



All Saints Parish Paper

MARGARET STREET, LONDON W.1

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ASSISTANT PRIEST'S LETTER

According to the *London Evening Standard* (December 7th) two million shoppers converged on the West End on Saturday December 5th for the VIP day. ('VIP' stands for Very Important Pedestrians.) These two million people spent £200m, so the local shops and businesses breathed a huge sigh of relief that the poor sales figures recorded in November did not continue into the Christmas season.

For half an hour into this through a group of us from All Saints and St Giles-in-the-Fields sang carols outside The Plaza. A few people stopped and listened. Some took photographs. We were upstaged a bit by the antics of the Duracell Bunny and we weren't a patch on the pantomime with thirty dames being performed outside Selfridges, but we were there.

We were a drop in the ocean: a whispered witness that Christmas is first and foremost about Christ. Forget the 65-inch TVs and the £700 handbags, the glitz and the glamour. The reason for the season is the strange and mysterious event behind a pub hundreds of miles away and thousands of years ago.

God comes to us obliquely, intimately and almost unnoticed by the world. In his poem *Advent Calendar* Rowan Williams speaks of God's coming as like *last leaf*

fall... like frost... like dark and concludes:

*He will come, will come,
will come like crying in the night,
like blood, like breaking,
as the earth writhes to toss him free.
He will come like child.*

So having celebrated this great mystery of Christmas our awareness, our antenna for the divine has been heightened. As we begin the New Year we look again. What do we see? Do we see the children? Do we see the children being trained to fight wars using weapons that have been manufactured in countries like ours? Do we see them fed drugs to make them do unspeakable things? Do we see them in the sweatshops churning out the clothes for which we pay a small fortune? Do we see children trafficked and abused?

The answer is 'probably not'. Our own worlds are small and we are largely shielded from the horrors endured by so many. But we cannot pretend that this and much else isn't happening. There is so much hidden from our view that demands our prayer and our care. As I write, the Climate Change Conference in Copenhagen is underway, with news reports swinging wildly between apocalyptic warnings of doom about the effects of rising sea levels and those rubbishing the science.

Yet surely, as we saw from the banking

crisis last year, common sense should tell us that exploding levels of consumption like double-digit house price inflation is simply unsustainable. Elements within the financial services industry now want to lay the blame on the lack of government regulation despite the banks being the first to moan about the nanny state.

Common sense tells us that if something is too good to be true then it probably is. Pollution, like sub-prime mortgages, does not just vanish into thin air. It goes somewhere and unless we keep track it will have a serious effect on our lives.

What we need is ‘informed seeing’. We need to inform our consciences. We need to be personally responsible and have the bottle to face down the greed and the waste that wrecks us all. The educational process for this is not the accumulation of more information but the development of our spiritual faculty for listening: the sort of listening that challenges our way of life, brings us to our knees in repentance and raises us once again to glory. In short: the process that we undergo through Lent, Holy Week and Easter.

This year Easter is early: Easter Day is April 4th. So there’s hardly any time at all between Candlemas and Ash Wednesday on February 17th. After the joys of Christmas we crash to earth again almost immediately. We think about the depths of human depravity, Original Sin and the sometimes claustrophobic darkness of our world. But the thing that we learned in Advent is that we are not a people devoid of hope and in Lent we have forty days in which to deepen our understanding of our human condition and respond accordingly.

The Lent programme will include Sunday

evening sermons by the clergy here and the Ven Mark Oakley of the Grosvenor Chapel, on the Christian faith seen through the lens of the modern novel. There will be a Thursday morning study group reading the Archbishop of Canterbury’s Lent Book *Our Sound is our Wound: Contemplative Listening in a Noisy World* by the Revd Canon Lucy Winkett of St Paul’s Cathedral. We are also encouraging people to go to the five Hugh Price lectures at Hinde Street Methodist Church given by Professors Morna Hooker and Frances Young on Tuesday evenings starting February 23rd. These have the umbrella title ‘What Mission?’.

Our own individual living out of the Christian faith is often barely noticeable, like that small group of carollers on December 5th, but by increasing our fidelity and solidarity who knows how many will sing together next Christmas and the Christmas after that. And if we grow and grow then the world’s darkness will be rolled back. The light of the Child will shine for all to see and children will live in fear no more.

May I wish you a Joyful Christmas and a Happy New Year.

Yours in Christ,
Fr Gerald

PARISH NOTES

On Thursday November 12th a group went to see a studio version of Chekhov’s *Uncle Vanya at the Young Vic*. It was a good night out for £10 although the production wasn’t to everyone’s taste. Against the backdrop of the deforestation of Russia as it industrialized at the end of the nineteenth century, Vanya’s disintegrating household had some disturbing echoes of our own age.

On Sundays November 15th and 22nd we had the last two of the seven occasional autumn sermons under the title *Views of London*. These were preached by the Revd Preb Andrew Davis and the Revd Preb Andy Windross. Both have spent many years in the Diocese of London and gave lively accounts of the challenges and opportunities that they have seen over many years. Two of the sermons in the series will be published in next month's Parish Paper.

The Cell of Our Lady of Walsingham had a fascinating talk by Michael Gester entitled *Michael Rides for Mary* at its meeting on Saturday December 5th. Michael made a sponsored cycle ride to Lourdes earlier this year and raised £5,000 for the Society of Mary. The money is used to enable young people who would be otherwise unable to afford it to go to Lourdes. The Cell Programme for 2010/2011 is almost completed. It will include a pilgrimage to Canterbury on Saturday September 18th. Meetings and events are open to all so please know that you are welcome to join us whether or not you are a member of the Cell although, of course, we always hope that you will join.

Carol Singing in Oxford Street on Saturday December 5th was much enjoyed by both audience and participants. Many thanks to everyone who joined in on the day.

Congratulations to Tony Wells and Gillian Greenwood who were married at All Saints on Saturday December 5th. Congratulations are also in order to their guests who all arrived on time despite the enormous disruption to traffic occasioned by the VIP Day.

For a number of people in the congregation these last few weeks have been a time of sorrow. **We offer condolences** to Stewart Voy whose father died in America on November 21st; to Mhairi Ellis whose father, Thomas, died in Scotland on November 26th; and to Pat Phillips whose mother, Ann Cook, died on November 28th. A Requiem Mass was said for David Voy at All Saints on Tuesday December 8th.

Martin and Jasmine Cullingford would like to thank all those who have remembered them in their prayers and sent messages of condolence on the death of their daughter, Maria. Maria was buried in Gunnersbury Cemetery on Monday December 7th.

Welcome back to Fr Alan whose sabbatical ended during the second week of Advent. He's slimmer, fitter and raring to go. We look forward to hearing the results of his studies and deliberations at Westcott House.

Fr Gerald says a big '**Thankyou**' to everyone who has been so helpful while the Vicar has been away. As always they are too many to name individually but he would like to note the many clergy beyond those who are already associated with All Saints and the Annunciation who have assisted on the Mass and Confessional rotas: Frs John Barrie, David Cherry, David Gilmore, Christopher Lowson, Peter McGeary, Graham Miller, David Paton, Bill Scott, Paul Thomas and Bill Wilson.

Fr Gerald is organizing a visit to the **Sacred Made Real Exhibition** at the National Gallery on Sunday January 24th 2010. Tickets £8 (concessions available). Tickets may be purchased online via the gallery's website, in person or by calling

0844 209 1788 (booking fee). We will meet at 2.45 p.m. at the entrance to the exhibition in the Sainsbury Wing, spend around an hour looking at the exhibits and then adjourn to the café to talk about it. We will be away from the National Gallery by 5.00 p.m.

The clergy would also like to say ‘**Thank You**’ for the many Christmas greetings, cards and gifts that they have received.

FR ALAN’S FINAL LETTER FROM CAMBRIDGE

Dear Friends,

This is the last week of my stay in Cambridge and I will be home by the time you read this. Teaching has finished but many of the students are still here at Westcott House working on essays and the like. My attention is increasingly focused on my return, so, in sympathy with them, I am working on sermons!

Last Friday we had a carol service followed by mulled wine and mince pies and I was given a copy of the chapel icon as a memento of my stay. It shows Christ holding a book of the Gospel which has the words from St John: “Ye have not chosen Me but I have chosen you”.

Being in Cambridge has enabled me both to make new friends and to see old ones. Yesterday after High Mass at Little St Mary’s I was able to have coffee and catch up with Bill de Quick, a former member of All Saints who is now a stalwart of this Cambridge parish. Bill is hoping to be able to come back to All Saints more often when he retires next year.

Also connected with LSM as assistant organist is our last organ scholar Anthony Fort. Like many other members of the All Saints extended family, he had enjoyed listening to the broadcast Evensong. He is looking forward to being with us at

Christmas along with older brother Joe who will be home from Harvard.

Anthony is still having organ lessons from Andy Arthur who is now Director of Music at Trinity Hall. After Sunday Evensong in Trinity Chapel recently I had the pleasure of staying for dinner and catching up with Andy as we sat next to each other. He has managed to persuade the college to buy a harpsichord (his other musical specialism) and this had just arrived, to his obvious delight. Andy now includes in his portfolio of jobs that of organist of the chapel of St Peter ad Vincula in the Tower.

Little St Mary’s is in the midst of a development appeal for a new parish centre, to replace the existing but inadequate parish room, with larger and better facilities. In fact, it’s rather larger than ours. The Vicar, Fr Andrew Greaney and I have been comparing notes on fund-raising; so I have not forgotten my home responsibilities entirely while away.

Life here has included so much convivial eating and drinking that I suspect I will have to go on another long walk to undo its effects; and raise some more money perhaps!

Yours in Christ,

Alan Moses

DIARY DATES

Wednesday 6 January — THE EPIPHANY

6.30 p.m. Procession and High Mass

Preacher: Fr Allen Shin, Chaplain, Keble College, Oxford

Sunday 10 January

6.00 p.m. EPIPHANY CAROL SERVICE with the Choir of All Saints

18 - 25 January Week of Prayer for Christian Unity

Sunday 24 January

Fr Gerald is organising a visit to the **Sacred Made Real Exhibition** at the National Gallery. This is an exhibition of art from 17 C Spain. Tickets £8 (concessions available). Tickets may be purchased online via the Gallery's website, in person or by calling 0844 209 1788 (booking fee). We will meet at 2.25 p.m. at the entrance to the Salisbury Wing and aim to be away from the National Gallery by 5.00 p.m. Please sign the list at the back of the church if you are coming.

Tuesday 2 February — PRESENTATION OF CHRIST (Candlemas)

6.30 p.m. Procession and High Mass

Preacher: Bishop John Gladwin

Wednesday 17 February — ASH WEDNESDAY

6.30 p.m. High Mass and Imposition of Ashes

Preacher: The Vicar

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.

MISSION UPDATE

The money raised from this year's Lent Appeal will again go to support our mission projects and the Bishop of London's Appeal, though for this year the money raised will not be divided equally but weighted in favour of the **Church Army Hostel for Homeless Women**. This has been agreed by the PCC and is due to the large amount raised for USPG by the vicar's sponsored walk last year and the decrease in overall giving to mission

during 2009 compared with previous years. This means we are struggling to maintain our annual commitment towards funding an emergency bed at the hostel.

The Marylebone Project continues to develop its work with homeless women and is Britain's largest centre dedicated to meeting the needs of homeless women by offering a holistic service and a safe and

secure environment for women to receive support, and work towards rebuilding their lives. Through the work of the two hostels, including four emergency beds, a Day Centre with health and education services, supported accommodation for women with mental health needs and The Bridge Team, there is an atmosphere of hope, respect and unity throughout the project and staff aim to reach the women where they are at in their lives and share faith through words and action. The Project Director told us at a mission supper last year that that they are hoping to also develop a mother and child unit. The emergency beds are a small but important part of the overall project. In addition and at their request we also make regular deliveries of donated non-perishable food, e.g. tins of meat, fish, pasta, etc, which help towards starter packs for those moving into their own accommodation and those in the hostel. It is hoped that this Lent a few more people will be able and remember to make donations both in money and in kind.

Feedback from our other two mission projects is also encouraging. **The West London Day Centre** continues to provide a hot meal on weekdays in exchange for vouchers purchased by All Saints and which are given to the homeless who approach the church on a daily basis. It's estimated we spend about £1,800 per year on food

vouchers. Those attending the Day Centre (mostly men) can also be put in touch with other services.

We hear periodically from Richard Owen working for **USPG in Trinidad and Tobago**. USPG only works through churches and is committed to supporting them in their life as churches as well as in all aspects of their mission. USPG responds to what the churches tell them is important to them and their mission. Richard Owen is involved in teaching music and enabling others so that young people can develop self esteem and confidence and resist the temptation of the growing gang culture and crime. There are strong links with Holy Trinity Cathedral which provides a stimulating and majestic venue for worship and performance and young people are being encouraged to be involved in the life and worship of the church. With All Saints' strong musical tradition it seems appropriate that we should support him in his work.

The Bishop of London's Lent Appeal this year is for 'ALMA's Children' — 'ALMA's Children' fund is enabling our partner dioceses in Angola, Lebombo and Niassa (in Mozambique) to respond to one of the greatest challenges they face: ministry to young people — when over 50% of the population is under the age of 18.

A SERMON PREACHED BY THE VICAR AT THE HIGH MASS ON ALL SAINTS DAY, NOVEMBER 1st 2009

The translators of the Revised Standard Version must have been having an attack of suburban respectability when they came to the raising of Lazarus. They give us a picture of Martha as Hyacinth Bucket wrinkling her nose and reaching for her perfumed handkerchief as she warns Jesus that

“there will be an odour”. The Authorised Version's more earthy Martha says bluntly of her dead brother, **“he stinketh”**. The latest revisers have recovered the robust turn of phrase of their 17th century forebears and say **“already there is a stench because he has been dead for four days”**.

Anyone who was here during the months of the restoration work will know that the process of removing not just the grime of generations but the stripping away of layers of over-painting involved the application of a gooey green substance which looked straight out of the special effects department of a horror movie and which smelled foul into the bargain. I'm sure you will agree that the stink was worth it because it has brought the building back to a life which none of us could have imagined when we embarked on the work. One of the revelations has been the honey-coloured stonework of arches and columns so long concealed under layers of drab paint.

William Butterfield, whose work we are restoring, was not simply a man of great architectural skill and imagination; he was also a man of faith steeped in the scriptures. If we look at his building and its iconography, we cannot but see the influence of John's great vision of the heavenly city, the New Jerusalem coming down out of heaven from God; its architecture and its worship.

This building was meant to be a reflection, an anticipation, of the holy city set here in the midst of this earthly one, which so often seemed to represent the Babylon of John's vision with its stench of evil and idolatry, greed and cruelty, oppression and violence.

“I saw a new heaven and a new earth.” The Book of Revelation is strong stuff and not for the faint-hearted. In the preceding chapters there is a good deal of death and destruction, the stench of sulphur, as Babylon is destroyed. But God's intention is not to destroy but to restore and renew. The earth is not swept away but is united to heaven so that both are revealed as the realm of God; the temple of his presence. Butterfield's intention in building this place

was to reflect that truth by which the cities of this world, and this city of London, would become the city of God through the mission of Christ and his Church.

What a new heaven means, we can hardly say, but certainly it must mean that all evil utterly disappears and all relationships are born again and have their being in a pure environment. It means such a complete revaluation of all values that even with the ideals and dreams of the saints we can only glimpse. God's original creation will be fully restored in redemption. It is a redemption that transcends that original creation in glory though it is not divorced from it. The original purpose of love will be more than fulfilled. The Garden of Eden meant that God has made us for communion with him in a perfect environment. So the perfection of the Christian life involves the perfection of earth as well as heaven. The Christian hope is fulfilled only in a new heaven and a new earth peopled with human beings living in holy and loving fellowship with God and one another, and in harmony with the fullness of creation. It is the Communion of Saints, the sharing in holiness.

The new heaven and the new earth are peopled with those whose life comes from God and who walk with him in loving fellowship. He knows each one by name and every name is written in the Lamb's book of life. The vision is all-embracing: the nations shall walk in the light of the glory of God, and the rulers of the earth shall bring their glory and honour in homage to the Lamb.

‘And I heard a loud voice from the throne saying, “Behold, the dwelling of God is with men, he will dwell with them, and they shall be his people, and God himself will be with them...”’

John tries to describe the perfect form which the Kingdom of God will take. This is not the ideal city of human dreams, a utopia. It is born from above. The language reminds us of the beginning of St John's Gospel: **"And the word was made flesh and dwelt among us, and we beheld his glory, full of grace and truth."** That is the very heart of the eternal kingdom, God among us in grace and truth, God in intimate fellowship with his children in a life from which evil and pain have been eradicated and which draws its abundance from Jesus Christ.

That city has in fact already come down in Jesus Christ. The perfect union between God and man has been achieved in him, and in him the new humanity rises in communion with the Father. In him we see too the union between things visible and invisible, temporal and things eternal.

Because we are unable to see that reality yet, this church is built around three principal objects:

- 1 **The Font, "the fountain of the water of life"**, the place of Baptism, of our entry into the Church, the Christian life as children of God, brothers and sisters of Jesus Christ, those who have been called to share in his mission in and for the whole world.
- 2 **The Pulpit**, for the proclamation of those words which **"are trustworthy and true"**, the Gospel of Jesus Christ. The holy city is called the new Jerusalem to show that all God's intentions and purposes, his promises and plans, which we discern in the Old and New Testaments, come at last to their perfect fulfilment in it. **"Behold, I make all things new. And he said unto me, Write: for these words are trustworthy and true."** He who is the Alpha is also the Omega. He who is the

Author is also the Finisher of our faith.

Throughout its history there have been those who have said that this was a church which placed more trust in the outward ceremony and show than in scripture and faith. We must recognise that this will always be a danger but at the same time we can say that far more scripture is read day by day in this church than in many a one which counts itself more "biblical" than us. But the challenge to us is to listen to it, to submit ourselves to the judgement of the Gospel; that stripping away of the grime of sin, the layers of protection we place between ourselves and the call of God to dedicate the whole of our lives to his service. The Bible is far too important to be left to fundamentalists who would drain the grace from it; to use it to bolster their own self-righteousness and to beat up those they disapprove of.

- 3 **The Altar** of the Eucharist with its divinely appointed symbols of bread and wine. There the Christian's highest experience, a foretaste of the kingdom of God, is a sacramental union of things visible and invisible, of body and spirit, of heaven and earth. There faith is raised to the vision of the new creation. The elements we can see and touch point to the great day when there will be a new heaven and a new earth in perfect harmony. It is because that Kingdom has already come in Christ Jesus that such an experience is possible here and now. In that experience the work of union and transformation is carried out by faith. The Eucharist is given so that we might be changed not merely comforted. As we heard in another reading from Revelation at the Evensong last night: **"Blessed are those who are invited to the marriage supper of the Lamb."**

That lesson last night also said: **‘Then I heard what seemed to be the voice of a great multitude, like the sound of many waters and like the sound of mighty thunder-peals, crying, “Hallelujah! For the Lord our God the Almighty reigns. Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and the Bride has made herself ready; it was granted her to be clothed in fine linen, bright and pure” — for the fine linen is the righteous deeds of the saints.’**

Well, we can do the voice of a great multitude as we sing **“For all the saints”**, the sound of many waters as the choir sings “Gounod” and mighty thunder-peals as Henry thunders away on the organ. But what about the righteous deeds of the saints? The holy city comes down out of heaven from God to remind us that it is his gift and not something of our making alone. But that does not mean that we are just to sit around passively waiting. The Bride is clothed in **“the righteous deeds of the saints”**. Beautiful vestments are a symbol of those righteous deeds to which we are called. They are not a substitute for them.

The construction of this church was not just an architectural project. It was a response

to the call of God to build both a holy place and a holy people: the house of the Church of All Saints. There was about our forebears here a spiritual and moral seriousness; a concern for holiness, for the righteous deeds of the saints. Yes there was beautiful music and glorious worship but there was too the keeping of the Church’s disciplines; its fasts as well as its feasts!

As Bishop Michael said to us last night, this place is meant to be a **“hospital for sinners”**, a place where tears are wiped away, where the ties of sin which bind us as tightly as Lazarus’s grave clothes, are unfastened, where the stone is rolled away from the tomb in which we have buried ourselves. But it is also meant to be a **“school for saints”** where the stench of sin and death is replaced by the odour of sanctity. Incense is a symbol of that but not a substitute for it.

Our restoration of this building is also a response to the call of God. Just as the work of construction was accompanied by the building of a community of faith and worship, mission and service; so the work of restoration must go hand in hand with the building up of God’s holy people in this place.

**A SERMON PREACHED BY THE MOST REVD AND RT HON
DR ROWAN WILLIAMS, ARCHBISHOP OF CANTERBURY,
AT SOLEMN EVENSONG AND SOLEMN BENEDICTION
ON ALL SAINTS DAY, NOVEMBER 1st 2009**

For the 150th year of the consecration of the church.

Readings: *Isaiah 65: 17 - end;*
Hebrews 11: 32 -12: 2

In the name of the Father and of the Son and of the Holy Spirit, Amen.

‘Seeing we are compassed about with so

great a cloud of witnesses, let us lay aside every weight and the sin that so easily besets us.’ (Hebrews 12: 1)

When Etty Hillesum, the young Jewish writer who died in Auschwitz, was on her

way via the transit camp in Westerbork to the train that would take her to the death camps, she scribbled a few last notes to friends. And in one of those notes she tried to explain what she believed was going on: ‘Someone [she said] has to take responsibility for God in this situation. That is, someone has to behave as if God were real. Someone has to make God credible by the way that they meet life and death.’ And she — at first sight a very unlikely candidate for this dignity — attempted to do just that to make God believable by her life and her death.

Witnesses establish the truth by giving evidence. It really is as simple as that. When we celebrate the Saints, we celebrate those who have given evidence, who have made God believable by how they have lived and how they have died. The saints are the people who recognise that arguments will finally not win the day. God does not make himself credible by argument. God does not respond to our doubts, our intellectual querying, our uncertainty, by delivering from Heaven a neatly annotated list of logical propositions with which we cannot disagree. (I’m afraid that Professor Dawkins can bang on the doors of Heaven as long as he likes if *that* is what he expects to happen.) God deals with us by our life and a death, by Jesus. And God continues to deal with us by lives and deaths that make him credible, that make Jesus tangible here and now. All those people who flocked into Westminster Cathedral a couple of weeks’ ago to pay their respects to St Therese of Lisieux were recognizing that in her Christ became tangible for her generation and for ours and that is what the Saints *do*.

Do we think it is impossible to live a Christlike life in this or that setting, with these stresses or those, in the presence of dark evil and deep suffering? If we doubt

it, it is not argument that will settle the matter: it is the bare reality of life lived in a Christlike way in such circumstances. In the very early Church, local congregations would write eagerly to one another to describe the sufferings they’d been through and the martyrs who had glorified God in their midst. They were telling one another, ‘It is believable. We have seen, and touched with our hands, the word of life. We have seen lives lived in desperate and reckless generosity to the point of death, and God has become credible afresh to us in those lives.’ That was the exchange, the common currency of the early Church and I suspect that the faith of the Church catholic — let alone the Anglican Communion — would be a bit different these days if our main currency of exchange was to let one another know how God had become credible to us.

But there’s another dimension of this which comes out very clearly in that rich passage from *Hebrews*. These great figures that the writer to the Hebrews has listed, ‘without us [says the writer] they will not be made perfect’. This is a truly extraordinary claim. We’ve heard about the heroes of the Old Testament, the Judges and the Prophets, those who have suffered atrociously for their faith, those who have performed stunning miracles, ‘And yet [the writer to the Hebrews says baldly] without us they will not be made perfect’. Think of that in our own terms. Without us, Francis of Assisi will not be made perfect, without us St John of the Cross will not be made perfect, without us Mother Theresa will not be made perfect. *Surely some mistake?* As the editors say. But no, these great witnesses become perfect, they become fully into their life that God purposes for them when we respond, when we enter into a relationship with them. So that the way in which they have made God credible comes alive in us. They’re

not perfect as individuals who have scored exceptionally highly in the examination of Christian faith. They are parts of the body of Christ to which we too belong. Our life is bound up with theirs and amazingly and humbly, their life is bound up with ours, they enter into their glory when we come with them. It's that extraordinary realization of which we see a glimmer in the Buddhist doctrine: that the great *Bodhisattvas* do not enter into rest until they have brought everyone they can with them. That's why they keep coming back, being reincarnated to speak to more and more people. This, I believe is a glimmer of the same insight that the holiest, the most *whole* of God's children, reach that wholeness only in communion with *us*. We might almost say, 'Heaven help the Saints if they depend on us to get them to their final wholeness'. And yet that is the bold and startling doctrine that the Bible puts before us as a reminder that no-one's holiness is their property and that the holiness of the Christian life is one given into the lives of others. That is where it becomes fully itself.

So at All Saints' tide we give thanks that God in Christ has made himself credible; credible in the life and death and resurrection of Jesus; credible in the lives of those in whom Jesus has come alive. And we thank God for that extraordinary promise: that the great Saints of the Communion of Christ's body depend on us as we depend on them in growing together. But two more thoughts may be in order very briefly here.

One is indeed something to do with our contemporary anxieties. We need to tell the stories of the Saints to remind ourselves what is possible and within any Christian family. We need to tell the stories of those who have made God credible to us. And within our Anglican family we need to go on telling a

few stories about those who have shown us that it is possible to lead lives of Catholic holiness even in the Communion of the See of Canterbury! We need to be reminded of what we have to be grateful for in the lives of those who within our communion and fellowship have lived out God's presence and made him credible *here* in this fellowship with these people. God knows what the future holds for any of us for any of our ecclesiastical institutions, but we can at least begin with what we can be sure of; that God has graced us with the lives of Saints; that God has been credible in this fellowship with these people. This church with its very particular place in the history of the Church of England is one small but significant facet of that great mystery and that great gift. And at times when the future seems more than usually chaotic and uncertain, it doesn't hurt simply to give thanks.

The second thing is of course that if the great saints of God are not made perfect without us, then in the future there are an awful lot of people on whose faith and holiness we are going to depend. One day we will be the golden age, or the great generation that has now passed: deeply unlikely as that may seem. One day people are going to look back on us and it would be nice to think that they would look back with gratitude and that they would feel that we in our generation had helped to make God credible and helped to show what was possible to them, so that they could gratefully and joyfully help us through the gate of glory by their response, their faith and their thanksgiving. So because time is not of great significance in the kingdom of Heaven, All Saints' day is, it seems, a celebration of the future as well as the past. On All Saints' Day we may very properly look forward to the Saints we have not yet met and the Saints who have not yet been

born, with whose holiness and salvation and welfare ours is bound up. We can ask what witness we want to leave to them and turn back again to ask ourselves what is possible for us if God in Christ is truly credible in the lives of his holy people.

A great cloud of witnesses; lives and deaths which like the life and death of Etty Hillesum take responsibility for making God credible; lives and deaths belonging in that great chain of causality started off not only by the Cross of Calvary but by the eternal self-giving of God on which the whole world rests; lives and deaths telling us the truth by providing evidence, for that living truth in the whole Church Catholic and in our own Anglican Family we give thanks. And that truth we resolve to pass on with joy and hope to those without whom we shall not be made perfect.

In the name of the Father and of the Son and of the Holy Spirit, Amen.

100 YEARS AGO

From Notes from the Vicar

A large audience assembled in the Parish Room on November 29th to hear Lady Henry Somerset tell the story of her Duxhurst Colony, a most pathetic and wonderful story. Lady Henry was listened to with deepest interest, and I am glad to say that substantial support was given and promised to the work. Princess Marie Louise of Schleswig-Holstein presided, and her Highness powerfully enforced Lady Henry's appeal.

By way of explanation:

The **Duxhurst Colony** was an estate of 180 acres between Reigate and Horley that was a project of Lady Henry Somerset, and

was secured on a long lease by the British Women's Temperance Association. Lady Somerset started the colony in 1895, and it began work in 1896, and was formally opened on the 6th of July of that year by her Royal Highness, Princess Mary, Duchess of Teck.

Its object was the rehabilitation of women who had succumbed to habitual addiction to drink, who had come to the courts and were given the option of a prison term or going to the colony. Around forty women were accommodated and they fell into three groups:

The first consisted of the poor and lowly who lived in a number of cottages, six women in each, which were situated about a central main building. Each cottage was named: there were Derby and Birmingham, supported by money from the Temperance Association of those towns, Massingberd, named to commemorate the wedding of the son of a family by that name, and The Isabel, provided with funds from the British Women's Temperance Association. The main building was named Margaret Bright Lucas after the woman who Lady Somerset had succeeded as President of the Association.

The second group comprised those who could pay 3 - 5 guineas per week to live in the sanatorium, as the manor house on the site was known.

The third group were those who, although not among the poorest, could not afford the higher fees. They lived in Hope House, about a mile away.

Another building close to the cottages was known as the Nest, and this was where dependant children of some of the women lived.

Lady Somerset was to spend much of the rest of her life at the colony, working in connection with the rehabilitation of inebriate women. She died in 1921, and in October 1923 the site became the Princess Marie Louise Village for Gentlefolk, a home for 44 poor ladies.

On October 27th 1936 the following sale advertisement appeared in the Times newspaper:

DUXHURST (Lady Henry Somerset Homes) A group of 10 domestic and administrative Buildings, accommodation for 100 persons and staff, together with the Manor House and several attractive houses and cottages, convenient areas of building land with good road frontages, and a splendid and dairying farm, the whole extending to about 181 acres, for sale by auction on Tuesday November 24th as a whole or in numerous convenient lots, at 2.30 pm in the sale room of Messrs John D. Wood and Co, 23 Berkeley Square, London W1.

(For more information about Lady Henry Somerset and photographs of the project see: <http://www.redhill-reigate-history.co.uk/lady%20somerset.htm> from which the above extract was taken.)

SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

● SUNDAY 3 JANUARY CHRISTMAS 2

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 258

Introit: Dum medium silentium

Mass: Missa 'O magnum mysterium'

— Victoria

Lessons: Ecclesiasticus 24: 1 - 12
Psalm 147: 13 - 16, 20 - 21
Ephesians 1: 3 - 14

Hymn: 27

Gospel: John 1: 10 - 18

Preacher: Fr Gerald Beauchamp

Anthem: O magnum mysterium

— Victoria

Hymns: 36 (arr Willcocks), 44 (T 282),
33 (omit *)

Voluntary: Variations sur un Noël angevin
— Gaston Litaize

SOLEMN EVENSONG

at 6.00 p.m.

Psalm: 135

Lessons: 1 Samuel 1: 20 - end
1 John 4: 7 - 16

Office Hymn: 19

Canticles: The Second Service — Byrd

Anthem: See, see the Word is incarnate

— Gibbons

Preacher: The Vicar

Hymn: 43

BENEDICTION

O Salutaris: Anerio

Hymn: 465

Tantum Ergo: Asola

Voluntary: La Nativité — Langlais

WEDNESDAY 6 JANUARY THE EPIPHANY

PROCESSION AND HIGH MASS at 6.30 p.m.

Processional Hymn: 50 (T 338)

Introit: Ecce advenit

Mass: Missa Brevis in F — Mozart

Lessons: Isaiah 60: 1 - 6

Psalm 72

Ephesians 3: 1 - 12

Hymn: 49 (ii)

Gospel: Matthew 2: 1 - 12
Preacher: Fr Allen Shin, Chaplain
Keble College, Oxford
Anthem: There shall a star from Jacob
come forth — Mendelssohn
Hymns: 47, 41 (T 468), 48
Voluntary: Epiphany — Gaston Litaize

● **SUNDAY 10 JANUARY**
THE BAPTISM OF
CHRIST
(EPIPHANY 1)

HIGH MASS AND HOLY
BAPTISM at 11.00 a.m.

Entrance Hymn: 52
Introit: In excelso throno
Mass: Missa secundi toni — lassus
Lessons: Isaiah 43: 1 - 7
Psalm 29
Acts 8: 14 - 17
Hymn: 58
Gospel: Luke 3: 15 - 17, 21 - 22
Preacher: The Vicar
At the procession to the Font:
Litany of Thanksgiving for the
Resurrection (arr Kitchen)
Anthem: Sicut cervus — Palestrina
Hymns: 57, 56 (omit*), 55
Voluntary: Fantasie Chorale
— Tournemire

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 17 JANUARY**
EPIPHANY 2

HIGH MASS AND BAPTISM
AT 11.00 a.m.

Entrance Hymn: 484 (T 167)
Introit: Omnis terra
Mass: Missa Brevis
— Andrea Gabrieli
Lessons: Isaiah 62: 1 - 5
Psalm 36
1 Corinthians 12: 1 - 11
Hymn: 56 (omit *)
Gospel: John 2: 1 - 11
Preacher: The Vicar
At the procession to the Font:
Litany of Thanksgiving for the
Resurrection (arr Kitchen)
Anthem: Beatus vir — Mozart
Hymns: 305, 377, 310
Voluntary: Prelude and Fugue in C
(BWV 547) — Bach

SOLEMN EVENSONG
at 6.00 p.m.

Psalm: 96
Lessons: 1 Samuel 3: 1 - 20
Ephesians 4: 1 - 16
Office Hymn: 46
Canticles: The Second Service — Gibbons
Anthem: Almighty and everlasting God
— Gibbons
Preacher: Fr Julian Browning
Hymn: 49 (ii)

BENEDICTION

O Salutaris: Sheppard
Hymn: 225 (i)
Tantum Ergo: Victoria (No 2)
Voluntary: Allein Gott in der Höh sei
Ehr (BWV 662) — Bach

● **SUNDAY 24 JANUARY**
EPIPHANY 3

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 415 (T 346; v 6 Descant
— Gray)

Introit: Adorate Deum

Mass: Orgelsolomesse — Mozart

Lessons: Nehemiah 8: 1 - 3, 5 - 6, 8 - 10
Psalm 19
1 Corinthians 12: 12 - 31a

Hymn: 438

Gospel: Luke 4: 14 - 21

Preacher: Fr Julian Browning

Creed: Credo III

Anthem: O ye little flock — Amner

Hymns: 302, 481 (T462), 361

Voluntary: Fugue sur le nom d'Alain
— Duruflé

SOLEMN EVENSONG
at 6.00 p.m.

Psalm: 33

Lessons: Numbers 9: 15 - end
1 Corinthians 7: 17 - 24

Office Hymn: 46

Canticles: Collegium Magdalenæ
— Leighton

Anthem: Give us the wings of faith
— Bullock

Preacher: The Vicar

Hymn: 324

BENEDICTION

O Salutaris: French Chant

Hymn: 360

Tantum Ergo: Duruflé

Voluntary: Tierce en taille (Messe pour
les Paroisses) — Couperin

● **SUNDAY 31 JANUARY**
EPIPHANY 4

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 338

Introit: Adorate Deum

Mass: Missa Brevis — Berkeley

Lessons: Ezekiel 43: 27 - 44: 4
Psalm 71
1 Corinthians 13

Hymn: 157

Gospel: Luke 2: 22 - 40

Preacher: Fr Gerald Beauchamp

Creed: Credo II

Anthem: Steal away to Jesus
— trad spiritual, arr Tippett

Hymns: 187, 234 (ii), 381 (v 4 Descant
— Caplin)

Voluntary: Passacaglia— Leighton

SOLEMN EVENSONG
at 6.00 p.m.

Psalm: 34

Lessons: 1 Chronicles 29: 6 - 19
Acts 7: 44 - 50

Office Hymn: 46

Canticles: The St John's Service
— Tippett

Anthem: Shepherd of Bethlehem
— Lloyd Webber

Preacher: The Vicar

Hymn: 343 (vv 3 & 6 Descant
— Whitlock)

BENEDICTION

O Salutaris: Bortnianski, arr Caplin

Hymn: 383 (ii)

Tantum Ergo: Harwood, arr Caplin

Voluntary: Dialogue sur la Voix
Humaine (Messe pour les
Couvents) — Couperin

CALENDAR AND INTENTIONS FOR JANUARY 2010

1	Naming and Circumcision of Jesus	Those in need
2	St Basil the Great & St Gregory Nazianzus	The Bishop of London
3	✕ The 2nd SUNDAY OF CHRISTMAS	OUR PARISH AND PEOPLE
4		The unemployed
5		The Armed Forces
6	THE EPIPHANY	Renewal in witness
7		Unity
8		Those in need
9		The Emergency Services
10	✕ THE BAPTISM OF CHRIST	OUR PARISH AND PEOPLE
11	<i>Mary Slessor, missionary</i>	USPG
12	St Aelred, abbot	Religious
13	St Hilary of Poitiers	Friends of All Saints
14		Unity
15		Those in need
16		Altar Servers
17	✕ THE 2nd SUNDAY OF EPIPHANY	OUR PARISH AND PEOPLE
18	Week of Prayer for Christian Unity	Parochial Church Council
19	St Wulfstan, bishop	The Free Churches
20	<i>Richard Rolle, spiritual writer</i>	The Orthodox Churches
21	v for Unity	Christian Unity
22	<i>St Vincent of Saragossa</i>	Those in need
23		Roman Catholic Church
24	✕ THE 3rd SUNDAY OF EPIPHANY	OUR PARISH AND PEOPLE
25	The Conversion of St Paul	Unity of the Church
26	Ss Timothy and Titus	Vocations
27	r Requiem (6.30 p.m.)	The departed
28	St Thomas Aquinas	Unity
29		Those in need
30	St Charles, King and martyr	The Queen and Royal Family
31	✕ THE 4th SUNDAY OF EPIPHANY	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.

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

v — a Votive Mass

