



All Saints Parish Paper

7, MARGARET STREET, LONDON W1W 8JG
www.allsaintsmargaretstreet.co.uk

JULY 2014

£1.00

VICAR'S LETTER

While I was in New York for Fr Shin's consecration, I came across an article entitled "**Liturgical Maximalism**". This was a term I had not encountered before. Could the writer be referring to churches like All Saints, Margaret Street, or St Mary the Virgin, Times Square, where I was a guest; both places famous for their liturgy and music?

In fact, the author was writing about a diocese of one of the Orthodox Churches in America. In the aftermath of clerical scandals, a new bishop had decided to raise standards of discipline by imposing the full rigour of the orthodox liturgy as it is celebrated in the monasteries on Mount Athos.

This is all very well, but what is feasible, even if rather exhausting for monks, is impossible for parishioners who have livings to earn and may have to drive many miles to get to church, and for parish clergy who may have secular jobs because the church cannot afford stipends for them. The bishop had also banned the celebration of many liturgies on weekday evenings, when people are able to attend, and insisted on them taking place in the morning when they cannot.

In the Church of England today our

situation is rather different. It is possible to encounter a good deal of what we might call, "**Liturgical Minimalism**". We had a lively discussion at the PCC recently which grew out of the recent experience of one member at a number of funerals at which the modern version of the Lord's Prayer was used, even though it was clear that most people were unfamiliar with it. The intention behind this is, I'm sure, often well-meaning; to make a service accessible and intelligible to those unfamiliar with church. It is certainly true that on such occasions there will be people present who don't know the Lord's Prayer in any version. However, the gently revised traditional version is probably still part of common memory in a way the new one isn't. At sung funeral Masses here, we say the Lord's Prayer rather than singing it, so that those unfamiliar with our chant do not feel excluded from the one prayer which should belong to all. The heart-felt lament expressed at our PCC sprang not from a fixed idea of liturgical correctness but from a pastoral concern.

In a good many parishes, "church plants" and "fresh expressions" of church, there is little set liturgy at all. The focal point of the building is more likely to be occupied by the drum kit than the altar. In some cases there is an almost ideological mindset, an iconoclastic fervour, which regards

sacraments, set liturgical forms, ceremonial, vestments, silence and reverence, any music not written yesterday or not heavily amplified, as obstacles to evangelism. In the training of some ordinands there seems to be more emphasis on the invention of one-off services for special occasions, rather than a deep grounding in the rites of the Church.

Even though we would not agree, we should take this seriously, rather than dismissing it out of hand. There is a kind of “liturgical maximalism” which majors in elaboration and fuss, mostly involving people in the sanctuary, which many find baffling and off-putting. It can look like the arcane hobby of a self-absorbed “in-group”, rather than the worship of the whole people of God. There is sometimes in churches of our tradition an expectation that people should know what it all means, when in fact many don’t, or be instantly won over by it, when many aren’t. If that were the case it would be our parishes, rather than charismatic evangelical ones, taking the lead in establishing new worshipping communities.

All Saints is committed to what I hope is a good sort of liturgical maximalism; to celebrating the faith with the rich depth and variety of liturgical expression available to us in the Church of England. That richness includes both the splendour of High Mass and Choral Evensong, and the quiet devotion of simple Masses and Offices on ordinary weekdays; services suited to those on their way to and from work or taking time off in their lunch break. It incorporates the special liturgies which mark the feasts and fasts of the Christian Year as well as the basic forms which can be known by heart and become part of us. This kind of

liturgical maximalism is one which requires a considerable investment of time, energy and money on the part of the parish. It requires of all of us a disciplined attention.

In our discussion at the PCC, we agreed that the best way to commend a pastorally sensitive approach at significant occasions like baptisms, funerals and weddings, the “occasional offices” which are often non-churchgoers’ first point of contact with the Church and experience of its worship, is not so much by condemning the shortcomings of others as by demonstrating and encouraging good, gracious and pastorally sensitive practice.

There is reason for confidence in the capacity of good liturgy to do people good. At a consultation organised by the Liturgical Commission, the focus was on mission. Fr Philip North of Camden and Tim Lomax, Vicar of a parish in Shrewsbury, both spoke of how texts and liturgical shape can offer “an oasis of order and God-filled moments in a world of bewildering pace, change and pain”.

Fr North had a grumble about relentlessly jolly styles of worship that make “unhappiness or depression look like failure... We need to find a balance in which the difficult experiences of human existence can be acknowledged and placed in the context of the joy that the Gospel brings. Camden is a place with high levels of people living with poor mental health. Part of the issue of living with poor mental health is that life is chaotic and disordered and frightening. The Church creates safe space and its liturgy gives an order and a routine that is incredibly helpful to sufferers. It also provides a community of people who

are understanding and patient and able to listen.” That order and routine are necessary for those who do not have mental health problems. Most of us live busy, distracted and stressful lives. We need the liturgy to help us order our lives too.

But we should not think that is all we need. There is another kind of “liturgical maximalism,” expecting the liturgy to do everything, to bear the whole burden. My host in New York, Fr Stephen Gerth, gave me a copy of a lecture given by Professor Louis Weil, who had taught him liturgy. After a working life spent in the study, teaching and practice of liturgy, Professor Weil says of liturgy,

‘...we cannot be naïve or unrealistic in our expectations. No liturgical text can itself renew the life of the Church... it is an absolute imperative that much more energy be devoted on the part of all of us to the ministry of Christian formation. Now as I am nearing the time for retirement, I often find myself saying to my students, “Teach, in season and out of season, teach. Our people are hungry to deepen their understanding of the faith. I have had this confirmed to me time and time again. Whether it be in the catechumenate, or adult education during the coffee hour, or an open forum where questions can be asked and engaged respectfully: all such occasions should be seen as opportunities to nourish God’s people, to strengthen faith. It is imperative for the Church to claim such opportunities at every level of our corporate life”...’ The success of courses like Alpha, whatever we might think of the content, point to the hunger which Fr Weil refers to.

Throughout its life, All Saints has been a place where teaching the faith

has been at the heart of its life. Different ways of doing this have come and gone. A hundred years ago, at times like Lent, there would be sermons every night of the week! More recently, there are still some around whose lives were affected by the Institute of Christian Studies established in Fr Marshall’s time. We cannot simply re-establish that, but it did represent a serious engagement with the task.

Some old ways of doing this are still valid: sermons, talks, study groups, this Parish Paper. There are some new ones too: the parish website and email letter for example are methods for an age in which electronic media challenge print ones. But the spoken and written word are still with us. We have experimented with brief, sharply focused talks after coffee on Sundays: ten minutes including time for questions. There are still plenty of subjects available, and you are welcome to suggest some, so watch out for a new series in the autumn. Out of our Lent Study Group on George Herbert’s poetry has come the idea of a regular reading group, which will start after the summer holidays.

Yours in Christ,
Alan Moses

THE CONSECRATION OF FR ALLEN SHIN

All Saints was well-represented at the ordination of Fr Shin as Bishop Suffragan of New York, in the Cathedral Church of St John the Divine on 17th May.

Fr Alan was among those who presented Fr Shin for ordination to the Presiding Bishop of the Episcopal Church, the Most Revd Katherine Jefferts Schori. Our

former Vicar, Bishop Michael Marshall, read a letter from the Bishop of London (our two dioceses are linked). Christine Brown, Janet Drake and Theresa Moses were also in the congregation, fortunately seated near the front of the vast cathedral.

Alas, Frances O’Neil was prevented from being with us after being knocked down by a car on her way home from the early Mass on her birthday and sustaining a broken ankle and torn ligaments in a knee.

All Saints folk are used to long services, but at three hours this was a marathon even by our standards. There were readings and prayers in half a dozen languages, reflecting the polyglot nature of city and diocese. The preacher was the Most Revd Frank Griswold, the former Presiding Bishop, who as Bishop of Chicago had ordained Allen to the priesthood. In the American ordinal, the newly consecrated bishop presides at the Eucharist from the offertory, and it was good to hear Bishop Allen’s familiar powerful and melodious voice filling the cathedral.

Fr Alan was able to have lunch with the new bishop a couple of days later and handed over cards and gifts, which included a print of Tim Betjeman’s line-drawing of the spire of All Saints as a reminder to him and Clara of their time with us and our continuing affection.

Bishop Allen hopes to visit London next year, and we hope to arrange for him to visit All Saints.

RECENT PREACHING ENGAGEMENTS

Fr Michael preached at **Ripon College, Cuddesdon**.

Fr Alan preached at the **Church of St Mary the Virgin, New York**, while staying there for the consecration of Fr Allen Shin. His sermon appears in this issue. Closer to home, he preached at **St Mary Magdalene’s, Paddington**, for one of the Archdeacon’s Visitations at which new Churchwardens are sworn in. St Mary Magdalene’s was what we would now call a “church plant” from All Saints in 1865. The Revd Dr Richard Temple West, one of the curates, and a group of parishioners, including the organist Richard Redhead established a new mission beside the canal in Paddington.

CENTENARIES

There has been a flurry of centenary celebrations over the past month.

St John’s Wood Church in our deanery celebrated its 200th anniversary. It was established as the chapel for a new burial ground for the parish of St Marylebone after that church’s churchyard was closed to burials. Apart from its association with cricket at Lord’s, the district also had a certain notoriety as a place where rich men kept their mistresses in Victorian times. St John’s became a daughter church of Christ Church, Cosway Street (now closed), finally becoming an independent parish in 1956.

The bishop was greeted with a fanfare by trumpeters of the King’s Troop of

the Royal Horse Artillery, which was stationed at St John's Wood Barracks for many years, before their recent move to Woolwich.

St Mark's, Regents Park

The Vicar, Fr Beauchamp and Fr Stokes, and a number of people from All Saints and St Cyprian's, were present at a celebration of the 150th anniversary of the birth of Sir Ninian Comper, the architect responsible for both St Cyprian's and the Lady Altar and much of the embellishment of the Chancel at All Saints.

The Comper altarpiece from the chapel of St Luke's Hospital for the Clergy, which has been in the custody of St Paul's Cathedral since the hospital closed, has now been installed in St Mark's. It stands, splendidly restored, in the south aisle of the church, in the "All Saints Chapel".

Many members of All Saints will recall that our clergy served as the hospital's chaplains, and so it is good to see the altar at which we celebrated so often both in a good home and back in use. It joins two other altarpieces in St Mark's designed by Comper. The altar was re-dedicated by the Bishop of Edmonton. At the end of the service, Fr Anthony Symondson SJ from Farm Street, who has written extensively on Comper's work, gave a short talk about his work at St Mark's. Our thanks to Fr William Gulliford for organising the service and for inviting us.

The Annunciation 1914 - 2014

Like All Saints, the Annunciation was built on the site of an existing "proprietary chapel," the Quebec Chapel. The present building, designed by Walter Tapper, was

part of a larger scheme, never completed because of the First World War.

The service on Trinity Sunday, at which the Bishop of London was the celebrant and preacher, and the new Lord Mayor of Westminster, Councillor Audrey Lewis, was present, was a celebration of both the past and present. The new life which has grown up at the Annunciation was very much in evidence, alongside those who had kept the church going through difficult times. The traditional choir was complemented by the new children's choir which sang three items, including, appropriately for the dedication of the parish, an Ave Maria. The massed ranks of the Sunday School gathered around the Bishop's chair before the peace to sing a song.

Fr Gerald was assisted in the huge work of liturgical preparation by Stuart Voy and Quentin Williams, who keep the Annunciation open during the week. Other All Saints servers, Robin Clutterham and Ian Marsh acted as the bishop's mitre and staff bearers. Mark Fleming took the photographs. Andrew Prior was there as a governor of Hamden Gurney, the parish school. Janet Drake and Dee Prior, along with Fr Alan and a number of others, also represented All Saints.

An understandably weary Fr Gerald still made it to Evensong at All Saints, and Fr Alan was able to congratulate him publicly on a great triumph which represented enormous hard work on his part and that of the congregation. All Saints can take a proper pride in having been able to help our sister church in recent years and see such growth.

THE COMPER GREEN FRONTAL

Ninian Comper would sometimes equip churches for which he was responsible with full sets of matching vestments and hangings. He never seems to have done this at All Saints, but we do have some items designed by him, the rose-coloured vestments we wear on mid-Advent and mid-Lent Sundays, and a green frontal for the high altar. This has now been restored in memory of Denzil Freeth, for many years a churchwarden here. It was re-dedicated at the beginning of High Mass on the First Sunday after Trinity.

In 1912 Ninian Comper provided the green damask hangings for the Sanctuary with a matching green frontal embroidered with fleurs-de-lis. By the end of the twentieth century the hangings were perishing and were replaced. The frontal, which had also fallen into a decayed state, was not restored then and we have used the green frontal designed and woven by Kilbride in 1992 to complement the Kilbride vestments given in 1991. The new green hangings were paid for anonymously in his lifetime by the late Denzil Freeth and the PCC decided that the Comper Green Frontal should be remade with the embroidered fleurs-de-lis remounted onto new damask of Comper Cathedral pattern as the PCC's memorial to Denzil.

Watts and Co undertook this challenging project. The embroiderer, with much skill and perseverance, completed the conservation and remounting of the original embroidery which is the only known embroidered work designed by Comper for the High Altar. The seven

damask panels divided by gold orphreys of Comper St Hubert brocatelle have now been assembled into the complete frontal, in use again for the first time today.

The following from Comper's *Of the Atmosphere of a Church*, was printed in the order of service at St Mark's, Regents Park:

“The atmosphere of a church should be such as to hush the thoughtless voice... For what is a church? It is a building which enshrines the altar of Him who dwelleth not in temples made with hands and who yet has made there His covenanted presence on earth. It is the centre of worship in every community of men who recognise Christ as the *Pantokrator*, the Almighty, the Ruler and Creator of all things; at its altar is pleaded the daily sacrifice in complete union with the Church Triumphant in Heaven, of which he is the one and only Head, the High Priest, for ever after the order of Melchizedek... A Church built with hands, as we are reminded at every Consecration and Dedication Feast, is the outward expression here on earth of that spiritual Church built of living stones, the Bride of Christ, *Urbs beata Jerusalem*, which stretches back to the foundation of the world and onwards to all eternity... And so the Temple here on earth in different lands and in different shapes, in the East and in the West, has developed or added to itself fresh forms of beauty and, though it has suffered from iconoclasts and destroyers both within and without, and perhaps nowhere more than in this land, it has never broken with the past; it has never renounced its claim to continuity... The purpose of a church is not to express the age in which it was built, or the individuality of its designer. Its purpose

is to move to worship, to bring man to his knees, to refresh the soul in a weary land. This would seem to be the Creator's purpose towards man in giving the beauty of nature, and it should be the purpose of all art. The note of a church should be, not that of novelty, but of eternity. Like the Liturgy celebrated within it, the measure of greatness will be the measure in which it succeeds in eliminating time and producing an atmosphere of heavenly worship..."

HOMELESSNESS AND OUR RESPONSE

The homeless are a constant presence in central London. A number of local government and voluntary organisations strive to cope with their needs. On most mornings, no sooner has the church opened, than the first early morning prayers are joined by homeless people seeking shelter and warmth after a cold night on the streets.

At its most recent meeting, the PCC received a paper prepared by Janet Drake and Frances O'Neil of the Mission Committee which set out how All Saints has been responding to this over the years, and making some new suggestions.

1. All Saints has responded to the increasing challenge of homelessness in recent years by supporting the **Marylebone Project** (run by the Church Army). This is a Day Centre, Emergency Bed Unit, a Residential and Transitional accommodation provider, a Resettlement Project and an Educational and Training Unit for women. **The Emergency Bed Unit**

provides a safe haven and refuge for women escaping domestic violence, financial crisis, sexual exploitation or mental health issues.

The funds which we have raised for some years have supported the provision of one of the four emergency beds. Last year we donated £2,790 through the Festival and Lent Appeals. We have also supported the **Resettlement Project** by donating non-perishable food and toiletries.

The Project has asked us to commit to raising £2,700 this year. The Mission Committee considers that, in the circumstances of increasing critical need, All Saints should be able to respond with generosity.

The Committee therefore recommends that:

- The PCC commit All Saints to contributing at least £3,000 in the coming year.
- All Saints should increase its help for resettlement work by encouraging parishioners with regular reminders to donate goods: non-perishable food, toiletries, household necessities e.g. bed linen or cutlery.
- The Project's collection service and telephone number for large items e.g. Fridges or cookers in good condition should be advertised to the congregation.
- Some members of the PCC accompany members of the Mission Committee to

the Project's annual Open Event on Wednesday 2nd July (5.30 - 8pm).

2. All Saints also responds to the needs of the homeless through encounters with those who visit the church. We provide lunch vouchers for rough sleepers at the **West London Day Centre** to those who apply to the parish office. We allow those who come into church for shelter to rest at the back of church. In common with other central London churches, we discourage people from lying down to sleep, as this tends to turn the place into a dormitory. We have to manage a balancing act between being a house of prayer and being available to those in need.

People also come to us seeking information or directions to services of various kinds which support the homeless. The people most likely to be approached are the Church Watcher, the Parish Administrator and the clergy.

The Committee recommends that:

A meeting is organised for the Church Watch Team and other interested people to share information and concerns.

The knowledge of how homeless and other vulnerable people may be referred to support services should be publicised and Church watchers, clergy and the office staff be given copies of the information.

PCC members should take every opportunity to inform themselves about the rising tide of homelessness

and communicate to the wider congregation that it is a priority for our giving and concern.

The PCC accepted the recommendations of the Committee.

THE RESTORATION PROGRAMME — LIGHTING AND ELECTRICAL RENEWAL

The works to renew the wiring and lighting are now out to tender and we hope to make a decision on the bids from contractors by the beginning of July so that work can begin during the summer. The light fittings based on Butterfield's original ones are being manufactured by the blacksmith at the moment.

As in previous phases of the restoration programme, weekday worship, except on major feasts, will take place in the Parish Room. This will enable the contractors to have more uninterrupted working time, keeping the costs down, speeding the whole process and minimising levels of unavoidable disruption.

The Appeal launched in November 2013 has raised **£219,470** towards our target of **£250,000**. We are still awaiting the outcome of our applications to Charitable Trusts but remain hopeful. In the meantime, if anyone has yet to contribute themselves, there is still time! Please send cheques to the Parish Administrator made payable to: **All Saints Church Restoration Appeal**. Please indicate where Gift Aid may be applied as it increases the value of your contribution by 25%. Thank you!

POETRY TEA AT PAMELA'S, FRIDAY 23 MAY

Mary Rowe writes:

The wind was chilly as I walked through a little wood in Regent's Park on my way to the Poetry Tea. Grey clouds billowed and rain was in the air. But when I arrived there was a warm welcome, and I sat down and began a friendly conversation with the person near me. Tea came in an attractive cup and saucer, with a plate of little triangular sandwiches and cakes. This was a gentle prelude to the pleasing business of the afternoon, reading poems mainly on the subjects of **'Hot and Cold'**.

Dudley Green read *London Snow* by Robert Bridges, with its wonderful evocation of the silent softness of snow, and later, as a contrast, *In Summer time on Bredon* by A.E. Housman. Gary Codd read a translation of a winter poem by Horace, describing the deep snow on the glittering mountain ridge of Soracte, and the consolation of log fires and Sabine wine. Robert Frost's *Fire and Ice* with its intense feeling and terse expression, was read by Daphne Watts. Stephen Green brought *In the Bleak Midwinter* by Christina Rossetti, a poet's distinctive view of the Christmas story.

Some interesting poems were not linked with the afternoon's main themes. William Joseph's own poem about different kinds of stuff went with a swing. George Brown's *Incident on Exeter Station* effectively brought us down to

earth. Sandra Wheen's own poem *The Zen of London's Reception Areas*, as seen from the top deck of a bus, reflected on the neutral atmosphere which visitors found there.

Shakespeare and the Bible may well provide suitable material for these gatherings. Mary Rowe read *When Icicles Hang by the Wall*, the song by the Bard, with its vivid description of a world different from ours when milk came home frozen in pails, and not pasteurised in plastic bottles. Ruth Bennett chose the passage in the Book of Revelation where the church of Laodicea is reproved for being neither cold nor hot. And Pamela Botsford read part of the Song of Solomon as an expression of warm feeling. Unfortunately it is not possible to mention everyone who read, but the variety of contributions was appreciated.

At the end we were refreshed by a glass of wine, and then I set off to the Park. As I approached the little wood the sun had come out, the wind had died down, there was blue sky with great billowing white clouds, and warmth in the air. Later I thought how suitable the subject had been for the day.

Funds raised by the Poetry Tea for the All Saints Restoration Appeal amounted to: £85 (with Gift Aid £106.25).

6th SUNDAY OF EASTER, SERMON PREACHED BY THE VICAR AT HIGH MASS IN THE CHURCH OF ST MARY THE VIRGIN, NEW YORK CITY

It's good to be back in New York and especially to be here at St Mary's. I'm here of course because we came to attend Fr Allen Shin's consecration last Saturday. He had served in both this parish and at All Saints, Margaret Street in London. There he liked to be known as "**Fr Allen the Younger**," to distinguish him from his Vicar who as you can see is almost as old as Methuselah.

Bishop Allen will be here on Ascension Day, so this morning I am a bit like John the Baptist: "**After me comes one who ranks before me.**"

You meet some surprising people in Times Square. On Friday afternoon, on my way back to the Rectory, I ran into Darth Vader and Luke Skywalker. The "**Star Wars**" series is part of our common cinematic and televisual culture.

- Part of that culture looks to the past. My American friends all seem to love British costume dramas: adaptations of Jane Austen and Charles Dickens. Fr Jay, I'm told, has watched every single episode of "**Downton Abbey**". It's just a posh soap opera; not in the same league as Miss Austen. The equivalent window on American history for us is probably the western. The danger is that you think we all live in grand houses, and we think you are all like John Wayne!
- Another part of that culture deals with the present and seems obsessed with the

woes and anxieties of modern life: crime, illness, espionage, "**House of Cards**" political skulduggery.

- And then there is the futuristic, what we used to call science fiction. A long-running British contribution to this is the TV series "**Dr Who**", which I'm told at least some of you may have seen. It's one of the BBC's most successful exports. It began 50 years ago when I was a school boy.

As a Time Lord, the Doctor is able to travel through that fourth dimension. He does this in a vehicle called the **Tardis** (Time and Relative Dimension in Space). On the outside, it looks like the old-fashioned police box from the days before personal radios and cell phones. Policemen on the beat could report to the station by telephone, and if the station wanted them, a blue light on the top would flash.

But Dr Who's Tardis is faulty. It should be able to blend in, chameleon-like, wherever it lands — but that function has jammed, so it is for ever a police box. That's not its only malfunction: the Doctor has no control of where and when it will take him. This makes for all sorts of dramatic possibilities!

At this point, I'd better turn to the Gospel of the Day, or you will wonder whether this is ever going to become a sermon.

The passage from John we heard is part of Jesus' "Last Discourse," his parting

words to the disciples at the Last Supper. This seems out of sequence. Here we are in Eastertide. Shouldn't we have read this in Holy Week not after Easter?

Well, everything in the New Testament is "after Easter;" looked at from the perspective of the resurrection. Both past and present are viewed from the perspective of the future. Time zones overlap if you like. Eternal life embraces all three.

John's Gospel is a highly sophisticated work, the fruit of deep contemplation. We might think then that it was written in the calm reflective atmosphere of a Church settled in its faith, confidently looking to the future. But the truth is quite different. The community for which John wrote was small and divided, feeling bereft of its founders, at odds with the Jewish community from which it had come. They wondered how they could know and believe in the Jesus whom they had never met, and if there was any future in it.

John writes to assure them that they can know the presence of Jesus through the power of the Holy Spirit whom he has promised to his Church: that other Comforter, the Spirit who will abide with them, dwell in them, and lead them into all truth.

The Jesus who speaks to reassure the disciples in the upper room, continues to speak to disciples decades, centuries, even millennia later. John takes his readers and us back to the upper room because what is said and done there speaks not just to the disciples, but to them and to us in the present and speaks of the future.

For John, the upper room means not

just that final gathering of Jesus and his disciples, but every gathering down the ages in which the risen Christ, through the Holy Spirit, gathers his people together, makes himself present to them, speaks to them in his word proclaimed and preached, draws them into his prayer to the Father, and in the communion of his body and blood, into his loving relationship with the Father and the Spirit. It means what is happening here this morning.

Now this church, set among the concrete, glass and steel canyons of Manhattan, those temples to the gods of consumer capitalism, and what we do in it, might seem to the casual observer outmoded; as marooned in the past as Dr Who's police box or some costume drama. What is the point of us gathering here to read from an ancient collection of books and share in an equally ancient ritual? Is it all an exercise in escapist nostalgia, a costume drama?

Let's be honest, there are those who would like it to be; who look for it to provide a sense of security and comfort in an uncertain and frightening world. If we are really honest, if we let the Spirit lead us into the truth about ourselves, there is a bit in all of us that would like it to be. We are the same as the disciples in the upper room and those for whom John wrote: sometimes frightened and uncertain of the future.

John's word "**Paraclete**" is not easy to translate. It can mean an "**Advocate**", someone who speaks for us, in court perhaps. It can mean someone who stands alongside us. It is often translated "**Comforter**", and that sounds reassuring. But the original meaning of comfort in Latin is to make strong, to encourage, it is not just about being sympathetic, non-judgemental,

non-directive! It is about the Spirit making us brave enough to undertake what God is calling us to do.

The Church, even in its traditional, “never-knowingly underdressed”, bits like this one, is not like those groups which spend their weekends re-enacting the battles of our respective civil wars: dressed up as Roundhead or Cavalier, Union or Confederate. Such folk can tell you in mind-numbing detail who did what at Gettysburg, but often seem quite unaware of the great issues over which men fought and died. Such turning to the past has no future. It says nothing to us of how we should live our present towards the future to which God calls us.

The Church looks to the life and ministry, the death and resurrection of Jesus, not in wistful nostalgia for a lost cause or fallen hero, but because he is the Lord of Time, the Alpha and the Omega, the beginning and the end. **“I am the first and the last and the living one. I was dead, and behold I am alive for evermore.”** He is risen and still with us. He is the Divine Word, the truth underlying everything and to which everything must be led if it is to find its fulfilment. So, to borrow another film title, we are to live “Back to the Future”.

One feature of the Tardis is that it is much larger on the inside than it appears on the outside. And that is true of the Upper Room, of the Eucharist. We worship not just as a gathering of folk here in Times Square, but as part of the universal Church: the Church not only all around the world, but the Church in heaven. What we do here opens out into eternity. It looks to the kingdom of heaven. It is a foretaste of the future. There will never be a time when we can say that

we understand all there is to know about Jesus and teaching. There will always be something new in the truth the Spirit has to teach us. In seeming to narrow our focus on Jesus, the Spirit widens our horizons to see that, as the Collect for today says, God has prepared for us **“such good things as surpass our understanding”**.

The Spirit will in word and sacrament open our minds to the mystery of God’s being, revealed supremely in Jesus Christ. The Spirit will lead us into all truth. This is not a license to believe whatever we like. It is a call to give ourselves constantly to the Spirit’s work of calling to mind all that he has said to his disciples.

Nor is it a matter of knowing lots of information about God. It is about knowing God and we can only know God truly by love.

Jesus speaks of those who love him keeping his commandments — not that we can only love him if we keep his commandments, but that out of the love which we experience from him, we are enabled to love both God and others, which is his commandment. As we pray in today’s Collect: **“Pour into our hearts such love towards you, that we loving you in all things and above all things, may obtain your promises which exceed all that we can desire”**.

Our culture thinks of love as something spontaneous. Its genuineness is measured by how much we feel. But if we have experienced love from parent, partner, child, friend, we know that is not the case. If we are a partner, parent or friend, we should know that love is not just for when we feel like it, but for always. It has to be

lived out in the realities of daily life and companionship, in joy and in sorrow. As the Marriage Service says: **“for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, until death us do part”**.

There are times when we feel a gentle, even an overwhelming sense of being loved by God and of loving in return; just as there are times when we feel loved by someone and love them in return. But these peak moments are built on a foundation of acting lovingly towards another, even when we do not much feel like it. We have to learn the habits of loving attention; the practices which sustain and strengthen love both of God and of neighbour.

And so, the Upper Room, our gathering with the risen Christ, has something else in

common with the Tardis. We cannot control the outcome of what we do, what we will hear. There is an unpredictability about it all. We will find ourselves being taken to places which we had not anticipated going to; being called upon to do things which we had never imagined, and being given courage and strength to do them.

When I had lunch with Bishop Shin during the week, I asked him how he was feeling after all the excitement of Saturday. He replied that he was still feeling amazed that he is now where he is, that he has received this call and charge from God and his Church. He was going back to the office to start dealing with one of the diocese’s trouble spots — that’s the tough side of being a bishop. But he can do that knowing that he is loved by God and by us.

PARISH RETREAT 2014 —
“PREPARING FOR PENTECOST”
Bishop Woodford House, Ely, 30 May — 1 June

Sandra Wheen writes:

On the Saturday of our retreat, Ely Cathedral was hosting a degree ceremony for the Open University and there was a fête on the green. The whole town was buzzing with visitors and the blue and gold hoods of the graduates lit up the streets as if Pentecost had already come.

But it had not come. We were in the time of waiting between Ascension and Pentecost, that time when the disciples stayed together and prayed not knowing what would happen next. As we entered the silence we too were going into the unknown. But we did have a guide to help us. Father Julian led our morning and evening prayers and focused, in four illuminating addresses

and a homily, on ‘Life in the Spirit’. We were reminded that we can sometimes let go and let ‘delight find us’. We were also challenged to grow up and seek God actively when he seems absent, just as the disciples devoted themselves to prayer after Jesus left them.

Actively seeking God requires effort. One way of making this effort is through Christian Meditation and we were privileged to be taken through an experience of this. We were asked to sit up straight and stay still for 20 minutes while saying over and over to ourselves the mantra ‘Maranatha’ meaning ‘Come, Lord’ while repeatedly putting aside the chatter of the ‘monkey mind’. This was a special gift to us from

Father Julian, and comes from the World Community of Christian Meditation. It is something to which we can all return every day if we want to and when we do we may bring to it memories of this June retreat: the teaching, the companionship, the nourishing food and the peaceful garden.

The aspect of the Spirit which most interested me personally was the one taken up in Father Julian's first address, entitled 'Life in the Spirit: Unity'. I had arrived at the retreat in a jangled state of mind and much in need of inner unity. This address, and the one that followed it, were about finding peace with God and with ourselves and, from there, being able to feel closer to one another and care for the needs of the world. Later, when I visited the Cathedral, I saw a striking new artwork called 'The Way of Life' zigzagging up a narrow bit of wall close to the main entrance. It was like a winding pathway leading up into a cross in a single line of drawing. I found it a dynamic visual representation of the single-mindedness I sought.

Another aspect of Unity referred to in the first address was unity of mind, body

and spirit. We are not disembodied spirits. However, by the end of our first morning of silence I was beginning to feel like one! Other people anchored themselves in various ways, many very wisely by reading a spiritual book. I gave myself permission to reconnect by going into the town, shopping in the Edinburgh Woollen Mill and walking briskly along the riverside path with other walkers. I saw yellow irises on the river bank and a tern diving silently into the water.

On our last morning, Father Julian took Mass in the chapel at the House. People sometimes say a particular Mass is a wonderful experience. For me it rarely is, but this time it was and for a short while I felt 'together'. During this Mass I found myself deeply affected by the embroidery on the front of the altar. It shows the spirit moving on the face of the deep. The water is represented by horizontal flowing strips of cloth and seemed to express sorrow and perplexity. The spirit is shown as a dove flying upwards from the water in a scoop of light, like a boat — in a kind of rescue into hope.

ALL SAINTS, MARGARET STREET

Sunday 6 July at 7.15pm (following Benediction)

Four-manual Harrison & Harrison (1910)

ORGAN RECITAL

NICHOLAS MANNOUKAS

Dr John Birch Organ Scholar

**Retiring collection to support the Choir and Music at All Saints
(suggested donation £3.50).**

The All Saints Licensed Club/Bar below the Church will be open afterwards.

A NEW MEMORIAL BENCH

After High Mass at Pentecost, a courtyard bench in memory of **Barry Blacklock**, a former parishioner and then member of the Friends of All Saints, was dedicated.

We are grateful to **Joy**, who was with us for the occasion, for this fine addition to our courtyard furniture. It replaced the one which was in a rickety state. It will be much used and appreciated by those for whom our courtyard is a haven of peace.

VISITORS FROM AUSTRALIA

At this time last year **Alex Ross** was on placement with us from the theological college at Cuddesdon. His wife **Kirsty** was on placement at St George's, Hanover Square. They were ordained together in Oxford, then served as deacons for the first time in their placement parishes, before returning to their home diocese of Melbourne.

On Trinity Sunday, they were back with us while on holiday. The following Sunday, Kirsty was preaching at St George's. Alex got off more lightly, as we have more staff than St George's.

BAPTISMS

Callum Michael Robert Rockey and **Joe James Rockey** were baptised on Trinity Sunday by Fr Michael Bowie.

FROM THE VISITORS BOOK

Some recent entries:

"What a wonderful surprise — one of the most amazing Christian churches I have ever seen."

"What a beautiful, unexpected gem. So peaceful and on a human scale."

"A truly beautiful and utterly unique church..."

"Wonderful hidden gem, absolutely beautiful! Very peaceful and welcoming. Thank you."

"Take good care of your exceptional church." (A visitor from Estonia)

and from Virginia: "So bright and beautiful now."

"A wonderful, holy experience."

100 YEARS AGO

The Vicar had received some letters of complaint and worse.

'I am very sorry to say that I received some ridiculous letters of complaint after the Feast of Corpus Christi from people who failed to get admission to the Church. A man once shook his fist in my face in the courtyard while he shouted at me, "Your church ought to be larger".

'These letters were on similar lines. The crowd on the Feast of Corpus Christi was one of the largest we have ever had, and many persons heard Mass from the courtyard. It is unnecessary to say that every inch of room in the Church which could be occupied with safety was occupied.'

SUNDAYS AND SOLEMNITIES

MUSIC AND READINGS

● SUNDAY 6 JULY

THIRD SUNDAY AFTER TRINITY

HIGH MASS AT 11am

Hymn: 334
Introit: *Respice in me*
Setting: Missa Brevis — Leighton
Psalm: 148: 8 - 15
Readings: Zechariah 9: 9 - 12
Romans 7: 15 - 25a
Hymn: 369
Gospel: Matthew 11: 16 - 19,
25 - end
Preacher: Father Michael Bowie
Creed: Credo III
Anthem: Pange lingua gloriosum
— Bob Chilcott
Hymns: 63, 294, 376
Voluntary: Fugue on an original theme
— Hollins

CHORAL EVENSONG & BENECTION at 6pm

Psalms: 56, 57
Lessons: 2 Samuel 2: 1 - 11, 3: 1
Luke 18: 31 - 19: 10
Office Hymn: 150 (R)
Canticles: Service in F minor — Gray
Anthem: Unser lieber Frauen Traum
— Reger
Preacher: Prebendary Alan Moses
Hymn: 378
O Salutaris: Schumann
Hymn: 280 (omit *)
Tantum ergo: Bruckner

Voluntary: Gaudeamus in loci pace
— James MacMillan

● SUNDAY 13 JULY

FOURTH SUNDAY AFTER TRINITY

HIGH MASS at 11.00am

Hymn 415 (ii)
Introit: *Dominus illuminatio mea*
Setting: Messa da cappella — Lotti
Psalm: 65
Readings: Isaiah 55: 10 - 13
Romans 8: 1 - 11
Hymn: 482 (T 462)
Gospel: Matthew 13: 1 - 9, 18 - 23
Preacher: Fr Julian Browning
Creed: Credo II
Anthem: O Lord, give thy Holy Spirit
— Tallis
Hymns: 358 (ii), 305, 495
Voluntary: Hymne au soleil, Op 35
— Vierne

CHORAL EVENSONG & BENECTION at 6pm

Psalms: 60, 63
Lessons: 2 Samuel 7: 18 - end
Luke 19: 41 - 20: 8
Office Hymn: 150 (S)
Canticles: Service in G — Sumsion
Anthem: My soul, there is a country
— Parry
Preacher: Fr Gerald Beauchamp
Hymn: 474
O Salutaris: David Truslove
Hymn: 307
Tantum ergo: Paul Brough
Voluntary: Psalm-Prelude Lento, poco
appennato (Psalm 34, v 6),
Op 32 No 1 — Howells

● **SUNDAY 20 JULY**
FIFTH SUNDAY
AFTER TRINITY

HIGH MASS at 11am

Hymn: 440 (v 6 Descant
— Brent-Smith)
Introit: *Exaudi, Domine*
Setting: Cantus Missæ
— Rheinberger
Psalm: 86
Readings: Wisdom of Solomon
12: 13, 16 - 19
Romans 8: 12 - 25
Hymn: 279 (T 182)
Gospel: Matthew 13: 24 - 30, 36 - 43
Preacher: Prebendary Alan Moses
Creed: Rheinberger
Anthem: Like as the hart — Howells
Hymns: 298, 209, 141
Voluntary: Offertoire sur les grand jeux
— Couperin

**CHORAL EVENSONG &
BENEDICTION at 6pm**

Psalms: 67, 70
Lessons: I Kings 2: 10 - 12, 3: 16 - end
Acts 4: 1 - 22
Office Hymn: 150 (R)
Canticles: The Fifth Service
— Tomkins
Anthem: Salve Regina — Poulenc
Preacher: Fr Michael Lynch
Hymn: 353
O Salutaris: Byrd
Hymn: 387
Tantum ergo: Byrd
Voluntary: Pavana: The Earle of
Salisbury — Byrd

● **SUNDAY 27 JULY**
SIXTH SUNDAY
AFTER TRINITY

HIGH MASS at 11am

Hymn: 475
Introit: *Dominus fortitudo*
Setting: Missa Brevior
— James Sherwood
Psalm: 119: 129 - 130
Readings: I Kings 3: 5 - 12
Romans 8: 26 - end
Hymn: 407
Gospel: Matthew 13: 31 - 33, 44 - 52
Preacher: Fr Michael Bowie
Creed: Merbecke
Anthem: Blessed is he — Tomkins
Hymns: 406, 365, 339
Voluntary: Carnival
— Thomas Hewitt Jones

**CHORAL EVENSONG &
BENEDICTION at 6pm**

Psalms: 75, 76
Lessons: I Kings 6: 11 - 14, 23 - end
Acts 12: 1 - 17
Office Hymn: 150 (S)
Canticles: Magnificat sexti toni
— Palestrina;
Nunc dimittis tertii toni
— Palestrina
Anthem: Laudem dicite Deo
— Sheppard
Preacher: Prebendary Alan Moses
Hymn: 336
O Salutaris: Vale
Hymn: 384 (v 4 Descant — Caplin)
Tantum ergo: Vale
Voluntary: Angelus — Cocker

ALL SAINTS FOUNDATION

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

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

The Foundation's Charity Number is: 273390.

CHOIR AND MUSIC TRUST

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

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

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

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

FRIENDS OF ALL SAINTS

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

Our Friends' Secretary Juliet Windham has recently retired, with our gratitude for all she has done. Until a successor is confirmed, please contact the Parish Office in relation to Friends' matters.

MISSION PROJECTS

We support:

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

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

The West London Day Centre for the homeless.

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

KEEPING IN TOUCH

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

The All Saints Website

www.allsaintsmargaretstreet.org.uk

The Weekly Parish E-mail

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

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

Vicar:

Prebendary Alan Moses

020 7636 1788

Mobile: 07973 878040

Email: alanmoses111@gmail.com.

Assistant Priest:

The Revd Dr Michael Bowie

020 3632 4309

Email: mnrbowie@hotmail.com.

Honorary Assistant Priests:

The Revd Gerald Beauchamp

020 7258 0724

The Revd Julian Browning

020 7286 6034

The Revd Neil Bunker

Mental Health Liaison Chaplain
for Westminster.

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:

Jaron Lewis

asms.pccsecretary@outlook.com.

Phone messages to the Parish Office

Hon Treasurer:

Mr Patrick Hartley 020 7607 0060

Director of Music:

Mr Tim Byram-Wigfield

c/o 020 7636 1788

Associate Director of Music:

Mr Charles Andrews 01580 240575

Electoral Roll Officer:

Miss Catherine Burling

c/o 020 7636 1788

Service Times

Sundays:

Low Mass at 6.30pm (Sat)

8am and 5.15pm

Morning Prayer 10.20am

HIGH MASS and SERMON at 11am

CHORAL EVENSONG, SERMON and
BENEDICTION at 6pm.

Monday to Friday:

Morning Prayer at 7.30am

Low Mass at 8am, 1.10pm and 6.30pm

Confessions 12.30 - 1pm and 5.30pm

Evening Prayer at 6pm

(Except bank holidays — 1.10pm Mass only)

Saturdays:

Morning Prayer at 7.30am

Low Mass at 8am and 6.30pm*

(* First Mass of Sunday)

Confessions 5.30pm.

Evening Prayer 6pm.

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

CALENDAR AND INTENTIONS FOR JULY 2014

1	<i>Henry, John and Henry Venn, priests, 1797, 1813, 1873</i>	Mission Agencies
2		Marylebone Project
3	Thomas the Apostle	Unity
4		Those in need
5		Local Hospitals
6	✠ TRINITY 3	Our Parish and People
7		The homeless
8		St Marylebone Deanery
9		Church Musicians
10		Unity
11	Benedict, abbot, 550	Those in need
12		General Synod
13	✠ TRINITY 4	Our Parish and People
14	John Keble, priest and poet, 1866	Parish clergy
15	Swithun, bishop, 862	College of Bishops
16	<i>Osmund, bishop, 1099</i>	Local government
17		Unity
18	<i>Elizabeth Ferrar, deaconess, 1882</i>	Those in need
19	Gregory, bishop and Macrina, deaconess, teachers of the faith, 394 & 379	Parish Pilgrimage, Walsingham
20	✠ TRINITY 5	Our Parish and People
21		Those on holiday
22	Mary Magdalene	Witness to the Resurrection
23	<i>Bridget, abbess, 1373</i>	The Swedish Church in London
24		Unity
25	James the Apostle	Those in need
26	Anne and Joachim, parents of the B.V.M.	Parents
27	✠ TRINITY 6	Our Parish and People
28		Emergency Services
29	Mary, Martha and Lazarus, companions of our Lord	Devotion to Jesus Christ
30	William Wilberforce, Olaudah Equiano and Thomas Clarkson, anti-slavery campaigners, 1833, 1797 and 1846	Global Freedom Network
31	Ignatius of Loyola, founder of the Society of Jesus, 1556	Unity



Set and Printed by
S Alban's Church Litho Unit
Birmingham B12 0XB