



All Saints Parish Paper

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VICAR'S LETTER

The first days of this month fall in that period between the Ascension and Pentecost during which Luke tells us the apostles **“devoted themselves to prayer, together with the women and Mary the mother of Jesus, and with his brothers”** (Acts 1: 14).

Those days of prayer symbolise something which is not an occasional element in the Church's life, but an ongoing and ever-present one.

As you can read in this issue, as part of **Capital Vision 2020**, the Bishop is calling us to a week of prayer, both in the cathedral and in our parishes, in the days between Pentecost and Trinity Sunday. Capital Vision 2020 encourages us to be more **Confident, Creative and Compassionate** in our sharing of the Gospel with the people of our city.

This time of prayer should remind us that this has to be about more than just more activity. Prayer is not simply a preparation for some activity, something to be left behind when we think we are ready for the real thing. Nor is it simply a generator of spiritual energy for some programme. This would be to see evangelisation as simply a technique which can be learned and implemented — like some marketing strategy.

In fact prayer and mission, contemplation and evangelisation, are inextricably bound up with each other, as Archbishop Rowan

Williams suggested when he addressed the Roman Catholic Synod of Bishops which was discussing the transmission of the Gospel in 2012. This letter is based on what he had to say.

Evangelisation is not just a matter of amassing converts or reversing statistics of decline. It is about showing people that the fullness of our humanity is to be found in Jesus Christ: **“To be fully human is to be recreated in the image of Christ's humanity; and that humanity is the perfect human ‘translation’ of the relationship of the eternal Son to the eternal Father, a relationship of loving and adoring self-giving, a pouring out of life towards the Other. Thus the humanity we are growing into in the Spirit, the humanity that we seek to share with the world as the fruit of Christ's redeeming work, is a contemplative humanity.”**

What we need to show the world and our fellow-human beings, said Archbishop Rowan, is the face of a humanity in endless growth towards love, into the heart of the trinitarian life we will celebrate on Trinity Sunday but which underlies all Christian life. St Paul speaks (in 2 Corinthians 3: 18) of how **‘with our unveiled faces reflecting the glory of the Lord’**, we are transfigured. That is the face we must show our fellow-human beings.

Contemplation is not just one thing that Christians do among others, but the key to a renewed humanity that is capable of seeing the world freed from selfish and acquisitive habits. **“To put it boldly, contemplation is the only ultimate answer to the unreal and insane world that our financial systems and our advertising culture and our chaotic and unexamined emotions encourage us to inhabit.”** Contemplative practice teaches us how to live truthfully and honestly and lovingly. It is a deeply revolutionary matter transforming of our whole self, our feelings and thoughts and imaginings. To be converted to the faith is not to acquire a new set of beliefs or ideas, but to become a new person, in communion with God and others through Jesus Christ. It is about something much more than personal spiritual experience or achieving a feeling of inner peace.

We pray for the Holy Spirit to enter our spirit and bring the clarity we need to see where we are enslaved by cravings and fantasies and to give us patience and stillness as God’s light and love penetrate our inner life. That light and love will free us from treating the gifts of God as things to make us happy, or enable us to dominate others. We are freed, as St Augustine says in his *Confessions* to ‘love human beings in a human way’, not for what they can do for us, but as fellow-creatures made in God’s image and held in God’s love. We discover how to see other people and things for what they are to God. It is here that true justice as well as true love has its roots.

So, says the Archbishop, the human face we show to the world should be marked by such justice and love. It must be a face formed by contemplation, by the disciplines of silence and the detaching of the self from things that enslave us and the instincts that can deceive us. If to evangelise is to show the world the

‘unveiled’ human face that reflects the face of the Son turned towards the Father, it entails a serious commitment to nurturing such prayer and practice.

People can recognise in these practices the possibility of living more humanly — living with less frantic acquisitiveness, with space for stillness, in the expectation of learning, and most of all, with an awareness that there is a solid and durable *joy* to be discovered in the disciplines of self-forgetfulness that is quite different from the gratification of this or that impulse of the moment.

Unless our evangelisation can open the door to all this, it risks trying to sustain faith on the basis of an un-transformed set of human habits. The Church looks like so many purely human institutions, anxious, busy, competitive and controlling. True evangelisation will always be a re-evangelisation of ourselves as Christians also, a rediscovery of why our faith is different, transfiguring — a recovery of our own humanity.

Archbishop Rowan went on to speak of the influence of contemplative lives and communities. **“Those who know little and care less about the institutions and hierarchies of the Church these days are often attracted and challenged by lives that exhibit something of this... It is the new and renewed religious communities that most effectively reach out to those who have never known belief or who have abandoned it as empty and stale. When the Christian history of our age is written... we shall see how central and vital was the witness of places like Taizé or Bose, but also of more traditional communities that have become focal points for the exploration of a humanity broader and deeper than social habit encourages. They make space for a profounder human vision because in their various ways all of them offer a discipline**

of personal and common life that is about letting the reality of Jesus come alive in us.”

The monastic communities at Taizé and Bose are both ecumenical. Contemplative prayer, he says, also strips away an unthinking superiority towards other Christians and an assumption that we have nothing to learn from them. Contemplation helps us approach everything as gift, and ask what our brother or sister can share with us — even those separated from us by one ecclesiastical divide or another. Those divides are found within churches as well as between them.

Much of the energy behind Capital Vision 2020, I recognise, has come from the charismatic and evangelical rather than the catholic traditions in our diocese. Some of the language is not what we are used to and can be off-putting. It needs to be translated. At times it seems to combine the enthusiastic and the managerial and be rather “anxious, busy, competitive and controlling,” with its targets of numbers of new worshipping communities and ambassadors for Christ. The temptation for us would be simply to keep our heads down and wait until this storm has passed and life has returned to normal.

But life did not return to normal for the disciples after the Ascension and Pentecost. They could not go back to the way things had been before they had encountered Jesus. A priest wrote to me the other day in despairing mode about the state of Catholic Anglicanism. There is, we must admit, much to lament and repent of; not least an ecclesiastical superiority complex, a snobbery, which is deeply un-Christian and hardly justified by our fruits. But all is not a matter of despair. Two of the best-known Christians in our world are Desmond Tutu and Rowan Williams, both nurtured in our tradition; both speaking to us of the centrality

of contemplative prayer. As Archbishop Tutu has said, life is so busy and demanding, that it cannot possibly be sustained without at least two hours prayer each day.

All Saints is known as a place and a community of prayer. That prayerfulness needs to be constantly renewed and deepened. Part of our response to the Bishop’s call to prayer will be a **Vigil of Prayer in church on Wednesday 11 June**. We had first thought of doing this only in the evening, but since discussing it with my colleagues, it has occurred to me that there are those among us for whom evenings are difficult, perhaps because they are elderly, or because they work nearby but live a good distance away, but who can more readily be here during the day. *So the watch of prayer will commence after the 8am Mass and continue through the day until midnight*. Outside service times, the Blessed Sacrament will be exposed on the High Altar and there will be scriptural and prayer resources to help us focus our attention on Jesus. There will be a list in church for people to sign up for particular times, so that the watch can be maintained throughout the day until midnight.

Let me conclude with words with which Archbishop Rowan ended his address and which give a personal focus to what he has been saying: **“Evangelisation is always an overflow of something else — the disciple’s journey to maturity in Christ, a journey not organised by the ambitious ego but the result of the prompting and drawing of the Spirit in us. As we consider how we are to make the Gospel of Christ compellingly attractive to men and women of our age, we must never lose sight of what makes it compelling to ourselves.”**

Yours in Christ,

Alan Moses

HOLY WEEK AND EASTER

We were richly blessed by having Bishop John Flack as our preacher during Holy Week. He has now sent us copies of his sermons and our plan is to make them available in printed and electronic form.

A bouquet of flowers was sent to his wife Julia to thank her for lending us her husband for the week. She has responded:

“What a lovely surprise to receive such an attractive bouquet of flowers. How generous of you to think of me in such a way. Perhaps I ought to confess that I did not have any choice about the loan of a husband. He has wanted to spend Holy Week and Easter with you as long as I have known him. So it was a huge privilege for him and I didn’t get choice in the issue... I hope that you all had time to look after yourselves and be ready for Ascension and Whitsuntide.”

Julia

VISIT TO ROME

During my recent preaching trip to Rome, I stayed at the Anglican Centre as guest of **Archbishop David Moxon**, the Archbishop of Canterbury’s Representative to the Holy See and Director of the Anglican Centre in Rome. His predecessor-but-one was Bishop John Flack who was our preacher in Holy Week.

The Anglican Centre was established after Archbishop Fisher’s visit to Pope John XXIII. It works to develop friendly and informed relations between the Roman Catholic Church and the Churches of the Anglican Communion, through a ministry of prayer and hospitality, by offering educational opportunities, courses and a library, and encouraging and resourcing work and growth

together in mission and unity.

Archbishop David was in London meeting with the Archbishop of Canterbury when I arrived. So, when my taxi from the airport deposited me at the Palazzo Doria Pamphilj where the Anglican Centre is housed, I was met by **Miss Clare Broadbent**. In the first of a series of “small world” experiences, it turned out that she knew our own Martin Woolley.

Archbishop David is also the Anglican Co-Chair of ARCIC — the Anglican Roman Catholic International Commission. ARCIC III will have met in Durban in May. This latest series of ecumenical discussions is exploring the relationship between the local and the universal in the Church and how churches reach ethical decisions.

As well as this and being responsible for the work of the Centre, the Archbishop is one of the directors of the **Global Freedom Network**, an initiative supported by the Archbishop of Canterbury and Pope Francis. It seeks to enlist people of all faiths in combating the scourge of modern day slavery which it is estimated affects 30 million people.

This new work has increased the Archbishop’s work load considerably, as I could guess from the number of calls he had on his mobile phone, so a priest from our own diocese **Fr Marcus Walker**, who has been the curate at St Paul’s, Winchmore Hill, has been appointed Interim Associate Director of the Centre for six months to assist him.

The new Roman Catholic joint secretary of ARCIC is **Fr Tony Currer** of the Secretariat for Christian Unity at the Vatican. In another of those small world connections, he is from the Diocese of Hexham and Newcastle, in which my father-in-law is a deacon.

He kindly arranged a ticket for the Papal audience I attended (along with thousands of others) on my last day in Rome. It did mean I got a seat, and not far from the dais on which the Pope sits.

My first preaching duty was at All Saints, the Anglican Church in Rome, as the guest of Fr Jonathan Boardman, who as well as being the Chaplain in Rome, is also the Archdeacon of Italy. In the congregation was our own **Fr Matthew Duckett** enjoying a post-Easter break. After sharing in the parish lunch and having a brief siesta, a short walk took us to the chapel of **St Francis Xavier del Caravita**. This is the centre for an English-speaking congregation run by **Fr Keith Pecklers** of the Society of Jesus who is a professor of liturgy at the Gregorian University. He had invited me to preach at an ecumenical Vespers or Evensong at which the covenant between the Anglican Centre and the Caravita was to be renewed. The service was presided over jointly by Archbishop David and Fr Keith. One of the lessons was read by the British Ambassador to the Holy See, **Nigel Baker** and the other by the former president of Ireland, **Mary McAleese**. As I said in my opening remarks, when I got to the sacristy, I had also seen two photographs: one of Pope Francis, the other of Archbishop Rowan preaching at the lectern at which I was now standing: “No pressure then!”.

On Monday, I was a guest at the regular monthly lunch of a group of English-speaking clergy from a number of churches. The lunch took place at the American Episcopal Church of St Paul’s-within-the-Walls and our host was the Rector, **Fr Austin Rios**. Both All Saints, Rome, and St Paul’s were designed by **George Edmund Street**, who was a Churchwarden here at All Saints, Margaret Street. So it was a great pleasure to be given a tour of this fine building.

My final sermon was preached on the Tuesday at the Eucharist in the chapel of the Anglican Centre. This was followed by a lunch. Visits to Rome seem to include a good deal of eating and drinking, so in the afternoon I took a walk to the monastery of St Gregorio al Celio from which St Augustine was sent to England by St Gregory the Great. On my way back I popped into a little convent chapel which stands over the place where it is believed St Paul was imprisoned. My arrival coincided with the daily period of exposition between 5 and 6, so I joined one of the sisters and a handful of others in prayer.

My final morning was taken up with getting to the Papal audience in good time. I went, as instructed, in my cassock. I soon discovered that if you are wearing one in Rome, tourists assume that you know the place. Several stopped me to ask directions. Fortunately for them, they all asked for places to which I knew the way. Then it was back to pack, say farewells and get to the airport for my flight home. *AM*

CHURCHES TOGETHER IN WESTMINSTER has a series of occasional events called *Getting to Know the Neighbours*. On the Thursday in Easter Week a group came to All Saints for the evening Mass and then heard talks on the life of the parish from Fr Alan and our restoration programme from John Forde. Refreshments were served in the courtyard by members of our catering committee and the conversation continued happily for some considerable time.

ANNUNCIATION CENTENARY

The Centenary of the consecration of the Church of the Annunciation will be

celebrated on Trinity Sunday. The Bishop of London will celebrate and preach at the Mass. All Saints will be represented by the Vicar and two lay people. The Sunday congregation at the Annunciation has grown so much that there will not be room for any more.

CORPUS CHRISTI

Thursday 19 June, High Mass and Procession of the Blessed Sacrament at 6.30pm.

A priest told me recently that his daughter who lives in London had told him that she had been to church at All Saints on Palm Sunday. In fact she had been on Oxford Street on Sunday morning and been swept up in our Palm Sunday procession from Market Place.

The next occasion on which we take our faith out into the streets of the parish, is Corpus Christi with its Procession of the Blessed Sacrament.

Our preacher will be **Canon Dr Angus Ritchie**, the Director of the Centre for Contextual Theology based at the Royal Foundation of St Katharine in the East End. (Our good friend Fr David Paton who was with us for Holy Week and Easter was the Master of St Katharine's until he retired.) "Contextual Theology," in case you are wondering, is theology done in a way which seeks to take seriously local culture.

Fr Alan emerged from Oxford Circus Station recently to be confronted by one Scientologist and two Jehovah's Witnesses competing with each other to thrust propaganda into his hand. Perhaps it is time we had some sensible religion on Oxford Street. This is an important act of

witness on our part, so we hope as many people as possible will be there.

Our Director of Music has organised brass players to accompany our singing during the procession. Cedric Stephens is in charge of the stewards and the All Saints catering committee will provide refreshment afterwards.

PEOPLE

Fr Allen Shin (formerly our honorary assistant priest), was ordained to the episcopate in the Cathedral Church of St John the Divine in New York on Saturday 17 May to serve as Bishop Suffragan of the Diocese of New York. All Saints will be represented at the service and there will be a report in next month's Parish Paper.

Carol Ford is to be ordained priest on Sunday 29 June in Newcastle Cathedral. She will celebrate Mass for the first time at St Peter's, Cowgate, the following evening.

Michael Lynch will be ordained deacon in St Paul's Cathedral on Saturday 28 June. He will serve at All Saints, Margaret Street. Michael will serve as sub-deacon at High Mass for the first time on Sunday 29 May.

BAPTISMS

Hugo Konrad Gralka was baptised at High Mass on the 2nd Sunday of Easter.

Jeremy James Green was baptised at High Mass on the 4th Sunday of Easter.

On Easter Day, when the children present were marshalled in front of the font for the renewal of baptismal vows, Fr Alan realised that all of them had been baptised at All Saints, and indeed by him.

THE ALBAN PILGRIMAGE

Saturday 21 June 2014 at St Alban's Abbey

The Shrine of Britain's First Martyr

*Please aim to arrive by 10.30am ready for the procession
to set off at 11am prompt.*

PROGRAMME FOR THE DAY

11am Pilgrimage Procession begins through the City Centre

The route begins from St Peter's Church, St Albans, and continues to the Town Hall and then we will process to the West End of the Cathedral.

c 12noon Festival Eucharist following the Procession

Preacher: The Most Reverend Dr Katharine Jefferts Schori, Presiding Bishop and Primate of the Episcopal Church in the United States of America. The service will be sung by the Abbey Girls' Choir.

12noon Children's Worship and Activities in the Abbey Primary School.

**2pm Orthodox Service and Veneration of the Relic
at the Shrine of Saint Alban**

Organised by the Ecumenical Chaplaincy and the Fellowship of St Alban and St Sergius – all welcome.

3pm Anointing for Healing in the Lady Chapel.

4pm Festival Evensong and Procession to the Shrine

Preacher: John Bell of the Iona Community.

The service will be sung by the Cathedral Choir.

The Abbot's Kitchen will be open from 10am - 4.30pm serving breakfasts, lunches, afternoon teas, and a range of snacks and drinks. The Cathedral Shop and Bookstall will be open from 10am - 5pm selling a range of pilgrimage merchandise, books, greeting cards, CDs, and much more.

ANNUAL PARISH PILGRIMAGE TO WALSINGHAM

18 – 20 JULY 2014

The annual parish pilgrimage to Walsingham will be from 18 to 20 July and will be led by Father Michael Bowie, Assistant Priest and All Saints Cell Superior.

This is always a great opportunity to experience "England's Nazareth" in greater depth than a day pilgrimage allows. If you are interested or would like to know more, please contact:

Ross Buchanan (Tel: 020 7221 1312; E-mail: ross.r.buchanan@btinternet.com).

OLD CHORISTERS' EVENSONG

On Saturday 3 May it was a great pleasure to welcome former Choristers of All Saints gathered for their annual Evensong with Harry Brama at the organ and Louis Halsey conducting. As usual they sang specially-written settings of the canticles, this year by Martin Bruce; the anthem was *Let all the world in every corner sing* by Louis Halsey. 4pm Evensong was followed by a gargantuan Tea and much reminiscence in the courtyard as well as an inspection of the old school honour boards in the present choir rehearsal room. Many former choristers continue to serve the church musically, especially as organists, and we are delighted to maintain our strong links with these members of the wider All Saints community.

SUNDAY EVENING ORGAN RECITALS — PAST AND FUTURE

Charles Andrews' recital in March included three pieces by William Lloyd Webber (former Organist of All Saints): *Prelude on Rockingham*, *Five portraits for home organs* and *Dedication March*. The All Saints' Harrison & Harrison instrument is very little changed since Dr Lloyd Webber knew it, and he must have had its sound in mind when composing for the organ. *Five portraits for home organs* is a touching and innovative work in which the composer describes four friends and relatives, and, in the surprising final movement, Mandy and Dula, his Burmese Blue cats!

Tim Byram-Wigfield's May recital included:

Overture to *Die Zauberflöte*

— Mozart (1756 - 91)

Trois Morceaux Parisiennes:

Verset — Alexandre Guilmant (1837 - 1911)

Naiades, from *Pieces de Fantaisie*, Bk 4

— Louis Vierne (1870 - 1937)

Valse-Musette

— Francis Poulenc (1899 - 1963)

Adagio, from *Sonata* (1938)

— Sir William Harris (1883 - 1973)

Prelude and Fugue in B, Op 7, No 1

— Marcel Dupre (1886 - 1971)

The programme presented in May by Tim Byram-Wigfield connected with a number of his long-standing musical projects and interests. Space only allows for comment on one of them, but he has always been entranced by 19th century 'symphonic' transcriptions for the organ. Mostly overtures and operatic excerpts, these pieces were intended not only as an opportunity for audiences to hear new works — before the advent of regional symphony orchestras or recordings — but also as a vehicle for virtuosic display on newly-powerful Victorian instruments in town halls. Techniques such as double pedalling, 'thumbing-down' melodies on other keyboards, control of the stops to provide a symphonic crescendo; all these can be traced through the development of the transcription. Despite their origins as 'borrowed' music, they became dramatic organ pieces in their own right. Mozart's overture *Die Zauberflöte* was presented in an early arrangement (undated, but possibly before 1880) by one of the doyens of Victorian technique, W.T. Best, Organist of the magnificent instrument in St George's Hall, Liverpool. Mozart's famous onomatopoeic 'Pa-pa-pa-pa-pa-pa' motif presents new challenges when played with the feet!

One of the last projects Tim undertook at Windsor was to record the complete organ

works of William Harris on the Chapel Organ. This 2-CD set (of over two hours' music) is due to be released later this year, when he hopes to have the opportunity to write in greater detail about the range of Harris' output.

*The next Organ Recital takes place on **Sunday 6 July at 7.15pm** and will be given by Nicholas Mannoukas. Nicholas has held the Dr John Birch Organ Scholarship at All Saints since September 2013.*

***Charles Andrews and
Timothy Byram-Wigfield***

BEST WHITE VESTMENTS

The newly restored vestments, which are about 70 years old, were put back into use on Low Sunday and look splendid. However, we will not be using them very often. Although they are very heavy, as anyone who has ever had to wear them will testify, this does not mean that they are very robust. In fact, their very heaviness and stiffness makes the embroidery quite vulnerable, so we will be using them and the best gold set, also restored a few years ago, sparingly, for their own protection. Our thanks to the generous parishioner who paid for the restoration work on the white set.

RESTORATION PROGRAMME

The Programme

The lighting design is essentially complete; the controls system has been revised to a higher specification to allow for up to 16 'scene settings'. The five large pendant light fittings are being made by a blacksmith.

The electrical scheme is progressing well towards the tender stage. Molyneux Kerr, our architects, will review the final draft of

all the tender documents with the lighting consultant and electrical engineer and John Forde during the week beginning 19 May. It is hoped that the tender documents will be sent out during the following week and we hope to have tenders returned by Friday 20 June. After these have been reviewed a recommendation will be made to the PCC for approval. Subject to the tender range and any qualifications, a period for review and recommendation will be required before PCC approval. Then the work of stripping out the existing installation can commence. The earliest date on which this can begin is Monday 7 July, subject to sufficient funds being available.

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

The Appeal

In the meantime, the work of fund-raising to fund the works continues.

We have made applications to a small number of trusts which we hope may be sympathetic to our cause.

So far the extended family of All Saints has produced a total of **£212,171.43** towards our target of £250,000. This is **85%** of the sum required, an excellent result in a little over six months.

Our thanks to all who have so generously contributed to date. Further donations are of course welcome! Cheques should be made payable to: **All Saints Church Restoration Appeal** and be sent to the Parish Administrator. Please indicate where Gift Aid may be applied as it increases the value of the contribution by 25%. Thank you.

A FLOOD

The prophet Ezekiel had a vision of water flowing out from the Temple. During a violent storm of hail and rain, on Wednesday 14 May, Richard Vann, who was on church watch, came to the office to report that water was pouring into the temple from on high. The Vicar, Fr Michael (on his day off) and the Parish Administrator, rushed into action with mops and towels to deal with the deluge and clear up the mess. On investigation, it turned out that the water was pouring in

through an air vent at the very top of the nave wall. A combination of a wire mesh cover on a down-pipe, which had survived our efforts to remove them all, and a torrent of hail-stones had caused a blockage with consequent dramatic results.

The fundamental problem was rectified that afternoon by the intervention of a team of chaps with a strong head for heights and the floor and seating have dried out. It was fortunate that the storm was short-lived and the recovery team swift to action or the damage might have been more significant.

3RD SUNDAY OF EASTER, SERMON PREACHED BY THE VICAR AT ECUMENICAL VESPERS IN THE ORATORY OF ST FRANCIS XAVIER DEL CARAVITA, ROME

**Readings: Haggai 1: 13 - 2: 9;
1 Corinthians 3: 10 - 17**

I bring greetings from your old friend and neighbour Bishop John Flack who was our preacher at All Saints, Margaret Street during Holy Week.

As I missed last weekend's excitement here in Rome, I half-wondered whether I should take as my text this evening, those words from last Sunday's Gospel, "**Eight days later**". This may be a rather smaller gathering than last Sunday's, but the risen Christ is with us too.

But instead, I'll take one from tonight's first reading: "**Who is left among you that saw this house in its former glory? How does it look to you now? Is it not in your sight as nothing?**"

The prophet Haggai sounds a rallying call to the exiles to rebuild a shattered Jerusalem and its Temple. Sensing that they

are perhaps less than enthusiastic about this task, he encourages them by telling them that the Lord is with them: "**Work, for I am with you... My Spirit abides among you; do not fear.**" A vision of better times, a bright future is held out to them: "**the latter glory of this house shall be greater than the former**".

After the return of the popes from their "Babylonian Captivity" in Avignon, this city must have looked to many "**as nothing**". A place whose life revolved around the papacy and whose livelihood was largely derived from it, had fallen on hard times; decay was all around.

In response, there seems to have been a frenzy of competitive building of churches, palaces and fountains, by popes and cardinals who liked their names prominently displayed. Later on, new religious orders would join in: all of course, "**Ad Maiorem Dei Gloriam,**" as the motto of one of those new orders says.

The Renaissance popes who began the rebuilding of Rome have not been treated kindly by history, and not just protestant history; condemned, usually with good reason, as corrupt, worldly, immoral. I recently helped a team of clergy win the pub quiz against half a dozen teams of bright ordinands by being the only person who knew that the regnal name of Rodrigo Borgia was Alexander VI. One of my colleagues suggested afterwards that I either knew too much of the seamier side of church history for my own good — or had watched too many TV mini-series on the Borgias.

Alexander's great enemy was Giuliano della Rovere, the nephew of Sixtus IV. He would eventually succeed in bribing his way to the papacy as Julius II. He became known as *il papa terribile* — not as a terrible pope, but as one who struck terror into the hearts of his enemies. He was the warrior pope satirised by Erasmus: turned back at the pearly gates because St Peter could not recognise this man clad in silver-plated armour as his successor.

Although he speaks of himself as “**a skilled master builder**”, I don't think St Paul would have approved of Julius either. But then he never had to replace a crumbling basilica or like me cope with the restoration of what the director of English Heritage has recently called one of the ten most significant buildings in Britain.

So, I have a bit of a soft spot for old Julius. As the American Jesuit historian John O'Malley (I thought I should try to get an American Jesuit into my sermon tonight) says, he was not all bad. In spite of bribing his way into office, he proved to be remarkably honest after he got there.

He didn't enrich his family, although the dotting father of a daughter in me hopes he made some provision for his own three. A frugal administrator, he found the Vatican coffers empty but left them full in spite of his massive expenditure on wars and the arts. So, unlike his successor Leo X, he did not have to resort to peddling indulgences: to pay for St Peter's; a scam whose consequences are with us still. Perhaps Pope Francis should consult him about how to deal with the Vatican's current financial problems.

Julius looked at Rome and found it a mess, and St Peter's basilica in particular. Untroubled by heritage lobby or planning regulations, he told Bramante to pull it down and start building a replacement on an even grander scale.

An inspired patron of the arts, he commissioned the young Raphael and persuaded Michelangelo to try his hand at painting as a change from sculpture. The result was the Sistine ceiling.

As Fr O'Malley says, “**Julius was no saint, but for the Sistine ceiling alone much must be forgiven him**”.

But it's time I got back to St Paul.

Christian communions are often associated with places: Rome, Canterbury, Jerusalem, Constantinople, Antioch and Alexandria, Wittenberg and Geneva.

I have never encountered anyone who claims spiritual descent from Corinth. Yet Paul's fractious community with its spiritual and social divisions, its personality cults and its combination of spiritual pride and bad behaviour, may be far more representative of us than we

care to admit. We look at the Church and see a mess.

Paul's response to its problems is not just something of academic interest to students of the early Church, but of practical and present application to us in the contemporary one.

After pouring scorn on their divisiveness, "I belong to Paul," "I belong to Apollos," "I belong to Cephas," "I belong to Christ," he has spoken of his own founding ministry there as like a farmer sowing seed which others have watered. Now he switches to a metaphor found elsewhere in ancient literature, that of the master builder: we would probably say now the architect: the one who lays out the foundation on which the whole structure is to be built. He had been deputed and empowered by the grace of God to preach the Gospel to the Corinthians. Doing so, Paul laid the foundation of the building, which is Jesus Christ. He develops this image by talking of the rôle of different builders. Workers must build on the single foundation which is Jesus Christ. They must be careful how they work. Whatever their materials, the quality of their workmanship will be apparent. They cannot just do their own thing with no reference to the others or to the foundation.

Paul will develop the notion of the one and the many later in the Letter. Here he is encouraging the various builders to work on a common construction project, carefully examining the quality of their own work. Not only will that work be visible, but it will be subject to strict examination. Those whose craftsmanship was satisfactory, having built on the foundation, and who were paid their wages, and those who

suffered loss because their work did not pass inspection.

Paul uses the image of fire as a means of testing. Workers must be careful about the quality of their work, because in the end, in **"that day,"** it will be tested and judged. He does not envisage that false builders will be damned, but they will only be saved with their eyebrows singed.

Paul has moved through foundation and building, and now comes to inhabitation. The Holy Spirit is the inhabitant; **"God's Spirit dwells in you"**. The **"you"** is plural. This indwelling of the Spirit makes of the Christian community a temple of God. The Church at Corinth is the temple of God. If anyone destroys God's temple, he will be destroyed. Just in case they miss the point, he brings the image to a close by echoing something he has said in his opening greeting: **"God's temple is holy, and you are that temple"**.

So where does all that fit with the relationship between two Christian communions in general, and between the **Caravita** and the **Anglican Centre** in particular, as you celebrate and renew your covenant?

And lest you think this is just an academic exercise on my part, let me be personal for a moment. The relationship between our two communions is one close to my heart. My wife is called Theresa Frances Bernadette O'Connor, so you can guess that she probably didn't grow up in the Church of England. This weekend she is visiting her father who is a deacon in the Diocese of Hexham and Newcastle. He's 92 and very frail, so this morning she would be reading the Divine Office with

him before communion was brought to him. So, you see, I am united to the Church of Rome by marriage as well as by baptism.

If, with God's help, we are to come to state where **“the latter glory of this house will be greater than the former,”** are we not being called to finding ways in common prayer and study of seeing the one foundation which is Jesus Christ and allowing the Spirit who abides in us to conform us to that pattern.

Recent years have not always been happy ones for ecumenism. It would be easy to look only at the discouragements; to say to ourselves: **“How does it look to you now? Is it not to you as nothing?”** and respond, **“Yes!”** But we can and should rejoice in the fact that relationships like this one have continued to flourish in ways unimaginable not so long ago. People have persevered in them, worked at making them grow, trusting that the Spirit abides with us. Can we imagine things going back to the way they once were?

Small scale ventures like this can often make progress; can show the way, when large institutions find it difficult to move. The same is true, as we have seen of late, that those at the top who over-ride inertia with a spontaneous and dramatic gesture, after which things can never be quite the same again.

A temple is not simply the place of divine presence but also of sacrifice.

This process will require a generosity of spirit on the part of all: as we seek to recognise the form of Jesus Christ in others; to hear him speaking to us through them; to see in them as well as in ourselves the community which is the Temple of

God's Spirit; to recognise and rejoice in the gifts of the Spirit in them: the treasures they bring. Then should we not go further — not just bringing the gifts of our past — but spending time together in the company of Jesus, listening together to what he has to say to us?

(Of course, we know that, in both our communions this is sometimes harder to manage with some of our co-religionists than with those from whom we are officially divided.)

It calls for repentance, a focus on our own failings, our own unwillingness to see Christ in others, our own prejudices and ecclesiastical superiority complexes, rather than those of others.

There may be things from our past, as Pope Francis has pointed out in “The Joy of Gospel” that, however valuable they may once have been, are no longer aids in the propagation of the Gospel but obstacles to it. The task is too urgent to allow of us hanging on to them. We have to learn to let go in order to receive something better. Like Julius II, we sometimes have to say, “Tear it down and start again.”

But let's concentrate on the good news. I discovered something new and surprising yesterday: people working in the Vatican in the afternoon, and on a Saturday! My host, Archbishop David, left me polishing today's sermons to attend a meeting of the Global Freedom Network, that joint programme between our two communions, established recently by Pope Francis and Archbishop Justin, to join with other people of faith and goodwill to combat the scourge of human trafficking.

We can find common ground in that

preferential option for the poor which becomes ever more urgent in a world of increasing divisions between rich and poor, of increasing violence and exploitation directed against women and children; a new slavery which tramples on the image of God in our brothers and sisters.

And on that common ground, in that working together, in which we find the sacramental presence of Christ in the poor and oppressed, who knows, we might just find by God's grace that some of those things which still divide us about sacraments or doctrine might appear in a different light as relationships of trust deepen and grow in a more generous and less fearful Church.

“Work, for I am with you... My Spirit abides among you; do not fear.”

100 YEARS AGO

The effect of ever-rising house prices on the life of London is frequently discussed in the media and in conversations. Swathes of London are now unaffordable even for people with professional salaries and many are faced with longer and longer journeys to and from work each day. What the long term effect of this trend on our parishes will be remains to be seen.

Social change is nothing new in central London. When All Saints was established its parish had a population of 5,000. Sixty years later, slum housing had been replaced by the work rooms of the rag trade. A hundred years later, we have the design and marketing end of the fashion industry. Production has largely gone to Asia. Media and advertising and a host of other

businesses now operate in the parish. Even less people live here now and those who work here travel ever-greater distances.

One of the ministries of All Saints in those days was to “young women in business”. They were often living far from their families. Here in the parish, Margaret House, run by one of the Sisters, provided accommodation, meals, and recreational facilities.

Outside London, “The Heights” was a holiday home for the young women in business. This was run by Fr Mackay's sister. This work was moving to a larger house which required more funding.

Both were funded by donations.

“The greatest trouble the Vicar has on his mind is the lack of support for Margaret House. The House is rapidly coming to the end of its resources and these resources must be replenished if All Saints is to continue to be what it is now. The Vicar has not yet had an opportunity of explaining the work and position of Margaret House from the pulpit. He hopes to do so on the morning of the 28th of June. As a preliminary he would remind the congregation that there are no schools in this parish and that day work rooms have replaced the old tenements occupied by poor people.”

Last month we read the Vicar's appeal for one particular case. Now he reports the result:

“There has been a most generous response to our appeal for the little boy at No 4 Margaret Street, and he is now provided for. A Pound Day is arranged for Saturday, July 4th, and I hope our readers will bear it in mind. It will be held at the

Home itself, 4 Margaret Street. And pound — copper, silver, gold, groceries, or Welsh flannel for underclothing, will be gratefully received. The money gifts received on this day go to the boys' holiday in the country... As July advances and the town gets hotter and more breathless, I begin to long that the holidays may come soon for the little boys in blue jerseys who play so cheerfully in our ugly street."

SUNDAYS AND SOLEMNITIES

MUSIC AND READINGS

● SUNDAY 1 JUNE SEVENTH SUNDAY OF EASTER (Sunday after Ascension Day)

HIGH MASS AT 11am

Hymn: 352
Introit: *Exaudi, Domine*
Setting: Missa in honorem Sancti Dominici — Rubbra

Psalm: 68
Readings: Acts 1: 6 - 14
 1 Peter 4: 12 - 14, 5: 6 - 11
Hymn: 134 (v 6 Descant — Caplin)
Gospel: John 17: 1 - 11
Preacher: Prebendary Alan Moses
Creed: Credo III
Anthem: *Cælos ascendit hodie*
 — Stanford

Hymns: 135 (T 447), 446,
 271 (T Vale)
Voluntary: *Transports de joie*
 — Messiaen

CHORAL EVENSONG & BENECTION at 6pm

Psalm: 47
Lessons: 2 Samuel 23: 1 - 5
 Ephesians 1: 15 - end
Office Hymn: 128
Canticles: *Primi toni* — Palestrina
Anthem: *Ascendens Christus*
 — Handl

Preacher: Father Michael Bowie
Hymn: 332
O Salutaris: Sheppard
Hymn: 133
Tantum ergo: Byrd
Voluntary: *Heut' triumphiret Gottes Sohn, BWV 630* — Bach

● SUNDAY 8 JUNE THE DAY OF PENTECOST (Whit Sunday)

PROCESSION and HIGH MASS at 11.00am

Processional Hymns: *Hail! Festal Day!*
 139 (i; v 5 Descant
 — Caplin)

Introit: *Spiritus Domini*
Setting: *Messe Solennelle* — Langlais
Psalm: 104: 25 - 35
Readings: Acts 2: 1 - 21
 1 Corinthians 12: 3b - 13
Hymn: 347
Gospel: John 20: 19 - 23
Preacher: Father Michael Bowie
Creed: Credo II
Anthem: *Holy Spirit, ever dwelling*
 — Howells,
 arr Malcolm Archer

Hymns: 409, 431, 137
Voluntary: *Fantasia super 'Komm, Heiliger Geist', BWV 651*
 — Bach

**CHORAL EVENSONG &
BENEDICTION at 6pm**

Psalms: 67, 133
Lessons: Joel 2: 21 - end
Acts 2: 14 - 21
Office Hymn: 136
Canticles: Service E — Murrill
Anthem: Dum complerentur dies
Pentecostes — Palestrina
Preacher: Prebendary Alan Moses
Hymn: 142 (T 490)
O Salutaris: Bach (No 1)
Hymn: 421
Te Deum: The Short Service
— Gibbons
Tantum ergo: Bach (No 1)
Voluntary: Adagio (Sonata No 1)
— Mendelssohn

● **SUNDAY 15 JUNE**
TRINITY SUNDAY

HIGH MASS at 11am

Hymn: 148 (omit *)
Introit: *Benedicta sit*
Setting: Missa 'Simile est regnum
caelorum' — Lobo
Psalms: 8
Readings: Isaiah 40: 12 - 17, 27 - end
2 Corinthians 13: 11 - end
Hymn: 146
Gospel: Matthew 28: 16 - 20
Preacher: Fr Michael Bowie
Creed: Lobo
Anthem: O beata et gloriosa Trinitas
— Palestrina
Hymns: 145, 147, 159 (omit v 4)
Voluntary: Prelude in E flat, BWV 552
(i) — Bach

**CHORAL EVENSONG &
BENEDICTION at 6pm**

Psalms: 93, 150
Lessons: Isaiah 6: 1 - 8
John 16: 5 - 15
Office Hymn: 144
Canticles: The Second Service
— Gibbons
Anthem: I saw the Lord — Stainer
Preacher: Prebendary Alan Moses
Hymn: 343 (vv 3 & 6 Descant
— Whitlock)
O Salutaris: Sumsion
Hymn: 246 (ii)
Tantum ergo: Sumsion
Voluntary: Adagio (Trio Sonata No 1)
— Bach

THURSDAY 19 JUNE
CORPUS CHRISTI

**HIGH MASS with STREET
PROCESSION of THE BLESSED
SACRAMENT at 6.30pm**

Hymn: 296 (i)
Introit: *Cibavit eos*
Setting: Missa Brevis in B flat
— Mozart
Psalms: 116
Readings: Genesis 14: 18 - 20
1 Corinthians 11: 23 - 26
Hymn: 269 (i)
Gospel: John 6: 51 - 58
Preacher: The Revd Canon Dr Angus
Ritchie, Director of the
Contextual Theology Centre,
Royal Foundation of
St Katharine
Creed: Credo III
Anthem: O sacrum convivium
— Guerrero
Hymns: 308, 305, 306

Motet during Ablutions:
Ave verum corpus — Mozart
Processional Hymns: 521, 271, 307
Tantum Ergo: 268 (R; part 2)
Voluntary: Lauda Sion, Op 106
(Cathedral Windows), No 6
— Karg-Elert

● **SUNDAY 22 JUNE**
FIRST SUNDAY
AFTER TRINITY

HIGH MASS at 11am

Hymn: 351
Introit: *Domine, in tua misericordia*
Setting: Jugendmesse — Haydn
Psalms: 69
Readings: Jeremiah 20: 7 - 13
Romans 6: 1b - 11
Hymn: 317
Gospel: Matthew 10: 24 - 39
Preacher: Prebendary Alan Moses
Creed: Merbecke
Anthem: O pray for the peace of
Jerusalem — Howells
Hymns: 273 (T 302), 277, 427
Voluntary: Scherzo (A Midsummer
Night's Dream)
— Mendelssohn,
transcribed Nevin

CHORAL EVENSONG &
BENEDICTION at 6pm

Psalms: 46, 48
Lessons: 1 Samuel 24: 1 - 17
Luke 14: 12 - 24
Office Hymn: 150 (S)
Canticles: Service in G (upper voices)
— Sumsion
Anthem: Ave Maria — Fauré
Preacher: Father Neil Bunker
Hymn: 485
O Salutaris: Verbum supernum

Hymn: 287
Tantum ergo: Pange lingua
Voluntary: Gott des Himmels und der
Erden, Op 65, No 35
— Karg-Elert

● **SUNDAY 29 JUNE**
SS PETER AND PAUL
APOSTLES

HIGH MASS at 11am

Hymn: 204 (T 205)
Introit: *Mihi autem*
Setting: Missa Brevis Sancti Joannis
de Deo — Haydn
Psalms: 87
Readings: Zechariah 4: 1 - 6a, 10b - end
2 Timothy 4: 6 - 8, 17 - 18
Hymn: 171
Gospel: Matthew 16: 13 - 19
Preacher: Prebendary Alan Moses
Creed: Haydn
Anthem: How lovely are the
messengers — Mendelssohn
Hymns: 225, 284, 401
Voluntary: Tu es petra — Mulet

CHORAL EVENSONG &
BENEDICTION at 6pm

Psalms: 124, 138
Lessons: Ezekiel 34: 11 - 16
John 21: 15 - 22
Office Hymn: 214
Canticles: Service in B minor — Noble
Anthem: Tu es Petrus — Palestrina
Preacher: Father Michael Bowie
Hymn: 172
O Salutaris: Harry Bramma (No 2)
Hymn: 390
Tantum ergo: Harry Bramma (No 2)
Voluntary: Herzliebster Jesu, Op 122
(11 Chorale Preludes), No 2
— Brahms

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.

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020 7636 1788

Mobile: 07973 878040

Email: alanmoses111@gmail.com.

Assistant Priest:

The Revd Dr Michael Bowie

020 3632 4309

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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

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Mr Chris Self 020 8858 6370

PCC Secretary:

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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 JUNE 2014

1 ✠	7th SUNDAY OF EASTER — Sunday after Ascension Day	Our parish and people
2		Peace
3	<i>Martyrs of Uganda, 1885 - 7, 1977</i>	The persecuted
4	<i>Petroc, abbot, 6th century</i>	Diocese of Truro
5	Boniface, bishop and martyr, 754	Diocese of Europe
6	<i>Ini Kopuria, founder of the Melanesian Brotherhood, 1945</i>	Those in need
7		for the gifts of the Spirit
8 ✠	PENTECOST Whit Sunday	Our parish and people
9	Columba, abbot, missionary	The Abbey and Bishop's House, Iona
10		Students
11	Barnabas the Apostle	Capital Vision 2020
12		Unity
13		Those in need
14	<i>Richard Baxter, puritan divine</i>	The Free Churches
15 ✠	TRINITY SUNDAY	Our parish and people
16	Richard of Chichester, bishop, 1253	Diocese of Chichester
17	<i>Samuel & Henrietta Barnet, social reformers, 1913, 1936</i>	Royal Foundation of St Katharine
18	<i>Bernard Mizeki, martyr, 1896</i>	Church in Zimbabwe
19	CORPUS CHRISTI	Thanksgiving for the Holy Eucharist
20		Those in need
21		Albantide Pilgrimage
22 ✠	TRINITY 1	Our parish and people
23	Etheldreda, abbess, c 678	Renewal of the religious life
24	Birth of St John the Baptist	St John's Wood Church
25	Ember Day	Vocations
26		The Anglican Centre in Rome
27	Ember Day <i>Cyril, bishop, teacher of the faith, 444</i>	Theological Colleges
28	Irenaeus, bishop, teacher of the faith, c200, Ember Day	Those being ordained
29 ✠	TRINITY 2	Our parish and people
30		Ecumenical relations



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