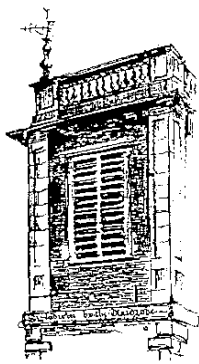


RIVER VIEWS AND NEWS

The sister parishes of
St Andrew-by-the-Wardrobe
& St James Garlickhythe
in the City of London



HARVEST 2010



THE DIOCESE OF LONDON

ST ANDREW-BY-THE-WARDROBE

WEDNESDAY 10 NOVEMBER

AT 6.30 PM

Evensong

with

dedication of the new organ
and inauguration of the
St Andrew-by-the-Wardrobe
Girls' Choir

by

the Lord Bishop of London

followed by a reception

ST JAMES GARLICKHYTHE

Harvest Thanksgiving



Sunday 3 October at 10.30 am

**Sung Eucharist
with Intelligence Corps Ceremony & Sunday School**

**Please bring gifts for the Harvest Festival
especially tinned and dry packaged goods, tea, coffee, sugar,
toiletries and cleaning products**

Our harvest gifts will be given to the Tab Centre in Shoreditch serving homeless and vulnerable people.

“GOHO KUVANHU, MASHANGA KUMOMBE”

“Harvests to the people and fodder for the cattle”

*Thembinkosi Nyathi, Communications Officer for Practical Action
Mbire District of Zimbabwe*

Livestock, mainly cattle, plays a vital role as a source of meat, milk and manure in the arid rural community of Mbire in Zimbabwe, but with increasing droughts and loss of grazing cattle have struggled to thrive and their value has decreased. The charity Practical Action has developed partnerships with five other development organizations to significantly improve food security and opportunities to earn a living in Mbire. The farmers started off by receiving seed inputs for cowpeas, sorghum and guar beans in 2007 when the project started, and in addition to these they also received training in agricultural techniques, livestock management and feeding practices. Productivity has increased and the body condition of the cattle and milk yields have also improved. As a result, the farmers are getting better prices for the animals they put on the market. When they harvest they get food for themselves, and at the same time crop residues are preserved on racks for feeding cattle during the dry season.



Nothing great was ever achieved without enthusiasm.

Ralph Waldo Emerson

**“I can’t do it” never yet accomplished anything,
but “I will try” has worked miracles.**

George P Burnham

**Do your little bit of good where you are;
it’s those little bits of good put together that overwhelm the world.**

Archbishop Emeritus Desmond Tutu

**Don’t worry about anything. Pray about everything.
Don’t forget to thank God for the answers..**

DIARY

Forthcoming services and events in the sister parishes of
St Andrew-by-the-Wardrobe and St James Garlickhythe

SEPTEMBER			
DATE	TIME	CHURCH	EVENT
Sunday 12 <i>Trinity 15</i>	10.30	SJG	Sung Eucharist
Tuesday 14	12.35	SAW	Holy Communion
Wednesday 15	12.35 1.15	SAW SJG	Holy Communion
Thursday 16	6.30	SAW	‘Sunday on Thursday’ service
Saturday 18	10-5	SAW & SJG	London Open House
Sunday 19 <i>Trinity 16</i>	10-5 10.30	SAW & SJG SJG	London Open House Sung Eucharist
Tuesday 21	12.35	SAW	Holy Communion
Wednesday 22	12.35 1.15	SAW SJG	Holy Communion
Thursday 23	5.30 6.30	SJG SAW	Gardeners’ Company Harvest Festival ‘Sunday on Thursday’ service
Sunday 26 <i>Trinity 17</i>	10.30	SJG	Sung Eucharist
Tuesday 28	12.35	SAW	Holy Communion
Wednesday 29	12.35 1.15	SAW SJG	Holy Communion
Thursday 30	6.00 6.30	SJG SAW	Needlemakers’ Company service ‘Sunday on Thursday’ service
OCTOBER			
Sunday 3 <i>Trinity 18</i>	10.30	SJG	Harvest Thanksgiving, Sunday School and Intelligence Corps ceremony
Tuesday 5	12.35	SAW	Holy Communion
Wednesday 6	12.35 1.15	SAW SJG	Holy Communion
Thursday 7	6.30	SAW	‘Sunday on Thursday’ service
Sunday 10 <i>Trinity 19</i>	10.30	SJG	Sung Eucharist & Burma Star Commemoration
Tuesday 12	12.35	SAW	Holy Communion
Wednesday 13	12 noon	SJG	Dyers’ Company service

DATE	TIME	CHURCH	EVENT
Thursday 14	6.30	SAW	'Sunday on Thursday' service
Sunday 17 <i>Trinity 20</i>	10.30 12 noon	SJG SAW	Sung Eucharist Apothecaries' Society service
Monday 18	5.00	SJG	Painter-Stainers' Company service
Tuesday 19	12.35	SAW	Holy Communion
Wednesday 20	12.35 1.15	SAW SJG	Holy Communion
Thursday 21	6.30	SAW	'Sunday on Thursday' service
Sunday 24 <i>Trinity 21</i>	10.30	SJG	Sung Eucharist
Tuesday 26	12.35	SAW	Holy Communion
Wednesday 27	12.35 1.15	SAW SJG	Holy Communion
Thursday 28	6.30	SAW	'Sunday on Thursday' service
Sunday 31 <i>All Saints' Sunday</i>	10.30	SJG	Sung Eucharist

**British Summer Time ends on Sunday 31 October.
Please remember to put your clocks back.**

ST ANDREW-BY-THE-WARDROBE

THURSDAY 4 NOVEMBER AT 6.30 PM

Evensong for All Saints

THURSDAY 18 NOVEMBER AT 6.30 PM

Sung Eucharist for St Cecilia

WITH THE

Girls' Choir of St Andrew-by-the-Wardrobe

CHOIR DIRECTOR: BEN SAUL

The Girls' Choir of St Andrew-by-the-Wardrobe, generously supported by The Worshipful Company of Mercers and the residents of Morden College, Blackheath, offers girls in London an opportunity to sing liturgical music of the highest quality and finest tradition.

Ben Saul, Choir Director, is a teaching professor at the Guildhall School of Music & Drama, and a freelance accompanist and choral director. He has a strong history of establishing youth choirs.

THE WAY OF FAITH

AN INTRODUCTORY COURSE ON CHRISTIANITY

(DATES TO BE ARRANGED)

This course is suitable for anyone preparing for Confirmation or as a refresher course in basic Christianity

1. God is there and he matters
2. We need God in our lives
3. Who is Jesus?
4. What do the Cross and Resurrection of Jesus mean?
5. The Holy Spirit and You
6. What is a Christian?
7. Learning to pray
8. Reading the Bible
9. Belonging to the Church
10. The Sacraments

1-6 What Christians believe

7-10 How Christians grow in faith

IF INTERESTED, PLEASE PHONE THE RECTOR ON 020 7248 7546

CHURCHWATCHERS

The Friends of the City Churches churchwatchers are at

St James Garlickhythe on Thursdays 11.00 am-3.00 pm
and

St Andrew-by-the-Wardrobe on Fridays 11.00 am-3.00 pm

SEIZE THE MOMENT!

Life has a way of accelerating as we get older. The days get shorter and the list of promises to ourselves gets longer. One morning we awaken and all we have to show for our lives is a litany of "I'm going to", "I plan on" and "Someday, when things have settled down a bit." Too many people put off something that brings them joy just because they don't have it on their schedule or they are waiting for conditions to be perfect. Think about all those people on the Titanic who passed up dessert at dinner that fateful night in an effort to cut back. Do something you WANT to do . . . not something on your 'should do' list.

Life is not a race. It may not be the party we hoped for
. . . but while we are here we might as well dance!

A PILGRIMAGE TO THE HOLY LAND BY JILL HOLMES

Away in a manger sung in June ~ the Lord's Prayer in 110 languages ~ camels in the desert ~ Coptic and Armenian liturgy ~ tombs of sacred goats ~ and standing where Jesus planted his feet . . .

. . . these are all part of the experience of a pilgrimage to the Holy Land.

To walk where Jesus walked ~ to stand where Jesus stood ~ to kneel where Jesus was born and where he died ~ and to be overwhelmed by the power and mystery of the tomb of the resurrection . . .

. . . an emotional, exciting, spiritual experience culminating in the profession of faith that Jesus Christ is the Holy One of God.

'Special moments' are in abundance during a pilgrimage to the Holy Land. In the company of 3 priests and a very knowledgeable guide, our little band of pilgrims encountered friendly hosts and warm hospitality while visiting historical sites – from Caesarea Philippi in the north-east to Caesarea Maritima on the Mediterranean coast, through the desert to Masada, the Dead Sea and Jericho, and onwards to Jerusalem – and while tracing Jesus' life, from his birth to his death, from the Annunciation to the Ascension.

The stories and words of Elijah, John the Baptist, St Peter, the disciples, saints and crusaders, and the Blessed Virgin Mary created a tapestry that became the backdrop to eucharists, prayers, scripture readings, hymns and veneration, and to the words of Jesus himself in the places where he spoke them – just as the old city wall of Jerusalem and the golden dome of the Dome of the Rock formed a stunning backdrop for the elevation of the host and the chalice at an open-air mass in the Garden of Gethsemane.

Pilgrims from around the world were encountered at the holy sites: Japanese worshipping in Pater Noster Church (with its 110 texts of the Lord's Prayer), while we were waiting with American and Italian groups to spend a few minutes inside; South American Indians and Jesus was imprisoned at Caesarea Philippi, one of the tomb temples of Pan's singing *Stille Nacht, Heilige Nacht* at the site of the manger in the Church of the Nativity in Bethlehem.



Sub-Continent Indians at Caiaphas' house, where after his arrest; more Americans at Caesarea sources of the river Jordan where can be found the sacred goats that danced to panpipes; and Germans

Early morning liturgy took place at Holy Sepulchre Church in Jerusalem. The singing of the Gospel Acclamation during the Roman Catholic Mass at the front of the Tomb of the Resurrection mingled with Coptic liturgy taking place behind the tomb. The Eucharistic Prayer was recited inside the tomb, with the actions of the thurifer indicating the consecration; and Christ in his sacramental presence came out of the tomb for the distribution of communion – a deeply moving and almost overwhelming moment. After the Mass, the Greek Patriarch arrived at the church with his acolytes and priests, who censed and oiled the stone upon which Jesus' body was laid after he was taken down from the cross. The Patriarch blessed the assembled crowd. Later that morning there was a service at St George's Anglican Cathedral in Jerusalem.

Sailing in the 'Jesus Boat' on the Sea of Galilee and travelling around the shore of the lake provided an opportunity to visit the sites of Jesus' miracles during his ministry in Galilee and to recall them with Bible readings: water into wine at Cana; the feeding of the 5,000 at Tabgha; the miraculous draught of fishes at Mensa Christi, where the risen Christ appeared to some of his disciples and cooked fish for them; the healing of Peter's mother-in-law at Capernaum; and the calming of the storm.

At Tabgha, where 5,000 people were fed with 5 loaves of bread and 2 fishes, one was reminded that the gifts and talents offered in faith to God are multiplied and magnified. Thus in the Eucharist the bread and wine that are offered are given back to us as the body and blood of Christ. The mosaic in front of the altar in the Church of the Multiplication at Tabgha depicts 4 loaves and 2 fishes, the fifth loaf being Christ himself. Mass was concelebrated at an open-air altar at the Mount of the Beatitudes, with the view of the Sea of Galilee framed by casuarinas trees and with birdsong accompanying the hymn singing.

While shepherds watched their flocks by night and *O come, all ye faithful* were sung at Shepherds Fields near Bethlehem, while the singing of *Away in a Manger* at the site of the manger in the Church of the Nativity was such a special moment that there was barely a dry eye. As we left the church at noon, we recited the Angelus in Manger Square.

A very spiritual time was spent in Jerusalem contemplating Jesus' final week. The blessing of palm crosses and the singing of *Ride on, ride on in majesty* preceded a procession down the Mount of Olives for Mass in the Garden of Gethsemane and a time for contemplation inside the Church of All Nations, which is built over the rock where Jesus prayed the night before he was arrested. Visits were made to the Upper Room, the possible site of the Last Supper; Caiaphas' House, where Jesus was imprisoned and scourged; and Pilate's House where Jesus was brought to trial and where he was given the crown of thorns. Jesus' final journey was traced along the Via Dolorosa, with devotion and prayers at each Station of the Cross, culminating in the most solemn moment of kneeling at the site of the crucifixion. Our pilgrimage finished, en route to Tel Aviv Airport, with a visit to the possible site of Emmaus, where the risen Christ appeared to the disciples before his ascension into heaven.

Caves also provided places for worship and prayer: Elijah's cave at Mt Carmel where the prophet stayed before his encounter with the prophets of Baal; the cave at Shepherds Fields near Bethlehem where shepherds sheltered with their flocks and where the angel brought to them the message of the birth of Jesus; and, most especially, the grotto in Nazareth that is the site of the annunciation of Our Lord to the Blessed Virgin Mary, where, in a few minutes of contemplation, one is reminded that that which we plan for ourselves may not be what God has planned for us.

The landscape of the Holy Land is one of contrasts: desolate mountains, desert, oases and fertile valleys. Tropical trees were in full bloom – a dazzling display of blue jacaranda, flame casuarinas, white frangipani and scarlet hibiscus, with pink oleanders at the roadsides and purple and magenta bougainvillea cascading over walls. Olive groves, sunflowers and date palms filled the valleys, while orange, lemon, mulberry trees dotted the landscape. Kingfishers, woodpeckers and humming birds flashed among trees, solitary white egrets stood in the middle of fields; and mina birds eyed visitors at the hilltop fortress of Masada.



Prayers ~ hymns ~ eucharists ~ Bible readings ~ veneration ~ history and politics . . .

. . . appropriate words chosen for every holy and historical place to enhance a physical and spiritual journey.

Ministry and miracles ~ Annunciation to Ascension ~ *verbum caro factum est* to *ego sum resurrectio et vita* . . .

. . . a pilgrimage to trace Jesus' journey from Bethlehem to Jerusalem.

CHURCH DEDICATIONS IN THE CITY OF LONDON

On the eve of the Great Fire of London in 1666 there were 109 churches within the square mile of the City of London. After the Fire Christopher Wren oversaw the rebuilding of the burned-out remains and in 1700 there were still 79 active churches in the City. Today 37 churches remain – the pride of the City’s architectural heritage (among them, of course, St James Garlickhythe and St Andrew-by-the-Wardrobe). But why so many churches? Why 109 churches in pre-Fire days? The obvious answer is that London was a populous city and that the churches were small and served small parishes or guilds and livery companies. Our link with the Intelligence Corps is very much in this tradition of City churches having particular links and responsibilities.

But there is another explanation for the proliferation of City churches in pre-Fire days that is less obvious and more interesting. This explanation is found, not in English history, but in fourth and fifth century Rome. The City of Rome, in pagan times, was chock-a-block with temples, altars and shrines dedicated to a vast array of gods and goddesses. In the fourth century AD the Roman populace began to neglect the ancient religious cults that, for centuries, had sustained the empire. This was partly due to the adoption of Christianity as the official state religion by Constantine. The Roman aristocracy opposed and disliked the change to a new religion.

A century later the Bishop of Rome, Leo the Great, was still hearing complaints from the Roman aristocracy (or what remained of it) about the desertion of the gods of antiquity. Leo replied to these complaints as follows: ‘If you once believed that you were built on Romulus and Remus, now you know that your foundation is another pair, Peter and Paul. If the gods you once trusted stood around the forum, your present patrons and protectors now live in the churches of this City.’ New churches had been built all over Rome to commemorate the heroes and heroines of the Christian faith, particularly those who had been martyred for their Christian beliefs. And so Peter and Paul were still to be found in Rome in the churches where they were buried. The same applied to other Roman saints like Clement, Lawrence, Agnes. These Christian churches replaced the old cults and shrines of the Roman gods.

The memory of these Christian heroes spread in time to our northern City of London. The Tiber, as it were, began to flow into the Thames, and saints who once watched over Rome now watched over London. Peter was to be found in Westminster Abbey, Paul in our cathedral on Ludgate Hill. Churches were dedicated to many other Roman saints: Agnes, Augustine, Clement, Dionis, Gregory, Helen and Pancras. The Roman custom of dedicating churches to St Mary, St Michael, St John the Baptist and the Apostles was also followed – St James’ is an example, as also is St Andrew’s. It strikes us now as a curious twist of history that the City of London’s churches mirrored those of Rome – the saints who protected the Eternal City came in time to protect our City on the furthest edges of the Roman empire. In time the British church acquired its own heroes and heroines and, churches were dedicated also to their memory: Alban, Botolph, Bride, Dunstan, Giles, Margaret, Mildred, Edmund, Ethelburga, Edwin, Swithin.

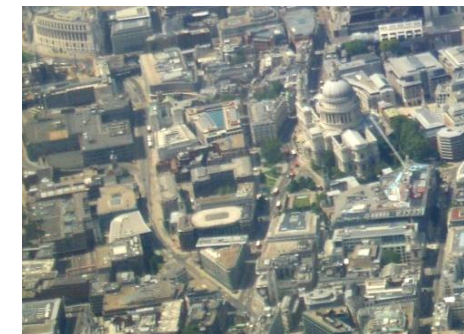
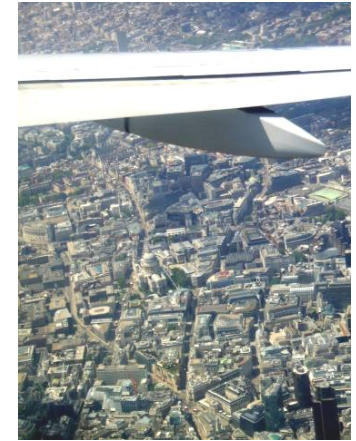
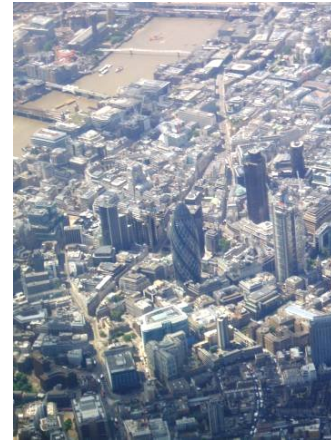
The old pagan cults and priesthoods failed and were banished by imperial edict in 382. They were replaced by the new Christian heroes and heroines. No respectable city in the Roman empire (London included) was complete without its forum, temples, amphitheatre, market stalls and business houses. The Christian saints filled the gap left by the failure of the old pagan gods. But this should not be seen as a capitulation to paganism or as a continuation of it. Rather the claim was being made that London, no less than Rome, accepted Christianity as its religion and now had its own Christian heroes and heroines.

The churches of London became outward and visible signs that God dwelt among his people in this City and that his church belonged in the market place, in the assembly hall and in the business locations. Our 37 remaining churches are our claim that God actually lives with us, for us and among us.

The Revd Dr Alan Griffin, Rector



THE CITY, ST PAUL’S AND THE PARISHES OF ST JAMES GARLICK-HYTHE & ST ANDREW-BY-THE-WARDROBE FROM 5,000 FEET



**A UNIT OF THE INTELLIGENCE CORPS AFTER THEIR VISIT TO
ST JAMES GARLICKHYTHE FOR THEIR PAGE-TURNING CEREMONY
DURING THE SERVICE ON SUNDAY 4 JULY 2010**



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**I WANNA TELL YOU A STORY**

**LECTURE ON THURSDAY 1 JULY 2010 AT ST ANDREW-BY-THE-WARDROBE  
BY RABBI DR TONY BAYFIELD, HEAD OF THE MOVEMENT FOR REFORM JUDAISM**

In order to demonstrate my cultural refinement, I'd like to begin with one of the icons of the 1960s and 70s, a certain Max Bygraves. For the person sitting next to you, Bygraves was an Eastender who went to school not far from here, graced our television screens with truly third rate entertainment and now lives, I gather, in Queensland, Australia with his wife Blossom. His main contribution to British cultural history was three catch phrases – "I've arrived and to prove it I'm here", "A good idea, SON" and "I wanna tell you a story". The only remote connection with this evening – apart from a blatant attempt to grab your attention – is the third catch phrase, which is the title of this talk, not the one that was advertised: "I wanna tell you a story".

It's a story which we, the remnant, still remember. It's a story of great nobility and desperate tragedy. It's a story full of glorious insights and shameful conduct. There are two possible endings neither of which has yet been written.

Chapter One, set against a universal backdrop, begins with the life of a man called Abraham and, equally importantly but inadequately recorded in our patriarchal traditions, with a woman called Sarah. Whether they lived in the dusty historical records of Mesopotamia in the early 2<sup>nd</sup> Century BCE or are an amalgam of archetypal figures, they are eternally present in our religious history. The initiators of a journey of stupendous importance to humanity. With them begins a quite remarkable story. It's a narrative which repeatedly documents glimpses of the God of all humanity: a God who is the meaning and purpose of life; a God who is the embodiment of all that is just, compassionate and good, who commands us to live our lives in God's service by serving our fellow human beings and caring for the fragile, vulnerable world in which we find ourselves.

"I am the Lord your God who brought you out of the land of Egypt." "You shall love your neighbour who is like you because I am God." "Is not this the fast that I have chosen . . . to let the oppressed go free and deal your bread to the hungry?" "God saw the world that it was very good." "I have told you what is good and what I require of you – to act justly, to love through deeds of kindness and to walk humbly in My presence."

Of course, the insights are illusive, always a challenge to clarify and interpret. Still more to live up to. We all too rarely grasp that this God speaks and is heard in different ways by different people. We seldom fully grasp the inadequacies and limitations of our predecessors. Still less our own. But the journey which began with Abraham and Sarah and became open to all at Sinai, continues through Pentateuch, Prophets and Writings. The Chapter begins with Abraham and Sarah, and ends with the encounter with the Graeco-Roman world some 1600 tumultuous years later. It's an encounter which was to prove immensely rewarding and archetypally challenging.

That world, the world of Palestine during the 2<sup>nd</sup> and 1<sup>st</sup> centuries Before the Common Era and the first two centuries of the Common Era was a time of immense upheaval. The first Chapter, known to me as the Hebrew Bible and to you as the Old Testament (though I wish you wouldn't call it that because the resonances are chilling) closed during the 2<sup>nd</sup> century BCE. But the narrative continued. It passed to two siblings, both children of Abraham and Sarah, children who became increasingly uncomfortable with each other.

The first sibling is embodied in rabbinic Judaism. Rabbinic Judaism is the author of that part of the Second Chapter of the narrative which I, the Jew of today, have inherited. The enterprise of the Scribes and the Pharisees was a noble one. They were born into a world far different from the world described in the First Chapter, in the Pentateuch and Prophets, a sparsely populated pastoral and agrarian world. The world of Greece and Rome was altogether different and posed an acute threat to the four cornerstones of their religious identity and culture. The Temple was in danger both from foreign powers and from political machinations. The authority of its custodians, the priests was under extreme threat. So therefore was its sacrificial cult. And the land itself was subject to invasion. Temple, priesthood, rite and land all shook.

In response, one party within that tumultuous Jewish world, the party of the Scribes and the Pharisees created a new and radical expression of Judaism. They subjected the Hebrew Bible, the first Chapter in our narrative, to the profoundest scrutiny, interrogating it, questioning it, deeply and creatively.

'What are the principles, what are the values that its stories and laws teach in respect of the way we should live our lives today?' 'Where' they asked 'is God's will for us in every aspect of daily life?' 'What does it mean not only to worship but to live family life with love, respect and integrity?' 'How should we conduct business in a way that is both just and responsible?' 'How should the framework of criminal law promote good and restrict bad behaviour?' Today. For those living under Rome.

When the Temple was destroyed in the year 70 this party within the Jewish world, the Scribes and Pharisees, the Early Rabbis replaced the one special holy place with the institution of the synagogue – a building that could be constructed anywhere for everyone, a place for prayer, study and meeting. A regimen of prayer replaced the regimen of sacrifice. Authority in Jewish life shifted from the priest to the rabbi, not a priest but a teacher. The binding force for those sent into exile ceased to be the land and became a portable Judaism, an all embracing code of behaviour which embodied the highest values of the Bible in a detailed pattern of contemporary living.

But not all Jews chose to continue the narrative through rabbinic Judaism. There were some who found the continuation of the story – Chapter Two – in the life, death and resurrection of a remarkable but remarkably elusive Jew known as Jesus of Nazareth. It's not clear the extent to which Jesus offered a different and incompatible way forward from that offered by the rabbis. The latest scholarship places the partings of the ways quite late and its inevitability a matter of conjecture. Suffice to say that at some point, perhaps eighteen or nineteen hundred years ago, Chapter Two of the narrative opens with the emergence of two siblings who were both to carry the tradition of Sarah and Abraham, who ultimately took it in radically different directions and, sadly, behaved towards each other in a way that even a hardened family therapist would find it hard to understand or stomach.

There's no time to detail the magnificence of the achievements of the two siblings over the last 2,000 years. And I've neither the will nor the need to detail the horrors and crimes that have so besmirched the reputation of religion and come so close to destroying the tradition that we inherited and the gift we have been called upon to give to humanity and the globe.

In some ways this evening – affable rabbi comes to church, gives moderately interesting talk about Max Bygraves to a handful of the Christian faithful – has become a commonplace in Britain. At least amongst liberally minded Christians and Jews who really care about each other and understand the responsibilities of siblings.

But I want to ask you to recall a story from the first Chapter of our shared narrative. Sadly, relatively few people in our society would be able to recall it but thankfully you can, which is a sadness or a joy depending upon whether your attitude to the glass is half empty or half full. Jacob, the Jew, has behaved disgracefully towards Esau, in rabbinic tradition the archetype for the future Christian. He's robbed him of his birthright, stolen his blessing and abdicated his role towards his brother.

## SIR PETER LLEWELLYN GWYNN-JONES, GARTER KING OF ARMS

FUNERAL ADDRESS – MONDAY 6 SEPTEMBER 2010

But, after an immense personal struggle, Jacob crosses the ford and is, apparently, reconciled with Esau. I say apparently, not only because Jewish tradition doubts the profundity of the reconciliation [there is a cryptic play on the words which describe the encounter “He kissed him and they wept” or did he bite him?] but also because, beyond the joyous scene of apparent reconciliation, the two brothers do not live together happily ever after. They go their separate ways, never to meet again until briefly at their father’s funeral.

Over the last sixty or seventy years in this country, we have seen – in circles like the Council of Christians and Jews – immense and sincere attempts to replicate, as it were, the reconciliation between Jacob and Esau. It’s a huge task. Nearly two millennia of pain and struggle cannot be eradicated in a generation. The work has borne some fruit – affable rabbis and charmingly erudite rectors can even serve amicably together as Lord Mayor’s Chaplains. But if the Second Chapter of the narrative – the emergence of the siblings and their desperate rivalry – has been closed, it is far from clear that Chapter Three, which many have valiantly attempted to open, is well established.

Today’s world is profoundly different from that of Jacob and Esau. Not the least because it’s no longer open to the two siblings to go their separate ways. Perhaps the most important revelation of our times – and I use the word revelation deliberately and in its traditional theological sense – is that faiths can no longer exist in isolation from one another, faiths can only exist validly and authentically in relationship with, in collaboration with one another. And if that’s true of all the faiths within today’s global village, it’s particularly true of Judaism and Christianity, perhaps of Judaism, Christianity and Islam, siblings whose dysfunctional family behaviour is a scandal, a crime and a blasphemy. But before you nod and say ‘Hear, hear!’ or simply nod off, let me tell you what I mean by reconciliation (which goes far beyond a kiss, an embrace and an amicable parting). Let me discard my affability and become, with the Jacob of the rabbis, a continuing pain in the neck. Let me try to characterise the opening headings of Chapter Three which you and I are playing a very small but potentially significant part in writing.

Towards the end of Chapter Two, even at our most polite and civilised, we said (or rather didn’t say but thought) ‘You Jews really are remarkable for your persistence, contribution to civilization, family life and chicken soup. And, of course, we can learn so much from you about the roots of our faith and the community in which Jesus lived. But you’re still missing out on the greatest Truth of all, which is a pity for you.’ And: ‘You Christians really have captured the lion’s share of the market in spectacular fashion; your cathedrals – not to mention your City churches – are magnificent and you really are outstanding exponents of self-sacrificing, suffering love for the poor and the sick. But it’s all founded on a complete misunderstanding of the nature of a relatively unremarkable Jew and it’s quite hard to know how you can still believe some of that stuff about incarnation.’ That condescending and dismissive attitude will not hold holy water any longer. It has no place in Chapter Three – if there is to be a rich and rewarding Chapter Three.

I’ve already thrown out a huge challenge to the Jewish world – not to see Abraham and Sarah as, in essence, theirs. Not to see the Hebrew Bible as exclusively our possession but rather the shared opening Chapter of a shared narrative. But the challenge goes infinitely further. To accept that our Christian siblings find a fully adequate path to God through Jesus Christ which they – we, I – may not fully understand theologically but the authenticity of which is self-evident in the lives of many of our, my Christian sisters and brothers.

The decidedly challenging call to you is to recognise that there is salvation outside the Church, that your Jewish sibling has not been superseded and to grant us full and equal theological space. The Hebrew Bible is not an old, superseded, flawed testament but the source of an enduring, living covenant with those who have continued the narrative through the story of the sibling called rabbinic Judaism.

Both of us have to recognise that our faiths have come close to destroying religion itself through lack of humility, through absurd, exclusive truth claims which illustrate the word hubris better than any other example. For both of us to recognise that what we share are precious fragments of truth bound up in a narrative of compelling power, but sadly disfigured by human pride and weakness. My call is to continue the journey shared in Chapter One, so conflicted and convoluted in Chapter Two. To walk our distinctive sibling walk not just in reconciliation but also in collaboration in a world that needs us to live out our separate, distinctive identities but in the amity and love that siblings should be capable of showing each other. To make Chapter Three a story that future generations will ‘wanna’ tell, not the sad and shameful obituary of siblings who couldn’t accept that the good parent, the Divine parent values each child equally.

Friends, we meet today to commend Peter Llewellyn Gwynn-Jones into the hands of God at the end of his earthly life. We pray that God will welcome him into a place of refreshment, light and peace. We give thanks to God for his distinguished career at the College of Arms, particularly as Garter King of Arms, for his writings and for his lively interest in the natural world and in travel, both of which provided inspiration for his work as a Herald. As members of his family, of his extended family and of his surrogate family, we give thanks for the love and affection we felt for a friend whose accomplishments adorned the ancient office which he held. Behind a bluff exterior there was a wicked sense of humour (which many experienced), a generosity and a kindness. After his faithful service as a member of the Royal Household may Peter now rest in peace and rise in glory. “From henceforth blessed are the dead which die in the Lord: even so saith the Spirit; for they rest from their labours; and their works do follow them” (Rev 13.13).

Many people nowadays find it hard to believe in eternal life. “Do you really believe in the life to come?”, people sometimes ask me. Curiously most people simply accept that God exists. It is the life to come that they aren’t so sure about. They find it hard to be confident that there is anything beyond our natural span of years – 50, 60, 70 or 80 years, as it may be.

Now there’s nothing to be worried about in all this. God is the focus of our faith and trust in the present. For those who have faith, to live is to trust in God as a present reality. We experience God in the here and now. But the life to come is not like that. How could it be? For us it is a future, not a present reality. And so it is the object of our hope, not something that we have yet experienced. The memorable words of committal at our funeral service refer to our ‘sure and certain hope of the resurrection to eternal life.’ For Christians do indeed have a confident hope of life beyond this one and of reunion with those who have gone ahead of us, whose memories remain dear and whose lives we still touch through prayer.

The French philosopher Voltaire made a good point when he wanted to back up his belief in a future life. He said that he did not consider it more strange that a person should be born twice than that he or she should be born once. We are all aware that we have been born once, but for all that our very existence remains mysterious to us. It is strange, is it not, that we exist at all? Is it any more strange that God, who has given us our present life, should be able to give us a new type and quality of life beyond this one?

Christians believe that Christ rose from the dead. This is not just picture language: it is the claim that Christ rose from his grave in historical time and that he now lives an eternal and risen life which he shares with his followers. Christians also lay great weight on that solemn promise of Jesus (which we have just heard in the gospel reading) that he was going to prepare a place for his followers in his Father’s house. Jesus made that memorable promise during a farewell conversation with his closest friends. The dark shadows of his own death were gathering around him when he made this promise that gives us such hope in the presence of death.

Our prayer is that Jesus will accompany Peter to the place he has prepared for his followers and that he will welcome Peter in his Father’s many-roomed mansion. We can be absolutely sure that the Lord’s love for Peter is greater than we can imagine and our love for Peter is but a reflection of God’s. As Peter moves away from us accompanied by our prayers, we have Christ’s assurance that his journey takes him closer to the God who created him and who loves him still.

*The Revd Dr Alan Griffin*

## THE FRAGMENTED CHURCH

As it is Rome's aim to bring back all Protestant Churches to the Holy See, at this time of the Pope's state visit it bears to mention one break-away Church that is not only Catholic but considers itself to be "pure" Catholic, and the existing Roman Catholic Church as apostate. They are now known as the "Old Catholics", a group of mostly German and Dutch Catholics who, objecting to certain dogmas proclaimed by the first Vatican Council of 1870, which included the doctrine of papal infallibility, formed their own Church. Rome did its utmost to break this rival Church as it did to destroy the early Anglican Church in the reign of Queen Elizabeth I, though without the same brutality, but it failed. The "Old Catholics" had a sufficient number of bishops to ordain new priests and consecrate new bishops as the Church of England has been doing since the 16th century.

However, the Anglican Church has also had Churches breaking away from it in much the same way as Rome lost the "Old Catholics". This was due to the ordination of women priests in 1992. One such Church was the Continuing Church of England, which created a Diocese of Lambeth occupying much the same boundaries as the old London County Council. They even got a very High Church French Canadian bishop to head their diocese as no Church of England bishop would join them. Their chief organiser was the Revd Dr Paul Faunch, who was a stalwart of the Anglican Association. With Dr Faunch's death in the mid 1990s this Church lost its impetus and even lacked the funds to fly in the French Canadian bishop! Another break-away Church that is still very vibrant is the Church of England Continuing. They have ordained priests and bishops to ensure continuity. They have at least four churches: in Reading, Wandsworth, near Frinton in Essex and in the Midlands. They strictly adhere to the 1662 Book of Common Prayer and the King's James Bible. The celebrant kneels at the north end of the altar as did the Low Church priests of old before the Low Church was absorbed by the Charismatics.

There is also the Free Church of England, but more of that in the next Readers' Column as its founder is not a disaffected Anglican but a former Roman Catholic ordinand!

*Maurice De Silva*



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Tuesday & Wednesday at 12.35 pm – Holy Communion  
Thursday at 6.30 pm – Evening Service and events as announced



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