



# All Saints Parish Paper

MARGARET STREET, LONDON W.1

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## VICAR'S LETTER

When I started writing this letter London was celebrating its successful bid to host the 2012 Olympic Games. Within hours that euphoria had been blown away by terrorist bombs.

This is not the first time that our city has felt the scourge of terrorism but it is some years since we have had an incident of this magnitude. It has been heartening to receive e-mails assuring us of prayers from churches in New York, San Francisco, Los Angeles and Washington DC. Canon Mary Sulerud, the Precentor of the National Cathedral in Washington DC and a regular visitor to All Saints, wrote **“Prayer is our continual refuge and bond”**.

At this stage we do not know who was responsible. The scale and co-ordination of the attacks suggests a highly organised, motivated and secretive group. Such groups of people, dedicated to a cause, have long been a feature of terrorism. The idea of an elite “vanguard” movement can be traced back to those responsible for the “Terror” into which the French Revolution descended. This is the dark underside of the European Enlightenment, the Age of Reason as we fondly call it. Such groups believe themselves to be justified in the use of any means necessary to attain the victory of their cause. The end justifies the means. This

terrorist ideology is secular in its origins but has also been adopted by groups with religious aims. It is a major, if usually unacknowledged influence on radical Islam.

I had intended to write something about a very different kind of movement. This idea sprang from a number of things. In a few days we would be celebrating St Benedict, the founder of western monasticism and one of the co-patrons of Europe. Only a few weeks before the “European Project”, as it is known, had run into major problems with the rejection of the new constitution by France and the Netherlands. Missing from that constitution was any mention of the Christian history of Europe. One of the sternest critics of that omission was the new Pope Benedict XVI. The Pope seems likely to give major attention to the spiritual state of Europe. He does not expect the process of secularisation to be reversed in a hurry. But in taking the name of Benedict, he has signalled his belief that the Church in Europe needs something like the Benedictine communities which kept Christian faith and civilisation alive during the “Dark Ages” of barbarism. Some of you will recall that a couple of years ago we had a very successful Lent course on the Rule of St Benedict as a model for today.

Is the Pope simply suggesting that we retreat into the enclosure and shut the door, build the walls of our ghetto high enough to keep the world out, hoping that the latter-day barbarians will go away? This would, I believe, be to misunderstand him. There were times when the monastic communities could do little more than survive and preserve treasures from the past. Often, however, they were vibrant centres of learning and development, places where architecture and agriculture, art and music thrived. Benedictine monks were responsible for the evangelisation of much of Europe. Europe would not be as it is without them, although the compilers of the European Constitution seem to prefer, in the name of pluralism, to forget that.

I am not an unqualified admirer of the new Pope. I am not one of those Anglicans who leapt up and down in enthusiasm at his election. I wonder how much they listen to what he has to say about papal teaching on birth control or homosexuality or Anglican Orders, while they applaud his line on the issue of women.

But I think we can make common cause with him in the development of creative communities; groups concerned with truth and beauty and love, rather than the destruction and hatred of the terrorist cell. Such bodies would need to have firm foundations, deep roots in scripture and tradition; a commitment to the disciplines of a common life, not so that they might have impregnable defences, but because such security provides a solid basis for openness, a confidence for experiment, as well as courage to persevere.

Such Christian “communities of creativity” would also have something

significant to offer to a society in which human life is considered by some to be expendable in one cause or another. Christians believe that all human life is sacred because all human beings are made in the image and likeness of God. That is why, for example, the maltreatment of prisoners at Abu Graibh or Guantanamo Bay, whether by indiscipline or deliberate policy, is so reprehensible, whatever the threat from terrorism.

Yours in Christ,

Alan Moses

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## PARISH NOTES

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### JULY 7th

#### The Vicar writes:

*‘I was in St Luke’s Hospital for the Clergy as the news of incidents — first described as power surges — began to break. Indeed, the Chief Executive had been hurt on his train to work. It turned out to be a broken arm. By the time I had finished Mass, it had become clear that something much worse had happened. The hospital had been put on alert to receive casualties but in the end was not needed. I got back to Margaret Street to find that Fr Ivan had with commendable zeal already headed off towards the sound of the bombs. He spent the morning at Russell Square ministering with other local clergy. The diocese has a system for dealing with major incidents, making sure that enough clergy are deployed, but not too many, and that buildings are open. Our building is of course always open and on occasions like this, as we know from past experience, people want somewhere to pray. Our Masses that day used the propers for “In*

Time of Trouble”. A candle was set up as a focus of our prayers for those caught up in the dreadful events.’

### **The Bishop of London has written:**

*‘I was so grateful and proud of the way in which so many of you responded to the emergency yesterday. The help you gave alongside the emergency services was prompt, practical and in many cases an imaginative response to need. One father has just this moment telephoned me to find out the names of two priests who helped him when he was looking for his daughter. “They were absolutely superb”, he said.*

*‘The whole episode shows the value of our parish network and our tradition of clergy living in the midst of their communities, but the quality of the response has not so much to do with the system as with your own prayerfulness and dedication.*

*‘All the more this morning I am thanking God for our partnership in the Gospel.’*

*✠ Richard*

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## **BAPTISMS AND CONFIRMATIONS**

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**Barnaby David Munro Crawford** was baptised at High Mass on Sunday June 12th.

Barnaby and his mother Kirsty almost did not make it to the church on time as they had managed to get themselves locked in their flat. They were liberated in the nick of time. Barnaby seemed completely unaffected by the drama and behaved impeccably throughout the proceedings.

### **Letter from Kirsty and James:**

*‘Thank you so much for a beautiful service*

*last Sunday — Barney’s baptism was absolutely lovely and done with the customary All Saints polish and glamour. What will stay in our memory, though, is the heart and soul that is always so evident in everything in church. It is the sense of a living joyousness that makes All Saints so special, and why we so much wanted Barney to be welcomed into the Church there. The baptism itself was very moving and our friends and family were delighted to be able to witness it.’*

*‘Please pass on our thanks to everyone who helped with the service. We are so aware of the huge amount of work that goes into organising these occasions and are most grateful to everyone for their efforts.’*

### **Deanery Baptism and Confirmation Service**

This was held at All Saints on Wednesday June 29th, the feast of St Peter and St Paul. David Nichol from St John’s Wood Church was baptised and confirmed, a group of young candidates from St John’s Wood and St Marylebone Parish Church were confirmed, alongside Emma Cardoso and Jacob Philips from All Saints. As well as hosting the service, we also provided refreshments in the courtyard afterwards and there was an enjoyable party.

### **A letter from St John’s Wood Parish Church candidates and their families.**

*‘Dear Father Alan and Congregation of All Saints,*

*‘Thank you so much for your hospitality and friendship during last week’s confirmation service. The food and drink rounded off a wonderful evening. Thank you.’*

## WEDDINGS

**Joe Philips** and **Alison Cooley** were married at All Saints on Friday July 1st. The courtyard again came into its own for drinks after the service — rather cut short by an outbreak of Wimbledon weather.

**Richard Morris** and **Rebecca Malone** were married here on Friday July 15th.

Our congratulations and best wishes to them.

## PILGRIMAGE TO ST ALBANS

A group from All Saints made our way to St Albans for the annual celebration of Britain's first martyr. This began with an outdoor procession and re-enactment of the various stages of Alban's martyrdom. This culminated in a splendid Mass in a crowded Abbey Church. As it was **Hilary Rodger's** 75th Birthday, we treated her to a festal lunch. Some of our party remained for Evensong and visit to the shrine while others returned to London in time (just) for the ordination of deacons in St Paul's.

This too was a magnificent occasion with no less than 34 ordinands; one being a former member of our congregation **Sarah Eynstone**. The preacher was another former All Saints person, **Bishop Michael Marshall**.

Fr John Gaskell was the preacher at an ordination at St Michael's, Camden Town, and Fr Ivan Aquilina at another in Oldham.

## RESTORATION PROGRAMME

Our present architect Colin Kerr and his staff are working away on plans for the

restoration of the interior in time for the launch of the Restoration Appeal in October. Colin has become a churchwarden at his parish church of St Peter-le-Poer in Muswell Hill, as Theresa Moses discovered when she went there to preach recently. Is this a case of gamekeeper turned poacher?

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## MUSICAL NOTES

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### Organ Recitals

The first of our Sunday evening recitals by young organists has now taken place. As the Vicar said in thanking Gregory Drott, you have to work quite hard to keep a priest who has celebrated three Masses, preached two sermons and chaired a meeting, awake at that time of a Sunday evening. Gregory succeeded with a blend of interest and pyrotechnics. The series has been arranged by our own organ scholar Joe Fort, who will give the second of the recitals.

### Choir Recording

Paul Brough and Andrew Arthur have now been able to listen to the recording made after Easter and have pronounced themselves very satisfied with it. It is hoped that the remaining stages of production will be completed over the summer so that the CD can be issued in the early autumn.

### A New Hymn

**Canon Jim Rosenthal** of the Anglican Communion Office, who is a Friend of All Saints, has written a hymn to mark the publication of the Anglican Roman Catholic International Commission's document on Mary. We will sing this for the first time at High Mass on the Feast of the Assumption.

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## DIARY DATES

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### Monday 15 August — The Assumption of the Blessed Virgin Mary

#### 6.30 p.m. Procession and High Mass

*Preacher:* Fr Peter Groves, Priest in Charge, St Mary Magdalene, Oxford

*Music:* Mass in B flat — *Schubert*; Ave Maria — *Josquin*

### Sunday 28 August

#### 6.00 p.m. Solemn Evensong and Benediction

Our visiting preacher is **Canon Ronald Coppin**

### Thursday 1 September

#### 7.05 p.m. Holy Hour led by Fr Ivan Aquilina (*NB no Holy Hour in August*)

### Sunday 2 October

### Dedication Festival, Friends' Day and Launch of the All Saints Restoration Appeal

#### 11.00 a.m. High Mass

*Celebrant and Preacher:* The Rt Revd Richard Chartres, Bishop of London  
(*the new Lord Mayor of Westminster, Cllr Tim Joiner, will be in attendance*)

#### 6.00 p.m. Solemn Evensong and Solemn Benediction

*Preacher:* The

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## THE SERMON PREACHED AT S BARNABAS, PIMLICO, BY FR ALAN MOSES, ON JUNE 11 2005, THE FEAST OF TITLE

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Let me begin with a brief word-picture of Barnabas from what we read of him in the New Testament. He is Joseph the Levite from Cyprus where there was a considerable Jewish community. The Levites were the hereditary caste of descendants of Aaron who assisted in the liturgy of the Temple. We are not told how he came to be a Christian but this **“good man full of the Holy Spirit”** clearly made a huge and positive impression on his fellow-believers. His fellow-Christians gave him a nickname **“Barnabas”** which means **“Son of Encouragement”**, or **“Son of Consolation”**, or even perhaps **“Son of Exhortation”**. May your preacher this morning encourage you. Although he was not one of the Twelve, like Paul he was accorded the title of **“Apostle”**.

St Luke records his generosity. He sold a piece of land during what must have been the first stewardship campaign and contributed the proceeds to the apostles for the common purse of the Church. So his encouragement was no cheap and superficial thing. What we do with our material possessions is usually a pretty reliable measure of the depth and sincerity of our commitment. **“Where your treasure is, there shall your heart be also.”** Later, we see him at the heart of another exercise in giving in the collection taken up by the Church in Antioch for the Church in Jerusalem when it was stricken by famine.

Barnabas was generous and encouraging

not only with his money but in his judgement of people and with his reputation. Given Paul's past as a persecutor of the Church, we can understand the suspicious response on the part of Christians to the complete turn about of his conversion. Many a canny Church leader would have been guarded in his response, adopted a wait-and-see attitude, lest Paul turn out to be a double agent, playing some devious game to betray Christians to their enemies. But instead, **"filled with the Holy Spirit"**, Barnabas was able to see the genuineness of Paul's conversion. So he was willing to speak up for him, introduce him to the apostles and vouch for him. Later he would enrol him as his collaborator in the work at Antioch and then together they would embark on a great missionary journey, sent out by the Church in Antioch.

We see that generosity again in his treatment of the young John Mark, who had accompanied them on that missionary journey but had turned back to Jerusalem. Paul seems to have held this against him and refused to take him on the second missionary journey. Barnabas was willing to give him a second chance and they went in one direction and Paul went off with Silas in another. However, such was the depth of the relationship between these two apostles that there was no permanent parting of the ways between them.

We must assume that it was Barnabas' gifts of character and faith which led the Twelve in Jerusalem to choose him as their delegate to the Church in Antioch to investigate the new mission to the Gentiles which was taking off there. He seems to have been someone who was both deeply rooted in the faith of Judaism, but also open-minded and generous in his reception of the new — the revelation in Jesus Christ, and the

possibility of the expansion of the Christian mission beyond the boundaries of Judaism.

The persecution of the infant Church which began with the stoning of Stephen dispersed the followers of the Way as far as Cyprus and Antioch. Luke sees the expansion of the Church as the work of the Spirit — **"The hand of the Lord was with them"**.

This new missionary work was still being overseen by the Church in Jerusalem. The Twelve Apostles in Jerusalem form the historical basis of the Jesus movement. Acts begins by identifying the Twelve as those who were with Jesus from his baptism to his ascension. They are the apostolic link with the historic ministry of Jesus. They are the bearers of the tradition, the source from which the mission of the Church flows — the court of last appeal when there is controversy.

Jerusalem and the Twelve are Luke's way of indicating the tradition, the norm for what is truly Christian about the mission of the Church. In missionary situations, when evangelists are out on the boundaries, opportunities for disagreement, for compromise or corruption of the Gospel, abound. Some evangelists may come to think that the Church exists for growth alone, success in conversions, inclusion of all at any price. But Luke shows us that it is not enough for the apostles in Jerusalem to be told that **"a large company was added to the Lord"**. People may be attached to this new movement for any number of reasons — not all of them Christian.

So Jerusalem sends Barnabas to Antioch to examine this new practice of Gentile conversion to make sure that it conforms to the apostolic norm. Barnabas was able to bless the work among Gentiles at Antioch:

after all he was **“full of the Holy Spirit”** — the driving force behind the Gentile mission. **“When he came and saw the grace of God, he was glad; and he exhorted them all to remain faithful to the Lord with steadfast purpose.”**

But he did more than produce a positive report for headquarters, he went off to Tarsus to recruit Paul and together they were to spend a whole year with the Church in Antioch teaching the people, forming them into those people who were first called **“Christians”**.

We might think that what we are told of Barnabas is just for the record. But there is a way of reading the New Testament which sees many of the characters we find surrounding Jesus, or peopling the life of the early Church, in the story because they represent something of abiding significance for the Church — as important now as then. Spending time with Barnabas in preparation for this celebration, it has been made clear to me that he does stand for things which are of lasting importance to us.

For the founders of churches like yours here and ours in Margaret Street, **“apostolical”** was a favourite word. They saw Church and faith being eroded by secular tides. They grasped that if this was to be resisted, the Church must return to its roots:

- to the apostolic ministry,
- it must teach the apostolic faith,
- and it must engage in the apostolic mission.

This was no retreat into traditionalism — which has been defined as **“the dead faith of the living”** but what tradition truly is **“the living faith of the dead”**.

To many contemporaries, used to the not very energetic gentlemanly establishment we glimpse in the novels of Jane Austen, or the sentimental pietism into which evangelicalism had declined, this was a real case of the “shock of the new”. This was radical and challenging. So there was anxiety and hostility, even riot and mayhem.

It has to be said that the apostolic ministry of the Church of England, the successors of the Twelve, was rather slow to recognise and validate the activities of this new thing. But in the end it won that approval because of the results of its work. Nowadays, we think of church-planting as an evangelical business. Our tradition is more associated with church-survival — keeping the spire up. But in the era, it was the anglo-catholics, those **“apostolical”** people, who were great planters of churches, whether in disreputable slums or respectable new suburbs.

When people are treated with suspicion and rejection, they do not always behave well in return. That is why Bamabas was such an inspired choice to send to Antioch. We can see the other side of the coin in those bishops who were ham-fisted in their treatment of parishes like ours and those clergy and people who responded in ways which those of us who have had teenage children would recognise. Adolescence is a necessary phase, but when it becomes a way of life, there is something seriously wrong. That is why it is so important for the health of parishes, however “catholic” they may pride themselves on being, to be deeply rooted in the life of the whole Church.

We live in an age which is very negative about institutions of any kind. We are not great “belongers”. There is little sense of long-term loyalty. We shop around. This is a fact of life we have to live with. But at the

same time, we have to recognise that without that sense of the unity of the Church which we see in the Twelve sending Barnabas off to Antioch, the whole will simply fragment more and more. That fragmentation may not seem to get in the way of local mission efforts, but when it comes to the re-evangelisation of our continent, then it will not do. It will not last.

That is why we must pray that the Lord will help our bishops to have that combination of deep-rootedness in the tradition and generous-minded openness to the new which we see in Barnabas. But this is not just a combination of gifts needed by the bishops, or even by priests like Fr Alasdair and me, but by all of us in the trying times for the Church in which God has set us. We have to work hard at overcoming that isolationism which stultifies our mission.

It is worth noticing that things were not exactly easy in Jerusalem or Antioch either — but that did not prevent them from engaging in mission. They did not sit about bemoaning their lot but went out with the Gospel.

The challenge which faces us requires the generosity of Barnabas. It calls us to openness of hand and of heart. In this wonderful building we can see the signs of the generosity of those who have gone before us. But let's be honest: one of the things which has characterised parishes in our tradition over recent decades has not been financial generosity. Too many have relied on the Church Commissioners to prop them up; have given as little as they can get away with. Until parishes like ours come to grips with this, learn to be Barnabas, their spiritual pulse will be flat-lining.

When parishes like St Barnabas and All

Saints were starting out, the things which caused the rows and riots were externals — ceremonial and vestments. But if you had asked the people who began the work what was vital, they would have pointed to the steady work of teaching the faith to a generation which was ignorant of what Christians were supposed to believe. If that was true 150 years ago — how much more is it the situation facing us now? So while we re-roof churches, rebuild spires, restore interiors, we have to be giving at least equal attention to that teaching work of Barnabas and Paul in Antioch so that we might know what it is to be Christians.

If we are to be “known as Christians” in our parishes and neighbourhoods, then we will need too that mutual love our Lord speaks of in the Gospel, that generosity of spirit and heart which we see in Barnabas. A challenge sometimes pulls parishes together. Sometimes they disintegrate into rancorous discord. If we are to encourage one another, we need to pray for that generosity of spirit. We need to pray for it knowing that it needs to be exercised not just with the congenial and likeable — “people like us” — but with the others. We need the spiritual vision to recognise the work of the Holy Spirit in the new, in the “Pauls” who don't do things the way we have always done them. We need the spirit of sympathy which enables us to see that, yes the “John Marks” have let us down in the past — but that does not mean that we are to write them off as hopeless cases.

We might indeed say that all our parishes are in a sense “John Marks”. We are not what we were in our glory days. We fear that we have lost our way. There are certainly people around who will tell us that we have. We were once “fresh expressions of church” as the current jargon has it. But



now we should be consigned to the Council for the Care of Redundant Churches — or handed over to others who will pick up the

baton of mission we have dropped — but will run the race according to a very different set of rules.

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## THE SERMON PREACHED BY THE VICAR AT HIGH MASS ON TRINITY 6, 2005

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*Readings: Zechariah 9: 9 - 12  
Romans 7: 15 - 25a  
Matthew 11: 16 - 19, 25 - end*

**“We played the flute for you,  
and you did not dance;  
we wailed, and you did not mourn”.**

This morning Fr Gaskell is away preaching at one ordination and Fr Ivan at another. A week ago yesterday, in a crowded St Paul’s Cathedral, 34 men and women were ordained as deacons for the diocese of London. We can imagine that when they appeared in their new parishes last Sunday morning they will have received a warm welcome. And last Sunday’s Gospel would reinforce that welcome in promising a reward to those who welcomed those sent in the name of Jesus. **“Whoever welcomes you welcomes me, and whoever welcomes me welcomes the one who sent me.”** (*Matthew 10: 40*)

When John the Baptist came along they were playing at weddings. So they were put out that he did not join in the celebrations; this austere prophetic figure with his wild dress and manner, his hellfire preaching. He was far too unworldly for them. They wanted someone who would be good at the Rotary Club; have a pint with the lads in the pub after the village cricket match. Surely he must be mad!

All those new deacons will still be in the honeymoon period, but as they listen to this morning’s Gospel it may just begin to dawn upon them that things might not always be so smooth. We sometimes imagine that it must have been so much easier for our Lord. He could work miracles. People were so much more religious in those days.

But when Jesus comes along, they are playing a different game now; funerals. Again Jesus does not join in. He comes eating and drinking, so he is not religious enough. Now they want a pious ascetic. He goes about eating and drinking with all sorts of disreputable characters. He’s getting the parish a bad name. We’d better write to the bishop.

Well, yes, both these things may have been true but the evidence of this morning’s Gospel is that they did not result in a universal recognition of who Jesus was. The daughter of Zion did not rejoice. So Jesus says to the crowds:

What is the explanation for this? Well, we find it in that fiercely complex passage from the Letter to the Romans. Paul is speaking about the power of sin over our lives. This power does not just extend to those areas of life which we might instantly recognise as evil: lying, stealing, cheating and the like, but also to our spiritual lives, to our good intentions: **“I can will what is right but I cannot do it. For I do not do the good I want, but the evil I do not want I do... So I find it to be a law that when I**

**‘To what will I compare this generation? It is like children sitting in the market-places and calling to one another,**

want to do what is good, evil lies close at hand. For I delight in the law of God in my inmost self, but I see in my members another law at war with the law of my mind, making me captive to the law of sin that dwells in my members.” Any one of us who has ever tried to live a better life, to be more faithful in following Jesus, to resist our besetting sins, will recognise the truth of what he says.

Commentators down the ages have recognised the profundity of Paul’s analysis of the human condition, but they have disagreed about which stage of his life he was referring to. Was he in this negative picture of the power of sin over human life, simply looking back to his past life, before his conversion, or was he speaking of his life in the present as well? The present tense in this passage, and the rest of his writings, show that he does not think that sin ceases to have any influence on us once we have become Christians. While we have entered into a new life in Christ, the old life continues to exert a power on us in this world. There is for Paul, as for the rest of the New Testament — an *‘already but not yet’* about the Christian life.

If today’s passage, and indeed the letter, had ended with the words, **“Wretched man that I am! Who will rescue me from this body of death?”**, his lot and ours would be hopeless. If Jesus in the Gospel had ended with his condemnation of **“this generation”**, they and we would be lost. But Paul asks the question because he knows that his wretchedness is not the last word. So he can say, **“Thanks be to God through Jesus Christ our Lord!”**. And Jesus can say, **“I thank you Father, Lord of heaven and earth, because you have hidden these things from the wise and**

**the intelligent, and have revealed them to infants, yes, Father, for such was your gracious will”**.

It was not the religiously sophisticated who recognised that **“Wisdom is vindicated by her deeds”** — the divine Wisdom incarnate in Christ; the one to whom **“All things have been handed over... by my Father.”** They, like the clever and sophisticated of every generation, think they can understand truth by their own efforts, but fail to recognise it because they are too confident in their intelligence to see that sin distorts even that. Jesus is not exalting stupidity at the expense of the intellect, but truth can only be learned by humility, by sharing the way and life of the one who is **“gentle and humble in heart”**; the one who is receptive to the Father, as we must be open and receptive to the Son who reveals God to us. Paul’s portrait of the human condition may be unflattering but its realism is liberating because that which blows away our illusions about ourselves sets us free.

Condemnation is not the last word for Jesus either. **“Come to me, all who labour and are heavy laden, and I will give you rest. Take my yoke upon me, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy and my burden is light.”**

Well, yokes are for work, for bearing loads or pulling weights. But if they are **“easy”**, if they fit properly, then we can achieve something with them; burdens become light. The Torah, the Law of Moses which governed the life of Israel, was often called a **“yoke”**. It was meant to make possible that love of God and neighbour which was at the heart of Jewish life, but it

had been made burdensome for many. Jesus is the new Law, the new “**Wisdom**”, the one greater than Moses. Sharing his risen life, as Paul recognised, we find that we can bear his burden. He has not left us to struggle unaided. By the power of his Spirit he has given us the means of grace by which we can take his yoke upon us.

Of course we, in our generation, still resist Paul’s realism about our condition. Our culture is one in which we regard any “yoke” as an imposition, a slavery, a limitation of our freedom.

When deacons or priests are ordained, they receive a New Testament or Bible as the symbol of their authority. Nowadays they will also have been given a copy of the Code of Professional Conduct for the Clergy. This code which is based on the ordination service, contains much sage advice for clergy — both novice and veteran. It distils the wisdom and experience of generations. It contains much positive advice, but it also sets boundaries. The Church knows that its clergy are not angels. They never have been and never will be. They get into a mess with many of the same things that other human beings get into a mess about — sex, power and money. The boundaries are set to protect them and their people from this. This is not just a matter of negative legalism. The bounds exist not to confine their ministry but to enable it.

Let me give you two examples.

1. A few weeks ago I was in the Diocese of Southwark to teach the curates about hearing confessions. I referred to what the Code of Conduct says about the “**Seal of the Confessional**” — the absolute confidentiality of what the priest hears in confession. When I am asked to lead this kind of course, I always stress that this

confidentiality needs to extend far beyond the narrowly sacramental. There are many confidences we hear as priests; many situations which have something of the confessional about them. But if people sense that we are indiscreet, that we are gossips, that we sometimes have a drink too many and so talk too much, they will rapidly cease to trust us. However brilliant we may be at preaching or liturgy, fundraising or chairing the PCC, a vital area of pastoral ministry will have been closed to us because we have demonstrated that we cannot keep our mouths shut, that we cannot be trusted with the secrets of their hearts.

2. On Friday afternoon, we were not playing at weddings here; we were doing the real thing. Joe and Alison stood before God to make their marriage vows. The vows of marriage like those of ordination, seem to many in our age and culture to be restrictive and confining. But they are not just that. The marriage service speaks of that covenant between two people in which they are enabled by God’s grace to give themselves to each other “**for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part**”.

Weddings are romantic occasions, but the marriage service is also quite unromantically realistic about human beings. It knows that sin affects our best and highest intents, so there are also words which limit, which set boundaries: “**forsaking all others**”. The marriage service is refreshingly realistic about us. It recognises that if our good intentions are to stand the test of time, they need to be protected.

“We don’t need all that burdensome legal stuff”, people say, “We’re free spirits”. But

the reality is that while far too many marriages do break up, the breakdown rate for such supposedly free and mature relationships is even higher. The evidence is that we do need that “yoke” as much in this aspect of life as we need it in any other if we are to discover that **“service which is perfect freedom”**.

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## ONE HUNDRED YEARS AGO THIS MONTH

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The new Vicar’s remarks about the dirty state of the church in his first letter to the congregation seem to have been taken to heart, as it was announced:

“The worshippers at All Saints will be glad to learn that the church is to be cleaned during the time the choir is away. The organ is also to be cleaned, and some alterations made to the electric lighting according to the requirements of the Borough Council, and undertaken at their expense. For this purpose and to expedite matters, the church will be closed on week days, except for “Little Office” on Saturday nights at 8.30pm. Whilst the church is closed, the services will be held in the Chapel of All Saints Home, 82 Margaret Street (nearly opposite the church), by kind permission of the Sisters. We are much looking forward to the services in the beautiful Chapel, and feel sure that members of our congregation will much enjoy the privilege of worshipping there. The Sunday services will be held as usual in the church, so also, of course, will Baptisms, Marriages, Churching, Funerals. Confessions will be heard in the Oratory at the regular hours, and other times by appointment; entrance through the Vestry or the Vicarage.”

Both the choir and the Sunday School had been on summer excursions; the one to Hayling Island and the other to Westcliff-on-Sea. The lure of the sea proved too much for some:

“...three of our boys plunged, clothes and all, into its depths, and had to be ignominiously hauled out by sailors. Their ardour was certainly damped for a time, and they presented a very woe-begone appearance as they waited the return of their clothes, which a hospitable resident most kindly took home to be dried for them; but they were none the worse for their cool experience, and one and all spent a really happy day.”

The new Vicar attended his first meeting of the PCC. It was clearly a time of transition with much attention being paid to the memorial for his predecessor The Revd Allan Whitworth who had died after 19 years in office. Mrs Whitworth had been sent a gift of over £1,000 which was to be devoted to the education of her sons — Whitworth was the last married Vicar before the present incumbent. A letter was sent Mrs Whitworth expressing their sympathy at her loss and paying tribute to her late husband.

“...they desire to express to you their sense of grief and of loss to themselves in the removal by death of their beloved Pastor, who for nineteen years has ministered at the Church of All Saints, Margaret Street, and who, by his consistent, straightforward character has evoked the esteem and love of all who knew him, and specially of those who knew him best. His uprightness, his consistent and noble Christian life, devoted to the service of his Master, and to the Church which he was called upon

to minister at, his loyal devotion to the English Church, to the strict letter of the Prayer Book, and to constituted authority, his unique gift of preaching, so fearless, straight and logical, so full of thought and pure teaching, and withal so spiritual in his love and devotion to our Lord and Saviour Jesus Christ and his Cross..."

The brass memorial plaque can be seen in the chancel floor. Another transition was the appointment of an architect to replace William Butterfield who had looked after the church until his death.

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## SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

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### ● SUNDAY 7 AUGUST TRINITY 11

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

*Entrance Hymn:* 470

*Introit:* Deus in loco sancto

*Mass:* Missa Brevis  
— Malcolm Archer

*Lessons:* 1 Kings 19: 9 - 18

Psalm 85

Romans 10: 5 - 15

*Hymn:* 200

*Gospel:* Matthew 14: 22 - 33

*Preacher:* Fr Allen Shin, Chaplain,  
Keble College, Oxford,  
and Hon Assistant Priest

*Creed:* Credo III

*Anthem:* Jauchzet dem Herrn — Schütz

*Hymns:* 374, 294, 353

*Voluntary:* Improvisation on  
'St Edmund' — Paul Brough

#### SOLEMNEVENSONG at 6.00 p.m.

*Psalm:* 86

*Lessons:* 1 Kings 11: 41 - 12: 20

Acts 14: 8 - 20

*Office Hymn:* 150 (S)

*Canticles:* The Fourth Service — Batten

*Anthem:* In pace — Blitheman

*Preacher:* The Vicar

*Hymn:* 422

#### BENEDICTION

*O Salutaris:* Tallis

*Hymn:* 284

*Tantum Ergo:* Victoria (No 2)

*Voluntary:* Fantasia — Gibbons

### ● SUNDAY 14 AUGUST TRINITY 12

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

*Entrance Hymn:* 205

*Introit:* Deus in adiutorium

*Mass:* Mass for three voices  
— Byrd

*Lessons:* Isaiah 56: 1, 6 - 8

Psalm 67

Romans 11: 1 - 2a, 29 - 32

*Hymn:* 461

*Gospel:* Matthew 15: 10 - 28

*Preacher:* The Vicar

*Anthem:* Suscipe quaeso Domine  
— Tallis

*Hymns:* 397, 419, 332 (omit \*)

*Voluntary:* A fancy for two to play  
— Tomkins

#### SOLEMNEVENSONG at 6.00 p.m.

*Psalm:* 72

*Lessons:* Proverbs 8: 22 - 31

John 19: 23 - 27

*Office Hymn:* 180

*Canticles:* Binchois and Dufay  
*Anthem:* Ave Maria  
— anon 14th Century

*Preacher:* Fr Allen Shin, Chaplain,  
Keble College, Oxford,  
and Hon Assistant Priest

*Hymn:* 185 (v 4 Descant — Caplin)

## **BENEDICTION**

*O Salutaris:* Pricksonge

*Hymn:* 187

*Tantum Ergo:* Pricksonge

*Voluntary:* Von Gott will ich nicht  
lassen — Bach

## **MONDAY 15 AUGUST THE ASSUMPTION OF THE BLESSED VIRGIN MARY**

### **PROCESSION AND HIGH MASS AT 6.30 p.m.**

*Processional:* 188 (ii)

*Introit:* Signum magnum

*Mass:* Mass in B flat — Schubert

*Lessons:* Revelation 11: 19 - 12: 6, 10  
Psalm 34  
Galatians 4: 4 - 7

*Hymn:* Jesus' mother, Mary blessed

*Gospel:* Luke 1: 46 - 55

*Preacher:* Fr Peter Groves,  
Priest-in-Charge,  
S Mary Magdalene, Oxford

*Creed:* Credo II

*Anthem:* Ave Maria — Josquin

*Hymns:* 182, 183, 186

*Voluntary:* Prelude and Fugue in  
A minor, BWV 543 — Bach

## **● SUNDAY 21 AUGUST TRINITY 13**

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

*Entrance Hymn:* 484 (T 167)

*Introit:* Respite, Domine

*Mass:* Messe Basse — Fauré

*Lessons:* Isaiah 51: 1 - 6

Psalm 138

Romans 12: 1 - 8

*Hymn:* 360

*Gospel:* Matthew 16: 13 - 20

*Preacher:* Prebendary John Gaskell

*Creed:* Credo III

*Anthem:* O viridissima virga —

Hildegard von Bingen

*Hymns:* 302, 390, 172 (T 443)

*Voluntary:* Pièce d'orgue, BWV 572

— Bach

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

*Psalm:* 95

*Lessons:* 2 Kings 6: 8 - 23

Acts 17: 15 - end

*Office Hymn:* 150 (R)

*Canticles:* Service in C

— Christopher Robinson

*Anthem:* Tota pulchra es, Maria

— Duruflé

*Preacher:* The Vicar

*Hymn:* Father, in whom we live

and move

## **BENEDICTION**

*O Salutaris:* Fauré

*Hymn:* 467

*Tantum Ergo:* Fauré

*Voluntary:* In Assumptione BMV,  
2nd movement

— Tournemire

# ● SUNDAY 28 AUGUST

## TRINITY 14

### HIGH MASS AT 11.00 a.m.

*Entrance Hymn:* 400 (T A&MR 401)  
*Introit:* Protector noster  
*Mass:* Mass in G minor — Jongen  
*Lessons:* Jeremiah 15: 15 - 21  
 Psalm 26  
 Romans 12: 9 - end  
*Hymn:* 367 (ii)  
*Gospel:* Matthew 16: 21- end  
*Preacher:* Fr Ivan Aquilina  
*Creed:* Credo II  
*Anthem:* Panis angelicus — Franck  
*Hymns:* 404, 481 (T 462), 357  
*Voluntary:* Festal March  
 — Lloyd Webber

### SOLEMNEVENSONG at 6.00 p.m.

*Psalm:* 105: 1 - 15  
*Lessons:* 2 Kings 6: 24 - 25, 7: 3 - end  
 Acts 18: 1 - 16  
*Office Hymn:* 150 (S)  
*Canticles:* The Gloucester Service  
 — Howells  
*Anthem:* And I saw a new heaven  
 — Bainton  
*Preacher:* Canon Ronald Coppin  
*Hymn:* 372

### BENEDICTION

*O Salutaris:* French Chant  
*Hymn:* 307  
*Tantum Ergo:* Duruflé  
*Voluntary:* Prelude — Harris

## ALL SAINTS, MARGARET STREET

### STAFF

#### Vicar:

The Revd Alan Moses 020 7636 1788 / 9961

#### Assistant Priest:

The Revd Ivan Aquilina 020 7636 1788

#### Honorary Assistant Priests:

The Revd Preb John Gaskell 020 7436 3287

The Revd Allen Shin 020 7436 8406

#### Reader: Dr Christopher Rawll

#### Parish Administrator:

Mr Dennis Davis 020 7636 1788 / 9961

Fax: 020 7436 4470

e-mail: AStsMgtSt@aol.com

**Sundays** Low Mass at 6.30 p.m. (Sat), 8.00 a.m.

and 5.15 p.m. Morning Prayer 10.20 a.m.

HIGH MASS and SERMON at 11.00 a.m.

SOLEMN EVENSONG, SERMON and

BENEDICTION at 6.00 p.m.

**Monday to Friday** Morning Prayer at 7.30 a.m.

Low Mass at 8.00 a.m., 1.10 p.m. & 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

#### Churchwardens:

Mr John Forde 020 7735 6799

Miss Frances O'Neil 020 7387 3465

#### PCC Secretary:

Dr Dilys Thomas 020 7794 3626

#### Hon Treasurer:

Mr Patrick Hartley 020 7607 0060

#### Director of Music and Organist:

Mr Paul Brough 01273 686021

#### Associate Director of Music & Assistant Organist:

Mr Andrew Arthur 020 8279 0909

#### Honorary Assistant Organist:

Mr Norman Caplin 020 8989 3295

#### Electoral Roll Officer:

Miss Catherine Burling c/o 020 7636 1788

## CALENDAR AND INTENTIONS FOR AUGUST 2005

|    |   |                              |
|----|---|------------------------------|
| 1  |   | The unemployed               |
| 2  |   | The homeless                 |
| 3  |   | ALMA*                        |
| 4  | <i>Jean-Baptiste Vianney, Cure d' Ars</i>             | Unity                        |
| 5  | <b>St Oswald, King of Northumbria</b>                 | Those in need                |
| 6  | <b>THE TRANSFIGURATION OF OUR LORD</b>                | Renewal in holiness          |
| 7  | ✕ <b>THE 11th SUNDAY AFTER TRINITY</b>                | <b>OUR PARISH AND PEOPLE</b> |
| 8  | <b>St Dominic</b>                                     | Religious                    |
| 9  | <b>Mary Sumner,<br/>Founder of the Mothers' Union</b> | The Mothers' Union           |
| 10 | <b>St Laurence</b>                                    | Friends of All Saints        |
| 11 | <b>St Clare of Assisi</b>                             | Unity                        |
| 12 |   | Those in need                |
| 13 | <b>Jeremy Taylor</b>                                  | Teachers of the Faith        |
| 14 | ✕ <b>THE 12th SUNDAY AFTER TRINITY</b>                | <b>OUR PARISH AND PEOPLE</b> |
| 15 | <b>THE ASSUMPTION OF THE BVM</b>                      | Walsingham                   |
| 16 | r Requiem (8.00 a.m.)                                 | The departed                 |
| 17 | v for Peace   | Peace of the World           |
| 18 |   | Unity                        |
| 19 |   | Those in need                |
| 20 | <b>St Bernard of Clairvaux</b>                        | Cistercians                  |
| 21 | ✕ <b>THE 13th SUNDAY AFTER TRINITY</b>                | <b>OUR PARISH AND PEOPLE</b> |
| 22 |   | Holidaymakers                |
| 23 |   | Church Army Hostels          |
| 24 | <b>ST BARTHOLOMEW THE APOSTLE</b>                     | Renewal in witness           |
| 25 | v for Unity   | Christian Unity              |
| 26 |   | Those in need                |
| 27 | <b>St Monica</b>                                      | Joyfulness in our faith      |
| 28 | ✕ <b>THE 14th SUNDAY AFTER TRINITY</b>                | <b>OUR PARISH AND PEOPLE</b> |
| 29 | <b>The Beheading of John the Baptist</b>              | Prisoners                    |
| 30 | <b>John Bunyan</b>                                    | Spiritual writers            |
| 31 | <b>St Aidan of Lindisfarne</b>                        | Iona Community               |

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### Please note:

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

v — a Votive Mass

r — a Requiem Mass (8.00 a.m.)

\*ALMA — the Angola, London, Mozambique Diocesan Association



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