

All Saints Parish Paper

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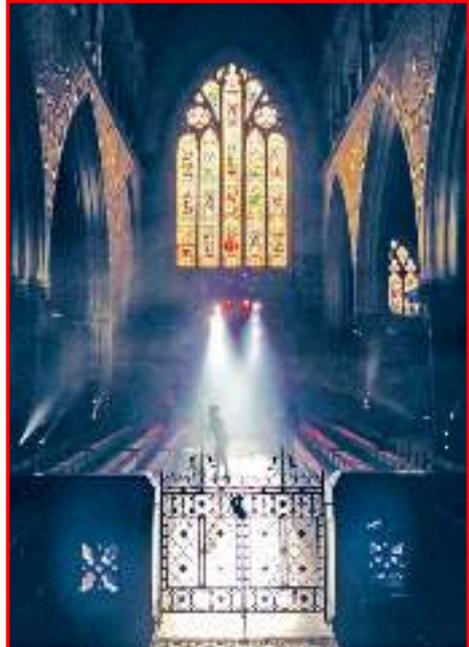
VICAR'S LETTER

By the time you read this, we will have had our two volunteering Sundays in June; although that does not mean that the door will be closed on opportunities.

Part of our aim is to encourage more people to help in various areas which make up the rich tapestry of life at All Saints. The efforts and commitment of volunteers enables us to do far more than would be possible with our small paid staff; and the more volunteers we have, the more we can do.

As I have said in the past, All Saints has been blessed by a strong sense of commitment shown by many of its people, but time passes, people move away or grow older, and gaps appear in the ranks. Many of you will know the old adage: "If you want something done, ask someone who is busy." There is some truth in this, but also a danger. As more responsibilities fall on the shoulders of a diminishing number, we have a duty of care towards those who volunteer. We must ensure that they do not become so overburdened that they have neither time nor energy to devote to their spiritual lives. Carrying out tasks in the life of the church should be something which gives a quiet joy rather than a sense of resentment. Just as we have a communal responsibility to see that too much is not being asked of too few, so we all have personal responsibilities to see that our practical tasks are supported and inspired by our prayer life.

Often this might mean that we see an



Grace preparing for London Fashion Week Show at All Saints Margaret Street — see p 4

(Photo: Dee Prior)

opportunity to do something: "Here I am, Lord. Send me." Sometimes, however, it means asking for guidance about when it is time to give up something, to retire. Fr Gerald and I have both been on a "Preparing for Retirement" course run by the diocese. As well as practical matters like pensions and housing, those leading the course also dealt with spiritual ones. One of the issues highlighted was "letting go". Has something become so important to us that we cannot give it up? How do we find ways of ministering which do not involve

being in charge? That can and should be a blessed liberation, and All Saints has benefitted from the ministry of retired clergy like Bishop Ambrose and Fr Gaskell, in the recent past and Fr Pip Bevan and Fr Barry Orford now. They have both the wisdom of years and the gift of freedom from the load of administration which is the lot of parish clergy.

But it can also be a source of fear when someone's identity becomes so bound up with a particular rôle that they cannot imagine life without it. Whether they like it or not, clergy have to retire eventually, and it is good both for them and for their parishes if they are able to "leave well"; ensuring as best they can that things are in good order and people in place to maintain the life of the parish and ready it for the arrival of their replacement.

What is true of the clergy, is equally so for volunteers. How do we learn when it is time to let go and hand on to someone else and to do this well? Some of us are familiar from the world of work with the idea of "succession planning". This involves ensuring that the next generation of people is in place and prepared to take on responsibility; rather than an organization being suddenly confronted with having no one who knows how to do this or that task. We cannot always control events and this happens because of a move or illness or death. Sometimes then we find, to our surprise, that someone does turn up who can fill the gap; but that should not be an excuse for doing nothing to develop a new generation of lay leadership in our parish community. One of the best models of training in ministry, I have found, is that of "apprenticeship" in which we learn by working alongside someone who already has the skills and is able to pass them on.

It is important to remember that "vocation" is not something limited to the clergy or members of religious communities. Nor is it simply doing things in church. All Christians have a calling by virtue of their baptism. One of the positive recoveries of the Reformation was that the vocation of most people is in the world of society and work and this was just as much a Christian calling as life in a monastery. There will be many people whose responsibilities in work of community mean that they do not have much spare time for tasks in church. For these, the important thing is that they develop a spiritual life which informs and sustains them in their duties in the world. A parish's rôle should be in helping to provide that; in being seen to value and support what they are doing. Our collective rôle as a community needs to be rooted in a common life of prayer and worship which is able to provide such spiritual sustenance.

But there is much more to encouraging a spirit of volunteering than simply filling gaps in the ranks or even expanding them. Volunteering helps people become actively engaged in the life of the parish; it helps them make friendships which support at a spiritual level as well as that of simple human companionship. Far from being distinct, these belong together. In a city and a congregation in which many people live on their own and far from their families and the world they grew up in, this is an important ministry. At the simplest level, we do not need to have been on a training course or have an official title to exercise a ministry of welcome and friendship: just look around the courtyard after church and if you see someone who is on their own: go and talk to them.

*Yours in Christ,
Alan Moses*

THE ANNUNCIATION, MARBLE ARCH

As many of you know, we have had a supportive relationship with the Annunciation for a number of years; with Fr Alan acting as priest-in-charge when the previous vicar was unable to carry out his duties because of illness. Fr Gerald Beauchamp then moved from being our assistant priest, to take charge of the Annunciation and of St Cyprian's.

A number of All Saints people have helped at the Annunciation: Martin and Jasmine Cullingford moved there to help with the greatly increased work with children; Stuart Voy and Quentin Williams serve as weekday vergers allowing the church to be open; Andrew Prior serves as a governor of Hampden Gurney, the parish school, where Fr Alan also assists Fr Gerald in chaplaincy.

In recent months, the Annunciation has been hit by what the Archdeacon of London has described as a “perfect storm” of events connected with its building. Plaster falling from the roof, caused by rainwater seeping in from gutters which had not been properly maintained over the years, led to the church being closed until it could be made safe. It is now open again. Before this, the nursery school which had occupied the undercroft, and provided significant income, had closed. Negotiations with a new tenant, another nursery, and obtaining necessary permissions and planning changes in the space and a new heating system for both church and basement, have taken time and energy and been a particularly heavy burden on Fr Gerald — even while he was on the recent pilgrimage in Italy. The good news is that things now seem to be moving and the end results will include a church which is

warm, and space in the basement which can be used by both the nursery during the week and the parish for its work with children on Sundays.

Please remember Fr Gerald and his people in your prayers.

CORPUS CHRISTI 2018

Our celebration this year drew the largest congregation since we introduced the outdoor procession of the Blessed Sacrament. Fr Robert Thompson, assistant priest at St Clement's, Notting Dale, the parish church of Grenfell Tower, gave us a challenging sermon (see page 11). As the procession left the church we passed a rather different kind of party at *Minotti*, the furniture shop across the street. They did turn their music down and most of the party-goers reached for their mobile phones to photograph or film us.

After our circuit of most of the parish (not large, we know), having collected some people on the way, we returned to church, rejoining the small group of those less mobile who had stayed to pray the rosary with Fr Pip Bevan (with impeccable timing, they had just finished the last mystery when we got back). After Benediction, the celebration changed into a party in the courtyard. At one point two people from the other party came across to ask what was going on. They turned out to be members of St Anne's in Hoxton (where Fr Christopher Woods, a long-time Friend of All Saints, is the Vicar). Having had their question answered, they announced that, if they had known they would have come to church first and then gone to the party!

As one of our three outdoor processions, (the others are Palm Sunday and the Feast

of the Assumption), Corpus Christi takes a great deal of organization by clergy, parish office, musicians, servers, sidespeople, hospitality team; and not least by Cedric Stephens who gives up his usual cassock for a hi-vis vest to coordinate his team of stewards who manage things so that the procession is able to make its way safely through the traffic and crowds of Oxford Street on a Thursday evening. Frances O’Neil and Theresa Moses handed out leaflets explaining who we were and what we were doing. As we passed one shop of Oxford Street, someone inside said in a loud voice, “I Love Jesus”; to which the Vicar responded, “Good”.

TATE BRITAIN and LONDON FASHION WEEK at ALL SAINTS

We have had two high-profile opportunities to make All Saints better known to new groups of people recently. On Wednesday 20 May in church **Tate Britain held its press launch for its Autumn blockbuster exhibition on Burne-Jones** with a breakfast briefing that followed the morning Mass, installing screens to display the images. There was significant press interest in the church, with Tate suggesting that Burne-Jones would have visited it.

Then on Friday 8 June between the three Masses (and during the Parish Dinner that evening, when church was closed) and around the Walsingham Devotions and 12 noon Mass of Our Lady of Walsingham on Saturday 9 June, complex preparations were made in church and behind the scenes [in the Parish Room, Dining Room, Bar area and the Oratory] for a **London Fashion Week show**. Sharon Wauchob’s

production team staged a dramatic show of her Spring/Summer 2019 designs for contemporary business wear developed in collaboration with a Savile Row tailor.

With the blessing of a faculty from the Chancellor of the Diocese, the nave — with long rows of church seats running East-West (instead of the usual North-South) made a natural and beautiful catwalk for the models. 150 people attended the show and animatedly took in the striking architecture of the Church — pointing out details to each other; taking many photographs and some stopping to talk to Fr Michael on exit. Another 30 people made up the technical team to deliver the show — from security, production, hair and make-up, all new to All Saints. Both events raised substantial funds for the church, had no impact on our daily round of services and the note of thanks from the producers of the Fashion Show conveys the warmth of their appreciation:

Thank you so much for having Studio BOUM and Sharon Wauchob at All Saints. We are truly grateful for you opening your doors to our show, and I hope that all went smoothly for you working together with us. I overheard Dylan Jones, who is the British Fashion Council menswear Ambassador and editor of GQ magazine, speaking with Joshua [the designer’s partner], praising the beautiful church and surprised to discover it for the first time.

We set out to host an amazing show for Sharon and her team and also increase the awareness of All Saints Church with a different audience which I do believe we achieved today. Thank you for your trust and professionalism and we hope you will welcome us back for future events. Please extend our thanks to all at All Saints Church who helped today happen.

**FR DANIEL DRIES, Rector of
Christ Church–St Lawrence, Sydney**

At the end of the month, we welcome Fr Daniel and his family as they spend some weeks with us during his long-service leave (an admirable Australian institution). Fr Daniel will be taking a share in celebrating and preaching; as well as having some time for study and enjoyment being in London and Britain. Fr Michael will be off to Sydney again, to help hold the fort in Fr Daniel's absence. We can look forward to reading another series of "Tales from Down-Under" on his return. In the meantime, Fr Daniel has provided a potted biography:



The Reverend Dr Daniel Dries is the eleventh Rector of Christ Church St Lawrence. Christ Church St Lawrence, which was established in 1839, fulfils the rôle of Anglo-Catholic 'Cathedral' in the overtly Evangelical Diocese of Sydney. The parish maintains a rich liturgical and musical tradition, which attracts over 300 parishioners and visitors each Sunday from across the City of Sydney and beyond. Fr Daniel was ordained in the Diocese of Newcastle, New South Wales and has served in a number of parishes in that Diocese, including Christ Church Cathedral, Newcastle. Fr Daniel was inducted as Rector of CCSL on the 21 January, 2013. Prior to his ordination, Fr Daniel pursued a career as a professional musician and teacher. Fr Daniel is married to Peta, also a professional musician; they have two daughters, Charlotte (13 yrs) and Emily (10 yrs).

**MUSICAL NEWS:
JORDAN WONG — 2018/19
Dr John Birch Organ Scholar**

We are delighted to announce the appointment of our next Dr John Birch Organ Scholar — who will be joining All Saints from September.

Jordan Wong, 22 years of age, is currently the Senior Organ Scholar of Jesus College, Cambridge, where he is a finalist reading Classics. His daily rôles there include accompanying the two choirs, assisting with the training of the choristers, and sometimes conducting services.

Born in Hong Kong, Jordan had some organ lessons at Ying Wa College, before going to Monmouth School, Wales, in 2009. At Monmouth, he was the Malcolmson



Organ Scholar for four years, studying with David Lawson. There he played and sang for chapel services, accompanied and occasionally conducted the Chapel Choir. During his schooldays, he also regularly played for Sunday Eucharist at St Peter's Church, Dixton. Jordan was a singer and a répétiteur for the School's Choral Society, covering great works such as Mozart's *Great Mass*, Bernstein's *Chichester Psalms* and Borodin's *Polovtsian Dances*. Jordan had been involved in the premieres of pieces commissioned by the School, such as Colin Mawby's *O God of Battles*, and *The Truth Sent from Above* by Alan Bullard, which he conducted in December 2017.

He is an Associate of the Royal College

of Organists, and has played in venues such as St John's College and Trinity College, Cambridge, St David's Cathedral, as well as the Basilica of St Nazaire et St Celse in Carcassonne. He currently studies with

Gordon Stewart. Apart from the organ, Jordan has also been a keen pianist from the age of three, and has performed Tchaikovsky's *Piano Concerto No 1* with the Wye Sinfonia at the Wyastone Concert Hall.

SUMMER EVENTS

FUNDRAISING CHORAL CONCERT

Friday 13 July 7.30pm

Daniel Collins conducts a choir (formed of singers from the choir of All Saints, Margaret Street and other young professionals) in a concert of music and readings from across Europe and the British Isles entitled *From Palestrina to Poulenc — A concert exploring the different musical languages of direct contemporaries across Europe*. The aim is to raise funds jointly for the creation of a new concert series at Holy Trinity, Stroud Green, (London N4) and the Choir & Music Fund at All Saints, Margaret Street.

The musical programme explores the diverse compositional styles of direct contemporaries across Europe and will feature:

William BYRD (1540/3 – 1623) — *Sing Joyfully*

Francisco GUERRERO (1528 – 1599) — *Ave Virgo Sanctissima*

Carlo GESUALDO (1566 – 1613) — *O Vos Omnes (1611)*

Giovanni Pierluigi da PALESTRINA (1525 – 1594) — *Credo (Missa Papæ Marcelli)*

Guillaume COSTELEY (1530 – 1606) — *Allons Gay Bergères*

Francis POULENC (1899 – 1963) — *O Magnum Mysterium*

Peter CORNELIUS (1824 – 1874) — *Ich will dich lieben, meine Krone!*

Anton BRUCKNER (1824 – 1896) — *Christus Factus Est*

Arthur SULLIVAN (1842 – 1900) — *The Long Day Closes*

Herbert MURRILL (1909 – 1952) — *O Mistress Mine*

Juan Gutiérrez de PADILLA (1590 – 1664) — *Gloria (Missa Ego Flos Campi)*

Entry is free but at the end please donate what you think the concert has been worth!

Wine and canapés will be available. Please come and support this exciting venture!

For more information on the concert series, please visit <http://www.musicfor.co.uk>

SUMMER POETRY TEA — Saturday 28 July, 3pm at Pamela's home

The theme will be *Holidays, Adventures and Escapes*. To attend the Poetry Tea, please speak to Pamela or Sandra in the Church courtyard after Mass, or ring Sandra on 020 7637 8456 leaving your name and contact number.

Tickets: £6 with proceeds to the All Saints Restoration Fund.

CELL OF OUR LADY OF WALSINGHAM

Saturday 14 July

**11.30am Rosary and Walsingham
Devotions**

**12 noon Low Mass of Our Lady
of Walsingham.**

Following on from the success of the annual **NATIONAL PILGRIMAGE**

to **WALSINGHAM** on the late May Bank Holiday (congratulations go to Ross Buchanan for making all the arrangements and a small profit!), members of the Parish make their **ANNUAL CELL PILGRIMAGE TO WALSINGHAM from Friday 20 to Monday 23 July**. At this point in time, all places are likely to be taken for 2018, but contact Ross if you want to make an early commitment for 2019. T: 020 7221 1312 or E: ross.r.buchanan@btinternet.com.

THE VICTORIAN SOCIETY has an understandable interest in All Saints, as one of the most significant Members of the Victorian Society from both sides of the Atlantic will be with us this month. The American Victorian Society's Summer School will visit All Saints on Tuesday 17 July. On the following Sunday 22 July, the Victorian Society on this side of the Atlantic, celebrating its 50th anniversary, will be with us for Evensong, which will be followed by a Reception.

ANNIVERSARIES, BAPTISM, ORDINATIONS, VOCATIONS

Fr Pip Bevan celebrated the golden jubilee of his ordination to the priesthood quietly with the Benedictines at Mucknell Abbey in Worcestershire on Trinity Sunday. Back with us on the following Sunday, we had a small celebration in honour of this notable anniversary after High Mass. The Vicar presented a print of the 2017 painting of the pulpit and nave altar by Gonzalo de Pablo Fernández and a copy of the **Fr John-Francis Friendship's** newly-published *Enfolded in Christ: The Inner Life of a Priest*. Fr John-Francis was a member of the congregation here before he joined the Society of St Francis. After 25 years in the

Society, he left to become a parish priest and now lives in "retirement" in South London.

Theodore James Packman was baptised at All Saints on Sunday 10 June.

Canon Ian Paton, the Rector of Old St Paul's, Edinburgh, whom some will remember as the preacher at Fr Alan's 40th anniversary in June 2017, has been elected Bishop of St Andrews. Our congratulations to him. His consecration will be in St Ninian's Cathedral in Perth in September. He will find in his cathedral a connection with All Saints because it was designed by William Butterfield and has later work by Ninian Comper.

Two people with All Saints connections are to be ordained deacon in St Paul's Cathedral on Saturday 30 June: **Alison Philips**, who is a former parishioner; she and her husband Joe were married here and two of their children baptised here. They now worship at St Paul's, Winchmore Hill. **Dr Ayla Lapine's** link with All Saints is as a historian of art and architecture. Over a number of years she has brought study groups to see and hear about the church.

Paul Gurnham, one of our Sidespeople and a trustee of the All Saints Foundation, has been accepted for ordination training and will begin his studies at Westcott House, Cambridge, in the autumn.

Congratulations to one of our Sunday 8am regulars, **Tim Waterstone**, who was made a Knight Bachelor in the Queen's Birthday Honours List, for services to bookselling and charity.

Dr Neil Hartman — who specializes in nuclear medicine at St Bartholomew's Hospital, is moving to a new post in

Swansea. Neil brought a large group of his friends and colleagues to swell the Evensong congregation on the First Sunday after Trinity. We wish him well in his new post.

VISITORS FROM AMERICA

At Pentecost we welcomed groups of staff and students from **Wheaton College**, Illinois and **George Fox College** in Oregon. Both are liberal arts colleges with an evangelical tradition. Billy Graham was a Wheaton graduate; as was our own PCC Secretary John McWhinney.

PERSECUTED CHRISTIANS IN THE MIDDLE EAST

As a result of support for the cause of Christians from our Diocese, the St Marylebone Deanery and All Saints, Cedric Stephens, Alan Reynolds, Joanna Moses and Fr Alan were guests at a concert in Buckingham Palace organised by Aid to the Church in Need, one of the agencies

supported by the Bishop's Lent Appeal a couple of years ago. The concert was given by the Sistine Chapel Choir and the Choir of the Chapel Royal. The concert was followed by supper at the Jesuit Church in Farm Street.

Looking ahead: in September following on from the annual John Lewis Art Show in the Parish Room, we will be hosting an exhibition of pictures painted in art therapy sessions by refugee children from Syria.

CORPUS CHRISTI: PART TWO

Not content with one celebration in honour of the Blessed Sacrament, Fr Michael travelled on the following Sunday to Houghton Regis in Bedfordshire. There he was the preacher at the Corpus Christi celebration of All Saints Church. Present in the congregation were Patrick Hartley and Rebecca Hirst, visiting a friend in that part of the world, and they were able to get Fr Michael back home to this All Saints in time for Evensong.

SERMON PREACHED BY THE VICAR AT HIGH MASS TRINITY SUNDAY, 2018

*Readings: Isaiah 6: 1 – 8; Psalm 29
Romans 8: 12 – 17; John 3: 1 – 17*

We like that passage from Isaiah with its picture of the house of God filled with smoke and “**Angel voices ever singing**” (New English Hymnal 336). It reassures us when critics condemn our worship with its ceremonial and music as unbiblical. But there is a connection with the vision of Isaiah at a much deeper level than bells and smells and choral music: a license for servers with pyromaniac tendencies; choristers in polyphonic overdrive; or organists tempted to pull out the “Wall of Sound” stop.

Our worship reflects Isaiah's experience before the Lord in the Temple. We gather to praise God, we confess our sin and ask forgiveness. We pray God to allow us to hear the Word with discernment and understanding and to respond to it. The elements of our worship — gathering, praising, praying, hearing, and responding — are all appropriate responses to the holy God who has made us and claims us as his own.

This sermon began, as it will end, with the invocation of God the Holy Trinity: Father, Son and Holy Spirit. Our Christian lives began with our baptism in the Name of the

Father and of the Son and of the Holy Spirit. So too, the liturgy of the Eucharist begins, and it will end with the Blessing in the same Triune Name. Throughout it there will be not just Trinitarian language but a Trinitarian shape.

In the Collect for Purity, we will address God, and pray for the inspiration of the Holy Spirit through Christ our Lord. After we have confessed our sins, echoing the prophet's **"Woe is me! I am lost, for I am a man of unclean lips, and I live among a people of unclean lips..."** and been assured of God's forgiveness — not thankfully by the application of a burning coal from the altar, but by the words of absolution — we sing The Gloria which ends:

"For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Spirit, art the Most High, in the glory of God the Father."

We would expect on this feast a particular emphasis on the Holy Trinity in the Collect of the Day, a particular emphasis on the Holy Trinity, but the general pattern in the liturgy is for prayer to be addressed to the Father, through the Son, Christ our Lord, in the unity of the Holy Spirit. After the sermon, we will make our profession of faith in the Nicene Creed, with its three sections speaking to the three persons of the Holy Trinity. Then we offer our prayers of intercession **"In the power of the Spirit and in union with Christ... to God the Father"**.

In the Eucharistic Prayer, the Great Thanksgiving, we find the same pattern. As we give thanks to God for our creation, redemption and all the blessings of this life, we sing the Sanctus, the thrice holy hymn which echoes the worship of the seraphim in Isaiah's vision. We pray for the outpouring of the Spirit on both gifts and people; to transform them and us; to enable our

communion, our participation in the Body of Christ and therefore in the divine life, the perfect union and communion of Christ with the Father in the Holy Spirit which our readings from St John's Gospel on recent Sundays have spoken about.

[If you were here early enough for Morning Prayer or come back to Evensong, you will find the same Trinitarian refrain in the Daily Offices of the Church: **"Glory be to the Father and to the Son and to the Holy Spirit: as it was in the beginning, is now and ever shall be, world without end."** It is there in the opening versicles and then at the conclusion of psalms and canticles. Similar Trinitarian doxologies also feature in the Office Hymns. The Apostles Creed, the baptismal creed of the Western Church, which we recite at Prayer Book Morning and Evening Prayer, has the same threefold structure as the longer Nicene Creed.]

The taking of the Sanctus from Isaiah into the central act of Christian worship does not mean that there was a developed doctrine of the Trinity in the Old Testament. The general thrust of the Old Testament's understanding of God is in the direction of a strict monotheism in the midst of a powerful and seductive culture with pantheons of gods. But the divine we, of **"Who will go for us?"**, like the **"Let us make man in our image"** of Genesis, came to be seen by the Church as foreshadowing that teaching; that understanding, which only came to be worked out in the early centuries of the Church's life in response to the revelation of the God who **"so loved the world that he gave his only Son"** and the experience of his continuing risen life in the Holy Spirit.

Likewise, the New Testament does not contain an elaborated systematic doctrine of the Trinity. What we have there is language about and experience of God the Father, of

Jesus Christ, and of the Holy Spirit, which would lead the Church towards confessing the divinity of all three while maintaining their unity in the Godhead.

Our Gospel passage today begins with Nicodemus, **“a teacher in Israel”**, coming to check Jesus out, to examine the theology of this country preacher. He thinks he is the one in charge of this conversation, the expert who will ask the questions and evaluate the answers. But he soon finds that the rôles are reversed: He is the one being questioned and taught. We hear him floundering as he fails to comprehend what is beyond his established understanding of God.

It is not only Nicodemus’ thinking which needs to undergo transformation, but his whole being and life. He needs to be **“born again”**, that much-abused term, better translated as **“born from above”**. He can only understand that in terms of **“earthly things”**, of a natural birth, **“How can anyone be born after having grown old? Can one enter a second time into the mother’s womb and be born?” ...How can these things be?”**

What he fails to grasp is that in his encounter with Jesus he meets the one who speaks to him of heavenly things, the **“one who descended from heaven, the Son of Man”**. His understanding needs to be expanded and transformed if he is to receive this revelation; if he is to share in the **“eternal life”**, the divine life into which Christ invites us. What is true of him, says John, is true of us all. Our understandings of God and life, the divine and the human, always need to be formed and transformed, deepened and expanded, turned upside-down and inside-out, by God’s self-revelation in Jesus Christ.

We leave a Nicodemus as baffled and confused as we often feel, but he will reappear at the end of the Gospel as one of

those who take the body of Jesus for burial. Nicodemus did learn in the intervening time what it meant to be **“born from above”**, to be **“born again”**. So there is hope that we will come to understand.

Paul, another zealous teacher in Israel, would learn the same lesson in his unexpected encounter with Jesus on the Damascus Road in which he hears his equivalent of, **“Whom shall I send? Who will go for us?”**

In the Letter to the Romans he too speaks of our sharing in that relationship between Father and Son made possible by the Holy Spirit: **“For all who are led by the Spirit of God are children of God. For you did not receive a spirit of slavery to fall back into fear, but you have received a spirit of adoption. When we cry, ‘Abba! Father!’ it is that very Spirit bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and joint heirs with Christ...”** In the Gospels, too, we see the relationship in prayer of Jesus with the Father he addressed in that intimate term of endearment **“Abba”**, which Paul applies to our prayer.

The doctrine of the Trinity is not a piece of abstract philosophizing. It was not the work of academics with time on their hands, but of bishops with a Church to care for and keep faithful in unity, sometimes under persecution; a Gospel to be proclaimed to a world with its different cultures, faiths and philosophies; worship to lead, sermons to preach, converts to instruct; charity to administer.

Life would have been much easier for them if they had settled for simpler understandings of God: say as a lone autocrat — an emperor writ large. People could understand that kind of deity — it was what they were used to — but it would not be the God of love revealed in Jesus Christ — that love into which we are called. Instead, they wrestled

in prayer and contemplation and thought with that revelation of the being and nature of God as love, and of human beings made in the divine image. They explored what it meant for relationship, participation, society and communion. They sought to make connections between that revelation and the experience and understanding of others.

We can be helped here by reflecting on our own human relationships. We do not relate to our families and friends, communities and congregations, simply at an intellectual level, ideas about them. We live in relationship with them; in love and friendship and companionship with them. We share their lives, their joys and sorrows, and they ours.

Just as in the life of prayer which must be at the heart of our relationship with God, so too in our human relationships, we must learn to listen as well as speak. In any true relationship, we find ourselves being changed

and growing; challenged as well as affirmed: being **“born again”**, **“born from above”**, from outside ourselves; becoming the person we could not be on our own; something we could not make for ourselves, by ourselves. If we refuse to listen, to change and grow, to repent of our failings and seek forgiveness, to recognize that we are men and women **“of unclean lips”**, who **“live among a people of unclean lips”**; then relationship, friendship, companionship, love, all wither and die. But in the mutuality and sharing which reflect the being and nature of the God in the image of whose perfect communion and fellowship we are made, they flourish and grow, and as they do we find that fulfillment which the Gospel calls **“eternal life”**.

Not only do we find it. We are sent to share it with others.

“Whom shall I send? Who will go for us?” “Here I am, send me.”

SERMON PREACHED BY FR ROBERT THOMPSON, ST CLEMENT’S, NOTTING DALE, for the FEAST of CORPUS CHRISTI, 31 MAY 2018

Jesus said...: ***‘I am the living bread that came down from heaven. Whoever eats of this bread will live for ever; and the bread that I will give for the life of the world is my flesh.’***
John 6: 51

Last year in the parish of St Clement’s, Notting Dale, in which I serve, we came together to keep this great Feast of the Body and Blood of Christ on the Sunday after the Grenfell Tower fire. We came together in the shadow of the shell of the burnt out homes; the temporary graves of people whose bodies were yet to be recovered; the encircling of pictures of those who had died and those who were still missing.

We came together to keep this feast in

a place that had been at the centre of the relief effort; in a church building which had become a warehouse, a collecting point for donations; a space in which the most distraught and traumatised had been offered an ear to listen, a shoulder to cry on, a warm, holding, and yet inadequate, embrace.

We came together to keep this Feast, one of the days on which we remember Christ’s final meal with his own friends. A meal he had with them the night before he himself died, also so tragically and so young. It is a feast in which we remember how that meal was one that Jesus asked his followers to continue. A feast on which we remember how that meal has sustained the followers

of Jesus through the ages. Sustained them by making Jesus present in every time and every place in which that meal has been celebrated.

As I reflect on this great feast from the location of our parish in the shadow of the husk of the now three quarters cladded and covered Grenfell Tower, three things strike me:

- The first is that this meal speaks of the proximity of life and death
- The second is about what it is to be in Communion
- The third is what it is to ‘remember well’ the death of Christ and those who died in our parish.

Our parish still speaks so ‘rawly’ of the proximity of life and death. As I look up at all that surrounds us I can hear those words of Thomas Cranmer from the Book of Common Prayer’s funeral service: “In the midst of life we are in death.” In the midst of life we are indeed in death: from the situation of our church at the foot of Grenfell Tower, the words of Cranmer reflect so clearly the utter tragedy of many who had their lives taken from them, so quickly, so horrendously, and let’s be clear, so needlessly.

But our church building was also one of the locations of the most extraordinary outpouring of human solidarity in the face of human catastrophe: the people that filled our space; the items of food and clothing that they brought; the emotions that found some safe haven there. All of these remind us that even in the face of such utter abhorrent death all that is best within us as human beings is still, somehow, able to flourish. The care of the other in need; the sense of community beyond our race, colour, creed, beyond our gender, sexuality, physical or economic ability; the signs of our capacity to make

great sacrifices for the needs of others. All these are the roses of our common humanity that even in the extremely arid ground around St Clement’s were and are still able to grow, to open up and even to bloom. Like this Mass in which the life, death and resurrection of the Lord are all fused into one: In the midst of life we are indeed in death. But in the midst of death we are also in life.

This strange blooming of the rose in the desert of Grenfell’s debris then brings me to my second reflection on the nature of communion itself. Those of us who call ourselves Christian and attempt to follow Christ talk of being in communion with him. We express our communion with Christ in numerous ways. But most chiefly we do it week by week as we gather to listen to the Word of God in Scripture and as we remember the life, the ministry, the teaching, the death and resurrection of Jesus himself. All this finds its focus in the meal in which we share. The bread and the wine are to us his body and his blood. To eat this bread and to drink this wine is to intimately allow Christ to come into our own body and blood, our own organic systems, as food for us. It is food to allow us, in the transforming grace of God’s Spirit, to become more and more and more like him; to become his body in the world in our own time and place. To become more like Christ, to be in communion with him is to reflect his life in our own communities. In the presence of Christ we believe that the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, that somehow the dead are raised, and that the poor have good news brought to them.

As I reflect from the foot of Grenfell Tower on Jesus’ acts of healing and preaching I am so conscious that we so often

reduce them to the anodyne and individual when we really should not. Rather who Jesus was, what Jesus did, how Jesus treated others, are socially significant acts of human liberation, empowerment and hope. They are acts that restored the human dignity of those ordinary first century Palestinian Jewish people who had been exiled from their own religious elites, dominated by a foreign political power and exploited by both. These are acts which embodied and reflected the dominant vision of the entire Jewish prophetic tradition: of the Jubilee, the time of God's favour, in which a just, healthy and whole society is formed in accordance with God's covenant. These acts are the dawn of the Messianic Age, of God's Kingdom, the divine reign that eclipses and collapses all human rulers. In the words of Mary, the Mother of God, they are acts that exalt the poorest and humble in our society and displace the position of the rich and powerful.

This story finds poignant echoes in all that has been happening and coming to light after Grenfell. Good communion with one another, the formation of a just, fair and healthy community always requires good communication and good connection. In the work of our emergency services, in the coming together of volunteers, in the donations of many from all across the world, we have seen how good communication can indeed forge those connections which make for truly vibrant, lively and mutually supportive communities.

But we have also become increasingly aware of how what has occurred is, to a very great extent, the result of the lack of any meaningful communication or connection between governments and politicians, both locally and nationally and the residents of our parish and north Kensington at large. The

people on the lowest incomes in our parish, the poorest people of our area, simply do not feel listened to either in the aftermath of the fire or in previous years by those in power. Worse than that what the whole issue of the cladding and the lack of sprinklers may well highlight is that some people in our society have simply become excess and debris in our neo-liberal, unregulated, individualistic, capitalist and consumerist culture.

But good communion requires good communication. And good communication first of all requires that we physically meet the other person in the first place. In his *Encyclical the Joy of the Gospel*, Pope Francis puts it like this:

“The Gospel tells us constantly to risk a face-to-face encounter with others, with their physical presence which challenges us, with their pain and their pleas, with their joy which infects us in our close and continuous interaction. True faith in the incarnate Son of God is inseparable from self-giving, from membership in the community, from service, from reconciliation with others.”

(Evangelii Gaudium 72)

It is such face to face encounter that we have seen so sadly lacking from those in positions of power in north Kensington. It is such face to face encounter which has been revealed to be virtually non-existent in the past.

Pope Francis in his Encyclical goes on to indicate in a very direct way some of the things that we need to reject in our contemporary culture if we are to have true communion with God and build true community with one another. He tells us that we are to:

- 1) Say no to an economy of exclusion and inequality. Increasingly many human beings are considered as consumer

goods to be used and discarded. They have become those who are outcast, our society's 'leftovers'.

- 2) Say no to the new idolatry of money. This he says is the denial of the primacy of the human person. Further he speaks of the necessity of good government. Government is charged with vigilance for the common good. Regulation is necessary in order to control our wilful, human self-centredness.
- 3) Say no to a financial system that rules rather than serves.
- 4) Say no to the inequality which spurns violence.

It is the issue of violence that brings me to my third reflection — our need to 'remember well'. The Grenfell Tower fire provoked much anger. It is an anger that has led to more and other acts that border on the violent. But Pope Francis reminds us that the violence of our political and economic systems is one which is just as prevalent (though they may not be as visible). The violence that is perpetuated by those of us who constitute the ruling elites of our society is just as, if not more, problematic, than that anger that has found its physical manifestation in north Kensington in the past year.

As a Christian priest I say to all those who are very rightly angry, including myself, that we need to 'remember well'. We need to channel our anger into the constructive energy that leads to the lasting change that is sorely needed for our communities. We need to harness our anger to create communities of good communication and connection, to build communities that are based on radical inclusion. Our anger needs to become the fuel that builds the community of God's Reign, the Reign in which all are equally valued, and have an equal share. It is this divine community, and it is this divine

reign, which this Holy Meal, this Eucharist celebrates, and to which it points.

I end my reflections with parts of a poem by the contemporary South African poet Malika Ndovlu. In her poem *Instruments* she says that we humans are:

*... light beings
Some slumbering
Some awakening
To the truth of who we are
Indestructible stars
Housed only for a while
In these temples of flesh.*

Later she continues:

*We are light beings
Portals of love
Makers of peace
Creators of beauty
We are healers
We are believers inherently
Rediscovering our way
Homeward
Inward
Out of Earth-time
Where free is our natural state
Where love
Love is the only way
We are born to bring light.

We are born to bring light
To honour the blessing of each moment
The gift of each and every life.*

Jesus said...: 'I am the living bread that came down from heaven. Whoever eats of this bread will live for ever; and the bread that I will give for the life of the world is my flesh.'

Jesus' life was characterised by outstretched hands of blessing. These were the very acts that in the end had those same hands of Jesus forcefully and cruelly outstretched again and nailed to the Cross. But more than that Christians believe

that the entire suffering of the world and of all human affliction, including the 72 deaths of Grenfell, is both represented in Jesus' death and resurrection. Indeed we believe that somehow in his body broken on the tree of Golgotha all our manifold human brokenness is redeemed. It is that representation and that redemption of which this Mass speaks. Christ lives and dies in many many places, just like Notting Dale, in limbs and tissues and sinews that seem at first not to be obviously his.

So we pray today, as we remember Christ, and as we celebrate his continued presence with us in the meal of this Communion with him, that we may become more fully his body in the world. We pray for all those who grieve and mourn, for all those who are

angry and take to our streets; we pray for all our decision makers, for all those who have and hold and wield power; we pray for ourselves; and we pray that we may learn to 'remember well'; to remember that we are: Portals of love; Makers of peace; Creators of beauty.

We pray that we may remember that: We are healers.

We pray that we may not only remember Christ's life well, but that we may also honour the lives of all those who have died in Grenfell Tower, as we learn to build God's Reign of justice, peace, inclusion and love. May we bring light into the world's darkness. And in all that we say and do may we, with Christ, honour the gift of each and every human life.

ORGAN RECITAL AFTER BENEDICTION at 7.15pm on Sunday 8 July

TIMOTHY BYRAM-WIGFIELD, Director of Music, All Saints

Programme:

"Hallelujah! Welten singen Dank und Ehren"

(from the oratorio 'Mount of Olives') – Ludwig van Beethoven,

transcr W.T. Best

6 variations on a theme of Corelli, Op. 56 – Johann Rinck

Angel-scene, from 'Hansel and Gretel' – Englebert Humperdinck,

transcr E.H. Lemare

Phantasie über den Choral "Halleluja! Gott zu loben" – Max Reger

*Entry is free, but we invite you to make a retiring donation
(recommended £5) to support the Choir & Music at All Saints.*

*The All Saints Licensed Club/Bar below the Church will be open
after this recital (2018 membership subscription: £5).*

Please find more organ recitals at www.organrecitals.com.

100 YEARS AGO

In his notes the Vicar reported on the farewell to Fr Garnier who had left to take up his duties as a military chaplain.

“Fr Garnier left us for a time on Thursday 13th June, to take up his duties as Military Chaplain. A very large congregation assembled for his mass at 7 o’clock in the morning, and two hundred and fifty-five persons received Holy Communion. It is thus that a Catholic Christian community bids farewell to a loved and trusted priest.”

Fr Garnier wrote from the Military Hospital in Blackpool to which he had been posted.

“My dear Editor,

Before I left London I received a very large number of letters from those connected with All Saints bidding me God speed in my new life and work. I have been deeply moved by the wonderful kindness and affection that I have been shown so generously. I am afraid I am not able to acknowledge all the letters individually, and certainly I cannot put into words my gratitude for, and appreciation of, the kindness expressed to me both by letter and by word of mouth.

“But I cannot allow the next number of the Parish Paper to appear without attempting to send a word of affectionate gratitude to my kind friends; and perhaps the best way to do it is to write a letter to you.

“The last thing I want to do is to give the impression that I have left All Saints for good; please God, it will not be so very long before I am back with you again. But I feel that my friends could not have done more to help and encourage me, if it had been a final leave-taking. As I think of all their good wishes and assurances of prayer,

my heart is far too full for any expression in words: I can only say to them, “Thank you,” and again, “Thank you”. I shall never forget what they have written to me (how utterly unworthy I have felt of what they have said!) I shall never forget the Mass on June 13th, and the knowledge of their interest and prayers will be my daily support and encouragement.

“This letter is wholly inadequate, I know, but at least it comes from one who is grateful from the depths of his being.”

Mark R. Carpenter-Garnier

SUNDAYS & SOLEMNITIES MUSIC & READINGS

✦ SUNDAY 1 JULY THE 5th SUNDAY AFTER TRINITY

HIGH MASS at 11am

Entrance Hymn: 415 (ii) O for a thousand
tongues to sing

Entrance Chant: *Omnes gentes, plaudite
manibus*

Setting: Messe pour voix d’hommes
— Lemmens

Psalm: 30

Readings: Wisdom 1: 13 – 15; 2: 23 – 24
2 Corinthians 8: 7 – end

Gradual Hymn: 238 New every morning is
the love

Gospel: Mark 5: 2 – end

Preacher: The Vicar, Fr Alan Moses

Creed: Merbecke

Offertory Motet: Beati quorum via —
Stanford, arr Denis Mason

Hymns: 325 Thou to whom the sick
and dying

292 (ii) Jesu, thou joy of
loving hearts

378 Immortal love for ever full

Voluntary: Marche Triomphale
— Lemmens

EVENSONG AND BENEDICTION at 6pm

Psalms: 52, 53

Lessons: Jeremiah 11: 1 – 14
Romans 13: 1 – 10

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

Canticles: Canticles in G (Men's Voices)
— Sumsion

Anthem: I will lift up mine eyes
— Walker

Preacher: Fr Julian Browning

Hymn: 353 Dear Lord and Father of
mankind

O Salutaris: Elgar, arr Arnold

Hymn: 387 Jesus, good above all other

Tantum ergo: Bergamo

Voluntary: Prelude C major, BWV 547
— Bach

✠ SUNDAY 8 JULY THE 6th SUNDAY AFTER TRINITY

HIGH MASS at 11am

Entrance Hymn: 438 Praise to God whose
word was spoken

Entrance Chant: *Suscepimus Deus*

Setting: Missa 'Ego Flos Campi'
— Padilla

Psalms: 123

Readings: Ezekiel 2: 1 – 5
2 Corinthians 12: 2 – 10

Gradual Hymn: 482 Spread, O spread, thou
mighty word

Gospel: Mark 6: 1 – 13

Preacher: Fr Julian Browning

Creed: Padilla

Offertory Motet: Ave Virgo sanctissima
— Guerrero

Hymns: 323 (T 149 ii) Father of mercy,
God of consolation

306 Strengthen for service,
Lord, the hands

357 Father, hear the prayer
we offer

Voluntary: Final (Symphonie III, Op 28)
— Vienne

EVENSONG AND BENEDICTION at 6pm

Psalms: 63, 64

Lessons: Jeremiah 20: 1 – 11a
Romans 14: 1 – 17

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

Canticles: Collegium Regale — Howells

Anthem: Faire is the heaven — Harris

Preacher: Fr Philip Bevan

Hymn: 445 Rock of ages, cleft for me

O Salutaris: Howells

Hymn: 394 Let all the world in every
corner sing

Tantum ergo: Howells

Voluntary: Psalm Prelude, Set 1 (ii)
— Howells

✠ SUNDAY 15 JULY THE 7th SUNDAY AFTER TRINITY

HIGH MASS at 11am

Entrance Hymn: 351 Come, ye faithful,
raise the anthem
(descant — Hutchings)

Entrance Chant: *Ego autem cum iustitia*

Setting: Missa Brevis — Kodaly

Psalms: 85: 8 – end

Readings: Amos 7: 7 – 15
Ephesians 1: 3 – 14

Gradual Hymn: 170 (i) Lo, in the wilderness
a voice

Gospel: Mark 6: 14 – 29

Preacher: The Vicar, Fr Alan Moses

Creed: Credo III

Offertory Motet: Hymn to the Virgin
— Tchaikovsky

Hymns: 442 (T 74) Prayer is the soul's
sincere desire

384 Jesu, my Lord, my God,
my all

485 Thy hand, O God,
has guided

Voluntary: Ite, missa est — Kodaly

EVENSONG AND BENEDICTION at 6pm

Psalm: 66

Lessons: Ecclesiasticus 4: 11 – 31
Romans 15: 14 – 29

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

Canticles: Setting in G — Bairstow

Anthem: Lord, thou hast been our
refuge — Bairstow

Preacher: Fr Daniel Dries

Hymn: 333 All my hope on God is
founded

O Salutaris: S. Nicholson

Hymn: 278 Christ be with me, Christ
within me

Tantum ergo: S. Nicholson

Voluntary: Præludium in E major,
BuxWV 141 — Buxtehude

✠ SUNDAY 22 JULY ST MARY MAGDALENE

HIGH MASS at 11am

Entrance Hymn: 103 Alleluya! Alleluya!

Entrance Chant: *Gaudeamus omnes in
Domino*

Setting: Missa Brevis in B flat K 275
— Mozart

Psalm: 42: 1 – 10 (omit refrain
between v 9 & v 10)

Readings: Song of Solomon 3: 1 – 4
2 Corinthians 5: 14 – 17

Gradual Hymn: 111 Jesus Christ is risen

Gospel: John 20: 1 – 2, 11 – 18

Preacher: Fr Daniel Dries

Creed: Mozart

Offertory Motet: When Mary thro' the
garden went — Stanford

Hymns: 115 Now the green blade
riseth from the buried grain

123 Walking in a garden

113 Love's redeeming work
is done

Voluntary: Introduction and Fugue in C
minor — Mozart, trans W.T. Best

EVENSONG AND BENEDICTION at 6pm

Psalm: 63

Lessons: Zephaniah 3: 14 – end
Mark 15: 40 – 16: 7

Office Hymn: 174 (omit *) Mary, weep not,
weep no longer

Canticles: Service in G minor — Purcell

Anthem: When Jesus sat at meat
— R. Nicholson

Preacher: The Vicar, Fr Alan Moses

Hymn: 119 (T107) The strife is o'er,
the battle done

O Salutaris: Tallis

Hymn: 102 A brighter dawn is breaking

Tantum ergo: Byrd (no 2)

Voluntary: Fantasia in A minor — Gibbons

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

✠ **SUNDAY 29 JULY**
THE 9th SUNDAY
AFTER TRINITY

Hymn: 464 Thou art the Way: by thee
alone

Tantum ergo: Reger

Voluntary: Toccata in D minor — Stanford

HIGH MASS at 11am

Entrance Hymn: 336 Angel-voices ever
singing

Entrance Chant: *Deus in loco sancto suo*

Setting: Missa Papæ Marcelli
— Palestrina

Psalm: 145: 10 – 19

Readings: 2 Kings 4: 42 – end
Ephesians 3: 14 – end

Gradual Hymn: 397 Let us with a
gladsome mind

Gospel: John 6: 1 – 21

Preacher: Fr Barry Orford

Creed: Merbecke

Offertory Motet: Ave Maria — Parsons

Hymns: 294 Just as I am, without one
plea
277 Bread of the world in
mercy broken
354 Eternal Father, strong to
save

Voluntary: Fantasia in D minor
— Stanford

**EVENSONG AND
BENEDICTION at 6pm**

Psalm: 74

Lessons: Job 19: 1 – 27a
Hebrews 8

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

Canticles: Setting in A flat — Rubbra

Anthem: Strengthen ye the weak hands
— Harris

Preacher: The Vicar, Fr Alan Moses

Hymn: 410 My God, how wonderful
thou art

O Salutaris: after Brahms

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CALENDAR AND INTENTIONS FOR JULY 2018

1	✠ TRINITY 5	Our Parish and People
2		Marylebone Project
3	Thomas the Apostle	For the gift of faith
4		For local businesses
5		Unity
6	<i>Thomas More and John Fisher, martyrs, 1535</i>	Those in need and suffering
7		Of Our Lady
8	✠ TRINITY 6	Our Parish and People
9		The General Synod
10		College of St Mellitus
11	Benedict, abbot 550	Friends of All Saints
12		Unity
13		Those in need or suffering
14	John Keble, priest, poet, 1866	Parish clergy
15	✠ TRINITY 7	Our Parish and People
16	<i>Osmund, bishop, 1099</i>	The College of Bishops
17		Japanese Bible Study Group
18		Visitors to London
19		Unity
20		Those in need or suffering
21		Of Our Lady
22	✠ MARY MAGDALENE	Our Parish and people
23		Those on holiday
24		Local government
25	James the Apostle	Pilgrims
26	Anne and Joachim, parents of Our Lady	Parents
27	<i>Brooke Foss Westcott, bishop, 1901</i>	Those in need or suffering
28		Of Our Lady
29	✠ TRINITY 9	Our Parish and People
30	William Wilberforce, Olaudah Equiano, Thomas Clarkson, anti-slavery campaigners, 1833, 1797, and 1846	Campaign against modern slavery
31	Ignatius of Loyola, founder of the Society of Jesus	Farm Street Church



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