



All Saints Parish Paper

MARGARET STREET, LONDON W.1

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VICAR'S LETTER

I missed the first day or so of business at the General Synod in July because we were taking part in our former Churchwarden Denzil Freeth's 80th birthday celebrations. So I was not there for what has been labelled the "heresy" debate — or the "Clergy Discipline (Doctrine) Report", to give it its proper title. In the event it failed to gain sufficient support to proceed further.

Like many who voted for the report, I have felt frustrated on occasions by the public pronouncements of a few individual clerics, who while quick enough to proclaim the intellectual impossibility of believing this or that traditional doctrine, yet seem remarkably slow to recognise the intellectual contradiction of continuing in the offices they hold.

Yet, had I been there, I would almost certainly have voted against this report. The Church of England probably does need some more coherent manner of dealing with clergy who diverge so far from the Christian faith as to be in effect denying it. However, now is probably not the right time to seek such an improved measure. We are in the midst of a heated controversy — one which shows no sign of cooling down — and it does not require much intelligence to figure out who would want to use this measure and against whom. Claims are being made about 'orthodoxy' and 'heresy'. Those who claim

loudly to be "orthodox" or "mainstream" often seem remarkably narrow, indeed selective, in their definition of orthodoxy and Anglicanism, and all too keen to prosecute those with whom they disagree. Some of them fulminate on the subject of sexuality while cheerfully abandoning the liturgy and the three-fold ministry which have been central to Anglicanism.

Much of my anxiety comes from history and the number of lessons it provides of the Church getting it wrong. There are famous examples such as the Archbishop of Paris condemning the teachings of Thomas Aquinas which later went on to become the official theology of the Roman Catholic Church. Thomas was regarded as dangerous because he used the rediscovered philosophy of Aristotle; further tainted by its transmission via Islam. Pope Pius X's anti-modernist crusade in the early years of the 20th century blighted Roman Catholic theology for decades, silenced theologians who would later be vindicated. It set up a baleful system of spying and anonymous denunciation. One of those who came under suspicion was a priest called Roncalli, known now as Pope John XXIII.

When I hear talk of heresy trials, my mind goes back to my own divinity studies at Edinburgh University. Among our teachers were the redoubtable Prof Tom Torrance and his brother James; characters

whom only the narrowest of fundamentalists could label as ‘liberal’ or ‘modernist’. As well as Athanasius and Calvin and Barth, they taught us about a 19th century Scots theologian of whom not many in the Church of England today will know much.

He was **John McLeod Campbell**, born in 1800, the son of an Argyll manse. After the early death of his mother, he was lovingly raised and educated by his father. Entering the University of Glasgow at the age of 11, he studied arts and divinity and then in 1825 became the minister of Rhu in Argyll.

Parish ministry was to be the major formative influence in his theology. He wrote of his parishioners: *“Whatever I preached, they were only hearing a demand on them.”* Campbell wanted to awaken his people to an *“enjoyment”* of the God who revealed his love toward them in Christ. He saw their joylessness stemming from a lack of assurance. This had its roots in the Calvinist doctrine of **“election”** or predestination, which resulted in the belief that Christ died only for the elect. God had chosen from all eternity, by an unalterable decree, some for salvation and some for damnation. His congregation knew that God loved the elect but they could not be confident that he loved them. Campbell preached that Christ died for all humanity, not just a chosen few.

This worried some of his congregation and many of his fellow ministers. It was thought to be inconsistent with the Westminster Confession of Faith which ministers of the Church of Scotland were vowed to uphold. Campbell was tried for heresy and deposed from the ministry by the General Assembly. One commentator wrote: *“The spectacle of the Church of Scotland depriving herself of her greatest*

theologian is not a pleasant one.” We must assume that those who accused and condemned him were more certain of their election than most of his parishioners.

Campbell continued to preach without pay and to write. He carried on a wide theological correspondence with among others the Anglican theologian F.D. Maurice who was dismissed from his post at King’s College London because he was considered unsound on the everlasting torments of hell. Both have since been vindicated. We Anglicans can make fools of ourselves over heresy too.

When Campbell’s health broke down he retired to his home, Achnashie (the aptly named *‘field of peace’*, in Gaelic), across the Gare Loch from Rhu. His theological achievements began to be recognised. He was awarded an honorary Doctorate of Divinity by Glasgow University. A group of church leaders from across Scotland presented him with a silver vase inscribed *“in token of their affectionate respect for his character, and their high estimation of his labours as a theologian”*. Campbell’s vindication was to gather pace in the 20th century with tributes from the great Congregationalist theologian P.T. Forsyth and the Anglican scholar F.W. Dillistone, and the Presbyterian scholars who taught me.

If John McLeod Campbell’s theology came in response to the situation of his parishioners, it was also shaped by his experience as the son of his father. Campbell said that his own father had filled the name father *“with such meaning”*, had given him an earthly model for that even *‘better Father’*. His theology was a working out of the love of God to which his father gave witness in those formative years and by his

unwavering support during the periods of crisis when many deserted him.

In the Church of England, doctrine is expressed in liturgy as well as in creeds. It is perhaps worth bearing in mind that the last time the Church of England had a round of prosecutions was over liturgical matters. In the 19th Century priests of our tradition were sent to jail by secular courts for ritual offences which are now regarded as perfectly acceptable. Even the saintly Bishop Edward King of Lincoln, who is commemorated in the calendar of saints (and on our south aisle screen), ended up being tried by the Arch-bishop of Canterbury. They were prosecuted, not to say persecuted, by Protestant extremists. I have had occasion to say before in this column that those so-minded today might consider the lesson of history that such prosecutions usually win sympathy for those being prosecuted rather than their persecutors.

It may be much more untidy to deal with these things by open argument, but it would seem to me to be a better course in the long run than seeking to win short term majorities for condemnation. There is a danger, I accept, that this might simply be a recipe for blandness, for a 'live and let live' approach which does not encourage people to engage in constructive debate. There is a danger that different tendencies in the Church simply ignore each other. There has to be something more than that, but I would suggest that it is not to be found in mutual abuse and excommunication.

It might well be argued that a Church which refuses to countenance theological debate is one which actively encourages both heresy and schism. The history of sectarian Protestantism with its endless

doctrinal splits and often increasingly bizarre teachings, all supposedly based on scripture, would seem to give ample evidence of that.

Yours in Christ,

Alan Moses

PEOPLE

Retirements

Dr David Hope (who has been both our Vicar and our Bishop) has announced that he will retire as Archbishop of York early next year and return to parish ministry. He is to be Vicar of St Margaret's, Ilkley, in the diocese of Bradford.

We wish him every blessing in his new ministry.

Fr Michael Burgess has announced that he is to retire later this year as Vicar of the Church of the Annunciation, Bryanston Street. The Bishop has asked Fr Moses to take over as priest-in-charge of the parish. Some of you will know the church to be a lovely building not far from Marble Arch. Although our two parishes do not have a common boundary, they are within easy distance of one another. The Annunciation parish contains an excellent church primary school, the Hampden Gurney School.

Congratulations

To **Denzil Freeth** who celebrated his 80th birthday in July.

Mallika Devi Paiva was baptised and confirmed and **Titus Forbes Adam** was confirmed at High Mass on July 25th.

Farewell

To **David and Deirdre Laing** who have

moved from Bulstrode Street to Chichester. We will miss Deirdre’s wonderful flower arrangements. David has been a member of the Church Watch team. They have every intention of staying in touch with All Saints and we look forward to seeing them on occasional return visits.

Thanks

It would be easy to assume that because the congregation of All Saints is widely scattered around London, there is little sense of community. In fact this is far from being the case. This is demonstrated by a note we have received from **Lily Caplin** who has been in hospital recently for major surgery.

Lily writes:

*“Dear Friends at All Saints,
It has been wonderful to feel so supported*

by your prayers, messages, visits and many “Get Well” cards during my stay in hospital and respite care. I wish it were possible to write and thank you all individually, but I think it would take until Christmas!

I am making good, if slow, progress and hope that I will soon be able to be with you all in my usual place together with Norman. Meantime, I’m with you in spirit.

Thank you once again — Deo Gratias!

Many of you also know that Theresa Moses’ mother Marie O’Connor has also recently undergone major surgery. She too is now on the mend. Theresa and her family would like to thank all those who have been praying for her.

THE FEAST OF THE ASSUMPTION

August is a month when a large part of the population is on holiday. This means that in many suburban parishes dedicated to the Blessed Virgin Mary the principal celebration is on her Birthday, September 8th. Perhaps that helps explain why we always have such a large congregation on this feast. This year, however, August 15th was a Sunday, so many of the people who usually come to All Saints for a weekday evening High Mass would be in their home parishes. However, we still had a large and enthusiastic congregation at High Mass and we heard an excellent sermon from **Bishop Christopher Hill**. This will appear in the October issue of the Parish Paper. Bishop Christopher is in the process of moving from Stafford to be the Bishop of Guildford. He could have been forgiven for withdrawing from this engagement, so

we are grateful that he, and his wife Hilary, were with us.

In fact we had two bishops to welcome that morning. The other was **Bishop Patrick Mwachico** of the Diocese of Masasi in Tanzania. **St Cyprian’s Theological College**, which is one of our parish mission projects, is in his diocese. Bishop Patrick and his wife Emmie, along with Jean Castledine and David Craig, both former missionaries in Masasi, joined Bishop Christopher and Hilary for lunch in the Vicarage after Mass.

As it was a Sunday, we also had Evensong and Benediction for the feast. The congregation included James Thompson, the Master of Charterhouse where Bishop Ambrose now resides. He was accompanied by another of the “brothers”, Fr

Eric Griffiths who was recently ordained priest by Bishop Ambrose. The Vicar's sermon will also be published in a forthcoming issue.

WORSHIP: THE DAILY OFFICE

The Vicar writes:

A couple of months ago, I promised to begin a series of articles on worship but found myself overtaken by events to do with the future of All Saints House which ate up the time which might have been devoted to writing.

I said that I would begin with the Daily Office.

One of the features of life at All Saints is the daily public celebration of Morning and Evening Prayer, often known as Matins and Evensong. These services with their psalms, readings, canticles and prayers are among the most significant parts of our "Common Prayer". Yet in many parish churches they are no longer celebrated publicly, and some clergy seem blissfully unaware of their canonical obligation to use them. Likewise many lay people regard them as simply something the clergy or religious do: monks or nuns chanting plainsong or "Father saying his office". In large swathes of the Christian Church they are simply regarded as hopelessly old-fashioned, with nothing to say to contemporary culture.

Why should this be so? I suspect the temper of our times has much to do with it. We live in an individualistic culture, and one which is guided by feeling rather than reason; one which is subjective rather than the objective. Ours is also a culture which demands instant results. We prefer the quick

fix to the long haul. The trouble with instant results is that they are often like instant coffee; a poor substitute for the real thing.

We think of this as a particularly modern problem, but it was in fact one which was recognised by Cranmer and by Richard Hooker in his great defence of Anglican worship against Puritan detractors. For Cranmer, the daily celebration of the office was to be the means of steadily transforming the congregation so that they might lead '*godly, righteous and sober lives*' and '*perform all those good works which thou hast prepared for us to walk in*'. For Hooker, Common Prayer was no second-best substitute for personal prayer but the prime means by which Christians would be taught and enabled to pray. Hooker recognised all too well that most of us are not spiritual giants — able to pray easily on our own. He saw that forms of prayer which placed too much emphasis on the rôle of the individual would end up simply making most feel guilty because they did not seem able to live up to the exacting standard. Hooker saw the Prayer Book system as providing us with that necessary support in our prayer life.

When this Church was built, the dominant spiritual movement for many in this country was an emotional, even sentimental, evangelical pietism, not unlike that of today. The strength of this is its stress on a personal relationship with God through our Lord Jesus Christ. The weakness recognised then and again now, is its over-emphasis on the individual; and on subjective feeling. Prayer, says the Catholic movement, is much more than feeling good about myself and God.

It is important too that the Daily Office assumes that the Christian religion is about much more than individual salvation. It is about God's love for the whole world, for

all that God has made.

Mattins and Evensong are not usually exciting services. St Benedict calls them *Opus Dei, the Work of God*. Work need not always be dull but there is inevitably an element of the routine, of hard work, of duty. When we think, as we might at this Olympic season, of athletes preparing for the games, we know the amount of discipline and training that goes into a winning athlete's career — unless they take the short cut provided by drugs. The daily routine of the Office, its lack of excitement, its predictable routine, may seem to be a weakness in our age, but I would suggest it is also its strength.

There are various approaches to the study of liturgy. We might begin with history; the origins of the services we have. This can help us to understand why we have the services we have; and why sometimes they need to be revised. We could look at the various elements which make up our services, looking at how they contribute to the whole. Both of these approaches are helpful and I will be using both of them as we go along in this series. However, I want first to look at the theology behind what we do in the daily prayer of the church.

I am going to draw on the introduction to the office of the influential ecumenical community at Taizé to do this. It sets out for us the Trinitarian nature of Christian prayer which is offered to the Father, through the Son, in the power of the Holy Spirit.

The Father

Prayer is not primarily an individual activity but linked to the whole Church and to the whole creation. *“The prayer of the Daily Office is part of the praise of the whole creation offered to its Creator.”* Humanity's *“first and ultimate vocation is to give an*

intelligible form to this universal praise, and the liturgy of the Church, the Daily Office in particular, expresses this above all. Through the Daily Office, the Church unceasingly continues this expression of praise offered by the whole creation consciously or unconsciously, in spite of being enslaved to sin. By the very fact of its existence, creation praises its maker, but this praise needs a spiritual expression.” It is the human race, *“reborn through Christ's redemption, who is proclaiming the Word of God and giving this form to the praise of creation. Without the Word of God, as proclaimed by the Church in prayer, creation would not be able to give utterance to the praise of its Maker.”*

Christ, by his coming into the world, and by his sacrifice and resurrection, restored to us free access to God, the Creator and Father of us all. By his ascension, he became our high priest in heaven, presenting the praise and intercession of the Church with the memorial of his sacrifice. In the communion of saints all Christians pray with Christ and in him. The Liturgy of the Church, the Daily Office, is part of the heavenly liturgy of Christ and the angels, presenting before the throne of the Father, the prayers of all the saints, together with their own praise and intercession. In the Daily Office, we join ourselves to the offering made once for all by Christ who gave his life upon earth, in praise and sacrifice and continues to intercede for all people, until the end of the world.

The Holy Spirit comes to strengthen our weak faith, and since we do not know how to pray, he inspires in us the true prayer of the children of God. So the liturgy of the Church is also the prayer of the Holy Spirit who comes to help us utter the true prayer of

the Father and to intercede for all. He puts on our lips the Word of God, in order to sanctify our hearts and desires. The presence of the Holy Spirit in Christians sanctifies their entire being, so that they may worship in spirit and in truth, rising before the Father, in union with the praise and intercession of the Son in the communion of saints, to the joy and glory of the Father.

The Church

In the Daily Office we Christians take part in the liturgical ministry of the whole

Church. In union with all the members of the Body of Christ, in the communion of saints, we take on a responsible part in the worship which the Church is offering to the Lord. Prayer and the Daily Office belong to the common exercise of the royal priesthood of all the baptised. In the Daily Office every member of the Church may express the prayer of the Church and so share responsibility in the worship which the Church is offering to the glory of the Father through the intercession of the Son, in the power of the Holy Spirit.

DIARY DATES

Thursday 2 September

7.05 p.m. Holy Hour led by Fr Ivan Aquilina.

Wednesday 8 September — The Nativity of the Blessed Virgin Mary Cell of Our Lady of Walsingham and All Saints

6.30 p.m. Low Mass with hymns and sermon by Fr Alan Moses, Vicar; followed by procession and sprinkling.

Saturday 11 September

3.00 p.m. at St John's Wood Church
Memorial Service for Fr John Slater.

Monday 13 September

Triennial Visitation by the Venerable Bill Jacob, Archdeacon of Charing Cross who will celebrate the 6.30 p.m. Mass and address the Parochial Church Council at 7.00 p.m.

Wednesday 6 October and on 14 Wednesdays between then and 10 March 2005

7.00 p.m. On the move... commences in the Parish Room.

Fr Ivan writes: "This is NOT another course; it is fellowship during our life-journey. Together we reflect on the Word of God as we live in His light and His love. We will support each other in our mission. Come and help us, we need you... If you would like to respond to this invite please let Fr Alan or Fr Ivan know. It would help to know numbers beforehand". On 6 October *Adam & Eve & all that*.

Thursday 7 October

7.05 p.m. Holy Hour led by the Vicar.

Tuesday 12 October

School of Worship commences in the Parish Room after the 6.30 p.m. Mass.

Liturgy is the worship of the people of God to God in which God is glorified and his people sanctified. Here at All Saints, Liturgy is at the heart of our life. Members of the congregation are sharing their insights and study of different liturgical matters. We hope that you will join us and find them refreshing.

On 12 October — *Matthew Duckett on **The Liturgy of the Old Catholic Church.***

(Next session — 30 November.

A leaflet outlining the programme for 2004 - 05 is available in Church.)

Friday 15 October

6.30 p.m. Mass of Our Lady of Walsingham on this day of her translation to the present Shrine in 1931, followed by refreshments and talk by Canon Martin Warner.

Sunday 31 October - Sunday 7 November ALL SAINTS FESTIVAL

Full details next month but on **All Saints Day, Monday 1st November** our Celebrant and Preacher at 6.30 p.m. Procession and High Mass will be the Bishop of London.

Looking further ahead:

Friday 29 April to Sunday 1 May 2005 Parish Pilgrimage to Walsingham.

Places are limited. If you intend to join us please notify Fr Ivan Aquilina in writing a.s.a.p.

FOUNDATION SUNDAY 2004, THE SERMON PREACHED BY THE VICAR AT HIGH MASS

When I was a theological student one member of my liturgy class was set the task of designing a church for our weekly seminar. In a group which our principal called his “intelligent delinquents” this particular student was a combination of rebel and comedian. You would recognise immediately the design he produced. It was William Butterfield’s All Saints, Margaret Street.

But this was in the 1970s, the heyday of Harvey Cox’s “*Secular City*”, so our tutor was not impressed. This was not what he was expecting. Victorian Gothic was deeply unfashionable in both architectural and theological circles. What he had been looking for was something modernistic and multi-purpose; something which provided

space for liturgy on a Sunday but which should be adaptable to other uses during the week. It would be something which reflected this world not the next.

Well, as things have turned out, I have spent the whole of my ministry working in Victorian Gothic churches. They were always among the finest buildings in the places in which they were set; in the case of All Saints, far and away **the** finest.

At the same time, my calling has meant that I have always lived in a “tied house”. We have not owned a home. There has been both a deep attachment to places and a transience, a sense that one day we would be called to move on.

That seems to reflect the tension the church feels about its buildings. Throughout my ministry, church buildings have been an object of controversy. Violent opinions have been expressed on the different sides of the argument. To many they have been an expensive encumbrance, an obstacle to real mission. “The Church is not the steeple, the church is the people”, one earnest and now largely forgotten children’s hymn urged. The Church is a pilgrim people. It should travel light, we were told.

A utilitarian and pragmatic view of church buildings has been to the fore. Church buildings were simply the meeting place for the people of God on Sundays, a roof over their heads. They were not temples or shrines into which people could pop to say their prayers during the week. It rarely seems to have occurred to the experts that this might be one of the things people wanted churches for. They should be used for community purposes. More often of course, the sad reality is that they would simply be locked up.

Now I do not hold the conservationist, “nothing must change” line. There are places where congregations are burdened with enormous and frankly awful buildings.

There are places where the Church, as part of its mission, has been able to adapt its building to community use. We have one in our deanery at St Paul’s, Rossmore Road. That parish does great work in a very difficult area. Yet I wonder whether in a few years time we will not regret having disposed of some of our property there, with the result that the only space available for community use is the church itself.

It’s worth remembering that our Victorian forebears were quite as ruthless in reordering churches of which they did not approve as our charismatic contemporaries who want to rip out the choir stalls and put the rock band’s sound equipment in the chancel and a plasma screen where the reredos used to be.

These latter-day re-modellers of churches spring of course from a theological tradition which is suspicious of buildings. This strand goes back to Old Testament prophecy and its condemnation of the abuses of the temple; the people’s reliance on it for their security. Even Solomon, as he consecrates the newly-built temple, acknowledges that the heaven of heavens cannot contain God, much less temples made with human hands. The New Testament teaches us that the temple of the Old Covenant was replaced by Christ.

And yet place is important in scripture. When God appears to him in a vision, Jacob says, **“This is none other than the house of God and this is the gate of heaven”**. He sets up a pillar and calls the place **“Bethel — the house of God”**. God appears to Moses in the burning bush and orders him to take off his shoes because he stands on holy ground.

The Bible is about God’s relationship with us. Relationships do not happen in a vacuum, in infinity, they happen in particular places. Jesus is born in Bethlehem. He grows up in Nazareth. He preaches and heals in Galilee and Judea. He dies and rises in Jerusalem. These places continue to have significance for Christians. You cannot have incarnation without place. Jesus does replace the temple in Jerusalem but the New Testament ends with the vision of the new Jerusalem coming down out of heaven from God.

The idea of place is something which western thought began to have difficulty with as long ago as the late Middle Ages. Theologians began to stress the infinite and unlimited nature of God. Nothing should be said which confined God. The Reformers stressed the transcendence of God and were suspicious of buildings which might tie God down in human imaginations. This trend was then massively accelerated by the growth of science, by the knowledge of the wider world and of the universe. Space became more important than place.

Yet the Gospel of John speaks of Jesus **“abiding”**, **“dwelling”**, **“tabernacling”** with us. It speaks of a mutual indwelling. The Old English and High German word for building **“bauen”** comes from a root which means to dwell, to remain, to stay in place. It is related to the word **“neighbour”** which implies to cherish and protect, to preserve and care for. It suggests that a proper understanding of building would involve a sense of continuity and community and being at home. Christian places of pilgrimage, churches where the Christian story is proclaimed, the faith preached, the sacraments celebrated, are not heaven, but through their association with these things, they become outposts of heaven, colonies of the kingdom.

They are signs that **“the dwelling of God is with men”**. If we neglect them, we are more likely to end up not worshipping a God who transcends them all, but one who is simply absent. It is only a short step from thinking of God only as absent, out or up there, to concluding that he does not exist at all. A God who is not willing to dwell among people in places is just as likely to be one who will not speak to them through the

words of a book either. The reformed protest against the human tendency to confine God within our buildings is a necessary one, certainly for those of us who have such a glorious building, but if it is the only voice then it is likely to end not in reformed and purified belief, but in atheism.

In fact, at the popular level, there is a constant resistance to the trend to space rather than place. Think of all those TV programmes about homes and gardens. **“Location, Location”** does matter. We want to make a place, a house or a garden, however small, which is somehow our own, special to us. This in a world of globalisation which seems constantly to erode the local; all that is peculiar to a place and its people. Every high street, if it has not been replaced by an out-of-town shopping mall, must have the same shops and restaurants as every other. The tower blocks of the 60s and 70s to which the poor were exiled for their own good by politicians and architects who would never have to live in such places, are now being torn down and replaced with something of more human scale; something people can call home.

The follies of urban and housing planners over the years should make the Church pause before buying into utilitarian theories of church building.

Last week the Bishop of London rededicated the chapel at the Royal Foundation of St Katherine in the East End. In his sermon he spoke about the lessons which the Church could learn from the clubbing scene. I know, it almost needs a mind-altering drug to imagine the Bishop of London knowing anything about the clubbing scene — but he does have teenage

children who doubtless keep him in touch with popular culture.

The Times Newspaper’s **Ruth Gledhill** — known almost as much for her ballroom dancing skills as her journalism — followed this up by seeking expert advice on how the Church might go about **“packing them in”**.

She went to **Mr Peter Stringfellow**, the nightclub owner. A few years ago we took part in a successful campaign to stop him opening a lap-dancing club in Little Portland Street. Mr Stringfellow says:

“Have the doors open and make

churches places where people can come in and sit quietly for an hour or so... nightclubs are where people can go for enjoyment and church could be more enjoyable too, if it was made more open.”

A **Miss Coral Heyworth** of “Barracuda” in Manchester says:

“Nightclubs give people what they want... It is a very social thing. Churches are too oppressive — there isn’t enough of a social aspect. Maybe they should also have a bar... That might be the answer.”

It’s good to know that we are on the cutting edge of mission!

**FOUNDATION SUNDAY 2004, SERMON PREACHED
AT EVENSONG BY FR MARK D. CHAPMAN,
VICE PRINCIPAL, RIPON COLLEGE, CUDDSDON**

“Do not trust in these deceptive words, *‘This is the temple of the Lord, This is the Temple of the Lord, This is the temple of the Lord’*.”

Fresh from having celebrated 150 years of a rural theological college in Oxfordshire built by G.E. Street, I feel a bit of an upstart preaching to celebrate the dedication of a building by William Butterfield completed only a few years later. And I have to confess that as a student I grew to dislike William Butterfield, the architect of this church, quite intensely. I was forced to look at his chapel at Balliol College from neighbouring Trinity. Trinity after all has a wonderfully understated baroque chapel — all very tasteful. As a 20 year old I suppose I was more into cherubs than

pointed arches. Victorian gothic, especially brick gothic, seemed rather phoney and bad taste — perhaps because I had been brought up in a neo-Norman brick church with no polychromatic decoration at all. It was Anglo-Catholic certainly, but all rather plain and round arched — it evoked the modern, and it made a modest effort to come to terms with the contemporary world, a bit like Vatican II. Victorian Gothic made no such concessions.

But as I grew older I came to realise that something was lacking with both Trinity

and Berkshire neo-Norman; and that something was the symbolic — which cannot be said of this place here. It was no accident that they chose All Saints as a dedication — why choose just one saint when you can have them all? So many symbols and so many meanings. The Gothic and the symbolic go hand in hand and they say something very important about the nature of the Christian faith.

Now, in 1845, Beresford Hope, the benefactor of this church, wrote a letter to Benjamin Webb, who, along with J.M. Neale, was one of the great pioneers of church redecoration. He was keen to make All Saints a perfect example of what was called ecclesiology, the art and science of church architecture — he wrote “We must really make the church a model Church”. But what was it to model? The answer was simple — it was a church built to evoke a very particular sense of history, reclaiming for the Church of England a past which stretched way beyond the Reformation into the high point of Christian architecture; and Gothic symbolism was designed to draw that past into the present by uniting believers with their forebears in the faith.

And it has to be said that in a building like this it is hard to feel alone before one’s maker; it is hard simply to feel like a miserable sinner and to be reminded of one’s utter unworthiness. Instead we were drawn into a new world where we are members of a communion of saints — we can sense that we are redeemed sinners like all the saints celebrated here. And what’s more the model Gothic church has

virtually no horizontal lines at all — instead we are lifted up to the heavens. If a building like this has a point, it is to evoke the presence of God and to point us towards him, not in the Zwinglian starkness of the preaching box, but by reminding us of the beauty of God’s creation.

The Ecclesiologist magazine described the Church as “manly and austere, almost sublime”: it wasn’t simply about a new æsthetic sensibility and a taste for the mediæval. Instead the model church was to be an experiment with transcendence. *The Ecclesiologist* went on rather pompously: “We do not say that All Saints’, Margaret Street, is a perfect ‘model church’. We have not scrupled here, as always, to criticize freely. But we assert, without fear of contradiction, that our generation has seen no greater or more memorable work, or one more pregnant with important consequences for the future of art in England.” It was undoubtedly a shock to the drab world of the time: “Into this world,” remarked George Hersley, “All Saints burst like a Congo chieftain into a performance of *Les Sylphides*”. It raised us up from the miserable world of sin towards heaven itself.

Now, while they may be a little overstated, there is an element of truth in these assessments. Art was to function to take us into a world beyond the prosaic into the symbolic, into a history and tradition of which we were still a vital part. Gothic art invited us once again to adopt a form of life quite different from

the ordinary. Beresford Hope, like his contemporaries Pusey, Gladstone, Street and Butterfield, did not see religion simply as a matter of Sunday duty, but instead as a set of rituals that shaped the whole of life: meanings were not given by reason and utility, but by the irrational power of symbols which permeated the whole of reality. When he was writing about his model church in 1845 Beresford Hope claimed that his church “of ‘foreign character, lofty and apsidal’ would function to rebuke the ‘haughty and Protestant shopocracy’ of London”. Gothic symbolism was a statement against the blandness and vulgarity of the industrial revolution. The aristocracy who were the paymasters of the Gothic revival and of Anglo-Catholicism had high ambitions—not least countering the rising middle classes with their low tastes and materialist ambitions.

Everything in the church was consequently to serve a higher purpose and to be regulated according to divine principles. Even the choir was to come under some sort of guild regulation. Beresford Hope wrote: “There was all the difference in the world between a chorister brought up on the mediæval system and one who after he has been petted and coddled and dressed up... becomes a tallow chandler. Choristers, mostly unconfirmed, are admitted within the chancel rails, while confirmed laymen are kept out. The remedy is to institute parochial choirs under some sort of guild regulations.” The art of the church, the music of the church, and ritual of the church, thus all served the purpose of

helping us lead the ordered Christian life.

So the model church, like the liturgy and art it contained, was intended to draw us towards a God whose rôle was to structure the whole of life, to give us a life of order against the chaos of the modern world. It was a resource to fight the good fight against all the odds. And that required strong weaponry and armour. While he might have been no orthodox believer, John Ruskin described this lofty ambition in Butterfield’s church as a bold or what he called a “manly” trait. As early as 1853 he could write that All Saints’, Margaret Street: “is the first piece of architecture I have seen, built in modern days, which is free from all signs of timidity or incapacity. In general proportion of parts, in refinement and piquancy of mouldings, above all in force, vitality, and grace of floral ornament, worked in a broad and masculine manner, it challenges fearless comparison with the noblest work of any time.” Such a church took a bold stand against the assaults of the enemy. Indeed, there was no pussy-footing in mid-Victorian Anglo-Catholicism: it challenged the utilitarianism and the liberalism of a changing world with values drawn from a different world.

In fact, if there is one thing that characterised the religion of mid-Victorian religion, it was its bold moral earnestness. Sometimes it might have been pathological, as with Dr Pusey’s severe bodily mortifications, but on the whole it was about finding an alternative to the humdrum, not through escapism, but through the life of prayer and service which lifted us to a union with God

himself. When Pusey laid the foundation stone in 1850 it was clear that the boldness of the Gothic itself was part and parcel of his vision of strength for the fight — what is being evoked here is an organic unity of an imagined past where Christianity permeated the whole of life and which might be reinvigorated in the present. As Butterfield himself said: “Not our feelings but our faith must sustain us... The highest function of art is I think an objective one. It succeeds in a Creed, perhaps because it is in its nature a fixed and unchanging thing, better than it can do in a sermon.”

This vision of faith is clearest in that great pioneer of the Gothic Revival, Augustus Wellesby Pugin. He spent much of the 1830s trying to help his benefactors like Ambrose Phillipps or the Earl of Shrewsbury recreate the middle ages at *Grace Dieu* in Leicestershire or *Alton Towers* in Staffordshire. “It is the devotion, majesty and repose of Christian art, for which we are contending; it is not a style, but a principle.” Art led to faith, and faith equipped the Christian to face the modern world with its debased values and its aimless materialism. It took Pugin and Phillipps to a world of chivalry and honour; and it led Butterworth to build his Church as a witness to truth.

But of course it doesn't take very much for the church, for the temple, to become something quite different from that envisaged by its builders — trying to recreate history might in the end lead to the construction of a lofty kind of theme park with noble ambitions. The all-embracing Gothic vision of a Christian

world can easily become disconnected from the rest of life; it can easily become a means of escape for people who like that kind of thing; and the Temple will be little more than a less thrilling big dipper. It may not be quite the den of robbers derided by Jeremiah, but the temple can so easily become a means of evading the serious demands of the Christian life.

In our temples we can so easily lock God into a box of our own making; we try to contain him and mould him into shape while allowing the world to go on untouched by his presence; it is as if God can never leave the monstrosity or the tabernacle. And if that is the case then the model Gothic church with its lofty aspirations to reach up to heaven can be a way of shutting out heaven altogether.

Ritualism can easily become a half-sincere fairy tale. The fictional Walter Pater in W.H. Mallock's novel, *The New Republic*, puts it well: “There is a regretful insincerity about it all, that is very nice, and that at once appeals to me... The priests are only half in earnest; the congregations, even.” And it must be said that that most irreligious of kings, Edward VII, used to come to Margaret Street for the music and theatre — something might have rubbed off, but it's not too clear precisely what. (But it must be said that most monarchs and their consorts have preferred something rather less flamboyant and probably even more disconnected from the world outside.)

All in all there is a huge tension in any dedication festival — celebrating the

Temple should take us to the sublime heights of the one whom we adore and whom we serve in this place. The lofty arches point us to the skies; the coloured bricks celebrate the beauty of the finest English clays created by God in his great goodness. The art aspires to be a window onto the divine.

But the dedication festival can also be a celebration of the depths of the human longing to contain God in buildings and boxes. It is all too easy to deconstruct our Gothic temples as projections of Victorian make believe. Even Beresford Hope felt that the perfection of All Saints', Margaret Street, had been destroyed by the clown's dress. And it was not without a hint of irony that he observed at the dedication in 1859 that the church had become a high point in the social calendar: "The Church this week seems the great fashionable fact. Ever so many people were talking to me about it at Lady Derby's ball last night."

We can enjoy our religion and the gaudy aspirations of high Victoriana — but at the same time we have to recognise that for them religion was a serious thing. As Jeremiah puts it, true religion is about justice: it is about not oppressing widows, aliens or orphans; and if the Temple can remind us of that, then Beresford Hope, Butterfield and their successors will have succeeded in what they bequeathed to us. But if it does not succeed in drawing us to a life of Christian action then Jeremiah's words will be as disturbing to us as they were to his hearers: "Amend your ways and your doings, and let me dwell with

you in this place. Do not trust in these deceptive words, 'This is the temple of the Lord, This is the Temple of the Lord, This is the temple of the Lord'." God dwells with those who act on his words — and that doesn't need a temple at all. Amen.

ONE HUNDRED YEARS AGO

The closing of the Parochial Day School freed space for new activities — to be "The locale of much interesting work" to quote the Parish Paper in the summer of 1904.

The issue for August that year included this vignette —

" **A** REAL want seems to be supplied by the Girls' Club which Miss Gwendoline Griffiths has commenced in our Church House. The scheme originated in a request which the girls themselves made to the Vicar. There are already nearly thirty members. At this time of year they only meet once a week, but it is hoped to have two meetings a week in the autumn and winter months, one evening being devoted to drilling and games, while the other will be of a more serious character, with lectures and readings. There is a small subscription, the proceeds of which are entirely devoted to accessories of the club, as the Vicar is appealing to the congregation to give such support to the "Church House Fund" as will enable him to place rooms freely at the disposal of this and other clubs, without making any charge for fire, light, and cleaning."

C.C.G.R.

All Saints, Margaret Street, W1



Nativity of the Blessed Virgin Mary

Wednesday 8th September 2004

**Cell of Our Lady of Walsingham
and All Saints**

6.30 p.m. Low Mass with Hymns and Sermon
by Fr Alan Moses, Vicar
followed by Procession and Sprinkling

**SUNDAYS AND
SOLEMNITIES**
MUSIC AND READINGS

• **SUNDAY 5 SEPTEMBER**
TRINITY 13

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 336

Introit: Respite, Domine

Mass: Mass in G minor, Op 130
— Jongen

Lessons: Deuteronomy 30: 15 - 20
Psalm 1
Philemon 1 - 21

Hymn: 439 (i)

Gospel: Luke 14: 25 - 33

Preacher: Prebendary John Gaskell

Creed: Credo III

Anthem: Exsultate Deo — Palestrina

Hymns: 376, 328, 420

Voluntary: Sonata 4, 1st movement
— Rheinberger

SOLEMN EVENSONG
at 6.00 p.m.

Psalms: 120, 121

Lessons: Isaiah 43: 14 - 44: 5
John 5: 30 - 47

Office Hymn: 150 (R)

Canticles: Service in D — Brewer

Anthem: Evening Hymn
— Balfour Gardiner

Preacher: Fr Ivan Aquilina

Hymn: 170 (i)

BENEDICTION

O Salutaris: Harry Brama (No 2)

Hymn: 257

Tantum Ergo: Vierne

Voluntary: Psalm Prelude, Set 2, No 1
— Howells

• **SUNDAY 12 SEPTEMBER**
TRINITY 14

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 334

Introit: Protector noster

Mass: Spatzenmesse — Mozart

Lessons: Exodus 32: 7 - 14
Psalm 51
1 Timothy 1: 12 - 17

Hymn: 457 (ii)

Gospel: Luke 15: 1 - 10

Preacher: Fr Ivan Aquilina

Creed: Credo II

Anthem: Ave Maria — Bruckner

Hymns: 282, 369, 377

Voluntary: Præambulum in D
— Weckmann

SOLEMN EVENSONG
at 6.00 p.m.

Psalms: 124, 125

Lessons: Isaiah Chapter 60
John 6: 51 - 69

Office Hymn: 150 (S)

Canticles: The First Service — Morley

Anthem: Crux fidelis — Vivanco

Preacher: Fr John W Rick III

Hymn: 500

BENEDICTION

O Salutaris: Fischer

Hymn: 292 (ii)

Tantum Ergo: Palestrina

Voluntary: Adagio — Bach

• **SUNDAY 19 SEPTEMBER**
TRINITY 15

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 436

Introit: Inclina, Domine

Mass: Missa 'Crux fidelis'
— Vivanco

Lessons: Amos 8: 4 - 7
Psalm 113
1 Timothy 2: 1 - 7

Hymn: 456

Gospel: Luke 16: 1 - 13

Preacher: Fr Ivan Aquilina

Anthem: O Saviour of the world
— Ouseley

Hymns: 481 (T 462), 358 (ii), 490

Voluntary: Prelude and Fugue in C,
BWV 547 — Bach

SOLEMN EVENSONG
at 6.00 p.m.

Psalms: 128, 129

Lessons: Ezra Chapter 1
John 7: 14 - 36

Office Hymn: 150 (R)

Canticles: Service in A
— Samuel Arnold

Anthem: Turn thy face from my sins
— Attwood

Preacher: Fr Ivan Aquilina

Hymn: 426

BENEDICTION

O Salutaris: Bach

Hymn: 386 (T 385)

Tantum Ergo: Bach

Voluntary: Prelude, Fugue and
Variation — Franck

• **SUNDAY 26 SEPTEMBER**
TRINITY 16

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 475 (v 4 Descant

— Gray)

Introit: Miserere mihi

Mass: Missa Brevis
— Malcolm Archer

Lessons: Amos 6: 1a, 4 - 7
Psalm 146
1 Timothy 6: 6 - 19

Hymn: 422

Gospel: Luke 16: 19 - 31

Preacher: The Vicar

Creed: Credo III

Anthem: For he shall give his angels
charge over thee
— Mendelssohn

Hymns: 378, 341, 359 (T 322)

Voluntary: Recessional — Mathias

SOLEMN EVENSONG
at 6.00 p.m.

Psalms: 134, 135

Lessons: Nehemiah Chapter 2
John 8: 31 - 38, 48 - 59

Office Hymn: 150 (S)

Canticles: The St John's Service
— Tippett

Anthem: Hide not thou thy face
— Farrant

Preacher: Fr Ivan Aquilina

Hymn: 465

BENEDICTION

O Salutaris: Stainer

Hymn: 403 (T 493)

Tantum Ergo: Stainer

Voluntary: Prelude — Harris

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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

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.

PARISH ORGANISATIONS

Please write c/o
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London W1W 8JG
www.allsaintsmargaretstreet.org.uk

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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. & 6.30 p.m. Confessions from 12.30 - 1.00 p.m. & 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

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CALENDAR AND INTENTIONS FOR SEPTEMBER 2004

| | | |
|----|---|--|
| 1 | <i>St Giles of Provence</i> | Vocations to the Religious life |
| 2 | <i>The Martyrs of Papua New Guinea</i> | The Church in that land |
| 3 | St Gregory the Great | Those in need |
| 4 | <i>St Birinus of Dorchester</i> | Diocese of Oxford |
| 5 | ✠ THE 13TH SUNDAY AFTER TRINITY | OUR PARISH AND PEOPLE |
| 6 | <i>Allen Gardiner, Missionary</i> | Missionaries |
| 7 | r <i>Requiem (8.00 a.m.)</i> | The departed |
| 8 | The Nativity of the Blessed Virgin Mary | Friends of All Saints |
| 9 | <i>Charles Fuge Lowder, Priest</i> | Christian Unity |
| 10 | | Those in need |
| 11 | | Society of All Saints Sisters of the Poor |
| 12 | ✠ THE 14TH SUNDAY AFTER TRINITY | OUR PARISH AND PEOPLE |
| 13 | St John Chrysostom | Parochial Church Council |
| 14 | HOLY CROSS DAY | Bishop of London |
| 15 | St Cyprian | Asylum Seekers and Refugees |
| 16 | St Ninian | Christian Unity |
| 17 | St Hildegard of Bingen | Those in need |
| 18 | | Church Army Hostels |
| 19 | ✠ THE 15TH SUNDAY AFTER TRINITY | OUR PARISH AND PEOPLE |
| 20 | John Coleridge Patteson & his Companions | Media and broadcasters |
| 21 | ST MATTHEW, APOSTLE AND EVANGELIST | Christian Discipleship |
| 22 | Ember Day | Theological Colleges |
| 23 | v for Unity | Christian Unity |
| 24 | Ember Day | Those in need |
| 25 | Lancelot Andrewes, Ember Day | Those to be Ordained |
| 26 | ✠ THE 16TH SUNDAY AFTER TRINITY | OUR PARISH AND PEOPLE |
| 27 | St Vincent de Paul | Religious |
| 28 | v for Peace | Peace of the World |
| 29 | ST MICHAEL AND ALL ANGELS | Healing Ministry |
| 30 | <i>St Jerome, Translator of the Scriptures</i> | Biblical Scholars |

Please note:-

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

r The monthly Requiem (8.00 a.m. only this month).

There is a purple book in Church in which we invite you to PRINT the names of those you would like commemorated at this Mass.

v A Votive Mass



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