



All Saints Parish Paper

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VICAR'S LETTER

It is interesting that the priests who are regarded as models in both the Roman Catholic Church and the Church of England, John Vianney and George Herbert, were both — to use Herbert's term — “Country Parsons” who spent their ministries — one long, the other short, in small villages.

Voices have been raised in both churches about their suitability as models and patrons for clergy who live and work in worlds very different, increasingly urban and culturally diverse, from those they knew. In fact, neither of them ministered in timeless rural idylls but in periods of flux when the church also faced considerable challenges. Herbert ministered at a time in which the form which the Church of England would take after the Reformation was still hotly contested. John Vianney, in the aftermath of the French Revolution and the devastation it had wreaked on religious life in France which meant that Church life had to be rebuilt from a very low level.

They were very different characters in many ways. Herbert, aristocratic and highly educated, had abandoned a career in academic and public life for the priesthood. Vianney, from humble origins, struggled with his seminary studies and was only ordained because his bishop discerned a holiness in him. That quality would become more evident as his extraordinary ministry as a confessor and spiritual guide



*Processing Our Lady on Oxford Street
Feast of the Assumption 2017*

(Photo: Andrew Prior)

developed over the years. I suspect that many nowadays would find him rather forbidding: he disapproved of village dances as occasions of sin and had a sternly puritanical attitude to alcohol which led to village taverns being closed down. In a very different context, but the same century, much of the opposition to the high church practices of St Alban's, Holborn, was stirred up by pub landlords annoyed with the clergy seeking to combat the effect of

drink on desperately poor families.

I have never been a country parson, and since I have been ordained have only ever been an occasional Sunday visitor in rural parishes; either in this country or France and Spain. Priests and people in them face very different challenges to those which confront us in the centre of a city.

It's not often that I am back in my home village on a Sunday, but at the beginning of August I was. Knowing that the local clergy might be rather stretched to cover everywhere during the holiday period, I had contacted the Vicar and offered to help if needed. The outcome was that I was able to celebrate and preach for the feast of the Transfiguration in the church in which I was baptized and where I made my first communion. I could walk to church: many country clergy now spend their Sundays driving from place to place as they cover services in several places. In the rural French parish where we will be worshipping while on holiday, the village church has long been part of a cluster of seven, in all of which we have worshipped. It is now part of a super-parish with 45 churches which have only four full-time priests and a few retired ones — including our Curé, Fr Pierre who is heading towards 90. Here in London, thanks to the Common Fund, very few of our parishes do not have a priest of their own.

St John the Evangelist, Ingleton, in the Diocese of Durham seems a long way from All Saints, Margaret Street, and not just geographically: no choir, no organist, no servers, but when I arrived parishioners were already there to make sure everything was ready. We sang the hymns to accompaniment from a CD player. This worked surprisingly well. It's

a small church, so as in All Saints people sit together and this encourages strong singing. There were a lot more people there than when I was a child. There is no church hall, so we had coffee at the back of church after the service. I met people whom I had known for many years, including a girl who had been in the same class at the village school and still lives in the parish. One lady produced a school photograph in which Heather and I, then aged five, were sitting side-by-side in the front row, smiling shyly at the camera. Theresa and I were presented with hand-carved crosses made by a parishioner from a pew rescued from the village's Methodist chapel which is now, like so many others in the dales, closed and converted into a house.

The experience of worship in a village church, without what we sometimes call the "Sunday Opera" of All Saints, the splendour with which we will be celebrating the feast of the Assumption, is not so strange in fact, because our daily celebrations of the Eucharist here are simple affairs. In them and in the Eucharist of a village church in England or France, I am reminded of the essentials of church life and worship: word and sacrament; prayer and community. We cannot do without them, but if we have them, then we have enough. If we grasp that, then we can worship in all sorts of contexts. However much we love what is available to us here in ceremonial and music, we can manage without them. If we are catholic Christians, we believe the Lord is just as present. We believe that, not because we would like it to be so, much less because it depends on anything we do, but because God has promised that it will be so.

Yours in Christ,

Alan Moses

PEOPLE AND EVENTS

We congratulate **Parishioner Dr Colin Podmore** — who earlier this summer joined 35 people from around the world being recognised by the Archbishop of Canterbury with awards for outstanding service to the Church of England. In a ceremony at Lambeth Palace in June, he was awarded the **Lanfranc Award for Education and Scholarship**.

USPG REUNION

On **Saturday 16 September** former missionaries and staff of USPG (the United Society for the Propagation of the Gospel) are coming to All Saints for a reunion day. The Mass at noon will be celebrated by Fr Alan, a former chairman of the Society and the preacher will be Canon Chris Chivers, Principal of Westcott House, and the present chairman. *Members of the All Saints' congregation are welcome to join in from 11am with coffee being served as the delegates arrive, followed by Mass.* The lunch, USPG presentations and tea to finish are only for the booked delegates of the day.

A GOLDEN WEDDING

On **Sunday 17 September**, Fr Nigel Jackson-Stephens and his wife Sue (with members of their family) return to the church in which they were married 50 years ago. Fr Nigel was an assistant master at the choir school, where he met his wife Sue (her brother being a chorister) and subsequently trained for the priesthood at St Stephen's House. The choir will be singing *Schubert's Mass in G*, and some hymns, which were sung at their wedding. There will be bubbles after the service so that everyone can join in celebrating this happy day.

TEACHING THE FAITH

THIS IS OUR FAITH COURSE — there will be a meeting in Church after High Mass on **Sunday 10 September** for those who are interested in being prepared for adult baptism and or confirmation.

ANGLICAN CATHOLIC FUTURE NATIONAL FESTIVAL 2017

**Saturday 30 September at St James's,
Sussex Gardens**

CATHOLIC EVANGELISM

What does it mean to evangelize from a Catholic perspective within Anglicanism?

Keynote speaker, Bishop Philip North, the Bishop of Burnley, has a track record as an evangelist and he will help us answer this question at our annual festival. Bishop Philip has often spoken of 'Sacramental Evangelism' — where the Church, through the power of the Spirit, can lead everyone to salvation in the Lord Jesus through the Sacrament of the Altar. Bishop Philip speaks from a deep Catholic spirituality and theology and is uncompromising in ministry to the poor as well as promoting the sacramental ministry which the Church is called to offer to the world.

The preacher at the Festival Mass will be the Roman Catholic spiritual teacher, retreat-leader and author, Dr Gemma Simmonds CJ. After lunch, there will be a variety of workshops and discussions to cover a range of topics in a more in-depth environment, including: *Evangelism in the University; Evangelism in estate parishes; Evangelism in rural areas; Evangelism in the inner city; Evangelism with Schools and children and Suburban Evangelism.*

Spacious seminar rooms at the Lancaster Hall Hotel will also be the venue for a catered lunch, which is optional (lunch

will cost £11.50 and will be bookable on a first come, first served basis). The keynote plenary, the Mass as well as the final Evensong and Benediction will be in the beautiful liturgical space of St James's, Sussex Gardens, with thanks to the Vicar and PCC for allowing us to use the Church for the day. **Bookings now open: acffestival2017.eventbrite.co.uk.**

POETRY TEA AT PAMELA'S HOME
— Saturday 30 September at 3pm.

You can bring poetry or prose. *The theme will be Gardens and Gardening.* To attend, please speak to Pamela or Sandra in the courtyard, or ring Sandra on 020 7637 8456 leaving your name and telephone number. **Charge £6 with proceeds to the All Saints' Restoration Fund.**

TEN-TO-ONE TALKS — the Vicar is planning a new series of these short talks which **will begin on Sunday 8 October.** Each short talk will be on a part of the church building and its significance:

- 8 October – The Font
- 15 October – The Bells
- 22 October – The Nave
- 29 October – The Pulpit
- 12 November – The Choir
- 19 November – The Altar
- 26 November — The Lady Chapel and Statue of Our Lady and the Child Jesus
- 3 December — The Confessional.

THE JOHN LEWIS (SABEEMA)
ARTS AND CRAFTS CLUB
AUTUMN EXHIBITION

This will be shown at All Saints once again from **Tuesday 12 until Sunday 24 September 12 – 6 daily** in the Parish Room. ***Do come and visit — an early opportunity to purchase gifts (art, craft and jewellery) and cards for Christmas.***

PARISH PILGRIMAGE
TO WALSINGHAM 2017

A Reflection given by the Vicar on the Feast of St Mary Magdalene:

“Soon afterwards he went on through cities and villages, preaching and bringing the good news of the kingdom of God. And the twelve were with him, and also some women who had been healed of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out, and Joanna, the wife of Chu'za, Herod's steward, and Susanna and many others, who provided for them out of their means.”

Luke 8: 1 – 2

Something like 30 years ago, I took part in a conference at a retreat house at Blantyre in Lanarkshire; a place whose principal claim to fame is to have been the birthplace of David Livingstone.

The retreat house was run by sisters of an order called the Faithful Companions of Jesus. Their founder was inspired by those women, among them Mary Magdalene, we read of in the Gospel. They accompanied and supported Jesus during his ministry, stood by him at the cross, went to mourn at his tomb and were the first to hear of his resurrection.

I cannot remember anything much of the retreat, but that idea of “faithful companions of Jesus” has been lodged in my mind ever since. To be a faithful companion of Jesus seemed both a beautiful and fruitful thing to be and a model of discipleship.

Our daughter Joanna, as most of you know, is named after one of those women in the Gospel. Her other name is

Ruth, whose words to her mother-in-law Naomi are among the loveliest in the Old Testament:

“Entreat me not to leave you or to return from following you; for where you go I will go, and where you lodge I will lodge; your people shall be my people, and your God my God; where you die I will die, and there will I be buried.”

Both Ruth, who was not a Jew, and those women in the Gospel, left home. Our congregation is almost entirely of people who have left home; who have come to London to make their way in the world, for study or work. They have left home and family behind. They, we, have found a spiritual home at All Saints. We have found companionship, friendship here, with other people and with Jesus.

In a city where, amidst all the busyness and the bustle, where many are far from home and family, there is much isolation and loneliness, even despair, so this is a vital part of our mission.

Let’s explore what it might involve a little further:

1. “Faithful”

Our word “faith”, which translates the Greek word *Pistis*, has suffered a narrowing of meaning in our culture. To have “faith” is seen as having a correct set of beliefs about God and Jesus. We speak, too, of “a leap of faith,” believing in spite of the lack of any evidence. Both these senses can be individualistic: “my faith in Jesus saves me.”

But *Pistis* has a wider range of meanings which include: “reliability, confidence, assurance, fidelity, faithfulness, commitment, pledged loyalty.”

These speak of and enrich our understanding of Jesus and our relationship with him. So, faithfulness to Jesus is a long-term, life-time business.

2. “Companions of Jesus”

This relationship is one of companionship, accompaniment. A companion is literally one we eat bread with. Here in England’s Nazareth we think of the home in which Jesus grew up, where day-by-day he ate bread with Mary and Joseph; and where he celebrated Sabbath meals and Passover with them.

We think, too, of his sharing of meals with sinners and outcasts and of his feeding of the hungry crowds. His meals are hospitality, welcome and inclusion; more than just the provision of a physical necessity. Eating and drinking together are important in our common life, but we have to remember and make a place for outsiders, those who don’t belong, who aren’t “one of us”, or we become a closed circle, a private club.

Our meals draw their inspiration from the meal which Christ shares with us: the Eucharist. In it we are fed, says Thomas à Kempis, in the “Imitation of Christ”, in a thought taken up by the 2nd Vatican Council, at the table of both word and sacrament.

Faithful companionship involves conversation and that means listening to the other, and especially to Jesus: hearing his word, reflecting on it, chewing it over, taking it into our hearts and minds, our very selves: hearing, reading, marking, learning and inwardly digesting, as the Prayer Book Collect puts it.

Listening to Jesus in prayer and meditation trains us to listen to each other;

so that we hear what the other person is really saying, not what we want to hear.

It means we also have a responsibility as faithful companions and conversation partners to attend to what we say and how we say it. Does our conversation commend the Gospel and build up our hearers in faith?

In the Eucharist, the sacramental meal of Christ's self-giving love, he feeds us with the bread of life and the cup of salvation, spiritual food and drink. Those faithful women stood at the cross and wept at the tomb. The Faithful Companions of Jesus seek to share the suffering of Christ and the world, its pain and loss. The Eucharist draws us into that same companionship, that fellowship in suffering. In its intercession, we enter, as Archbishop Michael Ramsey said, into the presence of God with people on our hearts.

Those faithful women in the Gospel would be witnesses to the resurrection, but before this they had already experienced the new life which Jesus came to bring. In him they had found healing and new life and purpose.

We, too, have experienced Jesus as the one who brings us new life and possibility, hope and joy, and this is what we are called to share with others.

THE ASSUMPTION OF THE BLESSED VIRGIN MARY

This summer has been one of more than usually changeable weather. So, like farmers at harvest time, we had been keeping a nervous eye on the weather forecasts as 15 August and our procession round the parish drew near. When the day

came, the sun shone and all was well for the feast which in mediæval England was called "Our Lady in Harvest".

The Mass combined glorious music, both choral and congregational, and a real atmosphere of devotion. Our preacher, Fr Richard Peers, gave us a stimulating sermon based on Milton's "Paradise Lost". Like the poem itself, the sermon — with its three themes of the Fall, Imagination and Jesus — will reward careful re-reading and you can find it in this issue. I had to study "Paradise Lost" for A-level English Literature, but that was a long time ago, so I think I might include it in my holiday reading list.

The second part of our celebration was our outdoor procession. For this Fr Michael arranges to borrow a portable statue from St Magnus the Martyr in the City, so it was good that the Rector was in the congregation. A team of stalwart clergy carry the statue (decorated with flowers by Jean Castledine) — no easy matter when you have to negotiate uneven pavements and other obstacles. The procession was marshalled safely around the route by Cedric Stephens and his team of stewards. Robust singing was led by the choir and supported by a brass band and drum organised by Tim Byram-Wigfield. Members of the congregation handed out leaflets explaining who we were and what we were doing.

Andrew Prior took lots of photographs, a selection of which can be found on the All Saints facebook page/website <https://www.facebook.com/AllSaintsMargaretStreet/>. In addition, we must have been photographed on hundreds of mobile phones by passers-by! I know it is not always easy to combine singing and smiling, but we are getting better at looking cheerful — as if Christianity

is about going to heaven and not to hell. On our return to church, we assembled before our own statue of the Madonna and Child, (the lilies in Shawn Welby-Cook's arrangement had opened at just the right time) to sing the Salve Regina. The whole service, Mass and procession, took just two hours; a tribute to good organization.

Then we had the third element of our celebration: the courtyard party. Thanks to the catering team, the Mother of Jesus did not have to tell her Son, "They have no wine," or cake and savoury snacks. This was a happy conclusion to the evening celebration and a demonstration of our tradition's capacity to mix devotion and fun. It was good to welcome friends, old and new, from as far away as Australia (Joe Spencer back from Melbourne to visit his mother Margaret — our longest-serving member of the congregation) and North Carolina. Our regular summer visitor from Ohio, Alan Kimborough, had read the first lesson. We had priests and people from a variety of parishes.

Last month I wrote something about All Saints as a "resource church". Well, one of the ways in which we function as such a church, (perhaps not one imagined by those who coined this term) is by being able to mount such special occasions which cheer and inspire many who are not members of our regular congregation and demonstrate a living Christian community. That makes all the hard work which goes into such a service, both behind the scenes, in parish office, sacristy and music department, and front of house, worthwhile.

Thanks be to God and to everyone who made it such a wonderful evening.

Fr Alan Moses

FACEBOOK COMMENTS ABOUT ALL SAINTS

We regularly post information about upcoming Feast Days or other special services and events on the All Saints Facebook page. Increasingly this is an important way of letting people know about what we are doing and inviting them to join us. Please encourage anyone you know who is on Facebook to enhance our profile by sharing our posts or liking them — if they do! At the time of writing our Assumption procession images had reached 7,067 people, with 149 likes, 1 comment and 15 shares, within 48 hours of being out on Oxford Street with Our Lady. People who visit us can now express their views about All Saints both in the physical visitor book in Church and — more immediately and with a wider reach — through this kind of social media. We know that people in the United States and Australia keep up with what we are up to through the medium of Facebook. A selection of comments from those who have visited us in the last 18 months and posted on Facebook follow:

An oasis of holiness in the West End.

Greatest high church in London. Period. This is the place to be for Anglo-Catholics!

One of the most beautiful churches I have ever seen.

Beautiful calm place in the middle of crazy busy London.

Superb Gothic revival Church in polychrome brick. Lavish murals and gilding inside. Butterfield in 1850s at his best.

A lovely serene and beautiful place to come and reflect. Richly decorated, peaceful, welcoming.

NATIONAL PILGRIMAGE to the SHRINE of ST EDWARD THE CONFESSOR

Westminster Abbey, Saturday 14 October 2017

The annual pilgrimage day takes place in the Octave of Edwardtide, and offers a unique opportunity to visit the Abbey along with other pilgrims to experience its beauty and space in a prayerful atmosphere. Most importantly, all our pilgrims will have the opportunity to pray at the Shrine of St Edward — the only shrine in this country which still contains the body of the saint.

9.30am The Abbey opens for Pilgrims

11.30am FESTIVAL EUCHARIST celebrating St Edward's life and holiness
Preacher: The Right Reverend Dr John Inge, Bishop of Worcester

3pm Evensong with Procession

Walking pilgrims will be welcomed with a rite of foot washing on arrival at the Abbey. Throughout the day pilgrims will be able to pray at the Shrine. Priests will be on duty for individual spiritual counselling and the Sacrament of Reconciliation. Regular opportunities to renew Baptism Promises and to participate in Healing Liturgies with the Laying on of Hands and Anointing.

Prayer tours around the Abbey will be available encompassing the Lady Chapel, Royal Tombs, Poets' Corner, Chapter House, Museum and College Garden with its special herb garden where you can sit on a Camomile bench and take in the fragrant scents of the herbs and flowers.

A lecture will be given on the life of St Edward the Confessor.

All welcome — to any part or all of the day — tickets not required.

For further Information and Bookings: tiggy.sawbridge@westminster-abbey.org
Telephone: 020 7654 4805

SERMON PREACHED BY FR MICHAEL BOWIE, TRINITY 6

My Godmother, a splendidly down-to-earth woman called Dorothy Harris, who'd been a missionary deaconess in India in the 1940s, wrote an autobiography at the end of her very long life entitled 'God's Patience'. The title, quoting Romans 2: 4, succinctly communicates her Gospel. Having dedicated herself to serving God cheerfully in a series of difficult contexts in mission, mental health chaplaincy, healing ministry and finally in caring spiritually for her neighbours in a retirement facility, she had

learned that God's tireless, loving *patience*, a quality closely allied to the mercy about which Pope Francis speaks often, is the quality of God which ultimately brings us home to him.

The parable of the weeds among the wheat is about that, about how God puts up with us all. It certainly does not tell us how to run a farm. The farmer in this story lets the weeds flourish among the wheat: that is as absurd, my farming relatives tell

me, as a shepherd abandoning 99 sheep to find the lost one (Luke 15). But this is the 'kingdom of heaven', not Australian acreage: it is the story of God's ways, however counterintuitive they may seem to us. Sensible farmers do eliminate weeds; this one refuses to do so. But, to quote Paul again, '**God's foolishness is wiser than human wisdom**' (1 Corinthians 1: 25).

The mad way *God* works is to weed out no-one: 'let them all grow together'. Followers of Jesus have always found this maxim hard to stomach. Repeatedly, sickeningly, across the centuries, the Church, or groups within it, wonderfully confident that they know which are the weeds and which the wheat, have sought to incinerate the former in order to maintain the purity of the latter, sometimes literally.

By doing this, seeking definition *against* the world, institutional Christianity paradoxically sinks into conformity *with* the ways of the world and its prejudices, rather than seeking first the kingdom, the ways of God. This offends against the basic premise of Catholic Christianity: the generous offer of forgiveness. An obsession with the purity of the Church, with us from our origins, is always a betrayal of God's ways. It is the sacramental life, grace, gift, not our own efforts, that puts us right with God.

My favourite novelist, Graham Greene, was fond of quoting the 16th century antiquary William Camden: '***Betwixt the stirrup and the ground, mercy I asked, mercy I found.***'

The quotation appears repeatedly in *Brighton Rock*, where the flawed anti-hero, Pinkie Brown, continues to live badly, consoling himself that he will have an opportunity for last-minute redemption. But Greene also often returned to the phrase in

his letters as a source of personal comfort.

The instinct to exclude is not only found at the institutional of Inquisition and Excommunication. Many priests have wrestled with the paradoxical character of a congregation where committed members, with perceptive visions about what the Church ought to be and do, exist side by side with those who are indifferent or who apparently are motivated only by self-interest. Often the opinions of the indifferent and the smug prevail over the opinions of the passionate and committed, and the whole congregation is affected. And plenty of congregations have struggled with truly awful priests. Who has not wanted to be rid of the bad apple that spoils the barrel? But that theology was viscerally opposed by Jesus; the kingdom, he tells us repeatedly, is *not* like that.

The Pharisees and the inherited purity laws of the OT were fundamentally neurotic; they privileged taint over blessing. It was horribly easy to be tainted, rendered impure, even by accident, while blessing had to be acquired by anxious and guilt-ridden law-keeping. The first law of thermo-dynamics, as relayed to me years ago by Flanders and Swann, is that 'heat won't pass from a cooler to a hotter'. 'Heat' trumps 'cold'. The Pharisees, similarly, believed that impurity trumped blessing: if a ritually pure person touched an impure person the blessing was wiped out and the pure person was infected with impurity. This is 'one rotten apple' theology. The Gospel is Jesus' reversal of that equation.

The Pharisees, those whose very name means 'the separated ones', criticised Jesus for associating with the wrong people. But Jesus knew that all communities are a mixture of the good and bad, the crooked and the cracked. And that it isn't always

easy to tell which is which. Of course, in the end, *Jesus* is the one weeded out by the authorities and thrown onto the killing fields, proving his point.

The Church is a temple with a hundred gates and pilgrims enter from every angle. Through every door, and by all kinds of paths, we enter the house of God on Sunday mornings. The church exists not for those who believe they are good, but for those who know they are not good. For some, the presence of sinners in the Church is a cause of scandal. The American Archbishop Fulton Sheen (the first tele-evangelist, whose cause for canonisation has now passed the first hurdle) wrote:

He came to put a harlot above a Pharisee, a penitent robber above a High Priest, and a prodigal son above his exemplary brother. To all the phonies and fakers who would say that they could not join the Church because His Church was not holy enough He would ask, ‘How holy must the Church be before you will enter into it?’. If the Church were as holy as they wanted it to be they would never be allowed into it! Our Blessed Lord brought a religion where the admission of sin is the condition of coming to Him. ‘Those who are well have no need of a physician, but those who are ill.’

God is more tolerant, more *patient*, as my

Godmother would have said, than we are. Today’s first reading from Wisdom 12 says of God,

18 Although you are sovereign in strength, you judge with mildness, and with great forbearance you govern us; for you have power to act whenever you choose.

19 Through such works you have taught your people that the righteous must be kind, and you have filled your children with good hope, because you give repentance for sins.

That is the God revealed to us in Jesus Christ. While distinguishing conscientiously between good and evil in ourselves, we are to aim at being as forbearing and mild in judgement of others as God is. The time for judgement is not yet; the prerogative is not ours. The Church belongs to God. The kingdom of God is still in the growing stage. Now *is* the time for conversion, *our* conversion.

Repentance and forgiveness are the core of our faith. Even at the eleventh hour, even ‘betwixt the stirrup and the ground’. Pinkie Brown, in *Brighton Rock*, as it happens, dies unprepared; but as a priest says to Pinkie’s young widow Rose at the end of the novel,

‘You can’t conceive, my child, nor can I or anyone the appalling... strangeness... of the mercy of God.’

**SERMON PREACHED BY FR RICHARD PEERS, DIRECTOR
OF EDUCATION, DIOCESE OF LIVERPOOL for
THE FEAST OF THE ASSUMPTION OF
THE BLESSED VIRGIN MARY, 15 August 2017**

Revelation 11: 9 – 12: 6, 10;

Galatians 4: 4 – 7; Luke 1: 46 – 55

In this simple Bible service we are celebrating this evening, my text is not from Scripture but from that great Puritan,

the poet John Milton. I hope my use of him in this place won’t cause any horizontal, subterranean rotation below the Barbican.

Paradise Lost, Book I lines 254 – 255:

The mind is its own place, and in itself

We have become so enthralled to the false God of measurement and provability; we so worship at the shrine of science and the verifiable, that we have forgotten that what is imagined is not untrue. When I look at a picture of my beloved, my love is real, the warmth in my heart, the stirring desire to be together, is true. **“God has sent his Spirit into our hearts.”** (Galatians 4: 7)

This is not some pipe dream, it is the daily right of every Christian. As real as sexual longing and fulfilment — which is the point of Milton’s sensuous description of our first parents.

Dear friends, my urging to you in your prayer is to take the way of imagination, to stir up in your heart a true longing for Jesus. Picture him, imagine him with you, speaking to you, above all listening to you. Tell him the deepest longings of your heart, the smallest struggles of your day.

Forget the false sophistication that rejects what is so essentially human. In reality even Science relies on leaps of imagination to make progress. If we are to know God we have to use our imaginations to rediscover an authentic, spiritual sentiment that is serious, sincere and unembarrassed, so that we can cry **‘Abba! Father!’** (Galatians 4: 7).

Sunday by Sunday down the road from here at the Dominion Theatre, thousands of people come together to worship Jesus at Hillsong. Yes, they will sing songs that sound like pop songs, love songs, to Jesus.

Last week in Walsingham at the Youth Pilgrimage I worshipped with hundreds of young people singing love songs to Jesus and seeking the Holy Spirit to warm our hearts. That is what this building was built as and for: as a love song to Jesus. In the beautiful music this evening, in the beauty of this building and the liturgy, aesthetic

delight, or sophisticated appreciation is simply not enough. Our hearts must be warmed as Mary’s was when she met her cousin Elizabeth.

Mary shows us in her song, her Magnificat, that the one impregnated with Jesus will always be on a journey to him.

Where is Mary going when she is carried heaven-wards? She is going to Jesus. The Assumption teaches us that this is the route we can all follow, to return to Jesus.

Mary is honoured not for the biology of Jesus’ birth but because she is the first believer. The first to say ‘yes’, the first to surrender her will and plans to Jesus. Where she follows Jesus, we too can follow. When our love for Jesus is as tangible as Mary’s was, then through us, our friends, neighbours, families will come to know Jesus.

Blindness, unbelief, darkness, thick cloud.

We can make the journey through these to heaven now, today, at this Mass, daily in our prayers, if we would only believe, say ‘yes’ to Jesus and surrender to His plans for us. This is what that old Puritan Milton knew as he described, in his account of creation, what we are doing together in this church tonight:

**... not in silence holy kept: the harp
Had work and rested not; the solemn
pipe,
And dulcimer, all organs of sweet stop,
All sounds on fret by string or golden
wire,
Tempered soft tunings, intermixed with
voice
Choral or unison: of incense clouds,
Fuming from golden censers, hid the
mount.** [vii 591 – 600]

Unlike the statues on Crosby beach, Mary shows us that we can travel to **Another Place** in our hearts and minds and at the end of our

lives. As I read **Paradise Lost** on Crosby seafront those Gormley statues are literally stuck in the sand, staring at an horizon they never reach, daily overwhelmed by the tides. As we walk with Mary down Oxford Street in our procession tonight we are showing that we are a pilgrim people, on a journey, with Mary following Jesus to **Another Place**, to **Paradise Regained**. We are demonstrating that imagination will take us to Jesus who saves us from where we have fallen.

The Fall, our inability to help ourselves as the heart of the problem. Jesus as the solution. Imagination as our inherent ability to participate in the salvation he brings.

In our walking we show what Milton knew, what the young people at Hillsong, at Walsingham know, that:

**The mind is its own place, and in itself
Can make a heav'n of hell, a hell of
heav'n.**

100 YEARS AGO

The Vicar wrote:

In Memoriam —
William Stevenson Hoyte,
Doctor of Music

In the Solemn Requiem for William Stevenson Hoyte, on Lammas Day, the last offices of the Church were performed for one of the greatest supporters All Saints has ever had. For nearly 40 years Dr Hoyte upheld the traditions of Mr Upton Richards' days with unwavering loyalty, and he did a very great deal towards the preservation of the continuity of life, of sentiment, and of thought at All Saints which has been so valuable an asset to the Catholic Movement. When I first made his acquaintance in 1888 I was chiefly struck by the vigour of his personality, the strength of his character, and his magnificent abilities as Organist

and Choirmaster. As the years went on I came to recognize the qualities which underlaid this vigorous exterior. He was a convinced Christian and an enthusiastic Churchman. He and his music ministered daily to his religion in his work at All Saints, and the outside world probably never suspected how deep that religion was. He was a devoted son. It was always said of him that it was filial duty which withheld him from contracting a marriage early in life. He had had to help his mother in his boyish days, and his devotion to her transfigured by a life of self-sacrifice, never for an instant wavered. When, at length, he married, he was rewarded by the perfect happiness which his marriage brought. In the earlier years of his long illness, his wife ministered to him with the most exquisite tenderness, and her death, at a time when he had become heavily stricken, was a heart-breaking blow. Latterly, his physical powers had waned so greatly that it is a relief to his friends to think of his strong personality liberated from the trammels of the body and entering into the school of life which follows death.

Dr Hoyte began his work as an organist at the age of thirteen, when he was appointed to the temporary church of St Paul's, Hampstead. He filled several posts in the next eleven years, and then he came in 1868 to All Saints, and stayed for the rest of his active life. The late Dr W.H. Monk chose him for the post. He found the music here in a bad way. The choir knew only two masses and part of a third, and had no regular practices. In a few years the church was gaining a reputation for its fine music, a reputation it has maintained ever since. Dr Hoyte was one of the first to adapt the great continental masses for English use. Sir Joseph Barnby had led the way in this at St Andrew's, Wells Street, by arranging and publishing Gounod's "St Cecilia". Dr

Hoyte followed the lead thus given by St Andrew's with enthusiasm, and the number of great masses sung by the All Saints' Choir gradually reached an imposing total. He was a pioneer, and, as becomes a pioneer, his taste was eclectic. It was obviously part of the task of his successor to select from among the quantities of material Dr Hoyte had collected in the music library here the elements which deserve permanence.

The twenty-fifth year of Dr Hoyte's work was marked, in 1893, by the presentation to him of a purse and an address signed by the clergy, officials and congregation.

In 1904, the Archbishop of Canterbury bestowed on him the degree of Doctor of Music. The memorial to the Archbishop, supplicating for the bestowal of this degree, was signed by the Professors of Music of the Universities of Oxford, Cambridge, Edinburgh and Dublin, by Sir Frederick George, Sir George Martin, and twelve other of the most notable ecclesiastical musicians in the kingdom.

On Sunday, August 11th, 1907, Dr Hoyte played as organist for the last time; but, until infirmity made it impossible, he continued to attend the church. He came back to his old organ for the last time just before Messrs Harrison pulled it to pieces in order to replace it with the wonderful organ we now possess. Bending over it, Dr Hoyte kissed the keys which he loved so well and on which he had done such noble service to God and man.

Every effort was made to render the Solemn Requiem for the repose of his soul with all the dignity and beauty of music we could command. His lifelong friend Sir Frederick Bridge was at the organ as the body was borne out of the church, and under his hands the music of All Saints bade its creator the last farewell.

SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

● SUNDAY 3 SEPTEMBER 12TH AFTER TRINITY

HIGH MASS at 11am

Entrance Hymn: 134 The head that once
was crowned with thorns

Entrance Chant: *Miserere mihi, Domine*

Setting: Mass in E minor
— W. Lloyd Webber

Psalm: 26: 1 – 8

Readings: Jeremiah 15: 15 – 21
Romans 12: 9 – end

Gradual Hymn: 367 (ii) Gracious Spirit,
Holy Ghost

Gospel: Matthew 16: 21 – end

Preacher: Fr Julian Browning

Creed: Lloyd Webber

Offertory Motet: Love Divine, all loves
excelling — W. Lloyd Webber

Hymns: 357 Father, hear the prayer we
offer

481 Jesus, Lord, we look to thee

321 (T186) Go forth for God

Voluntary: Grand Dialogue in C, Troisième
Livre d'Orgue — Marchand

EVENSONG AND

BENEDICTION at 6pm

Psalm: 105: 1 – 15

Lessons: 2 Kings 6: 24 – 25, 7: 3 – end
Acts 18: 1 – 16

Office Hymn: 150 (R) O blest Creator of
the light

Canticles: Canticles in G — Howells

Anthem: Salve Regina — Howells

Preacher: Fr Michael Bowie

Hymn: 438 Praise to God whose word
was spoken

O Salutaris: Bortniansky, arr Caplin
Hymn: 315 (T210) Word of the Father,
source of all things living
Tantum ergo: Harwood, arr Caplin
Voluntary: Andante in D — Hollins

● SUNDAY 10 SEPTEMBER 13TH AFTER TRINITY

HIGH MASS at 11am

Entrance Hymn: 410 My God how wonderful
thou art
Entrance Chant: *Iustus es, Domine*
Setting: Missa Brevis — Kodaly
Psalms: 119: 33 – 40
Readings: Ezekiel 33: 7 – 11
Romans 13: 8 – end
Gradual Hymn: 66 (T63) Forgive our sins
as we forgive
Gospel: Matthew 18: 15 – 20
Preacher: The Vicar, Fr Alan Moses
Creed: Kodaly
Offertory Motet: Ave Maria no 1 — Liszt
Hymns: 18 Ye servants of the Lord
464 Thou art the Way: by thee
alone
449 Soldiers of Christ, arise
Voluntary: Ite Missa est — Kodaly

EVENSONG AND BENEDICTION at 6pm

Psalms: 108, 115
Lessons: Ezekiel 12: 21 – 13: 16
Acts 19: 1 – 20
Office Hymn: 150 (S) O blest Creator of
the light
Canticles: Canticles in C — Stanford
Anthem: Te lucis ante terminum
— Gardiner
Preacher: Fr Michael Bowie
Hymn: 466 Thou whose almighty word
O Salutaris: Schubert
Hymn: 250 Saviour, again to thy dear
name we raise

Tantum ergo: Schubert
Voluntary: Schmücke dich, O liebe Seele
— Brahms

● SUNDAY 17 SEPTEMBER 14TH AFTER TRINITY

HIGH MASS at 11am

Entrance Hymn: 205 Christ is made the
sure foundation
Entrance Chant: *Da pacem, Domine*
Setting: Mass in G — Schubert
Psalms: 103: 8 – 13
Readings: Genesis 50: 15 – 21
Romans 14: 1 – 12
Gradual Hymn: 357 Father hear the prayer
we offer
Gospel: Matthew 18: 21 – 35
Preacher: The Vicar, Fr Alan Moses
Creed: Schubert
Offertory Motet: Ave Maria à 8 — Victoria
Hymns: 312 (T46) Where the appointed
sacrifice
358 (ii) Father of heaven, whose
love profound
364 (T408) God is Love,
let heav'n adore him
Voluntary: Toccata from 5th Symphony
— Widor

EVENSONG AND BENEDICTION at 6pm

Psalms: 119: 41 – 64
Lessons: Ezekiel 20: 1 – 8, 33 – 44
Acts 20: 17 – end
Office Hymn: 150 (R) O blest Creator of
the light
Canticles: Canticles in E — Watson
Anthem: Give us the wings of faith
— Bullock
Preacher: Fr Julian Browning
Hymn: 492 O God of earth and altar
O Salutaris: after Brahms
Hymn: 257 This is the day the Lord
has made

Tantum ergo: Reger
Voluntary: 'Machs mit mir, Gott, nach
deiner Güt' — Reger

Hymn: 410 My God, how wonderful
thou art

O Salutaris: Victoria

Hymn: 282 Faithful Shepherd, feed me

Tantum ergo: Pitoni

Voluntary: Te lucis ante terminum
— Dupré

● SUNDAY 24 SEPTEMBER 15TH AFTER TRINITY

HIGH MASS at 11am

Entrance Hymn: 371 (T238) He wants not
friends that hath thy love

Entrance Chant: *Salus populi ego sum*

Setting: Missa Bell' Amfitrit' altera
— Lassus

Psalm: 145: 1 – 8

Readings: Jonah 3: 10 – 4: – end
Philippians 1: 21 – end

Gradual Hymn: 391 King of glory,
king of peace

Gospel: Matthew 20: 1 – 16

Preacher: Fr Michael Bowie

Creed: Merbecke

Offertory Motet: O sacrum convivium
— A. Gabrieli

Hymns: 385 Jesu, the very thought of
thee
467 Through all the changing
scenes of life
361 Forth in the name of
Christ we go

Voluntary: Finale (Tempo giusto),
Symphonie no 8 — Widor

EVENSONG AND BENEDICTION at 6pm

Psalm: 119: 113 – 136

Lessons: Ezekiel 33: 23, 30 – 34: 10
Acts 26: 1, 9 – 25

Office Hymn: 150 (S) O blest Creator of
the light

Canticles: Magnificat à 8
Nunc Dimittis — Tone II

Anthem: Jubilate Deo à 8 — G. Gabrieli

Preacher: The Vicar

All Saints, Margaret Street

**Sunday 24 September
at 7.15pm**

**Organ Recital
(following Benediction)**

JEREMIAH STEPHENSON
Assistant Director of Music,
All Saints

Programme

Cortège et Litanie op 19 no 2
Marcel Dupré (1886 – 1971)

Prélude et fugue en sol mineur op 7
Marcel Dupré (1886 – 1971)

*Suite op 5 – Prélude, Sicilienne,
Toccata*
Maurice Duruflé (1902 – 1986)

CDs of the organ and choir of All
Saints are available to buy after the
recital.

Retiring collection to support the
Choir and Music at All Saints
(suggested donation £5)

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

The next recital is on
Sunday 29 October at 7.15pm

Please find more organ recitals on
www.organrecitals.com

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 to receive regular up-dates.

The Weekly Notices — available as a small booklet to pick up from the Church table and 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@gmail.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

Hon 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

Assistant Director of Music:

Jeremiah Stephenson

Electoral Roll Officer:

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 BENECTION 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:

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

– **ALL SAINTS MARGARET STREET** –

(Registered Charity Number: 1132895)

Parish Legacy Policy

At All Saints Church, we welcome all gifts in Wills, however large or small, and we promise to use your gift to make a difference in our parish.

Our PCC legacy policy is to encourage people to leave bequests specifically to one of our two related charities:

All Saints Choir & Music Trust (Charity Number: 802994)

which supports the choral tradition at All Saints. The capital of the Choir & Music Trust cannot be spent, only the income.

or

All Saints Foundation (Charity Number: 273390)

which assists the PCC in the care of our Grade 1 listed heritage buildings.

The capital of the All Saints Foundation can be spent.

Non Designated Bequests

When bequests which have not been designated for any specific purpose are received, the PCC's policy is to direct these to one or other of the two All Saints Trusts, or to some specific piece of restoration work or capital expenditure.

You can be confident that your gift will have a long-lasting effect rather than being used to pay day-to-day expenses.

Remembering Donors

The names of donors will be entered in our Chantry Book and they will be remembered in prayer each year on the anniversary of their death.

Contacting Us about Bequests

If you would like to discuss making a bequest to All Saints, please contact:

The Vicar/Honorary Treasurer/The All Saints Choir and Music Trust Administrator/

The All Saints Foundation Administrator

c/o The Vicarage, 7 Margaret Street, London W1W 8JG.

The Parish Administrator can put you in touch with these individuals by email.

Please email in confidence: astsmgtst@aol.com or telephone 020 7636 1788.

Mission Projects

All Saints year-round fundraising efforts support:

The Church Army hostels and programmes empowering homeless women into independent living in Marylebone

The USPG-led UMOJA, HIV Project in Zimbabwe,

enabling people living with HIV and Aids to live positive lives, and

The Soup Kitchen (American International Church, Tottenham Court Road) feeding up to 80 vulnerable people daily

CALENDAR AND INTENTIONS FOR SEPTEMBER 2017

- | | | |
|----|--|-------------------------------------|
| 1 | <i>Giles of Provence, Hermit, 710</i> | Those in need |
| 2 | <i>Martyrs of Papua New Guinea, 1901, 1942</i> | Papua-New Guinea Church Partnership |
| 3 | ✠ TRINITY 12 | Our Parish and People |
| 4 | | Church Schools |
| 5 | | Local businesses |
| 6 | | Refugees (6.30pm Requiem) |
| 7 | | Unity |
| 8 | The Birth of the Blessed Virgin Mary | Thanksgiving for Our Lady |
| 9 | <i>Charles Fuge Lowder, priest, 1880</i> | Parish Clergy |
| 10 | ✠ TRINITY 13 | Our Parish and People |
| 11 | | National Health Service |
| 12 | | BBC |
| 13 | John Chrysostom, Bishop, Teacher of the Faith, 407 | Friends of All Saints |
| 14 | Holy Cross Day | Thanksgiving for the Cross |
| 15 | Cyprian, Bishop, Martyr, 258 | For those in need |
| 16 | Ninian, Bishop, Apostle of the Picts, 432 | USPG |
| 17 | ✠ TRINITY 14 | Our Parish and People |
| 18 | | University of Westminster |
| 19 | <i>Theodore of Tarsus, Abp Of Canterbury, 690</i> | The Archbishop of Canterbury |
| 20 | John Coleridge Patteson, Bp and Comps | Martyrs, 1891 |
| | | The Melanesian Brotherhood |
| 21 | Matthew, Apostle and Evangelist | Thanksgiving for the Gospel |
| 22 | | Those in need |
| 23 | | Of Our Lady |
| 24 | ✠ TRINITY 15 | Our Parish and People |
| 25 | Lancelot Andrewes, Bp, 1626 | Spiritual writers |
| 26 | <i>Wilson Carlile, 1942, Founder of Church Army</i> | The Church Army |
| 27 | Vincent de Paul, Founder of the Congregation of the Mission, Ember Day | Vocations |
| | | Unity |
| 28 | | Those in need |
| 29 | Michael and All Angels, Ember Day | Those in need |
| 30 | Jerome, Translator of the Scriptures, 420, Ember Day | Biblical scholars |

