



All Saints Parish Paper

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VICAR'S LETTER

Speakers at the Annunciation's Centenary Dinner were asked where they thought the Church would be in another century. One, philosopher Alain de Botton, who has written of the value of religious practices even for those, who like him, do not believe in God, thought there would still be a place for churches because we were good with people who were sad and suffering. The secular world had replaced priests with therapists, but it had not worked.

Another, the former conservative MP and now columnist and radio presenter Matthew Parris, disagreed with this view: he was more concerned with the successful and happy. What's more, the Church has no future. In a hundred years it will no longer exist.

The only practicing Christian among the speakers, Tessa Jowell MP, the former Shadow Minister for London, spoke much more positively about the life of the Church as she experienced it in her south London constituency and the difference it made to her life.

Parris's remarks, even if we are tempted to brush them aside, should make us think. They reflect a mind-set widely held among opinion formers in our society: religion is either dying (Christianity and Judaism) or dangerous (Islam). In either case, it



Looking forward to All Saintstide, here's All Saints in festive mood, at the wedding of Amy and Ari Weisz-Koves, July 2014

Photo: Andrew Prior

is wrong. Faith has been discredited by science. Such attitudes are often accepted without question.

A book published earlier this year by the American scholar Larry Siedentrop

“Inventing the Individual: The Origins of Western Liberalism” questions many of the assumptions beneath this attitude. One is that the centuries between the fall of Rome and the Renaissance were truly “Dark Ages”, ones of unrelieved ignorance and superstition, bigotry and clericalism. The theology and philosophy of the Middle Ages were dismissed as meaningless speculation. But before the Middle Ages, the age of Greece and Rome was one of rationality and freedom. The Middle Ages interrupted humanity’s upward progress. The modern world has resumed it.

We might pause and consider this idea as we commemorate the beginning of the First World War. Even the blood-stained jihadism of the “Islamic State” is a compound of religion and the revolutionary terror spawned by the French Revolution and taken up by extremist parties of right and left ever since.

This idealised view of the ancient world bears little relation to reality. Far from nurturing freedom, ancient cultures were marked by hereditary inequalities of status, opportunity and expectation. Social rôles were rigidly prescribed. To seek to escape from them meant exclusion from the community and a kind of living death.

This view is equally mistaken about the slow but profound revolution which changed the social attitudes and ideology of that world, the rise of Christianity which brought nothing less than a moral earthquake. Instead of patriarchal domination, the Fatherhood of God implied the brotherhood and sisterhood of all. God was no longer tribal but universal. Siedentrop acknowledges that the acceptance of all this implies has often been a slow process, with compromises

and setbacks along the way, but it has been real. The Christian virtue of charity has transformed our understanding of other people and how we relate to them. This has become one of the best kept secrets of western civilisation.

He laments the fact this cultural amnesia or deliberate distortion of the roots of our society, means that many have lost touch with the moral traditions that underlie it. This makes it difficult for people to put forward a positive case for the liberal democracy we take for granted. If we are not to lose it by default, we need more than a negative one.

Let me return to Alain de Botton’s idea about churches as places in which virtuous practices can still flourish, and Tessa Jowell’s witness that they still are. Ideas are developed and sustained, not in isolation but in community. The relationship between religious belief and practice, the ways we think about God and each other, and relate to God and each other is a two-way one. Faith does not always come first; practice can bring it to birth and help it to grow. There is an old adage that if we want to be a Christian, we should act as one.

So communities of believers should serve as cultures in which people can learn both the language and the practice of faith. In doing that they have to be both ‘conservative,’ in holding on to truths which a modern world ignores or derides, and ‘radical’ in living out the consequences of the Christian revolution which teaches us that all are our brothers and sisters in Jesus Christ.

Yours in Christ,
Alan Moses

PARISH NEWS

September has been a busy month in our three parishes.

On Sunday 7 September we marked the 200th anniversary of the birth of William Butterfield, architect of All Saints, and of Keble College, Oxford, whose choir, Warden and Chaplain joined us for Evensong followed by a reception. The Vicar's sermon appears in this issue.

Then, there was our annual Quiz Evening, held again in St Cyprian's on Friday 12 September. It was again an enjoyable evening, with not too much cut-throat competition. This year the winning and running up teams were from All Saints. Many thanks to the efforts of the team of helpers from All Saints and St Cyprian's who organised a fun event.

St Cyprian's continued their Patronal Festival celebrations with a concert on Saturday evening and then High Mass on the day itself. Clergy and people from All Saints went to take part, but the Vicar stayed at home to welcome the Deputy Lord Mayor of Westminster who came to open the John Lewis Arts Club Exhibition which was taking place in the Parish Room.

The following evening, a number of us from All Saints were guests at the Centenary Dinner of the Church of the Annunciation (referred to in the Vicar's Letter). Fr Gerald has been having a particularly busy time and is wisely having a few days off to recuperate.

A BIRTH

In last month's Parish Paper, the Vicar wrote about a young woman, homeless and pregnant, sleeping in the church. While he

was on holiday, events took a dramatic turn when Lisa went into labour on the morning of Saturday 23rd August. Her baby was born in the courtyard. The little girl has been named Angel, in honour of the place of her birth. After her premature birth, she is now out of hospital and being cared for by foster-parents. We are grateful to those who gave gifts for her. As the Letter to the Hebrews says: "Do not neglect to show hospitality to strangers, for thereby some have entertained angels unawares".

A BAPTISM

Verity Hope Doggett was baptised at All Saints on Thursday 18 September.

SMALL WORLD

At the beginning of his holiday, Fr Alan travelled to Durham to visit his mother and met Paul Mginah, also travelling north at King's Cross. A couple of days later, when he and Theresa were waiting to board the Eurostar to France, they met Clive Wright and Pat Philips who were on their way to Paris. It's sometimes quite difficult to get away from All Saints!

WORRIED ABOUT SOMEONE SLEEPING ROUGH?

As our Mission Committee has been reminding us this year, London's homeless population is rising in numbers. Are you worried about someone you have seen sleeping rough? **Now you can 'phone Streetlink on 0300 500 0914.**

Many people want to help rough sleepers but don't know the best way to do this. A good way to help a rough sleeper, without getting out of your depth, is to contact the new countrywide Streetlink 'phone number so that they can connect the individual to local support and services they may need.

As a result of your call someone from the local Street Team will visit the person within the next few days. It is normally a good idea to ask the rough sleeper first whether they would like to be reported and advise them that they will need to sleep in the same place for the next few nights so that the Street Team can find them. Streetlink will ask you for a description of the person and their location and they will call you or e-mail you a week or so later to tell you what happened.

Notes:

- (1) *If the person appears to be ill, it may be better to call 999 instead of Streetlink as it will be a few nights before a call to Streetlink will result in a visit from the Street Team.*
- (2) *You may like to put the Streetlink number on your mobile 'phone.*
- (3) *Website: www.streetlink.org.uk.*

THE ANGLICAN CENTRE IN ROME

Our preacher at Evensong on Sunday 26 October will be **Archbishop Sir David Moxon, the Archbishop of Canterbury's Representative to the Holy See, and Director of the Anglican Centre in Rome** and Anglican Co-Chairman of the Anglican-Roman Catholic International Commission (ARCIC).

There will be a reception after the service at which Archbishop David and others involved in the work of the Centre will speak about its work.

Often described as the “Anglican Embassy” to the Holy See, the Anglican Centre in Rome is the living symbol of the Communion’s commitment to the unity of the Church.

It works to promote Christian unity: in particular to facilitate collaboration and understanding between Anglicans and Roman Catholics, at the spiritual heart of the Roman Catholic Church.

As the largest global Christian body after the Roman Catholic Church, the Anglican Communion is present in 165 countries. Christians are called to serve the world: they need to do this together.

The Centre stands for Anglicans’ wish to work collaboratively with all Christians for justice and peace in the world. The commitment to justice saw in 2014 a major involvement in the Global Freedom Network to combat human trafficking — the first formal agreement between Roman Catholic and Anglican hierarchies since the Reformation.

The Centre has a ministry of hospitality and prayer, and provides educational opportunities and resources. It fosters dialogue, friendship and respect and has many contacts within the Vatican departments. It is based in the Palazzo Doria Pamphilij in the historic heart of Rome.

The Anglican Centre was founded in 1966, following the historic meeting between Pope Paul VI and Archbishop Michael Ramsey, the first of such official and cordial meetings between Popes and Archbishops of Canterbury that have now become a regular feature of ecumenical life. Minutes away from the Vatican, the Centre has built mutual trust, affection and respect after the long centuries of disharmony.

A network of Friends across the Anglican Communion supports the Centre. In the UK, the Friends hold several meetings a year and receive news of the Centre through its newsletter. The minimum subscription is £20 pa.

**ALL SAINTS CELL OF OUR
LADY OF WALSINGHAM —
PILGRIMAGE TO OXFORD
Saturday 11 October**

Gathering at St Mary Magdalen's church at **11am**, Mass and sermon by Vicar, Fr Peter Groves. Fr Peter will talk to us about the church and its strong connections to the Shrine (the second Administrator of the Shrine, Fr Colin Stephenson, was also Vicar of Mary Mags). Fr Peter is kindly also arranging for us to lunch together nearby and will then take us on a short guided tour of Marian paintings in the Ashmolean Museum (across the street from the church). Pilgrims may wish to stay for Evensong at Christ Church at **6pm**.

For more information about the day and travel arrangements, contact Fr Michael Bowie, Cell Superior.

EDWARDTIDE PILGRIMAGE

St Edward the Confessor, whose shrine is at the heart of Westminster Abbey, is our local saint. On Saturday 18 October, there will be an all-day pilgrimage at the Abbey.

The programme is:

- 9am The Abbey will be open for Pilgrims.
- 11.30am Festal Eucharist — Preacher
The Rt Revd John Pritchard,
Bishop of Oxford
- 3pm Evensong and Procession

Throughout the day, pilgrims will be able to pray at the Shrine, priests will be on duty for individual spiritual counselling and the Sacrament of Reconciliation, and prayer tours of the Abbey will be available. There will be opportunities to renew baptismal promises and to participate in healing liturgies with the laying on of hands and anointing.

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

**ANOTHER ANTIPODEAN
PREACHER**

Between Archbishop Roger Herft of Perth in September, and Archbishop David Moxon, formerly of New Zealand, in October, we have The **Revd Dr Andrew McGowan** at High Mass on Sunday 12 October. Dr McGowan has just taken up his new post as the Dean of Berkeley Episcopal Seminary at Yale. He is married to Dr Felicity Harley, a former member of our congregation at All Saints. We look forward to welcoming them both.

**NAUTICAL POETRY TEA
Saturday 30 August**

Mary Rowe writes:

This Poetry Tea was at the Hermitage Moorings on the Thames, kindly arranged by John McWhinney and Paul Weston, who have a handsome old Dutch Barge (Maxime) there. For our afternoon of poems about those who go down to the sea in ships we met in a communal vessel, rather like a large raft with a superstructure. The water gently rocked the flooring and the movement was suitable, though hardly as dramatic as the great seas in some of the poems. Stephen Green chose William Cowper's *The Loss of the Royal George*. John McWhinney Longfellow's *The Wreck of the Hesperus*, and Gary Codd read poems from *Admirals All*, by Sir Henry Newbolt, with stirring memories of Nelson, Raleigh and Drake, the Kings of the Sea. Nowadays when we see the great billowing sails of the tall ships' race from Falmouth to Greenwich we are reminded of the great changes in our sea-going vessels.

There was lighter verse too. Francis Lillie encouraged us to sing the answers about what to do with the Drunken Sailor, and Sandra Wheen rendered in her high clear tone *Sit Down, You're Rocking the Boat*, with our voices added in the jaunty refrain. Jean Castledine brought the gentle fantasy and humour of *The Owl and the Pussycat*, and Cindy Hacker read some pungent lines by Spike Milligan. Gillian Dove brought James Elroy Flecker's lovely dreaming poem *The Old Ship* with its musing about the tree from which the ship was made.

My walk to the Moorings had been through the crowded surroundings of the Tower and the lively developments of St Katharine's Docks. I passed the handsome blocks of modern flats, and a group of large boats which seemed to be made of white plastic. Sometimes it was difficult to see the river. I thought of Dickens' descriptions of parts of the area round the river, the rotting sinister buildings and men in rowing boats pulling corpses from the water. There was one derelict Dickensian house with wild plants flourishing around.

The variety of my walk made me think of the varied writing about the sea. Holiday fun on the beach, voyages of discovery, fishing boats... There are many themes which might be considered for future poetry teas.

As usual our readings were complemented by an excellent tea provided by Sandra and Pamela. The event raised **£102** for the All Saints Restoration Appeal. ***Thank you to everyone who participated.***

ALL SAINTS RESTORATION — LIGHTING AND ELECTRICAL RENEWAL

THE APPEAL — of the budgeted cost of £350,000, a splendid £346,592 has been given/firmly pledged (including loans of £35,000). **We are just £3,408** short. While we still await the outcome of two grant applications, anything further we can fund-raise reduces our reliance on loans and would allow us to include two currently excluded elements — automatic fire detection system and CCTV for security purposes.

THE WORKS

The cabling strip-out (enabling works for the installation of new cable and light fittings) begins Monday 29 September. Church will be closed during weekdays until Thursday 30 October to allow the use of cherry pickers and other access equipment. The main works on infrastructure cabling in the basement take place at the same time as the strip-out. Work in the Church itself is planned from Tuesday 4 November — after the All Saints' Festival — for completion mid-January, allowing for a Christmas holiday break and subject to the delivery of all specialist materials.

WORSHIP

Weekday Masses take place in the Parish Room at the regular times. **During the refurbishment works, confessions will be heard Monday – Friday in the Oratory at 7 Margaret Street.** Please ring the bell at the Vicarage or Parish Office doors for admittance. Services on Saturday and Sunday will take place in Church, with temporary lighting in use until the project is completed.

HOW YOU CAN HELP..... *further donations are needed!*

Cheques should be made payable to: **All Saints Church Restoration Appeal** and be sent to:

The Parish Administrator,
7 Margaret Street, London W1W 8JG.

*Please indicate where Gift Aid may be applied as it increases the value of your contribution by 25%. **Thank you!***

**-ALL SAINTS-
MARGARET STREET W1**

ALL SAINTS FESTIVAL 2014

**FRIDAY 31 OCTOBER 6.30pm — EVE OF ALL SAINTS
LITANY OF THE SAINTS, SOLEMN EVENSONG AND
SOLEMN BENEDICTION**

Preacher: The Reverend Reuben Preston,
Vicar of St Mary of Eton Church, Hackney Wick
Mass Setting: The Chichester Service — Walton

**SATURDAY 1 NOVEMBER 11am — ALL SAINTS' DAY
HIGH MASS**

Preacher: The Reverend Dr Greg Seach,
Dean of Clare College, Cambridge
Mass Setting: Missa Sanctæ Margaretæ — Gabriel Jackson

**SUNDAY 2 NOVEMBER 11am — ALL SAINTS' FESTIVAL SUNDAY
PROCESSION & HIGH MASS**

Preacher: The Very Reverend Peter Bradley,
Dean of Sheffield
Mass Setting: Krönungsmesse — Mozart

**6pm SOLEMN EVENSONG, TE DEUM
AND SOLEMN BENEDICTION**

Preacher: The Right Reverend & Right Honourable
Richard Chartres, Bishop of London
Canticles: The Truro Service — Gabriel Jackson

**MONDAY 3 NOVEMBER — ALL SOULS' DAY
6.30pm HIGH MASS OF REQUIEM**

Preacher: The Very Reverend Victor Stock
Mass Setting: Officium defunctorum à 6 — Victoria

**SERMON PREACHED BY THE VICAR, FR ALAN MOSES AT
THE FUNERAL REQUIEM FOR HARRY ALLAN,
SATURDAY 30 AUGUST 2014**

**We brought nothing into this world,
and it is certain we can carry nothing
out. The Lord gave, and the Lord hath
taken away; blessed be the Name of the
Lord.**

(1 Timothy 6: 7; Job 1: 21)

People sometimes assume that religious belief and practice is about the avoidance of reality and escape from its harsher aspects, pain and loss, into an unreal world. The Book of Job, from which two of the *Funeral Sentences* sung as Harry was carried into church this morning, are taken, is the Hebrew Bible's great meditation on the problem of undeserved suffering — the anguished and oft-repeated “Why, O Lord?”. Pastors often hear it, either from those who suffer or from those who witness their suffering. “What have I, what has he or she, done to deserve this?”

The writer of Job rejects any simplistic calculus, any profit and loss account, which balances a good or bad life with prosperity or pain in this world. The glib answers of his “comforters” are rejected. The mystery of life and death has to be faced; however long it is delayed. There are no simple answers, but there is hope: **“I know that my Redeemer liveth... and... in my flesh I shall see God; whom I shall see for myself, and mine eyes shall behold...”**

We might ask why Harry was not able to enjoy a well-earned retirement, with family and friends he loved, the arts and music and theatre and travel he enjoyed so much.

Harry himself must have faced those questions not only when the severity of his illness and the probability and then certainty of a life cut short, but also earlier when his partner Frank died. Harry's ashes will be buried with Frank's later.

But when he did, he showed little if any sign of self-pity. Only at the end was there an understandable sense of weariness in the struggle to cope with increasing physical disability — a particular trial for one so used to being active, fit and in control.

Now we might attribute this simply to a Scottish, an Edinburgh ‘lawyerish’ reserve, a not wearing of one's heart on one's sleeve. He was in many ways a quiet and private person. But there was more to it than that, I think.

His was not a dour and grim stoicism, but a quiet and undemonstrative acceptance of the situation; a determination to deal with it, to make the best of things, to do what could be done and to accept what could not be. There was a deep appreciation of those who cared for him in so many different ways — in hospital and at home, medical staff, carers and friends. This is not always easy in what someone described to me recently as the strange parallel world of cancer treatment in which life seems to revolve around hospital appointments and to be dominated by therapy cycles; an emotional roller-coaster on which hopes are raised and then dashed.

Priests spend more time than most people outside the medical world with those who are ill and dying. We see how

people respond to illness and mortality, and we see the effect they have on those who care for them. You can learn a lot about the quality of a person's life from the manner of their leaving of it.

Harry was one of those whose quiet courage spoke to others and encouraged them. Let me give you just one example. I arrived at the house one day to find one of his carers clipping the front hedge. She had finished her duties in the house. Afterwards, she stayed and talked with us for a while. Such things do not appear in job descriptions, but they happen around good people.

You will have known Harry in different areas of his life: family, work, friendship. We will have brought our own memories to this funeral Mass. Part of what we do at this service is to give thanks for the gift which Harry was to us in different ways.

This does not mean that we have to be relentlessly jolly. Even those brought up in Scottish Calvinism are allowed to weep. Our tears are a sacrament, an effective sign, of our love. We should acknowledge our sense of loss, but it should increase our sense of gratitude. God gave us Harry, so we say, **“Blessed be the name of the Lord”**.

I have known Harry as a member of this church these last 19 years; as a charming and gracious person — but one who never pushed himself forward.

Like his father, and countless others before them, he was one of those Scots who had left home (although in fact he was born in Malaya) to make their way in the world. Jill tells me that he lost his Edinburgh accent at Cambridge — as folk did in those days. There was a stage in his

illness when it came back unbidden!

I was one who travelled in the opposite direction — to make my life in Scotland; much of it Edinburgh. Knowing this, Harry would always tell me when he was going there; and then give me a report of what he had seen and done.

He was, I know, a generous supporter of the parish, although he took seriously those words from the Sermon on the Mount about not letting your left hand know what your right hand is doing when giving alms. He certainly had no trumpets sounded before him; although I am sure they will sound for him on the other side. He was a dedicated and wise trustee of the All Saints Foundation which helps the parish care for this extraordinary building.

When he was unable to get to church, I would take him communion at home or in hospital. On my last visit, just before I went on holiday a couple of weeks ago, he was barely able to speak or make his limbs do what he wanted them to do. But he was conscious and aware as I anointed him and gave him his final communion — the **“Viaticum — the bread for the journey”** as it is called.

There is a scene in Evelyn Waugh's *Brideshead Revisited*, when Lord Marchmain (played in the Granada TV version by Laurence Olivier, who began his acting career when he was a choir boy in this church) lies close to death. In spite of his public renunciation of the Catholic Church, his children, concerned for his salvation, have called the parish priest. As he gives him the last rites, the priest asks the dying man to make a sign that he is sorry for his sins. After an agonising and dramatic pause, he raises his hand from the sheets and makes the sign of the cross. It is

the dramatic hinge of the story.

This scene came to mind, as I said the prayers for the dying with Harry on that Saturday afternoon, as he too with a last effort of will and faith struggled to make the sign of the cross.

The two situations are not identical but both speak of our dependence on God for life and for forgiveness. Harry had not been estranged from Church and faith. Indeed, since his illness he had taken steps to regularise his relationship with the Church of England! This took most of us by surprise because he has been such a fixture here that we had all assumed that he was already a member! In fact, he had been confirmed as a member of the Church of Scotland. So, a few months ago, he was confirmed here with a group of adults, two of them from Malaya where he had been born and baptised all those years ago.

At this service, as I have said, we give thanks for Harry and all that he meant to us. This does not mean that we pretend he was born and lived without sin. He and we are all sinners in need of forgiveness

and peace, so we will commend Harry to a merciful Saviour who shared both our life and our death **“a sheep of thine own fold, a lamb of thine own flock, a sinner of thine own redeeming”**.

We pray too for ourselves: for comfort and consolation in loss; but also that we might be more actively conscious of the gifts of life and love, that we might cherish and value them.

But like Lord Marchmain’s children we too look beyond the bounds of this world in the faith and hope which was Harry’s: our belief in Jesus Christ and his victory over sin and death, his risen presence with us now, and his promise of eternal life for all those whom God has given to him; that **“inheritance which is imperishable, undefiled and unfading”**.

The genuineness of his faith was tested and proved by his trials. So even though there is sorrow in our hearts, we celebrate this funeral in the hope that Harry will receive the outcome of his faith, tested and proved by his trials, the salvation of his soul.

WALSINGHAM PARISH PILGRIMAGE 2015

All Saints’ twelfth annual pilgrimage to Walsingham will take place from Friday 17 to Monday 20 July 2015. (In the past the pilgrimage has been from Friday to Sunday, but following feedback after the 2014 event, we are offering an option to stay until Monday lunchtime.) Please indicate which departure date you would like when booking.

If you are interested (or would simply like to find out more) please speak to Jean Castledine or contact Ross Buchanan

on 020 7221 1312 or ross.r.buchanan@btinternet.com for information.

Because of the Shrine’s limited capacity and booking arrangements, those who would like to attend will need to pay a **non-refundable** deposit of £10 to the Parish Administrator, Dee Prior, by the **end of November 2014** to reserve a place on the Pilgrimage. A further £20 deposit will be required by **Monday 13 April 2015** and the full payment for accommodation by **Monday 15 June 2015**.

SERMON PREACHED BY THE VICAR, FR ALAN MOSES ON THE 200th ANNIVERSARY OF THE BIRTH OF WILLIAM BUTTERFIELD, 7 SEPTEMBER 2014

I am neither an architect nor an architectural historian, but this is a sermon not a lecture. There will be a chance to hear lectures on Butterfield at the Victorian Society's conference on Saturday 18th October.

My principal qualification to preach a sermon on the 200th anniversary of William Butterfield's birth is that I have been the Vicar of this church for the past 19 years and have been involved throughout that time in its restoration; to have said my prayers and done my daily meditation surrounded by his creation.

Tonight, I want you to try and imagine that you had never seen this building before, or Keble College, Oxford, and its chapel. You knew nothing of their history, of why they were built, or of the man who built them. Ask yourselves: What kind of man, what kind of imagination and mind, could create such places and why he would do it?

Confronted, and any weaker word will hardly do, with such arresting, and colourful, powerful and vibrant buildings; ones which can stop you in your tracks, leaving you with your mouth hanging open and struggling for words, we might well think that their designer was a bravura, larger-than-life character of the type we often associate with the artistic temperament.

This might have been true of that other great Gothic Revivalist Pugin, but it was not of Butterfield. He led a diligent, faithful, ordered and quiet life. He did not die tragically young but survived to a grand

old age, working to the last. Although he never married, he was devoted to his family and a group of friends and they to him. Once he had established his office in the Adelphi, there he stayed. Each afternoon he would break and walk to the Athenaeum for tea. He worked his staff hard and nowadays he would be regarded as something of a control freak: paying attention not just to the big picture but to the detail. For all that, he seems to have been trusted by building workers to speak on their behalf in an industrial dispute.

Butterfield's origins were humble. His father was, as they said in those days, "in trade," not even a member of the professional classes, let alone the landed gentry and aristocracy to which the upwardly mobile aspired to rise. His family were Non-Conformist in religion. There was no question for him of study at Oxford or Cambridge. He began his training apprentice to a builder until an improvement in the family fortunes meant that he could move up to architecture.

The early years of his career coincided with significant and tumultuous developments in the life of the Church and the nation. It was also a time of fresh ideas on architecture associated with John Ruskin; the resurgence of Gothic. This was too the England of the industrial revolution and rapid urbanisation and social change. The Church was challenged by social and political forces.

The Oxford Movement sought to reinvigorate the Church of England and

restore its sense of catholicity as a defence against the forces which threatened it. The Tractarians were more concerned with doctrine and spiritual discipline than with architecture and other visual and tangible elements of the faith. Keble College is the memorial to one of them: another man of firm purpose and quiet strength. At some stage Butterfield was won to this vision of the Church and remained faithful to it for the rest of his life. Most of his professional work would be devoted to it. For him, the profession of architecture would be all of a piece with the profession of faith. It would be the dedication of his talents and energies to the glory of God and the service of his Church.

It was in Cambridge that a group of energetic young enthusiasts gathered in the Cambridge Camden Society, (later renamed as the Ecclesiological Society) and set about translating these ideals into architectural form — and not just bricks and stone, but all that was required in a church properly-furnished for the services of the Church of England to be celebrated properly: a church which should be in the English Gothic style. With an extraordinary confidence they set about imposing their ideas on the Church of England.

Butterfield seems to have first come into contact with them as someone who could design such equipment: chalices and the like.

As they graduated and moved out into the world they devised the plan of building a model church and the Margaret Chapel on this site, already a centre of Tractarian activity in London, was settled upon. It was to be an example both of how a church should be built and how one should be run.

By this time, the dominant figure in the

Society was Alexander Beresford Hope, who was ambitious, energetic and rich. He became the dominant force in the building of this church.

Chris Brookes has written a fascinating analysis of the relationship between him and Butterfield in this scheme. He sees Beresford Hope as using this project to make his mark in both church and state. It is his “*grand projet*” as French presidents say. All Saints would stand over against what he called the “**Protestant Shopocracy**” of Oxford Street. (He was more than a bit of a snob!) If he could see Oxford Street now, with its shrines of a consumer capitalism bent on persuading us to buy things we do not need with money we do not have, he might wish that old-fashioned protestant virtues were more in evidence. He certainly saw himself as the man in charge. This proprietorial attitude would bring him into conflict with both Butterfield and the Vicar, William Upton Richards, who was clearly also regarded as a subordinate in the exercise: one who would be expected to bow to his superior’s will on the conduct of services and the seating arrangements for the congregation. At a time when most city parishes were funded by pew-rents — to the disadvantage of the poor — this was a “free and open church”. There were no pew rents or reserved seats — but Hope wanted to reserve seats for his friends.

Brooks suggests that Butterfield was chosen because in comparison with someone like Gilbert Scott, he was still relatively young and unestablished. This, together with his humble origins, would make him more biddable and pliable to the will of Beresford Hope who saw himself as the guiding and controlling inspiration behind the project. He would “**know his place**”.

Patron and architect soon clashed. Beresford Hope wanted a rood screen to separate the chancel from the nave; Butterfield would have none of it. The patron had more success initially over the stained glass but his choice, against Butterfield's advice, would prove a disastrous failure and have to be redone. He wanted benches while Butterfield wanted chairs, although they were united in refusing to have pews with their social divisiveness. Beresford Hope wanted something which was "English," but All Saints, with its echoes of Lübeck and Assisi, its famous "*structural polychromy*," is clearly anything but that.

"*The Ecclesiologist*," controlled by Beresford Hope, had first advanced Butterfield's cause, then, in the manner of some sectarian political party towards heretics, as soon as he has fallen out with the leadership, his work is first damned with faint praise, then disparaged and finally disappears from its columns. Butterfield is, as we would say, "air-brushed out of the photograph". Nowadays, the tables have been turned — Beresford Hope is remembered because of his association with Butterfield and the building of this church.

I think we can see something of the strength of Butterfield's character in the way in which he stuck to his principles through all this and went on working. His strength may not have been the showy type but it was real and represents something of that virtue which the New Testament calls *hupomene* — *perseverance or endurance*.

And in building this church Butterfield demonstrated his genius and originality. Presented with a cramped site, he made something of which someone said to me

the other day: "It's like the Tardis" — meaning it's bigger on the inside than on the outside.

He built something which is both powerful in impression and robust in structure — he did not forget the lessons he had learned in the building trade.

He built something which was no mere re-creation of a mediæval fantasy, an attempt to escape the harsh realities of a new age. He built a church for that new age, using its materials and techniques. Just as he would build a college in Oxford that looked like no other because it did not simply look to the past.

There is decoration, but not for its own sake. It is integral to the scheme and serves its purpose. It works to highlight those places which are important. First of all, the whole scheme is meant to show that this is no ordinary place: it is "none other than the house of God and the gate of heaven". It is a house of prayer and worship, an outpost of heaven, not just a meeting hall. It is meant to bring people to their knees and to raise their eyes and hearts to heaven.

But it is not just an aesthetic experience; it is meant to instruct. The decoration reveals clearly that the important points in the church are the Font, the Pulpit, the Chancel and the Altar.

- The Font by the door is the place of entrance to the Church through the sacrament of baptism.
- The Pulpit is the place of the proclamation of the Gospel and the teaching of the faith.
- The Chancel is the place in which the daily services of the Church are offered.

- The Altar for the celebration of the mysteries of the Holy Eucharist is the focal point.

Walls and windows reinforce the message. Butterfield clearly expected, in the iconography of both this place and Keble Chapel, that people should be biblically literate or that they should become so. He incorporated Old Testament typology: the sacrifice of Isaac, the bronze serpent in the wilderness, Melchizedek offering bread and wine to Abraham, which we are still having to explain today.

He created something which some critics have called “ugly” — not a word which you hear from most visitors. But a more perceptive view came from the priest-poet Gerard Manley Hopkins, whose own work would not be appreciated until after his death. He wrote to Butterfield in 1877: **“I hope you will long continue to work out your beautiful and original style. I do not think this generation will ever much admire it. They do not understand how to look at a pointed building as a whole having a single form governing it throughout, which they would perhaps see in a Greek temple; they like it to be a sort of farmyard medley of ricks and roofs and dovecotes.”**

Butterfield does not conform to a certain English taste that looks for prettiness and picturesqueness in the buildings it admires. What Butterfield does is not conventionally pretty let alone effete, but it is powerful and robust and all the better for that.

Butterfield built for the world and the Church of his own day. We who would honour his memory will best do so by working for the kingdom his buildings represent in our world.

100 YEARS AGO

The Vicar looked forward to a Festival in time of war.

“My Dear Friends,

We are looking forward to our Festival this year with a greater expectation than ever before. We all need the rest and refreshment it will bring. We have been labouring under a great strain for two months and the strain is likely to continue for the present. Social engagements are suspended, recreations have lost their zest and are impossible. We all have relatives or friends in the fleet or with the armies of the Allies. No one is without his share of anxiety and sorrow. For some time to come the situation at home will be one of increasing difficulty. All our faith — all our energy will be needed for the task of coping with it. In the midst of this scene of sorrow and anxiety All Saints-tide will be an oasis of green pastures and still waters.

“This should be a remarkable Festival in every way. It should be remarkable in the numbers who attend it. I look for a record attendance of the country congregation. Its members have been beset with a thousand charitable tasks, they have a trying winter before them and so I invite them to come for a week of thanksgiving, prayer and teaching.

“Again, the Festival will be remarkable for the close attention which the regular congregation will pay to it. I venture the hope that the daily masses and sermons will be attended as never before...

“...the preparation of the Festival list of preachers is a considerable work. I venture to ask very eminent and busy priests to

come, and from all parts of the country, and the support I ask... in this matter is that everyone should try to be present to receive and hear our guests.

Once again, we have every reason to expect a very remarkable series of sermons this year. The preachers will all have been braced and inspired by recent events, they will be conscious of the anxious and sorrowful condition of very many of their hearers; we may be sure that they will pray very earnestly over the messages they are going to deliver to us, and we may be sure that they will not pray in vain. Our Festival always has something of the character of both a Retreat and a Mission, and I hope that very many will find the help of a Retreat and a Mission in the Festival of 1914.”

One of the first to be touched directly by the war was one of the curates, Fr Mark Carpenter-Garnier, who had just returned from a journey to Russia and missions in Japan and Korea.

“We have heard with the deepest sympathy of the sorrow he has sustained since his return in the death of his eldest brother, Major John Trefussis Carpenter-Garnier of the Scots Guards, killed in action.”

Meanwhile, the work of restoration and improvement in the church was coming to completion, although this must have seemed over-shadowed by World events.

“Good progress is being made with the decorative work on the north and south walls of the Sanctuary. The scaffolding will be down before the Festival and the panels which are to be inserted in the arcading will be fixed from ladders when they are ready. It was found on examination that the diaper patterns inside the arcades had been painted

on screens of lath and plaster similar to those on which Mr Dyce’s pictures were painted. In the case of the east wall the new panels have been fixed over the old screens to preserve the ruins of the Dyce painting, but the screens have been removed from the north and south walls exposing the brickwork at the back, and the wooden panels on which the pictures are being painted will exactly replace them.

The Latin Fathers will stand on the north side of the Sanctuary and the Greek Fathers on the south. In the small panels will appear sixteen boy and girl martyrs forming a procession of children crowned and carrying their palms of victory.

SUNDAYS AND SOLEMNITIES

MUSIC AND READINGS

● SUNDAY 5 OCTOBER

FEAST OF DEDICATION

PROCESSION AND HIGH MASS at 11am

Processional Hymns: 205, 210

Introit: Terribilis est

Setting: Orgelsolomesse — Mozart

Psalm: 122

Readings: 1 Kings 8: 22 - 30

Hebrews 12: 18 - 24

Hymn: 471

Gospel: Matthew 21: 33 - end

Preacher: Fr Michael Bowie

Creed: Credo II

Anthem: Expectans expectavi

— Wood

Hymns: 206, 211, 484 (T 167)

Voluntary: Toccata in F, BWV 540

— Bach

CHORAL EVENSONG & BENEDICTION at 6pm

Psalm: 132
Lessons: Jeremiah 7: 1 - 11
1 Corinthians 3: 9 - 17
Office Hymn: 204
Canticles: Magnificat: Service in D
minor — Walmisley;
Nunc dimittis: Tone VI
Anthem: Behold, the tabernacle of
God — Harris
Preacher: Fr Michael Lynch
Hymn: 485
O Salutaris: Saint-Saens
Hymn: 209
Tantum ergo: Vierne
Voluntary: Prélude (Symphonie No 1,
Op 14) — Vierne

● SUNDAY 12 OCTOBER SEVENTEENTH SUNDAY AFTER TRINITY

HIGH MASS at 11am Proper 23

Hymn 401
Introit: Justus es, Domine
Setting: Missa 'Ave Maria'
— Palestrina
Psalm: 23
Readings: Isaiah 25: 1 - 9
Philippians 4: 1 - 9
Hymn: 227 (T 184)
Gospel: Matthew 22: 1 - 14
Preacher: Revd Dr Andrew McGowan,
Dean and President of
Berkeley Divinity School, Yale
Creed: Merbecke
Anthem: Locus iste — Bruckner
Hymns: 276 (ii), 282, 381
(v 4 Descant — Caplin)
Voluntary: Allegro inquieto (Partita)
— Howells

CHORAL EVENSONG & BENEDICTION at 6pm

Psalm: 139: 1 - 18
Lessons: Proverbs 3: 1 - 18
1 John 3: 1 - 15
Office Hymn: 150 (R)
Canticles: The Second Service — Byrd
Anthem: Praise our Lord, all ye
Gentiles — Byrd
Preacher: Fr Julian Browning
Hymn: 358 (ii)
O Salutaris: Villette
Hymn: 200
Tantum ergo: Andriessen
Voluntary: Arabesque (24 pièces en
style libre, Op 31) — Vierne

● SUNDAY 19 OCTOBER EIGHTEENTH SUNDAY AFTER TRINITY

HIGH MASS at 11am Proper 24

Hymn: 333 (v 5 Descant — Caplin)
Introit: Da pacem
Setting: Mass for four voices
— Tallis
Psalm: 96
Readings: Isaiah 45: 1 - 7
1 Thessalonians 1: 1 - 10
Hymn: 346
Gospel: Matthew 22: 15 - 22
Preacher: Fr Julian Browning
Creed: Credo III
Anthem: Sing joyfully — Byrd
Hymns: 279 (T 182), 477, 490
Voluntary: Prelude and Fugue
in A minor, BWV 543
— Bach

CHORAL EVENSONG & BENEDICTION at 6pm

Psalms: 142, 143: 1 - 11
Lessons: Proverbs 4: 1 - 18
1 John 3: 16 - 4: 6
Office Hymn: 150 (S)
Canticles: Service in D — Wood
Anthem: Give us the wings of faith
— Bullock
Preacher: Prebendary Alan Moses
Hymn: 424 (v 4 Descant — Caesar)
O Salutaris: David Truslove
Hymn: 463 (ii)
Tantum ergo: Paul Brough
Voluntary: Offertoire — Durand

● SUNDAY 26 OCTOBER LAST SUNDAY AFTER TRINITY

HIGH MASS at 11am Proper 25

Hymn: 55
Introit: Omnia quae fecisti
Setting: Mass in B flat
— Rachmaninov
Psalm: 1
Readings: Leviticus 19: 1 - 2, 15 - 18
1 Thessalonians 2: 1 - 8
Hymn: 137
Gospel: Matthew 22: 34 - end
Preacher: Prebendary Alan Moses
Creed: Rachmaninov
Anthem: Hymn of the Cherubim
— Rachmaninov
Hymns: 431, 467, 420
Voluntary: Fugue in G minor,
BWV 578 — Bach

CHORAL EVENSONG & BENEDICTION at 6pm

Psalm: 119: 89 - 104
Lessons: Ecclesiastes 11, 12
2 Timothy 2: 1 - 7

Office Hymn: 150 (R)
Canticles: Service in B flat
— Rachmaninov
Anthem: Ave Maria — Rachmaninov
Preacher: Archbishop Sir David Moxon,
the Archbishop of Canterbury's
Representative to the Holy See
and Director of the Anglican
Centre in Rome
Hymn: 449
O Salutaris: Rachmaninov
Hymn: 456
Tantum ergo: Rachmaninov
Voluntary: Kommst du nun, Jesu, vom
Himmel herunter, BWV 560
— Bach

FRIDAY 31 OCTOBER EVE OF ALL SAINTS

LITANY OF THE SAINTS EVENSONG & BENEDICTION at 6.30pm

Litany in Procession:
Litany of the Saints
Psalms: 1, 5
Lessons: Ecclesiasticus 44: 1 - 15
Revelation 19: 6 - 10
Office Hymn: 196
Canticles: The Chichester Service
— Walton
Anthem: O what their joy and their
glory must be — Harris
Preacher: Father Reuben Preston,
Vicar of St Mary of Eton
Church, Hackney Wick
Hymn: 226
O Salutaris: Hutchings
Hymn: 224
Tantum ergo: Hutchings
Voluntary: Allegro (Concerto in A
minor, BWV 593) — Bach

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

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Mr John Forde 020 7592 9855

Mr Chris Self 020 7723 2938

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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 OCTOBER 2014

1	<i>Remigius, bishop 533</i>	Church in France
2	<i>The Guardian Angels</i>	Children at risk
3	<i>George Bell, bishop, 1958</i>	Those in need
4	Francis of Assisi, friar, deacon, 1226	Franciscans
5	FEAST OF DEDICATION	Our Parish and People
6	William Tyndale, translator, martyr, 1536	Biblical scholars
7		Local businesses
8		Friends of All Saints
9	<i>Denys, bishop and companions, martyrs, c 250</i>	Universities
	<i>Robert Grosseteste, bishop, 1253</i>	Unity
10	Paulinus, bishop and missionary, 644	The Archbishop of York
11	<i>Ethelburga, abbess, 675</i>	All Saints Sisters of the Poor
12	TRINITY 17	Our Parish and People
13	Edward the Confessor, 1066	Westminster Abbey, Edwardtide Pilgrimage Requiem 8am
14		London Centre for Spirituality
15	Teresa of Avila, teacher of the faith, c 1582	Unity
16	<i>Nicholas Ridley and Hugh Latimer, bishops, martyrs, 1555</i>	Those in need
17	Ignatius of Antioch, bishop and martyr c 107	Hospitals
18	St Luke the Evangelist	Our Parish and People
19	TRINITY 18	BBC
20		Mothers' Union
21		Samaritans
22		Unity
23		Those in need
24		Persecuted Christians
25	<i>Crispin and Crispinian, martyrs c 287</i>	Our Parish and People
26	LAST SUNDAY AFTER TRINITY	Peace
27		The Bishops
28	St Simon and St Jude, Apostles	Mission agencies
29	James Hannington, bishop and martyr, 1885	Unity
30		Those in need
31	<i>Martin Luther, reformer, 1546</i>	
	Eve of All Saints	



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