



# All Saints Parish Paper

MARGARET STREET, LONDON W.1

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## VICAR'S LETTER

### “Spiritual Capital”

In addition to my parish duties, I now have a consultative rôle, as a member of the College of Canons, in the governance of St Paul's Cathedral. The cathedral has had a difficult time over the past year with the Occupy protest encamped outside it for months and the consequent resignation of the Dean and one of the Canons. The new Dean is leading a major consultation on the rôle of the cathedral in the various aspects of its life and work.

In the meantime, a report has been published by the **Theos** think tank and the **Grubb Institute** on the work of cathedrals in England in general. The report, which focused on the life of six cathedrals, is called “**Spiritual Capital**”.

I have been reading it with interest, not only because of its relevance to St Paul's, but also because some of what it says relates to the life of a church like All Saints.

Much media attention tends to be focused on large charismatic churches — not least because the Archbishop-designate of Canterbury, Bishop Justin Welby, worshipped at Holy Trinity, Brompton, before he was ordained. In fact, he has also worked in two cathedrals. Our cathedrals have been described as one of the hidden

success stories of the Church of England with increasing numbers worshipping in them. Perhaps because they have a more self-effacing spiritual tradition, they have been less given to trumpeting their success than some charismatic mega-churches.

So, what is there in “**Spiritual Capital**” that speaks to our situation? It speaks of cathedrals as not just tourist destinations but places that have a capacity to convey a sense of the spiritual and sacred even to those who are on the margins of Christian faith, or outside it. Cathedrals offer an experience of God to those who half-believe or don't believe; a safe place of exploration; a doorway to the beyond. They have a capacity to connect with emerging spiritualities: those which reject the current evangelistic atheist description of reality, but have not been formed by Christian background; and may be quite suspicious of aggressive Christian evangelism.

Even those who value cathedrals primarily as great architecture or as repositories of history, often say that they give a greater sense of the sacred than any other place. A sense of the sacred comes from the building itself and from its worship and music. God is experienced through the calm and quiet of cathedral space.

Nor are cathedrals just places for individual spiritual reflection. “**Spiritual Capital**” cites cases of people who have been brought to faith, or brought back to it, by their experience of visiting and worshipping. Often, the cathedral, its staff and congregation, seemed to have done very little except be there, be open and welcoming and get on with the normal pattern of worship.

The tradition of our cathedrals with their daily worship and music, their architecture pointing to God, their peace in which God’s word can be heard, of places soaked by centuries of prayer, is clearly one which we at All Saints share. I do not think it is claiming too much to say that the revival of our cathedrals has been one of the long-term results of the catholic movement in the Church of England.

We have a building whose spiritual power is sensed by many, even those who have little understanding of what it means. That power springs in part from the building itself: we should not forget that it was built by people of faith. It comes also from the generations of Christian believers who have served and worshipped here. We inherit from them a resource of spiritual capital. However, that resource needs to be constantly replenished if the life and witness of a church is to be more than a wistful memory of something long past. The Sainte Chapelle in Paris, built by St Louis to house what he believed to be Christ’s crown of thorns, is one of the gems of gothic architecture. But for all its beauty it feels somehow lifeless. The relic is gone and the sacraments are no longer celebrated. People are clearly impressed but largely in the way that we might be

when we see the artefacts of a long-dead civilisation in the British Museum.

In the media comment surrounding the new archbishop’s appointment there has been talk of a new emphasis on mission and evangelism. One cartoonist has already given him the mantra “bottoms on seats”. This kind of talk tends to make people in our tradition uncomfortable. Candidates for ordination these days are expected to be able to talk knowledgeably about their commitment to mission and evangelism. At the vocations conferences which I have been helping with over the last year, men and women from our tradition have expressed their anxiety about this kind of language; a simplistic, one-size-fits-all model of conversion. So, I have helped to organise a day conference which will look at this issue from a Catholic point-of-view. I hope that we may learn some lessons which we will be able to feed into the life of our parish.

In the meantime, we can persevere with those good things identified in “**Spiritual Capital**”. We will maintain our daily round of worship: a task not just for the clergy, but for our people. We will keep a church open and welcoming as a house of prayer. We will strive to maintain the highest possible standards of worship and music: as good as those of any cathedral. We will go on teaching the faith, and trying to find new ways of doing this.

After our Mass for Sister Jean Margaret, Sister Ann Frances said something which has stuck in my mind. She told me that her connection with All Saints, Margaret Street, goes back to her teenage years, when she was brought along to Evensong and

Benediction by a friend. That friend was Myrtle Hughes and she is still worshipping with us.

Studies of the reasons for people coming to faith highlight being brought along by a friend, in the manner of Andrew bringing his brother Simon to Jesus, as being one of the principle ways. In December, we have a number of carol services, which provide a beautiful and gentle yet powerful introduction to faith and worship. Why not, like Myrtle, bring a friend?

Yours in Christ,  
*Alan Moses*

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## FESTIVAL REPORT

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We are very grateful to our Festival preachers who more than fulfilled expectations. **Fr Aidan Platten**, the youngest of the quintet, and Vicar of St Mark's, Hamilton Terrace, got us off to a fine start. The Vicar explained that while reading old Parish Papers, he had discovered that the preacher at the First Evensong of All Saints 100 years ago was the then Vicar of St Mark's, Fr Magee.

**Dr Jeffrey John, the Dean of St Albans**, as we would expect from one of the finest preachers and teachers of the faith in our tradition, preached a fine sermon to a full house at High Mass on All Saints Day. It appears in this issue.

On All Souls Day, we welcomed the familiar figure and powerful voice of **Fr Gerald Reddington**: powerful not just in volume but in the acuteness of his words.

Festival Sunday brought a return appearance of the **Dean of Canterbury, Fr Robert Willis**. Alas, his much appreciated sermon was preached without notes.

At Evensong on Festival Sunday, our preacher was **Fr Philip Chester**, the Vicar of St Matthew's, Westminster. In the 1920s, the then Vicars of All Saints and St Matthew's were **Fr Henry Mackay** and **Fr Marcus Atlay**. They were both members of a clerical dining club, called "The Apostles", which met monthly in members' vicarages to read and debate a paper one of them had prepared. Out of this gathering was to come the Anglo-Catholic Congress movement which was so powerful in the inter-war years and in which the two vicars would play such a prominent rôle. In more recent times, Fr Philip and the Vicar have been involved in a series of gatherings to re-energise the spiritual and pastoral tradition of the Catholic tradition in the Church of England. Fr Philip both informed us, in his sermon on remembering the saints, and amused us with his story of St Christina the Astonishing. Fr Philip was accompanied by a group of guests who were staying at St Matthew's: The Bishop of Chicago, his wife, and a party of clergy and laity from his diocese.

We are used now to a masterly blend of music old and new at the festival. This year we had three new pieces, all by Matthew Martin: His St John's College Service at the First Evensong, his setting of *A Song of the New Jerusalem* from the Book of Revelation, on All Saints Day, and his *Justorum animae* ("The souls of the righteous" from the Book of Wisdom) on All Souls Day.

We also welcomed during the Festival period a visitor from Berlin. **Pfarrer Barbara Siegert** is a hospital chaplain who was one of a group of clergy from Berlin taking part in a visit to London, as part of the link between our diocese and

the Diocese of Berlin-Brandenburg. She was able to experience something of our life and worship and we were able to put her in contact with our friend Fr Martin Freeman, the Chaplain of University College Hospital, so that she could see something of chaplaincy in this country.

To the outside observer, the Festival seems to run like clockwork, but this is only because a huge amount of effort by the parish office, our musicians, servers, sacristans, sides-people, catering teams and others, makes it possible. We are grateful to them all.

Modern communications means that comments — for good or ill — are almost instantaneous these days. Sometimes, as in recent political events, people come to rue their over-hasty emails and tweets. But we received one very gracious message, sent by someone from the bus on his way home after High Mass on All Saints Day:

*“Thanks to ASMS for a lovely All Saints Day Festival Eucharist. What a beautiful and uplifting service and sermon by Jeffrey John.*

*“The music of the Mozart Credo Mass setting, the prayers and hymns, all was so uplifting.*

*“As our prayers and worship rose... like incense with the real incense from the thurible in the church interior wafting around, my eye was also directed to the beautiful painting and tiles of prophets, saints and martyrs...*

*“Countless moments of sacrifice and sanctity. Thank you.*

*“O friends in gladness let us sing. Supernal anthems echoing. Alleluya.’*

*“On the bus home I was smiling both inwardly and outwardly—the peace of Christ infecting fellow passengers hopefully!”*

The Festival Appeal which was for our Mission Projects: the Church Army Hostels in Marylebone and the work of USPG through the Church in Zimbabwe with people affected by HIV-AIDS, raised £5,650.54.

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## PEOPLE

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### Healed and Restored

Many of you will know that our Parish Administrator **Dennis Davis** returned from his summer holiday suffering from angina. We are much relieved that, after angioplasty and the installation of a stent, the offending blood vessel has been cleared and he is feeling much better. He is now back at work and resuming his walk to and from work each day.

### A Birth

Congratulations to **Emma** and **Sergio Cardoso** on the birth of their daughter **Anna**, who is to be baptised at All Saints on Sunday February 10<sup>th</sup>.

### Marriages

Our congratulations to **Louisa Ridgeway** of the choir on her marriage to **Tom Green**.

And to **Rachel Jackson-Stevens** and **Dario Perez Catalan** who were married at All Saints on November 10<sup>th</sup>. Rachel’s father, **Preb Nigel Jackson-Stevens** taught at the Choir School here before he was ordained. He and his wife **Susan** were

married here in 1967. As the groom's family is from Spain, parts of the service were in Spanish.

## **Birthdays**

Congratulations to **Sir Stephen Bubb** on his 60<sup>th</sup> birthday. Stephen and members of his family were at High Mass on Festival Sunday. At the end of Mass we blessed the photograph of Bishop Ambrose Weekes which will hang in the bar. Stephen's father was prepared for confirmation by Bishop Ambrose at St Luke's, Gillingham, where he was the curate. The photograph was provided by Bishop Ambrose's niece, **Mary Snape**. Mary is editing Bishop Ambrose's memoirs for publication. The Vicar will travel to the Isle of Sheppey on December 10<sup>th</sup> to inter Bishop Ambrose's ashes in the family tomb.

Congratulations also to **Ian Lyon** of the choir on his 50<sup>th</sup> birthday.

## **Confirmations**

Three candidates from All Saints, (and three from the Annunciation) were presented for confirmation at St Paul's Cathedral on Saturday November 3<sup>rd</sup>. Our candidates were **Kwaduo** and **Florence Bofo** and **Jennifer Ward**.

## **RIP**

Several people who have made major contributions to the life of All Saints have died recently. The Vicar's sermon at the Mass of Thanksgiving for **Sister Jean Margaret** appears in this issue.

**Dr Christopher Rawll** served this parish and the Diocese of London in a variety of ways over many years: as Churchwarden, server and sub-deacon, Warden of Readers, Lay Chair of the Deanery Synod, member

of the Bishop's Council and a variety of others. Christopher died after a long illness in October. His funeral service at Mortlake Crematorium was conducted by the Vicar and Christopher's family were supported by friends from All Saints. There is to be a Mass for Christopher at All Saints on Saturday December 1<sup>st</sup> at 12.00 noon.

**Graham Hawkes**, who has been a sidesman and a trustee of the Choir and Music Trust, died in Trinity Hospice on November 14<sup>th</sup> after a long and brave struggle against cancer. His funeral Mass was celebrated at All Saints on November 26<sup>th</sup>.

## **Long Service**

All Saints seems to provide a spiritual home for a number of people who work for the wider Church in various ways. One of them is **Pat Phillips** who has just celebrated 40 years working for SPCK.

**Dr Colin Podmore** has worked at Church House for 25 years, most recently as Clerk to the General Synod. The November meeting of the Synod will be his last before he moves to a new post as Director of Forward-in-Faith. While All Saints is not a Forward-in-Faith parish, we recognise his years of faithful service to the Church of England and pray for him in his new responsibilities.

## **Preaching and Speaking**

On the last Sunday in October, the Vicar was in Oxford to preach in the morning at St Mary Magdalene's Church for their Dedication Festival and in the evening at Keble College. In between services, he was given a splendid cream tea at the Old Parsonage Hotel by **Timo** and **Soo Yun Fleckenstein** who have moved to Oxford because Soo Yun has been awarded a research fellowship there. They now

worship at St Mary Magdalene's.

Fr Alan took the opportunity to speak to Keble's new Warden, Sir Jonathan Phillips, about the 200<sup>th</sup> anniversary of William Butterfield's birth in 2014 which two institutions built by him should celebrate.

On November 8<sup>th</sup>, the Vicar was stand-in at an Anglican Catholic Future Gathering at St Matthew's, Westminster. The scheduled speaker was ill, so Fr Alan gave a talk about the place of pilgrimage in Catholic spirituality, based in part on his own experience of walking pilgrimages to Santiago de Compostela and from Winchester to Canterbury.

Our good friend **Fr Neil Bunker**, the Mental Health Liaison Chaplain for Westminster, recruited Fr Alan to speak at the annual conference of the Westminster Mental Health Forum about the stresses faced by clergy and other church workers in city centre parishes. Fr Neil will be speaking about his pioneering chaplaincy

work in Westminster at a fringe meeting at the General Synod. We are delighted that his new work is going so successfully and that he is able to be back with us more as a regular celebrant and confessor.

**Fr Julian Browning** has been lending much-appreciated assistance at St Augustine's, Kilburn, where the new Vicar Fr Colin Amos is looking after the parish single-handed.

On Sunday November 18<sup>th</sup>, the Vicar preached at the **Savoy Chapel**, where The **Revd Dr Peter Galloway**, co-author with the late Dr Christopher Rawll of "*Good and Faithful Servants*" is the chaplain. The Savoy is the chapel of the Duchy of Lancaster.

On Friday December 14<sup>th</sup>, the Vicar will preach at Evensong at St Paul's Cathedral on the feast of St John of the Cross.

**Fr John Pritchard** is off to Suffolk on Sunday December 16<sup>th</sup> to preach at St John's, Bury St Edmunds.

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## DIARY DATES

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### Saturday 1 December

**12.00 noon** Requiem Mass for **Christopher Rawll RIP**

### Sunday 2 December — Advent 1

**11.00 a.m.** **Litany in Procession and High Mass**

*Preacher:* Fr John Pritchard

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

### Friday 7 December

**6.30 p.m.** *Cell OLW/All Saints* Low Mass with hymns

*Speaker:* Fr Michael Bowie, Rector of Berkhamsted and resident of Walsingham.

### Sunday 9 December

**3.00 p.m.** **Poetry Tea** at Pamela Botsford's. All welcome. Please bring Seasonal poems or prose. To accept, or to find out Pamela's address, please speak to Pamela or Sandra When or ring Sandra on 020 7637 8456 leaving your name and phone number.

Cost £6 towards the Restoration Appeal.

**Friday 14 December**

**5.00 p.m. Choral Evensong at St Paul's Cathedral**

*Preacher:* Prebendary Alan Moses

**Monday 17 December**

**6.00 p.m. Festival of Nine Lessons and Carols** with the Choir of All Saints.

**Wednesday 19 December**

**5.15 p.m. Wells Street Family Proceedings Court Carol Service**

**Friday 21 December**

**12.30 p.m. Lunchtime Carol Service**

*followed by mince pies and mulled wine in the Courtyard.*

**Monday 24 December — Christmas Eve**

**11.00 p.m. Midnight Mass**

*Preacher:* The Vicar

**Tuesday 25 December — Christmas Day**

9.00 a.m. Low Mass

**11.00 a.m. High Mass**

*Preacher:* Fr John Pritchard

**Sunday 6 January 2013 — The Epiphany**

**11.00 a.m. High Mass**

*Preacher:* Fr Christopher Woods, Secretary, Liturgical Commission  
and National Worship Advisor.

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

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## **ADVENT**

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Before Advent had even begun, the Christmas lights on Oxford Street and Regent Street had been lit. The Regent Street ones are at least about the Twelve Days of Christmas. Those on Oxford Street seem to suggest that the gifts brought to the infant Christ by the Magi were Frankincense, Myrrh and “Marmite Gold”.

The commercial anticipation of Christmas has made it harder to sustain Advent's sense of alert watchfulness. Advent calendars should not be an excuse to consume more chocolate.

At All Saints we do our best to keep Advent properly. Here are some things to look out for which will help.

Advent is a season of expectation and preparation, as the Church prepares to celebrate the coming (*adventus*) of Christ in his incarnation, and also looks ahead to his final advent as judge at the end of time. The readings and liturgies not only direct us towards Christ's birth, they also challenge our modern reluctance to confront the theme of divine judgement: **“Every eye shall now behold him robed in dreadful majesty”**.

*(Charles Wesley)*

**The Four Last Things** — Death, Judgement, Heaven and Hell — have been traditional themes for Advent meditation. The characteristic note of Advent is expectation rather than penitence, although the character of the season is coloured by something of the austerity of Lent. The Church traditionally prepares for a feast with a fast.

Advent encourages us to **“Watch and pray”**. So at High Mass on Advent Sunday, we begin the liturgy with the singing of the Litany in procession; sharing in a great act of corporate intercession. The fundamental Advent prayer remains **“Maranatha”** — **“Our Lord, come”** (1 Corinthians 16: 22).

Church decorations are simple and spare, and purple is the traditional liturgical colour. We wear it even on saints’ days, with the exception of the Conception of our Lady.

In the northern hemisphere, Advent falls at the darkest time of the year, and the natural symbols of darkness and light are powerfully at work. The lighting of candles on the **Advent Wreath** came to us from Northern Europe in the 19<sup>th</sup> century, and is now a common practice. The Wreath has three purple candles, the liturgical colour of Advent, and a pink candle for the Third Sunday. At the centre is a large white candle lit on Christmas Day.

The candles represent:

- |                      |                         |
|----------------------|-------------------------|
| <b>Advent 1</b>      | <b>The Patriarchs</b>   |
| <b>Advent 2</b>      | <b>The Prophets</b>     |
| <b>Advent 3</b>      | <b>John the Baptist</b> |
| <b>Advent 4</b>      | <b>The Virgin Mary</b>  |
| <b>Christmas Day</b> | <b>The Christ.</b>      |

Each of the four Sundays reminds us

of those who prepared for the coming of Christ. The Patriarchs naturally focus on Abraham, our father in faith, and David the ancestor in whose city Jesus was born. The prophets help us reflect on the way the birth of Jesus was foretold. John the Baptist, who proclaimed the Saviour, and Mary, who bore him in her womb, complete the picture.

The Moravian custom of the **Christingle**, encouraged by the Children’s Society, also comes to us from northern Europe. Our neighbours at the Swedish Church in Harcourt Street, who know even more about winter darkness than we do, keep their **“Lucia”** service on St Lucy’s day (December 13<sup>th</sup>). On Advent Sunday, our evening service is a sequence of Advent readings and music by candlelight.

The Third Sunday of Advent has been observed since mediæval times as a splash of colour in the restrained atmosphere of Advent, with Rose-coloured vestments.

The last days of Advent are marked by the sequence of the **Great ‘O’ antiphons** used with the Magnificat at Evensong. They address God, calling him to come as teacher and deliverer, with a rich tapestry of scriptural titles and pictures that describe his saving work in Christ. You can find them in the New English Hymnal at No. 503 and they inspired the great hymn “O Come, O come, Emmanuel!” (NEH 11). Another scriptural tapestry (from Isaiah) is found in the **Advent Prose** (NEH 501). We sing this at High Mass on the Sundays of Advent.

Why not follow the Anglican custom of using the Collect for the First Sunday of Advent every day during the season?



*ALMIGHTY God, give us grace to cast away the works of darkness, and put on the armour of light, now in the time of this mortal life in which your Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again*

*in his glorious majesty to judge both the living and the dead, we may rise to the life immortal; through him who lives and reigns with you and the Holy Spirit, one God, now and for ever. Amen.*

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## SERMON FOR MASS OF THANKSGIVING FOR SISTER JEAN MARGARET ASSP

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A couple of weeks ago, a lady came into church before the lunchtime Mass. She looked around, then sat down. As I went to light the altar candles, she came forward and asked me what was happening. I told her that Mass was about to begin and she decided that she would stay for the service.

Afterwards, she told me that she was down from the Midlands to visit her daughter in London. She had not intended to come to Margaret Street that day, but something had prompted her to return to a place she had known many years before as a former resident of All Saints House. As a young woman in a strange land and far from her home in what was then Rhodesia, she had found with the Sisters a place of warmth and welcome.

She represents many others who came to Margaret Street from one place or another — to study or to work — and found in the house across the road, presided over by Jean Margaret, a home from home. There were also countless others, myself included, who found a welcome there when in London on business. And many of these, Jean Margaret had kept in touch with across the years.

You can read Fr David Barton's sermon preached at Jean Margaret's Funeral, so

I am not going to repeat what he said. During the funeral Mass, there were a number of individual tributes to Sr Jean. One of them came from someone who had known her much earlier than her years here in Margaret Street. After her profession at All Saints, London Colney, that vast establishment in Hertfordshire, she worked with Sister Helen, in the children's home there. Dozens of children — what in those days were known as "waifs and strays" — often abandoned and rejected by families — were cared for and educated there.

Hardly a day goes by without reminders that, for many such children, the places they were consigned to were not ones of care and love but of grim neglect or worse still, abuse and exploitation. But from what this man said, it was clear that at London Colney with the Sisters, children found the loving home that life and circumstances had denied them. They learned there that they were God's beloved children, and being loved they learned to love.

All this was something which sprang from deep in the roots of the community in which this south London school teacher had vowed to serve Christ for the rest of her life. When the community was founded here in Margaret Street by William Upton Richards and Mother Harriet Brownlow

Byron, it adopted the Rule of St Augustine as the basis of its own.

The Rule of St Augustine seems to have grown up under the inspiration of the Jerusalem Church as seen in Acts 4: 32 - 5: **“Now the company of those who believed were of one heart and soul, and no one said that any of the things which he possessed was his own, but they had everything in common. And with great power the apostles gave their testimony of the resurrection of the Lord Jesus, and great grace was upon them all.”**

A community living under this rule is to be motivated by the claims of love: **“to dwell together in unity, with one heart and one soul in God;” “to practice the rule of loving all;” “to labour for the happiness of all”.**

For the All Saints Sisters, there was, from the outset, a strong emphasis on works of mercy; for the aged and infirm, the destitute, for orphans to be trained for useful employment. There was a house for orphans here in Margaret Street. That work continues, in a modern form, in the work of Helen and Douglas House; those pioneering hospices for the care of children and young people who are terminally ill and in St John’s Home which cares for the elderly. The Sisters were not just women doing good works on behalf of the Church. They did good works because they recognised Christ in those to whom they ministered.

The care of the sick had been a major aspect of the Society’s life from the beginning and they were renowned for their high standards. For Sr Jean Margaret, this work took the form of hospital chaplaincy, rather than nursing, and she visited away

in the wards of the Middlesex and UCH as part of the chaplaincy team. Fr David says: **“She had the inner strength to be someone you were glad to find by your bed when in hospital ...She could face tragic circumstances and reach out to the person in the middle of it all.”**

And all those good works were integrated in the life of prayer, both the daily office and the Mass, and private prayer, the dedication to holiness, which was the heart of their vocation. In my first years here, she was an unfailing presence at the early Mass; as well as being a beloved member of the congregation at High Mass.

Sister Jean Margaret’s rootedness in prayer enabled her to be a guide to others in their spiritual lives. She would help to lead weeks of prayer in parishes to seek to satisfy the hunger for the Spirit which is all around us in a supposedly secular age.

All that sustained her through decades of religious life which saw huge changes and decline in numbers — but through it all she remained faithful. And she remained faithful until the end. I saw her for the last time just before she moved from her cell to a room in St John’s Home — in fact, the room which had been occupied by our dear John Welch.

Her death marks the end of an era for us here at All Saints: this parish which gave birth to one of the most significant Anglican religious orders. Sr Jean Margaret has followed Barbara Mary and Elizabeth May to be with their Lord. The little community we knew across the road is gone; as the convent itself has gone. The future of the religious life has a huge question mark over it.

And yet, the life of Sr Jean Margaret and others like her, show us, I believe, the power of the consecrated life — not as something superior to the lives which other Christians lead in the world — but as pointing us all to the call of discipleship. The Church of England received an extraordinary gift in these communities, mainly of women, often

started and persevered with in the teeth of official male disapproval and prejudice, but justified by their deeds and lives. The religious life may take very different forms in the years to come, but we must pray that God will renew it among us for the good of his Church and its mission.

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**SERMON BY THE VERY REVD DR JEFFREY JOHN,  
DEAN OF ST ALBAN'S,  
PREACHED ON ALL SAINTS DAY, 2012**

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I visited someone in hospital last week, and on the way out went for a cup of coffee in the hospital café. I was surprised to find a large skeleton hanging by the entrance, and wondered at first if I had walked into the wrong department; but then I noticed the whole place was festooned with skeletons and spiders and broomsticks. The lady behind the till, who was wearing a witch's hat and an expression to match, explained that the theme of the week was Hallowe'en. 'Well, it's a bit of fun, innit?', she said, gloomily. 'Hmm'... I said. 'I suppose skeletons are just the thing to cheer you up when you're visiting the sick.' 'Oh', she said. 'I hadn't thought of it like that.'

It is an odd thing, this new interest in Hallowe'en. When I was a child we only knew it as 'ducking-apple night', when we half drowned ourselves trying to bite apples out of a tub of water; though I think we were dimly aware that there were spooky traditions attaching to it as well. Nowadays the spooky traditions seem to be the main thing.

Halloween of course is just All Hallows' Eve — the eve of today, All Saints; but

originally it was a pagan, Celtic festival: Samhain in Gaelic and Calan Gaeaf in Welsh. It was kept on November 1<sup>st</sup> the date that was supposed to mark the boundary between the light and the dark halves of the year. The pagan celebration was partly a harvest festival to mark the end of summer — hence the apples — but the idea that it was the border time between the light and the darkness led to the belief that it was a time when the barrier between the living and the dead came down. The dead were thought to walk abroad, and the sorts of people who trafficked with the dead, like seers and magicians and witches, had their busy time. To protect yourself you kept lights burning all night to keep the dead away — hence Halloween lanterns.

The Church deliberately Christianised Samhain by creating the feasts of All Saints and All Souls, which are usually kept on November 1<sup>st</sup> and 2<sup>nd</sup>, though sometimes they move around a bit. Today, the feast of All Saints, we celebrate the church's official heroes, people who were conspicuous for holiness or courage or service to God and their neighbours, and we ask them to pray for us. Tomorrow, All Souls' Day, we pray

for all the ‘ordinary’ departed, as it were, especially those close to us, asking God to keep them in his care and to bring them to perfection in heaven.

So at one level there is an obvious similarity between the Christian and pagan celebrations, since both are about the departed and how we relate to them. But the pagan and Christian approaches to the dead are very different.

The pagan celebration had a great deal of fear and superstition attached to it. There was the fear of death itself. There was the fear that the dead might be hostile and dangerous, and could somehow still come back and get you, so that you had to protect yourself. There was also an interesting element of manipulation: the idea that you could get the dead to tell you their secrets and give you wealth or other advantages provided that you knew the right magic to force them to do so. Like all religions which are based on nature worship, paganism is essentially Darwinian: it is about the survival of the self, how to protect yourself and get power over others.

I think we can see the pagan, manipulative element pretty clearly in some of the Hallowe’en customs that have recently been re-imported into this country from America. ‘Trick or Treating’ is definitely manipulation — blackmail really — trying to frighten people into giving you things, because you’ll curse them or do something nasty to them if they don’t. By comparison ducking apples seems rather quaint and innocent.

Not that I wish to be too earnest and spoilsport about this. I know that some

clergy quite enjoy ranting about Hallowe’en being the work of Satan — which I think is a little over the top. Children as well as adults love being terrified, up to a point, and you are never going to stop them being ghoulish and obsessed with horrible things. Just watch any party of kids visiting St Alban’s cathedral and being told the story of Alban, and you soon realise it’s his head coming off and the executioner’s eyeballs dropping out that are the real object of interest.

Nevertheless it is important that the Hallowe’en kind of horror should not get attached to anyone’s real ideas about how we should think of death and what comes after it.

All Saints and All Souls are a good reminder that in Christ we have already conquered death, and that it is not something to fear. Of course no-one wants to die — Jesus himself did not want to die; and the pain of bereavement is one of the worst we must suffer. (It also was for him, as today’s Gospel reminds us: ‘Jesus wept’.) But the state of being dead, and the dead themselves, are not something Christians should ever regard with horror.

‘Praised be my Lord for our sister the death of the body’ says St Francis in the Canticle of the Sun. ‘I would rather be out of the body and with the Lord’ says St Paul, ‘for that is far better’. And it is better. Death is the beginning of a closer and deeper union in love with God and with one another, which will surpass any kind of love we have known on earth. It is not spooky or scary. It is just the next step.

Today and tomorrow we are celebrating our union with all those who have taken that



encounter we have in life. If His teaching works, which in my experience it does, why should we question the truth of His promise of eternal life with Him?

It seems that faith in the resurrection is something a lot of people no longer take seriously. If there is no resurrection then of course there is no *'face to face'* meeting with God, as St Paul promises. *1 Corinthians 13 v12*.

The important point of the Easter and Ascension truth is that we are given a visible witness to life in the spirit, after physical death. Easter and the Ascension together with 'The Promise' is all we get as clues to 'Life Eternal', but they are enough for our faith. We are not to speculate about what eternal life may mean beyond death, but our faith is that it is a continuing relationship with God, in some form we cannot yet understand. Faith does not know, faith can only travel with 'The Promise'.

About two years ago Channel 4 made a very provoking and disturbing four part fiction programme called 'The Promise'. It told us, how the granddaughter of a British serving soldier, in what was then the new state of Israel in 1946, found in his effects, after he had died, a front door key carefully wrapped up, belonging to an Arab family he had befriended, who had lost their home in the troubles. It was clear he had promised to return it. She decides to fulfil his promise. A tortuous journey of discovery takes place.

The allegory is clear for us. Jesus has given us the key to life with him, but we have to find the way to the door which the key fits, then through faith we are able to open the door, as Jesus says *"Knock and it will be opened to you"*, *Matthew 7 v7* and

then *"In my house there are many mansions, if it were not so, would I have told you that I go to prepare a place for you?" John 14 v2*. This often read passage at funerals, is another version of 'The Promise'.

The Faith journey we make is about the restoration of what was lost through the birth of consciousness in the Garden of Eden. The Church has talked too much about Original Sin and failed to remind us that before Original Sin there was Original Blessing. In the Garden of Eden myth, all was originally in a state of harmony, Original Blessing. God, Adam and Eve were symbolically in unity as 'one'. Then comes free will and choice, and then "The Great Divorce" as C.S. Lewis called it, or "Paradise Lost" as Milton called it, or "The Split" as psychoanalysts call it, or "Original Sin" as the Church calls it, follows.

Original Blessing, or whatever we call it, is lost through the use of free will. The relationship between God and us humans is fundamentally changed and separation takes place. We have been given the opportunity to choose if we want a relationship with God or not. The journey of faith is that Jesus can bring us back to a full relationship with God so that Original Blessing is restored. The Tree of Life was lost in the Garden of Eden by Adam and Eve's choice for the fruit of the Tree of the Knowledge of good and evil, but it is restored by Jesus who dies on it. He embraces the Tree of Life, the Cross, and shews us that by doing so, he triumphs over death, that we might have life in him.

John Donne's amazing prayer says everything about life in the spirit after the restoration of Original Blessing. *"No fears nor hopes, but one equal possession;*

*No ends or beginnings, but one equal eternity.”*

So what experiences are we given to encourage us? Firstly, there are, in a sense, two resurrections. The first, we experience in the here and now, after the death of someone we knew. This is the re-integration of the person within us we loved, but see no longer. The second is the restoration of that harmony into the presence of God symbolically lost in the Garden of Eden.

In the first resurrection, every tear in memory brings that person back to life in us. We slowly find we carry them inside us. We take them back, we re-integrate them into our hearts, memory by memory. We do the same with Jesus. We make him come to life at every celebration of the Mass. We make the dead man come to life as he shewed those on the road to Emmaus. We make him come to life by telling His story. The second resurrection will be ‘The Promise’ fulfilled, life eternal in the presence of God.

Prayer brings us a connectedness to those who have died. It brings them to life in us. Prayer connectedness to Jesus makes him alive in us. It is no more unrealistic to pray for the dead than to pray for the living, since we believe both have life, though in a different form. Most of our prayers for the living are for people unseen but not always known. Death for those who live by ‘The Promise’ is the beginning of new life, because the immortal soul is immortal. Perhaps this is what Jeremiah means when he speaks for God saying: *“Before I formed you in the womb, I knew you, and before you were born I consecrated you”* Jeremiah

*I v4*. Immortality, our relationship with God, is there, a reality, before we became separated from God by human birth.

I was taught at school by a master who had been a curate in this church in 1913 before he went to be missionary in Nassau and then headmaster of the school. His influence on me remains to this day. I remember him in prayer every Friday as I do for many others who have died but influenced my life. He lives in me. This becomes a reflection in human terms of what Jesus says about our potential relationship with Him and His Father when he says *“In that day you will know that I am in the Father and you in me, and I in you”*, John 14 v20 and later *“that they may be one even as we are one ...I in them and thou in me, that they may become perfectly one”* John 17 v22f.

Prayer and faith bring us into that state of being which gives us a glimpse of how it might be, and how ‘The Promise’ will be fulfilled so that we will indeed return to a state of oneness, with Jesus and His Father, when Original Blessing is restored. So we pray for those we see no longer in the sure and certain hope of the resurrection, in ‘The Promise’ of new life in the Spirit with God.

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## 100 YEARS AGO

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*The Vicar was in very directive mode.*

### **The Midnight Mass at Christmas**

Christmas Day falls on a Wednesday this year. The First Evensong of Christmas will be sung on Tuesday at 8.30 p.m. A short sermon will be preached by the Vicar. There will be no procession. Between the

end of Evensong and the beginning of the Mass the Church will be open. The seats set apart for those who have tickets for Communion after midnight will be reserved for them from Evensong onwards. *All who intend to make their Communion must provide themselves with tickets.* No one will be allowed to pass the chancel gates without a ticket signed by the Vicar. The Churchwardens will collect the tickets at the chancel gates. Anyone who presents himself without a ticket will be turned back. The Vicar regulates the number that can be communicated, and he will close the list when the number has been reached. Generally speaking, the privilege of communicating at midnight is reserved for the regular members of All Saints' congregation. If applications are made by others the Vicar requires a reference to the church at which the applicant habitually communicates.

All applications must be accompanied by a stamped and addressed envelope, and directed to the Vicar personally. The tickets will be issued during the week before Christmas. All applications should be sent in before the third Sunday in Advent. A corresponding number of seats will be reserved in front of the chancel gates, and no one coming from any other part of the Church will be communicated. Those who communicate after midnight should take the last meal of Christmas Eve early in the evening.

*I suspect that if the Vicar and Churchwardens were to try to enforce such a policy now, we would be the subject of letters to the Bishop.*

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## SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

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### ● SUNDAY 2 DECEMBER FIRST SUNDAY OF ADVENT

#### HIGH MASS AT 11.00 a.m.

*Litany in Procession:* Tallis

*Introit:* Ad te levavi

*Mass:* Missa Euge bone — Tye

*Lessons:* Jeremiah 33: 14 - 16

Psalm 80

1 Thessalonians 3: 9 - end

*Hymn:* 14

*Gospel:* Luke 21: 25 - 36

*Preacher:* Fr John Pritchard

*Creed:* Credo II

*Anthem:* Hosanna to the Son of David

— Gibbons

*Hymns:* 501, 8, 9

#### ADVENT CAROL SERVICE AT 6.00 p.m.

With the Choir of All Saints

### ● SUNDAY 9 DECEMBER SECOND SUNDAY OF ADVENT

#### HIGH MASS AT 11.00 a.m.

*Entrance Hymn:* 55

*Introit:* Populus Sion

*Mass:* Missa 'Alma redemptoris  
mater' — Victoria

*Lessons:* Baruch 5

Psalm 126

Philippians 1: 3 - 11

*Hymn:* 170 (i)



*Gospel:* Luke 3: 1 - 11  
*Preacher:* The Vicar,  
Prebendary Alan Moses  
*Anthem:* Rorate cœli desuper — Byrd  
*Hymns:* 501, 18, 7

## **SOLEMN EVENSONG at 6.00 p.m.**

*Psalms:* 75, 76  
*Lessons:* Isaiah 40: 1 - 11  
Luke 1: 1 - 25  
*Office Hymn:* 1  
*Canticles:* The Short Service — Ayleward  
*Anthem:* Vigilate — Byrd  
*Preacher:* Fr Julian Browning  
*Hymn:* 498

## **BENEDICTION**

*O Salutaris:* 238  
*Hymn:* 63  
*Tantum ergo:* 202

## **● SUNDAY 16 DECEMBER THIRD SUNDAY OF ADVENT**

### **HIGH MASS AT 11.00 a.m.**

*Entrance Hymn:* 16  
*Introit:* Gaudete  
*Mass:* Mass in C — Schubert  
*Lessons:* Zephaniah 3: 14 - end  
Canticle 9  
Philippians 1: 3 - 11  
*Hymn:* 12  
*Gospel:* Luke 3: 7 - 18  
*Preacher:* Fr Julian Browning  
*Creed:* Credo III  
*Anthem:* Wachet auf — Bach  
*Hymns:* 501, 5, 499  
*Voluntary:* Præludium in E minor  
— Bruhns

## **SOLEMN EVENSONG**

### **at 6.00 p.m.**

*Psalms:* 50: 1 - 6; 62  
*Lessons:* Isaiah 35  
Luke 1: 57 - 66  
*Office Hymn:* 1  
*Canticles:* Purcell in B flat  
*Anthem:* Prepare ye the way of the  
Lord — Wise  
*Preacher:* The Vicar,  
Prebendary Alan Moses  
*Hymn:* 415 (T 346; v 6 Descant  
— Gray)

## **BENEDICTION**

*O Salutaris:* Fischer  
*Hymn:* 15  
*Tantum ergo:* Palestrina  
*Voluntary:* Chorale Prelude 'Es ist ein  
Ros' entsprungen' — Brahms

## **● SUNDAY 23 DECEMBER FOURTH SUNDAY OF ADVENT**

### **HIGH MASS AT 11.00 a.m.**

*Entrance Hymn:* 470  
*Introit:* Rorate  
*Mass:* Mass in G — Poulenc  
*Lessons:* Micah 5: 2 - 5a  
Psalm 80  
Hebrews 10: 5 - 10  
*Hymn:* 181 (ii)  
*Gospel:* Luke 1: 39 - 45  
*Preacher:* Fr John Pritchard  
*Creed:* Credo II  
*Anthem:* Remember, O thou man  
— Ravenscroft  
*Hymns:* 501, 17, 6

## **SOLEMN EVENSONG**

### **at 6.00 p.m.**

*Psalms:* 123, 131

*Lessons:* Isaiah 10: 33 - 11: 10  
Matthew 1: 18 - end

*Office Hymn:* 1

*Antiphon:* O Emmanuel

*Canticles:* Fauxbourdons — Byrd

*Anthem:* Alma redemptoris mater  
— Plainsong

*Preacher:* The Vicar,  
Prebendary Alan Moses

*Hymn:* 10

## **BENEDICTION**

*O Salutaris:* 94

*Hymn:* 3 (ii)

*Tantum ergo:* 357

## **MONDAY 24 DECEMBER CHRISTMAS EVE**

### **MIDNIGHT MASS AND BLESSING OF THE CRIB HIGH MASS AT 11.00 p.m.**

*Entrance Hymn:* 24

*Introit:* Dominus dixit

*Mass:* Missa Sancti Nicolai  
— Haydn

*Lessons:* Isaiah 9: 2 - 7  
Psalm 96  
Titus 2: 11 - 14

*Hymn:* 32 (v 5 Descant — Armstrong)

*Gospel:* Luke 2: 1 - 14

*Preacher:* The Vicar,  
Prebendary Alan Moses

*Anthem:* O magnum mysterium  
— Victoria

*Hymns:* 35, 28

*Motet:* Hodie Christus natus est  
— Poulenc

*Procession to the Crib* 30 (omit v 4; v 7  
Descant — Fleming)

*At the Crib:* Be near me, Lord Jesus  
— Sidwell

*Voluntary:* Dieu parmi nous — Messiaen

## **TUESDAY 25 DECEMBER CHRISTMAS DAY**

### **HIGH MASS AT 11.00 a.m.**

*Entrance Hymn:* 30 (omit v 4; v 7  
Descant — Fleming)

*Introit:* Puer natus est

*Mass:* Spatzenmesse — Mozart

*Lessons:* Isaiah 52: 7 - 10  
Psalm 98

Hebrews 1: 1 - 4

*Hymn:* 21 (v 5 Descant — Marlowe)

*Gospel:* John 1: 1 - 14

*Preacher:* Fr John Pritchard

*Creed:* Credo III

*Anthem:* Hodie Christus natus est  
— Sweelinck

*Hymns:* 22 (arr Sidwell), 27, 26 (omit \*;  
v 3 Descant — Willcocks)

*Voluntary:* Radetzky March  
— Johann Strauss I

## **● SUNDAY 30 DECEMBER CHRISTMAS 1**

### **HIGH MASS AT 11.00 a.m.**

*Entrance Chant:* Dum medium silentium

*Introit:* See, amid the winter's snow

*Mass:* Mass in G minor  
— Rheinberger

*Lessons:* 1 Samuel 2: 18 - 20, 26  
Psalm 147

Colossians 3: 12 - 17

*Hymn:* 45

*Gospel:* Luke 2: 41 - end

*Preacher:* Fr John Pritchard

*Creed:* Credo II

*Anthem:* There is no rose — Britten

*Hymns:* 41 (i), 465, 37

*Voluntary:* In dulci jubilo BWV 729  
— Bach

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## STEWARDSHIP AT ALL SAINTS

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

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## FRIENDS OF ALL SAINTS

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

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

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## PARISH ORGANISATIONS

Please write c/o

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

[www.allsaintsmargaretstreet.org.uk](http://www.allsaintsmargaretstreet.org.uk)

**email:** [ASStsMgtSt@aol.com](mailto:ASStsMgtSt@aol.com)

### All Saints Church Marylebone Choir And Music Trust Fund

*Administrator:* Mr Geoffrey Woodcock

### All Saints Foundation

*Administrator:* Mr Damon Brash

### Friends of All Saints

*Secretary:* Mrs Juliet Windham

### Parish Paper Subscriptions

c/o The Parish Office

### Vicar:

Prebendary Alan Moses 020 7636 1788 / 9961

### Assistant Priest:

The Revd John Pritchard 020 7636 1788

### Honorary Assistant Priests:

The Revd Gerald Beauchamp 020 7258 0724

The Revd Julian Browning 020 7286 6034

Prebendary John Gaskell 020 8858 9589

### Parish Administrator:

Mr Dennis Davis 020 7636 1788 / 9961

e-mail: [ddavis4956@aol.com](mailto: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

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

## PARISH OFFICIALS

### Churchwardens:

Mr John Forde 020 7592 9855

Mr Christopher Self 020 8858 6370

### PCC Secretary:

Dr Dilys Thomas 020 7794 3626

### Hon Treasurer:

Mr Patrick Hartley 020 7607 0060

### Director of Music:

Mr Paul Brough 020 8655 3361

### Associate Director of Music:

Mr Charles Andrews 01580 240575

### Electoral Roll Officer:

Miss Catherine Burling c/o 020 7636 1788

## CALENDAR AND INTENTIONS FOR DECEMBER 2012

|    |  |  |
|----|--|--|
| 1  | <i>Charles de Foucauld, hermit</i>       | The Armed Services                         |
| 2  | ✠ <b>1st SUNDAY OF ADVENT</b>            | <b>OUR PARISH AND PEOPLE</b>               |
| 3  | <i>Francis Xavier, missionary</i>        | Us (formerly USPG)                         |
| 4  | <i>John of Damascus; Nicholas Ferrar</i> | The Emergency Services                     |
| 5  |  | Prisoners                                  |
| 6  | St Nicholas                              | Unity                                      |
| 7  | St Ambrose                               | Those in need                              |
| 8  | Conception of the Blessed Virgin Mary    | Walsingham                                 |
| 9  | ✠ <b>2nd SUNDAY OF ADVENT</b>            | <b>OUR PARISH AND PEOPLE</b>               |
| 10 |  | Sidesmen                                   |
| 11 |  | Peace of the world                         |
| 12 | Ember Day                                | Friends of All Saints                      |
| 13 | St Lucy; <i>Samuel Johnson</i>           | Unity                                      |
| 14 | St John of the Cross; Ember Day          | Those in need                              |
| 15 | Ember Day                                | Vocations to the Sacred Ministry           |
| 16 | ✠ <b>3rd SUNDAY OF ADVENT</b>            | <b>OUR PARISH AND PEOPLE</b>               |
| 17 | <i>O Sapientia; Eglantyne Jebb</i>       | The homeless                               |
| 18 |  | Hospitals                                  |
| 19 |  | The unemployed                             |
| 20 |  | Unity                                      |
| 21 |  | Those in need                              |
| 22 |  | Society of All Saints' Sisters of the Poor |
| 23 | ✠ <b>4th SUNDAY OF ADVENT</b>            | <b>OUR PARISH AND PEOPLE</b>               |
| 24 | <b>CHRISTMAS EVE</b>                     | Preparation for Christmas                  |
| 25 | <b>CHRISTMAS DAY</b>                     | Thanksgiving for the Incarnation           |
| 26 | <b>St Stephen, deacon, first martyr</b>  | Witnesses to the faith                     |
| 27 | <b>St John, Apostle and Evangelist</b>   | Proclamation of the Gospel                 |
| 28 | <b>The Holy Innocents</b>                | Children's Societies                       |
| 29 | St Thomas Becket                         | Archbishop of Canterbury                   |
| 30 | ✠ <b>1st SUNDAY OF CHRISTMAS</b>         | <b>OUR PARISH AND PEOPLE</b>               |
| 31 | <i>John Wyclif, reformer</i>             | Social reform                              |

**Please note:**

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

