



# All Saints Parish Paper

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

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## VICAR'S LETTER

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Early last year, we went for our post-Christmas break to Seville, a Spanish city we had not visited before. As well as being a great Moorish city and then the great historical port of entry for trade from the Spanish Empire in the Americas (Christopher Columbus set out from there and was eventually brought home to be buried in the cathedral), Seville is also famous for its Holy Week processions in which various fraternities and guilds participate in penitential costume carrying statues through the streets.

The hall of one of the fraternities was close to our hotel and the members, including a large brass band, were already hard at work practicing. One night there was even a singing practice. Anyone who has ever been to church in Spain knows that congregational singing is not a strong point and the choral singing is almost non-existent.

The city council has seized upon the Holy Week processions as an opportunity to boost tourism and the local economy. I was left wondering, however, how the amount of effort which goes into preparation for these processions compares with the celebration of the official Holy Week liturgies of the Church. Historically, this folk religion aspect of Holy Week arose when the official liturgies in Latin and celebrated early in the morning, did not meet the devotional needs of the people.



*Passiontide Crucifix 2016*

*(Photo: Andrew Prior)*

Here at All Saints, we begin Holy Week outdoors too, with the Liturgy and Procession of Palms before High Mass on Palm Sunday, as we commemorate Christ's entry into Jerusalem; carrying branches of palm and singing as we go in imitation of the Passover pilgrims who greeted Jesus with their "Hosannas". We then stand through the long dramatic singing by the choir of the Passion Gospel.

While the Holy Week liturgies are not the same as passion plays like the famous one at Oberammergau or the one which now takes place in Trafalgar Square (if you hurry after the end of the Three Hours on

Good Friday, you can get there in time to see it), they do have elements of action and movement which involve us actively in the drama of the Passion.

So, on Maundy Thursday, we have the washing of feet, which enacts for us both our Lord's pattern of humble service, "**I am among you as one who serves**", and our need to be washed by him if we are to share his life. At the end of the Mass of the Lord's Supper, the blessed sacrament is carried in procession to the Altar of Repose and then the High Altar is stripped while Psalm 22 is read with its shocking cry of dereliction uttered by our Lord on the cross: "**My God, My God, why hast thou forsaken me?**" The final liturgical act is the reading of the Gospel of the Watch which reminds us of Jesus' prayer in Gethsemane; his arrest and trial before the Sanhedrin. This is followed by the Watch of the Passion in which we seek to respond to Jesus' question to the disciples: "**Could you not watch with me one hour?**" The very struggle to stay awake with the sleepy disciples in Gethsemane, draws us physically as well as spiritually into the movement of the Passion.

On Good Friday, we combine in our Three Hours' Devotion, the practice of Preaching the Passion and the Liturgy of the Passion. The practice of preaching for three hours may sound very protestant, but it is in fact a Jesuit practice first introduced in Peru after the city of Lima was devastated by an earthquake in the 18<sup>th</sup> century. Its popularity in Anglican churches of different traditions is an interesting ecumenical sharing of gifts. We have an hour of preaching, silence, prayers and hymns, before the Liturgy begins at 1pm with the entry of the minister in silence. They then lie prostrate themselves before the stripped altar. After the Collect, the liturgy proceeds

with reading and psalmody and then the singing of the Passion according to St John with its notes of glory. After the sermon, we have more dramatic movement with the Veneration of the Cross. A large crucifix is carried through the church. At three stations the deacon proclaims, "**Behold the wood of the cross whereon was hung the world's salvation**". Each time, we genuflect and respond, "**O come, let us adore**". Then in turn we come up to venerate the cross with a kiss as the Reproaches and "Cruce fidelis — Faithful Cross above all other, one and only noble tree," are sung. As I sit in the sanctuary, I find the sight of the procession of all sorts of people, young and old, sometimes struggling to kneel because of age and disability, coming to embrace the Lord who opened his arms on the cross to embrace us, brings tears to the eyes. We complete the Veneration by singing Isaac Watts' "When I survey the wondrous cross" — perhaps the greatest of all protestant hymns in English — on our knees. The next stage of the liturgy is the singing of the Solemn Prayers; an extended version of the intercessions at the Eucharist. Then the Blessed Sacrament is brought from the altar of repose for Holy Communion. The Eucharist is not celebrated on Good Friday or Holy Saturday. There is a simple communion rite and then the liturgy ends, after the singing of Lotti's "Crucifixus" without a blessing. The Triduum of three days' celebration which began on Maundy Thursday now awaits its completion at Easter. On the evening of Good Friday, after Evening Prayer, we have the devotion of the Way of the Cross as we have had on Fridays during Lent. Again there is movement and physical involvement as we follow the drama of salvation to its conclusion.

Holy Saturday is a day of silence and

waiting and quiet preparation. There is no celebration of the eucharist but after the clergy and servers have rehearsed the liturgy of the Easter Vigil, we gather with others in the chancel for the Liturgy of the Word with one of the Gospel accounts of the burial of Christ. Perhaps it is because I have buried so many friends and parishioners over the last forty years, I find this a specially poignant time.

Then, after the church has been decorated and everything prepared, we come on Saturday evening to the Great Vigil of Easter. We commence in the courtyard with the lighting of the New Fire as a dramatic symbol of the resurrection of our Lord. From it is lit the great Paschal Candle, marked with the Cross and the glorious wounds of Christ by which we are healed, the Alpha and the Omega of him to whom belong all times and seasons. Just as the cross was carried through the church on Good Friday, now the Paschal Candle is. Three times the deacon sings **“The Light of Christ,”** and we bend the knee and sing **“Thanks be to God”**. The light from the candle is spread to the candles of the congregation which glow in the still darkened church. The candle is then placed in its stand at the pulpit from which the Deacon sings the Paschal Proclamation.

There follows a series of readings from the Old Testament, each accompanied by a psalm or canticle, silence and prayer: a summary of the history of salvation from creation to Exodus to redemption. When the celebrant has proclaimed **“Christ is risen,”** the Gloria is intoned, the organ played joyfully, and bells which have been silent since the Maundy Thursday Mass ring out. People are invited to bring their own bells to join in this outburst of praise. After the proclamation of the Gospel and St John

Chrysostom’s Easter Homily, we move into the Baptismal liturgy. As the font is blessed the Paschal Candle is plunged into it as a sign of the new life and fruitfulness brought by the resurrection. Even if there are no baptisms, we renew our baptismal vows and are sprinkled with baptismal water before we share the peace of the risen Lord, greeting one another with the words, **“Christ is risen! He is risen indeed!”**. Then we have the first Mass of Easter at the end of which the Blessed Sacrament is replaced in the tabernacle.

I have focused attention on the dramatic, participatory elements in the liturgy which are special to this season, but we should not forget the importance of listening to the words which are said and sung at this time. As readings and prayers, hymns and psalms associated with this season become familiar to us over the years they illuminate for us aspects of its meaning.

If there is one service which points us to the importance of listening, it is Tenebræ on Wednesday evening. This service is a relic of the time when the liturgies which are the central features of Holy Week were reduced to often hurried and sparsely attended early morning affairs. One response to the need for something in the evening was the singing in anticipation of the offices of Mattins and Lauds of the next day. So, on Wednesday evening, we have these offices for Maundy Thursday with the singing of the Lamentations of Jeremiah, and passages from 1 Corinthians in which Paul reproaches them for their behaviour at the Lord’s Supper. Chanted readings are followed by sung responsories. The service takes its name **“Tenebræ — Shadows”** from the visual element of the gradual reduction of light. Candles on a great stand known as a hearse are gradually

extinguished as the service progresses. Finally, the sole remaining one is hidden under the altar. A loud noise is made, as of thunder and earthquake, and the single light is restored. By it we leave the church.

Then, of course, there is listening to our visiting preacher. This year we welcome to All Saints, **Fr Jim Walters**, the Chaplain of the London School of Economics. He has written something about himself, and what he hopes to speak about when he is with us, for this issue.

Holy Week has been described as a time when the Church as a whole goes into retreat; a privileged time when we are enabled to be with Jesus in his passion, death and resurrection.

In the American Church's Prayer Book there is a prayer at the beginning of the Liturgy of Palm Sunday which I often use during Holy Week:

*Assist us mercifully with your help, O Lord God our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby you have given us life and immortality; through Jesus Christ our Lord. Amen.*

We might pray it for all those who will be preparing and leading our worship during Holy Week and for ourselves as we share in it. May it be a blessing to us all.

Yours in Christ,

*Alan Moses*

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## RIP

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**MYRTLE HUGHES — 1923 – 2017**  
Myrtle's funeral took place at St Nicholas' Church in Harpenden on 27 February. The large congregation, including a contingent from All Saints, was testimony to the

affection and respect in which she was held in both places. The service was conducted by the Rector, Canon Dennis Stamps, assisted by the Revd Linda Williams, who looks after All Saints, Harpenden, where Myrtle worshipped for many years, and Fr Alan. Canon Stamps' sermon at the funeral is printed in this issue.

A Requiem Mass for Myrtle was celebrated at All Saints at 12 noon on Saturday 18 March when we were joined by Christine Auton and some of Myrtle's friends from Harpenden. Refreshments were served after Mass and a goodly number came to remember Myrtle's long life and committed service to the churches she attended.

### **SISTER ANNE FRANCES ASSP**

The Vicar represented the parish at the funeral of Sr Anne Frances on 24 February at the Convent of the All Saints Sisters in Oxford.

### **PEARL LUCIENNE DOLLY**

**MARTINEZ** worshipped at All Saints in the 1980s. Her funeral Mass was celebrated here on 28 February.

**FR RICHARD BUCK** — The transport difficulties caused by Storm Doris meant that the Vicar was unable to travel to Brighton for Fr Richard's funeral.

**IAN SEARLE** and his wife **Patricia** were married here in 1985 and were both Friends of All Saints Margaret Street from a distance. They have worshipped at All Saints, Hampton, for a good many years but, until failing health made it difficult, they would make occasional return visits to the church which they regarded as their spiritual home. Ian's funeral was celebrated at Hampton on 22 March.

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## “WELL DONE, GOOD AND FAITHFUL SERVANT”

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Our thanks to **Mrs Christine Ellis** who has been responsible for dispatching the Parish Paper to postal subscribers. Chris has now retired from this duty and we should be delighted to hear from anyone who would like to undertake a voluntary rôle that takes about half a day a month. Please get in touch with Dee Prior, Parish Administrator, who will be happy to explain what is involved.

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## PREACHING AWAY

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Fr Alan gave the opening talk in a series at Morden College, Blackheath on “Do We Still Need Lent?”. Residents of the College include Canon David Hutt, Jean Casteldine, and Mary Snowden (former warden of All Saints House).

He preached at St John’s College, Cambridge, on Sunday 12 March. The College chaplain, the **Revd Carol Ford**, is a former parishioner and ordinand from All Saints.

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## MUSICAL NOTES

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**Congratulations to Dr Harry Bramma** on being the first recipient of the Lancelot Andrewes Medal. The Bishop of Southwark presented the award to Harry at the meeting of the Diocesan Synod on 11 March. It was in recognition of over forty years of service as Diocesan Organ Adviser and sometime Organist of the Cathedral.

## NEW ASSISTANT DIRECTOR OF MUSIC

Following the departure of Charles Andrews in November 2016, Tim Byram-Wigfield set about looking to appoint an organist of high ability, a recent music

graduate, FRCO or equivalent level, able to demonstrate considerable experience of service-playing and solo performance, with experience of, and an affinity with, the Anglo Catholic musical tradition and ideally fluent in liturgical improvisation and plainsong accompaniment. Following two stages of competition attracting very good quality candidates, we delighted to announce the appointment of Jeremiah Stephenson MA, MMus, FRCO as Assistant Director of Music.

Born in Sheffield, Jeremiah started learning the organ firstly as a chorister at the Anglican Cathedral and Organ Scholar at the Parish Church of St John’s, Ranmoor. He currently studies organ with Michel Bouvard and Willem Jansen, improvisation with Philippe L  f  bvre and harpsichord with Yasuko Bouvard in Toulouse, supported by a major postgraduate award from the the Nicholas Danby Trust. This follows the completion of a Masters of Music degree at the Royal Academy of Music in London with Susan Landale.

Alongside study, Jeremiah’s recital venues have included King’s College, Cambridge, Westminster Abbey, St Lawrence, Jewry, St Michael’s, Cornhill, and Peterborough Cathedral, where in the first year of a two-year Organ Scholarship he performed Messiaen’s two great early organ cycles *La Nativit  * and *L’Ascension*.

Jeremiah won prizes in both the Fellowship and Associateship diploma exams of the Royal College of Organists, the major performance prizes at the Academy, and more recently first prize in the Eben International Organ Competition held in the Czech Republic, and second prize in the International Competition ‘Prix de J L Florentz’ organized by L’Acad  mie des Beaux-Arts.

Jeremiah hopes to take up his appointment once commitments in Toulouse are completed in the summer. Details of this will become clear after Easter, and we shall look forward very much to his arrival and to welcoming him to Margaret Street. *AM*

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## **RESTORATION AND OTHER WORKS**

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In the week we go to press three separate pieces of work are being carried out in and around the Church buildings.

The Lady Altar is surrounded by scaffolding so that the reredos can be cleaned. We have welcomed back Debra Collis and her colleague Kat from Taylor Pierce, who worked on earlier stages of the restoration project. The original Comper embroidery is being remounted and the stone altar revealed. Sadly, one of the candlesticks which was fixed to the altar was vandalized a few weeks ago and so we have had to stop leaving crucifix and candlesticks on the altar between services. This work is being done as a memorial to Bishop Ambrose Weekes. We had hoped that everything would have been complete in time for the anniversary of his death but, alas, it is going to take longer. The embroiderer at work on the hangings is suffering a nasty bout of shingles, so we must wait until she has recovered for the embroidery to be completed.

“What have you done with the font?” asked a parishioner after church recently. I don’t know whether he thought we might have sold it. In fact, it is encased in a large wooden box, for its own protection, while works to install a telephone mast in the tower are carried out. It will be back in service in time for Easter.

Cabling work for the telecoms mast involved noisy excavations in the street

outside the Vicarage. At the same time, the final stage of the restoration of the floor in the hallway at No 7 was being carried out. So the normal routine of Parish Office and Vicarage carried on to the accompaniment of pneumatic drill, power saw, hammer and chisel.

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## **TRAVELLER’S TALES**

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As trailed in his sermon on the First Sunday of Lent, Fr Michael is writing a new series of his popular travelogues based on his recent holiday in Australia. The first will appear next month.

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## **BEING FRUITFUL CHRISTIANS IN UNCERTAIN TIMES**

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*An introduction from our Holy Week guest preacher:*

2017 is proving to be a year of uncertainty and instability. The fallout of the Brexit vote and the election of President Trump feel like uncharted waters for our country and the wider world. Hate crime is up. Markets are volatile. And in the midst of it all, Christianity is certainly still talked about. Trump appealed explicitly to Christian voters and much of the anti-migrant rhetoric in Europe has implicitly or explicitly sought to defend “Christian heritage”. But Christianity is not a tribal identity; it is lives lived in faithfulness to Christ. So where is the faithful Christian witness in these uncertain times, and what should it look like?

In his letter to the Galatians, St Paul sets out the characteristics or “fruits” of a Spirit-filled Christian life. They are love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control.

In Holy Week at All Saints, Margaret Street, this year we are going to reflect on these fruits and consider how we should be manifesting them in our own time to bring hope and truth to others.

I think about these questions every day from the perspective of my ministry at the London School of Economics where I am chaplain and a senior lecturer. We have students from 150 different countries and they include Christians of all denominations. Some come from places where Christians are persecuted. Some are from countries like the US or Russia where they are deeply concerned about how the Church relates to power. Some are from countries where Christianity is growing dramatically like China. Many are reaching out to students of other faiths to find shared solutions to our common problems. A sense of anxiety about the future is palpable and I do what I can to help young people draw on the resources of the Christian faith to face the challenges of the times in which we live.

So I look forward to joining you this Holy Week and thinking about how our faith can avoid being a mere tribal identity to become a living faith that bears fruit for others.

*The Revd Canon Dr James Walters*

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## **POETRY TEA at PAMELA'S, Sunday 26 February 2017**

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*Mary Rowe writes about this occasion:*

This time we were asked to read one of our favourite poems. Writing this account has been both difficult and encouraging. It is hard to do justice to the wide range of the poems, and inspiring to find that in this modern world we value such a variety of imagination and expression.

The Bible and references to it of course made an appearance. Stephen Green read Ecclesiastes 12: '*Remember now thy Creator in the days of thy youth...*'. Glyn Alban Roberts chose *God's Grandeur* by Gerard Manley Hopkins, where, in spite of all evil, the Holy Ghost broods over the world, and *There lives the dearest freshness deep down things*. John Clare, the poor farm worker now acknowledged as a great English poet, wrote about Christ suffering neglect and poverty in *A Stranger*, also brought by Stephen Green.

Shakespeare was represented by Katharine of Aragon's moving appeal to the king in *Henry VIII*, read with feeling by our hostess Pamela. Ray Oram brought the sonnet: *Let me not to the marriage of true minds*.

The world of nature was, as one might expect, often mentioned. Ronald Porter read A.E. Housman's *Loveliest of Trees*, and Barbie Miller gave us Gerard Manley Hopkins' exuberant *Spring*. Natural description was a background to the story poems. Jean Fairweather chose the dramatic *Lord Ullin's Daughter* by Thomas Campbell. Sandra When read *The Highwayman*, by Alfred Noyes, with its tension and ultimate tragedy.

Poetry composed for children may still delight adults. Walter de la Mare's *Nicholas Nye*, a child's affectionate description of an old donkey, was the choice of Barbie Miller. Steve Joslin read E.V. Rieu's *Mr Blob* with relish. And Steve also galvanised us with his own poem *Band of Brothers*, a vigorous account of playing in a rugby match. Among other memorable contributions were Annie Irving's choice of C.P. Cavafy's haunting *Ithaka*, and Mary Swan's reading of *Mad Girl's Love Song* by Sylvia Plath.

Pamela Botsford's hospitality for these gatherings is so much appreciated. After poetry, a delicious tea, conversation and finally a glass of wine, we leave buoyed up for the ordinary world. Keats wrote of the *souls of poets dead and gone* finding their Elysium in the Mermaid Tavern. Perhaps they now look down with a kindly eye at our poetry teas.

*£151 was raised (including applicable Gift Aid) for the All Saints' Restoration Appeal and we express our gratitude to all those who participated and to Pamela Botsford for hosting the occasion once more.*

*Next Poetry Tea: Saturday 20 May, 3pm. Summertime/Poems or Prose of your choice.*

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**EULOGY FOR MYRTLE HUGHES PREACHED  
ON 27 FEBRUARY 2017 at ST NICHOLAS CHURCH,  
HARPENDEN, BY CANON DENNIS STAMPS**

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How does one begin to tell the story of long life? Not having any family to tell her story, we do our best to reconstruct Myrtle's life from the eyes of others who knew her. Myrtle Edith Hughes was born 93 years ago in the back bedroom of the home where she was still living at the time of her death, 18 Lea Road. She went to school at St Hilda's and latterly to Garden City High School, in Welwyn, 1936 – 1940. Then, at age 16 she went to work at Rothamsted Research Station. She spent five years in the Statistics Department and then thirty-nine years in the Fields Experiments until being retired at the end of May 1984. Apparently she still has the award she got at Rothamsted for tea making skills. The day after she retired she came to work as a voluntary full-time assistant in our parish office and stayed in that rôle until she was retired in 2014, at 90 years of age (but more on that later).

Myrtle lived with her parents until they died, caring for them as they aged. Pops died in 1977 and Mum in 1988. The house changed little in all those 93 years she lived there. Myrtle wasn't much for modernisation. It was only in the last few years that she had a fridge and a wireless

telephone (which was only bought because BT said they could no longer fix her old black dial telephone). Friends noted that she read the *Daily Mirror* faithfully, every day. Until in her 80s Myrtle travelled around Harpenden on her infamous bicycle.

A key part of her life was her friendships. There are so many. One of her closest friends is Lorna Halsey, friend for 68 years. I believe they met in the Sunday School at All Saints, Harpenden. Hardly a day went by when they did not see each other or at least speak to each other on the telephone. They shared many holidays together, mostly coach trips, to Ireland, Wales, Scotland, the South coast. Lorna remarked, 'all those years not a cross word was exchanged between us'.

Myrtle was godmother to Jill and Janet. When their parents died, Myrtle became a wonderful aunt/grandmother to these teenage girls. She spent much time with them at their home, and taking them on outings. Jill and Janet have lived abroad for many years, but they have kept in touch with Myrtle, whom they remember with great affection.



Sue of Codicote (as Myrtle called her), Sue Greenland, was also a good friend for 40 years having worked together at Rothamsted. Her cleaner and all round helper, Sue Clark was also a devoted friend for 28 years, caring for Myrtle especially in recent years when she had occasional health issues. She also loved her neighbours and Liz and John Pollard and their children were dear to her. There were the many friends she made at her churches and from working in the parish office. She was always sending birthday cards and the like to a myriad of people. She loved the company of children and thought nothing of getting down on the floor to play games with them, but she never let them win, they had to win on their own merit. Whoever was visiting, children or friends, she was always hospitable, always thought of the little things, and was always interested to know about you or your family.

Now, the Revd Linda Williams, will share a bit about Myrtle's years of service at All Saints Church, Harpenden.

I met the formidable and forthright Myrtle Hughes upon my appointment to All Saints Church as she was then still working in the Parish office. But I was soon to encounter Myrtle at All Saints Women's Fellowship, and later still at the local Trefoil Guild (she was its first member). Myrtle was indeed a very busy lady, then already approaching her 90<sup>th</sup> year. And Myrtle Hughes had a very long association and worked long and hard for All Saints Church, especially the Coldharbour Lane All Saints which closed when the new church in Station Road opened in 1965.

Myrtle was a young woman during World War 2. And it was at just 20 years of age (unusual then as it is now!) that Myrtle

was elected to All Saints Church Council on 28<sup>th</sup> April 1944 during the time of Revd Murdo Dahl (cousin of the children's author Roald) who served All Saints from 1943 – 49. Myrtle had already been an active church member since 1937 when she was 13. Myrtle was to serve faithfully on the church council, hardly ever missing a meeting, for the next 20 years. Through most of those 20 years Myrtle was also a founder member and remained the All Saints Librarian.

Looking through the archive at All Saints, Myrtle held a variety of posts including district church secretary to being representative elected to the St Alban's Ruri-Decanel Council — forerunner of Deanery Synod in the early 1960s.

Myrtle's greatest contribution by far was in the rôle of Superintendent of the Infant Department of the Sunday School which she undertook from 1952. In June 1960, she was still checking the list of newly confirmed youngsters to make sure they were keeping their promises and actually in church!

During her time at All Saints she was the organiser of many social events but primarily events for the Sunday School children; the annual Christmas parties — which she insisted the church pay for the food — not the parents. She arranged entertainers for the children's parties at Christmas and on All Saints patronal festival, as well as Missionary parties. One time Myrtle arranged for 15 children to come from the deprived parish of St Philip, Stepney, helping to pay train fares, organising tea in the Rector's room and games on the common.

After the move to the new All Saints,

now 50 years old, Myrtle became involved with the Women's Fellowship founded for young wives by Revd Alan Freeman's wife in the late 1950s. This group has only recently ceased its formal meetings. Even though Myrtle now worshipped at St Nicholas and All Saints, Margaret Street, she remained a member for over 50 years.

Myrtle Hughes contribution to All Saints Church was immense — and it played a large part in her life too. It is right that we remember and celebrate that as we reflect upon her long life today. However, her greatest and most important achievement was that foundational support and work for the Sunday School children. And I know that not a few of you here either were in her classes, had your children taken to Sunday School by her, and even joined her as one of her teachers yourselves — and so you will know much better than I what a great contribution she made to the life and work of All Saints.

Myrtle was the back-bone of the parish office for thirty years. Many commented on how she was totally dependable and reliable, meticulous in her attention to detail, and her memory of what happened and where things were kept was incredible. Diana Hiorns, one time churchwarden and her friend commented, "During the time that I was churchwarden, Myrtle's knowledge of the parish and its workings was invaluable. She was so kind and helpful — to me and all who went into the office. Apart from editing the pew leaflet, she arranged baptisms, weddings, funerals, etc, etc, as well as trudging through the churchyard to show long-lost graves to family members! She was the first point of contact for anyone coming into the office." Ann Roberts, a former secretary, has written that her job was made much

easier and more enjoyable because Myrtle was so reliable and a good colleague. We all knew that we could 'Ask Myrtle' and receive a solution.

One thing that was most important in her life was her faith. You will have gathered that she has been a faithful churchgoer since childhood. Church life and service was at the centre of her life. In her service she was keen to offer opportunities to deepen the spirituality of others, especially children, and to uphold good Christian values. She deepened her faith by rather formidable studies, and has in her memory files numerous certificates of courses completed with the Church of England Board of Education.

Her faith was very traditional and it is fair to say, she preferred the Anglo-Catholic style of worship. Its ritual and symbolism touched her deep in her soul. This was the style of All Saints, Harpenden; and when that church ceased to have this form of worship she moved on. In 1970 she began attending All Saints, Margaret Street, London, perhaps widely known for its Anglo-Catholic worship. On a Sunday morning for many years she boarded the train to attend worship there and share in the life of the congregation. When travelling by train became difficult, a congregation member picked her up. I know she worked in the church shop there. I can still remember her beaming as she talked of friends and her time there. When she could not make it to London, she found a spiritual home here at St Nicholas, though avoided Sundays when there was a woman priest. When she worked in the parish office, she almost always joined in evening prayer on weekdays, and often attended mid-week Eucharists.

Not many people know that in 1978 she applied to become a religious, a member of a convent, but was not accepted, primarily because of her age. It is an example of the depth of her faith and her desire to honour God with her life.

Today we give thanks for her remarkable life. Our reading from John's Gospel tells us that there are many rooms in God's house. Myrtle now has a new home and after 93 years of living in the same home, I imagine it is taking some adjustment for her. It is a home that Christ prepared for her. Now in death, she knows fully what she strove to know and believe in her earthly life, that Jesus is the way, the truth and the life. Her life is an example to all of us that serving God and serving others is an example of faith showing itself in good works. As we remember Myrtle's life and the words we have heard, we reflect that Christ longs for us to follow in the way he has prepared for each of us, so that one day we too might dwell in the room he has made ready for us. Amen.

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## 100 YEARS AGO

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*Fr Mackay recorded the continuing impact of the War on the parish.*

“Mr Vale, who is about to be gazetted as an equipment officer in the Royal Flying Corps is working every day and all day at the War Office. Practices take place before and after office hours, and for the present Mr Vale's appearances at services on weekdays cannot be counted on. We print our music in the hope of being able to carry out the programmes, but under the circumstances the congregation must be prepared to accept sudden modifications as necessary.

“This year it is probable that the Palm Sunday ceremonies may be shorn of some of their beauty. It has not been possible to get the great green branches since the War began, and this year the supply of dried branches has failed... We have got the small crosses for the congregation, though not quite so many as in normal times.

“The Services in Holy Week are to be as usual. I hope that as far as possible we shall all spend the week in retreat. As the events of the times grow larger and larger, and the cloud of suffering and anxiety darker and darker, a feeling of paralysis seizes us. We are inclined to stare open-mouthed at the appalling scene and do nothing. But that is not a Christian posture, and we must give ourselves to strong prayer. Terrible as the War on the physical plane is, the battle in the unseen world behind the scenes is greater still. As a nation we are called upon to fight in both.”

*His Notes also included this*

“Some time ago, the Sister Sacristan asked for new fair linens for the High Altar. One has been given in thanksgiving for the safe return of a brother, and another by ‘Two Nurses who love All Saints,’ and the motives increase the value of the offerings.”

*Without having to be asked, Dr Yvonne Craig has given some linen cloths, with lace worked by her mother, which we will be able to use as credence cloths. Our thanks for this gift. The cloths will be used in Eastertide.*

## **HOLY WEEK and EASTER 2017**

*Preacher: Fr Jim Walters*

### **PALM SUNDAY, 9 April**

10.45am Liturgy of Palms in Market Place, W1  
Procession to Church and HIGH MASS

6pm Evensong & Benediction

### **Monday, Tuesday, Wednesday 10 – 12 April**

6.30pm Mass with Homily

### **Wednesday 12 April**

7.30pm TENEBRÆ for Maundy Thursday

### **MAUNDY THURSDAY, 13 April**

6.30pm HIGH MASS of the Lord's Supper with foot washing

### **GOOD FRIDAY, 14 April**

12 noon The Preaching of the Passion

1 – 3pm The Solemn Liturgy of the Passion

6.30pm Stations of the Cross

### **HOLY SATURDAY, 15 April**

12 noon Liturgy of the Day

9pm HIGH MASS of the Easter Vigil by candlelight

### **EASTER DAY, Sunday 16 April**

11am Procession, Blessing of the Easter Garden  
and HIGH MASS

*Preacher: The Vicar, Prebendary Alan Moses*

6pm Festal Evensong, Te Deum and Benediction

*Preacher: Fr Julian Browning*

## **FORMER ALL SAINTS' CHORISTERS' REUNION POSTPONED**

We are sorry to have to advise that the announced Evensong on **Saturday 22 April** has needed to be postponed. We hope it will be possible to rearrange this event in the Autumn 2017.

## ‘Stabat Mater dolorosa’

VI  
S Ta-bat Ma-ter do-lo-ró-sa Juxta cru-cem lacri-  
mó-sa, Dum pendé-bat Ff-li-us.

The image shows a musical score for a plainsong tune. It consists of two staves. The first staff begins with a treble clef and a 'VI' above it. A large 'S' is placed at the start of the first line of text. The text is written in a medieval-style font with hyphens. The second staff continues the text. The music is a simple, single-line melody with square notes and stems.

The Stabat Mater is considered to be one of the most valued of Latin hymns to have come down to us from the 13<sup>th</sup> century. It depicts Mary’s suffering at the foot of the Cross, keeping watch during Christ’s crucifixion, and is based on Simeon’s prophecy that a sword would pierce her own heart. By the end of the 14<sup>th</sup> century the hymn had become sufficiently familiar throughout the Western Church to be widely used for procession and sequences, particularly at the Stations of the Cross. Its lesser-known counterpart is the *Stabat Mater speciosa*, which echoes the joy of the Blessed Virgin Mary at the birth of Jesus.

The plainsong tune above is of obscure mediæval origin, but was arranged into a more conventional metrical hymn tune in the 18<sup>th</sup> century. This is the tune presented in NEH 97, alongside an English translation by the 19<sup>th</sup> century clergyman Edward Caswall, who respected the original metre by keeping the stanzas to 3 lines.

Many Western composers found inspiration to compose complete settings. This was particularly so with 18<sup>th</sup> century musicians (Vivaldi, 1712, Haydn, 1767, Pergolesi, 1736, Domenico, 1715, and Alessandro Scarlatti, 1723). More

recently, there have been substantial settings by James Macmillan and Arvo Pärt.

One of the earliest settings is by Palestrina, generally agreed to have been composed around 1590. Wisely adopting a chordal texture to get through the text efficiently, Palestrina presented the music as a dialogue between 2 choirs (in 8 parts). The technique of ‘*cori spezzati*’ — literally, ‘spaced choirs’ — was developed in St Mark’s, Venice, during the 1540s by Giovanni Gabrieli, Adrian Willeart, and later, by Claudio Monteverdi. Palestrina uses it to particularly powerful effect, particularly at “*O quam tristis et afflicta...*” “*O how sad and sore distressed, was that Mother, highly blest...*”, and at the close: “*quando corpus morietur, fac, ut animæ donetur paradisi Gloria.*” “*While my body here decays, may my soul Thy goodness praise, safe in Paradise with Thee.*”

Palestrina’s setting will be a feature of the Sequence of Music and Readings for Passiontide on Sunday April 2<sup>nd</sup>, at 6 p.m. with other music by Byrd, Tchaikovsky, Poulenc, and Frank Martin.

**Timothy Byram-Wigfield**  
*Director of Music*

**Sunday 2 April 2017, 12.45pm**  
**MEETING OF PARISHIONERS**  
**and ANNUAL PAROCHIAL CHURCH MEETING**

A Meeting of Parishioners will be held in Church, at which **Churchwardens for the year 2017 – 2018** will be appointed.

All persons whose names are entered on the church electoral roll of the parish and all persons resident in the parish whose names are entered on a register of local government electors by reason of such residence are eligible to attend. Any person wishing to be considered for the Post of Churchwarden must be (a) 21 years of age or over, (b) on the Electoral Roll and (c) an actual communicant member of the Church of England. Nominations must be proposed and seconded, and candidates must indicate their willingness to stand. In addition, candidates are asked to submit a short typed or clearly written statement giving the reasons for their wishing to stand, and the benefits they could bring to the post if appointed. Nominations for the post of Churchwarden **MAY NOT** be made at the meeting.

*Prebendary L. A. Moses, Vicar, 08/03/17*

**The Annual Parochial Church Meeting (APCM)** will follow immediately.

Only persons whose names are entered on the church electoral roll are eligible to attend. At the meeting **THREE members of the laity will be elected to serve on the Deanery Synod for the period 1 June 2017 – 31 May 2020. FIVE members of the laity will be elected to serve on the Parochial Church Council for the years 2017 – 2020 and ONE member of the laity for 2017 – 18.**

Retiring members of the Council are Dan Fielden, Gillian Dare, Grenfell Prince, Kate Hodgetts, Ian Marsh and Ray Oram. Of these, only Ian Marsh is eligible for re-election. Candidates for election must be (a) on the Electoral Roll, (b) at least 16 years of age, and (c) actual communicant members of the Church of England. All nominations must be proposed and seconded by persons on the Electoral Roll and all candidates must indicate a willingness to stand. In addition, candidates are asked to submit a short typed or clearly handwritten statement giving their reasons for standing for election. Nomination forms may be obtained from the Parish Administrator. Although nominations may be made at the meeting, it would be helpful if completed nomination forms, together with statements, are returned to the PCC Secretary at the Parish Office by **Wednesday 22 March** to enable the papers to be available one week before the Annual Meeting. Sidesmen for the year 2017 – 2018 will be appointed at the meeting and the Independent Auditor for the year 2017 – 2018.

*John McWhinney, Honorary PCC Secretary, 08/03/17*

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**SUNDAYS AND  
SOLEMNITIES**  
**MUSIC AND READINGS**

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● **SUNDAY 2 APRIL**  
**Lent 5**  
**(Passion Sunday)**

**HIGH MASS at 11am**

*Entrance Hymn:* 507 Hear us, O Lord, have  
mercy upon us

*Entrance Chant:* *Iudica me, Deus*

*Setting:* Missa Pange lingua  
— Josquin des Prez

*Psalm:* 130

*Readings:* Ezekiel 37: 1 – 14

*Romans* 8: 6 – 11

*Gradual Hymn:* 114 Now is eternal life

*Gospel:* John 11: 1 – 45

*Preacher:* Fr Michael Bowie

*Creed:* Credo III

*Offertory Motet:* Timor et tremor  
— Poulenc

*Hymns:* 387 Jesus, good above all other  
464 Thou art the way: by thee  
alone  
461 There's a wideness in  
God's mercy

**PASSIONTIDE READINGS &  
MUSIC at 6pm**

Ave Verum — Byrd

The Crown of Roses — Tchaikovsky

Timor et Tremor — Poulenc

Agnus Dei — Martin

Stabat Mater — Palestrina

Magnificat from the Short Service  
— Byrd

● **SUNDAY 9 APRIL**  
**PALM SUNDAY**

**LITURGY OF PALMS and  
HIGH MASS at 10.45am**

*Liturgy of Palms:* Hosanna filio David!

— Vale

*Palm Gospel:* Matthew 21: 1 – 11

*Blessing of Palms:* Pueri Hebræorum

— Palestrina

*Processional Hymns:*

509 All glory, laud and honour

511 Ride on, in majesty!

Lift high the cross (NEP 641)

*Entrance Chant:* *Ante sex dies sollemnis*

*Paschæ*

*Setting:* Missa Octo vocum — Hassler

*Psalm:* 31: 9 – 16

*Readings:* Isaiah 50: 4 – 9a

Philippians 2: 5 – 11

*Gradual Hymn:* 84 It is a thing most

wonderful

*Gospel:* Matthew 27: 11 – 54

*Preacher:* Fr Jim Walters

*Prayers of the People:* Trisagion

— Palestrina

*Offertory Motet:* Hosanna to the Son

of David — Weelkes

*Hymns:* 83 Glory to be Jesus

85 Jesus, meek and lowly

86 My song is love unknown

(omit\*)

**EVENSONG AND  
BENEDICTION at 6pm**

*Psalm:* 80

*Lessons:* Isaiah 5: 1 – 7

Matthew 21: 33 – end

*Office Hymn:* 79 The royal banners

forward go

*Canticles:* Service in five parts — Weelkes

*Anthem:* Versa est in luctum — Lobo

*Preacher:* Fr Julian Browning

*Hymn:* 90 O sacred head, sore wounded

*O Salutaris:* T 214

*Hymn:* 89 (i) O dearest Lord,  
thy sacred head

*Tantum ergo:* T 78

## WEDNESDAY 12 APRIL

**TENEBRÆ for MAUNDY**

**THURSDAY at 7.30pm**

A service of Psalms and Scripture  
Readings with motets by Ingegneri,  
Lassus, Victoria and Anerio.

## THURSDAY 13 APRIL MAUNDY THURSDAY

**HIGH MASS of the LORD'S  
SUPPER with footwashing  
at 6.30pm**

*Entrance Chant:*

*Nos autem gloriari oportet*

*Setting:* Mass in E minor  
— Lloyd Webber

*Psalm:* 116: 1, 10 – end

*Readings:* Exodus 12: 1 – 14  
1 Corinthians 11: 23 – 26

*Gradual Hymn:* 304 Once, only once,  
and once for all

*Gospel:* John 13: 1 – 17, 31b – 35

*Preacher:* Fr Jim Walters

*Motet at the washing of feet:* Ubi Caritas  
— Duruflé

*Offertory Motet:* O sacrum convivium  
— Tallis

*Hymns:* 302 O thou, who at thy  
Eucharist didst pray  
308 Thee we adore,  
O hidden Saviour, thee

*Post-Communion motet:* Adoramus te  
Christe — Lassus

*Procession to Altar of Repose:* 268 (1 – 4)  
Of the glorious body telling

*At the Altar:* 268 (5 – 6) Therefore we,  
before him bending

*At the stripping of the altar:* Psalm 22  
(NEH 515)  
*The Gospel of the Watch:* Luke 22: 31 – 62

## FRIDAY 14 APRIL GOOD FRIDAY

**SOLEMN LITURGY OF THE  
PASSION AND VENERATION  
OF THE CROSS at 1pm**

*Psalm:* 22: 1 – 21

*Readings:* Isaiah 52: 13 – 53: end  
Hebrews 10: 16 – 25

*Gradual Hymn:* 94 We sing the praise of  
him who died

*Gospel:* John 18: 1 – 19: end

*Preacher:* Fr Jim Walters

*At the Veneration:*

The Reproaches — Palestrina  
95 When I survey the  
wondrous Cross

*At the Procession from the Altar of Repose:*  
79 The royal banners forward go

*Hymn:* 97 At the cross her station  
keeping

*Motet:* Crucifixus — Lotti

## SATURDAY 15 APRIL EASTER EVE

**HIGH MASS OF THE EASTER  
VIGIL at 9pm**

*Setting:* Messe Solonelle — Vierne

*The Liturgy of the Word:* Genesis 1: 1 – 2: 4a;  
Psalm 136: 1 – 9, 23 – 26;  
Genesis 22: 1 – 18; Psalm 16;  
Exodus 14: 10 – 31, 15: 20 – 21;  
Canticle of Moses;  
Isaiah 55: 1 – 11;  
Canticle Isaiah 12: 2 – 6;  
Ezekiel 36: 24 – 28;  
Psalm 42: 1 – 7

*Epistle:* Romans 6: 3 – 11



*The Easter Alleluyas*

*Gradual Hymn:* 119 The strife is o'er,  
the battle done

*Gospel:* Matthew 28: 1 – 10

*Renewal of Baptismal Vows:* Litany of the  
Resurrection (arr Kitchen)

*Sprinkling the people:* Vidi aquam

*Offertory Hymn:* 116 O praise our great  
and glorious Lord

*Hymns:* 519 Christians to the Paschal  
Victim (choir)

124 Ye choirs of New Jerusalem

*Voluntary:* Te Deum — Langlais

## ● SUNDAY 16 APRIL EASTER DAY

### PROCESSION, BLESSING OF THE EASTER GARDEN AND HIGH MASS at 11am

*Entrance Hymn:* Hail! Festal Day!  
119 (T107) The strife is o'er

*Entrance Chant:* *Resurrexi*

*Setting:* Krönungsmesse, K 317 — Mozart

*Psalm:* 118

*Readings:* Acts 10: 34 – 43

Colossians 3: 1 – 4

*Gradual Hymn:* 110 Jesus Christ is risen  
today (v 3 Descant — Benson)

*Gospel:* John 20: 1 – 18

*Preacher:* Fr Jim Walters

*Renewal of Baptismal Vows:* Litany of  
the Resurrection (arr Kitchen)

*Offertory Motet:* Easter hymn — Mascagni

*Hymns:* 115 Now the green blade riseth

123 Walking in a garden

120 Thine be the glory

*Voluntary:* Toccata (Symphonie No 5,  
Op 42) — Widor

### FESTAL EVENSONG, TE DEUM AND BENEDICTION at 6pm

*Psalm:* 105

*Lessons:* Song of Solomon 3: 2 - 5; 8: 6 - 7  
Revelation 1: 12 – 18

*Office Hymn:* 101 (omit \*) The Lamb's  
high banquet we await

*Canticles:* Magnificat in A — Stanford  
Nunc Dimittis — Tone V

*Anthem:* Dum transisset sabbatum  
— Taverner

*Preacher:* Fr Julian Browning

*Hymn:* 117 The day of Resurrection

*O Salutaris:* Henschel

*Te Deum:* Setting in B flat — Stanford

*Tantum ergo:* Henschel

*Voluntary:* 'Christ ist erstanden', BWV 627  
— Bach

## ● SUNDAY 23 APRIL 2ND OF EASTER

### HIGH MASS with HOLY BAPTISM at 11am

*Entrance Hymn:* 106 Come, ye faithful,  
raise the strain (T 219;  
v 3 Descant — Caplin)

*Entrance Chant:* *Quasimodo geniti infantes*

*Setting:* Jugendmesse — Haydn

*Psalm:* 16

*Readings:* Acts 2: 14a, 22 – 32

1 Peter 1: 3 – 9

*Gradual Hymn:* 125 (omit \*) Ye sons and  
daughters of the King

*Gospel:* John 20: 19 – end

*Preacher:* The Vicar

*At the Procession to the Font:* Litany of the  
Resurrection (arr Kitchen)

*Offertory Motet:* Beati quorum via  
— Stanford

*Communion Motet:* Rejoice in the Lord  
always — Anon

*Hymns:* 102 A brighter dawn is breaking  
173 (T 265) Blessed Thomas,  
doubt no longer

*Voluntary:* Fiat lux — Dubois

**EVENSONG AND  
BENEDICTION at 6pm**

*Psalm:* 30

*Lessons:* Daniel 6: 1 – 23

Mark 15: 46 – 16: 8

*Office Hymn:* 101 (omit \*) The Lamb's  
high banquet we await

*Canticles:* Murrill in E

*Anthem:* Christ ist erstanden — Schubert

*Preacher:* Fr Michael Bowie

*Hymn:* 105 (ii) Christ the Lord is  
risen again

*O Salutaris:* Saint-Saëns

*Hymn:* 255 Most glorious Lord of  
life, that on this day

*Tantum ergo:* Duruflé

*Voluntary:* Prelude on an Easter hymn tune  
— Harris

● **SUNDAY 30 APRIL  
3RD OF EASTER**

**HIGH MASS at 11am**

*Entrance Hymn:* 103 Alleluia, Alleluia,  
hearts to heaven and voices  
raise (v 5 descant Caplin)

*Entrance Chant:* *Iubilate Deo, omnis terra*

*Setting:* Missa Brevis — Jonathan Dove

*Psalm:* 116: 1 – 3, 10 – 17

*Readings:* Acts 2: 14a, 36 – 41  
1 Peter 1: 17 – 23

*Gradual Hymn:* 124 Ye choirs of New  
Jerusalem

*Gospel:* Luke 24: 13 – 35

*Preacher:* Fr Michael Bowie

*Creed:* Credo IV

*Offertory Motet:* Easter  
— Vaughan Williams

*Hymns:* 279 (T 308) Come, risen Lord,  
and deign to be our guest  
315 Word of the Father, source  
of all things living

400 (T A&MR 401) Light of  
the minds that know him

*Voluntary:* Te Deum, Op 159 — Reger

**EVENSONG AND  
BENEDICTION at 6pm**

*Psalm:* 48

*Lessons:* Haggai 1: 13 – 2: 9  
1 Corinthians 3: 10 – 17

*Office Hymn:* 101 (omit \*) The Lamb's  
high banquet we await

*Canticles:* Naylor in A

*Anthem:* O filii et filiae — Anon,  
arr Timothy Byram-Wigfield

*Preacher:* The Vicar  
Prebendary Alan Moses

*Hymn:* 205 Christ is made the sure  
foundation

*O Salutaris:* Harry Bramma No 2

*Hymn:* 137 Come down,  
O Love divine

*Tantum ergo:* Harry Bramma No 2

*Voluntary:* Adagio (Symphonie No 5,  
Op 42) — Widor

**HUGH PRICE HUGHES LECTURES**

**“Speaking of God in Public”**

**Tuesday 4 April, 7.30pm**

**Thought for the Day — Can God  
be broadcast in soundbites?**

**Revd Dr Jane Leach**

‘Yes and No’ says Jane Leach, regular  
contributor to Radio 4’s flagship *Today*  
programme.

**All lectures at  
Hinde St Methodist Church,  
London W1.  
Admission free. All welcome.**

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

## 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 Weekly Parish E-mail**

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

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

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### **Vicar:**

Prebendary Alan Moses

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### **Assistant Priest:**

The Revd Dr Michael Bowie

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### **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

### **Assistant Director of Music:**

Jeremiah Stephenson

### **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 9am

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**

## CALENDAR AND INTENTIONS FOR APRIL 2017

1	<i>Frederick Denison Maurice, 1872 priest, teacher of the faith</i>	Diocese of London
2	✠ <b>LENT 5</b>	<b>Our Parish and People</b>
3		Refugees
4		Peace
5		Hospices
6		Unity
7		Those in need
8		Preparation for Holy Week
9	✠ <b>PALM SUNDAY</b>	<b>Our Parish and People</b>
10	Monday of Holy Week	Preachers
11	Tuesday of Holy Week	Penitents
12	Wednesday of Holy Week	Friends of All Saints
13	<b>MAUNDY THURSDAY</b>	
14	<b>GOOD FRIDAY</b>	
15	Easter Eve	
16	✠ <b>EASTER DAY</b>	<b>Thanksgiving for the Resurrection</b>
17	Easter Monday	Thanksgiving for the Resurrection
18	Easter Tuesday	Thanksgiving for the Resurrection
19	Easter Wednesday	Thanksgiving for the Resurrection
20	Easter Thursday	Thanksgiving for the Resurrection
21	Easter Friday	Thanksgiving for the Resurrection
22	Easter Saturday	Thanksgiving for the Resurrection
23	✠ <b>2 EASTER</b>	<b>Our Parish and People</b>
24	<b>George, Martyr, Patron of England</b>	Church and People of England
25	<b>Mark the Evangelist</b>	Thanksgiving for the Gospel
26		Students
27	<i>Christina Rossetti, poet, 1894</i>	Unity
28	<i>Peter Chanel, Missionary, Martyr, 1841</i>	Those in need
29	Catherine of Siena, Teacher of the Faith, 1830	Religious Communities
30	✠ <b>3 EASTER</b>	<b>Our Parish and People</b>

