



All Saints Parish Paper

MARGARET STREET, LONDON W.1

FEBRUARY 2010

£1.00

VICAR'S LETTER

Since I have returned to the parish, people have been asking me, quite understandably, what I got out of the experience of my sabbatical leave. Many have said that I look fresher and fitter and I certainly feel it. While All Saints does not have some of the workload of weddings, funerals and the like of a more normal residential parish, it has a round of services busier than many a cathedral with far less staff. The Bishop once described it as a treadmill. I don't think one realises how true this is until one gets off it for a while. In addition to this, I have had my duties as Area Dean, Priest-in-Charge of the Annunciation and until recently Chairman of USPG and chaplain of St Luke's Hospital. This was my first sabbatical since I was ordained in 1976. I am very grateful to all those who made it possible, not least to Fr Gerald whose experience as a former parish priest and Area Dean meant that I was able to leave both parish and deanery in his care without worrying.

A sabbatical takes its name from the biblical principal of the Sabbath rest applied not simply to people but also to the land; so that it could recover from work and recover its fertility. One piece of advice I heard was, "Don't try to do too much". There is a temptation to try to cram in everything you have hoped to do but somehow never had the time.

My pilgrimage to Santiago might well

have come under the category of trying to do too much. I know that some of you thought I was mad to even think of it. I was a little anxious myself about how it would go as I had never done anything like it before. However, once I got into the rhythm of it, I managed surprisingly well. It was a long haul, so I needed to find the right pace, steady but sure, which would get me there in the time allotted. There were enough examples of people who tried to do too much and ended up injured and unable to continue. I needed to learn the routines of the pilgrimage: getting enough food and rest; doing my laundry and getting it dry in time for the next day; sharing confined spaces with other pilgrims, being considerate to others and patient with those who aren't. More than 30 years as a parish priest is quite good training for this. There was a camaraderie among those from many different places who were doing the pilgrimage at the same time, but there was also plenty of time when walking to be on one's own; time for reflection and prayer, time simply to enjoy the country I was walking through.

My fellow-pilgrims were a mixed bunch. The one thing we all had in common was that we were walking to Santiago. Only a minority seemed to be undertaking the pilgrimage as an explicitly Christian exercise. For some it was still "spiritual", although in a less defined sense. For others even this would be to say too much. I found

that I did not mind this. Indeed, I grew rather weary of some of those running the more “religious” pilgrim hostels who complained about those not fulfilling the true spirit of the Camino. They expressed this by lecturing those of us who were trying to: a case of preaching to the converted! Many of those who come into All Saints may have little idea about what it stands for, but a ticking off because they do not know how to genuflect is not going to persuade them that it might be worth staying.

Pilgrimage represents a significant element of the Christian life which is called “The Way”; that journey into God with Christ which we are called to share. It reminds us that “here we have no abiding city”.

The second part of my sabbatical was very different. It was in one place. It represented another aspect of the Christian life: incarnation, attachment to place, stability. That place was a college with a very clear common purpose: the preparation of men and women for the priesthood of the Church of England. While on the road, I had to practice an itinerant spirituality. I had with me only my prayer book and Bible. I could and did pray as I went along. Long hours of walking, even in company with others, give ample opportunity for prayer. I found that the Jesus Prayer which has long been part of my practice fitted well with the rhythm of walking. I found that singing hymns quietly to myself had a way of lifting the spirits. The rather politically incorrect “Onward Christian Soldiers” proved particularly helpful on difficult uphill stretches. “For all the Saints” was also a good marching tune and I sang it on my way into Santiago on a sunny morning thinking of home and you all. Sadly, many country churches in Spain are locked these days, because of thefts and vandalism and the fact that most villages

no longer have priests. However, even a closed church served as an occasion for a brief prayer, and wayside crucifixes and shrines and village cemeteries, provided other occasions. The value of knowing a good many prayers, hymns and passages of scripture by heart was confirmed.

At Westcott House there was no shortage of books or time to read and think. There was ample opportunity to pray and worship in the college chapel and on occasions in other churches and chapels. There was time to enjoy the communal life of the college; time too for stimulating conversations with students and staff over meals and drinks. There were long walks across the fens.

The Church I experienced in Spain is one which is facing enormous challenges in a rapidly changing society where its writ no longer has the force it had in the Franco era. The Church of England faces huge challenges too; and not just about in-house issues like gender and sexuality. I had set myself the task of exploring the relationship between the culture of consumer-capitalism in which we are set and that of the Church to which we belong. We are all inevitably shaped by the one we live our daily lives in and we need to recognise its effects. We need to be shaped by the other if we are to have any effective Christian witness. As a parish, we make a considerable investment in Christian culture; not least in architecture and music. Yet we have to ask ourselves if this is enough. If it is to be something more than consumerism with a Christian label, then the Christian culture of scripture and sacrament, worship and prayer, architecture and music, literature and poetry, of hospitality and mutual care, must be something we inhabit rather than occasionally visit as we might go to the theatre or cinema. It must be a culture which shapes and forms us so that

it develops our identity as Christians and as a Christian community. It must too be a culture that is accessible to those who do not belong, rather than a high-brow clique or a secret society.

Of course there was never going to be time to do all the things I wanted to. That is true of parish life and ministry too. So, I return to it, to things that I had left behind, with some things that I have been thinking about while I have been away, and both will be the continuing agenda.

It was good to be away and it is good to be back.

Yours in Christ,
Alan Moses

THE RESTORATION PROGRAMME

We are, I'm sure, still enjoying the fruits of Phase 1 of the Restoration. I keep spotting new things; revealed by a different light. The other day I was ringing the bell for the lunchtime Mass; sunlight streamed in through the clerestory windows and more of Butterfield's floating jewels appeared; red and blue and green on the newly-cleaned alabaster of the chancel arch. Wonderful!

A little extra work has been done to finish off Phase 1. The pillar behind the statue of the Virgin and Child had been hidden behind scaffolding until very late in the work, and it needed some further cleaning. This involved the application of a poultice. This then dried out overnight, giving me a bit of a fright in the morning as bits fell off as I was opening the church and it took me a few minutes to identify the source of this strange noise.

What happens next? Our plan is to proceed with Phase 2 from Monday April

12th. This consists of two areas of work:

- 1 The great west window and the smaller one in the north aisle. This will involve scaffolding at the back of the church so that the windows can be removed for transportation to the stained glass studios where they will be restored. The great Jesse Tree window will be done in two stages so that the church will not be deprived of all light from the west window.
- 2 The PCC has decided that, as sufficient funds are in hand, we should include in this phase the cleaning and redecoration of the north and south aisles. This involves the same kind of work on wall and roof surfaces as was done in the nave in Phase 1. While on a smaller scale, I am sure the results will be equally spectacular in bringing to light glories hidden under generations of grime and over-painting.

Neither of these areas of work will require anything like the amount of scaffolding we had during Phase 1. The two aisles will be done separately to minimise the disruption. Once again, to allow the work to proceed as expeditiously as possible, we will hold weekday services, except on major feasts, in the Parish Room. The work should be completed by mid-October, in good time for the All Saints Festival.

What else remains to be done?

- 1 The windows in the south aisle are not being tackled at the same time as the west windows. They and the window in the south aisle will need to be restored.
- 2 The chancel. Because major works were done in the chancel in the 1970s, when the ceiling was found to be in danger of collapsing because of the weight of pigeon droppings which had accumulated above it, we have tended

to assume that less work needs to be done in that section of the church. In fact, apart from saving the ceiling, all that seems to have been done then was some light cleaning. The windows in the chancel are in need of the same kind of restoration as the rest of our glass. Now that the nave has been cleaned, we can see how dirty the wall surfaces in the chancel are. There are also areas of Butterfield decoration which have been painted over for some reason. This needs to be removed. The chancel wall has been covered with some kind of varnish and this too needs to be removed. Concealed behind the curtains in the sanctuary, there has been some damage to Butterfield's decoration.

- 3 The Font and the Pulpit need to be cleaned and work needs to be done on the main door.
- 4 Once everything has been cleaned, we can give our attention to a new lighting system which will be both more sympathetic to the building and effective in providing light for those who use it.
- 5 Those who have been shivering through the cold weather will hardly need reminding that our heating system cannot cope "in the bleak mid-winter". We should not make rash promises of domestic-level temperatures; a building like ours is never going to be easy to heat. However, the system we have is elderly and inefficient and will need to be replaced with something that is both more efficient and economical; even if it does not make us feel all that much warmer in really cold weather.

The PCC will be working with our architects Molyneux Kerr over the next few months to get some idea of what these elements of the programme are likely to

cost. The Restoration Appeal committee has already had its first meeting of this year. Two major fund-raising events are planned for later this year.

- 1 **ORGAN GALA DAY** Saturday May 29th in celebration of the centenary of our Harrison & Harrison organ which was installed in 1910. A glittering array of organists will demonstrate the qualities of the instrument.
- 2 **"THE HISTORY OF ALL SAINTS"** Friday July 9th. A dramatic presentation directed by Sarah Lenton, a good friend of All Saints, who is on the education staff of the Royal Opera House.

Our provisional plan is to launch the next phase of the Restoration Appeal at this event.

Members of the Appeal Committee are also at work on applications to trusts and other grant-giving bodies which might support us in these phases of the work.

AM

"A COLD COMING WE HAD OF IT"

The words of T.S. Eliot's Wise Men seemed particularly apt as the country was gripped in the icy embrace of winter. Even central London with its micro-climate warmed by buildings and the heat they produce, felt a very cold place. On January 6th people were ringing up to ask if we were still having High Mass in the evening. The answer was "Yes", even though we were not sure how many people would be able to get to All Saints, or how many would decide to head for home while it was still possible to get there. Would our preacher make it from a snow-bound Oxford? Paul Brough rang in to say "were we on?" and hearing that we were, promised that while the music might

not be what was on the programme, the choir would do what they could with the resources available. Our most recent precedent was Candlemas 2009 when even central London was blanketed in snow and our preacher, the Bishop of Chelmsford, was unable to get out of his own driveway. He is coming to us this year instead; now from his retirement home in Hertfordshire (weather permitting). Last year I produced a sermon at short notice and enough musicians and servers got here through the snow for us to celebrate High Mass with a congregation of 60 or so. This year, I 'phoned Fr Shin, rather anxiously wondering if he was going to make it, but he said that he and a group of his students from Keble were determined to be here and that the road from Oxford seemed to be open. I had been celebrating the Epiphany on the previous Sunday with the people of St Cyprian's, Clarence Gate, so had another sermon ready should it be required! In the event, it was not needed as Fr Shin was here in good time to be our Wise Man of the East. His determination was matched by many others so that we had a congregation almost as large as we would expect at Epiphany in good weather.

On the following Sunday, the Feast of the Baptism of Christ, our morning numbers were swollen by our annual visit from Whitworth College in Spokane. They may have reasonably expected to find rather less wintry conditions here than at home, but seemed to be enjoying their visit to London in spite of the weather. They stayed for lunch after Mass.

The evening of that Sunday is when we hold our Epiphany Carol Service. This has a much larger congregation than for our normal Sunday evening service, but what would it be like in this weather? In fact, we need not have worried as there was the good

turn out that we expect on this occasion and even though people felt chilled, there seemed to be no complaints on any other score.

Christmas seems a long time ago when we have reached the beginning of February; although the long Christmas season does not end until Candlemas. But this is the first opportunity to record something of our Christmas celebrations. As I have said before, Christmas in a central London parish is a rather strange event in that a large proportion of our regular congregation are "immigrants to London", if only in the sense of having come here from another part of the country. This means that many of them tend to return "home" for Christmas. At Midnight Mass, we had only half a dozen servers instead of the usual twelve. How did we manage? Perfectly well in fact. Organists and singers who might well have pleaded "carol fatigue" rose to the occasion splendidly. The gaps in the congregation are filled by visitors of one kind or another; often people who have come to spend Christmas in London with their families.

In December, Fr Gerald had organised groups from different parishes to sing carols in Oxford Street on the Saturday it was closed to traffic. Our own singers were joined by those of St Giles-in-the-Fields. Carols were also sung in the Plaza shopping centre and on Oxford Street to raise funds to aid the homeless in our district. Our lunchtime carol service continues to be popular. One lady who used to work near here but no longer does, had looked it up on the website because she had always enjoyed coming to it. The Festival of Nine Lessons and Carols in the week before Christmas has now become an established part of our routine, and is an opportunity for those who go away at Christmas to have a foretaste of it here at All Saints, and for many of us to

invite friends to have a taster of worship at All Saints. Christmas Midnight was well attended and the High Mass on Christmas Day continues to grow in numbers. There was a time, in the 70s, when this service was so poorly attended that serious consideration was given to dropping it. There is no question of that now. After Paul Brough's customary rendition of the Radetsky March on the organ, we were able to enjoy Christmas cake provided by the Vicar's mother.

The congregation on the Sunday after Christmas was swollen by a number of clergy and church musicians having a day off. It was also enlivened by another birthday celebration: **Joseph Musah's** 70th. With his boyish grin and mischievous chuckle, it is difficult to believe that Joe, one of our servers, is that old. We marked the occasion with a presentation which reflected the other great devotion of his life: Tottenham Hotspur. As the Vicar said, this too is a demonstration of that faith which is "the evidence of things unseen"; although Spurs have been doing rather better of late. Joe provided an enormous birthday cake to accompany coffee after Mass.

I don't know how many mince pies and how much mulled wine we got through over the festive season, but the quantities seemed huge and we are very grateful to our catering squad led by Janet Drake and Chris Self for producing and serving it all. It's just as well that Lent is early this year.

AM

PARISH NOTES

WHAT'S A PREBENDARY?

On my first day back at work, I had to attend the Diocesan Synod at King's College. Back to earth with a thump! The Bishop came up to me and said, "Have you

received my letter?". I hadn't, so he told me that he had written to offer me a prebendal stall in St Paul's Cathedral. This is a great personal honour but one which I regard as an acknowledgement of those with whom I work in parishes and deanery.

What then is a prebendary?

According to the Oxford Dictionary of the Christian Church, a Prebend is a cathedral benefice and a Prebendary is its holder. In the early Middle Ages, reformers sought to maintain a common life among the clergy of cathedrals, but in most cases this was abandoned and the endowment divided into separate portions, each designed for the support of one member of the chapter. These acquired the name prebends from the fact that they furnished (*praebere*) a living for their holders, who in turn came to be known as prebendaries. The prebend normally consisted of the income from one manor of the cathedral estates, a fact which accounts for the territorial names still attached to the prebendal stalls in many English cathedrals. I am to occupy the prebend of Holbourn. In English cathedrals of the "Old Foundation" (those which had not been run by monastic communities before the Reformation) the ancient prebends have been kept in name, though the transference of their attached incomes to the Ecclesiastical Commission by the 19th century legislation has made them in nearly all cases honorary offices only. So, it is an honorary canonry and I will not be one penny better off.

I will be installed along with the other four new prebendaries at Evensong in St Paul's on Sunday May 16th at 3.15 p.m. and hope that a good number of you might be there.

AM

News of Fr Neil Bunker

Fr Neil popped in to see the Vicar just before Christmas. He has been looking after a parish in Rochester Diocese during a vacancy and also carrying out a research project for the Archdeacon of Charing Cross on mental health chaplaincy in Westminster.

Rosamund Clayton found herself in hospital with a perforated appendix just before Christmas. We are delighted that she has made such a speedy recovery that she was able to be in church by January 10th.

Baptism: Ivor Murray Philip Martin was baptised at High Mass on Sunday January 17th.

Fr John Thorold OGS

Fr John was a familiar figure at All Saints for many years; tall and distinguished, he was to be seen here in the long years of his retirement during Holy Week and at the Festival services, as well as at the early Mass on weekdays when he was in London. He first came to All Saints as a boy, brought by his father to hear Prebendary Mackay preach. He had known every Vicar of All Saints since then and was a mine of information about them. It was a matter of great moment to him that he had made his profession as a member of the Oratory of the Good Shepherd in All Saints.

In his retirement he lived at St Deiniol's Library at Hawarden, near Chester; that great institution established by Mr Gladstone near his home. Latterly, as his health failed, he moved to the nursing home at St Mary's Convent in Chiswick and had been able to make occasional visits to All Saints until fairly recently.

His funeral is to take place in his native Lincolnshire but he had requested that a Requiem Mass be sung for him here at All Saints and we are in the process of arranging this with his executors.

He was a great supporter of All Saints and its firmly Anglican Catholicism. He was steeped in the Catholic tradition of the Church of England; yet unafraid of changes such as the ordination of women. His life was characterised by faithfulness in the celebration of office and sacrament. Many have been the recipients of his great kindness; although he was a rather shy man, perhaps too shy for the calling of a parish priest. In the last letter he wrote to me he urged me not to accept preferment to grander but less important work than that of vicar of All Saints! He clearly thought I should re-establish the old tradition that Vicars of All Saints stayed here until they dropped.

AM

DIARY DATES

Tuesday 2 February — PRESENTATION OF CHRIST (Candlemas)

6.30 p.m. Procession and High Mass

Preacher: Bishop John Gladwin

Thursday 4 February

7.05 p.m. HOLY HOUR led by the Vicar

Wednesday 17 February — ASH WEDNESDAY

6.30 p.m. High Mass and Imposition of Ashes

Preacher: The Vicar

LENT 2010

PASSIONATE ABOUT NOVELS

A sermon course exploring the drama of redemption in relation to modern novels on Sunday evenings at 6.00 p.m. Solemn Evensong and Benediction.

21 February	Fr Alan Moses	Marilyn Robinson
28 February	Canon Mark Oakley <i>Priest-in-Charge, Grosvenor Chapel</i>	Ian McEwan
7 March	Fr Gerald Beauchamp	Anne Michaels
14 March	Fr Alan Moses	Flannery O'Connor
21 March	Canon Mark Oakley	Anita Shreve
28 March	Fr Gerald Beauchamp	Markus Zusak
Palm Sunday		

Thursdays 25 February - 25 March at 10.30 a.m. at the home of Yvonne Craig (*please ask the clergy for directions*). ***Our Sound is Our Wound***: A course led by Fr Gerald Beauchamp on the Archbishop of Canterbury's Lent Book of the same title by the Revd Canon Lucy Winkett. Please purchase a copy of the book in advance and come to the first session having read the introduction and chapter 1.

Stations of the Cross at 7.05 p.m. on the Fridays in Lent starting **26 February**.

Saturday 27 February — *Cell of OLW/All Saints*

11.00 a.m. Low Mass with Hymns

11.30 a.m. Talk "***Mary and our Lord's Moral Development***" by Dr Helen Costigane, Sister of the Society of the Holy Child Jesus, and Lecturer in Canon Law and Christian Ethics at Heythrop College. Followed by buffet lunch.
All are welcome.

THE HUGH PRICE HUGHES LECTURES

Tuesdays in Lent at 7.30 p.m. at Hinde Street Methodist Church

WHAT MISSION? URBAN DISCIPLESHIP

23 February	Professor Morna Hooker (formerly Lady Margaret's Professor of Divinity, Cambridge) 'Be Holy as I am Holy'
2 March	Professor Morna Hooker 'The Challenge of the City'
9 March	Professor Frances Young (Emeritus Professor, University of Birmingham) 'Being Holy in the Cities of the Roman Empire. Are there suggestive parallels with our present pluralist society?'

- 16 March Professor Frances Young
‘The Challenge of Establishment’ — Did a Christian Empire help or hinder?
- 23 March Debate with Professor Morna Hooker and Professor Frances Young
‘The Church for Today’

This is the twelfth series of Hugh Price Hughes Lectures. The Revd Hugh Price Hughes founded the West London Mission in 1887. He was one of the most forward-looking thinkers of the day. We believe these annual lectures are making a significant contribution towards exploring our faith in the 21st century.

CONFESSIONS BEFORE LENT

Monday 15 February

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

Shrove Tuesday, 16 February

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

Ash Wednesday, 17 February

12.00 - 1.00 p.m. Fr Reddington 4.45 - 5.45 p.m. Fr Browning

LENT APPEAL

Our Lent Appeal this year will be shared between the Bishop of London’s Appeal for ALMA supporting ‘ALMA’s Children’ and our Mission objects — Church Army Hostel for Homeless Women, the West London Day Centre and Richard Owen’s work in Trinidad and Tobago (USPG). Lent Boxes will be available in church from Sunday February 14th.

I have been promised £1,000 so there is still some way to go. If we are to have new Stations for Lent 2011 we will need to commission them before the end of the summer. We can’t do that until we are sure of the money. So if you would like to know more about the proposal or would like to contribute, please contact me. Thank you.

Fr Gerald

STATIONS OF THE CROSS

Once again in Lent we will be praying the Stations of the Cross. The images that we use are not of the best quality and last Lent I began a conversation about commissioning a new set. The PCC is broadly in favour but wanted to see what the restoration would look like before considering the matter further. I estimate that they will cost around £3,000. To date,

HOSPITAL BEDS... BUT WITH A DIFFERENCE...

Locals will be familiar with the black hoarding on Mortimer Street that surrounds the massive gap site created by the demolition of the old Middlesex hospital. The site was to be regenerated as luxury homes but the credit crunch has delayed that, and although a new developer now owns the site it will be some time before buildings are erected. Meantime, with a

lead from Rebecca Hossack, (art gallery owner and Camden councillor) the site is to become temporary allotment gardens. All Souls Primary School, just over the road to the north of the site, is to have a major stake in the site, and other local residents and businesses that registered an interest have been allocated “plots”. I’ve been allocated a plot, (actually 5 one-ton grow bags) and like everyone else, hope to gain access to the site in March.

We were asked what connection we had

to the area and I ticked, “Resident” and “Historic connection” as I thought that the link between the listed building chapel... still on site... and All Saints should not be forgotten. Not having had a garden since we moved down from Scotland I’m looking forward to rehabilitating my green fingers. I’ve already received two gardening books from friends that have heard of the venture and am busy planning what to put in my hospital beds.

Theresa Moses

THE SERMON BY FR ALLEN SHIN, CHAPLAIN, KEBLE COLLEGE, OXFORD, ON THE EPIPHANY, 6 JANUARY

The phrase, “in the days of Herod the king,” sets up the mood and the atmosphere of the Epiphany story. And it’s not that of peace and calm but of violence and turmoil and a lot of suffering by innocent people under the tyranny of the Roman rule and of Herod himself.

Then, Matthew tells us simply that wise men from the east came to Jerusalem. This sets up the overall theme of the story, the theme of journey. He doesn’t tell us how many or the exact place of their origin. We’ve come to assume three because of the three gifts they offered to Jesus. Neither does Matthew tell us their names — Caspar, Melchior, and Balthazar. These names are from a later mediæval legend. So, who were these nameless wise men from the Orient?

A widely accepted theory says that these wise men were of a priestly cast from Persia. Originally they belong to the priestly cast of a nation called Medes, which later became Babylon and then Persia, today’s Iraq. This cast of priests survived the changes of kingdoms and dominions and continued

to exercise their priestly vocation. They were well-versed in the art of astrology and revered for their knowledge and wisdom. They were also the king makers of the time. So, one connection Matthew is alluding to is the priestly duty of these wise men as king-makers.

So, they come to Jerusalem, asking to see the child who is born new king of the Jews. And they say that they have observed his star in heaven. What this is saying is that these wise men have ended up in Jerusalem, not because they physically followed the star to Jerusalem but because they interpreted the rising of this star as the sign of the birth of a new king of the Jews. And where else but to Jerusalem would they go to greet the new king of the Jews? This is an important detail to keep in mind.

When Herod hears of this, he is, of course, frightened. After all, *he* is the king of the Jews, the king over Jerusalem. In his panic, Herod arranges a consultation with his chief priests and scribes. And they tell him, with much trepidation no doubt, about the

Micah prophecy which is quoted in today's Gospel reading: "And you, O Bethlehem, in the land of Judah, are by no means the least among the rulers of Judah; for from you shall come a ruler who will govern my people Israel". (Micah 5: 2)

Micah anticipated a leader who is to be born not in the centre of great political power and urban prosperity, but from among the poor and the common folk of a small, rural village. The Micah prophecy is the voice of hope for the poor and the underprivileged, a voice that is not impressed with high towers and great arenas, with wealth and power.

This is shocking, if you think about it. It's like going down to White Hall, and asking to see the new Prime Minister. And Gordon Brown is frightened as he should be and gathers his cabinet ministers for a consultation. And they tell him that the next new Prime Minister will come from some place like Croydon.

Matthew cleverly has the chief priests and the scribes, the members of the temple hierarchy and power, point out the correct prophecy of where the Messiah is to be born. This is the ironic note of the story. This for Matthew sets the stage for a powerful polemic against the temple authority in Jerusalem: "You know it yourselves, Chief Priests and Scribes. So, why won't you believe?"

The Epiphany is the story of these two human communities: Jerusalem with its great pretensions, wealth and power on the one hand, and Bethlehem with its modest promises and innocent hope on the other. We can choose a triumphalist mode of life, a life of self-sufficiency that contains within it its own seeds of destruction and despair. Or we can, on the other hand, choose

an alternative that comes in innocence, vulnerability and most hope that confounds our usual pretensions and our bottomless appetite for power and wealth. We know that unbeknownst to Herod and his chief priests and scribes Jerusalem would soon be sacked by the Roman soldiers and its temple destroyed.

Now Matthew tells us that the star these wise men had been focusing on suddenly began to move. The wise men realize that they got it wrong. They must pack up all over again and continue their journey and *now follow* the star. Presumably the movement of the star could only be seen by the wise men and not by Herod and the others. This is the hidden surprise of the story, the surprise note of the Epiphany.

Up until now, the wise men have been self-sufficient, relying on their scientific knowledge and craft. But, from here on they can no longer rely on themselves, but utterly depend upon the light of this bright shining star. Their faith in this star is the only thing that will guide them and justify their journey in the end.

The Old Testament scholar, Walter Brueggemann, has noted that Bethlehem is nine miles south of Jerusalem in today's Palestine. The wise men had a long history of intellectual erudition and mastery over their craft. But they missed their goal by nine miles. Inspired by an ancient prophecy and guided by a bright shining star, they now must pack up all over again and embark on yet another journey.

We, too, are daily engaged in our own spiritual journey. In this journey we, too, often miss the mark, sometimes by more than nine miles. We often must pack up all over again and continue our journey, guided only by faith in search of something

deeper and more meaningful.

The way beyond is not about power, prosperity and self-sufficiency but about innocent hope and courage of faith in search of a true meaning of life. The wise men represent the wisdom that recognizes human life to be a journey, a pilgrimage, taken in search of God who calls us beyond ourselves into his eternal presence.

Their status and wealth, their wisdom and knowledge, are impaled and humbled by the purity and innocence of this babe lying in a manger, by the purity of his poverty and the innocence of his vulnerability. The pomp and circumstance of their glittery and costly gifts are silenced before the awesome presence of this babe in a manger. Their gifts of gold, frankincense and myrrh are humble and ordinary, compared to the gift this babe has to offer to them and to all of us, the gift of his own life.

The only worthy and supreme gift the wise men can offer to this child king is their worship in awestruck silence and longing hope. The highest form of worship is that of silence and hope. This is the hidden paradox of the story, the silent note of the Epiphany.

Follow the bright shining star we might, and greet the babe lying in a manger we would. But, *we* only have ourselves to offer — our souls and bodies, flawed, imperfect and unworthy as they are. But, *that is enough and that's all that is asked of us*. This is the hidden blessing of the story, the grace note of the Epiphany.

So, pack up again and follow the bright shining star to Bethlehem.

As a wise poet once said:
Two roads diverged in a wood, and I —
I took the one less travelled by,
And that has made all the difference.

**A SERMON PREACHED BY FR JOHN BURNISTON, VICAR
OF ST JAMES, ISLINGTON, AT SOLEMN EVENSONG AND
BENEDICTION ON THE 18TH SUNDAY AFTER TRINITY,
11 OCTOBER, AS PART OF THE
'VIEWS OF LONDON' SERMON SERIES**

Looking at the list of preachers in this series, I am aware that my 'views of London' are really very limited compared with theirs. I have only been Vicar of St James', Islington, for seven months, having spent eighteen of my twenty-five years as a priest in the Northern Province, most recently in Bradford. Instead, my experience of London is almost exclusively centred on this Church where I came as a choirboy from rural Cambridgeshire in March 1963, having already heard my vocation to the priesthood within these walls two months earlier; where I was married to Maria by Bishop Michael

Marshall in August 1981; where I came in search of French Benediction Music while doing a Liturgy and Music Masters in Leeds and where I celebrated an evening Mass in 2003, forty years on from my first arrival. And, most certainly it was here that I became a life-long student of Liturgy and its ability to bring the people of our day to faith.

Perhaps this sermon should be entitled Ghosts of London. Sitting on the Decani choir benches I watched and listened to the great preachers of the day, wistfully timing the Romanian Patriarch, captivated by Michael

Ramsey, wondering whether Cardinal Hume would genuflect and intrigued that John Stott from All Souls didn't wear a dog collar. We sang, with Michael Fleming, the most superb repertoire: Schubert and Mozart, Stanford and Baird, Vale and — as tonight — Rachmaninov, as only Margaret Street could. We wore cerise cassocks, tight Eton collars and ate Fuller's chocolates donated by members of the congregation. We were taken to Lord's by Bill Gorse and introduced to Judy Garland by Peter Delaney. We sang the War Requiem at St Paul's, at the BBC and at Covent Garden; we made records with the Purcell Consort — and learned not to be too disappointed when we were thrashed at cricket by the 1st XI of the 200 strong choir school at Westminster Cathedral. As we stood on the balconies of the Cathedral watching them sing Vespers afterwards, we deprecated their harsh singing sound and their ignorance in imagining that there were only 149 psalms! And I was here for the High Mass on Easter Day in 1968 after which the Choir School was closed and the Church lost that unique experience of nurturing 16 resident choirboys who seemed to give the impression that they owned the place! The style when I first arrived here was extraordinarily formal. John Kenyon, the Headmaster of the day, would not spare anyone who couldn't turn to left or right with his kind of military crispness. But all that changed on one dark Wednesday evening in 1964 when Fr Kenneth Ross, Vicar here and a liturgical scholar of some note, invited a young African priest to come and celebrate the *Liturgy for Africa*. A nave altar was set up for the first time with a stunning African altar cloth and (spared Latin Prep for once) I watched this quite different approach to the Liturgy, utterly transfixed. He faced us — and even smiled as he greeted us! His presiding that night has remained with me

for the past 45 years, and will always do so.

Reading the story of Joshua tonight may well feel light years away from the extraordinary beauty of this place in central London but a little digging reveals an interesting commentary on our present situation, for this passage has clearly come under the redactor's blue pencil in a quite fascinating way. To set this passage in context we had already seen the way Joshua was commissioned to take over from Moses as the leader of an increasingly confident nation. Here in chapter 5 we read how Joshua and his army are told how to take the well defended city of Jericho.

What interests me is that, superimposed on this relatively simple story, there is a whole raft of material which has been introduced to ensure that we view this as something far more significant than just another local armed struggle. Before Joshua can engage with the city he receives his own Theophany — not quite as impressive as Moses' in the Burning Bush, and he only meets an angel rather than God himself — but nonetheless he has to remove his sandals for this has become holy ground.

Indeed it doesn't take long before we get the distinct feeling that the basic text about stalking the city has become little more than a vehicle for a major liturgical event. Instead of military tactics we find detailed instructions about the number of days they are to walk, requirement about the sounding of the rams horns, the rôle of the priests and most particularly, the way in which the Ark of the Covenant was to be carried around the walls, with the repeated use of the number seven.

It is all terribly contrived and hugely stylised; the principle figures are not the

poor foot soldiers but the cultic personnel, doing liturgical rather than military things. And in case we still haven't got the point, the sparing of Rahab and her family follows in that long line of those who are 'saved' by their fidelity to Yahweh, like the Gibeonites in Nehemiah or, better still, the wonderful story of Ruth.

So is that strict adherence to rule and regulation the only way of doing liturgy? Whether in London or in Bradford, the debates rage on: how do we handle the tension in our worshipping life between the formal and the prescribed on the one hand, and the charismatic and the fluid on the other? How do we, as Anglicans in the 21st century, try to engage with the world in which we live by facing up to the paradoxical tensions that these two traditions impose on us?

As I try to settle into parish life in Islington, this debate has become a very live issue. A new style of ministry and certainly a different style of presiding, has brought to the fore a fierce debate. For some, the strength of the London Diocese is that there is an Anglican Church on almost every street corner and people will drift to the one that most meets their needs, even if that means travelling some distance. Margaret Street would not survive if it had not always drawn faithful members from a very wide diaspora indeed. The challenge for rather less illustrious churches like my own is how to retain our true catholicity by balancing the faithful witness of the past with the rôle of being the Parish Church for all those who live in our packed streets.

Kenneth Kirk, in the Bampton lectures of 1928 (later published as *The Vision of God*) talks about the way in which our liturgy has to speak to both the pagan and the saint

within us. By paganism he means *the state of acquiescence or merely professional activity, unaccompanied by a sustained religious experience*. By saintliness he means *all our activities which seek to submit to the claims of Christ*.

Kirk describes how both of these lie within each of us. We all yearn for stability, some sense of repetition, elements of the familiar and those things we have inherited over generations, whether we come away spiritually nourished by them or not. Equally, there is a longing for fresh encounters with God through liturgies which challenge us to the core, with spiritual wisdom drawn from sources old and new. So, Kirk writes, *by what methods shall (the Church) attempt to secure unity and conformity to her purposes, with a minimum of friction and loss?*

I am not sure it is that simple. For myself, I know I have to balance my love for the profound and hugely uplifting music of this place (mostly on CD I'm afraid these days) while finding myself moved by the restlessness and the challenge of *Fresh Expressions*, with all its fluid and experimental forms. Like Simon Weill, I realise that *today it is not enough to be a saint, but we must have the saintliness demanded by the present moment, a new saintliness, itself without precedent*. We are, with so many who seek to know Christ, left with relatively few markers with which to find our way except our innate sense of the love of God.

Could it be that that my first taste of modern liturgy, the Mass for Africa in 1964 — set within these amazing walls, which themselves ring with the legacy of Edward Pusey, Dom Bernard Clements, Cardinal Suenens and, soon, Rowan Williams — is

a fairly good paradigm for contemporary Christian dialogue? Can we expand Karl Rahners' vision that all people of goodwill are anonymous Christians — to include those fellow Anglicans with whom we disagree so that all our insights and all our styles really can co-exist in a mature diversity?

If London has a character, I suspect that is what it is — or a least what it should be.

John Burniston

100 YEARS AGO

Life at All Saints a century ago had themes in common with life today.

The East Wall

On Monday the canvas screen was taken down for a few hours and we saw the progress of the east wall. A good deal of the gilding is done and three of the panels are in place. Already there is a sense of great magnificence, and though no part of the painting is yet in its final state our expectations are raised very high. It is time that we asked Mr. Comper to choose curtains to hang below the gorgeous pictures at festal and ferial times. They must be there on October 31st. Who will give these curtains to the church? HFBM

Restoration, and on an even grander scale is very much on our minds and before our eyes at the moment.

On Maundy Thursday night I hope to preach the Stations of the Cross from the pulpit. The Stations will be exhibited by a limelight lantern, placed out of sight in the chancel. They will, be thrown on a great screen erected at the chancel arch.

Screens are these days more a feature of charismatic and evangelical churches where they are used for the projection of

the words of worship songs. Fr Beauchamp is heading a project to commission a set of Stations of the Cross for use during Lent. The heavily decorated nature of All Saints does not lend itself to a permanent set.

The Vicar, as now, was seeking to prepare the congregation for the beginning of Lent that month. Times of confessions were advertised and the services on Ash Wednesday:

- 7.0 Holy Eucharist.
- 7.30 Matins.
- 8.0 Holy Eucharist.
- 10.0 Holy Eucharist.
- 10.45 Litany, Communion Service and Sermon. Preacher, the VICAR,
- 5.0 Evensong.
- 8.30 Devotions and Sermon.
Preacher, the Rev WALTER CAREY.

In addition to all these services, the first day of Lent was kept as one of continuous prayer with people taking turns to pray in church for 15 minutes throughout the day.

Sermons were a major feature of Lent with courses not only on Sunday mornings and evenings, but also on Tuesdays, Thursdays and Fridays at 5.00 p.m. Evensong, on Wednesday at 8.30 p.m. The Vicar would also be continuing his series on St Paul at noon on Wednesday and his addresses to Communicants on Fridays. On Saturdays there was Compline with an address at 8.30 p.m.

The Vicar's Lent Letter "To all who worship at our altar" began:

MY DEAR FRIENDS,

We have reached Sexagesima Sunday, the second of the three solemn Sundays which herald the beginning of Lent. Ash Wednesday is only ten days distant and it is time we began to prepare for its arrival. In the imagery of today's Gospel the

Divine Sower will enter this place on Ash Wednesday girt for his yearly task and with royal impartiality He will cast His grain right and left throughout the place. Ten days are left for us to prepare for the sowing.

As you can see from the almost daily courses of sermons, the Vicar clearly envisaged the Divine Sower continuing his work throughout Lent, with only Monday as a day of rest.

He went on:

Lent follows sharply on Christmas-tide this year, and it needs a really strong effort of mind and will to face it properly while we are still in the midst of social festivity. Let us face it for a few moments together.

As I said last year, our Lent must be a united effort. Part of the charm of that wonderful system of religious instruction “the Catechism” arises from its rule that every child should have its own seat. He learns to occupy it with the dignity of a Canon in his stall, and he knows that if he is not there the seat is empty and the gap is noticed. Let us carry that idea into our Lent observance. “I am needed to make up the complement of the faithful, if I am not in Church my seat is empty, nobody else can take my place. I have joined myself to the body of the faithful at All Saints, it is of great importance to the whole Church, and to the Lord of the Church, that the whole body of the faithful at All Saints should make a good Lent — not only for my own sake but as a piece of work for the Church of Christ I must do my part.”

What does taking your part in our Lenten work involve?

1 We must begin Lent free from mortal sin.

2 We must fulfil our obligation of being present at the Holy Eucharist every Sunday.

3 We must keep the Church’s rule of abstinence from flesh meat on the week days in Lent. This, in accordance with general custom, is modified by our Bishop to abstinence from flesh meat on Wednesdays and Fridays, and on the last four days of Holy Week, with a real restriction at discretion, as to the quantity and variety of food taken at other times.

4 We should aim at making regular, devout, and if possible increased communions.

5 We should add to the fulfilment of our Sunday obligation, acts of devotion. It is recommended that attendance at Evensong should be one of these.

6 We should aim at attendance at the Holy Eucharist on certain of the weekdays. It is recommended that in any rule of devotion for Lent this should have the first place.

7 We should aim at attending some of the Lenten courses of sermons.

8 We should aim at improving our private prayers, at increasing our intercessions, and at adding to our prayers meditation and spiritual reading.

9 Further, it will be well to abstain in Lent from social engagements and amusements, so far as charity permits, and to practice self-denial in the matter of bodily comfort and the use of luxuries, for many people, the avoidance or limiting of smoking, stimulants and sweetmeats would be a valuable part of this private rule.

10 Lenten self-denial should lead not to the husbanding of money to be spent in amusement after Easter, but to the husbanding of money that it may be offered to the Church and to the poor. A large part of our increased needs at All Saints could be met by a well-defined plan of Lent savings. All Saints

is greatly loved by those who receive from it; it is much more greatly loved by those who have also learnt to give to it. Many of God's choicest blessings come as his response to Almsgiving, and to that alone.

Lastly, let us remember that Lent is a means, and not an end. Its object is to give the Holy Ghost a space of time in which he may bring the Christian free from revolt and from distraction into vital personal union with our Lord Jesus Christ, that his sinful body may be made clean by His Body, and his soul washed through His most Precious Blood.

While the language may be of its time, nothing here is out of date. All these things remain relevant to the devout Anglican Christian's keeping of Lent.

SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

TUESDAY 2 FEBRUARY THE PRESENTATION OF CHRIST IN THE TEMPLE (CANDLEMAS)

HIGH MASS AT 6.30 p.m.

During Candle Ceremony:

God is light — Harry Bramma

Processional Hymns: 33 (omit *), 157

Introit: Suscepimus, Deus

Mass: Missa 'Bell' Amfitrit' altera' — Lassus

Lessons: Malachi 3: 1 - 5

Psalm 24

Hebrews 2: 14 - end

Hymn: 156 (T 288)

Gospel: Luke 2: 22 - 40

Preacher: The Rt Revd John Gladwin

Creed: Credo II

Anthem: Nunc dimittis (Evening Service
in G) — Stanford

Hymns: 187, 295, 338

Voluntary: Lumen ad revelationem — Dupré

• SUNDAY 7 FEBRUARY THE SECOND SUNDAY BEFORE LENT

HIGH MASS at 11.00 a.m.

Entrance Hymn: 433 (v 6 Descant — Gray)

Introit: Exsurge

Mass: Missa 'Che fa oggi il mio sole' — Allegri

Lessons: Genesis 2: 4b - 9, 15 - end

Psalm 65

Revelation 4

Hymn: 349

Gospel: Luke 8: 22 - 25

Preacher: The Vicar

Anthem: Jubilate (Morning Service
in C) — Stanford

Hymns: 285 (i), 397, 265

Voluntary: Fantasia and Fugue in C minor — Bach

SOLEMN EVENSONG

at 6.00 p.m.

Psalm: 147

Lessons: Genesis 1: 1 - 2: 3

Matthew 6: 25 - end

Office Hymn: 54

Canticles: The Second Service — Leighton

Anthem: Holy is the true light — Harris

Preacher: Fr Gerald Beauchamp

Hymn: 263 (ii; omit *)

BENEDICTION

O Salutaris: Harry Bramma (No 2)
Hymn: 405 (T 365)
Tantum Ergo: Harry Bramma (No 2)
Voluntary: Benedictus — Reger

● SUNDAY 14 FEBRUARY SUNDAY NEXT BEFORE LENT

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 466
Introit: Esto mihi
Mass: Missa Solemnis in C — Mozart
Lessons: Exodus 34: 29 - end
Psalm 99
2 Corinthians 3: 12 - 4: 2
Hymn: 176 (T 493)
Gospel: Luke 9: 28 - 36
Preacher: The Vicar
Creed: Credo III
Anthem: Let all mortal flesh keep silent
— Bairstow
Hymns: 178, 389, 494 (T 413)
Voluntary: Introduction and Fugue
(Sonata on the 94th Psalm)
— Reubke

SOLEMN EVENSONG at 6.00 p.m.

Psalm: 89: 1 - 18
Lessons: Exodus 3: 1 - 6
John 12: 27 - 36a
Office Hymn: 54
Canticles: The St Paul's Service
— Howells
Anthem: O pray for the peace of
Jerusalem — Howells
Preacher: Fr Julian Browning
Hymn: 399 (T 416 (ii))

BENEDICTION

O Salutaris: Howells
Hymn: 308
Tantum Ergo: Howells
Voluntary: Adagio in E — Bridge

WEDNESDAY 17 FEBRUARY ASH WEDNESDAY

HIGH MASS AND IMPOSITION OF ASHES at 6.30 p.m.

Entrance Hymn: 507
Introit: Misereris omnium
Mass: Missa 'Emendemus in Melius'
— Palestrina
Lessons: Joel 2: 1, 2, 12 - 17
Psalm 51
2 Corinthians 5: 20b - 6: 10
Hymn: 359 (T 322)
Gospel: Matthew 6: 1 - 6, 16 - 21
Preacher: The Vicar
During the Imposition of Ashes:
Remember not, Lord, our
offences — Purcell; Psalm 103
Anthem: Nolo mortem peccatoris
— Morley
Hymns: 73, 445, 65

● SUNDAY 21 FEBRUARY THE FIRST SUNDAY OF LENT

HIGH MASS AT 11.00 a.m.

Litany in Procession: Loosemore
Introit: Invocabit me
Mass: Missa 'Iste confessor'
— Palestrina
Lessons: Deuteronomy 26: 1 - 11
Psalm 91
Romans 10: 8b - 13

Hymn: 67
Gospel: Luke 4: 1 - 13
Preacher: Fr Julian Browning
Creed: Credo II
Anthem: Miserere mei, Deus — Byrd
Hymns: 507, 386 (T 385), 418

SOLEMN EVENSONG at 6.00 p.m.

Psalm: 119: 73 - 88
Lessons: Jonah 3
Luke 18: 9 - 14

Office Hymn: 59
Canticles: The Short Service — Byrd
Anthem: Ne irascaris, Domine — Byrd
Preacher: The Vicar
Hymn: 436

BENEDICTION

O Salutaris: 95
Hymn: 70 (i)
Tantum Ergo: 202

● SUNDAY 28 FEBRUARY THE SECOND SUNDAY OF LENT

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 507
Introit: Reminiscere
Mass: Mass for five voices — Byrd
Lessons: Genesis 15: 1 - 12, 17 - 18
Psalm 27
Philippians 3: 17 - 4: 1
Hymn: 359
Gospel: Luke 13: 31 - end
Preacher: Fr Gerald Beauchamp
Anthem: Salvator mundi — Tallis
Hymns: 69 (T 329 (i)), 72, 461

SOLEMN EVENSONG

at 6.00 p.m.

Psalm: 135
Lessons: Jeremiah 22: 1 - 9, 13 - 17
Luke 14: 27 - 33

Office Hymn: 39
Canticles: The Short Service — Causton
Anthem: Versa est in luctum — Lobo
Preacher: Canon Mark Oakley, Priest-in-
Charge, Grosvenor Chapel
Hymn: 376

BENEDICTION

O Salutaris: 84
Hymn: 66 (T 63)
Tantum Ergo: 393

Vicar:

The Revd Alan Moses 020 7636 1788 / 9961

Assistant Priest:

The Revd Gerald Beauchamp 020 7636 1788

Honorary Assistant Priests:

The Revd Julian Browning 020 7286 6034

Prebendary John Gaskell 020 8858 9589

Parish Administrator:

Mr Dennis Davis 020 7636 1788 / 9961

Fax: 020 7436 4470

e-mail: ddavis4956@aol.com

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

CALENDAR AND INTENTIONS FOR FEBRUARY 2010

1	<i>St Brigid, Abbess of Kildare</i>	Religious Communities
2	Presentation of Christ in the Temple (Candlemas)	Renewal in witness
3	St Anskar	The Diocese in Europe
4	<i>Gilbert, founder of the Gilbertine Order</i>	Unity
5		Those in need
6	<i>Martyrs of Japan; Accession of Queen Elizabeth II</i>	The Queen
7	✕ The 2nd SUNDAY BEFORE LENT	OUR PARISH AND PEOPLE
8	v of the Holy Spirit	General Synod
9		The homeless
10	<i>St Scholastica</i>	Friends of All Saints
11		Unity
12		Those in need
13		Society of All Saints Sisters of the Poor
14	✕ THE SUNDAY NEXT BEFORE LENT	OUR PARISH AND PEOPLE
15	<i>Sigfrid, bishop; Thomas Bray, priest</i>	The unemployed
16		Preparation for Lent
17	ASH WEDNESDAY	Observance of Lent
18		Unity
19		Those in need
20		Hospitals
21	✕ THE 1st SUNDAY OF LENT	OUR PARISH AND PEOPLE
22		ALMA*
23	St Polycarp	Church musicians
24	Ember Day	Those to be ordained
25		Unity
26	Ember Day	Those in need
27	George Herbert; Ember Day	Theological Colleges
28	✕ THE 2nd SUNDAY OF LENT	OUR PARISH AND PEOPLE

Please note:

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

v — a Votive Mass

*ALMA — The Angola, London, Mozambique Diocesan Association (and object of the Bishop's Lent Appeal again this year).

