



All Saints Parish Paper

MARGARET STREET, LONDON W.1

AUGUST 2013

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VICAR'S LETTER

This year has seen a changing of the guard at both Lambeth Palace and the Vatican, with the arrival of both Archbishop Justin and Pope Francis. Archbishop Justin is the first to admit that he is not Rowan Williams. We could hardly expect to get two top rank theologians in succession at Canterbury. But he has continued in the same simple style: black shirts not purple, sleeves rolled up in “let’s get down to work style”; a self-deprecating humour which speaks of someone serious about his faith but not too serious about his status.

This too has been the mark of Pope Francis from his first appearance on the balcony in St Peter’s Square; without the fur-trimmed cape. What we could not see then, but soon discovered, was that he was not wearing the red shoes which had been a hallmark of his predecessor. Since then, he has refused to live in the papal apartments, preferring to stay in the hostel for clergy and others visiting the Vatican on business. He celebrates Mass there daily with them rather than a carefully selected group of guests. (Anyone who knows anything about the private apartments at Lambeth Palace knows that they are not exactly “palatial”.)

The new Pope’s smile reminds people of John XXIII, “good Pope John,” and of a less fearful and more kindly attitude towards the world. He usually refers to himself as the “Bishop of Rome,” which suggests he sees

himself as first among equals, rather than an absolute monarch. The pope is urging his clergy not to yearn for comfortable life styles — one in Colombia was so moved by this that he sold his Mercedes! The Church is to be a poor Church for the poor.

Both share an accessible preaching style which may not have the intellectual clout of their predecessors but is still worth listening to. From their very different backgrounds, they have both been firm in their critique of unrestrained capitalism. Both face huge challenges in dealing with problems from the past and facing the challenges of the future.

It may come as a surprise to some to hear the Vicar of a church at the “never-knowingly under-dressed” end of the Anglican spectrum, applauding a dress-down Pope. Of course, he has not abandoned vestments and liturgy, any more than we are going to. Jesuits tend to favour a simpler approach to liturgy. After the increasingly baroque style which had characterised papal liturgy in recent years, a return to what Vatican II calls “a noble simplicity” is to be applauded.

In his first Presidential Address to the General Synod, the new Archbishop laid out some of his priorities. He spoke of being in Egypt in the days immediately before the ousting of the Islamic regime. He went

on to say that: *'We live also in a time of many revolutions in this country... we are custodians of the Gospel that transforms individuals, nations and societies. We are called by God to respond radically and imaginatively to new contexts — contexts that are set up by revolutions.'*

He then outlines some of these:

'The economic context and position of our country has changed dramatically. With all parties committed to austerity for the foreseeable future, we have to recognise that the profound challenges of social need, food banks, credit injustice, gross differentiation of income — even in many areas of opportunity — pressure on all forms of state provision and spending: all these are here to stay. In and through the Church we have the call and potentially the means to be the answer God provides. As Pope Francis recalled so memorably, we are to be a poor Church for the poor; however and wherever poverty is seen, materially and spiritually. That is a revolution. Being a poor Church for the poor means both provision and prophetic challenge in a country that is still able and has the resources to reduce inequality — especially inequality of opportunity and life expectancy. But prophetic challenge needs reality as its foundation, or it is mere wishful thinking; and it needs provision as its companion, or it is merely shifting responsibility.'

'The social context is changing radically. There is a revolution. It may be, as it was, the 59% of the population called themselves Christian at the last census, with 25% saying that they had no faith. But the YouGov poll a couple of weeks back was the reverse, almost exactly, for those under 25. If we are not shaken by that, we are not listening.'

'The cultural and political ground is changing. Anyone, who listened, as I did, to much of the Same Sex Marriage Bill debate in the House of Lords, could not fail to be struck by the overwhelming change of cultural hinterland. Predictable attitudes were no longer there. The opposition to the Bill was utterly overwhelmed, with among the largest attendance in the House and participation in the debate and majority since 1945. There was a noticeable hostility to the view of the churches... what I felt then and feel now is that some of what was said by those supporting the bill was uncomfortably close to the bone. Lord Alli said that 97% of gay teenagers in this country report homophobic bullying. In the USA, suicide as a result of such bullying is the principal cause of death of gay adolescents. One cannot sit and listen to that sort of reality without being appalled. We may or may not like it, but we must accept that there is a revolution in the area of sexuality, we have not fully heard it.'

Some are nervous about our new Archbishop because he used to be a member of Holy Trinity, Brompton. But anyone who has examined his record or listened to his speeches can hardly imagine that he is in the pocket of public school charismatics who work in financial institutions. He has already had a longer honeymoon period than Archbishop Rowan, who was beset by a chorus of opposition from neo-puritans from the very beginning. I suspect that one sector of society in which he is not very popular is in the upper echelons of the banking industry whose automatic entitlement to bonuses he has subjected to rigorous critique. What he had to say about homophobia should be welcome in a congregation like ours where many have direct experience of this.

The Archbishop went on to speak of the three Quinquennial Goals, established under Archbishop Rowan:

- Growing the Church
- Contributing to the common good
- Re-imagining ministry.

‘These both express confidence in the Gospel and force us to look afresh at all our structures, to re-imagine ministry, whether it be that of the General Synod, or the parish church, or a great cathedral, or anything between... For that re-imagination to be more than surface deep, we need a renewal of prayer and the Religious Life. That is the most essential emphasis of what I am hoping to do in my time in this rôle. And if you forget everything else I say... please remember that. There has never been a renewal of Church life in western Christianity without a renewal of prayer and Religious Communities, in some form or another, often different. It has been said that we can only imagine what is already in our minds as a possibility; and it is in prayer, individually and together, that God puts into our minds new possibilities of what the Church can be.’

To a church like ours, where a religious community was founded, and which prays daily for our religious communities; a church where the daily round of liturgical prayer is faithfully maintained, and where many people come to pray, this is something we can say a resounding “yes” to. But saying that yes demands that we commit ourselves even more wholeheartedly to that life of prayer.

Archbishop Justin’s address went on for several more pages, as he addressed the goals, but that is enough to be going on with for the moment. I will return to the other

themes later.

In the meantime, if you are going to have a holiday, I hope very much that you will have a restful and recreative time.

Yours in Christ,

Alan Moses

COMMUNICATION

HAD YOU HEARD OF ALL SAINTS?

The notice board outside All Saints tells people that this “**famous church is open**”. It is true that many people do know of All Saints because of its architecture; others of a more churchy nature know of its history and of its on-going spiritual life. But people often ask what this church is famous for.

The Churchwardens and I had a salutary lesson recently when interviewing candidates for the post of Parish Administrator. When asked what they had known about All Saints before they saw the advertisement, two of them replied: “nothing”. They had not even heard of All Saints.

It is easier for people to discover information about All Saints these days through the internet and we are doing all we can to improve this.

Modern means of communication can be a great boon, but they are not without risk. Our website was recently “hacked” by someone and it was taken down until the problem could be dealt with. The weekly parish email could not be sent. Our security has now been increased and we hope that normal service will be resumed by the time you read this.

A NEW PARISH ADMINISTRATOR

After reviewing our administrative needs and producing a job description for the post and advertising it, we interviewed a short-list of 5 candidates.

From these, the interviewing panel, the Vicar, Churchwardens and the Personal Assistant to the Archdeacon, was unanimous in recommending to the PCC that Mrs Dee Prior (who has been working in the office part-time since Dennis left) was the best candidate and the Council accepted this recommendation. Dee has extensive management and administrative experience in the arts world and comes to us most recently from the National Portrait Gallery, having worked previously for Manchester City Council, at the Royal Festival Hall, the Natural History Museum, London Business School and Tate.

Dee will begin working in the office full time in the second week of September. Until then, except when she is on holiday in early August, she will be in the office three days a week.

We are all most grateful to those who have helped staff the office on other days over the last three months: Christine Brown, Janet Drake, Keith Postance, Chris Self, Chris Swift, Geoffrey Woodcock and Martin Woolley.

ORDINANDS

It was a great pleasure to have **Alex Ross** on placement with us for a term from the theological college at Cuddesdon.

Alex and **Kirsty** have now returned to Melbourne to take up their parish duties

after being ordained deacon in Christ Church, Oxford. At the ordination, Fr Alan found himself acting for Alex's training incumbent, who was far away in Australia. The next day, Alex carried out his liturgical ministry as a deacon for the first time at All Saints; while Kirsty was doing the same at St George's, Hanover Square, where she had been on placement. They were re-united at a celebratory lunch at which the Rector of St George's, Fr Roddie Leece, and Fr Alan were guests.

In the meantime, one of our own ordinands **Carol Ford** has completed her studies in Durham and has been ordained deacon to serve in the parish of St Peter's in the Cowgate in Newcastle. This is not a parish for clerical shrinking violets, so we will be remembering her in our prayers. We congratulate Carol, both on her ordination, and on being awarded First Class Honours in Theology by the University of Durham. Carol's husband Fr Alun is assistant priest at St George's, Jesmond.

No sooner had the Rosses departed for the antipodes, than we were asked to take another ordinand on placement; this time from much closer to hand. **Michael Lynch** is from St Anne's, Soho and is training at St Mellitus' College. He is a familiar face to early morning weekday worshippers at All Saints and will be joining us after the summer holidays.

In September we will be saying "Farewell" to **Jeremy Tayler, Maura, Blanche** and **Genevre** who are moving to Cambridge where Jeremy will begin his training for the priesthood at Westcott House.

To borrow a phrase from Jane Austen's Mr Bennet in *Pride and Prejudice*, if any more young men or women want to speak to me about being ordained, I may not be as

completely at my leisure as he was, but they can always ring to make an appointment!

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THE NATIONAL CHURCHES TRUST — 60th ANNIVERSARY

Since its foundation, the Trust which provided financial aid to churches which need help maintaining their buildings, has made grants totalling £85 million.

To mark its diamond jubilee, the Trust asked 60 prominent figures to name their favourite church. An extraordinary variety of churches was chosen, often for very personal reasons. All Saints was nominated by Lord Andrew Lloyd Webber. To see the full list visit: www.favouritechurches.org.uk

The Vicar attended an event at St Bride's, Fleet Street, on July 16th — addressed by Huw Edwards of the BBC who had nominated a chapel in Llanelli — having been beaten to the draw on a small Anglican church in Wales by Ian Hislop of *Private Eye*.

The Trust recognises the vital rôle that churches play in many communities and the costs involved in maintaining these priceless national and communal assets. It organises the annual Ride+Stride fund-raising event which last year raised £1.3 million. All Saints is taking part in the scheme this year on Saturday September 14th.

AN HONOURABLE MENTION

Among the worshippers at High Mass on the feast of Pentecost, was **Fr Keith Pecklers SJ** who teaches liturgy at the Gregorian

University in Rome. He was in London to deliver the annual lecture of the Alcuin Club which encourages the study of liturgy. Fr Keith said that he had been speaking about All Saints, Margaret Street, in lectures for years, so it was about time he actually came to see it in action.

His lecture the next day was on the sources of the liturgical reforms set in progress by the Second Vatican Council. During the discussion afterwards, he was asked about the old Latin Mass, now known as the “Extraordinary Rite,” and the attraction for some of its beauty and silence and reverence. He accepted that these were elements notably lacking in much Roman Catholic parish worship, but then went on to say that he had been at High Mass at All Saints, Margaret Street, where there was beautiful music, reverence and silence, but there was also participation by lay people who were allowed to receive communion in both kinds: things not provided for in the old Roman Catholic liturgy.

SAFEGUARDING

The most difficult part of the General Synod was not the debate on women in the episcopate, but that on the follow-up to the Visitation of the Diocese of Chichester which had been ordered by Archbishop Rowan to investigate its handling of cases of abuse.

A group of survivors of abuse were in the public gallery and a statement read on their behalf. The Archbishops issued a public apology on behalf of the Church.

The Church has both to deal with past cases of abuse and do all in its power to prevent such crimes happening again.

This has brought into even sharper focus the procedures for safeguarding children and vulnerable adults in our congregations.

In compliance with diocesan policy, the PCC has appointed two Safeguarding Officers to take the lead in this at All Saints. Their names are on the notice board in church, but because not everyone reads notices, it is right that we should make them known as widely as possible.

Janet Drake — an experienced children’s social worker, is our **Safeguarding Officer for Children**.

Chris Self, Churchwarden and with long working experience in the field of mental health, is our **Safeguarding Officer for Vulnerable Adults**.

Please, do not hesitate to contact them if you have concerns. One of the sad lessons of these tragic experiences is that it is not only the victims who are “groomed” for abuse, but often their communities and institutions. They are vulnerable to being infiltrated by plausible characters who can abuse our trust and welcome as a cover for their activities. The responsibility to be watchful is not something we can hand over to other people and think we have done enough.

Under the diocesan safeguarding policy, all the clergy and our safeguarding officers now have to undergo criminal record checks and safeguarding training. Lay people who work with children and vulnerable adults also have to be checked.

A NEW CHAIRMAN

On a happier note from the General Synod, we can report the debut of Aiden Hargreaves-Smith as one of the panel of people who take turns chairing the sessions.

This is a demanding task which allows of no nodding off. Each chair has a legal adviser sitting on his left, to deal with tricky procedural questions and an official from Church House on his left, equipped with a large file of ‘mug-shots’ to aid in identifying would-be speakers.

Aiden was in the chair for the first time when the new Archbishop made his first Presidential Address. This was not likely to be an occasion for complicated points of order. Later in the session he had to cope with a financial debate with a number of votes, but none proved too complicated. There is no guarantee that this honeymoon will last.

JOHN BIRCH: A MEMORIAL

The Choir and Music Trust was one of the beneficiaries of John’s will. Now, his trustees have awarded a further grant from his estate to the parish to fund our organ scholarship which will be named in honour of this former organist of All Saints and distinguished church musician.

We have also been awarded a grant by the Ouseley Trust in memory of John Birch to assist in the restoration of the Steinway grand piano in the choir room.

WHY DO YOU DO THAT?

Is a question I am often asked about some liturgical practice or other.

Over recent months, I have given a series of brief talks on Sunday at “Ten-to-One” on various aspects of our church building and their meaning.

In the autumn, I propose to give a similar series on various aspects of our worship. I hope these will answer some of the most

frequently-asked questions. If you have a question that you would like to ask, please let me know.

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THIS IS OUR FAITH

We will also be looking to start a series of classes for adults who wish to be prepared for baptism and/confirmation/reception into the Church of England.

If you are interested and would like to talk about it, please contact me.

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PILGRIMAGES

At the end of the week in which I am writing this, a group of us will be going off to Walsingham for the annual parish pilgrimage. This year, Ross Buchanan's careful travel arrangements collapsed as the coach company which was to transport us to the north of Norfolk went bust at short notice. So, Plan B had to be devised and we are now going by train to Kings Lynn and then on by road to Walsingham. While this is an inconvenience, it is a very minor one when compared with the difficulties other pilgrims have encountered.

This has been the first year for a good many that our Anglican brothers and sisters in Zimbabwe have been able to hold the annual pilgrimage to the shrine of Bernard Mizeki, the site of the martyrdom of the apostle of the Mashona people. In recent years they have been prevented by supporters of the now-deposed Bishop Konunga and President Mugabe.

An estimated 20,000 pilgrims from Africa and beyond braved the cold over the weekend to gather at the shrine of Bernard

Mizeki, an African evangelist martyred in 1896.

Held June 14th - 16th, the celebrations were described as having the best attendance in living memory, Despite average night-time temperatures of six degrees Celsius, many pilgrims spent their nights in the open air, with others seeking refuge in makeshift tents or grass-thatched huts.

Choirs from Zimbabwe, Zambia and Mozambique kept the event alive by taking turns to sing, dance and worship God throughout the night, amid healing and preaching sessions from the clergy.

“This is a celebration with a difference,” explained the Bishop of Harare Chad Gandiya (who lived at No 6 Margaret Street for a time when he worked for USPG and was an honorary assistant priest here). “The last five years were very cruel because we could not come to our home (the shrine) to do what we normally do.”

This was the first time since 2008 that Christians have gathered at the martyr's shrine for the annual celebrations. Over the past five years, excommunicated former bishop Norbert Kunonga (with the help of state police) blocked pilgrims from gathering at the shrine site. Despite harassment and intimidation by Kunonga and his supporters, determined pilgrims instead gathered at Marondera show grounds — about 11km from the actual shrine — for the martyr's day celebrations.

Bishop Mark van Koevering of Niassa Diocese in Bernard Mizeki's birthplace of Mozambique said that, while it was Europeans who brought the Christian faith to Africa, “there were many Africans who helped propagate the Gospel in Africa, often unseen. God uses people we don't expect,

but thankfully, we know the story of Bernard Mizeki and his sacrifices, even his death.”

Other bishops present included the principal celebrant, Bishop Ishmael Mukuwanda, of Central Zimbabwe, Bishop Julius Makoni (a former All Saints server), and Bishop Dinis Sengulane of Lebombo in Mozambique.

Bernard Mizeki had been converted by priests of the Society of St John the Evangelist while working in South Africa. He became a lay catechist and missionary to the Shona people from 1891 to his martyrdom in 1896. He was committed to Christ and to the people he served and stood by them despite threats to his life. Nationalists claimed that Mizeki was a servant of colonialist rulers, but he knew he served Christ alone. As a consequence of his commitment, he was killed, a sign that those who followed Christ would be punished. Instead, his martyrdom became a sign of resurrection and hope.

The lifestyle, commitment and sacrifice of Bernard Mizeki continues to inspire many even today. Many schools and colleges in Zimbabwe and beyond have been named after him and a lot of young people learn from the martyr’s courage and example.

Nigel Tapiwa Chigumbu is a student at the Anglican Bernard Mizeki College in Zimbabwe. He said he is motivated and proud to be at a school named after a martyr. “I have learned to be a persistent person in whatever I am doing. I have also been encouraged to spread the word of God not only to people within my sphere of influence, but also to those in other parts of the country.”

Another student from Langham Girls High School in Zimbabwe, Rutendo Thelma

Madiye said of her school that it: “trains us never to give like Bernard did and we are trained to be determined in life in order to achieve our goals.”

“I just like the Anglican Church! It just inspires me,” she exclaimed.

Anglican Catholic Future Pilgrimage to Canterbury: Saturday 26 October

The preacher at Mass will be Brother Stuart Burns OSB, the Abbot of Mucknall.

Saturday August 17th, 3.00 pm

POETRY TEA

*on the theme of
Womanhood and Motherhood*

Church of the Annunciation,
Bryanston Street, Marble Arch,
London W1H 7AH

All welcome

Please bring poems or prose to share with the group on the subjects of Womanhood and Motherhood.

As we are celebrating the Feast of the Assumption this week, it provides a good opportunity to explore what poets and writers have said about the feminine in our culture.

Please let one of the following know that you plan to attend:

Gillian Dare (Tel: 020 8579 5898
or email: daregillian@yahoo.co.uk) or
Sandra Wheen (Tel: 020 7637 8456) or
Fr Gerald

(gerald.beauch@btconnect.com)

Please provide your name and contact phone number.

***Cost £6 in aid of the All Saints
Restoration Fund.***

ORGAN RECITAL SERIES

The Sunday evening formula of having a short recital after Evensong and Benediction, the brainchild of Charles Andrews, has been a success.

The latest in the series was given by our organ scholar James Perkins. It was a well-chosen selection including works by Stanford, Bach, Ireland, Whitlock and Reger and a retiring collection raised funds for the All Saints Choir and Music Trust. James performed confidently and well, for an appreciative audience. The evening was made the more enjoyable by the Events Committee providing Pimms and other cool drinks in the courtyard afterwards on a very warm summer evening.

Future dates for your diaries in the series of organ recitals which follow Benediction are: Sunday September 29th and Sunday November 24th 7.15 pm — both to be given by **Charles Andrews, Associate Director of Music, All Saints.**

VOLUNTEERS EVENING

Summer had not arrived when we held our party for volunteers, to thank the many people without whom All Saints could not function as it does. The weather meant we could not be outside, but an enormous array of food and refreshments was transferred to the Vicarage and a very enjoyable evening had by all. Our thanks to the Events Committee and all who provided food and drink for a delightful occasion.

SILENCE: *A Christian History, by Diarmaid MacCulloch*

On my way to the General Synod at York, I met a friend at King's Cross who was making the same journey. When he learned that I had booked a seat in the Quiet Coach, he said: "Ah, yes: the contemplative tradition".

Silence is important in the life of All Saints: before, during and between services. Each morning, a little group of us gathers for half an hour of silent prayer before Morning Prayer. During that service we pause after the readings to reflect in silence. At High Mass, as well as the silence before the service, we have short pauses: before the penitential rite, to "call to mind our sins;" before the Collect, to make our own intentions to be collected up in the prayer uttered on behalf of the whole church by the priest; after sermon and after communion, to reflect on what

we have received in word and sacrament. Maintaining this silence is not easy in a noisy world and a noisy church.

In the book of his Gifford Lectures delivered at the University of Edinburgh, Professor MacCulloch examines the place of silence in Christian and Jewish history. It has always been a contested element in the religion of the Word, and of lots of words. Much of the Old Testament describes a faith more noisy than contemplative. The voices speaking of silence are a "minority report".

With the breadth of knowledge those who have read his "A History of Christianity," or even just seen the television series based on it, would expect, Professor MacCulloch examines first of all the place of silence in the closely related areas of theology and

the Church's spirituality and prayer. He writes of the influence on the Church of the Fathers of Greek philosophy's accent on silence before that which is infinitely greater than we can comprehend or put into words. This would produce the form of theology called the *Via Negativa* which describes God in terms of what he is not; what we cannot say. Alongside this was the growth of monasticism with its emphasis on withdrawal from the world to pursue the life of prayer. MacCulloch has much on spiritual traditions which were silenced by the official Byzantine Church as heretical, but survived outside the borders of the empire.

In the western Church, increasingly cut off from the Greek-speaking East, the two dominant influences were: the great North African bishop Augustine, the theological colossus of Latin Christianity; and Benedict, who laid the foundations of western monasticism in his Rule.

Augustine was a man in love with words and their meaning. Reading of scripture, reflection on its spiritual meaning, preaching from it, are at the heart of Augustine's life and work. Many of his writings survived to exercise a powerful influence on western theology to this day.

Benedict and his followers sought in withdrawal from the world and an ordered life of prayer and work the opportunity to grow closer to God. Silence in varying degrees became a part of the monastic life. Renewal movements arose from time to time to get back to silence and solitude when they seemed to have been compromised. In the Benedictine tradition, the practice of *lectio divina*; the meditative reading of scripture became an important

resource in the life of prayer. It is one which is being given renewed attention in our own day, and not just by monks.

MacCulloch describes the Reformation as "Protestant Noise". There was the emphasis on preaching: "This was to be an era of words, relentlessly clarifying the Word of God." Alongside this, was a new emphasis on congregational singing: of hymns in Lutheranism and metrical psalms for the followers of John Calvin. Many reformers were as suspicious of the distractions of beautiful church music as they were of the images they so ruthlessly stripped from church buildings. Like Luther and Calvin, the Swiss reformer Zwingli, perhaps best known for his minimalist eucharistic theology, was a fine musician, but he sought to exclude music from worship altogether. He tried, unsuccessfully, to incorporate silence into reformed worship. Organs and choirs did survive in Lutheranism, otherwise we would not have Bach, and in the Anglican choral tradition. Cranmer, his biographer, whatever members of the Prayer Book Society might think, would not have approved! Along with the rejection of choral music went the suppression of religious communities which cultivated silence and the sense of church buildings as places of prayer outside services.

The author points out that the most lively form of contemporary Protestantism — Pentecostalism — is exuberantly noisy and does not look like quietening down any time soon. We had a demonstration of this the other evening during a meeting in my study. The windows were open because of the stifling heat, and this meant that we got the Jesus Army singing at full volume.

Professor MacCulloch moves on to explore other forms of silence in the Church. There are the **“Silences for Survival”** of suppressed minorities: Christians who still today have to practice their faith in secrecy in China and India; there were Jews and Muslims in Spain after enforced conversion. Calvin, who disapproved of protestant sympathisers in catholic societies keeping their opinions to themselves, coined the term “Nicodemites,” after Nicodemus who out of fear came to Jesus by night. Some he condemned pointed out that it was easy and safe for him to thunder denunciations from behind the walls of Geneva.

Included in this section is a passage which Catholic Anglicans should ponder, even if they would rather the subject was not spoken of publicly. It is a discussion of the gay sub-culture within Anglo-Catholicism. People ask me from time to time what it is about Anglo-Catholicism that is so attractive to gay men. There is, of course the aesthetic element. But also there was a sense that anglo-catholicism provided a safe space within a deeply homophobic society, a social life which crossed class boundaries, a camaraderie. It also provided a “non-threatening and pastorally objective ministry to female parishioners”. It was a world in which “There was no need to name the Love that Dare not Speak its Name”.

“Anglo-Catholicism was fun, hospitable to extrovert mischief in its ritual, and generally full of delight at the annoyance it caused bishops by its extravagant borrowings from Roman Catholic ritual. Clerical studies and drawing rooms frequently resounded with howls

of laughter at the latest expression of episcopal or archidiaconal outrage.” This is an aspect of the movement which I have always found rather silly and tiresome: those clergy who don’t seem to realise that using the liturgy of another church; believing passionately in the apostolic succession but having nothing to do with your bishop, is not catholic but protestant.

“Not all was laughter,” says MacCulloch. “Gay Anglo-Catholic clergy, pledged by their vocation to preach truth and integrity, constantly faced the debilitating necessity of compromising their integrity by concealing a major part of the truth about themselves.” This probably accounts for the high level of gin consumption, if not outright alcoholism to be found among them.

While homophobia has hardly disappeared, either in the Church or the world, our society has moved considerably. It is not possible for gay people to be open about their relationships; even in some parts of the Church. The need for a secret sub-culture has gone. This and the parallel movement for the emancipation of women, has left Anglo-Catholicism rather stranded, and the way forward is as yet unclear.

MacCulloch concludes: “After a century and half, as the various parties within Anglicanism realigned and struggled over how to relate to a reconfigured sexual landscape, a Nicodemite Christian sub-culture had outlived its usefulness within the Church of England. Its obsolescence has left a great deal of confused noise in its wake.”

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**SERMON FOR HIGH MASS SUNDAY 23 JUNE 2013,
BY REVD NICHOLAS WHEELER, PRIEST-MISSIONER
OF THE CITY OF GOD, RIO DE JANEIRO**

Every world destination has a landmark that comes to symbolize the life of the city. New York has the Empire State Building, Paris the Eiffel Tower, Sydney has that Opera House and London has All Saints, Margaret Street!

Few tourists arriving in Rio de Janeiro don't make straight for the Statue of Christ the Redeemer. Standing for the past 80 years on Corcovado Mountain, 125ft tall, Jesus stretches out his arms across Guanabara Bay. Not long ago voted one of the seven new wonders of the world, Cristo Redentor has become an icon of welcome to Rio and indeed Brazil.

But Rio de Janeiro is a city in which not everybody has always been welcome. Indeed in the City of God, where I have spent the past five years working as a parish priest, local residents could be forgiven for thinking that some of their fellow citizens would have preferred that they had quietly gone away.

In 1888 Brazil became the last country in the Western hemisphere to abolish slavery. But liberated slaves were not awarded council homes. The only thing they could do was to build shacks on the hills that surrounded the city. It was the beginning of a homelessness crisis that was later swollen by the soldiers from a civil war who found broken government promises left them with nowhere to live. Then a rural exodus from poorer states in Brazil got underway and men and women came

to what was then the capital in search of work. Today 20% of Rio's population live in 750 of these slums. And the number's growing.

In 1960 the state governor had a bright idea. He'd noticed that the slum dwellers had the best views. So he decided to dedicate these areas to the property market and send the poor to the suburbs. As a result many slums were removed from the city's wealthiest neighbourhoods and their residents shipped off to new housing projects out of town, poorly served by transport and far from work.

One of those projects was the City of God. Its architects were invited to plan a modern utopia which could become a model for the nation's entire housing programme. To add to the sense of a paradise on earth all the streets were given names of biblical books or characters. Today you can still walk down the Street of the Gospels, across the Square of the Prophets, up Moses Road and ending up at the Gate of Heaven!

I first set eyes on the City of God ten years ago when I went to see Fernando Mireilles' award-winning film of the same name and a visit to Brazil a few years later gave me the chance to see for myself what had happened to this brave new world abandoned by government and police alike. Tragically, Cidade de Deus had become the very thing it was meant to be the solution to: a community where drug

trafficking and gun crime had become the only way out for young people imprisoned in poverty. “God loved the world so much that He gave his only son so that whoever believes in Him should not die but have eternal life” was one of the scriptural texts painted on the side of an apartment block in Bible Square. But ironically it was here, at the heart of the estate, that after dark gangs and guns took their victims to an early death.

In the Gospel today we meet somebody who’s also not welcome. A man possessed by demons who, according to Luke, was naked and homeless: living ‘in the tombs’ — that is amongst the dead. Whatever we might make of demon possession these days, we are no strangers to the presence of many on the streets of the capital whose erratic behaviour or exotic dress seems to pose a threat to our ordered existence. Like the Gerasenes, we too are deeply afraid.

In his encounter with Jesus, the man finds compassion of a quality that he has never before experienced. And he is quickly brought from the margins of society where his fellow men and women have cast him to its very heart. But there is more here. Jesus is acting in Gentile territory and in welcoming the demoniac is insisting on the inclusion and incorporation of all outsiders. As St Paul writes to the Galatians: *‘There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus.’* Nevertheless it all proves too much for the local people. The outcome of the man’s transformation was the loss of a herd of swine. It’s too great a price to pay and they want Jesus gone.

The world in which we live talks a lot about inclusion but in practice globalisation is making a society that is each day more exclusive, allowing entry normally on the basis of what you have or who you are. And that’s why this week we have seen millions march on the streets of Brazil. Initially driven by opposition to a bus price rise, the protests call in to question the extravagant preparations for the World Cup and the Olympic Games in a nation that remains one of the most unequal around the globe today, provoking, in the words of the campaigners, “the distancing of the poorest to remote areas on the fringes... causing segregation and social distinction”.

Alternatively, the Church is a space where God is making a family out of strangers and every time we celebrate the Eucharist we turn that aspiration into a reality. As Karl Barth puts it: *“The Church exists to set up in the world a new sign which is radically dissimilar to the world’s own manner and which contradicts it in a way which is full of promise.”*

In his book, *Jesus in Latin America*, Jon Sobrino records the homily given during Mass in the village of Apopa in El Salvador on February 13, 1977 by Fr Rutilio Grande less than a month before he was gunned down by a government-sponsored death squad: *‘God, the Lord, in his plan, gave us a material world, like this material Mass with the material bread and the material cup we are about to raise in Christ’s toast. A common table with a big tablecloth reaching everyone, like this Eucharist... Christ, at the age of thirty-three, celebrated a farewell supper with his closest friends and told them this was the great memorial of redemption:*

a table shared in brotherhood with a place and a setting for everyone... it is the love of shared fellowship that breaks and overthrows all kinds of barriers and prejudice and that one day will overcome hatred itself.'

When we pride ourselves on being 'a welcoming church' we often think we are doing quite well if we've managed to position someone at the main door on a Sunday morning with a handshake and a hymnbook. And not every church gets as far as that! Sometimes a subtle message is communicated that you're welcome as long as you play by the rules and don't cause a fuss.

Rather, the church's welcome must embody the life of Jesus the Good Shepherd who works to ensure that every one of his sheep return to the fold and when one goes missing he searches for it and will not rest until it is safe. In fact, he's willing to lay down his life for the sheep, so determined is he to make a place where everyone belongs.

As the Dean of Southwark Cathedral wrote, *'A Church which even suggests that some are not welcome in the fold is not the Church of the Good Shepherd. When the Church begins to suggest that there are people she'd rather not know, or not know the truth about, then she fails to model the Good Shepherd who knows the sheep.'*

For more than 150 years, this church has been the subject of much investment. No sacred space can exist without a lot of love and labour poured into it. The question then arises how do we ensure that as much energy goes into the welcome of the stranger and the outsider and the ways in

which we exercise a prophetic rôle in our community that witnesses to the radical hospitality of God. Surely by the way you, as custodians of this space on behalf of the people of this neighbourhood, work to reach out and gather them in, making this a generous space in which God's 'yes' to everyone is seen and experienced by all who enter the door.

But it's not just at the doors of All Saints' that your task begins. In his essay 'Homelessness and the Modern Condition: The Family, Evangelization and the Global Economy', David Schindler describes how the Christian is called to extend this space into ever wider circles; the task of the Church, he argues, is to 'domesticate' the world, to heal the homelessness and anomie of the modern condition by extending the 'community of persons' that exists in the family — and that mirrors the life of the Trinity — to the whole world.' A task not just for the clergy and a handful of eager people who reach out to the community and beyond then, but one where every single member, by virtue of their baptism, exercises a ministry in living as a Christian in the world, unveiling the new creation that God has inaugurated in the life, death and resurrection of his Son.

The City of God is getting a lot of attention these days from local and state government and there's much talk in Rio de Janeiro of creating an integrated city where rich and poor live more closely together. But we also know that with our city about to host major world events it's hard to be sure what the real motives might be. So whether in Rio or London the Church needs to model for society the new way of living that the generous welcome of God in Christ implies.

Thankfully you won't need to build a 125ft statue of Jesus with outstretched arms outside the west door but you — like us — may find that the ways in which you need to act to communicate the unconditional love of God for the world a rather more costly, if glorious, enterprise.

100 YEARS AGO

The Catechism

The children of the Catechism had a most successful outing to Clacton-on-Sea on Monday June 30th. The East Coast has become accessible to us for the first time by the extension of the Central London Tube to Liverpool Street, and not the least exciting feature of the day was the negotiating of the escalator at Liverpool Street Station.

As Father Garnier had prophesied we certainly did find the North Sea considerably colder than the Channel, but it had a wonderfully bracing effect upon the appetite, and Clacton caterers evidently well understood what is likely to be expected of them.

As the writer is not receiving a commission either from the Clacton municipal authorities or from the Great Eastern Railway, it is unnecessary to descant upon the many advantages of Clacton, but it certainly would be difficult to find a place better adapted for an excursion of London children, and the children all agreed that it was one of the best days ever had.

SUNDAYS AND SOLEMNITIES

MUSIC AND READINGS

● SUNDAY 4 AUGUST

TENTH SUNDAY

AFTER TRINITY

Proper 13 Year C Related

HIGH MASS AT 11am

Entrance Hymn: 447 (v 5 Descant

— Caplin)

Introit: *Dum clamarem*

Setting: Communion Service
'Collegium Regale'

— Howells

Psalms: 49: 1 - 10

Lessons: Ecclesiastes 1: 2, 12 - 14;
2: 18 - 23

Colossians 3: 1 - 11

Hymn: 360

Gospel: Luke 12: 13 - 21

Preacher: Prebendary Alan Moses

Creed: Credo III

Anthem: Ecce sacerdos magnus

— Elgar

Hymns: 295, 480 (T 15), 413

Voluntary: Fanfare (Four
Extemporisations)

— Whitlock

CHORAL EVENSONG & BENECTION at 6pm

Psalms: 107: 1 - 12

Lessons: Genesis 50: 4 - end
1 Corinthians 14: 1 - 19

Office Hymn: 150 (R)

Canticles: Service in G — Sumsion

Anthem: Prevent us, O Lord — Byrd

Preacher: Fr Neil Bunker

Hymn: 367 (ii)

O Salutaris: Caplin (No 1)
Hymn: 248 (ii)
Tantum ergo: Caplin (No 1)
Voluntary: Variations sur l'hymne
'Lucis Creator', Op 27
— Alain

● **SUNDAY 11 AUGUST**
ELEVENTH SUNDAY
AFTER TRINITY
Proper 14 Year C Related

HIGH MASS AT 11am

Entrance Hymn: 432 (omit *)
Introit: *Deus in loco sancto*
Setting: Missa 'Simile est regnum
caelorum' — Lobo
Psalms: 33: 13 - 22
Lessons: Genesis 15: 1 - 6
Hebrews 11: 1 - 3, 8 - 16
Hymn: 460
Gospel: Luke 12: 32 - 40
Preacher: Prebendary Alan Moses
Creed: Credo II
Anthem: O how amiable are thy
dwellings — Weelkes
Hymns: 18, 412, 381 (v 4 Descant
— Caplin)
Voluntary: Prelude and Fugue in C,
BWV 545 — Bach

**CHORAL EVENSONG &
BENEDICTION at 6pm**

Psalms: 108, 116
Lessons: Isaiah 11: 10 - end of 12
2 Corinthians 1: 1 - 22
Office Hymn: 150 (S)
Canticles: Service in the Dorian mode
— Tallis
Anthem: Salve Regina — Poulenc
Preacher: Fr Neil Bunker
Hymn: 466
O Salutaris: Tallis

Hymn: 323 (T 210)
Tantum ergo: Victoria (No 2)
Voluntary: Andante in D — Hollins

THURSDAY 15 AUGUST
THE ASSUMPTION OF
THE BLESSED VIRGIN
MARY

PROCESSION AND HIGH
MASS AT 6.30 pm

Processional Hymn: 188 (ii)
Introit: *Signum magnum*
Setting: Missa 'Assumpta est Maria'
— Palestrina
Psalms: 34
Lessons: Revelation 11: 19 - 12: 6, 10
Galatians 4: 4 - 7
Hymn: 185 (v 4 Descant — Caplin)
Gospel: Luke 12: 32 - 40
Preacher: Prebendary Alan Green
Creed: Credo III
Anthem: Assumpta est Maria
— Philips
Hymns: 183, 184, 186
Voluntary: 'Gloria patri' from
Magnificat, Op 18 — Dupré

● **SUNDAY 18 AUGUST**
TWELFTH SUNDAY
AFTER TRINITY
Proper 15 Year C Related

HIGH MASS AT 11am

Entrance Hymn: 475 (v 4 Descant
— Gray)
Introit: *Deus in adiutorium*
Setting: Missa Brevis
— Andrea Gabrieli
Psalms: 82
Lessons: Jeremiah 23: 23 - 29
Hebrews 11: 29 - 12: 2

Hymn: 446
Gospel: Luke 12: 49 - 56
Preacher: Prebendary Alan Moses
Creed: Credo II
Anthem: O sacrum convivium
— Marenzio
Hymns: 298, 348, 359 (T 322)
Voluntary: Fuga sopra il Magnificat,
BWV 733 — Bach

Preacher: Fr Julian Browning
Creed: Credo III
Anthem: Gott ist mein Hirt
— Schubert
Hymns: 307, 309 (i), 368
Voluntary: Offertoire sur les grands
jeux — Couperin

CHORAL EVENSONG & BENEDICTION at 6pm

Psalms: 119: 17 - 32
Lessons: Isaiah 28: 9 - 22
2 Corinthians 8: 1 - 9
Office Hymn: 150 (R)
Canticles: The Short Service
— Gibbons
Anthem: Am Himmelsfahrtstage
— Mendelssohn
Preacher: Fr Gerald Beauchamp
Hymn: 205
O Salutaris: Byrd
Hymn: 288
Tantum ergo: Byrd (No 2)
Voluntary: O Welt, ich muß dich lassen,
Op 122 No 3 — Brahms

● SUNDAY 25 AUGUST THIRTEENTH SUNDAY AFTER TRINITY Proper 16 Year C Related

HIGH MASS AT 11am

Entrance Hymn: 427
Introit: *Respice, Domine*
Setting: Missa Brevis — Britten
Psalms: 103
Lessons: Isaiah 58: 9b - end
Hebrews 12: 18 - end
Hymn: 225 (i)
Gospel: Luke 13: 10 - 17

CHORAL EVENSONG & BENEDICTION at 6pm

Psalms: 119: 49 - 72 [or 119: 49 - 56]
Lessons: Isaiah 30: 8 - 21
2 Corinthians 9
Office Hymn: 150 (S)
Canticles: The Edinburgh Service
— Timothy Byram-Wigfield
Anthem: O viridissima virga
— St Hildegard of Bingen
Preacher: Fr Ian Brothwood
Hymn: 498
O Salutaris: Caplin (no 2)
Hymn: 420
Tantum Ergo: Caplin (no 2)
Voluntary: Andante cantabile
(Symphonie No 4) — Widor

● SUNDAY 1 SEPTEMBER FIFTEENTH SUNDAY AFTER TRINITY Proper 17 Year C Related

HIGH MASS AT 11am

Entrance Hymn: 436 (v 4 Descant
— Blake)
Introit: *Protector noster*
Setting: Missa 'Laudate Dominum
de caelis' — Lassus
Psalms: 81: 1, 10 - end
Lessons: Ecclesiasticus 10: 12 - 18
Hebrews 13: 1 - 8, 15, 16
Hymn: 335
Gospel: Luke 14: 7 - 14

Preacher: Fr Julian Browning
Creed: Credo II
Anthem: Jesu, grant me this I pray
— Whitlock
Hymns: 374, 389, 394
Voluntary: Fantasia & Fugue in G
— Parry

CHORAL EVENSONG & BENEDICTION at 6pm

Psalm: 119: 90 - 96
Lessons: Isaiah 33: 13 - 22
John 3: 22 - 36
Office Hymn: 150 (R)
Canticles: Service in G
— Francis Jackson
Anthem: I sat down under his
shadow
— Bairstow

Preacher: Fr Peter McGeary
Hymn: 265
O Salutaris: Bach (No 1)
Hymn: 463 (ii)
Tantum Ergo: Bach (No 1)
Voluntary: Impromptu for Sir Edward
Bairstow on his 70th
Birthday, Op 5
— Francis Jackson

Service Times

Sundays Low Mass at 6.30pm (Sat)
8.00am and 5.15pm
Morning Prayer 10.20am
HIGH MASS and SERMON at 11.00am
SOLEMN EVENSONG, SERMON and
BENEDICTION at 6.00pm.
Monday to Friday Morning Prayer at 7.30am
Low Mass at 8.00am, 1.10pm and 6.30pm
Confessions 12.30 - 1.00pm and 5.30pm
Evening Prayer at 6.00pm
Saturday Morning Prayer at 7.30am
Low Mass at 8.00am and 6.30pm*
(* First Mass of Sunday)
Confessions 5.30pm.
Evening Prayer 6.00pm

KEEPING IN TOUCH

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

The All Saints Website

www.allsaintsmargaretstreet.org.uk

The Parish Email

This gives weekly news of events, people to pray for, and a short letter from one of the clergy. You can subscribe through the All Saints website.

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

Vicar:

Prebendary Alan Moses 020 7636 1788

Assistant Priest:

The Revd Gerald Beauchamp

Honorary Assistant Priests:

The Revd Julian Browning 020 7286 6034
Fr Neil Bunker
Mental Health Liaison Chaplain
for Westminster. 020 7258 0724

Parish Administrator:

Mrs Dee Prior 020 7636 1788
Email: astsmgtst@aol.com

Parish Officials

Churchwardens:

Mr John Forde 020 7592 9855
Mr Chris Self 020 8858 6370

PCC Secretary:

Dr Dilys Thomas 020 7794 3626

Hon Treasurer:

Mr Patrick Hartley 020 7607 0060

Director of Music:

Mr Tim Byram-Wigfield

Associate Director of Music:

Mr Charles Andrews 01580 240575

Electoral Roll Officer:

Miss Catherine Burling c/o 020 7636 1788

ALL SAINTS FOUNDATION

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

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

The Foundation's Charity Number is: 273390.

CHOIR AND MUSIC TRUST

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

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

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

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

FRIENDS OF ALL SAINTS

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

Our Friends' Secretary is **Juliet Windham**, who can be contacted through the Parish Office.

MISSION PROJECTS

We support:

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

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

The West London Day Centre for the homeless.

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

CALENDAR AND INTENTIONS FOR AUGUST 2013

1		Unity
2		Those in need
3		of Our Lady
4	✠ TRINITY 10	OUR PARISH AND PEOPLE
5	Oswald, King and Martyr	The Queen
6	Transfiguration of Our Lord	Thanksgiving for the glory of God
7	<i>John Mason Neale, priest & hymn writer, 1866</i>	Friends of All Saints
8	Dominic, priest, founder of the Order of Preachers, 1221	Preachers
9	Mary Sumner, founder of the Mothers' Union	Mothers' Union
10	Laurence, deacon, martyr, 258	The poor
11	✠ TRINITY 11	OUR PARISH AND PEOPLE
12		Family Court
13	Jeremy Taylor, bishop, teacher of the faith, 1667	Spiritual writers
14	<i>Maximilian Kolbe, friar, martyr, 1941</i>	Prisoners of conscience
15	The Assumption of the Blessed Virgin Mary	Thanksgiving for Our Lady
16		Those in need
17		Visitors to London
18	✠ TRINITY 12	OUR PARISH AND PEOPLE
19		Local businesses
20	Bernard, abbot & teacher of the faith	Religious Communities
21		Christian Aid
22		Unity
23		Those in need
24	Bartholomew the Apostle	St Bartholomew's Hospital
25	✠ TRINITY 13	OUR PARISH AND PEOPLE
26		Those on Holiday
27	Monica, mother of Augustine of Hippo, 387	Parents
28	Augustine, bishop of Hippo, teacher of the faith, 430	Theologians
29	Beheading of John the Baptist	Unity
30	John Bunyan, spiritual writer, 1688	Those in need
31	Aidan, bishop of Lindisfarne, missionary, 651	Church in Northern England

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



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