



# All Saints Parish Paper

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## VICAR'S LETTER

The front cover of *The Spectator* magazine recently had a drawing of the interior of a large ecclesiastical building; empty, save for a solitary figure. This picture was not an 'after the cathedral had closed for the day' scene in a study on church architecture. It illustrated an article which predicts the virtual extinction of Christianity in the British Isles by the end of 2067, if the current rate of decline continues. "That," says Damian Thompson "is the year in which the Christians who have inherited the faith of their British ancestors will become statistically invisible. Parish churches everywhere will have been adapted for secular use, demolished or abandoned."

Thompson is a pugnacious Roman Catholic journalist, noted for directing his fire at both the Church of England and the 'liberal' hierarchy of his own church. Both come in for some sideswipes in the article but he recognizes the root of the problem as something more than a divide between 'conservative' churches being successful and 'liberal' ones being empty.

He asks, "Why is British Christianity facing such a catastrophe? There is a one-word answer, but it requires a lot of



*All Saints' Corpus Christi procession setting out for Oxford Street, 2015 (See page 3)*

*Photo: Andrew Prior*

unpacking: secularisation... The deadliest enemy of western Christianity is not Islam or atheism but the infinitely complex process of secularisation."

One aspect of this phenomenon is the effect of social mobility which undermines what the American scholar of religion Professor Peter Berger calls 'plausibility structures' — the networks of people, traditionally your family, friends and neighbours, who believe the same thing as you do. Belief is hard to sustain when these are weakened or disappear. Choice often means that people move from one belief of Church to another and then to none. Churches run by bishops described as 'middle managers' — not a term one could apply to the Bishop of London —

struggle to cope with this explosion of choice and usually fail. I wonder how those who are promoting business and management training for church leaders respond to that. The social trends which affect our mission are too complex to be fixed by management techniques.

Anxiety about the decline of Christianity in Europe, as well as in Britain, is not new. Parts of France were described as mission territory in the 1930s; so low was the level of Church attendance. The United States, with its much higher levels of religious practice, has been seen as an exception until recently. Now the numbers of people there describing themselves as having no religion, 'nones' as they are called, is growing steadily.

In this country, bishops, especially those with large rural dioceses, wonder how they can sustain a parish ministry in the face of declining numbers of parishioners, mostly elderly, and the retirement of a large proportion of stipendiary clergy over the next decade. Some dioceses are predicting bankruptcy within a few years. Country clergy already have to deal with not one parish but sometimes as many as a dozen: something which makes it harder for the vicar to figure in community life.

London is something of an exception to this trend. The very social mobility which undermines faith for so many seems to bring people of faith to our city. Tight-knit immigrant communities maintain religious identification better. How long this will last is open to question.

In our own diocese, numbers seem to be on the rise, although not across the board. Large and socially homogeneous congregations undoubtedly make it easier for people to sustain belief. We have

considerable numbers of ordinands. But at the same time the cost of housing is forcing many, especially the young, out of London and what the long term effect of this on church life will be, we can only guess.

If belief is to be 'plausible,' in an age when traditional social supports for it are being eroded, do we need to take more seriously the maintenance and development of such supports within the life of our Christian communities: to see the disciplines of prayer, worship, scripture and sacrament, as more than consumer choices which we can dip in and out of from time to time as the mood takes us, but as vital components of a sustainable Christian life?

I think the answer must be "yes," but not in the sense of retreating into a religious ghetto. Someone wrote recently that he believed the decline of what are called 'mainline' churches in the United States can often be attributed to their abandonment of the 'front porch' for the 'back yard'. They have abandoned risky interaction with the world for the safety of a private realm.

While we have not gone down that route entirely at All Saints, our doors are still open to all comers seven days a week, there is always a temptation to do so mentally if not physically.

We have begun to make ourselves a bit more visible outside our church building with outdoor processions which are not aggressively evangelistic but do at least show Oxford Street shoppers that significant numbers of people do still believe. Something more than an occasional procession is called for. That going out into the streets should translate

into an outward-looking attitude, a willingness to engage with people who come to us, to explain who we are, what we do, why we believe as we do. Some of us are more naturally gifted at this than others, but more of us might find we can do it if we try.

Yours in Christ,

*Alan Moses*

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## CORPUS CHRISTI

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Summer, such as it has been this year, arrived just in time for our Corpus Christi Mass with its outdoor procession. After days of wet weather, the sun shone and we gave thanks for that as well as for the Holy Sacrament.

Numbers of friends, lay and clerical, from other parishes joined us for the celebration and have since expressed their appreciation for how well it all went. Our friend Fr Peter Groves from St Mary Magdalen's in Oxford preached an inspiring sermon which appears in this issue on page 9.

The organization of such an event is no small matter. Beforehand, Dee Prior and Fr Michael did sterling work on producing two service booklets — one for the Mass and one for the procession. Cedric Stephens and his stewards marshalled us around the route, the choir and a brass band (augmented this year by a drummer who imparted a martial air) helped sustain the singing. We had modified the arrangements for getting us all out of church to get us moving more quickly and these worked very well. Processional hymns which lend themselves to being sung on the move were chosen. Flower girls sprinkled rose petals, an even larger corps of servers (the home-grown team supplemented by a group from All Saints, Notting Hill,

and other volunteers) carried torches, incense, processional crosses, banners and canopy. A newly-commissioned banner told Thursday evening drinkers, diners and shoppers that this was the Corpus Christi procession of All Saints. Stewards distributed leaflets explaining who we were, what we were doing, and invited people to express solidarity with persecuted Christians, especially those in Iraq and Syria and told them something about the church and its ministry. On our return, the catering team provided sustenance for the soul and the courtyard party continued well into the evening. Countless photographs were taken, many by passers-by, but also by Andrew Prior whose record of the occasion will be on display on the All Saints website soon (joining the images from Corpus Christi 2014). We are grateful to everyone who helped to make the occasion such a success.

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## PARISH NOTES

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**Jonathan Henry James Farr** (infant son of our soprano Jennifer Snapes) was baptized at St Paul's, Knightsbridge, (where his father Stephen is Director of Music) on Sunday 7 June. The choir of All Saints sang for the occasion and young Jonathan sat listening attentively.

### RIP

**Fr Clifford Jones** was a resident honorary assistant priest here from 1990 – 1994. His funeral took place at St Mary's, Grundisburgh in Suffolk, on 26 May. James Shrimpton from All Saints attended it. A Requiem Mass is to be celebrated at All Saints on Tuesday 30 June at which the preacher will be **Prebendary Bill Scott**, who knew Fr Clifford for many years.

**Philip Harland** — We reported Philip and Yvonne's 55<sup>th</sup> wedding anniversary in last month's issue. It was good that Philip, at least, was able to be with us on the following Sunday. Although he looked frail, he was as cheerful as always. So it was a shock when we heard that he had died suddenly at home on Saturday 13 June. His funeral Mass will be at All Saints on a date yet to be confirmed.

Many of us at All Saints, who are not Londoners, have elderly relatives who live far away. Farther than most was Agnes, the 96 year old mother of Naomi Slippe, in Ghana. Naomi had already planned to travel home to see her, when her mother died a couple of days before her flight. Our sympathy to Naomi who now has to travel home next month for the funeral.

May they rest in peace and rise in glory.

## **MORE FAREWELLS**

One of the characteristics and strengths of the All Saints' Choir has been its stability. This year we seem to have reached one of those times, rather like a premier league football team, when a number of our stars are leaving almost at the same time.

Having not long said goodbye to Amy Moore on Sunday 21 June, when she and her husband Ari set off for a new life in Australia, we will say farewell and thank you to **Louisa Green** who has been with us for 15 years. Louisa is expecting her second child. We wish her and her family every blessing and look forward to seeing the new baby.

Sunday 16 August will be the last Sunday of **Mhairi Ellis**, the longest-serving member of the choir.

The Director of Music is going to be busy during the "transfer window" finding replacements. While he waits for lots of keen sopranos and altos to respond to his advertisement on the All Saints' website and in the music colleges, his article of appreciation for the outgoing members of the Choir is on page 5.

## **ORDINATIONS**

**Jeremy Tayler** is to be ordained deacon at St Paul's Cathedral on Saturday 4 July at 3pm. He is to serve at St John's Wood Church in our own deanery. Prayers are asked for him, and for the Revd Dr Anders Bergquist, Maura, Blanche and Ginevra and the people of St John's Wood among whom Jeremy will serve.

Fr Alan took part in a Eucharist at the Swedish Church on 16 June to welcome **Camilla Persson** who had been ordained deacon by the Bishop of Visby (who has oversight of Swedish churches abroad) in his cathedral. Most deacons in the Church of England are preparing for the priesthood, but in the Church of Sweden the diaconate is much more a distinctive caring ministry. Camilla has been well-known to the clergy of the deanery as the wife of the Rector of the Swedish Church. We now welcome her as one of our clerical fellowship.

## **PILGRIMAGES**

### ***ALL SAINTS' WALSINGHAM CELL DAY PILGRIMAGE***

— Our Walsingham Cell will be making a day pilgrimage to Salisbury Cathedral on **Saturday 4 July**, including Mass, a tour and lunch. Anyone who wishes to may stay on for Evensong. This is in the tradition of its highly successful pilgrimages in recent

years to other cathedral cities. Everybody is welcome. Please contact Ross Buchanan on 020 7221 1312 if you are interested or would like to know more.

### **PARISH PILGRIMAGE TO THE SHRINE OF OUR LADY OF WALSINGHAM**

— this year this takes place between Friday 17 and Monday 20 July and our prayers go with the pilgrims from All Saints being led by Fr Julian Browning and organized by Ross Buchanan.

### **PREACHING ENGAGEMENTS**

The Vicar, as one of the acting archdeacons, preached for the admission to office of Churchwardens for the Two Cities at St Mary le Strand on 27 May. On 15 June he celebrated Mass at St James's, Sussex Gardens, and admitted the remaining new Churchwardens including John Forde and Chris Self for All Saints.

On Sunday 5 July, the Vicar is preaching at **St Peter's, Southfield** in West London, for that church's centenary. The parish has just been taken under the wing of St Michael's, Bedford Park, and our friend Fr Kevin Morris. The hope and prayer is that, like our relationship with the Annunciation and St Cyprian's, this will enable a new and growing phase of life in the parish.

Prebendaries of St Paul's are invited to preach in the Cathedral on saints' days. This year Fr Alan offered to do the Feast of St James the Great, (Saturday 25 July) with his pilgrimage a few years ago to the shrine of St James in Compostela in mind. With his Scottish connections in mind, he also put down to do St Andrew's Day. He got both!

## **FAREWELL TO MEMBERS OF THE ALL SAINTS' CHOIR**

*Timothy Byram-Wigfield, Director of Music, writes:*

Last month we said our goodbyes to Amy Moore, who has left these shores with her husband Ari to begin a new life in Sydney, Australia. During her twelve years at All Saints, Amy delighted us with powerful performances of Mozart and Mascagni. In the Choir rehearsal room she infused musical acuity, jollity, and loyalty in equal measure.

On 21 June we marked the last Sunday that Louisa Green sang as a full-time member of the Choir. Louisa has the extraordinary ability to mould her sound, chameleon-like, from Palestrina to Leighton, Haydn to Gershwin, delivered with a bright, cheerful and affectionate personality, and allegiance. Of course all members of the Choir over the years have showed their irreverent side in producing wonderful cabaret shows which raised so much for the Restoration Appeal. Much of the hard work and keyboard brilliance of the cabarets was Louisa's, with her husband Tom providing the agile bass guitar.

It is that time when we also thank a departing organ scholar for their contribution. Nicholas Mannoukas has been with us for two years, and Sunday 30 August will be his last Sunday playing for services. Nicholas will play a recital on Sunday 5 July after Benediction, and I hope you will be able to come and support him on one of those occasions, as he prepares to leave us and continue his studies at the Royal College of Music.

Sunday 16 August is another red-letter day, when we say farewell and offer our

gratitude for all that Mhairi Ellis has offered, over many years, to All Saints. It would be impossible to convey, even in a whole newsletter, the range of skills and assistance that Mhairi has provided, but diverse rôles have included fixer of deputies, copy binder, proof-reader, cassock-minder, and of course Choir Librarian. Mhairi has been a central pillar to the foundation of the music here. Her husband Michael has many a time sat patiently in the Choir rehearsal room, as music copies are sorted, marked up, and labelled. Mhairi's excellence as a singer through performances of Duruffé, Mozart, Lassus, and many more, remain with us still, not least through the recordings of Rachmaninov and others made during Dr Brama's and Paul Brough's time.

It is often remarked that musicians bring skill and excellence, tenderness and virtuosity which decorate our liturgy so richly. But far from being offered in a dispassionate or detached manner, it offers them the passage for their own personal worship and prayer, through dedication and fidelity to the liturgical and musical traditions of Margaret Street. We are deeply grateful to Amy, Louisa and Mhairi and they leave us with our love and gratitude for all that they have given to us.

***Mhairi Ellis writes:***

*'To every thing there is a season,' says the Teacher, and as a result of various factors coming together in my life, and with much regret, my season in All Saints Choir is about to draw to an end. As far as I know (I would love to hear from any readers who can correct this assertion!) I have served the church longer than any other chorister, so I have mixed feelings — both sadness at leaving the Choir I have served for so long and joyfulness and a sense of achievement for the music and the friendships I have*

*made here. I will of course be back to join you all for services in the future, and may even be allowed to deputise in the Choir occasionally!*

*I hope as many of you as possible will help me to celebrate on my final day in the Choir, which has been settled on as 16 August. Michael and I would be delighted if you would join us for a glass of wine after High Mass, and at Evensong I hope former colleagues will assist the current Choir to make a goodly noise, which will be followed by a further invitation to raise a glass with us.*

*It is customary for departing musicians of some years' standing to be allowed to choose the music on their final day. As I have been around for over three decades I have kindly been permitted to influence the music for my final three Sundays, and I plan to continue the musical theme which the Vicar is introducing on his special day on 26 July [when Fr Alan will be marking twenty years as Vicar of All Saints] by including a selection of works composed for All Saints or by our 'in-house' composers.*

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## **POETRY TEA AT PAMELA'S SUNDAY 31 MAY 2015**

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*Mary Rowe writes:*

The theme for this poetry tea was Light. As I walked from Baker Street to Pamela's home by Marylebone Station, I thought of the history of the neighbourhood. Long ago it was part of the Great Forest of Middlesex, and later of Henry VIII's Royal Hunting Grounds. Then I would have walked on grassy tracks, in the dappled light and shade of the forest trees. Deer and wild boar would have been around, and possibly lurking outlaws.

Since then there has been so much change, but we still have welcome trees in parks and squares and gardens, and sunlight comes dappled through their leaves. And we can still enter these long-past worlds and many others through imagination and poetry.

The work of Dylan Thomas was often chosen for the afternoon. Gillian Dare read the opening of *Under Milk Wood*, with its sensitive shadowing. Annie Irving Edwards brought *Do not go gentle into that good night*, and Daphne Watts *Light breaks where no sun shines*. Jean Fairweather contributed two poems with appropriate titles, Mervyn Scott's *Darkness seeks light*, and John Chamber's *The Sun*. Laurence Kenworthy read Milton's magnificent account of the creation of the sun, moon and stars from *Paradise Lost*. The poet wrote: '*And sowd with Starrs the Heaven thick as a field*'. We see few stars from London now, but at the time of the Forest of Middlesex, and no doubt in Milton's, the shining field would have been visible.

Pamela Botsford, our hostess, brought *The Colours of Light* by Dorothea Mackellan, which described a wonderful range of objects and their glowing colours. And Dudley Green read with verve a hymn by J.R. Peacey *Awake, awake, fling off the night!*

John Cragg read his own lively prose piece entitled *Royal Harpist Goes on Trial*. This somehow brought in history, humour and fantasy in a short space, and one looks forward to longer compositions in a similar vein.

Sandra When gave us the main points of a letter by Yvonne Craig to the LSE, regretting that in the magazine '*LSE Connect*' three articles on light were

written only from a materialistic viewpoint, with no mention of a spiritual dimension. This comment was perhaps embodied in the poem *Light* by F. W. Bourdillon, read by Laurence Kenworthy:

The night has a thousand eyes  
And the day but one,  
Yet the light of the bright world dies  
With the dying sun.

The mind has a thousand eyes  
And the heart but one,  
Yet the light of a whole life dies  
When love is done.

As usual, we were grateful to Pamela for her hospitality, to her and Sandra for the welcome tea, and to Sandra for gently steering the proceedings along.

***Proceeds of the Poetry Tea totalled £156.25 with Gift Aid and were donated to the All Saints' Restoration Appeal.***

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## **RESTORATION PROGRAMME AND OTHER BUILDING WORKS**

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The renewal of the electrical wiring and lighting in Church is all but complete, with the final set of hanging lights in the nave to go up on 24 June and those which will be suspended from the screens in the chancel to better light the choir only remaining to be fitted when they arrive from Messrs Sitch — we understand they are made and currently being painted.

In the meantime, the courtyard gates have begun to come loose as their iron fixings have rusted and the gates drag on the ground. We intend to have some temporary work done to alleviate the problem, but a larger piece of work will be needed later to strengthen the brickwork of

the pillars which has moved over time.

*Over the summer months a number of other small building-work projects and general maintenance will be undertaken. These include some adjustments to the Choir Stalls, the renewal of the tiled floor*

*in the entrance hall to the Vicarage, the replacement of a skylight in the roof to 6 Margaret Street. And following what is almost an annual tradition now — the Buildings Committee plans a big clear up day for the basement, to be arranged in the Autumn.*

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## MARIAN STREET PROCESSIONS: THE FEAST OF THE ASSUMPTION

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*Fr Michael Bowie, Assistant Priest, writes:*

In 2012 when Bishop Lindsay Urwin was taking Our Lady of Walsingham travelling around England for her 950<sup>th</sup> birthday one of her overnight stops was in Berkhamsted. OLV was on her way to a Saturday Mass in St Albans Abbey, which turned out to be one of her most popular appearances that year: they catered for 500 and 1,500 people turned up.

My Roman Catholic counterpart in Berkhamsted, ruminating on this imminent visit and speaking, I suspect, in jest, said, ‘Why don’t we have street processions of Our Lady anymore?’ This was a challenge too good to resist. So we arranged for the statue of OLV to be brought to Sacred Heart Church, where there was an address by Bishop Lindsay and the Rosary was said. Sacred Heart is half a mile along the High Street from St Peter’s, our Parish Church. So, with police protection, on a busy Friday evening, we processed the length of Berkhamsted High Street singing the pilgrim hymn. St Peter’s was actually occupied by a very large choral society event that night, so we went round the corner to the extraordinary High



*Procession to the Shrine of OLV along the village street*

Victorian chapel of Berkhamsted School (modelled on the *Miracoli* in Venice), where the Principal of the School, as Ordinary, received the statue and there followed various Marian-themed activities for the children and young people who packed the chapel, culminating in Benediction.

It was a good evening, and is still remembered in the town, but the revelation was the popularity of the procession. I bribed the 30 children in our choir to take part but had no sense, until we left Sacred Heart, of whether this was going to work. In the event 300 people joined us, including a Northern Irish Protestant minister from

the Baptist Church (I'd told the clergy fraternal that Walsingham was all about celebrating the Incarnation — which is, of course, perfectly true). Bishop Lindsay was, unsurprisingly, in his element, and we found ourselves the object of kindly and even supportive interest from hundreds more people in the shops and restaurants along the High Street.

I tell that story at some length because it opened my eyes to the enormous value of witnessing to our devotional life in this slightly *outré* fashion. So I am delighted that this year our celebration of the Assumption will be augmented by a street procession. Since the Feast falls on a Saturday, the opportunity to be visible in Oxford Street at lunchtime is especially welcome. Our

recent Corpus Christi Procession was particularly successful and because we've been doing that procession for some years, the organisational infrastructure is in place. But we do need, as for Corpus Christi, a good number of volunteer stewards, to make the procession work.

**I hope this year's Feast of the Assumption High Mass at 12 noon on Saturday 15 August is already in your diary; please consider offering your services as a steward as well as attending.** If you can assist as a procession steward (essential for safety reasons) or by playing a rôle in the procession itself, contact Dee Prior in the Parish Office on 020 7636 1788 or see Dee or Cedric Stephens, Head Server, after High Mass.

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**SERMON PREACHED BY THE REVD DR PETER GROVES,  
VICAR, ST MARY MAGDALEN, OXFORD,  
AT ALL SAINTS MARGARET STREET ON  
THE FEAST OF CORPUS CHRISTI 2015**

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***Gospel: John 6: 51 - 59***

When I think of my time at theological college, it's fair to say that I was not well behaved. I came having studied theology for the previous six years, and was exempt from much of what was prescribed for most others. This left me, and a friend in a similar position, with too much time on our hands, never a good thing for those with a certain amount of growing up to do. One of the first bits of trouble we stirred up was an unsuccessful campaign to persuade the powers that be that the Blessed Sacrament should be reserved in the chapel. Despite initial enthusiasm, we were unsuccessful, but we took our revenge at the college Christmas revue, offering up some Eucharistic devotion with a twist: we formed a choir and sang

along lustily to hymns such as “we hail thy absence glorious”; the dangerously modern, “Be still for the presence of the Lord, the Holy One was almost here”, and the more mediæval “Of the glorious body telling, or we would if it were there! Westcott House, the light expelling, bids us seek our Lord elsewhere.”

Now I don't think it reflects well either on me or on the Church of England that such mischief is among the very few things I can remember about theological college, but it was a useful reminder that we inhabit a broad Church, and that much of what we take for granted in the catholic tradition is strange to others. And this strangeness is not, in itself, a bad thing. We should be worried if we find that our attitude to the

eucharist, the sacrament of our salvation, is one which takes that miracle for granted. Every so often, we need to step back and marvel, and that is why we keep the Feast of Corpus Christi.

If we do stop and think about it, the claim made in the catholic doctrine of the eucharist, is bizarre beyond words. Lady Jane Grey is alleged to have asked, of the presence of Christ in the consecrated bread, “how can he be here who made us all, and the baker made him?”. Unfortunately, the days are gone when we could send people to the Tower of London for saying such things. Sorry, I meant: fortunately... But in a sense, she is right — it’s an absurd suggestion.

However, the give-away for the unfortunate Lady Jane is the first half of her charge — how can he be here who made us all? A perfectly good question which reminds us that saying anything about God in human terms risks absurdity. How can God be here among us, in any form? Many at the time of the Reformation dismissed the Eucharistic presence with the objection that the body of Christ is in heaven and not here. But if heaven is a place as the earth is a place, then frankly I’m not very interested in getting there. Proper study of the catholic doctrine of the eucharist will remind us that the presence of Christ in the sacrament is not a physical, local presence — we are no nearer to Christ at the altar than we are to the north pole, and the body of Christ is not moved as we carry it around. The body of Christ cannot be physically contained, limited or constrained. But that is precisely the point. Christ’s body has no physical limitation, but my body does. My body is all I have with which to worship my redeemer, and that bodily self, that physicality, is today enjoined to celebrate the physicality, the bodily truth, of God’s redemptive act in the presence of Jesus Christ.

Christianity, we should remember, is not about abstracts, it is about things, about particulars, about the particular redeeming presence of God in Jesus Christ, divine and human. It is precisely because of our inability to articulate the meaning of what it is to be divine that God comes among us and transforms our world — and within it, the things that we say — to unite it with himself. The presence of Christ which we celebrate is not something static, something limited to an object or a place. It is the presence among us of the eternal offering of the Son to the Father. What we celebrate in the eucharist is our being drawn up into the worship of heaven, our being enabled to share in the very life of God, a life of perfect self-giving in love, the life which we call Father, Son and Holy Spirit.

In our Gospel reading we heard Jesus speak of eating his flesh and drinking his blood. Greek teachers enjoy reminding students that the word used here does not mean “eats” so much as “munches”. He who munches on my flesh. The material reality of the eucharist, something physical which is something spiritual, could hardly be more clearly stated. But the point of the word is not an emphasis on realism so much as an emphasis on life. The word really belongs in the context of animals feeding, or grazing. For livestock to graze on something is continually to be digesting it, to be sustained by that process of chewing and eating which is the basis of their life.

That sixth chapter of St John reminds us that the eucharist is the source of true life. What is present to us in the Eucharistic elements is the personal presence of the one who is always and perfectly interceding for all of humanity. The Eucharistic celebration sees us present to God our unworthy offering in order that it be taken by Christ

and transformed into his perfect offering. Having been transformed, it is given back to the worshipper as the food by which the life of the Church, the Body of Christ, is sustained, the food which is indeed our daily bread.

The presence of Christ, if it is real, is the presence of that dynamic giving and receiving. Eucharistic worship becomes for us the language of offering and self-giving: both the physical language of we who receive, kneel, process, adore; and the theological language of humanity redeemed by identification with the self-giving of the Trinity. Adoration of Christ in the eucharist enables us to offer ourselves in worship to the God whose very life is self-offering, of self-sacrifice, the act of self-giving love

which is the eternal action of the Trinity.

Hence, then, Corpus Christi, a time for making a fuss, a time for standing up and being counted for our belief in this most miraculous of divine truths, that the God who made the heavens and the earth gives himself without reserve for love of you and me, that the one who frames and sustains the heavens is the one who is broken and poured out for the stupid, selfish, sinful pride of every single one of us. It's not rational, it's not sensible, it's not convenient, but it does happen to be true. So we must never apologise for worshipping Jesus Christ, crucified and risen, present among us in the sacrament of his body and blood, for if the miraculous truth of God's ludicrous love is not worth celebrating, I don't know what is.

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## SERMON PREACHED BY FR ALAN MOSES, VICAR, TRINITY 1, 2015 EVENSONG

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*Readings: Jeremiah 6: 16 - 21;  
Romans 9: 1 - 13*

**“Thus says the Lord: Stand at the crossroads, and look, and ask for the ancient paths, where the good way lies; and walk in it, and find rest for your souls.”**  
Jeremiah 6: 16

To those of us who worship in churches like this one, who even give up a warm summer evening to come to Evensong, perhaps because we find rest there for our souls, those words from Jeremiah might sound like music to our ears; an affirmation of our old-fashioned ways. We like the ancient paths, the old ways of doing things, traditional ceremony and music. We don't much like novelties — by which we probably mean guitars and drum kits, overhead projectors and screens, worship songs and other forms of ‘enthusiasm’ not

unknown in the Church of England these days. Not for us what Americans call, ‘strums and drums’. We'll stick to ‘bells and smells’.

But before we settle back and make ourselves comfortable, if we read on we find that this prophetic utterance has a sting in its tail:

**‘Of what use to me is frankincense that comes from Sheba...  
your burnt offerings are not acceptable,  
nor are your sacrifices pleasing to me.’**

‘Ouch!’ We don't like the sound of that. The people of Judah and Jerusalem think they are walking in the old ways by keeping the rituals of the Temple and its sacrifices; and even doing so enthusiastically and generously. And yet, God says, **‘they have not given heed to my words; and as for**

**my teaching, they have rejected it’.** They have said, **‘We will not give heed’.**

The opening verse of this passage calls the people to look to its history, to delve into its collective memory, to find ways that have been forgotten, to remember the God who has delivered them from slavery and directed them in the way they should go.

Jeremiah means here Israel’s ancient story and the implications of that story found in the Decalogue and the law. So, Deuteronomy sets out the good way:

**‘See, I set before you today life and prosperity, death and adversity. If you obey the commandments of the Lord your God that I am commanding you today, by living the Lord your God, walking in his ways, and observing his commandments, decrees and ordinances, then you shall live and become numerous, and the Lord your God will bless you in the land you are entering to possess. But if your heart turns away and you do not hear, but are led astray to go down to other gods and serve them, I declare to you today that you shall perish, you shall not live long in the land that you are crossing the Jordan to possess. I call heaven and earth to witness against you today that I have set before you life and death, blessing and curses. Choose life so that you and your descendants may live, loving the Lord your God, obeying him, and holding fast to him; for that means life to you...’ (30: 15 - 20)**

The word and teaching that the people have rejected, is ‘Torah’, what we usually call the Law. As well as commands, it includes teaching and story — the whole story of God’s way with his people from the beginning to now. It tells of their experience of good at the Lord’s hands. It shows them

the good way in which they should walk: **“Look to the rock from which you were hewn, and the quarry from which you were dug. Look to Abraham your father and to Sarah who bore you.”** (Isaiah 51: 1 - 2)

Jeremiah’s warning echoes the consistent witness of prophecy: that when the Law’s guidelines for righteous living in community are absent, when wise reflection and instruction on their meaning, does not guide and shape the people’s life, then no amount of religious acts or sacrifices or generous offerings will draw a positive response from God. Without the pursuit of justice and holiness, no amount of piety will do.

The call to look to the ancient paths in order to find the good way reminds a community of the importance of living by its story and the implications drawn from it. The lessons of history — the experience of people in the past and the instruction God has given them.

This was what led to the creation of what we know as the scriptures. The ways of old, the story of God’s deliverance and guidance, the commandments given long ago, were remembered, retold, adapted, re-applied, corrected and written down, so that later generations would have guidelines, road signs, a map, to know by which way they should go.

This is especially crucial if a community has lost its way or is unsure of it; if it has chosen to go down wrong paths which lead only to destruction.

How do we know the way? Read the story and tell it. Recall the things that worked and did not work in the past; where the people found the right way and when they lost or refused to follow it. Go back and read the handbook our forebears read on their

journey. The good way is not so difficult to identify if we pay attention to the story that has brought us to this point.

Jeremiah's words often speak of God's frustration with his disobedient people. Time and again, they have been reminded of their responsibilities as God's people, yet still, they have refused to pay attention and been downright rebellious. **'We will not walk in it!'**

Of course, you and I are unlikely to be heard saying 'We will not heed,' or 'We will not walk in it'. Well, not out loud anyway. But in the silence of our hearts, in the secrecy of our minds, we might well whisper it quietly. Or we might pretend not to hear words from God which we know are addressed to us.

There is no point us proclaiming that we have the ancient ways because we come to Mass and Evensong and like traditional music and ceremony, unless there is evidence in our lives of real moral and spiritual transformation, of a real pursuit of holiness not just liturgical correctness, of conduct towards others which reflects the dual commandment to love God and neighbour.

The old ways, if we heed them, call us to repentance; to a self-examination which asks hard questions about what difference our religious life and practice makes to our life as individual persons and as a community. Is it simply a religious compartment of our life; something for Sundays and festivals? Is it a refuge from harsh reality; an analgesic to dull the ache of life?

Or does it guide and shape all that we do: our attitudes to other people, our relationships with them, our behaviour at work, our commitment to our communities,

our use of our material possessions and our time and skills?

If we find, as inevitably we will, that we fall short in one or more or even all of these areas, then we should see this as a lesson in realism not a cause of despair. While Jeremiah announces judgement time and again, there are still frequent calls to repentance, warning signs, suggestions of what is needed. The Lord does not simply point to sin and pronounce sentence. The bond between the Lord and his people is so strong it seems, at least on God's side, that his will does not easily produce the judgement that seems the inevitable outcome of their stubborn refusal to live by the covenant that makes them his people. God gives us the opportunity of repentance — a word which means not just sorrow or regret for past failures — but a complete re-orientation of life towards God.

God has given us the ways in which we should walk. As today's Collect reminds us\*, God offers us the means of grace we need to keep his commandments in both will and deed; to walk in his ways. All we have to do is pray for them, use them, practice them, enter more deeply into them, allow them to change and shape us.

\* O God,  
the strength of all them that put their trust  
in thee,  
mercifully accept our prayers  
and, because through the weakness of our  
mortal nature  
we can do no good thing without thee,  
grant us the help of thy grace  
that, in keeping of thy commandments,  
we may please thee, both in will and deed;  
through Jesus Christ thy Son our Lord,  
who liveth and reigneth with thee,  
in the unity of the Holy Spirit,  
one God now and for ever.

**Sunday 5 July at 7.15pm**

*Four-manual Harrison and Harrison (1910)*

**Organ Recital  
(following Benediction)**

*Nicholas Mannoukas,  
The Dr John Birch Organ Scholar  
at All Saints since September 2013*

**Programme**

J.S. Bach (1685 - 1750):  
**Prelude and fugue in B minor BWV544**  
**Wenn wir in höchsten Nöten sein BWV641**  
**In dir ist Freude BWV615**

J. Rheinberger (1839 - 1901):  
**Intermezzo from Sonata no 6, op 119**

C.M. Widor (1844 - 1937):  
**From Symphonie no 4, op 13**  
**iii. Dolce**  
**iv. Scherzo**  
**vi. Finale**

**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.**

**There will be two further organ recitals at All Saints in 2015:**

**13 September: Charles Andrews**  
**(Associate Director of Music)**

**22 November: Timothy Byram-Wigfield**  
**(Director of Music)**

**Please find more organ recitals at [www.organrecitals.com](http://www.organrecitals.com).**

# CHORAL EVENING PRAYER and BENEDICTION at ST CYPRIAN'S



**Saturday 4th July at 3pm**

Responses: *Ayleward*  
Magnificat and  
Nunc Dimittis: *Stanford* in G  
Anthem: *Britten* — Rejoice in the Lamb

With the St Cyprian's Singers  
*Directed by: Julian Collings*

## 100 YEARS AGO

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*The Vicar wrote, a little anxiously:*

In many of the West London churches we know best the collections have not been appreciably affected by the war. At All Saints they have been affected, not so much as to cause us to be frightened, but so as to cause us to look grave.

The music is our most costly item of expenditure, and the music of All Saints is an asset to the whole Church. On Sunday, July the 4<sup>th</sup>, we shall have collections for the Organ and Choir Fund, and this note is a very gentle reminder that a deliberate offering will be needed.

## SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

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### ● SUNDAY 5 JULY FIFTH SUNDAY AFTER TRINITY

#### **HIGH MASS at 11am**

*Entrance Hymn: 56*

*Entrance Chant: Exaudi, Domine*

*Setting: Missa Omnium Sanctorum*

— Hutchings

*Psalm: 123*

*Readings:* Ezekiel 2: 1 - 5  
2 Corinthians 12: 2 - 10  
*Gradual Hymn:* 391  
*Gospel:* Mark 6: 1 - 13  
*Preacher:* Father Michael Bowie  
*Creed:* Credo II  
*Offertory Motet:* Pange lingua gloriosum  
— Bob Chilcott  
*Hymns:* 298, 369, 486  
*Voluntary:* Te Deum — Langlais

## **CHORAL EVENSONG & BENEDICTION at 6pm**

*Psalms:* 63, 64  
*Lessons:* Jeremiah 20: 1 - 11a  
Romans 14: 1 - 17  
*Office Hymn:* 150 (S)  
*Canticles:* The Wells Service  
— Malcolm Archer  
*Anthem:* Unser Lieben Frauen Traum  
— Reger  
*Preacher:* The Vicar,  
Prebendary Alan Moses  
*Hymn:* 338  
*O Salutaris:* Lloyd Webber  
*Hymn:* 390  
*Tantum ergo:* Lloyd Webber  
*Voluntary:* Abendruhe, Op 174  
— Rheinberger

## **● SUNDAY 12 JULY SIXTH SUNDAY AFTER TRINITY**

### **HIGH MASS at 11am**

*Entrance Hymn:* 351  
*Entrance Chant:* Dominus fortitudo  
*Setting:* Missa Brevis — Leighton  
*Psalm:* 85: 8 - end  
*Readings:* Amos 7: 7 - 15  
Ephesians 1: 3 - 14  
*Hymn:* 170 (i)

*Gospel:* Mark 6: 14 - 29  
*Preacher:* Father Michael Bowie  
*Creed:* Credo IV  
*Offertory Motet:* Ave Virgo sanctissima  
— Guerrero  
*Hymns:* 384 (v 4 Descant — Caplin),  
416 (ii), 485  
*Voluntary:* Concerto in C (after Johann  
Ernst, Prinz von Sachsen-  
Weimar), BWV595 — Bach

## **CHORAL EVENSONG & BENEDICTION at 6pm**

*Psalm:* 66  
*Lessons:* Ecclesiasticus 4: 11 - end  
Romans 15: 14 - 29  
*Office Hymn:* 150 (R)  
*Canticles:* The Gloucester Service  
— Howells  
*Anthem:* Hail, gladdening light  
— Wood  
*Preacher:* Father Julian Browning  
*Hymn:* 340  
*O Salutaris:* Anerio  
*Hymn:* 278  
*Tantum ergo:* Asola  
*Voluntary:* Andante cantabile  
(Symphony No 4) — Widor

## **● SUNDAY 19 JULY SEVENTH SUNDAY AFTER TRINITY**

### **HIGH MASS at 11am**

*Entrance Hymn:* 205  
*Entrance Chant:* Omnes gentes  
*Setting:* Missa Brevis — Gabrieli  
*Psalm:* 23  
*Readings:* Jeremiah 23: 1 - 6  
Ephesians 2: 11 - end  
*Gradual Hymn:* 206  
*Gospel:* Mark 6: 30 - 34, 53 - end

*Preacher:* The Vicar,  
Prebendary Alan Moses  
*Creed:* Credo III  
*Offertory Motet:* Exsultate Deo  
— Palestrina  
*Hymns:* 282, 371 (T 493),  
484 (T 167)  
*Voluntary:* Toccata in E minor,  
BWV 914 — Bach

## **CHORAL EVENSONG & BENEDICTION at 6pm**

*Psalm:* 73  
*Lessons:* Ecclesiasticus 18: 1 - 14  
Hebrews 2: 5 - end  
*Office Hymn:* 150 (S)  
*Canticles:* The First Service — Morley  
*Anthem:* When Mary through the  
garden went — Stanford  
*Preacher:* Father Michael Bowie  
*Hymn:* 439 (T 257)  
*O Salutaris:* Byrd  
*Hymn:* 406  
*Tantum ergo:* Byrd  
*Voluntary:* Wenn mein Stündlein  
vorhanden ist  
— Nicholas Mannoukas

## **● SUNDAY 26 JULY EIGHTH SUNDAY AFTER TRINITY**

### **HIGH MASS at 11am**

*Today we mark twenty years of  
Fr Alan Moses' ministry as Vicar at  
All Saints with music that  
he has selected.*

*Entrance Hymn:* 436 (v 4 Descant  
— Blake)  
*Entrance Chant:* *Suscepimus*  
*Setting:* Missa Omnium Sanctorum  
— Caplin

*Psalm:* 145: 10 - 19  
*Readings:* 2 Kings 4: 42 - end  
Ephesians 3: 14 - end  
*Gradual Hymn:* 367 (ii)  
*Gospel:* John 6: 1 - 21  
*Preacher:* Father Julian Browning  
*Creed:* Merbecke  
*Offertory Motet:* Alleluya! This is the day  
— Harry Bramma  
*Hymns:* 300, 513, 368  
*Voluntary:* Final (Symphonie No 1 in D,  
Op 14) — Vierne

## **CHORAL EVENSONG & BENEDICTION at 6pm**

*Psalm:* 74  
*Lessons:* Ecclesiasticus 38: 24 - end  
Hebrews 8  
*Office Hymn:* 150 (R)  
*Canticles:* Collegium Magdalenæ  
Oxonienſe — Leighton  
*Anthem:* Hymn for the Dormition  
of the Mother of God  
— Tavener  
*Preacher:* The Vicar,  
Prebendary Alan Moses  
*Hymn:* 310  
*O Salutaris:* Paul Brough  
*Hymn:* 374  
*Tantum ergo:* Paul Brough  
*Voluntary:* Pulchra ut luna  
(Cinq Invocations, No 4)  
— Dallier

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*Information correct at the time of going  
to press.*

## 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.

Please contact **Dee Prior** in 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 or Assistant Priest. You can subscribe through the All Saints website — see News and Events/Weekly Newsletter for directions about signing up.

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

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### **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

### **Parish Administrator:**

Dee Prior

020 7636 1788

Email: astsmgtst@aol.com

## **Parish Officials**

### **Churchwardens:**

John Forde 020 7592 9855

Chris Self 020 7723 2938

### **PCC Secretary:**

John McWhinney

asms.pccsecretary@outlook.com.

Phone messages to the Parish Office

### **Hon Treasurer:**

Patrick Hartley 020 7607 0060

### **Director of Music:**

Timothy Byram-Wigfield

c/o 020 7636 1788

### **Associate Director of Music:**

Charles Andrews 01580 240575

### **Electoral Roll Officer:**

Catherine Burling c/o 020 7636 1788

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## **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 — 12 noon Mass only)**

### **Saturdays:**

Morning Prayer at 7.30am

Low Mass at **12 noon** and 6.30pm\*

(\* First Mass of Sunday)

Confessions 5.30pm.

Evening Prayer 6pm.

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

## CALENDAR AND INTENTIONS FOR JULY 2015

1	<i>Henry, John and Henry Venn, priests, 1797, 1813, 1873</i>	The spread of the Gospel
2		Unity
3	<b>Thomas the Apostle</b>	Those in need
4		The United States of America
5	✠ <b>TRINITY 5</b>	<b>Our parish and people</b>
6	<i>Thomas More and John Fisher, martyrs, 1535</i>	Persecuted Christians
7		Parliament
8		Friends of All Saints
9		The General Synod
10		Those in need
11	Benedict, abbot, c 550	Monastic Communities
12	✠ <b>TRINITY 6</b>	<b>Our parish and people</b>
13		Fitzrovia Forum
14	John Keble, priest and poet, 1866	Parish clergy
15	Swithun, bishop, c 862	Farmers
16	<i>Osmund, bishop, 1099</i>	Unity
17		Those in need
18	<i>Elizabeth Ferard, deaconess, 1883</i>	Deacons
19	✠ <b>TRINITY 7</b>	<b>Our parish and people</b>
20	<i>Margaret of Antioch, martyr 4th cent</i>	St Margaret's, Westminster
21		Refugees
22	<b>Mary Magdalene</b>	Witness to the resurrection
23	<i>Bridget, abbess 1373</i>	Unity
24		Those in need
25	<b>James the Apostle</b>	Pilgrims
26	✠ <b>TRINITY 8</b>	<b>Our parish and people</b>
27	<i>Brooke Foss Westcott, bishop, teacher of the faith, 1901</i>	Westcott House
28		Those on holiday
29	Mary, Martha and Lazarus, companions of Our Lord	Christian communities
30	William Wilberforce, Olaudah Equiano and Thomas Clarkson anti-slavery campaigners, 1833, 1797 and 1846	Global Freedom Network
31	Ignatius Loyola, founder of the Society of Jesus, 1556	Pope Francis