



All Saints Parish Paper

7, MARGARET STREET, LONDON W1W 8JG

www.allsaintsmargaretstreet.co.uk

JUNE 2016

£1.00

VICAR'S LETTER

This month's cover photograph shows me in pilgrimage gear, as I prepare for my walk from Seville to Santiago. Physical exercise is understandably on my mind, as I tramp my training routes in London with a rucksack laden with the weight I am going to be carrying in Spain.

Such physical exercise, we are told, is good for mind and spirit as well as body and I know this to be true from personal experience. If the physical affects the spiritual, the reverse is also true. Research in the United States on a large sample of nurses has shown that attendance at church during the week extends life expectancy. Worship and prayer seem to be good for body as well as soul.

A pilgrimage is a spiritual exercise as well as a physical one. As a kind of retreat on the move, it provides an extended opportunity for prayer and reflection. Some of our people had a more stationary opportunity on the recent Parish Retreat led by Fr Barry Orford at Bishop Woodford House in Ely and others will be having a weekend pilgrimage to Walsingham led by Fr Julian Browning in July.

While it is good to get away to a quiet place, such opportunities are bound to be limited. That does not mean there are not ways in which we can build the experience of silence and reflection, prayer and



*The Vicar, ready to set off on pilgrimage
from Seville to Santiago
(Photograph: Theresa Moses)*

worship, into our daily lives by developing a rule of life. This helps us set aside and safeguard times for prayer and reflection.

As well as doing this at home, our round of daily services provides a range

of opportunities for people to pray with others. There may be a church near where you work or live which also has daily services or is simply open for prayer. One of the strands of the Diocese of London's Capital Vision 2020 programme has been to persuade parishes to open their buildings more as places of prayer. Houses of prayer need people to pray in them.

Times of silence and prayer need to be guarded. Spiritual fitness, like physical fitness, needs to be maintained by practice: it erodes very quickly if neglected. Two sayings have encouraged me in my prayer life. Both were in response to questions about prayer. Archbishop Michael Ramsey was asked how long he spent in prayer each day. He replied that sometimes it was only a minute, but it took him an hour to do it. Archbishop Desmond Tutu, still going strong despite a long battle with cancer, once said that his ministry was so busy and demanding that he had to spend at least two hours a day in prayer.

I am sometimes asked how the clergy of All Saints manage to get anything else done with so many services. My response is often to say that the framework of Morning and Evening Prayer and Mass gives a structure to the day, which might otherwise drift away. The times spent in silent prayer, each morning, and at other times when opportunity allows, are essential in supporting a calm which is often needed in dealing with the demands and unpredictable nature of ministry here.

There is much emphasis in the Church of England these days on the need for management and entrepreneurial skills among the clergy. Not all of this is bad: hyperactivity is not a clerical virtue, but neither are inefficiency and bumbling

amateurism. I do question the tendency, evident in many advertisements in the *Church Times* for vacant parishes, to force clergy to sell themselves if their leadership skills are to be recognized. Humility used to be considered a priestly virtue, even if many of us were not very good at practicing it.

One area in which priests and lay people can both make a significant difference to the lives of others is in our prayer life. Worship is not just a job the clergy do, a service we deliver. It is part of a whole life. It is not something we fit in between real work: it is our work. Prayerful preparation for celebrating and preaching is one of the most important gifts we can bring to people. It is a vital part of our ministry to others, especially perhaps to those who come to church from busy and hectic lives. They need to find calm and peace in church, an experience which feeds their soul: not more busyness and noise. This can be an important piece of evangelism, even for those who would normally run a mile from such language. If people wander into a church, out of curiosity say, and find people praying in it or taking part in a service, that says something about Church as a living community rather than just an interesting relic of a bygone era when people believed in God.

In a church like All Saints, this is a ministry for lay people as well as clergy. As entries in the Visitors Book demonstrate, people appreciate the silence and prayerful atmosphere of All Saints. This quality does not happen by accident. Like physical fitness, it has to be maintained. We have to guard its quiet; not as an emptiness but as a deep silence in which we can hear God beyond the clamour of the city. With demolition going on round the corner

in Wells Street at the moment and some of our homeless guests prone to noisy snoring, this is not always easy! But, if others are to find All Saints a place where “prayer has been valid,” we must pray in it. For the next few weeks, I will be doing my praying along the pathways of the Camino de Plata, in Spanish churches great and small and at wayside shrines. I must leave praying in All Saints to you, but I will be with you in spirit and I hope you will remember me in your prayers.

Yours in Christ,

Alan Moses

SPONSORING THE VICAR

If you would like to sponsor the Vicar — fundraising on his pilgrimage in support of the Diocese of London’s projects for persecuted Christians and for refugees from the conflicts in Iraq and Syria — there is a sponsorship form to sign up in church. You can also donate directly online through <https://my.give.net/alanspilgrimage>.

PARISH NOTES

Alexander Green was baptized at High Mass on the Sunday after Ascension. His mother Louisa, one of our former All Saints choir sopranos, writes:

Thank you so much for a beautiful Christening service for Alexander. It was lovely to come back and see everyone on such a perfect occasion. All Saints will always be a very important place for me and my family.

Alexander behaved impeccably throughout, being quite unperturbed by having copious amounts of water poured over his head. A fascination with lighted candles did require some rapid evasive

action by the Vicar, but no harm was done!

As well as wine provided by the family to celebrate Alexander’s Christening, our thanks go to Kate Hodgetts, who donated the cake she won in the raffle at the Society of Mary’s Annual Festival at St Silas, Kentish Town, the previous day, to add to the courtyard refreshments.

Our visiting preacher that morning was **Canon Carl Turner**, the Rector of St Thomas Fifth Avenue in New York. Canon Turner was in London to attend the memorial service at St Paul’s Cathedral for John Scott who had been director of music at both the cathedral and St Thomas’s. Fr Alan had preached at St Thomas last year, so this was the return match. It was a delight to have Fr Carl and his wife Alison with us. Fr Turner’s sermon appears in this issue (see page 5).

On Whitsunday, we welcomed an unexpected group of students from Wheaton College, Illinois. Wheaton is a famous evangelical liberal arts college, so a visit to All Saints was something of a new experience for them. As Fr Alan said, they were getting the “full immersion”. By happy and unplanned coincidence, our own John McWhinney is a graduate of Wheaton, and Paul Weston had provided the courtyard wine that morning.

PREACHING

Fr Alan travelled to Oxford on Sunday 1 May to preach at Pusey House. The House and its library are a memorial to Dr Edward Pusey, one of the leaders of the Oxford Movement who laid the foundation stone of All Saints. The first principal of the House, Charles Gore, the editor of a book of essays called *Lux Mundi*, which marked a significant advance in Catholic

Anglican theology, one of the founders of the Community of the Resurrection, and finally Bishop of Oxford, came to live at No 6 Margaret Street when he retired. The Vicar at the time, Fr Mackay, had also been on the staff at Pusey House. More recently, Fr Barry Orford was on the staff there and Aiden Hargeaves-Smith is one of the trustees.

Fr Alan met some familiar All Saints faces; Christopher Waterhouse, who is now the Canon's Verger at Christ Church Cathedral and Sam Aldred, who is a post-graduate student at Keble College. We celebrated Sam's engagement to Helen Randall that morning.

The present principal of Pusey, Dr George Westhaver, is coming to preach here at All Saintside.

In the meantime, at the end of May, Fr Michael will also be in Oxford to preach at New College.

ORDINATIONS

Philip Sanneh will be ordained deacon by the Bishop of Gambia in Ghana on 12 June. Philip will then return to complete his studies at St Mellitus' College before being ordained priest.

Jeremy Tayler, one of our ordinands and now the curate at St John's Wood Church, is to be ordained to the priesthood on Saturday 25 June at 3pm at St James's, Sussex Gardens.

You are invited to a POETRY TEA PARTY on Saturday 4 June at 3pm, at Pamela's. All welcome. Please bring Poetry and Prose relating to the subject of 'Europe'. To accept, or to ask for Pamela's address, please speak to Pamela

or Sandra in the courtyard or ring Sandra on 020 7637 8456 leaving your name and telephone number. ***Cost £6 towards the All Saints Restoration Appeal.***

AN "ORGAN CELEBRITY"

This is how our Director of Music, Tim Byram-Wigfield is described in the publicity for the Bedford Park Festival. Tim will be giving a recital on the new organ at St Michael's, Bedford Park, on 10 June at 12.30pm. He is also the recitalist at one of our own occasional Sunday evening Organ Recitals after Evensong & Benediction, on 3 July. His full programme is shown on page 13 in this issue.

FITZFEST 2016: 8 - 11 JUNE

8 - 11 June 2016 sees **the inaugural FitzFest celebrating London's Fitzrovia with all its musical heritage** from past generations together with the contemporary diversity that thrives today. With a programme of music made entirely by musicians who have lived or worked in Fitzrovia over the centuries — and often played on historical instruments made in Fitzrovia — the festival is grounded in the local community. It offers a vast array of community concerts, workshops, social and fitness events to draw the local people into the festival and to celebrate the current community alongside the historical culture of the area. Venues during the festival include spaces such as shops, bars, pubs, art galleries and community spaces. **And All Saints Margaret Street... where the following events take place:**

Friday 10 June 4pm - 4.45pm — ORCHESTRA OF THE AGE OF ENLIGHTENMENT (OAE)

Wind players from the Orchestra of the Age of Enlightenment play Wind Quintets

on Fitzrovian Instruments. *Programme includes works by Danzi and Weber.*

Friday 10 June 8pm - 9.45pm — OAE FLUTES and OLGA JEGUNOVA (PIANO) *Simultaneously at All Saints Margaret Street and Fitzrovia Chapel.*

Half of the concert at All Saints: Boismortier Flute Music, played by the flautists of the Orchestra of the Age of Enlightenment on Fitzrovian Instruments.

At the interval the audiences swap venues, led through the streets by tour guides, where they will listen to the other half of the concert.

Half of the concert at the Fitzrovia Chapel: Wind players from the OAE and pianist Olga Jegunova play Mozart Quintet for Piano and Winds on Fitzrovian Instruments.

For ticket booking, see: *http://www.fitzfest.co.uk/* where you can buy guaranteed tickets or register for free events. Half of the total paid-for tickets will be available to buy online at full price shown. The other half will be available on the door on a first come, first served basis. Any remaining free/donation tickets will also be available on the door.

AN INVITATION TO A PICNIC LUNCH — come and celebrate the QUEEN'S 90th BIRTHDAY

Following the St Paul's Service of Thanksgiving on 10 June and in parallel with The Patron's Lunch for 10,000 people in the Mall on 12 June, All Saints is contributing in a modest way to the national celebrations for the Queen with its customary music and hospitality for this auspicious occasion. The Director of Music, Tim Byram-Wigfield has chosen music for both High Mass and Evensong on Sunday 12 June especially to mark HM The Queen's Official 90th Birthday. Choices include Walton's *Missa Brevis* and the voluntary *Crown Imperial*, along with Parry's Offertory Motet *I was glad* in the morning and Byrd's anthem *O Lord make thy servant Elizabeth* with Parry's voluntary *Elizabeth* in the evening.

The Events Committee anticipates a glorious day's weather for a mass picnic in a bunting bedecked church courtyard — well suited to a Parish cold collation or an All Saints' style street party. All are welcome to join in the festivities starting immediately after Mass. Please bring a straw hat to protect from the promised sunshine!

SERMON PREACHED BY THE REVD CANON CARL TURNER, Rector, St Thomas Church Fifth Avenue, New York, on Sunday 7 May 2016

I was born in 1960; I was a space-age baby. Uri Gagārin entered the history books as the first man in space just after my first birthday. He is often quoted as saying that, as he orbited the earth, he looked for God but could not find him. There is, of

course, no record of him ever saying that. What Gagārin *did* say after his re-entry landed him in a field 174 miles off course, terrifying a farmer and his daughter, is well recorded, "*When they saw me in my space suit and the parachute dragging*

alongside as I walked, they started to back away in fear. I told them, 'Don't be afraid, I am a Soviet like you, who has descended from space and I must find a telephone to call Moscow!'. ”

It is an absolute delight to be here today and see the fine restoration of All Saints and, in particular, the wonderful work above the High Altar. Comper's restoration of Dyce's work is exquisite and the eye is drawn to the majesty of Christ in glory.

In a similar way, the great reredos of St Thomas Church Fifth Avenue, New York, does the same. When people come and gaze at the reredos of St Thomas Church — said to be the *largest* altar piece in the world* — they marvel at the many carved images but are often puzzled when they see the large *plain* cross in the centre. Originally it was to have been a crucifix, like we see here in All Saints, but it was decided to copy the original altarpiece of the third church that burned in 1905. Above the cross, again as we see here at All Saints, is a figure of the Ascended Christ in glory. Unusually, at St Thomas Fifth Avenue, the images of our Lady and St John, who normally would stand by Christ crucified, stand either side of their *ascended* Lord. There is, therefore, something powerful about the juxtaposition of these images.

There are many who believe that the Ascension of Christ, somehow, reverses the awfulness of the cross; but this is not the faith of the Church. The great theologian, John Macquarrie, said this:

“The ascension is not a separate event, indeed we shall see that in an important

sense it is one and the same as the humiliation of Christ; or rather, these two are opposite sides of the same event.”

(Principles of Christian Theology)

Last year the Dean of Melbourne, looking at the reredos at St Thomas's suggested that there are, in effect, *two* ascensions of Christ — his ascent to the cross and his ascension to the right hand of the Father. The story of the Ascension that we heard last Thursday is significant, therefore, because of a particular detail that St Luke records. As Jesus was taken from his disciples so he raised his hands to bless them. What would they have seen? The marks of the nails — still fresh — which are the wounds of love. The glory of Jesus is the glory that comes through his suffering and death. It is, therefore, significant that as Jesus ascends, so the disciples see the wounds carried into heaven. My friends, it is the eternal freshness of the wounds of love that transforms and transfigures the cosmos; we can only begin to understand the glory of Jesus Christ if we understand the significance of the glory of his death. And, therefore, this is the hope in which *we* live — the hope of *our* glory, which is life in all its fullness because God loves us so much.

Jesus prayed to the Father, *“The glory that you have given me I have given them, so that they may be one, as we are one, I in them and you in me, that they may become completely one.”* (John 17: 22). The disciples are to experience joy not desolation; Christ will continue to be present through his Spirit that will guide them into all truth. Furthermore, at the Ascension they are charged to tell others

about him — to share the Good News and to baptize so that others would know the real Jesus. Knowing the real Jesus means experiencing the resurrection of Jesus; experiencing the resurrection of Jesus means understanding the mystery of his life-giving death and his glorification. Knowing the real Jesus means being sanctified in the truth and, more wonderfully yet, living in union with Jesus Christ and his glory: “*All mine are yours, and yours are mine; and I have been glorified in them*” says Jesus. (John 17: 10)

The Ascension is, therefore, not about the absence of Jesus and his glory from the created order; far from it, the Ascension is about his *presence* not only in the created order but also in every dimension of our created Universe, and even beyond what we can even perceive as the Universe. It is why we adore him in the Blessed Sacrament and why we discover him in acts of selfless love in others — the means by which we glimpse his glory on earth today.

So how wonderful that, today, we put this into practice in the baptism of Alexander. The baptism of Alexander is significant today for he will be signed with the cross and washed with the water that brings forth new life. He will die with Christ and rise with him and, thus begin the process of entering into his glory.

Last week at Mass, we heard Jesus speak of our lives being homes for God — where he and the Father would dwell through the operation of the Holy Spirit. In our Gospel reading today, Jesus prays to his Father that his glory might be in his

disciples — in us — in Alexander, and that through the experience of that glory, our lives might be transfigured and changed because of the abiding presence of God’s love in the heart of the believer.

My friends, the presence of a Soviet Cosmonaut in space did not one thing to change the universe; the Ascension of Christ, however, has consecrated the whole cosmos with his saving presence, as he pleads for us at the right hand of the Father, and all of this demands a response.

Or, as Michael Ramsey has said so much better:

‘From Calvary and Easter there comes a Christian hope of immense range: the hope of transformation not only of humankind but of the cosmos too. The bringing of humankind to glory will be the prelude to the beginning of all creation. Is this hope mere fantasy? At its root there is the belief in the divine sovereignty of sacrificial love, a sovereignty made credible only by transfigured lives.’

(Be still and know, pp 69 - 70)

* *After Mass I was tackled about my claim that the reredos of Saint Thomas Church is the largest in the world and that the altarpiece at Seville Cathedral was, in fact, the largest.*

I believe that the altarpiece at Seville Cathedral is almost 77 feet tall and 66 feet wide. The altarpiece at Saint Thomas Church is only 43 feet wide but it is 80 feet high. Therefore, the altarpiece at Seville is larger but the reredos at Saint Thomas is taller, and reputed to be the tallest in the world, which is what I should have said!

SERMON preached by Fr Alan Moses at PENTECOST 2016 HIGH MASS

**Readings: Acts 2: 1 - 21;
Romans 8: 14 - 17; John 14: 8 - 17**

**When the day of Pentecost had come,
the disciples were all together in one
place.**

In the days between Ascension and Pentecost, members of the Church of England, and other Christians with them, have in a variety of ways been responding to the call issued by the Archbishops of Canterbury and York to engage in prayer for mission, for the evangelization of our country.

This time of prayer was not a whim of the archbishops but inspired by that period between Ascension and Pentecost when Acts tells us the apostles **with one accord devoted themselves to prayer, together with the women and Mary the Mother of Jesus, and with his brothers.** (Acts 1: 12 - 14)

And when the promised gift of the Spirit comes, they are all together still. The Spirit is given to them together.

The link between praying for the Spirit and praying for mission which the Archbishops have called us to is not an accidental one. It is at the heart of what Scripture teaches us and what the Church believes about the Holy Spirit and our relationship with the Spirit. We never receive the Spirit for ourselves alone, to be our own private possession. The Holy Spirit is always the Spirit of mission.

To call something or someone, some place or practice, “holy” means they

belong or relate to God. Thus the Holy Spirit is that which belongs to God or that which pertains to God’s will. The will of God, as we learn from the ministry and mission of Jesus, as we are taught by the Spirit of truth, the Spirit who reminds us of what Jesus has said and done, the Spirit who leads us into all truth, is the radical and total transformation of our world. So “holiness” is that which belongs to this transformation, that which manifests and enables it. This is the character of the Holy Spirit.

In the biblical accounts the Spirit of God is given to people to make them capable of performing tasks or missions that relate to the community or society as a whole. So, in the scriptures of the Old Testament, we read that:

- ◆ When Samson received the Spirit, he received the capacity to do what God wanted — to defend and liberate the people.
- ◆ When David received the Spirit, it was to undertake the public responsibility of leadership and kingship.
- ◆ When the prophets were given the Spirit, it was not for their own spiritual enlightenment, but to enable them to speak clearly and forcefully to the public life of the society which had forgotten God’s will; confronting the social, economic and political realities with the word of God.

So, the Holy Spirit is never separated from public responsibility, and therefore,

from mission. We never hear of the gift of the Spirit as concerned primarily with the interior and private lives of individuals. This is of special importance today, for all too often in the Church, people speak of the Spirit only or primarily in connection with the interior life, with the personal and the private. The idea is so prevalent that we can think of the spiritual life as that life which is separated from the world. The spiritual is opposed to the material and the aim of spirituality is to escape from the material; to rise to a higher plane. But this is an idea that is completely foreign from the biblical standpoint.

Preaching at Evensong, recently, I spoke about the tendency which has arisen in Europe and North America in the last half-century or so, for people to speak of themselves as 'spiritual' but not 'religious'. 'Spiritual' is seen as good and positive, that which liberates our inner selves, while 'religious' represents the bad and negative, that which cramps and inhibits our development.

Being 'spiritual' allows us to take a 'pick-and-mix' approach to religious traditions and practices; using what works for us. Now I do not want to say that the Holy Spirit is only at work in the religion we belong to and totally absent in others; so that nothing they have or do can be of any interest or value. The Spirit, as Jesus says in John's Gospel, **blows where it wills** (John 3: 8). Jesus is himself the **true light that enlightens every one** (John 1: 9). But if spiritual practices are severed from their theological roots, they lose touch with their inspiration and meaning and also with reality; and they will eventually wither and die.

Rupert Shortt, in his recent and excellent book "**God Is No Thing**", discusses this

trend. *"Though not necessarily to be dismissed lightly — some people are put off church with good reason — it is perhaps undeservedly popular all the same."*

(One of the Spirit's rôles in Scripture is to recall people to the true nature of God and belief in him and its consequences; to remind us that God is greater than we are and that he is not our possession.)

Shortt goes on: *"Sharper Christian commentators remind us that spirituality wasn't a word much heard before the 1960s. Since then, 'spiritual but not religious' has entrenched itself as a way of describing those who lay claim to the comfy feelings that accompany religious belief, without having to get into the nitty-gritty or compromises of 'organised religion'."*

"Spirituality should be about more than this. Rather than occupying a little department of our lives marked heightened emotions, it should involve a concerted journey towards God. This is why contrasting 'spiritual' and 'religious' is a false dichotomy. It is not, as some liberal Christians thought, the horse of individual experience which pulls the cart of ecclesiastical structures. Many would now reverse this and say that it is the community represented by the Church which draws out and brings to fulfilment capacities that are latent within us. In other words, without community, 'spirituality' can become sentimental and inward-looking. Christians are thus taught to pray corporately as well as individually."

I am not suggesting that there is no place for feeling, for our emotions, in our religion. We are not disembodied spirits, we are not computers but persons who sense as well as think. That is why we have music and ceremony, lights and incense.

But our emotions need to be directed aright by the Spirit.

‘Religion’, as I said in that sermon, takes its meaning from that which binds us together. In the case of Christianity, it binds us together as God’s children, brothers and sisters of Jesus who are enabled to share his relationship of loving communion with the Father through the Holy Spirit. It binds us together with all sorts of people who are not like us, rather than just with the ‘like-minded’. If we seek out only those who agree with us on everything, we will soon find ourselves in a huddle of one.

We see this quite clearly in two accounts of the reception of the Spirit. In Acts 2, that reception is manifested as the disciples proclaim the Gospel to all those around them who, in spite of differences of culture and language, each hear that Gospel proclaimed in their own language. The reception of the Spirit is what makes it possible for us to testify to Jesus in spite of differences of culture, nation and language.

Something similar occurs in the Gospel of John (20: 19 - 23). The disciples receive the Spirit in order to be able to fulfill their commission. **As the Father sent me, so I send you.** In order to be able to fulfil their mission, they are given the Spirit. This is further expressed in the authority and responsibility to forgive sins; to bring about reconciliation.

So, it is no accident that when Paul speaks of the gifts of the Spirit in 1 Corinthians 12, to a Christian community some of whose members are clearly rather too pleased with their own spiritual gifts that they have become a source not of unity but of division, he emphasizes that these gifts are related to tasks, to concrete service of the neighbour and real responsibilities in

representing the lordship of Christ.

The Spirit that is the Holy Spirit is not a spirit that leads us away from the world, but rather one that leads us and guides us into the world; it is not a spirit that leads us to escape into the heavens or into an inner world of “spirituality”, but rather that which empowers us to fulfill the ascension commission of Jesus to continue his mission: **Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to observe all I have commanded you; and lo, I am with you always, to the close of the age** (Matthew 28: 19 - 20). It is the Spirit of Jesus Christ who came into the world, not to condemn the world but to save it.

The Spirit of God is, in the New Testament, associated with the Church. It is the Church which is commissioned to engage in the mission for which the Spirit empowers it. And this Church is a community in which divisions are overcome; and which works and prays to overcome those divisions, both within itself and in the world. The community entrusted with this mission and characterized by this reconciliation is the one, holy, catholic and apostolic Church.

ALL SAINTS’ STEWARDSHIP 2016 and your Regular Giving

If you are on the All Saints Electoral Roll, we hope you will have received the mailshot sent out about a month ago. We originally asked you to respond by **Monday 23 May** so the PCC could be briefed on progress at its 24 May meeting, which will have happened by the time you read this. Thank you to those of you who

have already responded, in many cases increasing your regular giving. **If, for any reason, you have not yet managed to respond, please don't hesitate!** It is still useful to have confirmation that you intend to continue to give regularly even at your existing level.

We are mindful that the capacity to respond to our request to review your stewardship giving in the light of the Church's needs and the reduced value of a set sum over the years will vary from one individual to another, according to their personal circumstances. Some people simply cannot give more. If though you are not in regular giving please consider committing by Standing Order to what you put in the plate each week/month and if you currently contribute by weekly envelope, please consider changing to Standing Order saving the Church time and money. Committing in this way means you don't have to hunt for change and the Church benefits from being able to plan its budget ahead as well as greater ease of claiming the 25% Gift Aid. *Thank you for your support for All Saints, in all its forms.*

RUPERT SHORTT — GOD IS NO THING: *Coherent Christianity*

In his Pentecost sermon (*which appears in this issue on page 8*) Fr Alan refers to this book. Shortt, who has also written books on Rowan Williams and the persecution of Christians, takes on that modern group of 'cultured despisers of Christianity known collectively as the "New Atheists".' He does this by examining the caricatures and polemical distortions of Christian faith which they attack and, by showing what mainstream Christian thinkers have said on the subject, demonstrates that these do

not truly represent Christian belief.

As well as being a robust critique of what is often sloppy and superficial thinking, what Professor Diarmaid MacCulloch describes as 'Christian apologetics with shirt-sleeves rolled up,' Shortt's book is also a 'powerful indirect commendation of Christian faith, insofar as it lays out some of what it looks like to think in a Christian mode, how the system works — in such a way that it is possible to see that Christian thinking is not automatically stupid or incapable of being used as a resource in handling complex current issues.' (*Rowan Williams*)

Those of us who are believers can learn much from this short and very readable book about our own faith and the depth of its intellectual riches. Its presentation of ***Coherent Christianity*** will aid us both in countering atheist critics of the kind to be encountered in pubs and at parties and will deepen and enrich our own understanding of the faith.

In this it will also help those who belong to the great mainstream of Christian thought to deal with the fundamentalist literalists who give ammunition to its critics. Shortly before I wrote this, the daughter of Billy Graham waded into the bizarre controversy being whipped up in the United States by some evangelicals and Republican politicians over the use of public toilets by trans-gendered people. She announced that the terrorist attacks of 9-11 were the result of God's annoyance about this. Christianity is not commended by statements which are both breathtakingly stupid and heedlessly cruel to a group of people whose lot in life is hard enough already. **AM**

THE ALBAN PILGRIMAGE 2016

Saturday 18 June at St Alban's Abbey — Celebrate Britain's First Saint and enjoy a wonderful spectacle as giant carnival puppets tell the story of the remarkable man who gave the city its name.

Please aim to arrive by 10.30am ready for the procession to set off at 11am prompt.

PROGRAMME FOR THE DAY

- 11am **Pilgrimage Procession with Roman chariots, centurions, lions and roses**
The route begins at St Peter's Church and continues through the historic streets to the West End of the Cathedral.
- c 12noon **Festival Eucharist following the Procession**
Preacher: *The Rt Revd Paul Bayes, Bishop of Liverpool.*
The service will be sung by the men of the Cathedral Choir and the Abbey Girls Choir.
- 2pm Orthodox Service and Veneration of the Relic
at the Shrine of Saint Alban
Organised by the Ecumenical Chaplaincy and the Fellowship of St Alban and St Sergius — all welcome.
- 3pm Anointing for Healing in the Lady Chapel.
- 4pm Festival Evensong and Procession to the Shrine
Preacher: *The Revd Steve Chalke, Oasis UK.*
The service will be sung by the Cathedral Choir.

The Abbot's Kitchen will be open from 10am – 4.30pm serving breakfasts, lunches, afternoon teas, and a range of snacks and drinks. **The Cathedral Shop and Bookstall** opens from 10am – 5pm selling a range of pilgrimage merchandise, books, greeting cards, CDs, and much more.

For further information, see the website: www.stalbanscathedral.org.

All Saints, Margaret Street W1

ORGAN RECITAL

Sunday 3 July at 7.15pm

After Evensong and Benediction

Timothy Byram-Wigfield, Director of Music

Programme

Praeludium über “Lobet den Herrn” Niels Gade (1817 - 90)

Pastorale, from Seven Sketches on the Psalms Percy Whitlock (1903 - 46)
(Psalm 23: “The Lord is my shepherd”)

Prelude and Fugue in B flat minor No 22,
BWV 867, from Book 1 of the ‘48’ J.S. Bach, transcribed Max Reger (1870 - 1916)

Puck’s Shadow Richard Popplewell (1935-2016)

Introduction, Passacaglia and Fugue Healey Willan (1880 - 1968)
(First performed 31st July 1916)

**Entry is free, but we invite you to make a retiring donation
(recommended £5) to support the Choir and Music at All Saints.**

***The All Saints Licensed Club/Bar below the Church
will be open after this recital.***

Please find more organ recitals on www.organrecitals.com.

POPULIST AND FESTIVE: CATHOLIC ANGLICANISM AND THE CULTURAL IMAGINATION

When we had to produce an extra page for the Parish Paper at short notice, a Facebook post by the Bishop of Liverpool pointed me to this piece on a website

called “*Catholicity and Covenant*”. The website has a link to that of All Saints Margaret Street... so I thought I must explore further.

It was stimulated by the celebrations around the bringing of a relic of St Thomas Becket from Hungary to the cathedral where he was martyred. The event in Canterbury was described as ‘another sign of the ongoing renewal of pilgrimage and shrines in the witness of English Anglican cathedrals’. The success and popularity of the annual Albantide Pilgrimage and the Edwardtide National Pilgrimage provide the most significant evidence of this.

‘John Milbank has referred to the “renewed High Church, populist, festive and educational practices” in English cathedrals. It is an interesting terminology — populist and festive. It refers to that strain within High Church Anglicanism of challenging Puritanism by affirming the goodness of inherited cultural expressions of religiosity, from Hooker’s defence of working on festival days...What is more, it speaks of the deep theological joy in the created order, summarized by Milbank as a rejection of “any facile separation between the sacred and the secular, or between faith and reason, grace and nature”’.

‘As a description of what catholic Anglican renewal should look like, “populist and festive” provides an excellent description — far removed from the stuffy, rarified stereotype so commonly deployed by critics of “inherited church”’.

‘...And here too, perhaps, might be significant contributions to be made by catholic Anglicans in these islands, not just to the renewal of our tradition, but more importantly to a Christian witness capable

of capturing the cultural imagination.’

This might cover, not just our participation in pilgrimages to the shrines of St Albans, Westminster and Walsingham, but our great outdoor processions at Corpus Christi, (which will have happened by the time you read this) and at the Assumption, when we take our faith out into the streets of the parish; not to harangue hapless passers-by but to show them something of the joy of belief.



***Mark your 2016 diary:
Monday 15 August, 6.30pm
High Mass and Procession
for the Assumption of
the Blessed Virgin Mary***

(Photo of 2015 procession: Andrew Prior)

100 YEARS AGO

This month in 2016 we have a review of a book which takes on the so-called ‘New Atheists’.

A century ago, the Parish Paper carried a review of a book by Fr Lionel Thornton of the Community of the Resurrection called ***Conduct and the Supernatural***. Its subject was the attack on Christian morals, especially as revealed in novels of the time.

In the nineteenth century those who denied and despised the Christian creed were the first to proclaim their belief in the supremacy of the Christian moral law. But those days seem far away now. The Christian life has as many enemies as the Catholic faith. One of the first heralds of the change was Renan, who, in one of his latest books, expressed his wonder whether, after all, the chaste and modest life he had led since his abandonment of Christianity was not a mistake, and whether he would not have got more out of life if he had lived differently. This is what many people are thinking now. The Christian moral law is assailed on all sides, and it is some of these attacks that Fr. Thornton sets himself to meet. Certainly there is need of such a work. More people are alienated from the Christian religion in a month by the strictness of the moral law than are alienated in a year by intellectual difficulties. The reason why so many slip away soon after their first communion is because they are not willing to live the Christian life.

For Thornton, a non-ascetic Christianity is an impossibility, but it is precisely this

ascetic rôle that alienates many, especially those who insist strongly on the duty of self-development. Of course in one sense the duty of self-development is incumbent on all, but this is not inconsistent with the practice of asceticism.

As Fr Thornton says:

‘The mass of mankind are in no danger of forgetting to seek for earthly position and honour. What they need is the constant reminder that such things are harmful and not helpful for the personality, when they are made the mere decoration of selfish pride, instead of being turned into means of wider social influence. The ascetic principle teaches a man both how to abound and how to be in want. It teaches him how to use honour and success in the spirit of detachment for social ends; and, again, to turn misfortune, hostility, and disaster into means of deepening this spirit of detachment from the material order, so that it may always be used with a high and sober purpose.’

SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

● SUNDAY 5 JUNE SECOND SUNDAY AFTER TRINITY

HIGH MASS at 11am

Entrance Hymn: 415 (T 346)

Entrance Chant:

Dominus illuminatio mea

Setting: Missa Brevis — Kodaly

Psalm: 30

Readings: I Kings 17: 17 - end
Galatians 1: 11 - end
Gradual Hymn: 154 (T 128 (ii))
Gospel: Luke 7: 11 - 17
Preacher: Father Michael Bowie
Creed: Credo II
Offertory Motet: How lovely are the
messengers (from St Paul)
— Mendelssohn
Hymns: 323 (T 210), 305, 324
Voluntary: Ite missa est — Kodaly

CHORAL EVENSONG & BENEDICTION at 6pm

Psalm: 44
Lessons: Genesis 8: 15 - 9: 17
Mark 4: 1 - 20
Office Hymn: 150 (S)
Canticles: Harwood in A flat
Anthem: I saw the Lord — Stainer
Preacher: Fr Barry Orford
Hymn: 438
O Salutaris: Schumann
Hymn: 287
Tantum ergo: Bruckner
Voluntary: Ich bleib bei uns, Herr Jesu
Christ, BWV649 — Bach

● SUNDAY 12 JUNE THIRD SUNDAY AFTER TRINITY

HIGH MASS at 11am

Entrance Hymn: 447 (v 5 Descant
— Caplin)

Entrance Chant:

Exaudi, Dominus... adiutor

Setting: Missa Brevis — Walton

Psalm: 32

Readings: 2 Samuel 11: 26 - 12: 10,
13 - 15
Galatians 2: 15 - end
Hymn: 73 (i)
Gospel: Luke 7: 36 - 8: 3
Preacher: Fr Michael Bowie
Creed: Credo III
Offertory Motet: I was glad — Parry
Hymns: 82, 374, 496
Voluntary: Crown Imperial — Walton

***Music chosen today is in honour
of HM The Queen's 90th Birthday.
Mass will be followed by a celebratory
All Saints alfresco picnic lunch, in
honour of this special occasion, and
to which all are welcome.***

CHORAL EVENSONG & BENEDICTION at 6pm

Psalms: 52, 53
Lessons: Genesis Ch 13
Mark 4: 21 - end
Office Hymn: 150 (R)
Canticles: Second Service — Byrd
Anthem: O Lord make thy servant
Elizabeth — Byrd
Preacher: Father Julian Browning
Hymn: 292 (ii)
O Salutaris: Byrd
Hymn: 420
Tantum ergo: Byrd
Voluntary: Elizabeth — Parry

● **SUNDAY 19 JUNE**
FOURTH SUNDAY
AFTER TRINITY

HIGH MASS at 11am

Entrance Hymn: 332

Entrance Chant:

Dominus fortitudo plebis tue

Setting: Missa 'Ego flos campi'
— Padilla

Psalm: 22: 19 - 28

Readings: Isaiah 65: 1 - 9
Galatians 3: 23 - end

Gradual Hymn: 70 (i)

Gospel: Luke 8: 26 - 39

Preacher: Father Michael Bowie

Creed: Padilla

Offertory Motet: Unser lieben Frauen
Traum — Reger

Hymns: 387, 480 (T 15), 353

Voluntary: Fantasie über B-A-C-H
— Reger

CHORAL EVENSONG
& BENEDICTION at 6pm

Psalms: 50, 57

Lessons: Genesis 24: 1 - 27
Mark 5: 21 - end

Office Hymn: 150 (S)

Canticles: St Paul's Service
— Howells

Anthem: Salve Regina — Howells

Preacher: Fr Barry Orford

Hymn: 378

O Salutaris: Howells

Hymn: 463 (ii)

Tantum ergo: Lloyd Webber (No 2)

Voluntary: Intermezzo
— Lloyd Webber

● **SUNDAY 26 JUNE**
FIFTH SUNDAY
AFTER TRINITY

HIGH MASS at 11am

Entrance Hymn: 475 (v 4 Descant

— Gray)

Entrance Chant: Onnes gentes,
plaudite manibus

Setting: Missa Brevis — Gabrieli

Psalm: 16

Readings: I Kings 19: 15 - 16, 19 - end
Galatians 5: 1, 13 - 25

Gradual Hymn: 225 (i)

Gospel: Luke 9: 51 - end

Preacher: Father Julian Browning

Creed: Merbecke

Offertory Motet: Exsultate Deo
— Palestrina

Hymns: 385, 520 (139 (i)), 465

Voluntary: Prelude, Fugue and
Chaconne — Buxtehude

CHORAL EVENSONG
& BENEDICTION at 6pm

Psalms: 59: 1 - 6, 18 - end; 60

Lessons: Genesis 27: 1 - 40
Mark 6: 1 - 6

Office Hymn: 150 (R)

Canticles: Second Service — Gibbons

Anthem: A new song — Macmillan

Preacher: Father Michael Bowie

Hymn: 239

O Salutaris: Brough

Hymn: 391

Tantum ergo: Brough

Voluntary: Fantasia
— Orlando Gibbons

*Information correct at the time of going
to press.*

ALL SAINTS FOUNDATION

The Foundation's Purpose is to assist the parish in the maintenance and restoration of our Grade 1 listed building. The trustees are able to expend both capital and income to this end.

The Administrator of the Foundation is **Damon Brash**. He can be contacted through the Parish Office if you would like more information about making a donation or a bequest.

The Foundation's Charity Number is: 273390.

CHOIR AND MUSIC TRUST

The Trust's purpose is to support the music of All Saints. It makes grants to the PCC to assist with the costs of the choir. At the moment, these meet just over half of the music budget each year.

The Trust's capital cannot be spent, only the income.

The Administrator of the Trust is **Geoffrey Woodcock**. He can be contacted through the Parish Office if you would like further information about how to make a donation or bequest.

The Choir and Music Trust's Charity Number is: 802994

FRIENDS OF ALL SAINTS

The Friends of All Saints is a fellowship of people who have some connection with All Saints: former or occasional worshippers. It enables them to support our work through prayer and giving. The Friends are prayed for on a rota each day at Morning Prayer, and on the second Wednesday of the month the Friends' Candle burns in church and they are prayed for at Mass.

Please contact **Dee Prior** in the Parish Office in relation to Friends' matters.

MISSION PROJECTS

We support:

The work of **US** (formerly **USPG**) with the Church in Zimbabwe among people affected by HIV-AIDS;

The Church Army hostels and programmes for homeless women in Marylebone;

The West London Day Centre for the homeless.

Janet Drake chairs our Mission Committee and she can be contacted through the Parish Office.

KEEPING IN TOUCH

As well as the monthly **Parish Paper**, you can keep in touch with life at All Saints through:

The All Saints Website

www.allsaintsmargaretstreet.org.uk

The Weekly Parish E-mail

This gives weekly news of events, people to pray for, and a short letter from the Vicar or Assistant Priest. You can subscribe through the All Saints website — see News and Events/Weekly Newsletter for directions about signing up.

The Weekly Notices included in the Sunday service booklet, which worshippers are encouraged to take away with them.

Vicar:

Prebendary Alan Moses

020 7636 1788

Mobile: 07973 878040

Email: alanmoses111@gmail.com.

Assistant Priest:

The Revd Dr Michael Bowie

020 3632 4309

Email: mnrbowie@gmail.com.

Honorary Assistant Priests:

The Revd Gerald Beauchamp

020 7258 0724

The Revd Julian Browning

020 7286 6034

Parish Administrator:

Dee Prior

020 7636 1788

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Chris Self 020 7723 2938

PCC Secretary:

John McWhinney

asms.pccsecretary@outlook.com.

Phone messages to the Parish Office

Hon Treasurer:

Patrick Hartley 020 7607 0060

Director of Music:

Timothy Byram-Wigfield

c/o 020 7636 1788

Associate Director of Music:

Charles Andrews c/o 020 7636 1788

Electoral Roll Officer:

Catherine Burling c/o 020 7636 1788

Service Times

Sundays:

Low Mass at 6.30pm (Sat)

8am and 5.15pm

Morning Prayer 10.20am

HIGH MASS and SERMON at 11am

CHORAL EVENSONG, SERMON and

BENEDICTION at 6pm.

Monday to Friday:

Morning Prayer at 7.30am

Low Mass at 8am, 1.10pm and 6.30pm

Confessions 12.30 - 1pm and 5.30pm

Evening Prayer at 6pm

(Except bank holidays — 12 noon Mass only)

Saturdays:

Morning Prayer at 7.30am

Low Mass at **12 noon** and 6.30pm*

(* First Mass of Sunday)

Confessions 5.30pm.

Evening Prayer 6pm.

On major weekday feasts, High Mass is sung at 6.30pm

CALENDAR AND INTENTIONS FOR JUNE 2016

1	Justin, Martyr at Rome	Persecuted Christians
2		Unity
3	<i>The Martyrs of Uganda</i>	Those in need
4	<i>Petroc, Abbot of Padstow, 6th Century</i>	Church in Cornwall
5	✠ TRINITY 2	Our parish and people
6	<i>Ini Kopuria, Founder of Melanesian Brotherhood</i>	Church in South Pacific
7		The Samaritans
8	Thomas Ken, Bishop, 1711	Friends of All Saints
9	Columba, Abbot of Iona, 597	Iona
10		Those in need
11	Barnabas the Apostle	The Queen
12	✠ TRINITY 3	Our parish and people
13		Students
14	<i>Richard Baxter, Puritan Divine, 1691</i>	Pastors
15	<i>Evelyn Underhill, Spiritual Writer, 1941</i>	London Diocesan Centre for Spirituality
16	Richard, Bishop of Chichester, 1253	Diocese of Chichester
17	<i>Samuel and Henrietta Barnett, Social Reformers, 1913 and 1936</i>	Those in need
18	<i>Bernard Mizeki, Apostle of the Mashona, Martyr, 1896</i>	Church in Zimbabwe
19	✠ TRINITY 4	Our parish and people
20		Marylebone Project
21		Local workers
22	Alban, First Martyr of Britain, c 250 (Ember Day)	St Alban's Abbey
23	Etheldreda, Abbess of Ely, c 678	Unity
24	The Birth of John the Baptist (Ember Day)	Those in need
25	Ember Day	Those being ordained
26	✠ TRINITY 5	Our parish and people
27	<i>Cyril, Bishop of Alexandria, Teacher of the Faith, 444</i>	Church in Egypt
28	Irenaeus, Bishop of Lyons, Teacher of the Faith, c 200	Theologians
29	Peter and Paul, Apostles	Pope Francis
30		Unity



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