



# All Saints Parish Paper

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## VICAR'S LETTER

People who have not been here for a good many years often say that it is good that All Saints has not changed. In fact, it has changed, and always has done. Paradoxically, it is by changing that it does remain the same. If we tried to freeze a particular time and expression of our life and cling to it, we would be condemned to losing what is essential and unchanging beneath the outward signs.

Because people rely on us to be here, to be open and to have regular services, we are reluctant to change our timetable without careful consideration. Before I was instituted I was consulted about the confession slot each weekday afternoon at 3.15pm. If a lone priest was on duty that day, it was difficult for them to go anywhere in the afternoon between lunch and the evening round of services. Our congregation is drawn from a wide area, so hospital visits and home communions often involve travelling considerable distances within and even beyond London.

When I asked how often this provision was actually used, I was told, "hardly ever". My advice was that it should be dropped during the interregnum and reconsidered after my arrival. Then, we concluded that it reflected an earlier era when it was convenient for those who did not have to work for a living, but that the world had



*The fully lit south east 'electrolier'  
May 2015 (See page 9)*

*Photo: Andrew Prior*

changed. While we did not restore it, we made it clear that people who could not make one of the advertised times — and we still have more than any other parish in the Church of England — could write or 'phone to make an appointment to see a priest.

Another change was on bank holidays. Mass was only at 8am, after which the church was closed. At a time when life in central London on bank holidays was pretty quiet, this made sense but now, when our area buzzes with shoppers on bank holidays, it seems wrong for a church which sees a major part of its mission as being open as a

house of prayer, not to have the church open. One of the things the diocese of London's "Capital Vision 2020" programme is urging parishes to do is have churches open and to make more use of them outside Sunday service times. In some places this means using church buildings for a variety of community activities. In our case it means using it for daily worship and having it available as a place of quiet and prayer in the midst of a bustling city.

Mass at 8am suited the clergy and the sisters who lived here but not many others. So some years ago we moved this Mass to lunchtime, thus allowing a larger number of people to attend and we leave the church open. We have applied the same reasoning to Mass on Saturday. Again, it has been at 8am and there has been no celebration at lunchtime. Saturday is my day off and if our assistant priest is away then I have had to cover it in the past. As some of you know, I am an early bird, but not everyone likes getting up with the larks. It is unreasonable to ask clergy from other parishes to come in to cover early morning services for a tiny number of people. This Mass has now been moved to 12noon and is already beginning to attract a larger congregation. We had thought at first of having it at 1.10pm, as on weekdays, but after consulting others decided to try 12 noon on Saturdays and on bank holidays.

This may seem a very small matter affecting relatively few people, but it represents our duty to respond to the needs of those around us and opportunities for mission now rather than those of an earlier generation. There have of course been novelties before — lunchtime and evening Masses for example — which would have been unthinkable a century ago: the kind of thing only evangelicals would do!

In fact, all this is not such a small thing. The church's round of daily worship, as we have it at All Saints, is sadly quite rare in many places. Even churches with a catholic tradition struggle to maintain a daily Mass, let alone the daily offices. This should not simply be left to the clergy but seen as a responsibility of the congregation. I know that people from All Saints do take part in weekday worship nearer their workplaces or homes, and I always encourage people to do this. Others come on their way to or from work or during their lunch break, and still others of what I call the "Freedom Pass Generation," those who can travel free, come in to help sustain our worshipping life. It has been good to notice that since I started mentioning this, a number of them have begun to join our weekday worshippers.

Those who think about how churches can grow suggest that this happens not just when parishes do radically new things, although they should be open to this possibility, but also when they make sure that what they are already doing is done as well as possible. If worship and prayer are central to our life here, then we should work even harder at them. Many of us may be nervous about sharing our faith with others "out loud," but our very presence in church — taking part in services and saying our prayers — can speak of the reality of faith to people who just pop in, perhaps in some time of distress or need or simply out of curiosity. They glimpse not just a glorious and lovely building but a living community of faith which might be worth joining.

In these past twenty years when we have been working so hard to restore our building, we have always said that the primary reason for doing this is so that what we have inherited will be here for future generations.

A priest lamented to me the other day that he had been saddened at a wedding to realize that he had been talking to a group of people who had no comprehension of the place of organized religion. This is a deeper cultural shift than simply being ignorant of scripture, hymns, prayers and teaching. We are surrounded by an individualist culture which sees no point in joining groups which exist for something other than our own benefit. In a consumerist culture which sees human fulfillment in terms of personal acquisition and experience, the Church is simply seen as another “service provider,” to be turned to when required but otherwise ignored. Or it is relegated to the realm of “heritage” — somewhere to be visited on a bank holiday rather than an experience and a commitment which is life-changing and enriching.

Rather than exiles sitting down to weep by the waters of Babylon; complaining that our temple has been destroyed and that we are asked to sing the songs of Zion only for the amusement of others, we need to recognize that God calls us to a more active commitment to the life of the Church. The Jews exiled in Babylon had to develop new ways of faithfulness to their calling as God’s people.

Many Christians in our country feel that we are living in a kind of internal exile; marooned in a culture which has moved on; which has forgotten its spiritual roots and no longer understands our language. We can moan about this or we can see it as a challenge: to preserve that culture and language, that way of life; not by keeping it in a museum which people can visit occasionally but by inhabiting it so that people can see it as something alive and able to respond creatively to new challenges.

The Archbishop of Canterbury says repeatedly that there will be no renewal of the Church without the renewal of prayer and the religious life. All Saints was founded as a house of prayer and was the place where one of the Church of England’s religious communities began. Religious communities in both Anglican and Roman Catholic Churches have been in decline for decades now and the reasons for this are complex. At the same time, there has been an increase of interest in what they stand for in the life of the Church. We need to pray that such interest will translate into vocations. One of the things which the religious life does represent for us is the importance of community, hospitality and prayers, and of commitment to a rule of life. These need not be confined to monasteries. All of us can practice them to some degree.

One of those monastic practices is hospitality. In recent months, we have had a number of funerals. Many of those who attend are not regular church-goers or used to our tradition. It has been encouraging to hear people say, as I have again this week, how impressed they have been by the effort which has been given to making the service a memorable and meaningful occasion which speaks of Christian faith. They have also been surprised to discover that people from the congregation have been willing to give up their time to assist both with the service and with the provision of refreshments afterwards.

On the day on which I finished writing this, the clergy of the Two Cities Episcopal Area had a study day on “Faith in the Public Square”. The principal speaker was Baroness Scotland who, after a distinguished legal career and service as a government minister, has now been elected an Alderman of the City of London; only

the fourth woman and the first black one to be so. Baroness Scotland is a Roman Catholic and spoke movingly about faith as her motivation and guidance in all that she has sought to do in public life. In response to a question, she spoke of the importance of churches making themselves available, both as places of prayer and worship, but also as spaces where Christians in business or professional life could find fellow-believers to talk to, when the working environment often discourages people being open about their faith. Given such an opportunity, people often find that there are more believers around than they thought. Perhaps providing such an opportunity is a new thing we should try.

We may feel ill-equipped and lacking in confidence when it comes to mission, but there are gifts here which we can build on and as Baroness Scotland said repeatedly, we need to rely on God.

Yours in Christ,

*Alan Moses*

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## PARISH NOTES

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Our preacher at Candlemas this year was Fr Will Lamb, the Vice-Principal of Westcott House in Cambridge. The Vicar preached the return match on 30 April in All Saints Church, a fine building by Bodley which is under the care of the Redundant Churches Trust and used by the college for services too large to fit into its own chapel. After the slightly alarming experience of hearing the deacon read a different Gospel from the one he had prepared to preach on, all went well. As an added bonus, Fr Alan was able to spend a pleasant evening with our own **Jeremy and Maura Tayler**, with daughters **Blanche** and **Genevre**. Jeremy finishes his training at the college this month and

is to return to the diocese and our deanery as curate of St John's Wood Church. We look forward to seeing more of them again. Jeremy will be ordained deacon in St Paul's Cathedral on Saturday 4 July at 3pm.

## RIP

**Jane Allen** was the wife of **Tim Allen**, one of the Friends of All Saints. She had been ill for a number of years and in and out of hospital in Marylebone in recent years, where the Vicar had visited and taken the sacrament to her. She died in the hospice in Bury St Edmunds. Jane faced this, as she had her illness, with a calm faith and courage. Three priests who had ministered to her during her illness took part in the funeral service in her parish church of St Bartholomew in Orford, Suffolk: her Vicar Fr David Murdoch, The Very Revd Dr Frances Ward, the Dean of St Edmundsbury Cathedral, who preached, and Fr Alan who led the prayers.

**Malcolm Richards** and his wife Almira were married at All Saints. Malcolm returned to worship at All Saints some years ago although the onset of Motor Neurone Disease meant that communication became increasingly difficult. After the illness took away his ability to speak, he was able to communicate using a predictive speech machine. This led to amusement at times. On one visit, Malcolm told Fr Alan that when he and a friend had been talking about some Church news, he began to type in "Archbishop of Can..." and the machine came up with the suggestion "Archbishop of Cannabis". Over the last few months Malcolm's condition worsened and he was cared for first in hospital at the Royal Free and then in the North London Hospice in Woodside Park, where he died peacefully.

His Funeral Mass was at All Saints on 18 May. The sermon was preached by his friend from university days, Canon Ian Ellis, the Rector of Newcastle in County Down. Ian's son Andrew lived for a while at No 8 Margaret Street.

Friends and colleagues from his social work profession, past and present, took part as readers and leaders of intercessions.

At the Committal the next day, people were still talking of how moving and meaningful the Funeral Mass had been; including some whose experience of funerals had been mostly in crematorium chapels.

Anna Dias, who read the first lesson, has written:

*Dear Father Alan,*

*Thank you so much for a wonderful Requiem Mass yesterday. I know Malcolm prepared it and it was just so very much in his style. It was good to see how the different aspects of his life and faith journey were reflected in the service and singing.*

Visitors were also greatly impressed that people at All Saints had given of their own time to serve — both at the altar and in the courtyard after the service when refreshments were provided — as well as by the singing of the choir and the help provided by the parish office in the arrangements.

**Fr Clifford Jones** lived at All Saints and exercised a valued post-retirement ministry here in Fr Hutt's time. Even after he "retired" again and lived in Paddington, he would still often turn up at weekday Masses and Sunday Evensong, while helping out in a number of other parishes.

Advancing years and increasing frailty meant that he had to leave London and

eventually go into residential care where he died at the age of 94. His funeral Mass was celebrated at St Mary's, Grundisburgh in Suffolk, where his daughter Clare is the Vicar. A requiem for Fr Clifford will be celebrated at All Saints.

May they rest in peace and rise in glory.

**Philip and Yvonne Harland** celebrated their 55<sup>th</sup> Wedding Anniversary on 7 May. When this much-loved couple marked their ruby and golden weddings they generously shared their celebrations with the congregation at All Saints. As Yvonne is now being cared for in a nursing home, this was not possible this time. However, members of the congregation signed a card which was delivered with a bouquet of flowers from All Saints by Fr Alan on the day. He was able to share in their celebration organized at the home. When Yvonne expressed her amazement at the splendid occasion which the staff had made of the anniversary, one of the volunteers replied: "That's what happens to people who give a lot." That's a sentiment we can all share. A photograph of Philip and Yvonne taken at the party can be seen on the church noticeboard. Philip was able to be with us in church on the following Sunday and be congratulated in person. Congratulations to them both.

Welcome home to **Christine Auton** after a month in Australia which included two family weddings.

Congratulations to All Saints' chorister **Ian Lyon** who was elected Councillor for Nelson Ward (Conservative), Portsmouth, at the recent local elections.

**Baby Angel Macaulay** was born in our courtyard last August. Her foster-carers, who brought her to meet us last year,



have been in touch to tell us that she will be moving shortly to a permanent home with the couple who are adopting her. A photograph on the noticeboard shows her to be a happy and thriving child: a credit to her foster-carers.

**Bishop Allen Shin** and **Clara** paid a short visit, in the midst of a busy life, to London and Oxford at the end of April. Bishop Allen was preaching at Keble College, Oxford, on its annual festival — the Sunday nearest to St Mark's Day (Keble's birthday). We took advantage of this visit to have him preach at All Saints on the morning of Good Shepherd Sunday before he went to Oxford for the evening. His sermon appears in this issue.

Bishop Allen has been made an honorary Doctor of Divinity by the General Theological Seminary in New York, where he trained for the ministry and has just become a member of the Board of Trustees.

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## MUSICAL NOTES

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An important part of the history of All Saints, one which we should not forget, was the life of the choir school. This year's reunion of former choristers took place on Saturday 18 April. Under the direction of **Louis Halsey**, who composed a setting suitable for voices no longer as young as they were, they sang Evensong. Another of their number, **Martin Bruce**, composed an anthem *The Lord's my Shepherd* for the occasion. **Harry Bramma** accompanied them on the organ. Our Events Committee laid on a tea and cakes suitable for hungry choristers revisiting their childhood, and for those who had come to hear them sing.

One of the great strengths of our present musical establishment, which replaced the choir school, is the stability of the choir. It

contributes greatly to the quality of their singing and our worship. Those who sing regularly in the choir quickly become part of the family. But people do move on from time to time. On Sunday 17 May, we had to say, "Farewell" to **Amy Moore** who has sung soprano in the choir for 12 years under three directors of music. She and her husband Ari are moving to a new life in Sydney Australia and we wish them happiness and success there. James Sherwood composed a setting for the Benediction hymns *O salutaris* and *Tantum ergo*, for the occasion. As befits a departing diva, Fr Alan presented her with a bouquet of flowers and led a round of applause at her last Evensong.

Our organ scholarship, now endowed in memory of Dr John Birch, is one way in which All Saints contributes to the training of future generations of church musicians. **Joe Fort** was Paul Brough's first organ scholar here. He went on to an organ scholarship at Emmanuel College, Cambridge, and also played at Little St Mary's where the liturgy is much more akin to that at All Saints. Further study has followed in the United States. Joe has now been appointed Director of Music at King's College London, after the premature and sad death of David Trendell. Our congratulations go to him. We hope to see him back at All Saints some time.

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## A SPECIAL MINISTRY

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Before the invention of printing, calligraphy was a vital skill in the Church. Monasteries had a major rôle in producing copies of the scriptures, liturgical books and theological writings. They include some of the great treasures of our cultural heritage: such as the Lindisfarne Gospels and the Book of Kells.

Even in the age of printing and computers, calligraphy still has a rôle to

play, as the Vicar discovered when he went to Lambeth Palace for a meeting and met **Margot Riordan-Eva** on the stairs. She explained that she was there because she is responsible for calligraphy at the Palace. Fr Alan persuaded her to write about her work there and her piece appears below.

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## CALLIGRAPHER TO LAMBETH PALACE

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For forty years I have been a calligrapher, having been taught in the 1960s and 1970s by Benedictine nuns in a convent school in the United States of America. Since 2010 I have been working in a voluntary capacity at Lambeth Palace. My responsibilities include preparing the official guestbook for visitors, writing invitations and place cards for official dinners and receptions, along with creating calligraphic documents that His Grace The Archbishop of Canterbury requires for his work in the Anglican Communion.

Each year Lambeth Palace is visited by religious leaders, monarchs and heads of state from around the world. I prepare the guestbook for their arrivals. It is handmade of goatskin paper and bound in goatskin leather with heavy gold embossing across the top, front cover and along the ends of each paper. It is a large heavy book reflecting its august function and is truly a magnificent work of art in its own right. Goatskin is one of the finest surfaces upon which to write. There is a matching leather bookmark with the Coat of Arms of the Archdiocese of Canterbury embossed in gold on either end. Using a whole page I inscribe the name of the visiting dignitary, the official purpose of the visit and the date. Usually I use 3 or more different scripts, my favourite being a combination

of 17<sup>th</sup> century Blackletter script for the majuscules, 18<sup>th</sup> Century Italian script for the lower case letter minuscules and 8<sup>th</sup> century Irish Uncial Script with a trace of 9<sup>th</sup> century Carolingian. After first writing out the entire words in ink I illuminate the majuscules with coloured inks, watercolour, gouache and gold leaf. I finish each page with intricate designs in four or five different coloured inks. Often my designs are inspired by my work at the Victoria and Albert Museum and Kensington Palace. The visiting dignitary will sign his or her name on the page next to my calligraphic entry.

Each entry in the official guestbook takes me roughly two days to complete, working sometimes 8 hours a day. One of the great joys of my job is the ability to work in different parts of Lambeth Palace. My favourite spot is a small mahogany table in the State Dining Room, which is in front of a tall window overlooking Lambeth Palace's magnificent 13 acre garden. My work requires complete concentration and a very steady hand so often I will take a break and stroll through the garden whilst thinking about the next stage of my calligraphy. I spend about a week thinking about the important visitors and the scripts that I will use, often incorporating decorative motifs peculiar to their rank, titles or the countries that they represent.

My favourite pen nibs are German, Italian and English. Occasionally I carve my own out of bamboo or swan feathers collected from the banks of a loch in Scotland. Sometimes I purchase handmade papers from Florence or Paris and bespoke inks from Venice to enhance my work.

I have to bear in mind that my calligraphy is a permanent record of official events and may become part of the archives of the Lambeth Palace library for future

generations to study. Certainly it is an honour and a privilege to be able to work at Lambeth Palace.

When not engaged on an official calligraphy project I serve as Welcomer and Tour Coordinator for the vast number of guests who pass through the Palace each year.

*Margot Riordan-Eva*

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## **GETTING LOST AND FINDING MY WAY ON RETREAT IN ELY**

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When I was a junior school teacher, nearly half a century ago, we used to ask the children, after a school trip, to write a report on the day out. Invariably I would be told what flavour their crisps were in their lunch box or I'd be treated to a graphic description of someone being sick on the coach. The children seemed to have completely missed the point of going on the trip, until later when it was possible to rediscover 'the point' and to discover surprising depths of knowledge and insight about what we had seen. So I am mindful as I write this report that I need to know what 'the point' was in my going to Ely.

I was in a bad and confused state of mind when I arrived at Ely and not sure I wanted to be there. There had been an item on the news that morning about another Islamic fundamentalist atrocity involving killing Christians and other Muslims. Also, the previous week at ASMS I had a conversation with a young woman visitor, who had been very impressed and moved by witnessing the Mass but asked for an explanation why there were no female servers or priests. I explained, as well as I could, but felt embarrassed and ashamed. My friends at ASMS know that I have strong views about

this. It is the only thing about ASMS which really upsets me. It seems to me to fly in the face of all the core Christian values of love, tolerance, inclusiveness and equality which Jesus taught us. I find it incomprehensible and I feel impotent to do or say anything about it without fearing that I will cause a pointless disruption, or worse, bring to the surface a schism which would be unhelpful and for which I would be hated. I do, however, understand that it is easy for all humans, of whatever religious persuasion, to get into a fundamentalist frame of mind.

Sadly, I don't think the young woman in the courtyard will come back. I thought she was hungry to find somewhere to belong. I fear she felt she wouldn't feel valued at ASMS. It is hard to see how we are going to fulfil our obligation to evangelise if we are in danger of making female visitors (and their like-minded male friends) feel like that.

Fr John Cullen, who led the Retreat, suggested on the first evening that we might not all want to attend all the components of the Retreat (monastic style prayer routine, Masses, addresses and silence) as they might not all address where we happened to be at that time. I felt content at one point to watch the pigeons outside the window of my room. There was a very tall mast, on top of which was a floodlight. One particularly enterprising pigeon (male, I thought) had apparently established sole rights to sitting on top of the floodlight. Other pigeons would take it in turns to try and join him but were rudely shunted off. I have seen exactly the same game played by lambs on bales of straw. Historically, Christianity (along with other religions) has a record of persecuting, denigrating, punishing and even killing anyone who is different or disagrees. At the same time the perpetrators of these



cruelties claim divine authority to justify their behaviour. The core Christian values get lost in a drive to feel certain, powerful or to be ‘the authority’.

Of course, excluding women from a practical involvement at the centre of our sacred rite is not the same as imprisoning or killing them but it is my belief that it is harmful to anyone to feel denigrated, told they are not good enough, or that they have something essential that is missing. It is harmful both to the denigrated and to the denigrator because we believe that God is in all of us and so exclusion of some means excluding God. God has given us minds with which to think for ourselves and about ourselves. We have been given the resources to judge which of the ‘old ways’ are appropriate in 2015 and which are not.

Long periods of silence are not for the faint hearted — as anyone who lives alone will tell you. You can quickly feel depressed, lonely, isolated, vulnerable, or even quite mad. The temptation at Ely, for me, was to reach for my Bible and Prayer book, to find comfort from the words within and to shut out the silence. But because of where I was at the time, I felt suspicious of theological words, all written by humans (not by God) for whatever personal reasons they might have had at the time. Someone else’s ‘truth’ felt as if it could easily be not-truth and certainly not God’s truth. I felt that the only truth I could hope to reach would be in the silence. This was not comfortable.

So what was the point in going on the Retreat? Five nights after I returned from Ely, I was jarred awake in the middle of the night, quite clear that I needed to give up the prayer with which I went to Ely, and replace it with something quite different. The arrival prayer had been:

‘Dear God, help me to find the strength and the courage to confront people I disagree with at church, and to find a way of forcing through change and to stop feeling impotent about something I feel is very wrong.’ The new prayer is: ‘Dear God, help me to have the strength and courage to be patient with people whose understanding is different from mine, to love them anyway, and to enjoy what we can share that is good.’ It took me 5 days to get there. It often does.

One of Fr John’s addresses was about the numerous references in the Bible to ‘The People of God’ being like lumps of clay which can be held in God’s hands and moulded into something new, different, valuable, better, beautiful. We don’t have to stay as lumps. We have enormous potential for change and development — as do the people we disagree with. It does take time and patience. But we are not alone and God is the Creative Genius. So there is hope.

*Michael Lamprell*

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## ALL SAINTS SERMONS ONLINE

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An Australian reader of our website emailed us this heartfelt feedback:

*Profound thanks for publishing the ASMS sermons. “Through all the changing scenes of life...” they are as a life raft for those of us living in areas of arid Anglicanism without support and without fraternity.*

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## RESTORATION PROGRAMME

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“Let there be light,” or in our case, “lampshades”. Many of you will have seen that most of the long-awaited glass lampshades have now arrived and been

fitted, so that four of the five pendant lights / Butterfield designed electroliers are now fully illuminated. The remainder should be completed in June. In addition to these, specially made light fittings for the choir stalls, to be attached to the wrought iron grilles, are expected shortly. When all are installed and working, we will then be able to fine tune the settings of the overall lighting scheme, although some of this work will have to wait until the autumn when the nights draw in and we can better see what we are about.

As well as the lighting, the switchover of the complete new wiring above and below decks to new electric meters has now taken place. The smoke detection system has also been installed and activated. As you can imagine, we have to turn it off on Sundays and other occasions when incense is used. So far, we have always remembered!

Funds for the project continue to come in and the total received at the time of writing is now a splendid **£407,121**. As the project reaches its conclusion, and the final invoices are received, we have recently had a number of generous gifts that have successfully eliminated the loans that we initially relied upon for the project to get underway. These were originally **£35,000**. Any more gifts will allow us a small reserve against the final cost of the works. ***If there are any surplus funds when all bills are paid, these will go towards future restoration projects.*** We are indebted to all those donors who gave so generously to replace the out-dated electrics and to relight the church so that all the achievements of earlier phases of restoration work are now revealed. Thank you!

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## ALL SAINTS' WALSINGHAM CELL DAY PILGRIMAGE

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Our Walsingham Cell will be making a day pilgrimage to Salisbury Cathedral on **Saturday 4 July**. This is in the tradition of its highly successful pilgrimages in recent years to other cathedral cities. Everybody is welcome. Please contact Ross Buchanan on 020 7221 1312 if you are interested or would like to know more.

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## DIOCESAN SYNOD MOTION

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The Deanery Synod's motion in support of persecuted Christians in the Middle East, which originated with our own PCC's support of Cedric Stephens' initiative, will now be debated at the Diocesan Synod on 7 July. The motion will be proposed by the Vicar who is Chair of the House of Clergy in the Diocese.

In the meantime, we continue to pray daily for persecuted Christians and other minorities and a candle burns weekly each Friday as a symbol of our concern for them.

The Vicar has been rather taken up with diocesan affairs, both as an acting archdeacon and as Chair of the House of Clergy. He has served on the advisory groups for the appointment of new bishops of Edmonton and Kensington and a new General Secretary of the Diocese. All three posts have now been filled, so he will not have to spend so much time reading CVs and application forms.

## THE ALBAN PILGRIMAGE

Saturday 20 June 2015 at St Alban's Abbey — Celebrate Britain's First Saint and join in prayer for the witness of Christians faced with persecution today.

*Please aim to arrive by 10.30am ready for the procession to set off at 11am prompt.*

### PROGRAMME FOR THE DAY

**11am Pilgrimage Procession with giant carnival puppets begins through the City Centre.**

*The route begins from St Peter's Church, St Albans, and continues to the Town Hall and then we will process to the West End of the Cathedral.*

**c 12noon Festival Eucharist following the Procession.**

*Preacher: Archbishop of Canterbury, the Most Reverend Justin Welby.  
The service will be sung by the Abbey Girls Choir.*

**12noon Children's Worship and Activities — in the Marquee in the Cathedral Grounds.**

**2pm Orthodox Service and Veneration of the Relic at the Shrine of Saint Alban.** *Organised by the Ecumenical Chaplaincy and the Fellowship of St Alban and St Sergius — all welcome.*

**2.30pm Question and Answer Session in the Nave** with the Archbishop of Canterbury and Visiting Bishops on the subject of world mission.

**3pm Anointing for Healing in the Lady Chapel.**

**4pm Festival Evensong and Procession to the Shrine.**

*Preacher: Archbishop of Rouen, Mgr Jean-Charles Descubes.  
The service will be sung by the Cathedral Choir.*

*The Abbot's Kitchen* will be open from 10am - 4.30pm serving breakfasts, lunches, afternoon teas, and a range of snacks and drinks. *The Cathedral Shop & Bookstall* will be open from 10am - 5pm selling a range of pilgrimage merchandise, books, greeting cards, CDs, and much more. As part of the day's celebrations, we are delighted to be welcoming Bishops and Priests from our link dioceses in the Caribbean. ***There will be a range of Caribbean-themed stalls in the Cathedral Grounds.***

For further information, please call 01727 890245, see the website to register attendance or e-mail: [pilgrimage@stalbanscathedral.org](mailto:pilgrimage@stalbanscathedral.org).

## SERMON PREACHED BY THE RT REVD ALLEN SHIN, BISHOP SUFFRAGAN, NEW YORK, 4 EASTER

***Readings: Acts 4: 5 - 12, 1 John 3: 16 - 24,  
John 10: 11 - 18***

It is wonderful to be back in this famous parish church. Let me begin by thanking Fr Alan Moses for the invitation and the hospitality of Theresa and Fr Alan. It is

also good to see many familiar faces once again. I cannot tell you how delighted and honoured I am to break the word with you in this morning's Eucharist.

In today's reading from Acts we have a conflict situation between the Jewish

temple authorities and Jesus' disciples over the healing of a sick man. The chief priests questioned Peter by what power and in whose name the sick man had been healed. And Peter replied, "By the name of Jesus Christ," and reminded them how they had rejected Jesus who became the chief cornerstone.

This conflict is an example of the power struggle between the Jewish temple authorities and Jesus' disciples in the early period when the followers of Jesus were searching for their own identity. In fact, Peter's polemic in today's reading and in his other speeches in Acts articulates the dividing line and the beginning of the separation of Jesus' disciples from their Jewish roots. And not surprisingly it all hinged on the identity of Jesus as the true Messiah and Saviour. As Peter points out, "There is salvation in no one else".

This must have been a painful process for them. But, what I wonder about is why some people are inspired by Jesus and others not. They saw the exact same person and the exact same wonderful miracles he performed and the exact same wonderful deeds he did. So, how is it that some people were inspired by Jesus and others not? The early disciples of Jesus were no less Jewish than their counterparts, and the men of the Jewish authorities were no less religious than the disciples of Jesus. They shared the same holy Book and the same inherited faith.

It is hard to tell whether Peter and the early disciples were making a conscious effort to break away from the Jewish faith, or whether they were, in fact, trying to correct and save the state of religion which had gone astray from its essence as they saw it. The latter was more likely at least in the beginning, and, thus, their call to

their Jewish brethren to belief in Jesus who embodied the essence of God's merciful and loving grace and revealed it to them in his crucifixion and resurrection.

Recently I came across an interesting website which provides a support network for clergy who lost their faith and have become atheists. Some of them were complaining how difficult it was to be ex-clergy-turned-atheists. What were they thinking, I wonder?

It also got me thinking about how people lose their faith as much as how people come to faith. You probably know someone in your life, a friend or even a family member, who has lost his or her faith. What happened to them? What is their story? What does it mean to "lose one's faith"?

There are probably a whole lot of explanations for losing faith — theological, doctrinal and even spiritual. And I suppose the institutional church may be to blame in some of these instances.

But, my theory is that fundamentally they lost the personal relationship of trust and love with Christ. They lost that one sure foundation of their faith. They thought they had it. But, when challenged with difficult situations and events in life, faith not founded upon the trust and love of Jesus is like a house built on sand. They lost sight of the love and the beauty of God's holiness. They forgot that faith is not founded upon an institution but on the person of Jesus Christ.

I think this is also the fundamental point Peter is making in his speech to the men of the Jewish temple authorities. The faith the disciples were taught by Jesus is rooted in his deeply personal relationship with God the Father.

In today's Gospel reading, Jesus says, "I

am the good shepherd. I know my own and my own know me, just as the Father knows me and I know the Father.” This statement of Jesus points toward the deep personal relationship he has with his followers, which is, in turn, founded upon his love of the Father.

The more I reflect upon Jesus’ teaching and life the more I am convinced that this deep spiritual and personal relationship with God is the unique and the centrally most important spiritual insight and wisdom of Jesus. This insight came to him at his Baptism when he heard the voice from heaven, calling him “My Son and my beloved with whom I am well pleased” and the Holy Spirit rested upon him. What he came to see at that moment is that it is possible to have a deeply personal relationship with God whom he now called “my Father”.

We take this for granted but I don’t know of any other religion that teaches the deeply personal relationship with God as its central teaching of faith. A god in general is a distant and impersonal being who is totally somewhere else other than our lives. Nirvana is a wonderful state of ecstasy, I am sure, but it isn’t a state of personal relationship with God, a God who is very much with us in this life, in our midst and within our hearts. Jesus modeled and lived his life for such a deeply personal relationship with God whom he called his Father.

There are different levels of knowing someone. How has Jesus known you? By laying down his life for our salvation. In today’s reading from the First Letter of John, the writer begins with this insight. “We know love by this, that he laid down his life for us — and we ought to lay down our lives for one another.”

One may have thousands of Facebook friends but no true friend whom he can count on to lay down his life for him, that is a friend who truly knows him. How many people do you really know who know you to that level of knowing — to lay down their lives for you? I can count a handful — my parents, my brother, my wife and maybe a couple of friends. I know this because I know and love them enough that I am willing to lay down my life for them, too.

How did we come to know who we are in the first place — our name and our identity? Because our parents called us by our names and gave us the identity we developed as a child. We know ourselves as Christians because Jesus Christ has first called us each by name and brought us into his flock and gave us this identity. We will continue to know ourselves deeper as we learn to know Jesus deeper. This is precisely the insight St Augustine came to when he said, “We come to know ourselves by knowing God”.

I am not a shepherd and have never been one. But, apparently shepherds know the name of each of their sheep. It signifies their personal care for their flock of sheep and an emotional relationship and bonding they have with their sheep. In the same way, Jesus in this statement is conveying such personal relationship he has with his disciples as with God his Father.

I remember giving a homily on this passage to the children one Sunday at my former parish on Long Island. I told them about sheep — how they weren’t very smart and needed lots of guidance, and that the shepherd’s job was to stay close to the sheep, protect them from wild animals and keep them from wandering off and doing dumb things that would hurt them. Then, I asked the children who might the sheep be in the story. They answered, “People”. Then,



he asked them who the shepherd was, and they all said, “Jesus”. Then, I asked, “Well, then, who am I?”. There was a moment of silence and a little boy said with a shrug, “I guess you must be a sheep dog”. I have been called many things as a priest as other priest colleagues might have had similar experiences. But, it was the first time I had ever been called a sheep dog, and I wasn’t about to expand on that metaphor.

Later on, Jesus says to his disciples, “Abide in my love”. We don’t do “abiding” very well. Abiding means resting, stopping, not leaving, and even waiting patiently. Our home for most of us is our abode. We know we can abide at home, because it makes us peaceful and restful. We can let our hair down and put our guards down and be ourselves. That’s what abiding is.

We can abide in Jesus, because God is love. His love is our sure foundation and

eternal abode. Abide in Jesus. He is the vine that gives us life. Find peace and assurance of hope and faith in his unconditional, self-sacrificing love. It is love that glues chaotic and frantic parts of our lives together as a whole. It is the love of Christ crucified that glues our spiritual life together as one. Abide in his love. This deeply loving relationship with Jesus is what inspired and transformed the lives of the disciples and it is to this to which Peter is witnessing in his speech in Acts.

Jesus is at the centre of our spiritual relationship with God and, thus, at the centre of our spiritual life of faith. It is through Jesus that we are able to enter into our personal relationship with God. Take a moment to ponder upon what it means for you that Jesus knows you and loves so deeply to have laid down his life for you. What does such love mean for you? What does it mean for you to abide in Jesus’ love?

**All Saints Margaret Street  
CORPUS CHRISTI**

**High Mass & Outdoor Procession of The Blessed Sacrament  
Thursday 4 June, 6.30pm**



***Preacher: The Revd Dr Peter Groves,  
St Mary Magdalen, Oxford***

***Mass Setting: Missa Brevis in F – Mozart  
O sacrum convivium – Messiaen  
Ave verum corpus – Mozart***

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## 100 YEARS AGO

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*The Vicar was concerned about the well-being of some of the younger members of the parish:*

Evensong will be said on Wednesdays now until further notice to enable the choristers to get one good long afternoon each week at their playing field.

I must make an appeal for some of our own children. I mean our boys at No. 4 Margaret Street. Pound Day, arranged this year for Saturday, July the 3<sup>rd</sup>, is always a very important and anxious event: much depends on it, but this year much more depends on it than ever. Will it be possible to give the boys their month in the country? All railway reductions are abolished and food and everything else is much dearer than usual. Yet I am sure the congregation would be very unhappy if it thought that the cheery little fellows in the blue and red jerseys were to be stewed in arid Margaret Street all the summer.

They get fagged out by the end of the school summer term; the house, too, must get its summer cleaning. If they are kept packed together here, we shall have them ill in the autumn, and already they have many infirmities. The moral of this is, please do not forget Pound Day, remember it and come to the help of the Sister-in-Charge, and let the help be worth having. It will be worth having, whatever its extent, if it represents what God desires the giver to bestow on such a cause.

I am hoping that its kind friends will not fail the Heights this year. The very large Whitsuntide party was a great success, the weather was glorious and on the afternoon of Whit Monday the whole party went over

the Bisham Abbey, saw all its interests and beauties, and was entertained at tea by Sir Henry and Lady Vansittart-Neale. Holidays will be very difficult this summer for people of small means, for all the English holiday places will be so crowded and the expenses will be greater. Never was the Heights more needed by tired young business ladies, who like the rest of us are undergoing the strains and personal anxieties of the war. I shall be deeply grateful if those who have helped in the past will send their subscriptions to me. And I shall be deeply grateful, too, for subscriptions from new friends of this effort to provide a happy holiday home for business girls. The Heights, I would add, for the benefit of new readers, is a delightful house on the hills above Marlow, in which my sister arranges a series of parties all through the summer holiday time of the great West End business houses.

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## SUNDAYS AND SOLEMNITIES MUSIC AND READINGS

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### THURSDAY 4 JUNE CORPUS CHRISTI

#### HIGH MASS with STREET PROCESSION of THE BLESSED SACRAMENT at 6.30pm

*Entrance Hymn:* 296 (i)

*Entrance Chant:* *Cibavit eos*

*Setting:* Missa Brevis in F — Mozart

*Psalm:* 116: 10 - end

*Readings:* Genesis 14: 18 - 20

1 Corinthians 11: 23 - 26

*Gradual Hymn:* 272

*Gospel:* John 6: 51 - 58

*Preacher:* The Revd Dr Peter Groves,  
Vicar of St Mary Magdalen,  
Oxford  
*Creed:* Credo III  
*Offertory Motet:* O sacrum convivium  
— Messiaen  
*Communion Hymns:* 305, 308  
*Motet during Ablutions:*  
Ave verum corpus  
— Mozart  
*Processional Hymns:*  
521, 271, 120, 338, 307  
*Tantum Ergo:* 268 (R)  
*Voluntary:* Lauda Sion, Op 106  
— Karg-Elert

## ● SUNDAY 7 JUNE FIRST SUNDAY AFTER TRINITY

### HIGH MASS at 11am

#### *Vaughan Williams Sunday*

*Entrance Hymn:* 124

*Entrance Chant:* Domine, in tua  
misericordia

*Setting:* Mass in G minor  
— Vaughan Williams

*Psalm:* 130

*Readings:* Genesis 3: 8 - 15  
2 Corinthians 4: 13 - 5: 1

*Gradual Hymn:* 256

*Gospel:* Mark 3: 20 - end

*Preacher:* Father Michael Bowie

*Creed:* (Vaughan Williams)

*Offertory Motet:* Lord, who hast made us  
for thine own — Holst

*Hymns:* 123, 480 (T 15), 321

*Voluntary:* Chorale Prelude on the  
'Old 104th' — Parry

## CHORAL EVENSONG & BENEDICTION at 6pm

*Psalm:* 37: 1 - 17

*Lessons:* Jeremiah 6: 16 - 21  
Romans 9: 1 - 13

*Office Hymn:* 150 (R)

*Canticles:* Service in A flat — Rubbra

*Anthem:* Lord, thou hast been our  
refuge — Vaughan Williams

*Preacher:* The Vicar,  
Prebendary Alan Moses

*Hymn:* 137

*O Salutaris:* Vale

*Hymn:* 300

*Tantum ergo:* Vale

*Voluntary:* White note paraphrase  
— James Macmillan

## ● SUNDAY 14 JUNE SECOND SUNDAY AFTER TRINITY

### HIGH MASS at 11am

*Entrance Hymn:* 334

*Entrance Chant:* Factus est

*Setting:* Missa secundi toni  
— Lassus

*Psalm:* 92: 1 - 4, 11 - 14

*Readings:* Ezekiel 17: 22 - end  
2 Corinthians 5: 6 - 10,  
14 - 17

*Hymn:* 408 (i)

*Gospel:* Mark 4: 26 - 34

*Preacher:* The Vicar,  
Prebendary Alan Moses

*Creed:* Merbecke

*Offertory Motet:* O sacrum convivium  
— Tallis

*Hymns:* 73 (i), 115, 484 (T 167)

*Voluntary:* Allegro maestoso (Sonata V,  
Op 65) — Mendelssohn

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

*Psalm:* 39  
*Lessons:* Jeremiah 7: 1 - 16  
Romans 9: 14 - 26  
*Office Hymn:* 150 (S)  
*Canticles:* Service in F (Collegium  
Regale) — Wood  
*Anthem:* O pray for the peace of  
Jerusalem — Howells  
*Preacher:* Father Michael Bowie  
*Hymn:* 250  
*O Salutaris:* Nicholson  
*Hymn:* 383 (omit\*) (ii)  
*Tantum ergo:* Nicholson  
*Voluntary:* Prelude in E flat — Harris

## **● SUNDAY 21 JUNE THIRD SUNDAY AFTER TRINITY**

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

*Much of the music today has been chosen by Louisa Green, whose last Sunday this is in the Choir.*

*Entrance Hymn:* 440  
*Entrance Chant:* *Respice in me*  
*Setting:* Mass in E minor  
— Bruckner  
*Psalm:* 107: 1 - 3; 23 - 32  
*Readings:* Job 38: 1 - 11  
2 Corinthians 6: 1 - 13  
*Gradual Hymn:* 400 (T A&MR 401)  
*Gospel:* Mark 4: 35 - end  
*Preacher:* Father Julian Browning  
*Creed:* (Bruckner)  
*Offertory Motet:* Faire is the heaven  
— Harris  
*Hymns:* 236, 307, 354  
*Voluntary:* Overture: A Midsummer  
Night's Dream  
— Mendelssohn

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

*Psalm:* 49  
*Lessons:* Jeremiah 10: 1 - 16  
Romans 11: 25 - end  
*Office Hymn:* 150 (R)  
*Canticles:* Service in D — Dyson  
*Anthem:* Justorum animæ — Stanford  
*Preacher:* The Vicar, Prebendary  
Alan Moses  
*Hymn:* 410  
*O Salutaris:* Howells  
*Hymn:* 280 (omit \*)  
*Tantum ergo:* Howells  
*Voluntary:* In Dir ist Freude, BWV 615  
— Bach

## **● SUNDAY 28 JUNE FOURTH SUNDAY AFTER TRINITY**

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

*Entrance Hymn:* 415 (T 346;  
v 6 Descant — Gray)  
*Entrance Chant:* *Dominus illuminatio mea*  
*Setting:* Spatzenmesse — Mozart  
*Psalm:* 30  
*Readings:* Wisdom of Solomon  
1: 13 - 15; 2: 23, 24  
2 Corinthians 8: 7 - end  
*Gradual Hymn:* 238  
*Gospel:* Mark 5: 21 - end  
*Preacher:* The Vicar,  
Prebendary Alan Moses  
*Creed:* Credo III  
*Offertory Motet:* O how amiable are thy  
dwellings — Weelkes  
*Hymns:* 323 (T 313), 324, 465  
*Voluntary:* Tu es petra — Mulet

**CHORAL EVENSONG &  
BENEDICTION at 6pm**  
*First Evensong of St Peter  
and St Paul*

*Psalms:* 66, 67

*Lessons:* Ezekiel 3: 4 - 11  
Galatians 1: 13 - 2: 8

*Office Hymn:* 213

*Canticles:* Service in G minor  
— Purcell

*Anthem:* Tu es Petrus — Palestrina

*Preacher:* Father Michael Bowie

*Hymn:* 171

*O Salutaris:* Elgar (No 3)

*Hymn:* 302

*Tantum ergo:* de Séverac

*Voluntary:* Wenn wir in höchsten  
Nöthen sein, BWV 641

— Bach

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

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020 7636 1788

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Email: alanmoses111@gmail.com.

**Assistant Priest:**

The Revd Dr Michael Bowie  
020 3632 4309

Email: mnrbowie@hotmail.com.

**Honorary Assistant Priests:**

The Revd Gerald Beauchamp  
020 7258 0724

The Revd Julian Browning  
020 7286 6034

**Parish Administrator:**

Dee Prior 020 7636 1788  
Email: astsmgtst@aol.com

**Parish Officials**

**Churchwardens:**

John Forde 020 7592 9855

Chris Self 020 7723 2938

**PCC Secretary:**

John McWhinney  
asms.pccsecretary@outlook.com.

Phone messages to the Parish Office

**Hon Treasurer:**

Patrick Hartley 020 7607 0060

**Director of Music:**

Timothy Byram-Wigfield  
c/o 020 7636 1788

**Associate Director of Music:**

Charles Andrews 01580 240575

**Electoral Roll Officer:**

Catherine Burling  
c/o 020 7636 1788

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**Service Times**

**Sundays:**

Low Mass at 6.30pm (Sat)

8am and 5.15pm

Morning Prayer 10.20am

HIGH MASS and SERMON at 11am

CHORAL EVENSONG, SERMON and  
BENEDICTION at 6pm.

**Monday to Friday:**

Morning Prayer at 7.30am

Low Mass at 8am, 1.10pm and 6.30pm

Confessions 12.30 - 1pm and 5.30pm

Evening Prayer at 6pm

**(Except bank holidays — 12 noon  
Mass only)**

**Saturdays:**

Morning Prayer at 7.30am

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

(\* First Mass of Sunday)

Confessions 5.30pm.

Evening Prayer 6pm.

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



## ALL SAINTS FOUNDATION

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

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

The Foundation's Charity Number is: 273390.

## CHOIR AND MUSIC TRUST

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

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

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

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

## FRIENDS OF ALL SAINTS

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

Please contact **Dee Prior** in the Parish Office in relation to Friends' matters.

## MISSION PROJECTS

We support:

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

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

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

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

# CALENDAR AND INTENTIONS FOR JUNE 2015

1	<b>Visit of the Blessed Virgin Mary to Elizabeth</b>	Thanksgiving for Our Lady
2		The homeless
3	Martyrs of Uganda	The Church in Africa
4	<b>Corpus Christi</b>	Thanksgiving for the Institution of the Holy Eucharist
5	Boniface, bishop & martyr	Those in need and suffering
6	<i>Ini Kopuriam, religious, 1945</i>	The Melanesian Brotherhood
7	✠ <b>Trinity 1</b>	<b>Our parish and people</b>
8	Thomas Ken, bishop, 1711	Hymn writers
9	Columba, abbot, missionary, 597	The Church in Scotland
10		Friends of All Saints
11	<b>Barnabas the Apostle</b>	Unity
12		Those in need and suffering
13	Of Our Lady of Walsingham	Walsingham Pilgrims
14	✠ <b>Trinity 2</b>	<b>Our parish and people</b>
15	<i>Evelyn Underhill, spiritual writer</i>	Spiritual directors
16	Richard of Chichester, bishop 1253	Diocese of Chichester
17	<i>Samuel and Henrietta Barnett, social reformers, 1913 and 1936</i>	Christian Schools
18	<i>Bernard Mizeki, martyr, 1896</i>	Church in Zimbabwe
19	<i>Sundar Singh, sadhu (holy man), evangelist, 1929</i>	Those in need or suffering
20	Of Our Lady	Alban Pilgrimage
21	✠ <b>Trinity 3</b>	<b>Our parish and people</b>
22	Alban, first martyr of Britain, 250	Those who suffer for the faith
23	Etheldreda, abbess, 678	Religious communities
24	<b>Birth of John the Baptist Ember Day</b>	Vocations
25		Unity
26	Ember Day	Those in need or suffering
27	Ember Day <i>Cyril, bishop, teacher of the faith, 444</i>	Ordinands
28	✠ <b>Trinity 4</b>	<b>Our parish and people</b>
29	<b>Peter and Paul, Apostles</b>	Anglican Centre in Rome
30		Church Schools

