



All Saints Parish Paper

MARGARET STREET, LONDON W.1

OCTOBER 2012

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VICAR'S LETTER

Amidst all the coverage of the Olympic Games, the BBC showed a thoughtful programme about an Amish family in Pennsylvania. The Amish are German-speaking Anabaptists, whose forebears left Europe in the 18th Century seeking freedom to live their simple and pacifist life-style. Most earn their living by farming. They avoid many modern technological developments; getting around in horse-drawn buggies and regarding radio and television as spiritual distractions. In a society dominated by consumerism, their simple life-style makes them stand out. Their old-fashioned style of dress makes them picturesque, even photogenic, although they shun being photographed or filmed.

So, for a family to agree, after considerable prayer, to be filmed and interviewed, was significant in itself. They agreed to do so in order to make their values more widely known. The film showed a young couple and their children, happy and content. The husband, who had been running a construction company, achieved his aim of buying a farm so that he could spend more time with his children.

As the film proceeded, it became clear that this family and some of their friends were experiencing a tension between their desire to maintain the old ways which

had allowed their community to survive, and new ones. These new ideas seemed to spring not from the secular world but from American evangelicalism with its stress on personal experience of Jesus Christ and its negative attitude to traditional religious practices. This family met to worship with others, some of whom had clearly been excommunicated or “shunned” by the wider Amish community, and were clearly risking the same for themselves.

All this might seem far removed from our situation, but it highlights a tension which exists in most churches and religious groups: how much do we need to separate ourselves from the world, the culture which surrounds us, in order to preserve our identity; how much do we need to engage with the world in which we are set in order to proclaim the Gospel?

A national Church, part of a worldwide communion, is very different from an Anabaptist sect. Its mission is to society in which it is set and it cannot isolate itself behind spiritual and psychological walls. It must find room for a much wider range of lifestyles and a breadth of opinions on a number of topics. A parish church, even a largely non-residential one like ours, however strong its tradition, cannot simply be gathering the like-minded who agree on everything. Such a church cannot deal with complex and controversial issues

simply by repeating the official line and excommunicating those who refuse to conform.

The Church of England sees its mission as directed towards all the people of our country: its ministry available to everyone. This is true even in parishes like this one with a small resident population and a largely gathered congregation. But even here, we are available to all those who come into our parish.

This can lead to misconceptions: we sometimes hear members of the chattering classes holding forth in the media about how they can go to Evensong, or enjoy the literary glories of Prayer Book and Authorised Version, without having to believe a word of it. Those who like their religion tightly organised and disciplined, see this as demonstrating the weakness of our Church. If only the bishops would take a firm line, they say. Of course when the bishops take a firm line which they disagree with, they are first to complain about episcopal autocracy. Others complain that the Church of England does not believe in anything or you can believe anything you like. This is not true. In the Declaration of Assent, The Church of England states that it *“is part of the One, Holy, Catholic and Apostolic Church, worshipping the one true God, Father, Son and Holy Spirit. It professes the faith uniquely revealed in the Holy Scriptures and set forth in the catholic creeds, which faith the Church is called upon to proclaim afresh in each generation. Led by the Holy Spirit, it has borne witness to Christian truth in its historic formularies, the Thirty-nine Articles of Religion. The Book of Common Prayer and the Ordering of Bishops, Priests and Deacons.”*

When Fr Peter Groves of St Mary

Magdalene’s in Oxford was speaking here earlier in the year on devotion to the Blessed Sacrament, he joked about how the Catholic movement in the Church of England occupied a “missionary position”. He meant that its calling is to commend this and other catholic traditions and practices to the wider Church.

If we are to do this effectively, it cannot be from behind closed walls which exclude everyone who does not sign up for the full package there and then. An old nickname for an extreme anglo-catholic was *“spike”*; a reference perhaps to the prickly nature of such people: constantly evaluating everyone and everything by some canon of catholicity which usually had more to do with externals than inward devotion. This kind of combative and condescending attitude, quick-to-take offence at the protestant speck in the eye of the other, can play to a less than attractive side of some personalities. What it does not do is win the commitment of people of good will and inquiring mind who find such behaviour off-putting if not offensive. It is not that there is no place in the kingdom of heaven for the prickly, only that their spikes might be rubbed off on the way in.

Does this mean that we have to abandon all that is distinctive or challenging in our tradition; in favour of some bland and minimalist compromise? It most certainly does not! We have to take the teachings and practices of the faith more seriously not less, deepening our absorption in them, so that they become part of our being, transforming us into the likeness of Christ. The strange paradox is that it is as we are drawn closer to Christ in the life of his Church, we become more open to our fellow-human beings. This should not be a surprise to us when we think about Jesus, but often it seems to be.

At the heart of our common life there needs to be a community of people increasingly dedicated to the life of prayer, sacrament and service deeply grounded in our Baptism and the Eucharist, in daily prayer, in self-examination and penitence, in generous giving of our attention, energy, time and money in the service of God and of others. If we are to be an ever more deeply catholic parish, that is one which believes and lives the whole faith and seeks to share it with all, then there must be more of us supporting the daily life and worship of All Saints. Some have been doing this wholeheartedly for many years and we thank God for them. Others are on the fringes or are quite new to it all and need time to deepen their knowledge and strengthen their practice. That is only to be expected in any community but especially in one which has a good deal of turnover and fairly fluid boundaries.

A wise old bishop said to me recently of a fairly new religious community which he had watched growing into its life over a number of years: "At first, they seemed to be playing at being Benedictines: now they are Benedictines." What is true of monks and nuns is true of all of us. Like children, we all have to start off by playing, which is often a rehearsal for adult life. But we have to grow up and become real. The things we "play at" must become part of ourselves. As St Paul says, there comes a time when we have to lay aside childish things. We cannot allow ourselves to remain in the nursery for ever. We have to grow up. If we would be disciples of Jesus Christ, then we must do the things Christians do, even when we might not feel much like it.

Yours in Christ,

Alan Moses

A NEW GATHERING

Fr John writes:

On the evening of Friday September 7th we had our second gathering of new-comers to All Saints, Margaret Street. By New, I mean on the whole those who have been attending ASMS for between 1 - 4 years. Though at this last gathering, several more long-established members of the congregation joined to swell the ranks and join in the fun. 38 of us gathered for a Fish and Chip Supper downstairs in the Bar. However, over a delightful glass of Pimm's in the Courtyard I gave a brief account of our first gathering and reflection on Mission, and the topical issue for this second evening was (albeit briefly) to talk about Stewardship and how we supported ASMS financially.

I cannot overstate how much fun we all had throughout the evening. Of those who have only been attending ASMS for a short while, they seem already firmly rooted into the membership of this family. We spent several hours finding out more about one another, discovering professional links and social interests. I hope our next gathering will be at the beginning of December where we will have a "**Port, Cheese and Mince Pie**" evening. I genuinely don't want this group to be a clique or to be built on anything other than friendship and our common faith in our Lord Jesus. If you would like to attend the December gathering, drop me an email or a note, you need only be prepared to talk to someone new! *Fr John Pritchard*

PEOPLE

It was a delight to have **Doris Sanders** with us at High Mass with her son Philip and his wife Jeanette who live in Australia. Doris, who used to be responsible for the postal

distribution of the Parish Paper celebrated here 90th birthday in August.

Also celebrating a significant birthday (his 80th) recently was **Philip Harland**. With characteristic generosity, he and Yvonne shared this with the congregation at High Mass with the gift of wine for the courtyard refreshments.

We have been very grateful to have **Fr Neil Bunker** back with us helping out. The Bishop recently licensed him for his work as Mental Health Liaison Chaplain for Westminster. This is a work which Fr Neil has developed from scratch. It owes its origin in part to conversations with Fr Neil here at All Saints.

Fr Ian Brothwood who has been celebrating the Wednesday lunchtime Mass for some years now, has been appointed Vicar of St Michael and All Angels, Croydon. This is a parish with a glorious history but a troubled recent past. The last vicar and part of the congregation left to join the Ordinariate, so Fr Ian has a challenging task ahead of him. He has the assurance of our prayers and we hope that we will not lose touch with him.

Congratulations to **Aiden Hargreaves-Smith** who has been re-elected to serve on the Crown Nominations Committee. This is the body which selects people for bishoprics and other senior offices in the Church of England. It is a major and demanding responsibility; not least at the moment with the task of finding a replacement for Archbishop Rowan.

We also congratulate **Biddy Baxter** who has been awarded an honorary doctorate by the University of Durham in recognition of her work at the BBC as producer of that

formative influence of so many children: Blue Peter.

Congratulations to **Kwoadwo Bofo** and **Florence Ogunbwale** who were married at All Saints on Saturday September 8th.

And to our preacher at the Assumption, **Fr Jamie Hawkey** from Westminster Abbey who was also married on that day to **Carol**. We hope to publish Fr Hawkey's excellent sermon — as soon as he gets back from the honeymoon.

We wish both couples every blessing.

At the end of September, we say "*Au revoir*" to our dear friend **Prebendary David Paton**, an All Saints ordinand, who has retired from his post as Master of the Royal Foundation of St Katherine in the East End. He is moving to sunnier climes in Avignon but as there are fast rail connections to St Pancras, we hope to see him from time to time. He has been a familiar face in the Sunday congregation over the last few years and a great support with the weekday confession and Mass rota.

Sr Jean Margaret ASSP died in St John's Home at the convent in Oxford on September 5th. Her death marks the end of an era as she was the last of the sisters who lived and worked here in Margaret Street where the community was founded. A group of friends from the parish travelled to Oxford for her funeral Mass on September 17th. The Vicar also celebrated a Requiem for her at All Saints that evening. We are looking to arrange a Mass of thanksgiving around the time of the All Saints Festival. She died while the sisters were singing Compline: "Lord, now lettest thou thy servant depart in peace"

AN OUTING FOR THE CELL OF OUR LADY OF WALSINGHAM A JAUNT TO WINCHESTER CATHEDRAL AND THE HOSPITAL OF ST CROSS AND ALMSHOUSE OF NOBLE POVERTY

On Saturday Morning September 1st members of the Cell of Our Lady of Walsingham and other friends of All Saints began our journey to Winchester via Waterloo Train Station. The day was organised in order to give us a relaxing, but reflective time out of this Capital City into the rural beauty of the ancient and former Capital City of England; Winchester. We were due to celebrate Mass at the Cathedral at noon, and then after lunch we were to be greeted by the Master of the Hospital of St Cross and Almshouse of Noble Poverty.

We arrived in Winchester just after 10.35 a.m. and proceeded to the Cathedral. The hospitality and welcome of the Cathedral was extraordinary. The Verger's Department greeted us with a holy kiss, friends of Rosemary Harris, who are guides in the Cathedral embraced us and showed us around. The Vice-Dean received us. Even the Bishop of Winchester, on hearing that we were in the building, came and greeted us warmly, and asked that his love and greetings be sent to Fr Alan. The extent of this Christian and joyous welcome was both endearing and really set the standard for the day.

At noon, in the Chapel of the Epiphany, we celebrated Mass. Following this we all went to explore the cathedral a little more, and find some lunch. Then at 1.55 p.m. with a Boy Scout enthusiasm for map-reading, Martin Cullingford hailed the way along the river towards The Hospital of St Cross and Almshouse of Noble Poverty.

It was a long trek, but everyone rose to the challenge, and we were received graciously by the Master, the Reverend Reg Sweet and

an old friend of mine, Br Clive McCleester. Brother Julian gave us a guided tour of the ancient site, and on a weather perfect day, we enjoyed both the beauty of the gardens and the shade of the Parish Church, beautiful in architecture, and to Mr Forde, fascinating because Mr Butterfield had "had a go" at the Church there some time ago. So some of the tiling on the floor was similar to All Saints, and some of the decoration around the High Altar might give us an idea on how to restore that final "bit" around our High Altar. Of course, there was a first for (I think) all of us, a chance to see the lectern. Not created to display an Eagle on whose wings rests Holy Scripture, but a Parrot! Well done Craig Williams for having the courage to state the obvious! You should visit and see it for yourselves.

Following the tour, we were given a share in the Wayfarer's Dole. The Hospital of St Cross is famous for its ancient tradition of the Wayfarer's Dole. The founder of this tradition was a Cluniac monk whose order always gave bread and wine to travellers at a time when St Cross stood on an important east-west route for merchants and pilgrims. The Dole we received was a drink of beer and some bread, which now reflects the custom. "Honestly requested and willingly given" is the idea, but still we had some Dole and then tea before most of us headed back to the Cathedral for Choral Evensong.

We filled most of one side of the Quire, and were welcomed again by the Dean at the beginning of Evensong, however, it wouldn't have been difficult to have known that we were there... nearly 25 heads bowing at the name of Jesus and crossing ourselves at every

given opportunity, it was nice to see so many of us from All Saints Margaret Street worship as a group in another place. We caught the 6.38 p.m. train back to London, all of us still in good spirit, and chatter. We think Canterbury might be the next stop!

For further information about the Cell of OLW please be in touch with Fr John Pritchard or Ross Buchanan. We would love to welcome more members of the Congregation of All Saints to join us in our devotions and excursions.

DIARY DATES

Friday 5 October — *Cell OLW/All Saints*

6.30 p.m. Mass followed by the Rosary

Sunday 7 October — **DEDICATION FESTIVAL & Friends' Day**

11.00 a.m. High Mass

Preacher: The Vicar

Music: Missa Festiva — *Peeters*

Locus iste — *Bruckner*

6.00 p.m. Solemn Evensong, Te Deum and Solemn Benediction

Preacher: Fr Matthew Catterick, Vicar, St Saviour's, Pimlico

Music includes: *Bullock* in D

Behold, the tabernacle of God — *Harris*

Wednesday 17 October

Anglican Catholic Future: the next in the series celebrating our Catholic inheritance in the Church of England.

6.30 p.m. Mass followed by a talk on **Our Lady** by the Revd Cally Hammond, Dean of Gonville & Caius College, Cambridge. *All are welcome.*

ALL SAINTS FESTIVAL 2012 *Please see separate announcement in this issue.*

Saturday 3 November

5.00 p.m. Confirmation at St Paul's Cathedral

Please see Fr Alan or Fr John for further information.

Friday 16 November

Penny Mordaunt MP, (Portsmouth North) and friend to All Saints, Margaret Street, is arranging for the Parish a **Tour of Parliament on November 16th**. A maximum number of 60 people can attend, so please book your place with Fr John Pritchard as soon as possible. johnapritchard@hotmail.co.uk.

The tour starts at 10.00 a.m. and will last 75 minutes. **The Tours are free, but we are suggesting that we all make a £10 donation towards Phase 4 of the Restoration Appeal.** Please send cheques to All Saints c/o Dennis Davis, the Parish Administrator, or Fr John, made payable to All Saints PCC Restoration Appeal.

Details of where to meet will follow.

ALL SAINTS FESTIVAL APPEAL 2012

The PCC has decided that the Appeal at this year's Festival will be for our Mission Projects:

The Church Army hostels for homeless women in Marylebone. These carry out vital work not only in providing emergency housing for homeless women, who are particularly vulnerable on the streets of London, but just as importantly finding them permanent housing and work.

A new **USPG** project in Zimbabwe where, over the next five years the Society, together with the Anglican Church in that troubled country, is aiming to reduce HIV stigma and increase prevention.

In the Diocese of Manicaland, near the border with Mozambique, USPG is mobilising volunteers in a pilot project to tackle the challenges of HIV and AIDS in communities with a total population of 150,000, 22,500 of whom are living with HIV.

The programme aims to: reduce the stigma

and discrimination which often prevent proper treatment; increase prevention; address gender and generational issues; improve care and support for people living with HIV; help churches and communities to assess their responses to HIV.

USPG and the Anglican Church of Zimbabwe are aiming to implement community engagement and health programmes in two dioceses over the next five years.

In addition, USPG is helping to strengthen the Church in Zimbabwe in building a sustainable ministry and enabling clergy and lay leaders to serve their communities effectively. It is funding training courses to help them meet the challenges they face, equipping them to be effective in mission and to mobilise and train volunteers.

As well as training church leaders, USPG will support the completion of the chapel at Bishop Gaul College in Harare where priests for the Church in Zimbabwe are trained.

MUSIC FOR THE ALL SAINTS FESTIVAL 2012

Matthew Martin (born 1976) will be this year's Festival's "Featured Composer". Matthew — currently Organist of the London Oratory — has already gained an international reputation through liturgical compositions of imagination, flair and high technical assurance. Three of his established pieces, published by the likes of Faber and the Oxford University Press, will be heard at the successive week-night liturgies: the "*St John's College, Cambridge*" canticles on the eve of our title feast, "*New Jerusalem*"

on All Saints Day, and "*Justorum animae*" on All Souls Day.

Cornerstones of the Viennese repertoire that All Saints has made its own over many decades will complement this initiative, with Mozart's "*Credomessa*" on All Saints' Day and Haydn's "*Grosseorgelmessa*" on Festival Sunday. Victoria's *six-part Requiem* will make a welcome return on All Souls' Day.

ALL SAINTS, MARGARET STREET

www.allsaintsmargaretstreet.org.uk

ALL SAINTS FESTIVAL 2012

Wednesday 31 October — Eve of All Saints

**6.30 p.m. Litany of the Saints, Solemn Evensong
and Solemn Benediction**

Preacher: The Revd Aiden Platten,
Vicar, St Mark's, Hamilton Terrace

Music includes:

St John's College Cambridge Canticles

— *Matthew Martin*

Give us the wings of faith — *Bullock*

Thursday 1 November — All Saints Day

6.30 p.m. High Mass

Preacher: The Very Revd Dr Jeffrey John, Dean of St Albans

Music: Credomesse — *Mozart*

New Jerusalem — *Matthew Martin*

Friday 2 November — All Souls Day

6.30 p.m. High Mass of Requiem

Preacher: The Revd Gerald Reddington

Music includes:

Requiem à 6 — *Victoria*

Justorum animae — *Matthew Martin*

All Saints Festival Sunday, 4 November

11.00 a.m. High Mass

Preacher: The Very Revd Robert Willis,
Dean of Canterbury

Music: Grosseorgelmesse — *Haydn*

Faire is the heaven — *Harris*

6.00 p.m. Solemn Evensong, Te Deum and Solemn Benediction

Preacher: The Revd Philip Chester,
Vicar, St Matthew's, Westminster

Music includes:

Dyson in D

O quam gloriosum — *Victoria*

ALL SAINTS MARGARET STREET
DEDICATION FESTIVAL

& FRIENDS' DAY
SUNDAY 7TH OCTOBER 2012



ALL WELCOME

11AM HIGH MASS

MASS SETTING
MISSA FESTIVA - PEETERS

ANTHEM:
LOCUS ISTE - BRUCKNER

PREACHER: THE VICAR,
FR ALAN MUNN

6PM SOLEMN
EVENSONG, TE DEUM
& SOLEMN
BENEDICTION

CANTICLES BULLOCK IN D

ANTHEM: BEHOLD, THE
TABERNACLE OF GOD -
HARRIS

PREACHER:
FR. MATTHEW CATTERICK
VICAR, ST SAVIOUR, PIMLICO

WWW.ALLSAINTSMARGARETSTREET.ORG.UK

**NATIONAL PILGRIMAGE TO THE SHRINE OF
ST EDWARD THE CONFESSOR
Saturday October 13th**

9.00 a.m. Abbey opens for Pilgrims

11.30 a.m. Festival Eucharist

Preacher: The Very Revd Robert Willis, Dean of Canterbury

3.00 p.m. Evensong with Procession

Walking pilgrims will be welcomed with a rite of foot washing.

Throughout the day pilgrims will be able to pray at the Shrine, priests will be on duty for individual spiritual counselling and the Sacrament of Reconciliation and prayer tours around the Abbey will be available.

There will be opportunities to renew baptismal promises and to participate in healing liturgies with the laying on of hands and Anointing.

A lecture will be given on the life of St Edward the Confessor.

Activities for children will be offered in the Education Centre and around the Abbey and its precincts.

All are welcome and there is no charge for the day. Tickets are not required.

CATHOLIC ANGLICAN FUTURE

DEVOTION TO MARY

**Wednesday October 17th
at All Saints, Margaret Street**

Begins with Mass at 6.30 p.m.

The latest in this series on Catholic themes will be led by

The Revd Dr Cally Hammond,
Dean of Gonville and Caius College, Cambridge.

Dr Hammond is the author of books on the mysteries of the Rosary.

After time for discussion and refreshments, the evening will end with Compline and the Salve Regina, the evening anthem to Our Lady

FUNERAL SERMON FOR JOHN BERNARD WELCH

August 16th 2012

My first encounter with John took place long before I came to be the Vicar here at All Saints. I had been down in London for some ecclesiastical meeting or other. On my way back to King's Cross to catch my train back to Scotland, I came to Margaret Street and Mowbray's Bookshop. As I browsed, I noticed out of the corner of my eye one of the staff who seemed to be very busy and diligent. It was only when I got to the counter to pay that I realised that it was not one person but two: the twin brothers whom I would later get to know as John and David.

Then, I recall, I found them courteous, friendly and helpful, as I imagine generations of customers in that venerable institution had done. These two brothers, sons of the vicarage, had found their life's work and their vocation in serving the Church this way.

The most famous story of twins in the Bible is that of Jacob and Esau. It is a story of deception and rivalry. At least it ended in reconciliation, unlike that between those other famous twins, Romulus and Remus, whose quarrel over the foundation of Rome resulted in the death of Remus.

These stories of fraternal conflict could not be further from the relationship between John and David. It is unusual for twin brothers to live together for most of their lives, but they did: they seemed inseparable: rarely seen apart.

They lived, worked, holidayed, and worshipped together, sat together here in church, and downstairs for a drink and Sunday lunch. Their relationship had much the same quality of that of an old and devoted married couple.

When I was chaplain of St Luke's Hospital in Fitzroy Square, I would often meet them in the street as I went back and forward on my pastoral duties and they were out and about on some errand. I would usually encounter David first, and John would be bringing up the rear: much slower by then. If time permitted, I would call in at the flat just behind the Square, under the shadow of the Telecom Tower, for a cup of coffee and a chat. When they were 80, we were able to repay the hospitality by having a party for them in the Vicarage; with friends and family and former colleagues.

Most of you will remember those ancient hearing aids with their tendency to whistle loudly. We had four or five of them in the congregation in those days, and I recall our Churchwarden John Forde going round with a card which read, "Is it you?" as he tried to identify which one was making the noise. Visiting John could be difficult if his hearing aid was not working: when I went to see him in hospital a few days before he died, he couldn't hear me but knew who I was and what I was doing as I gave him the last rites. He smiled in recognition.

The passage of the years brought increasing frailty and eventually the decision had to be made to move to somewhere they could be looked after properly. While it was a wrench for them to leave London which had been their home for so long, it was a natural thing for them to move to St John's Home in Oxford, at the convent of the All Saints Sisters whom they had known for so long as part of the extended Church family here in Margaret Street. We are grateful to the staff of St John's and to the Sisters for their care

of our two friends. Molly and Naomi are here this morning.

Moving into an institution, however caring, is not always easy when you are in your eighties and used to the settled routines of a quiet domestic life. It is not always easy for the staff either! Visits to John when his hearing aid wasn't working required both mental ingenuity and physical stamina, and I would only be there for an hour or so.

Things were made more difficult for John when David died. We had all thought that David (in spite of his asthma) was the stronger of the two, but these things do not always work out as we expect. The relationship between the two of them was so close that John felt a profound sense of bereavement and loss and a desire to be with his beloved brother again; so we would pray for him before I left.

Well, as he wished, we have brought John home to Margaret Street, this place where he both worked and worshipped, for his funeral, as we did David. Much of this service is the same as David's, but I have changed the first reading, that passage from Isaiah which speaks of the kingdom of heaven as a great feast with fine wine, for two reasons:

1. Because part of our routine when I went to visit him in Oxford, and some others here will have known this too, was that

my first duty was to pour two glasses of sherry. So that we could have a convivial drink while we talked and were brought up to date with people and events here at All Saints;

- 2 And because worship and the Eucharist was the centre of John's life. Here, at St Mary's, Primrose Hill, at York Minster which they loved because of their Yorkshire connections and whose Friends' organisation of which they were devoted members. Canon Glyn Webster, 'phoned me from York this morning to say that John had been remembered at the early Mass and he is being prayed for at the convent. On the table by his chair, John kept a book called "*The Treasury of Devotion*" for his daily prayers. His own copy wore out with use and so I gave him mine.

The Mass which we celebrate for him is a foretaste of the kingdom of heaven, the pledge of God's love in which we are reunited with those whom we love but see no longer.

John would sometimes speak to me of how much he missed David and looked forward to being with him again. He will soon be laid with him in their last earthly resting place in Suffolk, but more importantly, they will be together in the nearer presence of God.

TRINITY 14, 2012 — HIGH MASS SERMON PREACHED BY THE VICAR

Proper 18; Isaiah 35: 4 - 7a; James 2: 1 - 17; Mark 7: 24 - 37

"Let the children first be fed, for it is not right to take the children's bread and throw it to the dogs."

When I worked in a parish in the centre of

Edinburgh, a major part of our ministry was running a day centre for the homeless; people very like that poor man in dirty clothes whom St James speaks about in the epistle. Some of them would come to church. One was called

John and when I was a curate he would sit a few rows in front of the pulpit and snore very loudly throughout the sermon: very good training in making yourself heard. He was quite egalitarian: he slept through the rector's sermons as well as mine.

When our centre was closed people in need of food or shelter would often come to the rectory instead: at any hour of the day or night. The door bell would ring at 3 o'clock in the morning and still only half-awake, I would stumble down the stairs trying to get my "Christian" face on before I got to the door. The dialogue would often follow this pattern:

"Have I got you out of your bed, Father?"

"Yes. Don't you know what time it is?"

"I dinnae have a watch, Father."

At this point, Father would point wearily to the clock on the North British Hotel above Waverley Station, knowing all the while that his hearer was too cold and too drunk to take it in and that he had a warm bed to go back to.

These encounters came to mind as I was thinking about that between Jesus and the woman in today's Gospel.

This passage in Mark, and its even harsher parallel in Matthew, have caused commentators and preachers, and ordinary hearers of the Gospel no end of upset ever since. Jesus' response seems so out of character. He normally welcomes those who come to him in need, even foreigners, and reserves hard words for religious people like us who try to stop them getting near him.

Some commentators have tried to soften Jesus' words by pointing out that Jesus uses the word for little dogs, puppies — but it does not really work. Others suggest that

part of our problem with the passage lies in that we cannot hear the tone of voice Jesus is using or see the expression on his face; for we know that such things can make all the difference.

Yet others see it as a demonstration of his humanity; not just in his tiredness and need for rest and recuperation — this is one of a number of occasions in Mark when he seeks a time of retreat after a demanding period of ministry — but also in his testy reaction. Well we all know what it is like when we are caught unawares. We don't always react as well as we would like.

Some, who have perhaps drunk too deeply at the well of what is called in the trade the "**hermeneutic of suspicion**", always assume the worst of people, seem almost to take a delight in having found Jesus with his guard down: rather like a journalist who has uncovered a grubby secret about a politician or celebrity. Here is Jesus showing that he shares the racist attitudes of his contemporaries who would refer to Gentiles (often just called Greeks) as dogs.

A more subtle version gives us a Jesus whose real humanity means that his sense of a mission beyond the Jewish people to the Gentiles only comes with time and the Syro-Phoenician woman is instrumental in forcing him into this new way of thinking. Luther takes great delight in the way the woman wins the argument with her riposte.

Part of our problem with this passage is that we usually hear it out of context; isolated from the flow of Mark's argument. So let's try to put it into some of that context. If we think back to what we have heard from Mark over recent Sundays, we have already seen Jesus heal a Gentile — the Gerasene demoniac. We have heard him teaching,

contrary to the Jews' dietary laws which marked them off from other peoples, that all foods were clean.

It is not stated at the time, but the logical outcome of this would be access to the kingdom of God for all people.

Then we see him crossing a boundary; heading off into Gentile territory. There was not much love lost between the Jews and the people of Tyre and its district. It was a considerable trading centre and much of the grain output of Galilee went to feed its people. An arrangement which was no more popular with farmers then than some of the purchasing practices of supermarkets are now. Jesus may be quoting a bitter saying of those who resented seeing their crops taken off to feed pagans while their own children starved. Mark wrote in the aftermath of the Jewish revolt which culminated in the destruction of Jerusalem by the Romans. In that conflict the Tyreans sided with Rome and the Jewish historian Josephus, who changed to the winning side in time to survive and write the history, described them as "our worst enemies".

After Jesus' encounter with this woman, and his healing of her daughter in response to her deft response to his word, before he returns to Galilee, he heads off deeper into Gentile territory and heals the deaf mute man — another Gentile. His ears are opened, as will be those of his rather dense and deaf disciples who have failed to get the message. His tongue is set free to speak the praises of God and to proclaim the Gospel to all the nations, as will be those of both Gentile and Jew.

In their brief debate, Jesus and the woman speak of "bread", and a few Sundays ago, we heard the Feeding of the Five Thousand.

They were Jews, but soon Mark will show us Jesus feeding another crowd; this time of 4,000 Gentiles. Just as Jews would share in the Messianic banquet, so too would the Gentiles. At the end of the Gospel, it is another Gentile — a Roman centurion — who recognises the divinity of Jesus: "**Truly this man was the Son of God**".

Mark wrote too at a time when the young Church was engaged in dispute about whether it had a mission to the Gentiles and on what terms. Did they have to become Jews first? Mark shows us Jesus — and the woman — acknowledging the priority of the calling of the Jews, God's original "children" — in that mission. This was, as Paul points out in Romans, both a matter of history but also of theology. But the mission of the Christ and his Church did not stop there.

In that wider picture, we can see what Mark's intention is in using this apparently embarrassing story; one which any spin doctor worth his salt would have edited out. Or which some errant politician speaking fluent American, would excuse by saying that they "mis-spoke". It also suggests that it is not implausible that when he makes his first response to the woman's demand, Jesus may have been acting as a "devil's advocate" or like a wise teacher who allows, indeed provokes, a pupil to come up with the right answer. Martin Luther sees the woman as the hero of the piece: winning the argument; getting what the disciples have failed to get.

Like them, we have been failing, or at least very slow, to get it ever since. We are in lots of good, or should we say bad company. The Letter of James fiercely denounces those who rather than breaking down boundaries, set about building them higher. The example he gives is of blatant discrimination on grounds of wealth; between rich and poor.

This, he says, is in clear contradiction of God's expressed will; as well as being politically stupid given that it was the rich and powerful who usually persecuted the Church.

There have been times in the past when this church had a rather grander social status than it has now. A century ago, Fr Mackay would sometimes write unconsciously as if all his parishioners were men who shared his own privileged social background: public school and Oxbridge and private incomes. The founders of this church were men of material substance, but they had theological vision too. That is why this church was built with no pews. This was not just a matter of architectural or ecclesiastical fashion.

We are busy encouraging everyone who worships at All Saints to think and pray about their giving in support of God's mission in this place. All Saints was built at a time when the equivalent of stewardship was the renting out of pews. This or that family would pay a set sum for a pew which would be for their exclusive use. The poor, who could not afford the rent, had to be content with standing at the back. So they would often not come to church at all, or become Methodists; and who can blame them. All Saints was built without pews so that there could be no pew rents: so that no one could claim a seat was theirs and no one would be excluded.

The blatant favouritism on grounds of wealth and social position which James denounced has been only one of the issues on which Christians have practised discrimination. Today the Paralympics come to a close and we have been rejoicing in the success of the event and the competitors, but we would be rash to think that our society still does not have a long way to go

in removing barriers to people with physical or mental disability. And that is before we add race, gender or sexuality to the litany.

100 YEARS AGO

The Vicar wrote:

“The parochial year in London begins for practical purposes in October. Once more we are gathering together from seas and mountains, moors and woods to face the responsibilities of a Christian community planted in the heart of the capital of the empire. We return to a clean Church. The amount of “matter in the wrong place” which has been extracted from All Saints’ during our absence can be judged by the increased resonance of the building. You will all agree with me that it has been a good work well done. The builders discovered more pointing to be done on the outside of the fabric than they had anticipated, the north-west angel was much weather worn. Some of the metal pipe work has also had to be renewed. All has now been made good and the Church is clean within and sound without.

He then went on to speak of various works in the parish:

“I said a word in the September Paper about the new Confraternity House in Margaret Street with which the Reverend Mother and I are about to send an appeal to our friends. We have taken possess on the house and it will be blessed in a few days. On October 19th there will be a Sale of Work at the Parish House, 84 Margaret Street, to help towards the expenses of the move. The House itself, 15 and 16 Margaret Street, will be open that day for the inspection of visitors. On and after October 20th ladies who have attended an early service at All Saints and who are staying

to a later one will be able to obtain breakfast and rest at 15 Margaret Street, the charge will be one shilling. Notice must be given to the sister the day before. The dinners which are provided for young ladies in business will be started on October 7th. Twenty can be accommodated. Directly after the All Saints Festival it is hoped to start a club for the younger girls.

“In Number 16 there are two drawing rooms for the use of members of the Confraternity of All Saints. The chapel is on the top floor. The sister is also hoping to form a class for girls of leisure who live in the neighbourhood and who attend our church. I hope mothers will suggest this class to their daughters. Leisure and money ought not to hinder people from taking pains about religion, but indeed it is the hard-working people who take pains.

“It is a curious illustration of the fact that All Saints is too small for the work that it has to do, that although the work of founding the Confraternity (of Prayer for the Conversion of London) only began in July, there are already too many persons attached to it to be accommodated in the building at one time.”

The days when we could think of buying or renting more property for our work in Margaret Street seem long gone with London property prices as they are, and sadly over the years we have lost valuable space that was ours. We have a responsibility to care for and keep what we have.

After listing the distinguished array of preachers for all the services of All Saintside; no less than 15 of them, he spoke of the last of them, the saintly Fr Arthur Stanton, who spent his entire ministry as a curate at St Alban's, Holborn. He would preach what was called the ‘Perseverance Sermon’.

If people were still there by then, one

wonders if they needed much instruction on perseverance. However; this may be the point to say, that while we have a much reduced programme for the Festival, 5 major services rather than 15, perseverance has rather flagged in the last couple of years when it comes to the Evensong on Festival Sunday. It would be good to see this trend reversed, if for no other reason than courtesy to the visiting preacher. We know from experience how much effort they put into preparation and how much we profit from their labours. Our most recent visiting preacher expressed surprised delight at the number of people who were present for a weekday High Mass in the middle of August. This is one of our gifts to the Church in London and we must treasure it.

SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

● SUNDAY 7 OCTOBER FEAST OF DEDICATION

HIGH MASS AT 11.00 a.m.

Procession: 205, 210

Introit: Terribilis est

Mass: Missa Festiva — Peeters

Lessons: Genesis 28: 11 - 18

Psalm 122

1 Peter 2: 1 - 10

Hymn: 211 (T 456)

Gospel: John 10: 22 - 29

Preacher: The Vicar,
Prebendary Alan Moses

Creed: Credo III

Anthem: Locus iste — Bruckner

Hymns: 209, 441, 484 (T 167)

Voluntary: Sonata in C sharp minor
(first movement) — Harwood

SOLEMN EVENSONG

at 6.00 p.m.

Psalm: 132

Lessons: Jeremiah 7: 1 - 11

Luke 19: 1 - 10

Office Hymn: 204

Canticles: Service in D — Bullock

Anthem: Behold, the tabernacle of God
— Harris

Preacher: Fr Matthew Catterick, Vicar,
St Saviour's, Pimlico

Hymn: 485

SOLEMN BENEDICTION

O Salutaris: Saint-Saëns

Te Deum: Solemn Tone

Tantum Ergo: Vierne

Voluntary: Cantabile — Franck

● SUNDAY 14 OCTOBER TRINITY 19

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 355

Introit: Salus populi

Mass: Missa 'O quam gloriosum'
— Victoria

Lessons: Amos 5: 6 - 7, 10 - 15

Psalm 90: 1 - 8

Hebrews 4: 12 - end

Hymn: 366

Gospel: Mark 10: 17 - 31

Preacher: Fr Julian Browning

Anthem: Ave verum corpus — Lassus

Hymns: 383 (ii), 416 (ii), 420

Voluntary: Toccata and Fugue in D minor
BWV 565 — Bach

SOLEMN EVENSONG

at 6.00 p.m.

Psalms: 127, 128

Lessons: Joshua 5: 13 - 6: 20

Matthew 11: 20 - end

Office Hymn: 150 (S)

Canticles: Service in A — Stanford

Anthem: Cantique de Jean Racine
— Fauré

Preacher: Fr Gerald Beauchamp

Hymn: 271 (T Vale)

BENEDICTION

O Salutaris: Vilette

Hymn: 63

Tantum ergo: Louis Andriessen

Voluntary: Fantasia and Toccata
— Stanford

● SUNDAY 21 OCTOBER TRINITY 20

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 433 (v 6 Descant
— Caplin)

Introit: Omnia quae fecisti

Mass: Spaurmesse — Mozart

Lessons: Isaiah 53: 4 - end

Psalm 91: 9 - 16

Hebrews 5: 1 - 10

Hymn: 335

Gospel: Mark 10: 35 - 45

Preacher: The Vicar,
Prebendary Alan Moses

Creed: Credo II

Anthem: Sing joyfully — Byrd

Hymns: 84, 90 (omit *), 94

Voluntary: Ciacona in E minor Bux
WV160 — Buxtehude

SOLEMN EVENSONG

at 6.00 p.m.

Psalm: 141

Lessons: Joshua 14: 6 - 14

Matthew 12: 1 - 21

Office Hymn: 150 (R)

Canticles: The Fifth Service — Tomkins

Anthem: Adoramus te, Christe
— Lassus
Preacher: Fr Julian Browning
Hymn: 468

BENEDICTION

O Salutaris: Sheppard
Hymn: 287
Tantum ergo: Victoria (No 1)
Voluntary: Fantasia of four parts
— Gibbons

• SUNDAY 28 OCTOBER LAST SUNDAY AFTER TRINITY

HIGH MASS AT 11.00 a.m.

Entrance Hymn: 296 (i)
Introit: In voluntate tua
Mass: Service in B flat
— Rachmaninov
Lessons: Jeremiah 31: 7 - 9
Psalm 126
Hebrews 7: 23 - end
Hymn: 360
Gospel: Mark 10: 46 - end
Preacher: Fr John Pritchard
Anthem: Hymn to the Cherubim
— Rachmaninov
Hymns: 272, 376, 476
Voluntary: Toccata in D minor BWV 538
— Bach

SOLEMN EVENSONG at 6.00 p.m.

Psalm: 119: 121 - 136
Lessons: Ecclesiastes 11, 12
2 Timothy 2: 1 - 7
Office Hymn: 150 (S)
Canticles: Rachmaninov

Anthem: Ave Maria — Rachmaninov
Preacher: Fr Neil Bunker
Hymn: 449

BENEDICTION

O Salutaris: Rachmaninov
Hymn: 456
Tantum ergo: Rachmaninov
Voluntary: Vocalise — Paul Brough

WEDNESDAY 31 OCTOBER EVE OF ALL SAINTS

SOLEMN EVENSONG, LITANY IN PROCESSION AND SOLEMN BENEDICTION

at 6.30 p.m.

Psalms: 1, 5
Lessons: Ecclesiasticus 44: 1 - 15
Revelation 19: 6 - 10
Office Hymn: 196
Canticles: The St John's College Service
— Matthew Martin
Anthem: Give us the wings of faith
— Bullock
Preacher: Fr Aidan Platten, Vicar,
St Mark's, Hamilton Terrace
Hymn: 231

SOLEMN BENEDICTION

O Salutaris: Hutchings
Hymn: 229
Tantum ergo: Hutchings
Voluntary: Pièce d'Orgue
— Huw Watkins

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STEWARDSHIP AT ALL SAINTS

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

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

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

www.allsaintsmargaretstreet.org.uk

email: ASStsMgtSt@aol.com

All Saints Church Marylebone Choir And Music Trust Fund

Administrator: Mr Geoffrey Woodcock

All Saints Foundation

Administrator: Mr Damon Brash

Friends of All Saints

Secretary: Mrs Juliet Windham

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c/o The Parish Office

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The Revd Julian Browning 020 7286 6034

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Parish Administrator:

Mr Dennis Davis 020 7636 1788 / 9961

e-mail: ddavis4956@aol.com

Sundays Low Mass at 6.30 p.m. (Sat), 8.00 a.m.
and 5.15 p.m. Morning Prayer 10.20 a.m.

HIGH MASS and SERMON at 11.00 a.m.

SOLEMN EVENSONG, SERMON and
BENEDICTION at 6.00 p.m.

Monday to Friday Morning Prayer at 7.30 a.m.

Low Mass at 8.00 a.m., 1.10 p.m. and 6.30 p.m.

Confessions from 12.30 - 1.00 p.m. and 5.30 p.m.

Evening Prayer at 6.00 p.m.

Saturday Morning Prayer at 7.30 a.m.

Low Mass at 8.00 a.m. and 6.30 p.m.*

(* First Mass of Sunday)

Confessions 5.30 p.m.

Evening Prayer 6.00 p.m.

Confessions are also heard by appointment

020 7636 1788

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

PARISH OFFICIALS

Churchwardens:

Mr John Forde 020 7592 9855

Mr Christopher Self 020 8858 6370

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Dr Dilys Thomas 020 7794 3626

Hon Treasurer:

Mr Patrick Hartley 020 7607 0060

Director of Music:

Mr Paul Brough 020 8655 3361

Associate Director of Music:

Mr Charles Andrews 01580 240575

Electoral Roll Officer:

Miss Catherine Burling c/o 020 7636 1788

CALENDAR AND INTENTIONS FOR OCTOBER 2012

1	<i>Remigius, bishop; Anthony Ashley Cooper</i>	Social reform
2		The homeless
3	<i>George Bell, bishop</i>	Peace of the world
4	St Francis of Assisi	Unity
5		Those in need
6	William Tyndale	Translators of the Scriptures
7	✠ DEDICATION FESTIVAL & Friends' Day	OUR PARISH AND PEOPLE
8		The unemployed
9	<i>St Denys and companions; Robert Grosseteste</i>	The Diocese in Europe
10	St Paulinus; <i>Thomas Traherne</i>	Friends of All Saints
11	<i>Ethelburga, abbess; James the Deacon</i>	Unity
12	St Wilfrid; <i>Elizabeth Fry; Edith Cavell</i>	Those in need
13	St Edward the Confessor	Westminster Abbey
14	✠ 19th SUNDAY AFTER TRINITY	OUR PARISH AND PEOPLE
15	St Teresa of Avila	Spiritual Directors
16	<i>Nicholas Ridley and Hugh Latimer</i>	The House of Bishops
17	St Ignatius	Christian commitment
18	St Luke the Evangelist	Unity
19	Henry Martin	Those in need
20		Hospitals
21	✠ 20th SUNDAY AFTER TRINITY	OUR PARISH AND PEOPLE
22	r Requiem (1.10 p.m.)	The departed
23		The Emergency Services
24		The Armed Forces
25	<i>Crispin and Crispinian</i>	Unity
26	St Alfred the Great; <i>Cedd</i>	Those in need
27		Society of All Saints' Sisters of the Poor
28	✠ LAST SUNDAY AFTER TRINITY	OUR PARISH AND PEOPLE
29	Ss Simon and Jude, Apostles	Broadcasters
30		Altar Servers
31	<i>Martin Luther; Eve of All Saints</i>	Preparation for the Festival

Please note:

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

r — Requiem — the monthly Requiem, 1.10 p.m. this month.



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