



# All Saints Parish Paper

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## VICAR'S LETTER

In his spiritual autobiography, *The Confessions*, St Augustine of Hippo wrote of his struggle to decide whether to become a Christian. He had been impressed by St Ambrose, the great bishop of Milan, but could not yet accept his teaching. With a couple of friends he had retired to the country to think things over. While reflecting on things in a garden one day, he heard the voice of a child chanting "**Tolle lege: take up and read**". So, he picked up a copy of the New Testament and began reading where it had fallen open: "let us conduct ourselves becomingly as in the day, not in revelling and drunkenness, not in debauchery and licentiousness, not in quarrelling and jealousy. But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires." This made up his mind. He decided to become a Christian and was baptised by Ambrose.

"**Take up and read**" could have been the motto of our Lent groups this year. One group read the poetry of George Herbert together, the other, Pope Francis's *Joy of the Gospel*. The idea for both of these came to me almost as unbidden as that child's voice did to Augustine, as a hard-pressed parish priest was asking himself, "What can we do this Lent?". Augustine's conversion had far-reaching consequences for the whole Church, but the ideas have in their small

way been providential.

I had been reading Canon John Drury's fine book on Herbert, *Music at Midnight*. It's now available in paperback. It's not designed to be a Lent Book, but it inspired the idea for the group and then provided a valuable resource for our discussions. *The Joy of the Gospel* had also been part of my reading and while some of it is of particular relevance to the Roman Catholic Church, much of it is applicable to Christians of all traditions as we think about our calling to share the good news of Jesus Christ.

One participant in the Friday morning George Herbert group said "It's the best Lent group I have ever been to". We already have a regular poetry reading group in the parish. The experience of the Lent group has led us to think of setting up a regular reading group which will meet once a month. The present membership has been made up of people who can meet during the day. We know that there are others for whom this is not possible, so, if there is demand for it, we will look at having an evening option too.

I got both groups started but people soon volunteered, or were volunteered, to lead sessions or to speak on particular poems. I was reminded how we learn something by

having to teach it to others. We also learn confidence in teaching by experience. Yes, we will get it wrong sometimes, but we can learn from that too.

This seems relevant not just to speaking about a poem or a book, but when we think of sharing our faith with others: **“always be prepared to make a defence to anyone who calls you to account for the hope that is in you, yet do it with gentleness and reverence”**. (*1 Peter 3: 15*)

Augustine was a skilled communicator, trained in rhetoric, the art of persuasion. He would turn this skill to the preaching of the Gospel and the teaching of the faith. Little of what we say is likely to have the impact or even to survive as long as his writings and preaching have. But that does not matter, if we can influence people for good here and now.

Speaking about our faith is something many of us tend to be rather reticent about. Sometimes it is because we have been exposed to forms of evangelism which are neither gentle nor reverent; more about the failings of those being evangelised than the hope which is in the Gospel. We all need to develop a “gentleness and reverence” in discerning when it is appropriate to speak of our faith to another person. Sometimes, of course, they will simply ask us, and then, what will we say? Will we just change the subject and talk about the weather?

Perhaps we hesitate because we think we do not know enough about the faith to be able to articulate it clearly in discussion with others.

Worship at All Saints and our various means of communication, this Parish Paper, our website, the weekly email letter, our

recent “Ten-to-One Talks,” the literature stall in church, study groups in Lent and at other times, all provide opportunities for learning more about our faith. In our worship we “take up and read” the scriptures day by day; over and over again. The cycle of the Christian year take us through the history of salvation from creation to redemption, and we find our place in God’s story.

We would all say that we value the richness of our worship at All Saints: both the splendid and the simple. Perhaps we need to think of it more consciously as that which through word and sacrament forms us as people who can not only keep the faith but share it with others. “The Church,” Pope Francis says, “does not evangelise unless she constantly lets herself be evangelised.” The principal way this happens is through our regular worship.

What we may need, in addition to this, is to be more deliberate in sharing our faith with one another in both formal and informal gatherings. And if we are to “give a defence of the hope that is in us”, our conversation should be about positive and hopeful things. Arcane discussions about ceremonial or vestments, or ecclesiastical gossip, will not build up our own faith, let alone commend the Gospel to others. As Pope Francis says, we should not be answering questions no one is asking.

The Archbishop of Canterbury recently held a conference at Lambeth Palace on the renewal of the religious life which he has identified as vital for the future of the Church. Represented were both traditional religious communities like the All Saints Sisters founded in this parish, and “New Monastic” communities which seek to learn from the wisdom of the past and apply it in new forms in today’s culture. Members

of both spoke of wishing to learn from the other and there were some surprising overlaps. A traditional-looking Sister of Bethany from Portsmouth spoke with enthusiasm about her community's new ministry on social media like Facebook and Twitter. (You can read and hear more about this on the Archbishop's website.)

Much of what appears in these media is anything but "gentle and reverent". Much is trivial or even vicious. That does not mean that they cannot be used to provide people with a non-threatening introduction to Christianity; a peek through the church door, as it were, one which doesn't involve them being handed a hymnbook or meeting a Christian in the flesh, until they are ready. And when they do, we must be ready to welcome and guide them, gently and reverently, into the life of faith.

Yours in the risen Christ,

*Alan Moses*

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## **RESTORATION PROGRAMME AND APPEAL**

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The timetable for the work has been slowed because Norman Newby, the electrical engineer who was planning the essential re-wiring work, is seriously ill and will be off work for a year while undergoing chemotherapy. One of his colleagues at David Miles and Partners has now taken his place, is picking up the detail and we are hopeful that the work will begin in the summer.

The Appeal has continued to make steady and satisfying progress. Thank you to everyone who has contributed donations both large and small.

Our target is **£250,000**.

The total raised to date is **£213,000 (85% of the target)** — of which **£60,000** is a grant from the All Saints Foundation.

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## **PARISH FINANCE AND STEWARDSHIP**

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At the Annual Meeting on Mothering Sunday, our treasurer Patrick Hartley reported a surplus on last year's accounts of £7,000 income over expenditure. This is satisfactory, but we cannot rest on our laurels. He also pointed out that we have only just begun to rebuild the PCC's reserves after the heavy expenditure required on No 8 Margaret Street. Charities normally expect to have enough cash available to meet six months expenditure. Our recent surplus sadly comes nowhere near that!

So, in the next few weeks, we will be writing to everyone at All Saints about their giving to support the life and mission of our church.

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## **FR MICHAEL BOWIE**

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Fr Michael was licensed as our new Assistant Priest by the Archdeacon of Charing Cross at Evensong on the Fifth Sunday of Lent. The Bishop of London was travelling in China, so had delegated the task to Dr Jacob. We welcomed a large contingent of supporters from his parish in Berkhamsted and other friends who came to support Fr Michael. It has become customary for new priests coming to a parish to be welcomed with applause after they have been licensed, but we had not written this into the script, so Charles Andrews launched into the next hymn, as he has been trained to do. The applause had to wait for the party afterwards.

Fr Michael is settling in quickly, finding his way around, and getting to know people. He has already demonstrated that he has good proof-reading skills.

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## AND ANOTHER MICHAEL

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**Michael Lynch** has been training for ordination as a “self-supporting minister” at the College of St Mellitus and has been on placement with us. He lives not far from All Saints and worshipped at St Anne’s, Soho. He has been a weekday worshipper here for some time. The Bishop of London has asked us to take Michael as a curate in training. He will be ordained deacon in St Paul’s Cathedral on Saturday 28 June at 5pm.

We have not had a deacon in training at All Saints since Fr John Slater, and I have not had to train a new curate since I moved here from Edinburgh, so it is going to be a learning experience for us all. I will be attending an overnight course for parish priests taking new deacons to bring me up to speed on the latest requirements. We are fortunate that Fr Bowie has more recent experience of training a new deacon and we can also call on the wisdom of Frs Gerald, Julian and Neil. Michael Lynch’s ongoing work with British Airways involves periods of travel abroad, so there will be times when we see him and others when we don’t.

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## SAM FOULDS

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Sam is a pastoral assistant and ordinand at the All Souls Clubhouse. He will be with us on placement to experience a different tradition during June.

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## VICAR’S TRAVELS

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After a long spell when we have not had a full time Assistant Priest and Fr Alan has had to be “in residence” most of the time, he will be away twice this month. First, he will be in Rome over the weekend of 3 May, to preach at the Sunday Eucharist in All Saints, the Anglican church, then at an ecumenical Evensong at the Caravita, a chapel with an English-speaking congregation ministered to by American priests led by Fr Keith Pecklers SJ. Fr Pecklers, who teaches liturgy at the Gregorian University, worshipped with us at Pentecost last year. The service will include the renewal of the ecumenical covenant between the Caravita and the Anglican Centre in Rome which is based at the nearby Palazzo Doria Pamphilj. Fr Alan will be staying at the centre as the guest of its director Archbishop David Moxon, the Archbishop of Canterbury’s representative at the Holy See. His predecessor-but-one was Bishop John Flack who has been our preacher during Holy Week. There will be another sermon to preach at the Anglican Centre on the Tuesday, before flying home.

His second trip will be to New York for the consecration of our old friend **Fr Allen Shin** as Bishop Suffragan for the Diocese of New York on Saturday 17 May in the Cathedral Church of St John the Divine. Fr Allen has asked the Vicar to be one of those who present him for ordination. All Saints will be represented by a small contingent: Christine Brown, Janet Drake, Frances O’Neil and Theresa Moses. A report of this great event will appear in next month’s issue. Fr Alan will be staying at the Church of St Mary the Virgin in Manhattan and preaching there on Sunday 25 May.

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## **DR DILYS THOMAS**

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One figure who was missing from our ranks at this year's Annual Meeting was our PCC Secretary Dr Dilys Thomas. Dilys has been unwell for some time and had already intimated that she would like to retire from the office she has carried out so diligently for so many years. We had planned to thank her publicly at the meeting for all that she has done. That will now have to wait until her health has improved. In the meantime, we are grateful that **Jaron Lewis** has agreed to take on the responsibilities of PCC Secretary.

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## **CHARLES FORKER 1927 - 2014**

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Charles was one of our American visitors who came every year and stayed for several weeks. He was a long-time member of the Friends of All Saints. He died on 15 February after a recurrence of the cancer he had been battling for some years. There will be a Mass in his memory on Saturday 10 May at 11am.

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## **NICK LUFF — COLLECTION AT HIS FUNERAL**

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You may recall that Chris Caine had asked for a collection at the funeral for King's College Hospital in memory of Nick and to express gratitude for the care that he received there. The sum raised (with Gift Aid) was £1,286.51. Chris writes: 'I'm overwhelmed by the amount donated and will express my thanks to those donors of whom I am aware'. King's College Hospital's In Memory Team write: 'The generosity shown by Nicholas's kind friends and family will make a big difference to patients of all ages and I hope

that they will be able to take some comfort in this knowledge.'

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## **FORMER CHORISTERS' EVENSONG**

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A group of former choristers from the days of the Choir School will be here for their annual reunion on Saturday 3 May. They will sing Evensong at 4pm. The music will include a setting of the canticles composed for the occasion by one of the number — Martin Bruce (Headmaster, Christ Church Cathedral School, Oxford). The choir will be directed by another of their number, Louis Halsey. The organist will be Dr Harry Bamma. We hope that there will be a good representation from the congregation to support them. Afternoon Tea is offered after the service in the Courtyard (if the weather is fine), with a chance to meet up and reminisce.

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## **BOOK REVIEW**

### **— *Being Christian***

by Rowan Williams. SPCK

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On Lady Day, many of us had the privilege of sitting at our former archbishop's feet at the Church of the Annunciation. His sermon, delivered without a note or the hesitations and repetitions of so many extempore sermons, was a masterclass in how to combine depth and clarity.

His more academic writings are challenging, even for those who have studied theology at university level, but this book is accessible to the ordinary reader, and was designed to be so.

When he was Archbishop of Canterbury, Rowan Williams would deliver a series of

lectures in the cathedral during Holy Week each year. These were open to anybody, so were aimed at a non-academic audience.

One series has now been published by SPCK under the title *Being Christian*. Often lectures on Christianity approach it in terms of ideas and so miss something vital. While Christians should be people who think, we are not disembodied brains. Ideas and language do not exist in a vacuum. Our thinking as Christians, indeed all human thought, takes place as part of a life and a tradition, which involves actions and relationships which form who we are and what we think.

The talks take this seriously. They deal with things that Christians do, activities which make us part of the Christian community, essentials of the Christian life. They are Baptism, the Bible, the Eucharist and Prayer. While the presentation is simple, it is based on deep knowledge of the tradition. For an individualistic culture, they have a strong sense of the communal. These are seen as things we do together.

- The Bible is a book we hear as a community before we read it as individuals: “The Bible that we read is a Bible that has already been read by countless Christians before us.”
- Baptism binds us to other people: “Baptism does not confer on us a status that marks us off from everybody else... We are implicated in one another, our lives are interwoven.”
- The Eucharist affects the way we see everything: “All places, all people, all things, have about them an unexpected sacramental depth.”
- Prayer is “growing in Christian humanity”.

Each of these quotations is taken from the brief summaries which appear from time to time; snapshots which themselves provide ample food for thought and prayer.

Those of us who have been reading the poetry of George Herbert together during Lent, will catch echoes of Hebert’s *Love bade me welcome*, in Williams’ understanding of the Eucharist as God’s invitation to guests.

*AM*

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## POETRY TEA SUNDAY 6 APRIL 2014

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### **Mary Rowe writes of this event:**

In a world where speed and busyness loom so large, the words ‘**Poetry Tea at Pamela’s**’ sound comfortable. Poetry brings in another dimension, afternoon tea is simple and relaxing, and Pamela’s home provides a haven for both of these. Although only a high wall divides it from the activity of Marylebone Station, we are in a place where friendly conversation, a wide range of poems, and delicious sandwiches and cakes can be quietly enjoyed.

I found it pleasant to be reminded of old favourites, such as G.K. Chesterton’s *The Donkey*, read by James Shrimpton, and poems from Housman’s *The Shropshire Lad* chosen by Ronald Porter. Simon Seligman gave us Keats’ *Odes to Autumn* and *to Psyche*, and his own poem with the splendid title *Alchemists of the Golden Dawn*. Gillian Dare read the thoughtful ‘*Our Lady*’ by Mary Coleridge. George Brown’s rendering of *The Way Things Are* by Roger McGough was spirited. It was easy to listen to Matthew Arnold’s *The Forsaken Merman* with its clear storyline

and lovely rhythms, read by Annie Irving Edwards. Some poems, such as those by Cavafy, were new to me, and I feel stimulated to track them down.

This can be only a small selection of the contributions as about eighteen people came. Overall there was a satisfying variety, grave and humorous, lively and meditative.

We began to know each other better through our discussions.

Our thanks go to Pamela for making us so welcome in her friendly home.

*This Poetry Tea raised £141 towards the All Saints Restoration Appeal. The next one is scheduled for Saturday 23 May at 3pm.*

## **SPRING POETRY TEA AT PAMELA'S**

**Friday 23 May at 3pm**

All welcome.

The subject will be *"Hot and Cold"*.

To accept or to find out Pamela's address please speak to Pamela or Sandra in the courtyard or ring Sandra on 020 7637 8456 and leave a message with your name and 'phone number.

Please book early to avoid disappointment.

*Cost £6 towards the All Saints Restoration Fund.*

## **A PILGRIMAGE TO CANTERBURY**

**Saturday 17 May**

Organised by Anglican Catholic Future

**11am Welcome and Address on Pilgrimage by  
the Very Revd Robert Willis, Dean of Canterbury**

**12noon Mass Preacher: *Brother Stuart OSB, Abbot of Mucknall Abbey***

**3.15pm Choral Evensong, followed by a visit to  
the Shrine of St Thomas of Canterbury**

There will be opportunities for small groups and individuals to visit different places in the cathedral associated with significant figures in Anglican history.

*Please register on the Anglican Catholic Future website  
or let Fr Michael Bowie know that you would like to take part.*

# SPECIAL EVENTS AT ALL SAINTS IN MAY

## ORGAN RECITAL (following BENECTION)

Sunday 11 May at 7.15pm

**TIMOTHY BYRAM-WIGFIELD, Director of Music**

### Programme includes:

Overture: Die Zauberflöte by W.A. Mozart

Trois morceaux parisiennes:

Verset (Fantaisie) by Alexandre Guilmant

‘Naïades’, from Pièces de Fantaisie Book 4, Op 55, No 4 by Louis Vierne

Valse-Musette by Francis Poulenc

Adagio espressivo (Sonata, 1938) by Sir William Harris  
and Prelude and Fugue in B, Op 7, No 1 by Marcel Dupré.

*Retiring collection to support the Choir and Music at All Saints  
(suggested donation £3.50).*

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## LONDON FESTIVAL OF CONTEMPORARY CHURCH MUSIC

Sunday 18 May

### High Mass and Evensong & Benediction

Charles Andrews, Associate Director of Music will play and the All Saints choir sing contemporary works that are featured in the Festival brochure:

at High Mass — Richard Rodney Bennett’s *Missa Brevis*  
and the motet *A hymne to God the Father* by John McCabe.

In the evening, Grayston Ives’ *Salve Regina*.

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## ASCENSION DAY at ALL SAINTS

Thursday 29 May at 6.30pm

### HIGH MASS

*Mass Setting:* Missa ‘Ascendo ad Patrem’ — *Palestrina*  
Ascendit Deus — *Philips*



## WALSINGHAM NATIONAL PILGRIMAGE

### Bank Holiday Monday 26 May

All Saints is running a coach once again to the Walsingham National Pilgrimage — with a Concelebrated Mass in the Abbey Grounds, Sermon (Preacher: *Mother Mary Luke CHC*), Procession round the Village, and Benediction in the Shrine Gardens.

This has always been a day to enjoy and a powerful witness to the Christian faith.

*The total cost will be about £20.*

Please speak to Ross Buchanan (Tel: 020 7221 1312) if you would like to know more or reserve a place on the coach.

## A LETTER FROM THE ARCHBISHOP OF CANTERBURY

**Let people caught up in conflict know that they are not alone.**

**Join us this Christian Aid Week, 11 — 17 May 2014**

Jesus promised good news for the poor, freedom for the oppressed and a time of God's favour. Our faith gives us a real source of hope that, despite all that might stand in the way, poverty will be ended and all God's people will rejoice.

Held every year in the second week of May, Christian Aid Week continues to bring churches around Britain and Ireland together in an incredible act of public witness and solidarity. It is one week in the year when churches of all denominations go out into their communities and demonstrate God's love for the poor and the marginalised of our world.

Christian Aid Week 2014 will focus specifically on the work done by Christian Aid and its partners in tackling violence and building peace. War tears lives apart — the

love of your church can help to piece them back together. The prayers, sermon notes and films for churches to use during the week tell stories of Christian Aid's work in South Sudan, Iraq and Colombia. These resources are available at [caweek.org](http://caweek.org).

The movement to end poverty is made possible through the prayers and actions of thousands of churches around Britain and Ireland, standing in solidarity with some of the world's poorest communities.

Please join with us to give, act and pray this Christian Aid Week. May our witness become the word of truth that the world needs so much today.

+ *Justin Canterbury*

*The Most Revd and Rt Hon Justin Welby*

*Archbishop of Canterbury*

*Lambeth Palace, London SE1 7JU*

*Christian Aid is the official international relief and development agency of 41 church denominations in the UK and Ireland. For 68 years it has been empowering people in poor communities around the world to find their own solutions to the challenges they face.*

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## SERMON PREACHED BY THE VICAR AT HIGH MASS, LENT 4, 2014

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**Readings: 1 Samuel 16: 1 - 13; Psalm 23;  
Ephesians 5: 8 - 14; John 9: 1 - 41**

**“Rabbi, who sinned, this man or his  
parents, that he was born blind?”**

On Thursday evening, I had supper with Abbot Stuart and another monk from Mucknall Abbey in Worcestershire — that’s the monastery which makes our incense. They were in London to attend a conference with the Archbishop of Canterbury at Lambeth Palace on the renewal of the religious life. Brother Liam said they had seen us on television in the documentary “The Bible Hunters” and they wondered: Why us?

I told them that, as well as our obvious telegenic qualities, the fact that the director used to worship here when he was a student, and our proximity to the BBC, probably had something to do with it. I suspect we were also meant to represent traditional Christians who might be disturbed by the discovery of manuscripts which cast doubt on the way the scriptures had been understood as history, or the accuracy of the documents on which existing translations were based.

In fact, we all looked so calmly prayerful, that we probably gave a good impression of people whose faith would not be rocked by such discoveries because it is grounded in a richer tradition of scriptural interpretation and a deeper appreciation of reason and scholarship than biblical literalism. Our forebears, led by Bishop Charles Gore — who in retirement lived at No 6 Margaret

Street — played a significant rôle in a creative synthesis between orthodox Christianity and biblical scholarship. Those who conduct worship in leisurewear are more likely to be disturbed!

Which brings me to today’s Gospel. Let’s pause the story at the point where the disciples see a man born blind and ask Jesus about the reasons for his condition. **“Rabbi, who sinned, this man or his parents, that he was born blind?”** This question will recur throughout the episode and it highlights the issue of how we read and interpret the Bible.

Last Sunday evening we read, at Evensong, the first chapter of the book of Joshua, with its arresting text **“Moses my servant is dead,”** and the appointment of his assistant Joshua to lead the people into the Promised Land. The book deals with the conquest of Canaan. In my sermon, I spoke of how this is a difficult book for Christians to read today because it not only describes a campaign of what we would call “ethnic cleansing,” but suggests that this is God’s will.

Afterwards, someone said to me that they believed every word in the Bible and if these people were killed it must have been right, because it’s in the Bible. Well, we need to ask ourselves: What kind of God it is that would inflict punishment upon innocent children because of the behaviour of their parents? To say, as some have, that he is God and so can do as he likes, leaves us with a vision of a God who might be all-powerful, but who would in moral terms

be inferior to any decent human parent, and certainly not be worthy of worship. When I suggested this, I was clearly regarded as a bit of a theological wimp.

So, I was glad to be reminded shortly afterwards that I was in good company. This was when I began reading Bishop Rowan Williams' new book **"Being Christian"**. This is based on lectures he gave in Holy Week at Canterbury Cathedral when he was archbishop. He explores four practices which mark Christians: **Baptism, Bible, Eucharist and Prayer**. I recommend it to you.

In the chapter on the Bible, he discusses the problem presented to us by the more blood-stained passages in the Old Testament.

After speaking of how we need to take seriously the nature of scripture as story into which we are drawn, he continues:

'If... we find accounts of the responses of Israel to God that are shocking or hard to accept, we do not have to work on the assumption that God *likes* those responses. For example, many of the early Israelites in the Old Testament clearly thought it was God's will they should engage in "ethnic cleansing" — that they should slaughter without mercy the inhabitants of the Promised Land into which they had been led. And for centuries, people have asked, "Does that mean that God orders or approves of genocide?" If he did, that would be so hideously at odds with what the biblical story as a whole says about God. But if we understand that response as simply part of the story, we see that this is how people thought they were carrying out God's will at the time.'

He goes on: 'One of the great tragedies and errors of the way people have understood

the Bible has been the assumption that what people did in the Old Testament must have been right, "because it's in the Bible". It has justified violent enslavement, abuse and suppression of women, murderous prejudice against gay people, it has justified all manner of things we cannot but as Christians now regard as evil. But they are not there in the Bible because God is telling us, "That's good". They are there because God is telling us, "You need to know that that is how some people responded. You need to know that when I speak to human beings things can go very wrong as well as very wonderfully." "You need to know that when I speak, it isn't always simple to hear, because of what human beings are like." We need, in other words, to guard against the temptation to take just a bit of the whole story and take it as a model for our own behaviour.'

When we gather to celebrate the Easter Vigil in a few weeks, after the new fire has been kindled and the great Paschal Candle lit and placed in its stand here by the pulpit, we will then hear from this pulpit, a series of readings from the Old Testament; a sort of summary of God's work in creating both world and people. The order in which we do this is important. We listen to the Old Testament in the light of Christ.

If we ask how we discern truth from falsehood, good from bad interpretation, the Christian answer is in terms of Jesus Christ. As we read the Bible, the story converges on him. The full meaning of what has gone before is unveiled in him. The agenda for what follows is set in him. The Christian can only read these Jewish scriptures as moving towards the point at which a new depth of meaning is laid bare in the life, death and resurrection of Jesus.

All these stories of God's initiative and human response pivot around one central fact. In the story of Jesus, we see what complete obedience and love look like. Here is the story where we see a response to God so complete that it reflects perfectly the act of God that draws it out. It is the response of love not violence.

In terms of today's Gospel, Jesus is the one who opens our eyes to see the light. If the whole Bible is about the speaking of God and the responding of human beings, then it is by looking at the story of Jesus, the luminous centre, that we discover how to read the rest of it: Jesus, living, dying, raised from the dead, breathing his Spirit on the Church — it is in his light that we read the rest of the Bible.

We should remember Michael Ramsey's words, "**There is no un-Christlike thing in God**".

Can we imagine the Christ who blessed children ordering their murder?

This process, says Bishop Rowan, is not some 21<sup>st</sup> century invention. We find it going on already in the Bible, even in the Old Testament.

He speaks about Jehu's massacres of Ahab and Jezebel and their entire family. There is no question that Ahab and Jezebel were a bad lot, but even within the Old Testament, the morality of this act is questioned. So the prophet Hosea, a few generations later, looks back on that story and sees it as one of shame not triumph, and that Jehu's atrocities deserve to be punished. Something has happened to change the perspective and Hosea's revision of it. Hosea has been led more deeply into the loving nature of God.

And this is no isolated example. Some books in the Old Testament are very exclusive. They see clear boundaries as the only hope for survival — so the returning exiles Ezra and Nehemiah force their stay-behind fellow-countrymen to get rid of the foreign wives they have married. (We are still arguing about the boundaries of marriage all these years later, you may have noticed!)

Yet in the Old Testament, we have stories like that of Jonah, preaching, very reluctantly to Nineveh, and that pagan city repenting and being spared by God; rather to Jonah's annoyance. Then there is Ruth, the foreign widow of a Jew, who returns with her mother-in-law Naomi to the land of Israel, saying those words which have lost none of their capacity to move us as an expression of human love: "**Entreat me not to leave you or to return from following you; for where you go I will go, and where you lodge I will lodge; your people shall be my people, and your God shall be my God, where you die I will die, and there will I be buried.**" In the story Ruth goes on to marry Boaz and becomes the ancestor of David. As such she figures in Matthew's genealogy of Jesus.

There is a debate and a growth in understanding, an enlightenment, in the scriptures.

And if we turn to our Gospel and Jesus's response to the disciples' question, we see the same thing. There was biblical warrant for thinking that a person could suffer because of the sin of his parents. God warned in Exodus that he would visit "**the iniquities of the fathers upon the children to the third and fourth generation**" of those who hated him (Exodus 20: 5). Some

Jewish scholars had even concluded that it was possible for a child to sin, even in the womb.

But, then we find the prophet Ezekiel insisting that God would not make children suffer for the sins of the parents. Each would be punished only for their own sins (Ezekiel 18: 20).

We can see that there is an element of truth in both these positions. We know that our sins, of commission or omission, have consequences for others which we cannot always foresee. These consequences might well continue long beyond our lifetime. They will suffer as a result of our actions or inaction.

But we should not interpret this to mean that God punishes our children for our sins. Ezekiel makes it clear that he does not, and Jesus's response to the disciples' question reinforces that.

He responds by looking at it from another angle. He switches their attention from speculating about the cause of blindness to what might be done with it. They want to know what has caused the man's condition, but Jesus refuses to pursue that line of questioning. Jesus did not categorically reject the idea that God would ever punish someone for sin, and John does assume that sinners are subject to judgement (John 3: 36; 5: 29). Jesus also does not deny that human actions might bring negative consequences, since people do perform actions that injure themselves and their children. Jesus's point is that suffering is not always the result of some particular transgression.

Instead of trying to look back to

determine what lay behind the blindness, Jesus looks ahead to what he might do with the blindness. The Greek is difficult and some translations imply that God caused the blindness so that Jesus could use it to reveal divine glory.

A better way to approach the passage is to follow the Greek wording, recognizing that the sentence begins in one verse (9: 3) and continues in the next: **“Neither this man nor his parents sinned, but in order that the works of God might be revealed in him, we must work the work of him who sent me while it is day.”**

In the scenes which follow, the interrogations by neighbours and Pharisees and Jesus, we see a progressive unveiling of whom Jesus is: **“a prophet;” “The Son of Man,”** to be worshipped as **“Lord”**.

We see too, a refusal, by those who consider Jesus a **“sinner,”** to move beyond the confines of their own understanding. Thinking that they **“see,”** that they know the things of God, it is they and not Jesus, who are the real sinners.

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## 100 YEARS AGO

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*The Vicar's notes reflected something of the Church's work with people in a variety of needs not being met by any state provision in those pre-welfare state days.*

“Those who remember All Saints from early days will learn with a pang of regret that St Elizabeth's Home is to be transferred to the country this summer. We have been expecting this for a long time and there can be no doubt the decision is a wise one. But when the time comes sisters, patients, and friends alike will feel keenly

the breaking of so many ties of long and sacred association.

“The Community of All Saints began in the building, part of which is now St Elizabeth’s. Here, in 1852, the Mother Foundress might have been seen washing the doorstep in the early morning, her household consisted of three old women and two orphan girls taken out of the district. Very soon the number of inmates increased so as to fill the house, and then another was taken; but the two were soon found to be inadequate; so the work grew and multiplied.

“Other ladies having now from time to time joined the Superior, it was in 1856 determined to take long lease of 82 Margaret Street; which was dedicated by a special office to God’s service by Bishop Wilberforce of Oxford, acting for Bishop Blomfield of London, who was by severe illness prevented from attending — at the same time the ladies, having formed themselves into a sisterhood and elected the Foundress to be Mother of the Institution, presented her to the Bishop for his confirmation and episcopal benediction. The sisters called themselves “Sisters of the Poor,” and it was the wish of those engaged in the work that it should be as far as possible the Church’s expression of sympathy for all who are in want and sickness.

“The last note is not in my words. It is in the words of Mr Upton Richards who, in 1859, so described the beginning of the All Saints Community. When the Community was installed in its convent, the sisters continued to use the buildings in Mortimer Street for various purposes. Sister Justina had her work for little boys there, the work

now carried on at 4 Margaret Street. Sister Sophia and the Confraternity of the Holy Family were there at one time. So were Sister Gertrude and the Confraternity of All Saints. It was about 1885 that the chronic invalids who had previously been housed at Mortimer Street were moved there and the work developed on the present scale... There are now fifty-four patients at St Elizabeth’s and it is a household of seventy, all told.

“Many of the residents form part of our congregation and in losing them we are losing some of the most devout and regular of our faithful people. This will be a great loss to the “early morning religion” which makes All Saints what it is. Perhaps the thought that some regular and faithful friends will now be missed from before our altars will move others to take their places.

“I am going to ask now for some help with one of our little boys at Number 4 Margaret Street. His story will give our readers an idea of the kind of work the Home does. This little child was brought to the home two-and-a-half years ago, he was then four but he was the size of an average child of eighteen months. The mother had deserted him. The child had evidently been starved and knocked about, he was completely “cowed” and did not seem to know what being loved meant. He had to be put in splints to prevent his legs bending under him and he was so feeble he could only stand by holding on to a chair. He is now a fairly strong child, running about and happy. He hopes soon to be a boat-boy and help with the incense at the altar. The child’s father was a sergeant in the army who had been degraded for bad conduct. As long as he was in the regiment

his commanding officer made him pay towards the support of the boy, but now he has been dismissed from the service and has disappeared, and consequently, the sister-in-charge must find money to keep the child, she has been promised £1 a quarter for a year beginning on the first of this month, and she must find another £18. If four other people would give her £1 a quarter and one 10s a quarter that would make up the sum. It would be kind to write about the little boy straight to the sister-in-charge, 4 Margaret Street.”

*At the other end of the scale, one of the curates was off on an extraordinary journey:*

“On Whit Monday we have to say good-bye to Mr. Garnier for a considerable time. According to his present plan he leaves that evening by Harwich en route for Moscow, where he and Mr. Brocklebank, armed with introductions to the ecclesiastical authorities, will attend the ceremonies of the Orthodox Whitsuntide which this year falls a week later than ours. From Moscow the travellers will go eastward by the Trans-Siberian route, and, after something like a fortnight on the train, which I do not envy them, will arrive at Seoul, the capital of Korea, on a visit to Bishop Trollope and our mission there. The greater part of July will be spent in Korea, and about two-thirds of August in Japan. From Japan they go to China until the end of September, whence after visiting Ceylon and Southern India, they proceed to Calcutta with the hope of spending All Saints-tide in the Oxford Mission House. The remaining three months will be spent in India, and it will include an expedition to the Khyber Pass. Mr. Garnier hopes to reach All Saints somewhere about February the 7<sup>th</sup>. That

will give us just ten days to wave flags and dance around him before sobering down for Ash Wednesday.”

*Mr Garnier's epic trip seems to have sown seeds which bore fruit later. He went from All Saints to be Librarian of Pusey House in Oxford, and in 1924 was made bishop of Colombo in Ceylon (now Sri Lanka). After returning to England, he eventually retired to Cuddesdon and there is a memorial to him in the parish church there.*

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## SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

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### ● SUNDAY 4 MAY THIRD SUNDAY OF EASTER

#### HIGH MASS AT 11am

*Hymn:* 103 (v 4 Descant — Caplin)  
*Introit:* *Misericordia Domini*  
*Setting:* Missa Solemnis in C, K 337  
— Mozart

*Psalm:* 116: 10 - 17  
*Lessons:* Acts 2: 14a, 36 - 41  
1 Peter 1: 17 - 23

*Hymn:* 100  
*Gospel:* Luke 24: 13 - 35  
*Preacher:* Fr Michael Bowie  
*Creed:* Mozart  
*Anthem:* O filii et filiae  
— Latin hymn, arr  
Timothy Byram-Wigfield

*Hymns:* 287, 279,  
400 (T A&MR 401)

*Voluntary:* O Lamm Gottes unschuldig,  
BWV 656 — Bach

## CHORAL EVENSONG & BENEDICTION at 6pm

*Psalm:* 48  
*Lessons:* Haggai 1: 13 - 2: 9  
I Corinthians 3: 10 - 17  
*Office Hymn:* 101 (omit \*)  
*Canticles:* The Second Service  
— Tomkins  
*Anthem:* Ecce vicit Leo — Philips  
*Preacher:* Fr Julian Browning  
*Hymn:* 204 (T 205)  
*O Salutaris:* Schumann  
*Hymn:* 206  
*Tantum ergo:* Bruckner  
*Voluntary:* Herzlich tut mich erfreuen  
— Brahms

## CHORAL EVENSONG & BENEDICTION at 6pm

*Psalm:* 29  
*Lessons:* Ezra 3: 1 - 13  
Ephesians 2: 11 - end  
*Office Hymn:* 101 (omit \*)  
*Canticles:* Service in G  
— Francis Jackson  
*Anthem:* Abendlied — Rheinberger  
*Preacher:* Fr Michael Bowie  
*Hymn:* 484 (T 167)  
*O Salutaris:* Lloyd Webber  
*Hymn:* 371 (T 493)  
*Tantum ergo:* Lloyd Webber  
*Voluntary:* Harmonies du soir, Op 72  
— Karg-Elert

## ● SUNDAY 11 MAY FOURTH SUNDAY OF EASTER

### HIGH MASS and HOLY BAPTISM at 11.00am

*Hymn:* 122  
*Introit:* *Jubilate Deo*  
*Setting:* Missa Omnium Sanctorum  
— Caplin  
*Psalm:* 23  
*Lessons:* Acts 2: 42 - end  
1 Peter 2: 19 - end  
*Hymn:* 105 (i)  
*Gospel:* John 10: 1 - 10  
*Preacher:* The Vicar,  
Prebendary Alan Moses  
*At the Procession to the Font:* Litany of  
the Resurrection, arr Kitchen  
*Anthem:* My beloved spake  
— Hadley  
*Hymns:* 282, 463 (ii), 461  
*Voluntary:* Prelude & Fugue in E flat,  
Op 99 — Saint-Saëns

## ● SUNDAY 18 MAY FIFTH SUNDAY OF EASTER

### HIGH MASS at 11am

*Hymn:* 205  
*Introit:* *Cantate Domino*  
*Setting:* Missa Brevis  
— Rodney Bennett  
*Psalm:* 31: 1 - 5  
*Lessons:* Acts 7: 55 - end  
1 Peter 2: 2 - 10  
*Hymn:* 206  
*Gospel:* John 14: 1 - 14  
*Preacher:* Fr Michael Bowie  
*Creed:* Credo II  
*Anthem:* A Hymne to God the Father  
— John McCabe  
*Hymns:* 464, 'Come, my way, my  
truth, my life' (T CP 405),  
201  
*Voluntary:* Toccata — Huw Watkins



## CHORAL EVENSONG & BENEDICTION at 6pm

*Psalm:* 147: 1 - 12  
*Lessons:* Zechariah 4: 1 - 10  
Revelation 21: 1 - 14  
*Office Hymn:* 101 (omit \*)  
*Canticles:* The Chichester Service  
— Berkeley  
*Anthem:* Salve Regina  
— Grayston Ives  
*Preacher:* Fr Julian Browning  
*Hymn:* 381 (v 4 Descant — Caplin)  
*O Salutaris:* Martin Bruce  
*Hymn:* 227 (T184)  
*Tantum ergo:* Martin Bruce  
*Voluntary:* St Bride, assisted by angels  
— Judith Bingham

## ● SUNDAY 25 MAY SIXTH SUNDAY OF EASTER

### HIGH MASS at 11am

*Hymn:* 106  
*Introit:* *Vocem jucunditatis*  
*Setting:* Communion Service in F  
— Darke  
*Psalm:* 66: 7 - end  
*Lessons:* Acts 17: 22 - 31  
1 Peter 3: 13 - end  
*Hymn:* 341  
*Gospel:* John 14: 15 - 21  
*Preacher:* Fr Michael Bowie  
*Creed:* Credo III  
*Anthem:* Christ rising again  
— Weelkes  
*Hymns:* 390, 513, 420  
*Voluntary:* Toccata and Fugue in F  
— Buxtehude

## CHORAL EVENSONG & BENEDICTION at 6pm

*Psalms:* 36, 87  
*Lessons:* Zechariah 8: 1 - 13  
Revelation 21: 22 - 22: 5  
*Office Hymn:* 101 (omit \*)  
*Canticles:* Service in D — Wood  
*Anthem:* *Victimæ paschali* — Byrd  
*Preacher:* Fr Gerald Beauchamp  
*Hymn:* 401  
*O Salutaris:* Laloux  
*Hymn:* 295  
*Tantum ergo:* Laloux  
*Voluntary:* *Andante sostenuto*  
(Symphonie No 9) — Widor

## THURSDAY 29 MAY ASCENSION DAY

### HIGH MASS at 6.30pm

*Processional Hymns:* 109 v 2 - 4, 5 - 7  
Ascension only, 8 - 10  
*Introit:* *Viri Galilæi*  
*Setting:* Missa 'Ascendo ad Patrem'  
— Palestrina  
*Psalm:* 47  
*Lessons:* Acts 1: 1 - 11  
Ephesians 1: 15 - end  
*Hymn:* 130  
*Gospel:* Luke 24: 44 - end  
*Preacher:* To be announced  
*Creed:* Palestrina  
*Anthem:* *Ascendit Deus* — Philips  
*Hymns:* 129, 131, 132  
*Voluntary:* *Alléluias sereins* (from  
L'Ascension) — Messiaen

## ALL SAINTS FOUNDATION

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

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

The Foundation's Charity Number is: 273390.

## CHOIR AND MUSIC TRUST

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

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

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

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

## FRIENDS OF ALL SAINTS

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

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

## MISSION PROJECTS

We support:

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

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

**The West London Day Centre** for the homeless.

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

## KEEPING IN TOUCH

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

### **The All Saints Website**

[www.allsaintsmargaretstreet.org.uk](http://www.allsaintsmargaretstreet.org.uk)

### **The Weekly Parish E-mail**

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

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

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### **Vicar:**

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020 7636 1788

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Email: [alanmoses111@gmail.com](mailto:alanmoses111@gmail.com).

### **Assistant Priest:**

The Revd Dr Michael Bowie

020 3632 4309

Email: [mnrbowie@hotmail.com](mailto:mnrbowie@hotmail.com).

### **Honorary Assistant Priests:**

The Revd Gerald Beauchamp

020 7258 0724

The Revd Julian Browning

020 7286 6034

The Revd Neil Bunker

Mental Health Liaison Chaplain  
for Westminster.

### **Parish Administrator:**

Mrs Dee Prior

020 7636 1788

Email: [astsmgtst@aol.com](mailto:astsmgtst@aol.com)

## **Parish Officials**

### **Churchwardens:**

Mr John Forde 020 7592 9855

Mr Chris Self 020 8858 6370

### **PCC Secretary:**

Jaron Lewis

[asms.pccsecretary@outlook.com](mailto:asms.pccsecretary@outlook.com).

Phone messages to the Parish Office

### **Hon Treasurer:**

Mr Patrick Hartley 020 7607 0060

### **Director of Music:**

Mr Tim Byram-Wigfield

c/o 020 7636 1788

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

Mr Charles Andrews 01580 240575

### **Electoral Roll Officer:**

Miss Catherine Burling

c/o 020 7636 1788

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## **Service Times**

### **Sundays:**

Low Mass at 6.30pm (Sat)

8am and 5.15pm

Morning Prayer 10.20am

HIGH MASS and SERMON at 11am

CHORAL EVENSONG, SERMON and  
BENEDICTION at 6pm.

### **Monday to Friday:**

Morning Prayer at 7.30am

Low Mass at 8am, 1.10pm and 6.30pm

Confessions 12.30 - 1pm and 5.30pm

Evening Prayer at 6pm

**(Except bank holidays — 1.10pm Mass only)**

### **Saturdays:**

Morning Prayer at 7.30am

Low Mass at 8am and 6.30pm\*

(\* First Mass of Sunday)

Confessions 5.30pm.

Evening Prayer 6pm.

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

## CALENDAR AND INTENTIONS FOR MAY 2014

1	<b>Philip and James, Apostles</b>	Trades unions
2	Athanasius, bishop, teacher of the faith, 373	Those in need
3		Former choristers
4	✠ <b>3rd SUNDAY OF EASTER</b>	<b>Our parish and people</b>
5		Chaplains to the Forces
6		The Anglican Centre in Rome
7		Church Army Marylebone Project
8	Julian of Norwich, spiritual writer, c 1417	Unity
9		Those in need
10		Local businesses
11	✠ <b>4th SUNDAY OF EASTER</b>	<b>Vocations</b>
12		Church schools
13		Parliament
14	<b>Matthias the Apostle</b>	Friends of All Saints
15		Unity
16	<i>Caroline Chisholm, social reformer, 1877</i>	Those in need
17		Fr Allen Shin: consecration
18	✠ <b>5th SUNDAY OF EASTER</b>	<b>Our parish and people</b>
19	Dunstan, archbishop, monastic, reformer, 988	The Archbishop of Canterbury
20	Alcuin, deacon, abbot, 804	Monastic communities
21	<i>Helen, protector of the Holy Places</i>	The peace of Jerusalem
22		Unity
23		Those in need
24	John and Charles Wesley, evangelists and hymn writers, 1791 and 1788	West London Mission
25	✠ <b>6th SUNDAY OF EASTER</b>	<b>Our parish and people</b>
26	Rogation Day, Augustine, archbishop, 605	Agriculture and Fisheries
27	Rogation Day	Industry and Commerce
28	Rogation Day <i>Lanfranc, monk, archbishop, 1089</i>	Stewardship of Creation
29	<b>ASCENSION DAY</b>	<b>Thanksgiving for the Ascension</b>
30	Josephine Butler, social reformer, 1906	Those in need
31	<b>Visit of the Blessed Virgin Mary to Elizabeth</b>	Parish Retreat



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