



All Saints Parish Paper

MARGARET STREET, LONDON W.1

JUNE 2013

£1.00

VICAR'S LETTER

In a recent parish email, I wrote about a paper which had been passed on to me. It was written by the Bishop of Sheffield. He had been a “fraternal delegate” at a Synod of Bishops in Rome which had as its theme, evangelisation. From that meeting and discussions with others, he had written the paper for our own bishops to inform discussion about growing the Church.

The bishop suggests that our difficulties in communicating the faith lies at the root of many other problems we face as churches: lack of finance, vocations, decreasing resources to serve the common good.

He draws attention to the fact that church bodies such as synods devote relatively little time to discussing evangelisation. Issues of gender and sexuality have dominated agendas, perhaps inevitably. In fact a good deal of time and energy at synods and other bodies is also absorbed by matters of house-keeping and management. Even if this was not the case, I am not sure that synods, with their adversarial debates and series of speeches “prepared earlier”. are the best forum for the discussion of evangelisation.

Even a body like a PCC has considerable responsibilities in finance, property, health and safety, protection of the vulnerable, which cannot simply be set aside. However,

towards the end of last year, members of our PCC and those of the Annunciation and St Cyprian’s spent time together, with the help of Fr Kevin Morris, to discuss our understanding of the Church, without the distraction of normal business. We thought it important too that we should be led in our thinking by someone who ministers in a thriving parish of our tradition, so that we were speaking a common language.

Out of this has come the suggestion that we ought to broaden out this conversation to include more of the congregation, and we are looking to do this in the autumn.

The bishop points out that re-organisation and other strategies adopted by churches do not of themselves contribute to growth. Instead, he suggests seven disciplines or practices for evangelisation which “invite, encourage and enable people to become Christians and to grow as disciples of Christ as part of the Church and to fulfil their calling in serving the common good”. They have deep roots in scripture and tradition. They can help us think and speak more clearly about this matter when we talk about it together. The conversation does not need to wait.

They are:

1. Prayerful Discernment and Listening.

This is both a distinct set of practices

and the foundation of the others. The transmission of faith is a divine as well as a human activity. The Church is called to abide deeply in Christ and the foundation and source of her life through prayer, worship and sacrament. This must be accompanied by careful attention to what God is already doing in different places, so that we can discern the best place to begin. *However nervous we might feel about evangelism, here at All Saints we take this seriously. But as I suggested in the email letter, perhaps our life of prayer needs to be focused more clearly on mission if contemplation is to be the wellspring of evangelism.*

2. Apologetics — defending and commending the Christian faith,

in dialogue with individuals, specific communities, ideas, cultural movements. It serves to strengthen our faith as believers, as well as to remove obstacles in hearts and minds and to prepare the ground for initial proclamation of the Gospel. *This calls for commitment to equip ourselves for this task and to provide resources and training. We are not lacking people with the intelligence for this, but they often express hesitancy in giving an account of the faith which is in us.*

3. Evangelism—the initial proclamation of the faith.

The habit and practice of sowing the seed of the Gospel in the lives of those who have not heard it. *This is, I suspect, the discipline we are most nervous of. In some cases, we have encountered simplistic and judgemental evangelistic techniques and been put off. The rejection of these should not imply that of all evangelism; much less provide an excuse for inaction.*

4. Catechesis — teaching and learning the faith, especially teaching the faith to those preparing for baptism and confirmation, and then to help them to grow into mature discipleship. The bishop draws attention to the work done in the Roman Catholic Church with the Rite of Christian Initiation of Adults. *“This is our Faith”, the course we use to prepare adult candidates for baptism and confirmation is adapted from some of this. The groups involved have been relatively small; certainly by the standards of the Alpha course.*

5. Ecclesial Formation — growing the community of the church.

By and large, Christian disciples need more intentional support in living their discipleship in a more secular environment. Those who come to faith need to be incorporated into living, growing and supportive and Christ-like Christian communities. *There is already a good deal of mutual support in the life of our congregation, many of whom lead busy and demanding lives. That does not absolve us from asking how we might set about enriching our community life; not simply for our own benefit but that of others.*

6. Planting and forming new ecclesial communities.

The discipline discovered in the earliest days of the New Testament Church. It is now associated with the predominantly evangelical Church-planting movement. *In fact, this is part of the history of All Saints. In the 19th century it was involved in the planting of new congregations. It could be argued that All Saints was both a “church plant” and a “fresh expression”. In the last few years, our support of the parish of the Annunciation has contributed to*

the significant growth in a church for which there seemed little hope.

7. Incarnational Mission — following the pattern of Jesus. The incarnation and ministry of Jesus is to be the pattern of all Christian mission, including evangelisation and growing the Church. The discipline of patterning our mission on the life of Christ takes us back to the first discipline of prayerful discernment and attention to context. *Our tradition has placed a strong emphasis on the incarnation, but our words need to become flesh. A serious following of the pattern of Christ must also include ensuring that we are a church which not only invites people to come to us but which reaches out, as Christ did, in search of the last, the least and the lost with the message of salvation. Our evangelisation must be supported by our actions in service of the common good, and the wider ministry of reconciliation.*

Yours in Christ,
Alan Moses

PAUL BROUGH

On the last Sunday of April, we said thank you and farewell to Paul Brough at the end of his nine-years as our Director of Music. At the end of High Mass, the Vicar said:

“When I think back over nine years to the time when we were appointing a successor to Dr Harry Brama, I recall that, for me, one of the deciding moments was seeing Paul working with the choir, and their response to him. He seemed able to establish an immediate rapport with them and they clearly enjoyed singing for him.

“Paul has been able to establish that same relationship with both clergy and people. Relations between clergy and organists are not always harmonious; sometimes quite the opposite. In this case, they have been entirely peaceful; not just in the sense of the absence of strife, but in the biblical sense of being positive, fruitful and enriching.

“The musical tradition of this church stretches back over more than 150 years. Throughout those years there has always been a striving for excellence. Paul has respected that tradition; not least in his happy relationship with his predecessor and with Norman Caplin.

“He knows, however, that a tradition is best honoured by being refreshed and renewed; not preserved in aspic.

“Paul has brought to that task his extraordinary gifts of musicianship, as well as his ability to bring out the best in others.

“He has also brought his own faith and his understanding of worship and the place of music within it.

“At the time of the selection of the Director of Music, I suspect that the decision in Paul’s favour by one churchwarden was clinched by the fact that he knew how to genuflect properly!

“He has extended our already wide range of music. As those who were at the Choir Cabaret last Sunday and heard him singing “Amarillo” will know, he has a populist streak to complement the more refined: evidenced by the Radetsky March after High Mass on Christmas Day and Mascagni’s Easter Hymn on Easter morning.

“Skill, knowledge, understanding and faith were all combined with his ability

to get on with people. He recognised the dottier side of a place like this but was able to cope with a blend of affection and humour. Paul was willing to do more than was strictly required. There were all those young hopefuls who got in touch looking for a place to sing. They were always given an audition; never fobbed off with a “don’t call us, we’ll call you” email.

“Canon David Hutt, who unfortunately cannot be here because he is in hospital, wrote a little while ago to tell me that he had been dining at one of the more musical Oxford colleges. There he was told that the best church music in London is to be found in two places. One is Westminster Abbey and the other, All Saints. That we are in such exalted, not to say well-endowed, company, is in great measure thanks to Paul.

“He leaves to his successor, and to us all, a great heritage. We wish him every success in his future endeavours and we look forward to basking in reflected glory when we hear his name mentioned on Radio 3. He will always have a place in the history and in the heart of this church. We hope that, like his predecessor, he will always feel that he has a home and a welcome here.”

Following his departure, we received this letter from Paul:

*Dear friends at All Saints,
The combination of the choir’s little ceremony downstairs and the Vicar’s generous remarks and your frankly amazing gift on my departure have left me unusually overwhelmed. The Frances O’Neil classic card is a work of art in itself, and some brilliance of thought and forward planning produced that remarkable book which draws together two strands from the world of music that are very dear to me. The*

1812 Milan Conservatory first-edition by Giuseppe Carpani “Le Haydine” on my hero Joseph Haydn (the more astonishing for being published just three years after the death of that composer) turns out to have been the personal property of the great Arturo Toscanini whose precepts and methods were adapted into the pedagogical system of Leon Barzin (1900 - 1999) which my department at the RAM continues to research, develop and pass on. It means a great deal to have an artefact of such depth and significance to remember you all by. I need say no more — for depth and significance are surely ASMS buzz words — other than to encourage “business as usual” under my successor who is one of my oldest and dearest friends and one of the best current all-rounders worldwide in the vocation and profession of church music.

Thank you again, most sincerely; warmest good wishes and “au revoir”,

Paul

RIP

Ian Miller died at the end of April after being unwell for some time. He and Hazel had continued to make occasional visits to All Saints from their home in Amersham while he was well enough. They were stalwarts of St Michael’s church there: Hazel as churchwarden and Ian as PCC secretary.

Ian began his career in the book trade at Mowbray’s here in Margaret Street. He would later move into training in the same field. After retirement, he played a leading rôle in the charity which assists retired booksellers. It was at Mowbray’s that he met his first wife Grace, and then after she had died, Hazel who also worked there. It was clearly a more romantic environment

than it seemed at first sight. Ian and Hazel were married here at All Saints by Fr Peter McGearry. He and Fr Alan were invited by the Vicar of St Michael's, the Revd Diana Glover, to take part in his funeral Mass, to represent the All Saints part of his life.

May he rest in peace.

John Birch — on Saturday May 11th, the Vicar and Dr Harry Bramma represented All Saints at a service of thanksgiving for the life and work of John in Chichester Cathedral where he had been director of music, after being organist here and at the Temple Church. A large group of his former choristers swelled the cathedral choir for Evensong. The Dean, who had preached at his funeral Mass here at All Saints, did so again.

A NEW MINISTRY

Fr Matthew Duckett, a former server and sub-deacon here, has been appointed

Priest-in-Charge of the parish of St Peter-le-Poer. He will be licensed by the Bishop of Edmonton on Wednesday June 19th at 7pm.

The church's address is Albion Avenue, N10 1AQ. Bus routes 43 and 134, stop Pembroke Road / St Peter's Church.

We hope that there will be a good turnout of friends from All Saints to support Matthew as he begins this new work. Please remember him in your prayers, even if you are unable to attend.

Another of our servers, **Jeremy Tayler** is helping at St Peter's as pastoral assistant during the vacancy and before he goes to Westcott House to begin his training for the ministry.

St Peter's is also the parish church of our architect Colin Kerr. The wooden gates from the All Saints south choir aisle have found a home there.

CAPITAL VISION 2020: PRAYING 24/7 FOR LONDON

Capital Vision 2020 will be launched at St Paul's Cathedral at the service on June 6th when all the new churchwardens from the parishes of the diocese will be admitted to office.

"I am convinced that there is nothing that is impossible for a Church that is confident, compassionate, and creative in the power of the Spirit and in union with Jesus Christ our Lord." Bishop of London

The Diocese of London and St Paul's Cathedral in association with **24/7 Prayer** and Holy Trinity Brompton are setting up and hosting a specially dedicated,

celebratory and interactive 24-7 Prayer initiative. This will comprise of a prayer space inside the Cathedral, and resources enabling local prayer across the Diocese of London during the evening and overnight. It will run continuously from 3pm on Thursday May 30th to 3pm on Thursday June 6th.

How it works:

We seek to engage the Diocese of London in a week of continual prayer by inviting our churches and other Diocesan groups to commit to a prayer slot of an hour (or more). There are two ways you can join in this wave of prayer:

1. During the Cathedral opening hours of 8am, after Mattins to 6pm every day,
2. Locally at your church, church hall, home anywhere between 6pm and 8am.

The purpose will be both to celebrate the marvellous things God has been doing in London in recent years, and to look forward to Capital Vision 2020. We are praying that we would be more confident in living and speaking the Gospel of Jesus Christ, more compassionate in serving communities with the love of God the Father, and more creative in reaching new people and places with the Good News in the power of the Spirit.

Within the Cathedral, the Chapel of St Michael and St George, on the south aisle of the Cathedral floor, is a designated space of prayer for Capital Vision for this week. The daily life of the Cathedral is centred around prayer, and the Cathedral

community look forward to welcoming you as you become part of this offering of prayer and worship within the context of Capital Vision 2020.

So please book a one hour slot, for your parish, for an organisation or a group of individuals or for yourself, either at St Paul's Cathedral in the day time OR in the evenings and nights — at your church, home, or anywhere!

Here at All Saints, we will join in by holding a **Vigil of Prayer** on the evening of **Wednesday June 5th**. This will begin with the evening Mass and continue until midnight. Please come and go as you are able to share in this prayer for the mission of the Church in London.

Individuals can of course join the prayer at St Paul's and we will be joining in during our regular routine of services.

THE ALBAN PILGRIMAGE — Saturday June 22nd 2013

Saint Alban

Alban's story takes us right back to the beginning of the Christian faith in Britain, but it remains fresh and inspiring for Christians today.

It reminds us of the unbroken continuity of faith in Christ in this land for over 1,700 years and sets before us a powerful example of courage, compassion, hospitality and generosity as Alban risks his life to welcome a persecuted stranger. It also reminds us that witnessing as a Christian always comes at a cost.

Alban is honoured as the first British martyr, and his grave (on which the Cathedral and Abbey Church of St Alban was built) quickly became a place of pilgrimage. For over 1,700 years, people have journeyed to this place to remember Alban, to pray for peace and healing, and to seek God.

This special day will begin this year with a procession through the city centre, where giant puppets will retell the story of Alban's martyrdom. It is not only a stunning spectacle; it is a profoundly moving experience.

The Alban Pilgrimage — Timetable of the Day

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

11am Pilgrimage Procession begins through the City Centre

The route this year 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.

c12noon Festival Eucharist (following the Procession)

Preacher: The Right Reverend Nicholas Holtam, Bishop of Salisbury.
The service is sung by the Abbey Girls' Choir.

12noon Children's Worship and Activities

in the Abbey Primary School.

**From lunchtime food and drink will be available
from the Abbot's Kitchen and the shops will be open.**

2pm Orthodox Service and Veneration of the Relic at the Shrine of Saint Alban

Organized by the Ecumenical Chaplaincy and the Fellowship of St Alban and St Sergius — all welcome.

3pm Anointing for Healing in the Lady Chapel

4pm Festival Evensong and Procession to the Shrine

Preacher: Fr Timothy Radcliffe O.P.
The service is sung by the Cathedral Choir.

BIRTHDAYS

One of the seven disciplines of evangelisation mentioned in the Vicar's Letter is that of building the church community. One of the encouraging signs of this happening at All Saints is the way in which personal and family celebrations, birthdays, baptisms, weddings and funerals, become events for the whole community. Our congregation is largely made up of immigrants to London, whether from the rest of the UK or from other parts of the world. This means that our parish community is called on to serve as a surrogate family, both on such occasions, and also in times of sickness and need.

In recent weeks two of our people have celebrated significant birthdays. Frances O'Neil on the Eve of Ascension Day and Dilys Thomas on the Monday after Ascension. Frances provided drinks after High Mass on Ascension Day and Dilys on the Sunday after Ascension.

FLOWERS

Another happy development in recent years has been the giving of flowers to mark anniversaries or special occasions. This means that we almost always have flowers in church. If you would like to do this, please contact Jean Castledine on 020 8858 3508.

CHOIR CABARET

On Sunday April 21st the All Saints Choir gave another of their splendid ‘hair-letting-down’ and side-splitting fundraising Cabarets at the Phoenix pub (just along Margaret Street from the church), in aid of the All Saints Restoration Appeal. The 2013 evening of entertainment, the fourth Choir Cabaret, was thought by many to be the best yet — with the fine vocal achievements supplemented by slick new dance ‘moves’ choreographed by Mr James Sherwood. A really fun occasion achieved almost full capacity and raised £2,100 for the Appeal.



*Louisa Green and James Sherwood,
Choir Cabaret Directors*

Thank you to the Cabaret Directors, Louisa Green and James Sherwood, the Choir, Paul Brough (making his final dramatic appearance with the Choir), Charlie Andrews and James Perkins for generously giving their time free of charge for weeks of rehearsals and on the day itself, to make this special event possible. Thanks also go to our generous sponsors for funding the Cabaret band.



Choir Cabaret Ensemble

SERMON PREACHED BY THE VICAR AT EVENSONG ON THE 6TH SUNDAY OF EASTER, 2013

**Readings: Zephaniah 3: 14 - 20;
Matthew 28: 2 - 10, 16 - 20**

We have heard the end of the Gospel according to St Matthew. But it is an end which is also a beginning.

The two Marys, who come to the tomb

on Easter morning seeking Jesus, thought that the Gospel, the good news, was finished; hope extinguished by death on the cross. But things do not turn out as they expected. They are turned upside down, as if by an earthquake. The one who they thought to be dead is alive, while it was the

guards, the agents of those who had killed him **“became like dead men”**.

The divine messenger speaks to reassure the shocked women:

‘Do not be afraid; I know that you are looking for Jesus who was crucified. He is not here; for he has been raised, as he said. Come, see the place where he lay. Then go quickly and tell his disciples, “he has been raised from the dead, and indeed he is going ahead of you to Galilee; there you will see him”. This is my message for you.’

Their response, although they are both joyful and fearful, who wouldn’t be in such circumstances, is one of obedience; they leave the tomb quickly and run to carry out the angel’s commission, to tell the disciples.

It is in the midst of this joy and fear and obedience that Jesus comes to them and greets them. They have seen his empty tomb, but now they see him risen. They come to him, take hold of his feet, and worship him. In that brief sentence, we hear the Church’s faith, its creed, encapsulated:

- ❖ the humanity of Jesus — his feet — his physical body
- ❖ his divinity — they worship him.

Jesus repeats the angel’s words of assurance and commission: **“Do not be afraid. Go and tell my brothers to go to Galilee; there they will see me.”**

Matthew tells us that the disciples obeyed this command and went to Galilee. Why Galilee? Well, there seem to be two reasons, one of which looks back, the other forward:

1. Galilee was the place where Jesus’s mission and ministry had begun. It was

there they had become his disciples. The mountain to which Jesus has directed them reminds us of the Sermon on the Mount, and of all his teaching, as the new and greater Moses, the final and authoritative interpreter of the Law.

2. But “Galilee of the Gentiles”, with its mixed population, also represents the world beyond to which they are to be sent in the Great Commission which concludes the Gospel.

Matthew is in many ways the most Jewish of the Gospels. He sees Jesus as the prophet greater than Moses; as the fulfilment of the hopes of the Old Testament prophets. His mission and that of his disciples is only among Jews at that stage.

And yet, at the same time, there is a universal vision. It is in Matthew’s account of the birth of Jesus that the Wise Men come to worship the child who is both Jesus — the Saviour of his people — and Emmanuel — God-with-us.

Now at the end of the Gospel, we find that same vision.

When the disciples see the risen Jesus, like the women, they worship him but some, we are told, doubted. We are not told the nature of their doubts; there is no psychological analysis of their state of mind; no intellectual interrogation of their reasons for hesitation. Jesus simply continues with that same combination of assurance and commission with which he had spoken to the women: **“Go, therefore, and make disciples of all nations...”**

There is something reassuring to us, as to them, in the fact that it is to people who are both fearful and doubtful that the missionary task of the Church is entrusted.

Presented with the command not only to live our faith as a private matter but to share it as a public one, most of us are afraid.

For Matthew, the resurrection of Jesus shows that he is the fulfilment of that figure in Daniel of the Son of Man to whom all authority is given. It is on that basis that Christians are called to mission — not just the idea that Jesus was one interesting teacher among many we could pick from.

Given this earth-shattering claim and the universal mission which springs from it, the things which the disciples are commanded to do might seem rather ordinary and unspectacular: baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you.

The pattern of mission does not seem to involve the exercise of spectacular powers. They are simply to do what Jesus had done with them: drawing them into his presence, gathering them around him as a teacher with his pupils, and teaching them. But that teaching had been the radical discipleship of the Sermon on the Mount; it had been the revelation of the will and purpose of God, by the one who is **“God-with-us”**. The mission of the disciples then, and ever since, was to be rooted in the life and teaching of Jesus as found in the Gospel. The purpose of that mission is to draw people into relationship with the triune God.

Sunday Evensong at a central London church may seem a long way from the experience of those disciples in Galilee; but it is not so far removed. We too have come to the place to which Jesus has directed us. We have come to worship him present among us. We have come

to listen to his teaching, **“all that I have commanded you”**. In the Apostles Creed, we have reaffirmed our baptismal faith in God as Father, Son and Holy Spirit. The teaching, the discipling, which is the task of the Church, is something which both brings people to baptism and then leads them more deeply to the meaning of our faith; so there is never a time when we do not need to sit at the feet of Jesus as disciples being taught by our master. The tomb and Galilee, the mountain to which Jesus directs us, always have a place in the life of Church and the Christian. They are places of encounter with the risen Christ. But they are starting points not the end.

We come with our various degrees of belief and doubt, hope and fear; sometimes we may wonder if we are coming to nothing more than a tomb, to mourn at the places where lost faith and hope are buried. But the Gospel reminds us that even then, if we seek to be formed by the teaching of Jesus, to obey his commands, then we meet him not as dead hero but as risen Lord. He comes to us not when we have already become the perfect missionary or evangelist, but as we seek to obey his command despite all our inadequacies and uncertainties.

The Great Commission which begins with words of authority, ends with words of assurance: **“And remember, I am with you always, to the end of the age”**.

We have heard those words again this evening. In our tradition, that promise of Christ to be **“with you always, to the end of the age”**, heard in the words of the Gospel, is made real in his sacramental presence in the Eucharist — both when we celebrate it and in the sacrament reserved in the tabernacle — a word which speaks

of Christ's dwelling with us. We keep the sacrament in church so that it may be taken to the sick and dying; so last week, I took it to one of our people who was to have major surgery on Friday, and yesterday to a young woman also facing major surgery, and together with her husband and parents she received the sacrament pledge of Christ's abiding presence with us. But we also keep it in church as a living sign of that assurance, whenever we come here to pray.

So now we turn to worship him in his sacramental presence and he will bless us with the assurance of his abiding with us to the end of the age. And we will sing as his missionary people:

“O praise the Lord, all ye heathen: praise him, all ye nations.

For his merciful kindness is ever more and more towards us: and the truth of the Lord endureth for ever. Praise the Lord.”

100 YEARS AGO

The end of this month sees the major season for ordinations. A century ago, Giles Blofeld from All Saints was ordained to the priesthood on Trinity Sunday. Fr Mackay wrote:

“The ordination of Mr. Blofeld to the priesthood on Trinity Sunday was a great happiness to all his friends.”

Preaching on the subject of Holy Orders on Trinity Sunday morning, the Vicar said:

“This is an unusually typical ordination. It is unusually typical because it illustrates what an ordination is always assumed to be: the deliberate choice of an individual by the faithful to minister for them in Holy Things.

“This element is of course present in every ordination. No man can get ordained without the aid and approval of his friends. Three priests who have known him for a long time must be his sponsors and sign a document attesting his fitness and the congregation in which he worships is publicly challenged through the form called the ‘Si quis,’ to allege any impediment if it knows any (*the equivalent of calling the Banns of marriage*).

“At the last moment, both in the English and Latin ordination, the people are reminded of their responsibility in the matter and are once more asked by the Bishop to do their duty if they know any reason why a candidate should not be ordained. But in the typical state of things, as the earlier centuries realised it when discipline was stronger the part of the community in choosing a priest was more conscious and deliberate. The youth ascended to the altar through a series of subordinate ministries which he fulfilled in full view of the people whose priest he ultimately became.

“Such was the case here in the ordination of Giles Blofeld.

“An All Saints boy is being raised to the priesthood of the Church he has served for many years in a series of subordinate capacities. A lad in the congregation who made his first communion at our altar, a server, an acolyte, a Sunday School teacher, crucifer and thurifer, he had so gained the confidence of the Churchwardens and myself, that we borrowed him from King's College to undertake the charge of the Choir School, and then after he had completed his theological course invited him to return to us and resume his care of the boys, as one of the clergy. How faithfully and wisely he has fulfilled his charge during his diaconate

I and my brethren and choristers gratefully testify, and as I speak he reaches the supreme moment of his life, and is raised to the holy order of the priesthood.”

*With the development of “self-supporting ministry” it is more common now than then for ordinands to serve in their home parishes. Stipendiary clergy (those who are paid) are generally sent elsewhere to serve. The latest All Saints ordinand to reach this stage is **Carol Ford** who is to be made deacon on June 30th to serve in the parish of Cowgate St Peter in Newcastle.*

*On the previous day, **Alex Ross**, who has been on placement with us from the theological college at Cuddesdon, will be ordained deacon in Christ Church, Oxford, before returning to serve in his home diocese of Melbourne.*

Please pray for them.

SUNDAYS AND SOLEMNITIES

MUSIC AND READINGS

● SUNDAY 2 JUNE FIRST SUNDAY AFTER TRINITY

HIGH MASS AT 11am

Entrance Hymn: 436 (v 4 Descant — Blake)

Introit: Domine, in tua misericordia

Mass: Mass in G minor — Jongen

Lessons: 1 Kings 18: 22 - 3, 41 - 43

Psalm 96

Galatians 1: 1 - 12

Hymn: 348

Gospel: Luke 7: 1 - 10

Preacher: The Vicar,
Prebendary Alan Moses

Creed: Credo III

Anthem: I will go unto the altar of
God — Harry Bramma

Hymns: 312 (T 388 (i)), 480 (T 15),
394, 489 (omit *)

Voluntary: Capriccio — Ireland

CHORAL EVENSONG & BENEDICTION at 6pm

Psalms: 39

Lessons: Genesis 4: 1 - 16

Mark 3: 7 - 19

Office Hymn: 150 (S)

Canticles: The St Paul’s Service
— Howells

Anthem: O pray for the peace of
Jerusalem — Howells

Preacher: Father Gerald Beauchamp

Hymn: 252

O Salutaris: Howells

Hymn: 255

Tantum ergo: Howells

Voluntary: Preludio ‘Sine nomine’
— Howells

● SUNDAY 9 JUNE SECOND SUNDAY AFTER TRINITY

HIGH MASS AT 11am

Entrance Hymn: 415 (T 346; v 6 Descant
— Gray)

Introit: Factus est

Mass: Missa Papae Marcelli
— Palestrina

Lessons: 1 Kings 17: 17 - end

Psalm 30

Galatians 1: 11 - end

Hymn: 154

Gospel: Luke 7: 11 - 17

Preacher: Father Julian Browning

Creed: Credo II
Anthem: O sacrum convivium
— Guerrero
Hymns: Amazing grace, 272,
400 (T A&MR 301)
Voluntary: Fuga super Jesus Christus
unser Heiland, BWV689
— Bach

CHORAL EVENSONG & BENEDICTION at 6pm

Psalms: 44
Lessons: Genesis 8: 15 - 9: 17
Mark 4: 1 - 20
Office Hymn: 150 (R)
Canticles: Stanford in B flat
Anthem: Benedicite, omnia opera
— Harry Bramma
Preacher: The Vicar,
Prebendary Alan Moses
Hymn: 265
O Salutaris: French chant
Hymn: 287
Tantum ergo: Pange lingua
Voluntary: Durch Adams Fall ist ganz
verderbt, BWV637 — Bach

● SUNDAY 16 JUNE THIRD SUNDAY AFTER TRINITY

HIGH MASS AT 11am

Entrance Hymn: 332 (omit *)
Introit: *Respice in me*
Mass: Communion Service
in C and F — Stanford
Lessons: 2 Samuel 11: 26 - 12: 10
Psalm 32
Galatians 2: 15 - end
Hymn: 232
Gospel: Luke 7: 36 - 8: 3
Preacher: The Vicar,
Prebendary Alan Moses

Anthem: Christ is the morning star
— Caplin
Hymns: 82, 236, 477
Voluntary: Fugue in G minor, BWV578
— Bach

CHORAL EVENSONG & BENEDICTION at 6pm

Psalms: 52, 53
Lessons: Genesis 13
Mark 4: 21 — end
Office Hymn: 150 (S)
Canticles: Purcell in G minor
Anthem: Sicut cervus — Palestrina
Preacher: Fr Julian Browning
Hymn: 232
O Salutaris: Harry Bramma (no 1)
Hymn: 392
Tantum ergo: Harry Bramma (no 1)
Voluntary: Postlude (Set 1 no 5)
— Stanford

● SUNDAY 23 JUNE FOURTH SUNDAY AFTER TRINITY

HIGH MASS AT 11am

Entrance Hymn: 466
Introit: *Dominus illuminatio mea*
Mass: Missa Brevis
— Malcolm Archer
Lessons: Isaiah 65: 1 - 9
Psalm 22
Galatians 3: 23 - end
Hymn: 476
Gospel: Luke 8: 26 - 39
Preacher: Father Nicholas Wheeler
Creed: Credo III
Anthem: The heavens are telling the
glory of God — Haydn
Hymns: 70 (i), 76, To God be the glory
Voluntary: Ciacona in E minor,
Bux WV160 — Buxtehude

CHORAL EVENSONG & BENEDICTION at 6pm

Psalms: 50, 57
Lessons: Genesis 24: 1 – 27
Mark 5: 21 – end
Office Hymn: 150 (R)
Canticles: The Chichester Service
— Walton
Anthem: O Lord, give thy Holy Spirit
— Tallis
Preacher: The Vicar,
Prebendary Alan Moses
Hymn: 355
O Salutaris: Anerio
Hymn: 370 (T 341)
Tantum Ergo: Asola
Voluntary: Dies sind die heil'gen zehn
Gebot, BWV678 — Bach

● SUNDAY 30 JUNE FIFTH SUNDAY AFTER TRINITY

HIGH MASS AT 11am

Entrance Hymn: 479
Introit: Exaudi, Domine
Mass: Missa Brevis — Palestrina
Lessons: Kings 19: 5 - 16, 19 - end
Psalm 16
Galatians 5: 1, 13 - 25
Hymn: 225 (i)
Gospel: Luke 9: 51 - end
Preacher: The Vicar,
Prebendary Alan Moses
Anthem: O for a closer walk with God
— Stanford
Hymns: 387, 465, 393
Voluntary: Phantasie und Fuge über den
Namen B-A-C-H, op 46
— Reger

CHORAL EVENSONG & BENEDICTION at 6pm

Psalms: 59, 60
Lessons: Genesis 27: 1 - 40
Mark 6: 1 - 6
Office Hymn: 150 (S)
Canticles: The First Service — Morley
Anthem: Jubilate Deo
— Giovanni Gabrieli
Preacher: Father Gerald Beauchamp
Hymn: 391
O Salutaris: Byrd
Hymn: 239
Tantum Ergo: Byrd
Voluntary: Pavan for the Earl of
Salisbury — Byrd

KEEPING IN TOUCH

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

The All Saints Website

www.allsaintsmargaretstreet.org.uk

The Parish Email

This gives weekly news of events, people to pray for, and a short letter from one of the clergy. You can subscribe through the All Saints website.

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

Vicar:

Prebendary Alan Moses
020 7636 1788 / 9961

Honorary Assistant Priest:

Fr. Neil Bunker
Mental Health Liaison Chaplain
for Westminster.

Honorary Assistant Priests:

The Revd Gerald Beauchamp
020 7258 0724
The Revd Julian Browning
020 7286 6034

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 Tuesday of the month the Friends' Candle burns in church and they are prayed for at Mass.

Our Friends' Secretary is **Juliet Windham**, who can be contacted through the Parish Office.

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. She can be contacted through the Parish Office.

CALENDAR AND INTENTIONS FOR JUNE 2013

1	Justin, martyr, c165	The persecuted
2	✠ TRINITY 1	OUR PARISH AND PEOPLE
3	<i>The Martyrs of Uganda, 1885 - 7, 1977</i>	The Church in Africa
4	<i>Petroc, abbot, 6th century</i>	The Diocese of Truro
5	Boniface, bishop and martyr, 754	Mission in Europe
6	<i>Ini Kopuria, founder of the Melanesian Brotherhood, 1945</i>	Brotherhood, 1945
		The Melanesian Brothers & Sisters
7		Those in need
8	Thomas Ken, bishop, nonjuror, hymn writer, 1711	
		Church musicians
9	✠ TRINITY 2	OUR PARISH AND PEOPLE
10		Church schools
11	Barnabas the Apostle	The homeless
12		Friends of All Saints
13		Unity
14	<i>Richard Baxter, puritan divine, 1691</i>	Those in need
15	<i>Evelyn Underhill, spiritual writer, 1941</i>	Spiritual guides
16	✠ TRINITY 3	OUR PARISH AND PEOPLE
17	<i>Samuel & Henrietta Barnett, social reformers, 1913 & 1936</i>	
		Social justice
18	<i>Bernard Mizeki, martyr, 1896</i>	The Church in Zimbabwe
19	<i>Sundar Singh, sadhu, evangelist, teacher of the faith</i>	of the faith
		The Church in India
20		Unity
21		Those in need
22	Alban, first martyr of Britain, 250	The Albantide Pilgrimage
23	✠ TRINITY 4	OUR PARISH AND PEOPLE
24	Birth of John the Baptist	Preachers
25		The Armed Forces
26	Ember Day	Vocations
27	<i>Cyril, bishop and teacher of the faith</i>	Unity
28	Irenaeus, bishop and teacher of the faith.	Ember Day
		Those in need
29	Peter and Paul, Apostles, Ember Day	Those being ordained
30	✠ TRINITY 5	OUR PARISH AND PEOPLE

Please note:

Friday Masses are for ‘those in need’ — intercessions from the board inside church are used on these days.



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