



All Saints Parish Paper

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The Easter Vigil — Preparing the Paschal Candle after Blessing the New Fire

FR MICHAEL WRITES:

This will be the last editorial you have to endure from me for some time. We are all greatly looking forward to Fr Peter's Collation and Induction on 20 May. Fr Peter has already moved into the Vicarage and is experiencing the delights of unpacking (for me, new houses always echo with exasperated articulations of the sentiment 'why did I buy that, why did I keep it, and why did I bring it with me?'; no doubt he is much better organised).

In present circumstances we will have to limit the size of the congregation present in church at the Collation and Induction, but one of the many advantages of our

live-streaming efforts over the past many months is that it will be available to watch as prime-time TV, so I hope no one feels left out. Everyone will have ample opportunity to meet Fr Peter over the coming months: having myself been inducted, installed and licensed, if not collated, on several occasions, I can say that one never really meets the new Incumbent until Ordinary Sunday Service is resumed.

I'd like to take this opportunity to thank all who've helped with the regular production of the Parish Paper over the course of the Vacancy, in particular James Sherwood, who has corrected my errors and kept me

to deadlines as well as typing some of the copy and suggesting improvements; thank you to Maureen Fellows and her husband in Birmingham who have, since Fr Hutt's time, so efficiently managed printing and delivery to us of the final product, and who also look after the layout, and to Chris Self who makes sure copies are posted to subscribers. And thank you to all who have written articles for the Parish Paper: I hope the innovation of requesting copy from various members of our wider community is helping us to know one another better, issue by issue.

I also want to reiterate my thanks to all who have done so much to keep All Saints do much better than tick over during the Vacancy: our indefatigable Churchwardens John Forde and Chris Self; those who have faithfully attended and answered Mass even when we had to close, including Cedric Stephens and Alan Reynolds and Kate Hodgetts, Martin Woolley; also, of course, Marcus and Allie Reddington, whom we miss greatly since they've moved from number 8 Margaret Street. I know Huw Pryce — to whom

so many thanks are also due, together with Paul Weston — would want to join me in thanking Marcus and Allie for the hard work they did, often at short notice, on setting up various technologies that allowed the live-streaming to continue uninterrupted. Ian Lyon has been a huge support, especially in making possible Sung Masses for many Feasts and Solemnities which had not been observed in this way in recent years, again sometimes at very short notice, and adapting to changing liturgical environments as required. Thanks to Shawn Welby-Cooke for making our floral decorations so memorable and giving people the opportunity to commemorate loved ones in this way. Peter Little, our Sacristan has likewise been a steady support throughout, making sure everything is, as Cedric would say, 'seemly'. If I have forgotten to mention anyone, please forgive the omission. The past eighteen months have been a great team effort and will provide a firm foundation and launching pad for the new incumbency.

Fr Michael

WALKING TO CHURCH

*Former chairman of the Office of Budget Responsibility and regular worshipper at All Saints, **Robert Chote** takes us on some London walks.*

Giddily returning home this afternoon after my first pub lunch and professional haircut for what seems like an eternity, it seems hard to believe that we may at last be emerging durably from lockdown. Given the timing of this long-awaited easing of restrictions, right at the end of the Easter Octave, the season's message of hope and new life feels all the more appropriate.

Several All Saints folk have written about their lockdown experiences in the Parish Paper and many of



their observations have struck a chord with me. One is that working from home and the loss of most leisure activities has robbed day-to-day life of much of its structure and routine. For most of the time and much of the year, I have found it impossible to remember what day of the week it is.

That has not been great for personal productivity. When the lockdown was first imposed, I had high hopes of vanquishing my unread book stack, clearing out cupboards of old tax returns and expired passports, reviving my schoolboy Latin and watching a long list of unimproving box sets. But all too often the time seems just to have dribbled away, which has sometimes felt quite dispiriting.

The latest lockdown has felt more positive, thanks in no small part to the welcome continuation of in-person worship, plus the availability of take-away pub food. Sunday suddenly became the most structured day of the week: first a walk across Hampstead Heath for an al fresco coffee at Kenwood House; then back down the hill for Mass, the biggest social gathering of the week; and then back up to the Heath to pick up a surprisingly tasty heat-it-at-home Sunday roast from the Bull & Last.

As a resident of Tufnell Park, in distant North London, the injunction to avoid public transport has meant fewer in-person visits to All Saints and more to my local church of St Benet's in nearby Kentish Town — from where of course our new incumbent Fr Peter Anthony hails. Attending Mass there has always felt safe, even without the reassuringly antiseptic glint of Fr Michael's communion tongs. St Benet's has plenty of space for social distancing and, on the frequent occasions

that Big Bertha the boiler is misbehaving, its interior is so cold that no virus would dare attack.

Way back in 1975 the *New York Times* for some reason alighted on St Benet's to illustrate an article about the financial pressures facing the modern Church of England (*plus ça change*). "Barren of much stained glass or other embellishments, St Benet's, built in 1927, is not the sort of church that tourists go out of their way to take pictures of," it observed: "The main building is a greying mass of the yellow brick widely used in London for factories and modest homes. The windows are covered with heavy screens to discourage neighbourhood children from throwing stones through them."

But Fr Peter leaves St Benet's more attractive than it was in the mid-70s and when he arrived in 2013. One highlight has been the restoration of its long-neglected Pieta. This substantially sized painting of Our Lord, mourned by His Mother and flanked by angels, had long languished in the sacristy until a generous bequest permitted its restoration. Stripped of grime, it was revealed as a rather fine picture — a well-executed amateur homage to a 15/16th century altarpiece in the Buonvisi Chapel in the church of S Frediano in Lucca, of which there is a copy in the National Gallery.

Pleasingly, it seems to have been painted by a parishioner, Madame Alicia Gilson, a singer and music teacher who lived just up the road from the church. In the finest traditions of Tufnell Park radicalism, she was a devotee of the Marxist (but disliked by Marx himself) Social Democratic Federation. Mme Gilson organised the highbrow musical entertainments at

Federation rallies and was reportedly the first person in England to perform the *Internationale*, the Communist hymn, to a paying public.

Getting to know Fr Peter at St Benet's (both pre and during Covid) makes me very excited for his ministry here at All Saints. He was much loved in the parish — a kindly pastor, a thoughtful preacher, active in the local community and school, an upholder of high standards of liturgy and an enthusiastic participant in the intellectual life of the church, both locally and nationally (and raising an occasional eyebrow at HQ in the process). And, speaking as someone who would still personally prefer the oversight of the Bishop of London to Fulham, I know that Fr Peter will also be a unifying figure with respect for the full range of views at All Saints on women's ministry and other matters. Most important, he is great fun and I am sure he will put his penchant for adorning the St Benet's sanctuary with plastic plants from the Kentish Town Poundstretcher tactfully behind him.

In the absence of most other entertainments, walking — and not just to Kenwood and back for Mass on Sundays — has been an important way to sustain mental health during the restrictions. So much so that I have covered more of London on foot over the past 12 months than in the previous 30 years living here. The Regent's Canal (from Kensal Rise to Limehouse) and the River Lea (from King Harold's resting place at Waltham Abbey to Harold Pinter's birthplace in Hackney) have both been highlights. As have decent stretches of the Thames Path, both north and south of the river.

One pleasure of these walks has been spotting churches with connections to All Saints. On a walk from London Bridge to Bromley-by-Bow one Saturday, I happened by St Peter's London Docks in Wapping. Built in stages, starting in the mid-1800s, the church was founded by the Revd Charles Lowder, who offered High Church ritual (initially prompting riots and later an unsuccessful legal challenge) combined with extensive social welfare provision. Lowder won the locals over thanks largely to the dedication that he and his helpers showed during outbreaks of cholera.

Like All Saints, St Peter's is slightly obscured from view by a courtyard incorporating housing for the clergy. By good fortune, just as I was nosing around, the parish priest Fr Jonathan Beswick and his dog were leaving for their morning walk. They kindly let me in to view the wonderful interior and when I explained where I had come from Fr Jonathan took me to a storage area at the rear of the church and revealed that they were custodians of the plain wooden pulpit from the Margaret Street Chapel that our Butterfield masterpiece replaced. A tatty card on the side reveals that those who have preached from it include "Dr Pusey, Mr Keble and Cardinal Newman".

I came across an equally unexpected and very different All Saints connection in NW9, on a section of the 78-mile 'Capital Ring' walk. St Andrew's Church, Kingsbury, was built in 1847 and hosted Sarah Bernhardt's marriage (which sadly did not last) and the first documented performance of liturgical music written by a woman (Alice May Smith) in the Church of England. By the early 1900s

its impressive liturgy was reckoned to be accompanied by the finest choir in London and snatches of their revolutionary 8-disc recording of Morning Prayer from 1908 can still be found online.

But none of this happened in Kingsbury. Because St Andrew's actually began life on Wells Street, just around the corner from us. Indeed St Andrew's got there first — it was completed in 1847 and All Saints in 1859 — but we were soon competing for Anglo-Catholic custom. All Saints got the upper hand, so St Andrew's brought in some big architectural hitters — adding a Pugin altar, a Butterfield lectern and a reredos by G.E. Street. But to no avail. The commercialisation and depopulation of the West End meant that by the 1930s Fitzrovia was not big enough for the both of us and St Andrew's was deemed surplus to requirements.

Rather than bring in the wrecking ball, the Bishop of London thankfully

decided to dismantle this 'unique casket of architectural jewels and decorative treasures' and rebuild it 10 miles north in what was then a rapidly growing suburb served by an inadequately small and ancient church with an enormous churchyard. Old St Andrew's still stands in the 'new' arrival's shadow and its earliest worshippers would doubtless be surprised to find that it is now Romanian Orthodox.

Need we feel survivor's guilt? I think not. All Saints is happily tucked into its courtyard compound, but St Andrew's probably benefits from a more prominent position, better light and a churchyard setting. But the St Andrew's story reminds us that all churches need to adapt in some ways to thrive and survive, while remaining true to their underlying spirit. Under Fr Peter's leadership, I am sure All Saints will be going places in the years to come — but not quite in the same way.

Robert Chote

PRAYING FOR PERSECUTED CHRISTIANS

My God, my God why have you forsaken me? Psalm 22, the lament in the Good Friday liturgy and veneration of Christ's cross, is echoed tragically today by persecuted Christians, who also feel abandoned and betrayed. We intercede for them at our All Saints daily Eucharist. We seek the solace of the *Salve Regina* as we plead that Our Lady Mother of Mercy will advocate for them, the banished who cry moaning and weeping in this vale of tears.

However, crucifixion is still cruelly practised when people are persecuted. In the Indian Partition my husband witnessed this. In Auschwitz my friend, the sculptor Naomi Blake, watched her family being exterminated. Her sculptures in nearby Fitzroy Square, cathedral precincts and international exhibitions symbolise the suffering of Jewish people who sang the Psalms on



*Yvonne Craig, and
Fr Simon Buckley's recently
departed dog Betty*

their way to the gas chambers, 'Walking through the valley of the shadow of death,' as in the memorable words of Psalm 23.

The Gospels as well as the Psalms point to the plight of the persecuted. Jesus preached from the synagogue scroll reaffirming Isaiah's challenge to proclaim liberty to the captives and freedom for the oppressed (Luke 4: 18). Jesus at the Last Supper also warned his disciples that, 'If they persecute me they will persecute you' (John 15: 20).

Many are my persecutors and enemies. Psalm 119 was also relevant for the first Christians facing the perils of persecution by the unconverted Saul, and then by the Romans during what was called the 'Age of Persecution' before the conversion of Constantine. His Edict of Milan in 313 AD began the establishment of Christendom although subsequently and sadly the early church historian Eusebius said that an 'Age of Hypocrisy' was developing. Schismatic splits, dogma heresies and credal conflicts eventually led to the Reformation when Roman Catholics and Protestants persecuted each other. Despite the British Toleration Act of 1689 the *Concise Oxford Dictionary of the Christian Church* in 1977 noted that, 'Christianity, with its claim to be the only true religion is dogmatically intolerant'. This accusation of hypocrisy is made today when church funds are invested in regimes which persecute Christians and others. Reputational damage also results when minority groups allege discrimination, segregation and ecclesiastical exclusion which makes them feel persecuted.

A shameful personal experience of hypocrisy occurred during my academic research in Poland during Solidarity's struggle against the Communist

government. I avoided its stalkers and spies by a visit to the Black Madonna of Częstochowa's shrine, but then failed to help one of the persecuted dissidents to defect while I fled safely home. Ruefully and repentant, I remembered that Edmund Burke, the 18th century libertarian, was scathing about hypocrites, famously saying that for evil to triumph it is only necessary for good men to do nothing. However it is needful for us to document in detail, as well as pray about, the persecution of courageous Christians in our present world.

Out of the depths have I cried to you, O Lord. Psalm 31 describes the desolation and distress that is suffered by threatened and persecuted Christians in the tyrannies and paranoid cults of our present world. They slave in North Korean labour camps. They have been starved and even sterilized in Siberian gulags. They endure torture in the Chin, Kachin and Karen communities of Myanmar, where the Burmese militia also aim to eradicate the Rohingya. The Hutu and Tutsi tribes were slaughtered in the fanatical fratricide of Rwanda. They were martyred by extremists in Uganda. They are made hostage by jihadists in North Africa where women are abducted, raped and forced into conversion and marriage. They face attacks, arbitrary arrest and detention in Central Asia and the Middle East. They are persecuted by authoritarian China, which also eviscerates the Buddhist Tibetans and Muslim Uighurs. Many 'disappear' due to the death squads of Latin America. The Balkans massacre of Muslims in Srebrenica and the genocide of Armenians are special stains on the conscience of the West as was the divisive racism of apartheid in South Africa.

In another personal failing I did not support the Mirfield Fathers as they tried

to prevent the exclusionary policies which their black parishioners resisted with peaceful protests. A Christian teacher, Pitika N, was confined in prison for his defiant and vocal activism. He eventually told me that he had used his daily bread and water ration to mould figures of his family; and he had broken his nails scratching the Psalms on the mud walls.

Thus it is timely that this Lent the Archbishop of Canterbury, commemorating Contemporary Martyrs Day, challenged us to 'share solidarity with the persecuted'. USPG similarly encouraged 'standing in solidarity' in its recent Study Course '*For such a Time as This*'. CMS also in its Winter magazine '*The Call*' bade us 'support Christians in hostile places'. Perhaps more noteworthy has been this year's Papal Pilgrimage to Iraq, where the Pope pointed to the urgent need for solidarity with the persecuted. He entrusted the churches with the mission of providing practical and compassionate care for the endangered, with radical relief for those in displaced persons' camps. How then can we fulfil Christ's commission to bring liberty to the captives and freedom for the oppressed?

Lord hear my prayer... Teach me to do your will. Psalm 59 reminds us of our responsibility to protect those imperilled by violence, and it was in 2011 that the United Nations (UN) enshrined a new protocol, Responsibility to Protect (R2P) into its conventions on human rights. However, the UN has to be neutral so its principled position of preventing inhumane atrocities is politically problematic to enforce. States, particularly those called fragile or rogue, controversially contest allegations of persecutory activities, and deny and dispute any responsibility for

these. Nevertheless R2P is an important social marker for civic society, giving legitimacy for UN interventions and validity to humanitarian groups providing practical aid.

Foremost among these have been Christian charities whose voluntary workers and donors have shown great loving kindness through their prayer-filled and financial support. The Barnabas Fund, CAFOD, Christian Aid, Christian Solidarity Worldwide and the Jesuit and Quaker Relief Services network with CMS, USPG and other faith-based organizations; and the Mission Aviation Fellowship flies its small planes of rescue and relief to distant isolated communities. The widely valued secular Médecins Sans Frontières, as well as occasional government agencies, provide emergency health and food services in crisis areas overwhelmed by the fleeing persecuted and war wounded.

When Christian groups act with collective cooperation this makes a powerful political impact while also being a welcome sign of ecumenical unity. It is especially encouraging to underground and house churches whose pastors are often the most targeted persecuted Christians. Release International (RI) recently reported in the *Church Times* that these churches are being systematically eradicated. As the first Christians worshipped in house churches, our current established ones should surely be more supportive to our despairing family members.

RI also produces regular prayer newsletters and a magazine, VOICE, giving space to those who are being silenced to tell their stories. RI can additionally arrange for our letters to be sent to selected individuals, such as Alim-

J-Y, a Uighur pastor in Xinjiang, being held captive for teaching the Christian faith. Many years ago I began writing to him, but failed to continue as he could not respond, isolated from his family. Such a personal failure to follow lovingly the way of Our Lord, and biblical teaching about our corporate responsibility to seek God's will in the trials and temptations of the present predicaments of persecuted Christians, is grievous. Our prayers, practical aid and protests may help the persecuted to feel that they are survivors not victims; and we are inspired by their serenity and strength in enduring suffering as we struggle to expose and defeat the persecutors.

However, it is Psalm 22 that yields true comfort in its passage from uncertainty in sorrow to the certainty of God's love and saving presence in the human spirit, now and in the future peace of his kingdom where evil is banished, and its portals are open to all.

Be not far from me, O Lord:
O my strength, haste to help me...
For you have not despised and
abhorred the afflictions of the afflicted...
All the ends of the world shall
remember and turn to the Lord...
For the kingdom is the Lord's
and he is governor among the nations.

Psalm 22: 19, 24, 27, 28

Dr Yvonne Craig

SERMON FOR PALM SUNDAY 2021

— FR JULIAN BROWNING

Blessed is He who comes in the name of the Lord.

Palm Sunday settles our direction in life. Here is the way into the Kingdom. The Messiah leads us, showing us how to live and how to die. The Gospels and our liturgy today show us a procession every Christian makes, a journey of universal significance, rich in symbols. It's St John who speaks about the palms being held in the hand. Palms are symbols of victory, and in that clever way the Bible makes connections for us, there comes into mind the scene in St John's Revelation of "a great multitude... standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands".

When I say, as I do every year, that I'm never ready for Holy Week, what I

really mean, and what you might readily admit, is that we are not ready for the transformation that will happen when we go down this one-way street of Holy Week, not just watching Christ, but living with His life. Standing on the pavement chatting is not an option for us. We are to experience what Christ experienced. We are to live through it. Or rather, Christ has to live through it again in us. Let the same mind be in you that was in Christ Jesus, says St Paul. There's only one thing to say and that is Hosanna, which is a shout of praise, but is also an appeal: come and save us. How does He save us? We shall be saved when we learn, with many a false start, to see events from the position of the innocent victim. That is the way we are saved from the only sin that really matters, not loving each other and blaming others. That change of view is

possible not so much by looking up at the Cross, but by looking down from it, where Jesus says, “They know not what they do”. Self-giving becomes possible when we see Holy Week through Jesus’s eyes, and so discover the Love of God within us, a life of hope, a life that itself is created and loved by God. Suffering and death must not be denied, we all go through them on various levels, but we are not saved by Jesus’s suffering, we are saved by His love, which reveals the divine love, the divine goodness, within us.

I used to go through Holy Week looking for answers. Maybe it would be different this time, maybe there’d be a clever thought that explains what’s going on here. But Holy Week is not an answer; it is an experience. It is the experience of connection. What is your religion to you? Religion means to re-connect. Religion is not a lifestyle choice. It is the rediscovery of what we have lost, the recall of a dim memory, that experience of being connected to God, and to others, and to the created world, so that we do not struggle along on our own. Actually, in Christianity, I think each of us is alone, very much on our own — the experience of Jesus on Thursday and Friday this week will teach us that — alone, but not lonely, because of our deep connection to an experience of God’s love, eternal life we call it, which is to live without fear of either death or life. With a connection comes hope, hope that we can face the unknown without fear. From connection comes communion.

The future ministry of this church will depend, I think, on us welcoming those

who are looking for connection at that deep level, but who cannot yet define what that might be. Most people today are spiritually rootless. We and they are victims of a culture in which truth is subjective, my truth, my values, my fearful journey through life. Now there’s a lonely path for you. What is Truth? we shall hear Pilate say this week. What we offer to each other is not an answer which must be believed, but an experience of connection with a God who is real, and whose truth is revealed in Jesus. This is not because we are wonderfully enlightened people, but because in this place all come to find Real Presence, the real presence of Christ, not only in the sacrament of the altar, but in all of us, in the way we are called to live each day with compassion and forgiveness. This is what is worked out in Holy Week, the connection for each of us with the Ground of Being, the Truth of all that is. Not just this week. Holy Week is the task of a lifetime.

In the cold light of history, Holy Week, and its terrible darkness of Calvary, was just another minor news item in a troublesome Roman province. But that is the point. It is in the world as it is, in our lives as they develop, in all the contradictions, confusions and setbacks of our world, everywhere Christ the liberator invites us into His Kingdom, released from our false securities into a new freedom to love. What we can find then, in Holy Week, is Easter light, Christ in his infinite transcendence, as together we enter the City of God. All we do is take up a palm cross and follow Him.

SERMON FOR EASTER SUNDAY 2021

— FR MICHAEL BOWIE

Fr Julian said to us last Sunday that:
though we are never ready for the transformation that will happen when we go down this one-way street of Holy Week, not just watching Christ, but living with His life, yet standing on the pavement chatting is not an option for us. We are to experience what Christ experienced. We are to live through it. Or rather, Christ has to live through it again in us. ... There's only one thing to say and that is Hosanna, which is a shout of praise, but is also an appeal: come and save us.

Hosanna — praise and appeal; ‘come and save us’. And today, as the Lord opens a new horizon of glory, of life, for us, there is also only one thing to respond: ‘Alleluia! Praise the Lord’. Praise again, praise with hope for the promised future, hope for transformation, life with the quality of eternity.

You’ll often hear attributed to S Augustine the phrase ‘we are an Easter people and alleluia is our song’. When in doubt always attribute to S Augustine; he wrote so much that no one will know. Well, he didn’t write this one: it was Pope John Paul II. But Augustine did write often about the Easter Alleluia. In a sermon on the psalms he says,
*The season before Easter signifies the troubles of the life we live here and now, while Easter and the season following it are a foretaste and promise of the joy that will be ours in the future. **Easter points to something we do not yet possess.** This is why we keep the season before the feast with fasting and prayer; but when the fast has ended we devote these present days to praise.*

This is the meaning of the Alleluia we sing.

When Fr John Gaskell finished preaching Holy Week for me in Sydney in 1997 he said to me afterwards something I’ve always remembered, ‘After those liturgies one could be in no doubt that *something has happened*’; I took that as a great compliment to my servers, choir and congregation, whose devotion and participation had struck him powerfully; that’s been true this year here as well.

William James, brother of Henry and author of the wonderful *Varieties of Religious Experience*, wrote that authentic religion is about *transformation*, not the institutions, dogmas and rules into which it gets routinized. He called this its ‘cash value’: the difference it makes. That is what gathers others in; that is mission.

In Holy Week, culminating last night in the Vigil and first Mass of Easter, Catholic Christians are not passive spectators. We don’t just listen to an imaginative story, a diversion from real life. In our liturgies we *do* the story; Christ lives through it and lives again through us. That is the reason for our praise — not that something we’re not too clear about happened 2000 years ago, but that something happened last week, last night and is happening now as we offer this Mass together; something has *happened* and is *happening* to and through us, as Christ’s body, ‘once slain now ever glorious’, for that body we are, as S Paul reminds us. That something is eternal life.

There are two traditions about how the disciples came to know about Jesus’

resurrection: the empty tomb and the appearances of the risen Christ. Today's Gospel belongs to the 'empty tomb' tradition: at the urging of Mary Magdalene, honoured by Eastern Christians as the 'Apostle to the Apostles', Peter and John run to the tomb: finding it empty, but with the contents in a particular configuration, they come to at least an initial belief about the resurrection of Jesus. Then, from the appearances reported in the Gospels, they, and we, begin to understand that God has not just revived Jesus' corpse in the tomb: his glorified body was reported to differ from his human body to the extent that he could be encountered in several places simultaneously; he is reported to walk through walls and vanish. Easter Sunday does not celebrate resuscitation but resurrection, which is transformation, promised to us also — 'changed from glory into glory till in heaven we take our place'.

The link between both resurrection traditions, 'empty tomb' and resurrection appearances, is the importance of Jesus' *death*. That is why we walk this one-way street in Holy Week; there's no shortcut. In the empty tomb accounts, like this morning's, we hear details about the grave clothes; in the appearances his wounds can be touched. He died.

However it was that the disciples came to experience the resurrection of Jesus, they knew that this was Jesus who died and was buried and that their personal encounter was with one who had been crucified.

What God did through the death and resurrection of Jesus is what Christians have done with local customs and festivals ever since: he entered it, understood it, took it on board, domesticated it and vanquished its power. That's why we believe that God empathises fully with the limitations of our human mortality and why we can trust his

promise to remain faithful to us in death as he remained utterly faithful to his son Jesus Christ.

I quoted lines from two hymns earlier; the first is a hymn we rarely sing here because we don't sing offertory hymns. It is my favourite offertory hymn riffing and expanding on the 'pray brethren'; the full verse from which I quoted is:

*Within the pure oblation,
Beneath the outward sign,
By that his operation, —
The Holy Ghost divine, —
Lies hid the sacred Body,
Lies hid the precious Blood
Once slain, now ever glorious,
Of Christ our Lord and God.*

That Body we are. And, as S Augustine *did* write, 'this is the meaning of the Alleluia we sing'. Pope John Paul's bumper-sticker version, 'we are an Easter people and alleluia is our song' is good as well. We are that Body; we are all offered in the chalice: as the priest prays:

*By the mystery of this water and wine
may we come to share in the divinity of
Christ who humbled himself to share in
our humanity.*

The first disciples were transformed by the resurrection, and the Church was born. We too are not the same people we were a week ago; we have renewed our baptismal faith, our entering into the dying and rising of Christ. The challenge of the Gospels to us is always learning *alleluia*, learning praise and hope, life-long learning to share the joy and trust, the faith, of those first disciples and allow the risen Christ to continue to transform our lives.

Alleluia! Christ is risen.

He is risen indeed. Alleluia

MUSIC LIST MAY 2021

Sunday 2 May — 5th Sunday of Easter

SUNG MASS at 11am

<i>Setting:</i>	Missa Brevis in D minor K65 — Mozart
<i>Preacher:</i>	Fr Michael Bowie
<i>Offertory Motet:</i>	Christus resurgens — Richafort
<i>Communion Hymn:</i>	308 Thee we adore, O hidden Saviour, thee
<i>Voluntary:</i>	‘Allegro’ from Voluntary in D minor Op 5 no 8 — Stanley

Sunday 9 May — 6th Sunday of Easter

SUNG MASS at 11am

<i>Setting:</i>	Missa Rorate Cæli — Haydn
<i>Preacher:</i>	Fr Michael Bowie
<i>Offertory Motet:</i>	Cantate Domino — Monteverdi
<i>Communion Hymn:</i>	113 Love’s redeeming work is done
<i>Voluntary:</i>	Marche de Procession — Guilmant

Thursday 13 May — The Ascension of the Lord

SUNG MASS at 6pm

<i>Setting:</i>	Schubert in G
<i>Preacher:</i>	Fr Michael Bowie
<i>Offertory Motet:</i>	Ascendens Christus in altum — Victoria
<i>Communion Hymn:</i>	134 The head that once was crowned with thorns
<i>Voluntary:</i>	Heut’ Triumphiert Gottes Sohn BWV 630 — Bach

Sunday 16 May — 7th Sunday of Easter

SUNG MASS at 11am

<i>Setting:</i>	Stanford in C and F
<i>Preacher:</i>	Fr Michael Bowie
<i>Offertory Motet:</i>	Ascendit Deus — Philips
<i>Communion Hymn:</i>	128 Eternal monarch, King most high
<i>Voluntary:</i>	Prelude and Fugue in B major — Saint-Saëns

Thursday 20 May

EVENSONG, INDUCTION, COLLATION, and BENEDICTION at 7pm

<i>Office Hymn:</i>	138 Come, Holy Ghost, our souls inspire
<i>Canticles:</i>	Wood in E flat no 2
<i>Anthem:</i>	Veni, Sancte Spiritus — Mozart
<i>Preacher:</i>	Rt Revd Jonathan Baker
<i>O Salutaris:</i>	Rossini
<i>Tantum ergo:</i>	Vierne
<i>Voluntary:</i>	Prelude in C — Bairstow

Sunday 23 May — Pentecost

SUNG MASS at 11am

<i>Hymn:</i>	138 Come, Holy Ghost, our souls inspire
<i>Setting:</i>	Spaurmesse K258 — Mozart
<i>Preacher:</i>	The Vicar
<i>Offertory Motet:</i>	Come, Holy Ghost — Attwood
<i>Communion Hymn:</i>	137 Come down, O Love divine
<i>Voluntary:</i>	Grand Jeu from Veni Creator Spiritus — Grigny

EVENSONG, TE DEUM & BENEDICTION at 6pm

<i>Office Hymn:</i>	136 Rejoice the year upon its way
<i>Canticles:</i>	Watson in E
<i>Anthem:</i>	The Spirit of the Lord — Elgar
<i>O Salutaris:</i>	Schumann
<i>Te Deum:</i>	Sumsion in G
<i>Tantum ergo:</i>	Schubert
<i>Voluntary:</i>	Plein Jeu from Veni Creator Spiritus — Grigny

Sunday 23 May — Trinity Sunday

SUNG MASS at 11am

<i>Setting:</i>	Mass for five voices — Byrd
<i>Preacher:</i>	Fr Michael Bowie
<i>Offertory Motet:</i>	Benedictus es, Domine — J.M. Haydn
<i>Communion Hymn:</i>	146 Holy, Holy, Holy! Lord God Almighty!
<i>Voluntary:</i>	Fugue in E flat BWV 552ii — Bach

EVENSONG & BENEDICTION at 6pm

<i>Office Hymn:</i>	144 Father, most holy, merciful and tender
<i>Canticles:</i>	Stanford in B flat
<i>Anthem:</i>	Hymn to the Trinity — Tchaikovsky
<i>O Salutaris:</i>	Böely
<i>Tantum ergo:</i>	Durufié
<i>Voluntary:</i>	Prelude and Fugue in C BWV 545 — Bach
<i>Tantum ergo:</i>	Schubert
<i>Voluntary:</i>	Plein Jeu from Veni Creator Spiritus — Grigny

*For a full Music List, including readings and psalms, go to asms.uk/music
All Masses are live streamed on asms.uk/youtube*

– **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 Office can put you in touch with these individuals by email.

Please email in confidence: office@asms.uk

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 Marylebone Project**)

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

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 asms.uk

The Weekly Email

This gives weekly news of events, people to pray for, and a short letter from the Assistant Priest. You can subscribe for free at asms.uk/email — all subscription enquiries to the office: office@asms.uk

Assistant Priest:

The Revd Dr Michael Bowie 07581 180963

Email: Assistantpriest@asms.uk

Honorary Assistant Priest:

The Revd Julian Browning 020 7286 6034

Parish Office:

020 7636 1788

Email: office@asms.uk

Parish Officials

Churchwardens:

John Forde 020 7592 9855

Chris Self 020 7723 2938

Hon PCC Secretary:

John McWhinney asms.pccsecretary@outlook.com.

Hon Treasurer:

Patrick Hartley 020 7607 0060

Director of Music:

Stephen Farr c/o 020 7636 1788

Assistant Director of Music:

Jeremiah Stephenson c/o 020 7636 1788

Electoral Roll Officer:

Catherine Burling c/o 020 7636 1788

CALENDAR and INTENTIONS for MAY 2021

1	Ss Philip and James	Apostolic witness
2	5th SUNDAY OF EASTER	Parish and People
3	<i>Feria</i>	Increase of love for God
4	<i>Feria</i>	Peace
5	<i>Feria</i>	Relatedness in Christ
6	<i>Feria</i>	Unity
7	<i>Feria</i>	Diocesan Synod
8	<i>of BVM (Walsingham Devotion)</i>	Shrine of OLW
9	✠ 6th SUNDAY OF EASTER	Parish and People
10	<i>Feria</i>	Persecuted Christians
11	<i>Feria</i>	Prisoners and Captives
12	Ss Nereus & Achilleus	Pope Francis
13	THE ASCENSION OF THE LORD	Increase of Hope
14	S Matthias	Missionaries
15	<i>Feria (Monthly Requiem)</i>	Faithful Departed
16	✠ 7th SUNDAY OF EASTER	Parish and People
17	<i>Feria</i>	Confirmands
18	<i>Feria</i>	Increase of Faith
19	S Dunstan	Archbishop of Canterbury
20	S Bernadine of Sienna	Fr Peter Anthony
21	<i>Feria</i>	Our Bishops
22	S Rita of Cascia	The lost and desperate
23	✠ PENTECOST (Whitsunday)	Parish and People
24	Our Lady Help of Christians	Australian Christians
25	S Bede	Diocese of Durham
26	S Philip Neri	Oratorians
27	S Augustine of Canterbury	Province of Canterbury
28	<i>Feria</i>	Forgiveness
29	<i>Of BVM</i>	Pilgrims
30	✠ TRINITY SUNDAY	Parish and People
31	Visitation of the BVM	Our Walsingham Cell