness. This year, 2008, marks the fortieth anniversary of a number of events which have shaped our contemporary world.

One of the most significant was the repudiation of inherited wisdom in the social revolution of 1968 — *soixante-huit* — which in French has come to describe a whole generation whose leaders now rule the G8 countries. I was recently in Sweden, in Uppsala, at the request of the Archbishop of Canterbury to attend an interfaith summit on Climate Change. Some of the delegates fell to musing on what they had been doing in 1968. One of the Swedish bishops revealed that he had been part of a demonstration in Uppsala University against bishops. He had been punished by being appointed one.

But also on Christmas Eve 1968 we saw “earthrise” for the first time; the first photograph taken from space of the entire globe sapphire blue and beautiful.

This photograph has become a symbol of hope which proclaims afresh the interconnectedness of all things on the planet.

The church with some honourable exceptions has spent much of the past forty years wandering amazed, confused about what its response should be to the mocking apostles of the social revolution and the new global realities.

Relieved only by flashes of prophecy like the action which followed on the publication of the *Faith in the City Report*, we have spent much of the past forty years elaborating a defensive bureaucracy, fidgeting with structures and other in-house pre-occupations.

In this the fortieth year and in the encircling turbulence, we have the responsibility of choosing a future for our church. God is calling us out of the wasteland over the river to the strenuous work of communicating the Christian hope to our generation. We shall either cross that river or choose to stay in a cramped space which has become familiar and comfortable.

There are some encouraging signs. The recent campaigns, “Jubilee 2000” to relieve the debt burden on some of the poorest countries in the world and “Make Poverty History” were partly inspired and largely sustained by Christian individuals and organisations. They demonstrated the capacity and the will of the Christian community to enlarge the room for manoeuvre in the public square so that sympathetic politicians are freed to act without fear of electoral suicide.

At the same time the American experience offers encouragement. 1968 was also the year in which Martin Luther King was assassinated. But he had a dream and a hope which was nourished by his faith and, forty years on, Barack Obama has been elected President — an event inconceivable in 1968. It is significant that the latest book written by the President-elect is called “The Audacity of Hope”.

It is still true however that tuning into hope remains a challenge. One of the most striking things about the icons of “the harrowing of hell”, in which the risen Christ drags the ancestors of the whole human race, Adam and Eve, from their tombs, is how reluctant they seem to come out. The thermostat in the tomb seems to have been set at “comfort”. The Advent Season advances with the cry of “Sleepers Awake!”.

What has happened to the world economy is a shock but one which can open us to a new awareness.

One necessary response is obvious. We need a fresh emphasis in teaching and practice on the classical virtues. Plato discussed them and St Thomas Aquinas re-worked them and they have equivalents in nearly all cultures.

The first of the cardinal virtues [as they are known in the Christian tradition] is foundational. **Justice** is giving every person their due, knowing our own needs but having a sense of proportion about ourselves; knowing that we are not gods and that we flourish only if our neighbour is flourishing as well. The sign at the entrance to the shrine at Delphi — “Know

thyself” — was not an invitation to resort to the antique equivalent of Sigmund Freud. It was a reminder to mortals that they were not gods. Jesus Christ, the Word made flesh, who came in the form of a servant, taught that the first step in becoming a human being in his image and likeness is to refuse to be a little god.

The three other cardinal virtues are built upon justice and relate to our powers of reason, our animal spirits and our appetites.

Prudence is practical wisdom; the intelligent understanding of the balance between the promise and perils of this life.

Courage is the spiritual capacity to say “yes” to life and to have the courage **to be** rather than idling in risk-averse mode. There is no creativity without respect for animal spirits.

Moderation relates to the appetites and establishes the balance between feasting and fasting; between “dressing and keeping the earth” which was the way of life enjoined upon human beings under the Maker’s Instructions. The other sign at Delphi was “Nothing in Excess”.

Practising the virtues can create an ethos out of ethics and this creates a more powerful moral culture than results from mere compliance with a rules based system. Democratic politics and free markets need a third component if society is to cohere and flourish. They need to operate within a firm moral architecture. Free markets in particular cannot flourish within a value-free environment.

Spiritually, however, the virtues are a preparation for receiving the higher gifts. They are a way of cleansing the sight and reducing the light pollution so that we may see what is above us.

Most urban dwellers in the West suffer from light pollution which paradoxically means that the glare obscures the sky; we cannot see the stars and the vastness of space. The heavens lie under the pall of the light generated by our hectic activity. The shock that has been administered to our economic system has the potential to dispel some of the illusions which contribute to the light pollution. It is possible that we can now have a clearer view; study the stars and receive the promise of that which calls to us from the heart of the universe.

Some of the most hopeful people I have ever met are members of our church in Mozambique. Their country is one of the poorest in the world. There is little scope for light pollution and the result is that our friends can see clearly how central hope is to the greatest human endeavours.

Hope which is unshakeable and which creates civilisations comes from beyond ourselves — not from our own schemes and calculation. Those weary wise men from the East studied the heavens and noticed the star which led them to the birth of a most surprising hope. The star led them to an encounter with the Word made flesh; not to God the tyrant; not to some idea of a God infinitely remote from the passion of human life, but to a child.

Jesus Christ born in Bethlehem is not a symbol of some trite proposition such as “hope springs eternal” or “nature always renews herself”. God entered history in human form with un-coercive love to love even his enemies into loving. This is news at which some scoffed; some were scandalised but which has planted hope in the heart of history. We are the bearers of this hope.

He has taught us that joy in life comes not from having more and more things but from loving and being loved; from participating in the great exchange of love between the Father and the Son through the Holy Spirit and which animates the whole universe. The Chief Rabbi recalls his father, a struggling shopkeeper during financially depressed times in London’s East End but he was never poor “because he had his family and he had his faith”.

As members of the Diocese of London we are bearers and interpreters of this Word made flesh in the way in which we live and speak and respond to this time of anxiety. It is the Word made flesh which has formed us into a community of hope. We must not waste the present opportunity to participate in “making all things new” forty years after the great convulsions of 1968. May God send us his blessing this Advent as we lay aside all unworthy and trivial impulses and dedicate ourselves to His service and in the words of St Paul, may “the God of hope fill you with all joy and peace in believing that ye may overflow with hope in the power of the Holy Spirit.”

✠ *Richard Londin*

OBERAMMERGAU 2010

From September 6th 2010, a party from All Saints will be staying 2 nights in Oberammergau to see the world famous play, only enacted every 10 years, followed by 5 nights in the beautiful Austrian

village of Maria Alm. This includes a candle-lit Mozart concert and dinner in Salzburg. There are 4 places left, but these will be returned to McCabe Travel by February 2009, as they have a waiting list. Interested? Contact Jean Castledine — 0208 858 3508.

DIARY DATES

Tuesday 6 January — THE EPIPHANY

6.30 p.m. Procession and High Mass

Preacher: Canon Graham Kings, Vicar, St Mary's, Islington

Thursday 8 January

7.05 p.m. HOLY HOUR led by the Vicar

Sunday 11 January

3.00 p.m. **Schubert's Octet** played by the Heron Octet (*free admission, collection for the Restoration Appeal*) Followed by TEA and at

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

The Byzantium Exhibition, at the Royal Academy. Fr Alan and Fr Gerald invite you to join them at this important exhibition. Fr Alan is going on the evening of **Friday 16 January** (meet at the RA at 7.45 p.m.) and Fr Gerald on the morning of **Saturday 7 February** (meet at the RA at 9.50 a.m. with entry at 10.00 a.m.). Please indicate if you are a RA member. We hope there will be sufficient members to enable those who aren't to get in for free.

WEEK OF PRAYER FOR CHRISTIAN UNITY 18 - 25 January

Monday 2 February — THE PRESENTATION OF CHRIST (Candlemas)

6.30 p.m. High Mass and Procession

Preacher: The Bishop of Chelmsford

Music includes: Mass in G minor — *Vaughan Williams*

Sunday 15 February — CABARET TIME

Following their triumphant cabaret evening in 2007 our Choir has decided it is time to let their hair down again before the rigours of Lent begin. We are invited to an evening of light entertainment at the Phoenix Pub (at the west end of Margaret Street) on Sunday February 15th 2009 commencing at 7.30 p.m. Tickets costing £15 will be available after Christmas on a first-come first-served basis. This cabaret is generously being performed in aid of the Restoration Appeal for which we are very grateful. Please watch out for further information in the weekly Notice Sheets.

Thursday 26 February

Fr Gerald is organising another theatre outing to see **King Lear** at the Young Vic. If you would like to go please sign the list at the back of the church and buy a ticket online ([www.youngvic.org](http://youngvic.org)<<http://youngvic.org/>>) or by phone (020 7922 2922). Seats are unreserved. On the night we'll meet at the Young Vic at 7.00 p.m., go in together and then have a drink afterwards.

Looking further ahead:

Friday 13 - Sunday 15 March

Parish Retreat to Hemingford Grey *Please contact Martin Woolley for details*

— m.g.woolley@btinternet.com

Sunday 29 March — Passion Sunday

12.45 p.m. Annual Parochial Meeting

ALL SAINTS FESTIVAL 2008

THE SERMON AT HIGH MASS ON ALL SAINTS FESTIVAL SUNDAY, NOVEMBER 2, BY THE MOST REVD DR VALENTINO MOKIWA, ARCHBISHOP OF TANZANIA

Greetings to you all and good morning!

It is indeed a great honour and privilege for me to be with you this morning and to have this opportunity to call upon the dear name of the Lord and to worship him.

I would like, before I say anything else, to thank Fr Alan Moses very specifically for inviting me here to day. I met Fr Alan for the first time through the Internet when I read of this invitation, and for the second time when he led the Requiem Mass for the departed missionaries of the UMCA and I heard him preaching. Fr Alan, thank you so much for your kindness to me!

I bring greetings from the Diocese of Dar Es Salaam where I am serving as the diocesan bishop, and more greetings from

the Anglican Church of Tanzania where I am archbishop. People of Dar Es Salaam and the other seven catholic dioceses of the former UMCA have sent their warm greetings, and they have asked me to welcome all of you to visit us. So welcome! In the Swahili language we say “**Karibuni sana!**”

All the readings for the feast we have heard this morning are particularly interesting in at least four ways.

1. They are calling and inviting everyone of us to the Kingdom of God.
2. They are clearly telling us about the need to examine our lives.
3. They challenge all of us to want to live saintly lives because, according to

Scripture, we are saints.

4. All three readings make it clear to us that heaven needs righteous people and not good people. Goodness is a gift of the flesh, righteousness is in the Spirit and is what we all require for the Kingdom of God.

In the reading from the Book of Revelation, St John is seeing — from his little prison cell on Patmos — a vision of a great multitude no one could count. This, if you do not know, is the vision of the Kingdom. These are men and women, as John says, from every nation, tribe and language. All of them are standing before the holy throne, and the Lord is seated there.

St John then hears them crying, “Salvation belongs to our God who is on the throne, and to the Lamb!”. What a song!

These are men and women who lived in this very same world. They faced challenges, they were tempted to sin, and went through trials and tribulations. It wasn’t easy. The thing that helped them to win was to put their trust in Jesus, to entrust their lives to him.

John Peart Binns, in the preparatory notes in his book on Bishop Frank Westin, says “Saints have something which we should all wish to have:

1. A devotion to God,
2. A power of prayer,
3. An intimacy with Jesus Christ.”

He does not end there. He goes on to say, “saints are the great eccentrics of humanity,

for they are great concentrics of God” — and this I think is special. I think we need to hear this very, very well.

Binns is using here and now language as a way of reaching out to us here and now saints. He wants us to be encouraged by the few good examples of people like Bishop Frank Weston, people who knew the world well but who chose to invest themselves in Christ. Can this be possible today. If I am saying yes, it is possible in you and me.

It can be done if we all know and take seriously our calling to walk righteously in Christ. It can be done if enough space is created by all of us in our hearts and lives to have Christ as our true Lord and Saviour.

So this is the day for you and me to make a decision and to change our ways for Christ.

May this day be a day of blessings to all of us in the mighty name of Jesus Christ.

Amin!

The Bishop Frank Weston referred to in the sermon joined the Universities Mission to Central Africa in 1898, after working as a curate in poor parishes in England, including St Matthew’s, Westminster.

When I was there for the requiem which the archbishop referred to in his sermon, I found myself vesting in front of a photograph of him. He had one of those faces which is both severe and sympathetic, challenging and comforting.

He learned to live among Africans as one of themselves, and to understand their point of view as few white people had

done. In 1908 he was consecrated Bishop of Zanzibar. He was a redoubtable critic of those whom he saw as undermining the Catholicity of the Church by superficial ecumenism and the orthodoxy of its doctrine by accommodation to the thought of the day. His own original theological work on the Incarnation focused on the self-emptying of Christ; something reflected in his own ministry. His advocacy lay behind the appeal for Christian unity issued by the Lambeth Conference of 1920. That year also saw the appearance of his protest against the widespread practice of forced labour in the colonies: “Serfs of Great Britain”.

Bishop Weston chaired the 1923 Anglo-Catholic Congress. His closing address to it, entitled **“Our Present Duty”**, was quoted by Fr Bill Wilson in his sermon at Evensong on our Dedication Festival. Indeed, it is often quoted with approval by preachers but we might wonder how often its call is obeyed.

Sidney Dark said of it **“this speech of his will be uncomfortable reading for the well-satisfied, for the smug and for the well-to-do, content with aesthetic religion and indifferent to the troubles of their neighbours in the slums round the corner”**.

The part most frequently quoted is that which refers to worship of Christ in the Blessed Sacrament and service to him in the poor. Earlier in the speech there is a section which is appropriate for Advent and Christmas.

“Now to put it quite clearly our present duty... is to make a far deeper surrender to

our Lord Jesus Christ and to make it over a far wider area than ever before. We are to make such a surrender of self to Christ over the whole area of our life that were he to choose to come on earth to reign in his own person, neither you nor I would find it necessary to alter the principles upon which we conduct our work, our prayer, our worship. That is the point. Were he to come, our principles would not require to be altered.

I recall you and myself to him, and I want you first to listen to the call of the Christ of Bethlehem, eternal God made Man for you, made Man for me, Jesus the Babe of Bethlehem. I want you to listen to him as he leaps from the Father’s Throne across the gulf that separates the Creator from creation, across the gulf that separates holiness from sin. Listen to him as he leaps that gulf and appears in human form amongst men. Listen to him as he speaks to you: *“By this shall all men know that you are my disciples if ye have love one to another.”* I recall you to the Christ of Bethlehem and I suggest to you, as I suggest to myself, that it is our present duty to return into our own parishes... and to see whether it is not possible to work out there the problems in the solving of which we seem to lose our love and care only for ourselves... There where you have the problem of the rich and the poor, the problem of the educated and the uneducated, the problem of the master and the man, the problem of the employer and the employed — there set yourselves... to work out the problem of fellowship. See if it be not possible that some of us may be called by our Lord to make a leap after the manner, however great the distance apart, of his; that we should come out of

that in which we were born and make for ourselves new life, if in any way we can help to build up the fellowship of man with man in Christ. I recall you to Jesus of Bethlehem. I challenge you to look for Jesus of Bethlehem and summon him to move in and around your parish... I challenge you to summon him. You dare not and dare not. When he comes, we cry, 'Lord, have mercy'. We are ashamed. For when shall we be able to stand for him, as a family, round the parish altar with hearts and voices all in unison, and all raised to him?...

"Now in this no-one can throw stones. There are individuals whose efforts must shine in the sight of the angels; but as a corporate body, no Communion, no Church, no Society, can claim to have done more than touch the problem. Brethren, if you ask me, your Chairman, what is your present duty, I tell you that first. Get back into your parish... and work out what Christian fellowship means. Make for yourselves such fellowship as shall not make you ashamed in the sight of Jesus."

AM

ALL SAINTS FESTIVAL 2008

THE SERMON ON ALL SOULS DAY, NOVEMBER 3

BY BISHOP MICHAEL MARSHALL

Text: *'Christ is able for all time, to save those who draw near to God through him, since he always lives to make intercession for them.'* (Hebrews 7: 25)

I shall always remember, some years ago, when I was working in America, my first funeral service. The parents of their recently deceased son, in his forties, with a wife and two children, insisted on placing a large photograph of their *'little boy'*, in short trousers at primary school (no less), alongside the coffin, or casket as they say, during the funeral requiem. 'That's how we always want to remember him, and will always remember him,' they said! 'We want to remember him as he was.' Yes, a natural enough sentiment to be sure in bereavement, but surely in the long run, fraught with real dangers.

past, with sentimental nostalgia, those we truly love. It's not only parents who can do it to children, even in life, let alone in death. It's a perennial risk in all kinds of relationships. There is one story in the New Testament which has always struck me very forcefully. Jesus deliberately takes a man out of his village and the comfort zone of his home, as we say, in order to heal him. Then Jesus immediately and insistently instructs the healed man *not* to go back to his village — back to his family and his former environment with all its limited expectations — back to those who have known him and remembered him as he had always been — the local, dependent invalid. He's changed: he has grown beyond their former image of him. He has been raised to new life.

Surely, we don't want to fixate in the

So you see, in this hazardous loving business, we must always try to give the

‘other’ permission and the freedom to change and so to contradict our limited expectations. There is a strong temptation to trap people in life — let alone in death — by our refusal to let them **grow** beyond our fixated image of them — in a word, to let them **change**. (It isn’t always the best compliment, when we are greeted after years apart with the words, ‘*You haven’t changed a bit!*’. I hope to God I have! As Newman said, ‘To live is to change and to be perfect is to have changed often’. All life, both this side of the grave as well as beyond, is a journey of change. ‘We shall not all die,’ says St Paul, ‘**but we shall all be changed,**’ — willy, nilly!

But this refusal to permit change in others, as well as in ourselves, applies not only to the past. It can also apply equally to future expectations, in what is known, in the teaching profession, as a ‘self-fulfilling prediction’. We can set people in the stone of our future expectations as well as in the present or the past. Say that little Johnnie is a naughty, little boy (with the implication that ‘the leopard never changes his spots’), and sure enough, little Johnnie will become and remain a ‘naughty little boy’.

Tonight, in this All Souls’ Requiem, we will be remembering, as we so often rather eulogistically put it, the dead — those we love, but see no longer. In all that I’ve been saying, can we not see that for those of us who call ourselves Christians; who believe in the forgiveness of sins (the eternal possibility of endless, new beginnings) and therefore the resurrection to new life with new and endless possibilities beyond the grave — for us, as Christian believers, to ‘**remember**’ only in the sense

of a nostalgic fixation from the past, is for us surely a contradiction in terms. For Christians there is surely an explicit and yet more excellent way. ‘Go forth upon thy journey, Christian soul,’ is the prayer of the Church for our departed, loved ones. Of course, it’s the same journey, from a Christian perspective, whether through life, or through death — it’s that journey from baptism to the vision of God, with the grave incidentally on a sliding scale at some undetermined or perhaps pre-determined point along the way.

So, ‘**now**’ that is in this life, says St John in his First Epistle — ‘now are we the sons and daughters of God and it does not yet appear what we shall be. All we know, is that when He appears we shall be like unto him.’ Yes, there are infinite possibilities for change and renewal and thereby of being **re-remembered** — put back together again (precisely unlike Humpty Dumpty). Furthermore, we will not be quite like we were in the past: but rather, **re-remembered** for the future and for eternity, and **NOT — no, not** — just nostalgically ‘remembered’ as at some point in the past; unchanged, set in stone — placed in the deep freeze of nostalgia or mummified. No! Surely, as Christians we can anticipate the promise, as St Paul tells us, of being changed from ‘one degree of glory to another’.

How can I say that with such confidence? Well, hopefully for many reasons. But tonight, time permits me to paint only a couple of strokes on this vast canvas we call eternal life, and then to leave you to fill it out perhaps with your prayers and reflections later.

First and last, there are the prime claims

of love and relationships — that love, which according to the scriptures ‘is stronger than death’. St Augustine says: ‘What is a man but his friends and his loves?’ And match that with some words of St Theresa of Avila, when she says — ‘Prayer is not thinking much: prayer is loving much’.

My mother died when I was just eighteen and going up to Cambridge. If my mother were to stop loving me beyond the grave, in the life beyond, she would cease to be ‘my mother’ — the person she was and still is defined by her relationships and loves. It’s as though I, as a son, help my mother to be the person she is by being and always being her son. It’s as though we are who we are, by our relationships with others and supremely with God. Equally, if I were to cease loving my mother, when I could see her no longer, then I would not be the person I am — namely her son. Of course, no man is an island and — to mix metaphors — we are all inextricably interwoven in the fabric of humanity as well as in the new humanity in Christ — a fabric which resolutely refuses to be neatly unpicked. As we sang a few moments ago: *‘One family we dwell in him / One Church above, beneath’*.

And if my mother continues to love me and I to love her, then, according to St Theresa’s definition, I will, in and through Christ, continue to pray for my mother as she will for me. But — but, as I’ve said, such love and such prayers must be open-ended, with the agenda unfinished and all that just as much through this life as through the life hereafter. **‘NOW** are we the sons and daughters of God; it does not yet appear what we **SHALL BE’**. **So**

such intercessory prayer must place all for whom we pray in the hands of God in faith that the divine potter will patiently continue to make and re-make them and so perfect what he has begun in them.

And that brings me to my final point. All prayer for others (again whether in this life or in the life beyond) must be **in** and **through** Christ who ‘ever lives to make intercession for us’. Both our controlling as well as our dependent instincts can tempt us to think that we ‘know best’ and what is best for those we love — and again this temptation holds good both in the life beyond the grave as well as in this life. And so we seek to hold back — to drag back or to manipulate — those who should be moving on to become finally what God created them to be. There are no finishing posts in this life! So my text is adamant, as indeed the Bible consistently is throughout. Christ is able for all time; to save those who ‘draw near to God’, but **‘through him, since he always lives to make intercession for them’**. The good Jew used to say, ‘Let God be between you and me’. And again, that holds true whether in this life or in the life beyond. We are only saved from idolatry in all this business of loving where there is an intermediary — a broker, as we sometimes say. We need to let the God of love who is love be that broker in all our relationships, in time as well as for eternity.

‘God knows best,’ we sometimes say in our better moments. I would want to go further and say that only Christ knows God’s best for each one of us — God’s best which may not be the same as what we think is good for somebody. After all, the enemy of the best is not only the bad,

but also the good which is simply not quite good enough — at least from God’s point of view and from the perspective of our eternal well-being. For we do not only pray that they will rest in peace: that is a poor substitute for that further promise and prayer that they ‘will rise in glory’ — a glory yet to be revealed.

So, thanks be to God, that whether we make intercession for our loved ones departed or not, Christ ‘ever lives to make intercession’ for us as well as for them, so that ultimately, God’s best may be realised in us all.

So the Bible is right — as is mother Church — when both alike insist that there must be no unilateral communication with those who have gone ahead, or they with us, even if it were possible. Such communication which seeks to bye-pass Christ our intercessor would always be in danger of controlling, limiting possessive and fixated relationships, robbing us and them of maturity and that ultimate glory that Christ has promised to all who truly love him. So yes, of course we shall — no, we must — continue to love and therefore to pray for our departed loved ones and they for us, in that greater love and nearer presence of Christ who ever lives to make intercession to His Father and ours. But we must always do that *in Christ and through Christ* — the One who knows the whole picture — no, the whole tapestry of all our unfinished business in this world, in this mysterious business of love and loving with all its tragedy and comedy; its contradictions and loose endings. In this world, at least, and from the limited perspective of time and space, whether at the bedside or the graveside of those

we love most, at best we are baffled and at worst angry and despairing from a loss which appears to be meaningless, pointless, without purpose or pattern. Such times are not unlike what Calvary Hill itself must have seemed to John and Mary at the foot of the Cross, in the pain and darkness of that Friday afternoon.

In one of Dorothy L. Sayers’ plays about Christ, there is an imaginary scene at a sort of dinner party at Bethany in the house of Lazarus, whom Jesus had previously raised from the dead. At that supper party one of the two rather ‘Chelsea type’ ladies present, turns to Lazarus and asks in somewhat superior tones, ‘Lazarus, darling, do tell us what it’s like the other side of the grave!!’ (The other lady nudges her and says that she shouldn’t ask such impertinent and embarrassing questions about death: as though to say — ‘we don’t do death!’) ‘No,’ says the first lady, ‘I really do want to know.’ Before replying, Lazarus pauses. He then says, ‘Well, all I can say is that life the other side is rather like walking round the other side of a loom on which a tapestry is being woven. This side of the loom rather like this side of the grave I suppose, there is just a meaningless lot of unwoven loose ends, without form or obvious shape, like all the unanswered questions and unfinished business of life and love. I was permitted a brief glimpse of the other side of the loom, where all those loose endings had been woven into the most beautifully patterned and coloured tapestry you could ever imagine.’

Or perhaps St Paul sums it all up when he says: ‘Who shall separate us from the love of Christ?’ he asks. ‘For I am sure,’ he continues, ‘that neither death nor life...

nor things present, nor things to come, nor anything else will be able to separate us from the love of God in Christ Jesus our Lord.’ And when I truly know that to be true for myself and for those I love, then I can pray — no, I must and will pray, not only ‘*May they rest in peace,*’ but also, ‘*May they rise in glory.*’ AMEN

and will make details public as soon as they are confirmed.

AM

SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

100 YEARS AGO

The Vicar wrote:

‘You do not forget that 1909 is the Jubilee year of All Saints. The day itself is Friday, May the 28th, the day before Whitsun Eve. The Octave of Pentecost cancels altogether the Octave of a Dedication Festival, so we have only the one day at our disposal. It will of course be a High Festival with a Solemn Eucharist and I have already been able to make one arrangement which will give us all the keenest pleasure.

‘The Bishop of London is coming to preach at the First Evensong on Thursday, May 27th. The Bishop had filled his engagement book for 1909 before I asked him, but with his own wonderful kindness he wrote: “I will make this an extra from my regard for All Saints and for you”. Well, we shall give him a great welcome when he comes, and after he has dined with the Church officials, he has promised to be present at a gathering of all our friends at the Church House. So I hope all readers of the Parish Paper will kindly make notes in their new engagement books opposite those two dates.’

We are working on plans for the commemoration of the 150th anniversary

● SUNDAY 4 JANUARY CHRISTMAS 2

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 33 (omit *)

Introit: Dum medium silentium

Mass: Missa ‘O magnum mysterium’
— Victoria

Lessons: Ecclesiasticus 24: 1 - 12

Psalm 147

Ephesians 1: 3 - 14

Hymn: 21 (v 5 Descant — Marlowe)

Gospel: John 1: 10 - 18

Preacher: Fr Gerald Beauchamp

Anthem: O magnum mysterium
— Poulenc

Hymns: 27, 295, 465

Voluntary: Dieu parmi nous — Messiaen

SOLEMN EVENSONG

at 6.00 p.m.

Psalm: 135: 1 - 21

Lessons: Isaiah 46: 3 - 13

Romans 12: 1 - 8

Office Hymn: 20

Canticles: The Second Service
— Tomkins

Anthem: See, see, the Word is incarnate
— Gibbons

Preacher: The Vicar

Hymn: 37

BENEDICTION

O Salutaris: Tallis

Hymn: 387

Tantum Ergo: Victoria (No 2)

Voluntary: Fantasia — Tomkins

TUESDAY 6 JANUARY THE EPIPHANY

PROCESSION AND HIGH MASS AT 6.30 p.m.

Processional Hymns: 50 (T 338), 36

Introit: Ecce advenit

Mass: Orgelsolomesse — Mozart

Lessons: Isaiah 60: 1 - 6

Psalm 72

Ephesians 3: 1 - 12

Hymn: 49 (ii)

Gospel: Matthew 2: 1 - 12

Preacher: The Revd Canon Dr

Graham Kings,

Vicar, St Mary's, Islington

Creed: Credo II

Anthem: There shall a star from Jacob
come forth — Mendelssohn

Hymns: 48, 52, 47

Voluntary: Wie schön leuchtet der

Morgenstern — Peeters

● SUNDAY 11 JANUARY THE BAPTISM OF CHRIST (EPIPHANY 1)

HIGH MASS AND HOLY BAPTISM AT 11.00 a.m.

Entrance Hymn: 56

Introit: In excelso throno

Mass: Missa Brevis — Palestrina

Lessons: Genesis 1: 1 - 5

Psalm 29

Acts 19: 1 - 7

Hymn: 58

Gospel: Mark 1: 4 - 11

Preacher: The Vicar

Anthem: O ye little flock — Amner

Hymns: 51, 57, 55

Voluntary: Wie schön leuchtet der

Morgenstern — Buxtehude

EPIPHANY CAROL SERVICE at 6.00 p.m.

*A Service of Readings and Music for The
Epiphany with the Choir of All Saints*

Evening Prayer is *said* at 4.30 p.m.

● **SUNDAY 18 JANUARY**
EPIPHANY 2

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 433 (v 6 Descant
— Gray)

Introit: Omnis terra
Mass: Missa Brevis — Berkeley
Lessons: 1 Samuel 3: 1 - 10
Psalm 139
Revelation 5: 1 - 10
Hymn: 349
Gospel: John 1: 43 - 51
Preacher: Fr Gerald Beauchamp
Creed: Credo II
Anthem: Steal away to Jesus
— trad Spiritual, arr Tippett
Hymns: 40, 441, 475 (v 4 Descant
— Gray)
Voluntary: Toccata — Francis Pott

SOLEMN EVENSONG
at 6.00 p.m.

Psalms: 46, 47
Lessons: Isaiah 42: 1 - 9
Ephesians 2: 1 - 10
Office Hymn: 46
Canticles: The St John's Service
— Tippett
Anthem: Videntes stellam — Poulenc
Preacher: The Vicar
Hymn: 271

BENEDICTION

O Salutaris: French Chant
Hymn: 51
Tantum Ergo: de Séverac
Voluntary: Récit de Chromhorne
— Couperin

● **SUNDAY 25 JANUARY**
THE CONVERSION OF
ST PAUL

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 333 (v 5 Descant
— Caplin)

Introit: Scio cui credidi
Mass: Missa Brevis in F — Mozart
Lessons: Acts 9: 1 - 22
Psalm 67
Galatians 1: 11 - 16a
Hymn: 155 (T 117)
Gospel: Matthew 19: 27 - 30
Preacher: The Vicar
Anthem: What are these that glow from
afar? — Gray
Hymns: 294, 302, To God be the glory
Voluntary: Concerto in A minor, 3rd
movement — Vivaldi tr Bach

SOLEMN EVENSONG
at 6.00 p.m.

Psalm: 119: 41 - 56
Lessons: Ecclesiasticus 39: 1 - 10
Colossians 1: 24 - 2: 7
Office Hymn: 154
Canticles: Service in E flat (No 2)
— Wood
Anthem: Justorum animæ — Stanford
Preacher: Fr Gerald Beauchamp
Hymn: 461

BENEDICTION

O Salutaris: Bortnianski, arr Caplin
Hymn: Amazing Grace
Tantum Ergo: Harwood, arr Caplin
Voluntary: Sonata No 3, 2nd
movement — Bach

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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

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

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

HIGH MASS and SERMON at 11.00 a.m.

SOLEMN EVENSONG, SERMON and

BENEDICTION at 6.00 p.m.

Monday to Friday Morning Prayer at 7.30 a.m.

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

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

Evening Prayer at 6.00 p.m.

Saturday Morning Prayer at 7.30 a.m.

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

(* First Mass of Sunday)

Confessions 5.30 p.m.,

Evening Prayer 6.00 p.m.

Confessions are also heard by appointment

020 7636 1788

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

PARISH OFFICIALS

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Mr Christopher Self 020 8858 6370

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Mr Henry Parkes 01223 566942

Honorary Assistant Organist:

Mr Norman Caplin 020 8989 3295

Electoral Roll Officer:

Miss Catherine Burling c/o 020 7636 1788

CALENDAR AND INTENTIONS FOR JANUARY 2009

1	THE NAMING AND CIRCUMCISION OF JESUS	God's blessing on the New Year
2	St Basil the Great and St Gregory Nazianzus	Those in need
3		The unemployed
4	✕ THE 2nd SUNDAY OF CHRISTMAS	OUR PARISH AND PEOPLE
5		The homeless
6	THE EPIPHANY	Renewal in witness
7	r Requiem (6.30 p.m.)	The departed
8		Unity
9		Those in need
10	<i>William Laud, Archbishop</i>	Archbishop of Canterbury
11	✕ THE BAPTISM OF CHRIST	OUR PARISH AND PEOPLE
12	St Aelred, abbot	Religious
13	St Hilary of Poitiers	Teachers of the faith
14		Friends of All Saints
15		Unity
16		Those in need
17	St Antony of Egypt; <i>Charles Gore</i>	Community of the Resurrection
18	✕ THE 2nd SUNDAY OF EPIPHANY	OUR PARISH AND PEOPLE
	Week of Prayer for Christian Unity	
19	St Wulfstan, Bishop of Worcester	Parochial Church Council
20	<i>Richard Rolle, spiritual writer</i>	The Orthodox Church
21	St Agnes	Roman Catholic Church
22	v for Unity	Christian Unity
23		Those in need
24	St Francis de Sales, Bishop	The Free Churches
25	✕ THE CONVERSION OF ST PAUL	OUR PARISH AND PEOPLE
26	Ss Timothy and Titus	Vocations
27		Hospitals
28	St Thomas Aquinas	Theologians
29		Unity
30	St Charles, King and Martyr	Those in need
31	<i>John Bosco, priest</i>	Church Schools

Please note:

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

r Requiem — the monthly Requiem, 6.30 p.m. this month.

v a Votive Mass.