

All Saints Parish Paper

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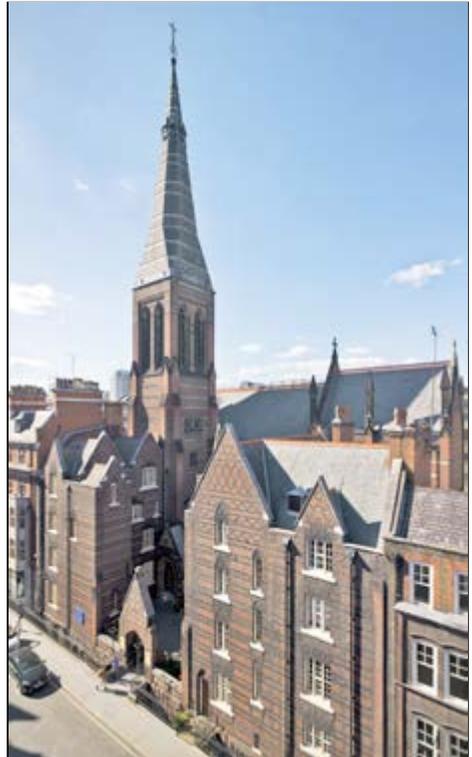
VICAR'S LETTER

I don't have to preach on the readings for Sunday 17 August as I will be on holiday. In fact, that Sunday I would be worshipping with my mother in the parish church in my home village. But it was my turn to write the weekly Parish Email letter, so I did look at them in search of inspiration.

The first sermon I have to preach after I return from leave will be at Evensong on 7 September as we commemorate the 200th anniversary of the birth of William Butterfield, the architect of our church.

That, among other things, may have meant that the words, **“My house shall be a house of prayer for all nations,”** (*Isaiah 56*) leapt from the page to catch my attention. Not only are we remembering Butterfield, we are restoring his work and we hope that work on the latest phase of that task will have begun by the time you are reading this. We have had lots of practice in recent years of balancing the competing demands of restoration work and continuing to function as a house of prayer.

Restoration work is not the only pressure on our prayer life. While many of our regular worshippers are having breakfast and getting ready to go to work, we are opening up. The courtyard bins are being emptied of the packaging left by those who



All Saints, Margaret Street — a Summer 2014 photograph to mark the 200th Anniversary of the birth of architect William Butterfield on 7 September.

Photo: Chris Redgrave, Survey of London, English Heritage.

enjoyed their lunch there the day before. And while the first of us are coming in for the half hour of silent meditation which precedes Morning Prayer and the first Mass of the day, the first of the homeless are

arriving after a night on the streets seeking somewhere to rest.

Most homeless visitors to All Saints are no problem at all, but sometimes, often because of mental illness, we have to manage difficult and unpredictable personalities. In recent weeks we have had to deal with one such person, and at the moment we are coping with a young woman who is both homeless and pregnant, and her partner. They have found the church a place to sleep. I know that some of us find the disturbance and mess this can cause difficult to live with, because I do sometimes, and those of us who live and work here have to put up with it the most! If it was no challenge, then it would be no sacrifice. Nor should we regard people simply as “problems”. One person who used to spend his days sleeping over one of the heaters at the back of church is now a regular worshipper.

In the light of that, as I pondered that passage from Isaiah, the word which struck me forcibly was “**My**”. What we think of as “our” church, what I as the Vicar might speak of as “my church,” is really God’s house before it is ours or mine. We are both guests in it and custodians of it; but we do not own it.

The Oxford Movement, of which this church was a pastoral and practical outworking, was not at first much interested in architecture. It was a group of enthusiastic and determined young men in Cambridge, the Cambridge Camden Society, who developed that side of the Catholic revival in the Church of England. They built All Saints to show “A church as it should be”.

Catholic Anglicans have been very attached to their buildings ever since. We see the building as “ours”. There is a good sense of this if we regard it as a place which we feel is home and if we care for it. But if this attachment becomes proprietorial — “this is our place and we will defend it against others who might disturb our exclusive use of it.” “People are welcome to come here — as long as they play by our rules.”

So, perhaps it was a gift from God to find in the Oxfam Bookshop on Marylebone High Street, a collection of the writings of **Mother Maria Skobtsova** — an unconventional Russian emigré nun in Paris in the years between the Russian Revolution and the Second World War.

Having been a revolutionary, but not the kind the Bolsheviks approved of, she had fled from Russia at the end of the Civil War. She had lost her faith after the death of her father when she was only twelve, but she was drawn back through personal tragedies and the attractiveness of Jesus. She saw her vocation as a nun, not in withdrawal from the world, but as one living out the commandment of love of neighbour, and in particular those in need, to the fullest possible extent. Many of her fellow Russian Christians were shocked by her unconventional approach, but she was supported by her bishop. Unlike many of her fellow-exiles, she was not a political reactionary. She saw Nazism for what it was: a new paganism, evil unveiled, “the contaminator of springs and wells”. The so-called “master race”, was “led by a man who needs a straitjacket and should be placed in a cork-lined room so that his bestial wailing will not disturb the world at large”. Some words which might be

usefully pondered by the UKIP councillor who recently recommended Hitler as a model of political oratory to young members of his party!

With the German occupation of Paris, her work expanded from feeding the hungry and sheltering the homeless to rescuing Jews and others being hunted by the Nazis. Inevitably, they came for her too and she was sent to Ravensbruck concentration camp. Undaunted, she would continue her ministry there until she was executed on Good Friday, 1945.

If many of her fellow-Orthodox were critical of her, she had strong opinions about introverted obsession with the ritual and aesthetic elements of Orthodox life.

For her the liturgy is vitally important for a much deeper reason than it being ancient or beautiful.

It draws people to Christ in the Spirit as the centre, and beyond into the depths of the Father. But it is not exhausted in its gathering of the community, its prayer of praise and thanksgiving, the shaping of each person by the word of God and their sustaining with the heavenly bread and the cup of life. The liturgy should also launch people out to mission, to the loving service of the world in every kind of work and state of life and place, to be what they have received, the bread of life for the world.

In words which have a similar ring to Bishop Frank Weston's famous clarion call to Anglo-Catholics who worship Christ in the Blessed Sacrament to get out and minister to him in the sacrament of the poor, Mother Maria asked, "What would Christ do if he walked into one of our

church buildings today?" She answers:

'Christ himself departs, quietly and invisibly, from the sanctuary protected by a splendid icon screen. The singing will continue to resound, clouds of incense will still rise... But Christ will go out onto the church steps and mingle with the crowd: the poor, the lepers, the desperate, the embittered, the holy fools. Christ will go out into the streets, the prisons, the hospitals, the law haunts and dives...The most terrible thing is that it may well be with that the guardians of beauty... will not comprehend Christ's beauty, and will not let him into the church because behind him there will follow a crowd of people deformed by sin, by ugliness, drunkenness, depravity and hate. Then their chant will fade away in the air, the smell of incense will disperse, and Someone will say to them: "I was hungry and you gave me no food, thirsty and you gave me no drink, a stranger and you did not welcome me".'

Much for us all to ponder there, but what about following Christ out just as far as the streets of our own parish? I know we do it on Corpus Christi, but there are many more days in the year. Our area has changed much over the century and a half of All Saints' life. From being a densely crowded slum with its share of "low haunts and dives," it is now a hive of business activity, both the long established rag trade and new media firms, and the cafes and restaurants which exist to serve them. Countless numbers, many of them young, work around us. A small number worship with us on weekdays. Others use our courtyard in the summer months for their lunch-break: the Mass is often accompanied by happy chatter outside. Not everyone comes to All Saints burdened with problems. Many

who work around us also seem to socialise around us as well. Much of this goes on after we have closed our gates.

The Diocese of London's Capital Vision 2020 programme is challenging parishes whose churches have been closed outside service times, to open them up. Ours has always been open, but in our clergy team we have been thinking about the possibility of late opening on a weeknight to respond to the changing nature of the neighbourhood.

At first the idea was simply to be open so that people could come in. Perhaps we might have Compline just before we close for the night. Thinking further about it, we now wonder if we should be more proactive and invite people who work in the neighbourhood to open evenings, to see the church, meet people, enjoy refreshments, hear a little of what goes on here and what it means, have the chance to ask questions, even perhaps tell us what they might want.

As we thought about it, we were sure that we would need to gather a group of people from the congregation to act as hosts. And what about some people who would be willing to learn to sing Compline?

We are still at the stage of forming our ideas and we would be happy to hear from those who might be interested in helping or who have thoughts to contribute. The autumn, while the re-wiring and lighting work is going on, will give us time to work on them, so that we might be ready to try them out when the lighter evenings come after Easter.

Yours in Christ,
Alan Moses

PEOPLE

Farewells

We bade farewell to the **Crawford** family, **James, Kirstie, Barney** and **Tabitha**, on Sunday 27 July as they prepared to move to Sherborne in Dorset where James will be teaching RE at Sherborne School.

Fr Alan and Fr Neil have also been involved in farewells to two members of our Deanery Chapter who have retired:

Fr Chris McKenna, the Director of the Healing and Counselling Centre at St Marylebone Parish Church, has been of assistance to us in our ministry here to people with psychological problems.

Sister Theresa Pountney of the Church Army has also retired after a long and faithful ministry at St Paul's, Rossmore Road, and at the Church Army hostels for homeless women which we support as one of our mission projects.

We wish them both long and happy retirements, and don't imagine that either of them will be idle.

An Arrival

All Saints Margaret Street has passed a new milestone, having been the birthplace of a baby on Saturday 23 August. Lisa McCauley — a young homeless woman who had been taking refuge in the Church with her partner Leon for the previous ten days — gave birth, with the assistance of some passing Buddhist nuns, to a daughter, who arrived about four weeks premature. Mother and baby are now doing well in St George's hospital Tooting (after a short stay initially at the Elizabeth Garrett Anderson) and the baby is to be named Angel Maguire McCauley. Congratulations to Lisa and Leon.

An Engagement

Congratulations to our former organ scholar, **David Pipe**, now assistant director of music at York Minister and to **Abigail Kay**, who also works at the Minster, on their engagement.

The Sick

Late July and early August are usually relatively quiet times for the clergy. There are no meetings! Unlike many parishes, we do not almost shut down for the holiday period as visitors make up the gaps in our ranks. This year we have also been busy because a number of our people have been in hospital and, given the geographical spread of our congregation, in places as far apart as Luton and Dunstable, Hemel Hempstead, Whipps Cross and Hammersmith. **Yvonne Harland** is now settled in a nursing home. We hope that **Lily Caplin** and **Myrtle Hughes** will soon be back in their accustomed places amongst friends when they have recovered from falls.

The Departed

Just as this Parish Magazine was being finalised, we heard the sad news of the death of Harry Allan, a good friend and benefactor of All Saints, Margaret Street,

after a long illness. The Funeral Requiem will take place at 11am on Saturday 30 August. We send condolences to his sister Jill Currie, who had travelled from Australia recently to be with Harry.

Visitors

We are always happy to welcome groups to visit All Saints. This year there have been quite a few both from the UK and much further afield. Last month, Fr Alan spoke to the Courtauld Institute Summer School, led by Dr Ayla Lapine (a regular visitor to All Saints). As well as speaking about the church, its history and continuing life, and the restoration of the buildings, the group had a look behind the scenes to see some of our vestments and plate. This month we will be welcoming large numbers of visitors during Open House Weekend. This time, John Forde, Churchwarden, will be giving the architectural and historical talks.

A Prebendal Sermon

The duties of a Prebendary are not terribly onerous, but one of them is to preach annually at the cathedral. This year, Fr Alan was on duty at Evensong on the Feast of the Transfiguration. His sermon on that occasion appears in this issue.

DATES FOR YOUR DIARIES

Sunday 7 September at 6pm

CHORAL EVENSONG and BENEDICTION at All Saints in Commemoration of 200th Anniversary of the Birth of William Butterfield. In a joint celebration with Keble College, Oxford, the choir of All Saints Margaret Street and that of Keble College join forces to sing: Service in A — Stanford and Anthem: *Blessed City, heavenly Salem* — Bairstow. *Refreshments will be served after the Service. All welcome.*

Monday 8 September (Birth of the Blessed Virgin Mary), 6.30pm

WALSINGHAM CELL TENTH ANNIVERSARY MASS WITH HYMNS — *followed by refreshments.* This service marks ten years since the All Saints' Cell's first ever event and will be an excellent opportunity for everyone to celebrate and give thanks for all its activity over the last decade. *All welcome.*

Friday 12 September, 7.30pm THREE PARISHES ANNUAL QUIZ NIGHT at St Cyprian's. I am sure that many of you are looking forward once more to the annual opportunity to work your little grey cells. In order to manage the catering arrangements, it would be helpful if you could now start forming your teams (up to a **maximum** of **SIX** people). The charge is £10 per person, payable on the night, including refreshments. Please let Chris Self know as soon as possible if you are intending to take part. Individuals who want to be slotted into a team on the night should also let him know beforehand. Email: chris_self@btinternet.com. Telephone: 020 7723 2938.

Saturday 13 September — “LIFE ABUNDANT” Anglican Catholic Future Day takes place at Southwark Cathedral (*see panel of information on page 7 in this magazine*).

Sunday 14 September — HOLY CROSS DAY — All Saints' High Mass 11am — Visiting preacher: The Most Revd Roger Herft, Archbishop of Perth and Metropolitan Province of Western Australia. *See article on page10 in this magazine.*

Monday 15 September, ST CYPRIAN'S DAY SOLEMN HIGH MASS, Clarence Gate — 7pm. Visiting Preacher: Fr George Bush, Rector of St Mary-le-Bow.

Tuesday 16 — Sunday 21 September from 12 – 6pm — JOHN LEWIS PARTNERSHIP and WAITROSE ARTS & CRAFTS CLUB 2014 EXHIBITION in the All Saints' Parish Room. The show features original paintings/works of art and assorted crafts — including silk scarves, jewellery, boxes and hand-made cards (with new All Saints' designs). The majority of work is for sale and would make ideal gifts. *Free admission.*

Friday 19 September, 6.30pm Monthly Requiem Mass — please print the names of anyone you would like to be remembered in the file to be found on the wooden lectern in the Baptistry at the back of Church.

**Saturday 20 and Sunday 21 September
— OPEN HOUSE LONDON 2014 —**

All Saints will take part once more in the capital's largest annual festival of architecture and design, with John Forde, Churchwarden and architect, offering talks at 2pm each day. Now in its 22nd year, this hugely successful event provides free and open access to more than 800 outstanding examples of historic and contemporary buildings, on-site projects and public spaces and remains the most powerful medium for engaging everyone in a better appreciation of their city.

Please contact Chris Self if you can volunteer for a couple of hours on either day to welcome visitors.

Email: chris_self@btinternet.com. Telephone: 020 7723 2938.

**Anglican Catholic Future
NATIONAL FESTIVAL**

10 – 5pm Saturday 13 September in Southwark Cathedral

LIFE ABUNDANT

Celebrating Catholic Witness in the Church of England

*Main Speakers: The Most Revd Roger Herft, Archbishop of Perth & Metropolitan,
The Revd Dr Alison Milbank, Nottingham University & Priest Vicar at Southwell
Minster, The Very Revd Jane Hedges, Dean of Norwich*

All welcome. Cost of the day: £10.

Full details, bookings and payment online at www.anglicancatholicfuture.org.

**SERMON PREACHED BY THE VICAR AT EVENSONG
ON 6 AUGUST 2014 — THE TRANSFIGURATION OF OUR
LORD JESUS CHRIST, AT ST PAUL’S CATHEDRAL**

Readings: *Exodus 34: 29 - end*
2 Corinthians 3

When you are a priest and called Moses, you have to put up with a lot of bad jokes. I give a prize for original ones. You also have to preach on a lot of passages about your biblical namesake. One I had a few months ago was, “**Moses the servant of the Lord was dead**”.

Well, this Moses the servant of the Lord is not dead yet.

The Gospel of the Transfiguration read at the Eucharist today tells us that on the holy mountain there appeared with Jesus, Moses and Elijah —

- one symbolising the Law of God given through Moses,
- the other the prophets who recalled the people to obedience to that law.

We heard in our first reading of the giving of that Law on Mount Sinai and the physical effect that encounter with God had

on Moses; something which puts the fear of God into the people: they dare not look. He must cover his face.

In the Hollywood movie, “**The Ten Commandments**” the part of Moses is played by Charlton Heston. The make-up artists try to show the effect of the glory of God on Moses by giving him a more bouffant hairstyle with more blond highlights each time he comes down the mountain: an effect more comical than awe-inspiring. I have not tried to replicate this look.

Paul takes up this picture of the glory of God reflected in the face of Moses, in the passage we had as our second lesson. As rabbis did in those days, he freely adapts the original text to serve his own purpose. The veil Moses put over his face because the Israelites could not look on the glory of God reflected in him, becomes one worn by Paul’s fellow-Jews which prevents them from seeing Jesus as the Messiah.

Paul argues from the lesser to the greater; comparing the glory of the covenant which

was revealed to Moses, and its effects, and that revealed in Jesus Christ. He does not deny the glory of what was given through Moses but he says that what has come in Jesus Christ is infinitely greater. One was passing, the other eternal.

“What once had glory has lost its glory because of the greater glory; for if what was set aside came with glory, much more has the permanent come in glory.”

For Paul the glory of God had been revealed first in creation and then in the law, but supremely and finally in the life, death and resurrection of Jesus Christ. As he will say a few verses later in the Epistle:

‘For it is the God who said, “Let light shine out of darkness,” who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.’

If we would see God, if we would begin to know what God is like, then we must turn our gaze to Jesus Christ, whose Gospel brings illumination. Its content is the glory of Christ and because the Messiah is perfect *eikon* or representation of God the glory of the Messiah and the glory of God are identical.

But this light is much more than a physical quality: it is God’s character and nature, that self-giving love revealed in Jesus Christ. God’s rule and glory are rooted not in power but in that sacrificial love.

And in that light we do not just see God. Jesus is both human and divine, so what we see in the Transfiguration is also the glory of humankind made in the image of God. If we would see and know what we are meant to be, then we must also look to Jesus and, as God says in the Gospel of this day, **“listen**

to him”. In him we see ourselves as what God intends us to be, rather than what we have made or failed to make of ourselves.

We must beware of thinking that it is only other people who have veils and fail to see clearly. It is not just pagans who make idols of things which are God’s creatures and worship them. It is not just the Jews who read the scriptures and fail to see Jesus. We all do.

The law given to Moses shows us that failure, how far we have fallen short of the glory of God, of the self-giving love which brings human fulfilment, but, says Paul, the law does not have the last word.

The illumination brought by the Gospel is a new act of creation by God. God, who in creation said **“let there be light,”** has by a new creation set in human hearts the illumination brought by the glory of God in the face of Jesus. **“If anyone is in Christ, he is a new creation.”**

What we find in Christ is not just information about God given to detached observers but knowledge as transforming relationship. The Spirit, the Lord and giver of life, works now to transform us by our union with Christ **“from one degree of glory to another”**.

How does this happen?

- First, as Jesus takes us up the holy mountain with him, as we worship and pray, as we **“listen to him”**. We do not literally have to climb Mount Tabor to do that because Christ has provided the means in the Spirit as we worship and pray, as he speaks to us in the words of scripture, as he takes material things and transforms them in the sacraments to be the vehicles of his new creation.

- It happens too as we follow Jesus down from the mountain into the life of the world with all its joys and sorrows. It takes place as we learn through looking at Jesus to see his image in all God's children. The glorification of Christians is no pious flight from reality. Glory belongs to the plain as well as to the mountain; out there as well as in here. We are called to journey on to Calvary where we learn the cost of the glory.

So, to borrow some words of the German martyr Dietrich Bonhoeffer, in Christ we find **“a strange glory”**. The disciples found this hard to fathom then. It's no easier for us now.

A glory which took them away from the conflicts arising around Jesus would have been fine. Yet, as Archbishop Michael Ramsey says in his fine book on prayer, *Be Still and Know*, **“when Jesus went up the mountain to be transfigured, he did not leave these conflicts behind, but... carried them up the mountain so that they were transfigured with him. It was the transfiguration of the whole Christ, from his first obedience in childhood right through to the final obedience of Gethsemane and Calvary.”**

What is true of the Master also goes for the disciples. To receive the image of Christ, **“from glory to glory,”** involves not just some religious bit of life but all of it:

- imitation of God in our outward actions;
- formation of Christ in our inward self;
- continual rejection of the standards and values of this present age;
- involvement in the flesh and blood struggles of the world.

Can we, dare we, forget that: in a week when we have marked the beginning of the world conflict of the last century; on a day when we remember Hiroshima; while in Iraq an ancient Christian community is driven from its home; while in Gaza the guns have fallen silent for a while leaving devastation — but for how long? When we come to pray and worship, we are not to leave all that at the door.

The Transfiguration has spoken to Christians of the hope not just of humanity transformed but of the whole creation, set free from its bondage to decay so as to obtain **“the glorious liberty of the children of God”**.

This hope springs from the truth we see in Jesus Christ: that sacrificial love is the source and the end of all creation. To a world sated with too many words, that hope can only be made credible by transfigured lives; **“letters written on human hearts, to be known and read by all, letters of Christ... written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts.”** Your hearts and my heart.

AM

ARCHBISHOP ROGER HERFT — PREACHER FOR HOLY CROSS DAY

This year the feast of the Exaltation of the Holy Cross (14th September) falls on a Sunday and we are fortunate to have with us as preacher at High Mass the Most Reverend Roger Herft, Archbishop of Perth and Metropolitan Province of Western Australia.

Archbishop Roger was born in Sri Lanka where he was ordained and served in several parishes. From his priestly formation in an ecumenical seminary there his ministry has always included a significant commitment to Christian unity and the reconciliation of divided groups in society. Involvement in the Council of Churches for Asia led to a post in Waikato, New Zealand, where he was later elected Bishop in 1986, being at that time the youngest bishop in the Anglican communion (he celebrated his silver jubilee of episcopal ordination in 2011). His time in Waikato was marked by a ministry of reconciliation with Maori people and a public commitment by the Church to issues of social justice.

Fr Roger was elected bishop of Newcastle, New South Wales (one of the oldest predominantly Anglo-Catholic dioceses of the Anglican Church of Australia) in 1992, and there continued a ministry of ecumenical and social reconciliation,

working closely with the Roman Catholic Bishop of Maitland. At the Lambeth conference in 1998 he was the first Chaplain to the Conference chosen from outside the Church of England. From Newcastle he was called to Perth as Archbishop in 2005, where he has undertaken a number of rôles and initiatives promoting the active engagement of the Church with society, including more work of reconciliation with indigenous peoples, as well as chairing the Community Justice Coalition and active membership of the Churches Refugee Taskforce. At the invitation of the Archbishop of Canterbury he is currently co-chair of the International Commission for the Anglican-Orthodox Theological dialogue (he will be travelling to a meeting of that commission in Jerusalem after he leaves us). He is also Bishop Protector to the Society of St Francis.

We look forward to welcoming him and to hearing him preach.

MB

AUTUMN/WINTER SERIES OF TEN TO ONE TALKS	
To be given by the Vicar and Fr Michael Bowie after High Mass in Church — the bell will be rung at the start	
Sunday 28 September	The Gathering, Entrance Hymn & Chant
Sunday 5 October	Invocation & Greeting
Sunday 12 October	Collect for Purity
Sunday 19 October	Confession & Absolution
Sunday 9 November	Kyrie & Gloria
Sunday 16 November	The Collect
Sunday 23 November	First Reading
Sunday 30 November	The Psalm
Sunday 7 December	Second Reading
Sunday 14 December	The Gradual Hymn/Acclamation
Sunday 21 December	The Gospel

ANOTHER SERMON

Fr Michael's sermon on St Laurence (Sunday 10 August — Trinity 8 Choral Evensong & Benediction) chimes in well with some of what Fr Alan has said in this edition's Vicar's Letter:

For me today is, not Trinity 8, but **St Laurence's** day. This is the feast of title of the church where the content of Christian faith and worship was first animated for me as a teenager, even though I'd been taken to church from the age of four weeks. I should add that it was Benediction that did it. The readiness of God to be present in blessing in this humble concrete way gave a new spin to the incarnation for me. And the saint, and other people too, of whom more in a minute. Thereafter, for me, Christianity and Christian worship was transformed from a dry Sunday obligation into what my parents doubtless saw as an irritating obsession with High Mass.

The Gospel for St Laurence's day is 'do not store up treasure on earth; rather store up treasure for yourselves in heaven'. You may know why: that saying was what got Laurence into trouble and led to his martyrdom. He was deacon to Pope Sixtus and therefore a sort of combination Churchwarden/Treasurer to the See of Rome. The Pope having already been martyred, Laurence was required by the Roman judge to produce the church's treasures. Apparently co-operating, he wheeled in the beggars, drunks and drug-addicts of Rome, with a flourishing announcement: 'behold the treasures of the church'. This ministry of annoying people was rewarded with being roasted on a gridiron. True to form, he couldn't resist remarking, after a time, that they should turn him over because he was well enough

done on this side.

This is all very romantic and appealing to an insider and at a distance. Having tried to impress friends with the story when I was young I discovered that some of them just found it loopy and grotesque. And having later lived in that very Rectory, where these same treasures rang the doorbell all day and all night (the main heroin distribution point in the city was across the street), I can tell you there is a serious challenge to seeing and welcoming Laurence's treasures of the church as an upside of priestly ministry.

Yet that is what Jesus, and Laurence, did. It's about the generosity of the Gospel, which, while it may calculate the cost, does not hesitate to spend with no guarantee of a return, as the cross demonstrates. And there is a clue from St Paul about how to do it, also read at Mass on St Laurence's day: 'God loves a cheerful giver'.

Probably I need to explain why this seems so important to me. One reason is that I know a priest who, inspired by St Laurence, acted on this principle that those who seem marginal to us are God's treasures. He is one reason why the vocation to priesthood seemed, and seems, so vital to me.

When I first knew him, Fr Stephen had been out of ministry for a while: he'd been working in outback North Queensland and had got into trouble with his bishop for outspokenness, youthful enthusiasm and a too well-developed sense of humour; precisely the ministry of annoying people. The bishop carpeted him and during a somewhat warm conversation told him that he was unstable. Stephen retorted that St Paul was unstable, but he seemed to have achieved a few things. So impressed was the bishop by this answer that very soon

afterwards Stephen was driving taxis, thousands of miles away in Sydney.

He was able to return to active priestly ministry at Christ Church St Laurence in Sydney, and there took inspiration from our patron saint to do something about homeless young people. He discovered that then (1970s) there were plenty of soup kitchens and shelters for tramps or women who'd suffered domestic abuse, but nothing for teenagers who wound up on the street, where they were increasingly under threat from pimps and drug-dealers. He persuaded some parishioners to lend him a house, which he named St Laurence House. He then persuaded the parish to back him financially; added to that were a parish charity shop and some volunteers, and he went out into the streets he'd got to know as a taxi-driver, rounding some kids up and making a home for them.

One parishioner (who is now a monk) took time off work to live in the house and help; others gave time or talents in various ways. At one point Stephen had about twenty kids living there with him. They had to move a few times because the neighbours were often hostile. Memorably, in that first house, the brothel-owner next door called the police and demanded that Stephen and the kids be moved because they were lowering the tone of the street. A visit from the police swiftly followed. The officer smiled, called Stephen 'Father', and, still smiling, remarked that if he was still there the next evening he'd nail his hands to the floor (he was, of course, in the pocket of the brothel-owner).

Despite many similarly rough patches, St Laurence House survives, now as a partly government-funded project but still backed by the parish. Drawing attention to

the issue of teenage homelessness, it has inspired many similar organizations, both charities and government initiatives. And God has had the last laugh on the Church — Fr Stephen is now Dean of a venerable cathedral. And yes, he's still annoying people for the sake of the kingdom.

Now I don't want to discourage any of you who feels called to go out and change the world by annoying people, or in any other divinely inspired way, because I hope you'd all like to do that.

But, as St Augustine helpfully reminded his parishioners on this feast day, though we can't all be martyrs, at our baptism God gives each of us the potential to be saints in our own environment; we can't all care for every damaged person we meet either, but if we remember that the person who irritatingly demands our time and money is a brother or sister for whom Christ died, if we recall that our faith should actually make us want to rejoice, and share that joy, not just with people we like or people like us, perhaps our response may speak to *them* of God and help *us* to be, little by little, more Christ-like.

Relaxing from the relentless pursuit and safeguarding of wealth, or at least sitting lightly enough to it to waste some more of it on God's poor, may be as much as we can do: creative waste is an excellent tonic to idolatrous wealth. I said a moment ago God *is* wasteful in his generosity; the cross proves it. And if we respond cheerfully and seek to look whoever asks for our help in the eye, with genuine love, it will pay a dividend of heavenly treasure for both of us.

St Laurence, pray for us.

MB

Sunday 14 September at 7.15pm
Organ Recital (*following Benediction*)

CHARLES ANDREWS
Associate Director of Music, All Saints

Programme

Rhapsody in C sharp minor op 17, no 3
— *H. Howells (1892 - 1983)*

Sonata in A major op 65, no 3
i. Con moto maestoso
ii. Andante tranquillo
— *F. Mendelssohn (1809 - 47)*

Prière op 20 — *C. Franck (1822 - 90)*

Retiring collection to support the Choir and Music
at All Saints (suggested donation £4)

The All Saints Licensed Club/Bar below the Church
will be open after this recital.

2014 Sunday Evening Organ Recital
Dates for the Diary:

***Timothy Wakerell* (Assistant Organist,
New College, Oxford) — 23 November**
***Charles Andrews* — 25 January and 8 March 2015**

For more organ recitals, please visit
www.organrecitals.com

100 YEARS AGO

The centenary of the beginning of the First World War was marked at the end of High Mass on Sunday 3 August.

The August 1914 Parish Paper had no inkling of impending war. The September issue was much taken up with the conflict which had begun. The first days of war are often characterised by enthusiasm, but Fr Mackay already saw the conflict in much darker terms.

The Vicar's notes began with:

‘We are those “upon whom the ends of the world are come”. How often in the quiet uneventful years have we tried to realise the possibility of all this as Advent came round! How often we have cried, *Maranatha!* And preached Urgency. Again and again, our Lord reminds us that when the powers greater than human powers move they move swiftly and their action breaks in upon an unsuspecting world. Well, we have seen it all for ourselves. “As the lightning that lighteneth out of one part of heaven, shineth unto the other part of heaven,” so has come the movement which has shattered human society once more. But I can think of no parallel in the history of nations to the convulsion which has occurred since the last Parish Paper was issued...’

He then wrote of what had been done in the parish in response to what he clearly saw as not just a political crisis but a spiritual one.

‘War seemed imminent on Friday 1st

of July, and late in the evening I rang up Fulham Place and found that the Bishop was away and was to go to Eastbourne on Saturday to spend Sunday with the London Rifle Brigade. We had altered all the Sunday music at the Friday practice and made it more consonant with the national mood. On Saturday, I telegraphed the Bishop at Eastbourne and asked permission to substitute a special Mass at Mid-day on Sunday for the Mass of the day. The Bishop did not reach the camp until half-past nine at night and it was nearly midnight before I received his Lordship's permission. The solemn penitential Mass in time of need was very impressive, and at the end the celebrant knelt with his assistants and said the prayers which have continued in use ever since.

‘With this Mass began a novena of prayer. A large number came to pray on Sunday afternoon and many confessions were heard. Large numbers assisted at the Mass in time of need each morning. After the declaration of war the proper for war time was used. There was a large communion every day and on Thursday, the Feast of the Transfiguration, the congregation made a general communion.

‘It was the second day of the war, the names of those going to the Front were pouring in for the Altar list. A more awful and pathetic occasion cannot be imagined.

‘Mr Shedden has volunteered for foreign service with the 1st City of London Royal Fusiliers. Our two vergers have rejoined the colours. Former and present choir school staff and choristers, and servers have already volunteered. If the 1st City of London is sent abroad it will probably be

towards the end of September. Meanwhile, they have deposited their colours in All Saints Church. The colours were laid on the high altar and afterwards placed in position by the Chaplain, Mr Shedden.’

A series “Sermons in Wartime” by the Vicar was reproduced.

The first began:

“Brethren, we stand facing a possible

catastrophe, unparalleled in the history of humanity. It is nothing less than a civil war of the white race, and the suicide of European civilisation. Our imagination can no more grasp this, than it can grasp the thought of the end of the world; that is why we are not yet greatly moved.

“If it comes to pass, it is for us the end of the world; for the world which we have known will pass away.”



Tile Painting from the north wall of All Saints, 1873. Designed by William Butterfield, these tiles replaced his original geometrical decoration on the wall.

The figures featured are: Abel, Noah, Abraham, Moses, Miriam and Aaron.

Photo: Chris Redgrave, Survey of London, English Heritage.

SUNDAYS AND SOLEMNITIES

MUSIC AND READINGS

● SUNDAY 7 SEPTEMBER TWELFTH SUNDAY AFTER TRINITY

HIGH MASS AT 11am

Hymn: 430
Introit: Deus in adjutorium
Setting: Missa Brevis in D
— Mozart

Psalm: 119: 33 - 40
Readings: Ezekiel 33: 7 - 11
Romans 13: 8 - end

Hymn: 18
Gospel: Matthew 18: 15 - 20
Preacher: Fr Michael Bowie
Creed: Mozart
Anthem: A new song
— James MacMillan

Hymns: 66 (T 63), 444, 492
Voluntary: Gloria Patri, Op 18
— Dupré

CHORAL EVENSONG & BENEDICTION at 6pm

*Commemoration of 200th Anniversary
of the Birth of William Butterfield*

Psalm: 132
Lessons: 1 Kings 8: 22 - 30
Revelation 21: 9 - 14

Office Hymn: 204
Canticles: Service in A — Stanford
Anthem: Blessed City, heavenly
Salem — Bairstow

Preacher: Prebendary Alan Moses
Hymn: 484 (T 167)
O Salutaris: Tone VI
Hymn: 471

Tantum ergo: de Séverac
Voluntary: Flourish for an occasion
— Harris

● SUNDAY 14 SEPTEMBER HOLY CROSS DAY

PROCESSION AND HIGH MASS at 11.00am

Processional Hymn: Lift high the Cross
Introit: Nos autem
Setting: Missa 'Crux fidelis'
— Vivanco

Psalm: 98: 1 - 4, 8 - 10
Readings: Numbers 21: 4 - 9
Philippians 2: 5 - 11

Hymn: 94
Gospel: John 3: 13 - 17
Preacher: The Most Revd Roger Herft,
Archbishop of Perth and
Metropolitan of Western
Australia

Creed: Credo III
Anthem: Adoramus te, Christe
— Lassus

Hymns: 95, 379, 439 (i)
Voluntary: O Mensch, bewein dein
Sünde groß, BWV 622
— Bach

CHORAL EVENSONG & BENEDICTION at 6pm

Psalms: 110, 150
Lessons: Isaiah 63: 1 - 16
1 Corinthians 1: 18 - 25

Office Hymn: 79
Canticles: Service for five voices
— Weelkes

Anthem: Ave verum corpus — Byrd
Preacher: Prebendary Alan Moses
Hymn: 90

O Salutaris: Sheppard
Hymn: 85
Tantum ergo: Byrd
Voluntary: Fantasia — Gibbons

● **SUNDAY**
21 SEPTEMBER
ST MATTHEW, APOSTLE
AND EVANGELIST

HIGH MASS at 11am

Hymn: 338
Introit: Os justi
Setting: Cantus missæ
— Rheinberger
Psalm: 119: 34 - 40
Readings: Proverbs 3: 13 - 18
2 Corinthians 4: 1 - 6
Hymn: 214 (ii)
Gospel: Matthew 9: 9 - 13
Preacher: Fr Michael Bowie
Creed: Rheinberger
Anthem: Ave verum corpus — Elgar
Hymns: 189, 302, 423 (ii)
Voluntary: Prelude in C minor,
BWV 546 — Bach

**CHORAL EVENSONG &
BENEDICTION at 6pm**

Psalm: 119: 33 - 40, 89 - 96
Lessons: Ecclesiastes 5: 4 - 12
Matthew 19: 16 - end
Office Hymn: 213
Canticles: Service in C — Stanford
Anthem: Hail, gladdening light
— Wood
Preacher: Prebendary Alan Moses
Hymn: 486
O Salutaris: Bach (No 1)
Hymn: 374
Tantum ergo: Bach (No 1)
Voluntary: Devotion — Vincent

● **SUNDAY**
28 SEPTEMBER
FIFTEENTH SUNDAY
AFTER TRINITY

HIGH MASS at 11am

Hymn: 352
Introit: Inclina, Domine
Setting: Missa 'O quam gloriosum'
— Victoria
Psalm: 25: 1 - 8
Readings: Ezekiel 18: 1 - 4, 25 - end
Philippians 2: 1 - 13
Hymn: 335
Gospel: Matthew 21: 23 - 32
Preacher: Prebendary Alan Moses
Creed: Merbecke
Anthem: Set me as a seal upon thine
heart — Walton
Hymns: 74, 283, 420
Voluntary: Finale (Partita, 1971)
— Howells

**CHORAL EVENSONG &
BENEDICTION at 6pm**
FIRST EVENSONG of
ST MICHAEL AND
ALL ANGELS

Psalm: 91
Lessons: 2 Kings 6: 8 - 17
Matthew 18: 1 - 6, 10
Office Hymn: 190
Canticles: Service in F — Dyson
Anthem: Factum est silentium
— Dering
Preacher: Fr Michael Bowie
Hymn: 336
O Salutaris: Paul Brough
Hymn: 191
Tantum ergo: Paul Brough
Voluntary: Courante from suite III
— Purcell

ALL SAINTS FOUNDATION

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

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

The Foundation's Charity Number is: 273390.

CHOIR AND MUSIC TRUST

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

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

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

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

FRIENDS OF ALL SAINTS

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

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

MISSION PROJECTS

We support:

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

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

The West London Day Centre for the homeless.

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

KEEPING IN TOUCH

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

The All Saints Website

www.allsaintsmargaretstreet.org.uk

The Weekly Parish E-mail

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

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

Vicar:

Prebendary Alan Moses

020 7636 1788

Mobile: 07973 878040

Email: alanmoses111@gmail.com.

Assistant Priest:

The Revd Dr Michael Bowie

020 3632 4309

Email: mnrbowie@hotmail.com.

Honorary Assistant Priests:

The Revd Gerald Beauchamp

020 7258 0724

The Revd Julian Browning

020 7286 6034

The Revd Neil Bunker

Mental Health Liaison Chaplain
for Westminster.

Parish Administrator:

Mrs Dee Prior 020 7636 1788

Email: astsmgtst@aol.com

Parish Officials

Churchwardens:

Mr John Forde 020 7592 9855

Mr Chris Self 020 7723 2938

PCC Secretary:

Jaron Lewis

asms.pccsecretary@outlook.com.

Phone messages to the Parish Office

Hon Treasurer:

Mr Patrick Hartley 020 7607 0060

Director of Music:

Mr Tim Byram-Wigfield

c/o 020 7636 1788

Associate Director of Music:

Mr Charles Andrews 01580 240575

Electoral Roll Officer:

Miss Catherine Burling

c/o 020 7636 1788

Service Times

Sundays:

Low Mass at 6.30pm (Sat)

8am and 5.15pm

Morning Prayer 10.20am

HIGH MASS and SERMON at 11am

CHORAL EVENSONG, SERMON and
BENEDICTION at 6pm.

Monday to Friday:

Morning Prayer at 7.30am

Low Mass at 8am, 1.10pm and 6.30pm

Confessions 12.30 - 1pm and 5.30pm

Evening Prayer at 6pm

(Except bank holidays — 1.10pm Mass only)

Saturdays:

Morning Prayer at 7.30am

Low Mass at 8am and 6.30pm*

(* First Mass of Sunday)

Confessions 5.30pm.

Evening Prayer 6pm.

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

CALENDAR AND INTENTIONS FOR SEPTEMBER 2014

1	Giles, hermit, 710	St Giles-in-the-Fields
2	<i>Martyrs of Papua New Guinea</i>	Papua New Guinea Church Partnership
3	Gregory the Great, bishop, teacher of the faith, 604	Anglican Centre in Rome
4		Unity
5		Those in need
6		Church schools
7	TRINITY 12 <i>(Commemoration of 200th anniversary of Birth of William Butterfield)</i>	Our Parish and People
8	Birth of the Blessed Virgin Mary	Walsingham
9	<i>Charles Fuge Lowder, priest, 1880</i>	Parish Clergy
10		Friends of All Saints
11		Unity
12		Those in need
13	John Chrysostom, bishop, teacher of the faith, 407	Renewal in faith
14	HOLY CROSS DAY	Our Parish and People
15	Cyprian, bishop, martyr, 258	St Cyprian's, Clarence Gate
16	Ninian, bishop, 432	Scotland
17	Hildegard, abbess, visionary, 1179	Religious Communities
18		Unity
19	<i>Theodore, archbishop, 690</i>	Those in need
20	John Coleridge Patteson, bishop & companions, martyrs, 1871	Mission agencies
21	ST MATTHEW, APOSTLE & EVANGELIST	Our Parish & People
22		The homeless
23		Students
24	Ember Day	Vocations
25	Lancelot Andrewes, bishop, spiritual writer, 1626	Unity
26	Ember Day (<i>Wilson Carlile, founder of the Church Army</i>)	Those in need
27	Vincent de Paul, founder of the Lazarists, Ember Day	Theological Colleges
28	TRINITY 15	Our Parish and People
29	St Michael & All Angels	Those in danger
30	<i>Jerome, translator, teacher of the faith, 420</i>	Biblical scholars

