



All Saints Parish Paper

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www.allsaintsmargaretstreet.co.uk

MARCH 2018

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VICAR'S LETTER

I began my sermon at High Mass on Ash Wednesday (*see page 10*) by speaking of Bishop Pete Broadbent, the Acting Bishop of London, using a venerable liturgical term, “faffing”, to describe what goes on in high church parishes like this one.

The burden of his complaint was that some in our tradition pay more attention to liturgical externals than to teaching the catholic faith. A reporter picked this up and set out to find some thin-skinned Anglo-Catholics ready to take umbrage. She tracked me down, finding that I am pretty thick-skinned and replying that the bishop is given to plain speaking — calling a spade a spade, and that it would do us no harm to pay attention to what he had said. That was the part that was quoted. I also said that at All Saints the faith is taught and the scriptures preached and we do our best to avoid liturgical “faffing” — although there may be some for whom this is a besetting temptation. But that is not the stuff of which newspaper stories are made.

The season of Lent which we are in the midst of and Holy Week which we are approaching present us with a renewed challenge to get serious about our faith. The Lenten disciplines which the Church calls us to in the Liturgy of



Passiontide at All Saints

(Photo: Andrew Prior)

Ash Wednesday — prayer, fasting and self-denial, almsgiving, reading and meditation on scripture — are all meant to aid in this. The dramatic liturgies of Palm Sunday, Maundy Thursday, Good Friday and Easter draw us into the mystery of Christ's passion, death and resurrection.

The Catholic understanding of worship and the spiritual life recognizes the fact that we are not disembodied spirits,

but physical as well as spiritual beings. Practices which help form us in the faith as individuals and a community reflect this truth. Cranmer and his fellow-reformers abolished them because they thought them to have become superstitious works which got in the way of the newly-rediscovered power of scripture read in the language of the people. In fact, these are not alternatives; we can and should have them both. Cranmer, while justly-renowned for his skill in writing memorable prose, could not write verse and this explains why there are no hymns in the Prayer Book. Yet we cannot imagine worship without congregational singing. Some of the ancient hymns which we sing in Lent and during Holy Week and Easter were translated from Latin or Greek by those active in the spiritual revival which produced All Saints. These and devotions like the Way of the Cross — and sacramental worship in the widest sense — communicate the faith to us at a variety of levels other than the intellectual.

However, we have to acknowledge the fact that the popular image of our tradition, even among many of our fellow-Anglicans — is one of “faffing”. We are regarded as a hopeless case when it comes to mission and evangelism. We are seen as so absorbed in achieving the perfect liturgy that we have become prisoners of our sanctuaries. This is a critique which Pope Francis has levelled at some of his own clergy and people; so we are not alone. One reason which has been identified as a contributing factor to our enfeebled state is a lack of serious and sacrificial giving. Too many parishes in our tradition have relied on subsidy from central Church funds. There are cases

where this is necessary but the truth is that many others do little more than meet the costs of their existing work, with nothing over for the new. We have beautiful liturgies with transcendent music and serious sermons (serious in the sense of substantial — not dull and humourless!) every Sunday.

But we also have a church open every day, with the celebration of Mass and the daily offices. How many of our folk ever come to them? Some do, or worship near their work, but the level of attendance is both an indicator of our spiritual health and a witness to the people who just pop into All Saints and find services going on or people at prayer.

You may well protest, as I did when I heard of Bishop Pete’s comments: “It’s not like that here!”

On Ash Wednesday, Fr Michael and I were struck by the number of young people who work locally who came to our lunchtime Mass. The numbers were up considerably and we ran out of orders of service. In the evening, I spent some time after Mass with the young Japanese woman who is running a Bible study group for some of her fellow-Japanese residents of London in our parish room. They come to the evening Mass, equipped with translations of the liturgy so that they can follow more easily, before their time of study and prayer. Fr Neil and I have both spent time with them. Our similar response to the need for support from the Annunciation and St Cyprian’s has played a part in the new life now flourishing there.

If we are honest, we have to recognize the truth in some of this critique and if we cannot be honest in Lent, then when can

we be? But let me end with Bishop Pete. He came unannounced to the 8am Mass at All Saints; and so was able to see and hear what worship is like when conducted against the background of a group of rough sleepers stretched out at the back of church. When I saw him the next day at the Two Cities Area staff meeting, he expressed his admiration.

Yours in Christ,
Alan Moses

PARISH NOTES

CANDLEMAS was a lovely celebration. Our guest preacher was **Canon Dennis Stamps**, the Rector of Harpenden. His sermon is on page 7. In his introduction, the Vicar spoke of the link between the two parishes in the person of our late friend Myrtle Hughes. Fr Alan's sermon at St Nicholas', Harpenden, on their feast of title and Cannon Stamps here for Candlemas formed a "**Myrtle Hughes Memorial**" series. The St Marylebone Deanery Chapter "End of Christmas" party took place in the Vicarage afterwards.

GROSVENOR CHAPEL

The Vicar preached at the Grosvenor Chapel in Mayfair on the Sunday before Lent, as part of a series on the Liturgy of the Eucharist. His assignment was the Liturgy of the Word and the Sermon. Visiting preachers have to be prepared for most things, but being greeted by someone claiming to be the Christ of the second coming is more unusual than most! However, he went quietly after the police arrived. In the meantime, Fr Alan was able to recall past links between the

Chapel and All Saints from photographs in the vestry. Two were of **Bishop Charles Gore**, founder of the Community of the Resurrection and one of the great bishops and theologians of the Church of England in the late 19th and early 20th centuries. Bishop Gore lived at No 6 Margaret Street while he was exercising a post-retirement ministry at the Chapel. He looked very severe. One slightly less stern was **Fr John Gaskell**, who went to the Chapel after serving as Fr Ross's assistant here. It was during his time at the Chapel that John Betjeman described him as "one of the finest preachers in the Church of England". So, as Fr Alan said to the congregation: "No pressure there then!" **Fr Richard Fermer**, the present Priest-in-Charge of the Chapel, lived at All Saints House when he was studying for his doctorate at King's. Katy Cooper, who is a regular in the Sunday evening choir here, sings at the Chapel in the morning. Fr Alan, who was preaching at home in the evening, promised her she would not have to listen to the same sermon twice.

A number of supporters from All Saints were present at the Banqueting House on 30 January to hear **Fr Julian Browning**, suitably arrayed as a Caroline divine, preach at the Society of King Charles the Martyr's annual Eucharist in commemoration of the execution of King Charles I.

Welcome Home to **Yvonne Craig**, who has been convalescing in the sunshine of her daughter's home in Florida after her fall last year. With typical determination, and an example to us all, Yvonne reappeared at the 8 o'clock Mass on Ash Wednesday having walked to Church!

CAROLINE FARRER RIP

The news of Caroline's death in St John's Home in Oxford reached us a few days before the deadline for this issue of the Parish Paper. Until recently, Caroline, who had lived at All Saints Convent since the death of her parents, was a regular visitor to All Saints; often here for Holy Week and for the Festival. She would always beam appreciatively when we read an extract from one of her father, Austin Farrer's sermons at Evening Prayer on All Souls' Day. Caroline's funeral will take place at St Mary Magdalene's, Oxford, at 2pm on Wednesday 28 February.

ST MARY MAGDALENE'S

OXFORD is one of those parishes with which we have many connections. Over the last year it has undergone a major restoration, with a new roof and the interior cleaned, redecorated and relit. Fr Alan attended part of the festival weekend which celebrated the completion of the project.

The Vicar, Canon Peter Groves, and his colleagues have marked the event by establishing the St Mary Magdalene School of Theology which *'exists to provide people — lay and ordained — with the theological resources for an active Christian life. Growing out of a parish church in the catholic tradition of Anglicanism, we are a network of women and men who read, pray, and teach the Christian faith. We hope to enrich the life of the wider church through writing and publishing online and in print, and by teaching and designing theological courses and study days.'*

The School's first venture, a day

on catechesis, organized by Anglican Catholic Future, took place here at All Saints. To find out more, visit theschooloftheology.org or email school@stmarymagdalenoxford.org.uk.

HOLY WEEK PREACHER

Our Holy Week preacher this year, **Canon Hugh Wybrew** was Vicar of St Mary Magdalene's until his retirement. After a curacy in Dulwich and a spell teaching at St Stephen's House, he served as Chaplain of the Church of the Resurrection in Bucharest, (which also involved ministering to Anglicans in Bulgaria and the former Yugoslavia). He returned to England and was for ten years Vicar of Pinner here in the Diocese of London. After that, he served as the Secretary of the Fellowship of St Alban and St Sergius (which promotes relationships between Anglican and Orthodox Christians). He was then Dean of St George's Cathedral in Jerusalem for four years, before his last appointment as Vicar of St Mary Magdalene's in the centre of Oxford. Canon Wybrew's study of Orthodox life and worship has borne fruit in books on the development of the Byzantine Eucharistic liturgy and the rites and ceremonies of Lent, Holy Week and Easter.

PARISH RETREAT 2018

This year the Parish Retreat will be from 11 – 13 May at Bishop Woodford House in Ely. It will be conducted by Fr Philip Bevan. If you want to come, or would like further information, please contact Martin Woolley on 07976 275383 or at m.g.woolley@btinternet.com. Rooms will be allocated in the order in which bookings are received.

CHURCH FLOWERS

We are most grateful to **Jean Castledine** who for many years has organised and arranged flowers in Church, in recent times most successfully running a scheme facilitating the thank-offerings of members of the congregation who have donated flowers on special occasions or in memory of a loved one. Jean has finally decided to hang up her secateurs and watering can and retire from this rôle in Church and we should like to send her our warm thanks for all her efforts.

For now (unless someone else would like to step up and take on Jean's mantle in this area?) we will coordinate flowers from the Parish Office. Flowers are always welcome in Church outside the penitential seasons of the year but we would particularly like to ensure that the following Festivals are marked with flowers by the statue of Our Lady: Easter, Corpus Christi, Dedication, All Saints' Festival, Christmas and Epiphany.

If you would like to arrange flowers yourself or fund their purchase for these or other occasions, please get in touch with Dee Prior on 020 7636 1788 or email: aststmgtst@aol.com.

Thank you.

THE FRIENDS OF ALL SAINTS

We are pleased to be able to announce that **David Craig**, a long-standing member of the congregation, has agreed to take on the rôle of Friends' Secretary. David's working life has encompassed the BBC World Service, SPCK and USPG, so he brings a wealth of experience and skill to the task.

In recent years, we have tried to develop

the Friends as a fellowship of prayer: members are prayed for at Morning Prayer each day; and Mass on the 2nd Wednesday of each month is offered for them. On that day, too, the Friends Candle burns in church.

Our Friends are a widely-scattered bunch and it is not really possible to bring even a number of them together here at one time. However, we like to feel that we have their spiritual as well as financial support and think that modern means of communication will make it easier for us to keep in touch with them and make them feel involved with us in all we do. We also believe that there are a good many people who are occasional and weekday worshippers at All Saints who might like to become involved in this extension of our life and ministry.

THE CHURCH BUILDING

The South Choir Aisle — this corner of the church interior has remained to be restored several years after the completion of the major programmes of cleaning and electrical installation. It was where the old lighting panel and fuse boxes were situated, and so restoration had to wait for the installation of the new lighting system and the re-wiring which accompanied it. Now that has been completed, and tiles designed and manufactured to replace damaged and missing ones — no simple process to get a really satisfactory match with the historic fabric — this work is now in progress as we go to press. The result will be the elimination of what had become a bit of an eyesore and the re-incorporation of that corner to the general decorative scheme of the building. While we still need a lighting control panel to be

able to suit the lighting to the liturgy and time of year, it will be much less obtrusive and relocated so as not to be visible from the body of the church.

Disability Access Audit — As part of our preparation for the works to improve kitchen and toilet accommodation in the basement — due to be undertaken this summer — and in response to a request made at the Annual Meeting in 2017, we have recently undertaken an independent professional access audit of the Church and ancillary spaces, instructed by the PCC and funded by the All Saints Foundation. We await the report and recommendations for action from the consultants David Bonnett Associates due in March.

The Exterior — No 8 Margaret Street has been on our agenda for some time. As well as repair and redecoration of the windows, we are looking at a general restoration of the exterior of both No 7 and No 8 and the courtyard entrance and walls. Our architect Colin Kerr was able to undertake a detailed reconnaissance while scaffolding was in place for the installation of the heating flue. Tests will be carried out shortly on the brick and stonework in an unobtrusive corner of the courtyard to help in taking plans forward.

The Heating System — The new system seems to be working well and coping with the winter chill we have been experiencing. It seems increasingly likely that we will not need to replace the fan heaters in the baptistry and the north-west corner thus saving a significant sum and more work. Our plans to restore the main doors of the church should eliminate a major source of drafts and heat loss.

VISITING GROUPS

We welcome groups who ask to come to All Saints to see the building and explore its architecture and history. In this past month, we had 100 school girls in two groups from the King's School in Wimbledon who were studying Christian symbolism. They visited St Paul's Cathedral and All Saints. Here the Vicar gave an introductory talk to each group and then answered lots of questions.

After showing them some of our vestments and explaining the liturgical colours, one pupil said: "Your vestments are really cool". An interesting comment at a time when we are being urged to abandon vestments in favour of "leisure wear;" all in the cause of accessibility to young people!

Professor Andrew Saint of the Survey of London brought a group of adults on the same day. He knows so much about All Saints that he can be left to get on with tours by himself. In the same week, we hosted a group of young architectural students to practice drawing (hosted by a tutor from the Sir John Soane Museum) and another regular visit (one of two or three a year here) organized by Martin Randall Tours. This includes tea in the Parish Room followed by Tim Byram-Wigfield demonstrating the splendours of the organ. Tea and cake kindly provided on this occasion by Janet Drake.

ST MARYLEBONE DEANERY

Fr Alan writes:

The Deanery Synod met at All Saints, Margaret Street on 31 January. Our original intention had been to have our two archdeacons with us. However, with

Archdeacon Rosemary on study leave and Archdeacon Luke having a hospital appointment, we had to manage without them.

Our discussions covered three main areas:

1. Homelessness and Rough Sleeping.

Katie Huggins from All Souls spoke about their work in this field and other parishes, including All Saints, shared their experiences of coping with this issue, which shows no sign of abating. We intend to continue sharing experience and help, both among our parishes and with other churches and groups.

2. Persecuted Christians.

Cedric Stephens of All Saints reported on the Red Wednesday Campaign organized by Aid to the Church in Need. A number of our churches had been illuminated in red and over 50 people took part in a walk of witness along Oxford Street — from All Saints to the Annunciation — on the following Saturday. It is intended that we repeat this in 2018.

3. Pedestrianisation of Oxford Street.

There was a discussion of the likely impact of the Mayor and TFL’s proposals to implement this plan, initially for the area between Oxford Circus and Marble Arch, and then for the section from

Oxford Circus to Tottenham Court Road. The increase and impact of traffic and pollution in already congested streets north and south of Oxford Street, and the effect of the reduction of bus services on the elderly, disabled and poor were mentioned.

**POETRY TEA at PAMELA’S
March 2018**

You are invited to a Spring Poetry Tea on Saturday 24 March at 3pm at Pamela’s home. You can bring poetry or prose. **The theme will be ‘Life’.** To accept the invitation please speak to Pamela or Sandra in the church courtyard, or ring Sandra on 020 7637 8456 leaving your name and telephone number.

Charge £6. Proceeds to the All Saints Restoration Fund.

**CELL OF OUR LADY OF
WALSINGHAM**

Saturday 10 March

11.30am Rosary and Walsingham
 Devotions
12 noon Low Mass of Our Lady
 of Walsingham

Monday 9 April

Annunciation of Our Lord

6.30pm Low Mass with Hymns

**SERMON PREACHED AT ALL SAINTS,
BY CANON DENNIS STAMPS, RECTOR OF HARPENDEN,
ON THE FEAST OF CANDLEMAS, FEBRUARY 2018**

It was just an ordinary day at the temple. People were going about their normal duties, with prayers and appropriate sacrifices being made. It was just an ordinary day in the life of Joseph or

Mary. Well ordinary in the sense that they were getting on with what a good Jewish family would do following the birth of a child and the birth of the first-born son. They were going to offer a sacrifice for

Mary's ritual cleansing after giving birth and to present Jesus as Hannah had done with Samuel. No doubt by now all the fuss of Jesus' birth would have faded as the demands of family life and caring for an infant consumed them. One can imagine the fretting and anxiety of trying to get everyone ready on time to get to the temple, packing the bag for the baby, making sure there were enough funds to buy the turtledoves and pigeons. Along the way they would have passed hundreds of people who would have looked at Mary, Joseph and Jesus and seen just an ordinary family looking slightly harassed as they hurried.

It was an ordinary day for Simeon and Anna as well. They were simply there as they were every day, in the temple courts, saying their prayers. Like every other day, they must have wondered if God's promises would come true before their old bodies gave out.

But then something extraordinary came to pass. Jesus, still a baby, arrives in the Temple. And two old people see something they had never seen before. It would have caught them off guard. What was it that Simeon and Anna saw? Was there an aura of light and glory about the presence of God that only their old eyes filled with the promises of God could discern? Whatever it was, it surprised them that day.

Now this ordinary day is transformed into something extraordinary. We see Simeon holding the baby Jesus, squirming and fussing. A revelation comes to him, so overwhelming that he cries out in a prophecy. Simeon recognizes in Jesus something incredible, something new. He sees in the baby Jesus, God's promised

deliverance. He sees in that deliverance the Gentiles coming to Jerusalem — a salvation unfolded to all peoples, light for the Gentiles. He sees the glory of Israel and all the promises of the prophets being fulfilled. Anna too could not keep quiet as she told everyone around of the redemption of Israel being present in this little child.

Both Simeon and Anna saw something inconceivable and epoch making, but they did not see it all. Who could take it all in? At that presentation, they grasped something new was happening but the full story was yet to be told. In this new thing God was doing, the Gentiles would receive the light and the glory. So that you and I are here today. They also perceived that the life of this child included suffering that would redeem, divide and bring pain to all who loved him. But could they fully grasp that the death, resurrection, ascension and exaltation of Christ would inaugurate a new covenant, an in-breaking of the kingdom of God, a re-establishment of the reign of God.

What was seen and foretold on that day has continued to unfold in unexpected ways for over 2,000 years. And still today, God's presence comes among us and it is at one level routine. The Gospel proclaimed, prayers offered, the holy sacrament received. But every now and again, a Simeon or an Anna sees something new, recognises God's presence in a powerful and surprising way. As a result, a new charity is formed, a new movement emerges, a hymn or poem is written, a new song is sung, a new message is proclaimed.

God comes among us and surprises us

and the ordinary is transformed into the extraordinary. In our lives personally and in the life of the church, we continue to have our eyes opened and to see new things and to understand afresh old truths. Even today, led by God's spirit, we continue to discover the light and glory and promise that is being revealed. In our lives and in the Church the journey of discovery that Simeon and Anna represent continues, the journey of the discovery of the glory of God.

I was speaking with someone the other day and they were sharing how their faith has come alive in recent months. That renewed faith was partially sparked by a moment in the car when he sensed God's presence. It was so real and profound that it has changed his life.

The Mother Theresa story is a really simple story. She was a nun working in India. One day she was overwhelmed by the poverty of children, alone, homeless, hungry, sick. And as she saw them in their terrible need, she saw Jesus in them. She grasped that as she cared for these children she was serving and caring for Jesus. 'Truly, I say to you, as you did it to one of the least of these my brothers and sisters, you did it to me.'

Much charity work around the world, orphanages and hospitals, foodbanks and soup kitchens, were started by Christians who saw a need and found God's power and presence to do something.

The reality is God is at work all around us every day. May we have eyes to see and ears to listen. God's presence is around us. May we be open to God breaking into our lives and being changed, seeing things new. As we open ourselves to God's

presence we will be changed. Simeon and Anna were going about their daily lives and as they looked in the eyes of that child God's presence broke into their lives. They saw things in a new way. Listen to this worship song, one I find moving:

I stand in awe, so amazed

Totally changed by Your presence
forever

Every time I look into Your eyes
 I see a glimpse of what I've always
wanted to be

Let me be changed,
 let me be changed in Your presence
 I stand in awe, so amazed
 Every time I look into Your eyes
 I see a glimpse of what I've always
wanted to be

Let me be changed,
 let me be changed in Your presence
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Let me be changed,
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Today, in the cold, dark, mid-winter, as we celebrate the Feast of the Presentation we consider the light, glory and promise of Christ revealed. We recall the revelation of light and glory which began at Christ's birth and continues even to this present day. Today in this Eucharist we encounter once again the presence of Christ. As we go out from this place, we await the light and glory, the presence of God which is yet to be revealed in our lives and in the world.

WESTMINSTER ABBEY SATURDAY 17 MARCH **29th Annual Day of Prayer at St Margaret's Church**

The Day of Prayer is a day of reflection led by Canon Dr Andrew Mayes.

Canon Dr Andrew Mayes has lived in Jerusalem for some years serving as course director at St George's College. He is currently Spirituality Adviser to the Diocese of Chichester, where he has also been director of clergy training. He is a spiritual writer and author of eight books, an experienced retreat giver and international teacher. He will soon move to the Diocese of Cyprus and the Gulf where he will serve as Diocesan Spirituality Adviser and priest of Limassol.

The Day of Prayer is based on the book by the same title which looks at the journeys of Jesus in the gospels through the lens of liminal spaces as we notice how often he led the disciples across boundaries and over thresholds. We reflect on the significance of this in relation to the transitions we make in our spiritual journey.

The day will consist of illustrated addresses and silent periods, when we can pray with suggested prayer exercises. It will resource and inspire our spiritual journey.

Programme

- 10am — **Address One To the River, Desert, Coast**
- 10.45am — Prayer exercise
- 11.15am — **Address Two Across the Lake**
- 11.45am — Prayer exercise
- 12.30pm — Lunch break
- 1.30pm — **Address Three Gethsemane**
- 1.45pm — Prayer exercise
- 2.15pm — **To Galilee, and conclusion**
- 3pm — Evensong in the Abbey

All are welcome. Tickets are not required.

For further information contact the Canons' Personal Assistant

Telephone: 020 7654 4805

Email: tiggy.sawbridge@westminster-abbey.org

SERMON PREACHED BY THE VICAR **at HIGH MASS ON ASH WEDNESDAY 2018**

Readings:

Joel 2: 1 – 2, 12 – 17; Psalm 51: 1 – 18;

2 Corinthians 5: 20b – 6: 10;

Matthew 6: 1 – 6, 16 – 21

in a holy water stoup recently by using an ancient and technical liturgical term, “faffing” to describe what goes on in high church parishes like this one.

Bishop Pete Broadbent, the Acting Bishop of London, caused something of a storm

The burden of his complaint was that some in our tradition pay more attention

to liturgical externals than to teaching the catholic faith. A reporter from the Torygraph picked this up and set out to find some thin-skinned Anglo-Catholics to take umbrage at the Bishop's remarks. She managed to track me down, but I am pretty thick-skinned. I simply replied that the bishop was given to plain speaking — calling a spade a spade — and sometimes a shovel — and that it would do us no harm to pay attention to what he had said.

If you have been listening to sermons here over the years, his remarks will hardly be novel. We have heard them from more than one preacher. When he appointed me as Vicar, Bishop David Hope described All Saints to me as “The Temple of Dagon”, and the ministry of its clergy as that of “temple prostitutes in a gilded cage”. Both bishops are rather given to pulpit hyperbole — exaggeration for effect!

Well, here we are, gathered like the people of Israel in the book of Joel, in solemn and penitential liturgy to begin the Lenten fast by having ashes imposed upon our heads.

We would need to have pretty cloth ears not to have noticed that there is a tension in the readings for Ash Wednesday which reflects one present in the life of our tradition.

Joel calls the people of Israel to a public liturgical act of repentance.

The Church calls us to the observance of a Holy Lent by the observance of various activities:

- Prayer
- Fasting
- Almsgiving

- Self-examination and repentance
- Meditation on Scripture.

In the Sermon on the Mount, Jesus does not condemn activities like prayer and fasting almsgiving, but he does have some severe things to say about how they should be practiced. They are not excuses for religious display; and most certainly not for parading our spiritual superiority.

But, we are material as well as spiritual beings, we have bodies as well as souls, we are not disembodied spirits. We need physical practices, things to do, to enable us to grow in our faith.

We live in a culture which does not encourage or support the practices of faith. So we have to be more self-conscious and intentional about it.

In the world of Oxford Street, today has not been Ash Wednesday but Valentine's Day; the co-option of both a Christian martyr and romantic love to the cause of marketing and money-making.

Even the best brains of Charlotte Street advertising agencies have not yet come up with a way of making money out of ashes and works of penance; so, for the moment at least, Ash Wednesday remains untouched by commercialism.

But our ‘fallenness’ and frailty means there will always be the temptation to use these helpful spiritual practices as a sign of our superiority; of belonging to some exclusive club, showing that we are in the know by our demonstrative genuflections or extravagant signs of the cross; or arcane discussions about ecclesiastical haberdashery — as if the re-evangelization of Europe depends on such things. Nowadays we can do this

not just in church or in the street but on Facebook.

This is a tension which we cannot resolve in this life; nor should we try, because it is a critical and creative one. The call to examine our motives and practices keeps us honest and means that they become means of grace rather than of self-satisfaction.

On Sunday morning, when I got to the Grosvenor Chapel where I was preaching, there was a man sitting in one of the clergy seats who announced that he was Jesus Christ and this was the Second Coming. When I got home, I was told that here, a different man had marched up to the pulpit and stared up at Fr Barry Orford for several minutes while he was preaching. Unfazed by this, Fr Barry just carried on. In his sermon he cited the counsel of the great Anglican spiritual teacher of the last century, Evelyn Underhill, on keeping Lent. (If something is worth repeating once, it's worth repeating twice.)

Lenten disciplines and practices, Underhill says, should be:

- **Inconspicuous**, “wash your face and anoint your head”;
- They should not **inconvenience** others — if you have given up meat but are served it when a guest, just eat it quietly. You can abstain from it for the other 39 days and
- They should be **costly** — rather more sacrificial than giving up chocolates then!

Thinking about our almsgiving in Lent should help us think about how we use all our resources of money, time and energy.

Thinking about praying and meditating on scripture in Lent should aid us in thinking about how much or little time we spend on them the rest of the year.

Thinking about fasting, should make us consider our consumption of food, drink, and entertainment.

Thinking about self-examination and repentance in Lent should help us see how all of life should be examined.

Lent is not meant to be like six weeks of Community Service; once you've served your time you can go back to the way things were before. Its disciplines are meant to move us on in the spiritual life, not leave us where we were. They are meant to have an incremental effect in forming us as disciples of Jesus Christ.

Those who built this church and their fellows were very conscious that the externals of catholic worship and devotion needed to be built on the firm foundation of teaching and spiritual discipline. So the members of the group associated with the Margaret Chapel and All Saints called “The Engagement” bound themselves to the observance of a rule of life which included the recitation of the Prayer Book's offices of Morning and Evening Prayer; regular self-examination and confession; the observance of the Prayer Book's fasts as well as its feasts; and practical works of charity and care. These are the things which ground our devotions in reality and lend them authenticity. They are the things which help us be true disciples of Jesus and, in the words of today's post-Communion Prayer, to “**follow in the steps of his most holy life**”.

Bishop Pete's comment will probably be forgotten before long, but the question that underlies it should not be; because the words of Jesus in today's Gospel cannot be — however much we might like them to be. They will go on being proclaimed every Ash Wednesday, to challenge and disturb us and so they should and must

be. Lent is not meant to be comfortable: but it is meant for our common good and the salvation of our souls.

In his defence, I should point out that Bishop Pete was at the early Mass here in All Saints this morning on his way to work.

REVISION OF THE ALL SAINTS' ELECTORAL ROLL

The Electoral Roll has to be revised before the Annual Parochial Church Meeting (APCM) on Sunday 22 April 2018. Inclusion on the Roll is the qualification to attend, participate and vote at the Meeting, or to be nominated for office. The Roll will be closed for revision between Tuesday 27 March and Friday 6 April. No further entries may be made to the Roll between 28 March and the close of the APCM.

Members of the Roll should please check their entries on the copy of the Roll available on the table in Church. Alterations should be notified to me, c/o the Parish Office. Anyone else who wishes to be included on the Roll, and who fulfils the qualifications, is welcome to apply. Forms (to be found on the table in Church) should be completed and returned via the Parish Office.

Catherine T. Burling, Electoral Roll Officer

ORGAN RECITAL

**Timothy Byram-Wigfield, Director of Music
at 7.15pm, after Benediction
on Sunday 4 March**

The programme consists of:

Prelude on 'Pange Lingua' — Sir Edward Bairstow (1874 - 1946)

Adagio and Fugue in C minor, K 546 — Wolfgang Amadeus Mozart (1759 - 91);
transcribed W.T. Best (1826 - 97)

Fantaisie in A (Trois pièces, 1878) — Cèsar Franck (1822 - 90)

Fantasy on the tune 'Babylon's streams' — Sir William Harris (1883 - 1973)

Entry to the Recital is free but a retiring collection will be taken to support the Choir and Music at All Saints — suggested donation £5.

For further information about
Organ Recitals in London, see:
www.organrecitals.com.

100 YEARS AGO

NOTES FROM THE VICAR

Sickness had been cutting a swathe through the choir.

“Half the choristers have been absent lately owing to the ravages of chicken pox, but we are hoping that the foe has done his worst. Mr Hardy, whom it has been a great pleasure and satisfaction to welcome to All Saints, has not yet had his school in a normal state; however, if we are to have an epidemic, then let it be chicken pox, which is merely infectious and unbecoming.”

And the clergy

“I am glad to say that Fr Heald is very much better and is gaining strength in the country. He was to have preached courses in Lent at Watford, at Holy Trinity, Stroud Green, and here. All these have had to be cancelled, but we are hoping to have his help during Holy Week, and that he will preach a Sunday Evening course after Easter.

“We are extremely grateful to Fr Robertson, of St Alban’s, Holborn, who has taken Fr Heald’s place here on Sunday evenings, while Fr Shedden has been occupying the St Alban’s pulpit. We have been in difficulties about our Sunday mornings, as Fr Garnier had a long-standing engagement to preach a course at St Matthew’s, Westminster; so he has been celebrating at 7 and 8, conducting the children’s devotions at 9.15, and then flying off to St Matthew’s. I have been assisting at 8, celebrating the Children’s Mass at 9.15, and preaching at the last Mass; while Fr Shedden has had to sing

both Mattins and the late Mass. It has not been possible to have High Mass under these circumstances.”

The War, too, was taking its toll

“It is now some time since we took down the Sanctuary Lamps owing to the scarcity of oil. It is probable that we shall have to reduce the use of candles in church also. If members of the congregation notice that this is happening they will understand what it means.

“We shall do our best to carry out the Palm Sunday ceremonies as usual, but the ordinary palms are now unobtainable. The service of Stations with the limelight pictures will not be held this year, owing to the probable brightness of the Paschal Moon. I hope the congregation will study the Holy Week Service List carefully, as it contains an important alteration. On the Monday, Tuesday and Wednesday in Holy Week the first Mass will be said at 6.45 and Mattins at 7.30, followed by the High Mass with the Solemn Passion at 8 o’clock. We find that we cannot get sufficient assistants at any later hour. *

“As the length of the High Mass may prove difficult for some, a Low Mass will be said at 8 in the chapel of All Saints’ Home by the leave of the Sister Superior, and it will be possible for people to make a choice between the two.

“I have been asked lately whether a Guild exists which maintains perpetual intercession day and night for the War. I am not aware of the existence of such a guild, and when I think of the prayer which is being offered in France I feel how sadly we are falling short of that standard. I am anxious that we should maintain intercession uninterruptedly

this year from the Mass of Maundy Thursday until the end of the Liturgy of Good Friday. The hours which have to be provided for carefully are the hours between 10pm and 6am. Will anyone who feels able to share in part of this vigil kindly send me a postcard with name and address and the period during which the writer promises to be in church.”

*** Note from Fr Alan:**

In the Prayer Book lectionary the Passion narratives of all four Gospels are read or sung during the course of Holy Week. Matthew on Palm Sunday, Mark and Luke on Monday to Thursday, then John on Good Friday. In the 3 year lectionary we now use, Matthew, Mark and Luke are read in turn on Palm Sunday, and John on Good Friday. When I arrived at All Saints, I found we were only singing Matthew on Palm Sunday. I asked if the Mark and Luke were available and Mhairi Ellis (then Choir Librarian) was able to locate them in the choir library.

SUNDAYS & SOLEMNITIES

MUSIC & READINGS

✠ SUNDAY 4 MARCH THE 3rd SUNDAY OF LENT

HIGH MASS at 11am

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

Entrance Chant: *Oculi mei semper ad
Dominum*

Setting: Missa Quarti Toni — Victoria

Psalm: 19: 7 – 14

Readings: Exodus 20: 1 – 17

1 Corinthians 1: 18 – 25

Gradual Hymn: 87 (T 235) Nature with
open volume stands

Gospel: John 2: 13 – 22

Preacher: Fr Julian Browning

Creed: Credo II

Offertory Motet: Salvator Mundi — Blow

Hymns: 471 We love the place, O God

328 God be in my head

431 O thou who camest from

above

EVENSONG AND BENEDICTION at 6pm

Psalms: 11, 12

Lessons: Exodus 5: 1 – 6: 1

Philippians 3: 4b – 14

Office Hymn: 60 O kind Creator,

bow thine ear

Canticles: The Short Service — Weelkes

Anthem: Emendemus in melius — Byrd

Preacher: The Vicar

Hymn: 418 O happy band of pilgrims

O Salutaris: T 269 (ii)

Hymn: 292 (ii) Jesu, thou joy of

loving hearts

Tantum ergo: T 470

✠ SUNDAY 11 MARCH THE 4th SUNDAY OF LENT (Lætare)

HIGH MASS at 11am

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

Entrance Chant: *Lætare, Ierusalem*

Setting: Spatzenmesse K 220 — Mozart

Psalm: 107: 1 – 3, 17 – 22

Readings: Numbers 21: 4 – 9

Ephesians 2: 1 – 10

Gradual Hymn: 461 (T NEP 700) There's a
wideness in God's mercy
Gospel: John 3: 14 – 21
Preacher: Fr Michael Bowie
Creed: Mozart
Offertory Motet: Ave Maria — Bonnet
Hymns: 384 Jesu, my Lord, my God,
my all
481 Jesus, Lord, we look to thee
413 Now thank we all our God
Voluntary: Prelude, Fugue, and Ciaconne
in C — Buxtehude

EVENSONG AND BENEDICTION at 6pm

Psalms: 13, 14
Lessons: Exodus 6: 2 – 13
Romans 5: 1 – 11
Office Hymn: 60 O kind Creator,
bow thine ear
Canticles: Canticles in G — Stanford
Anthem: Ave Maria — Rheinberger
Preacher: The Vicar
Hymn: 73 (i) My God, I love thee; not
because
O Salutaris: Laloux
Hymn: 385 Jesu, the very thought of
thee
Tantum ergo: Laloux
Voluntary: Vor deinen Thron tret' ich,
BWV 668 — Bach

✠ SUNDAY 18 MARCH THE 5th SUNDAY OF LENT (Passion Sunday)

HIGH MASS at 11am

Entrance Hymn: 507 Hear us, O Lord, have
mercy upon us
Entrance Chant: *Iudica me, Deus*
Setting: Missa Crux Fidelis — Vivanco

Psalms: 51: 1 – 13
Readings: Jeremiah 31: 31 – 34
Hebrews 5: 5 – 10
Gradual Hymn: 370 (T 341) Help us,
O Lord, to learn
Gospel: John 12: 20 – 33
Preacher: The Vicar
Creed: Credo III
Offertory Motet: Tristis est anima mea
— Poulenc
Hymns: 383 (ii) Jesu, Lover of my soul
63 All ye who seek a comfort
sure
400 Light of the minds that
know him (T A&MR 401)

PASSIONTIDE READINGS AND MUSIC & BENEDICTION at 6pm

Processional Office Hymn:
79 The royal banners forward go
Motet: Ave Verum Corpus — Byrd
Reading: Genesis 3: 1 – 15
Psalms: 40
Reading: One Foot in Eden
— Edwin Muir
Anthem: The Crown of Roses
— Tchaikovsky
Reading: Isaiah 52: 13 – end, 53: 10 – 12
Anthem: Tenebrae factae sunt — Poulenc
Hymn: 94 We sing the praise of him
who died
Reading: Galatians 6: 14 – 18
Anthem: Agnus Dei — Leighton
(Missa Brevis)
Hymn: 379 In the cross of Christ I glory
Reading: 1 Corinthians 1: 18 – 23
Anthem: Stabat Mater — Wüllner
Organ: 'O Mensch beweine dein Sünde
gross' BWV 622 — Bach
Hymn: 439 Praise to the Holiest in
the height
Gospel: John 12: 31 – 36a

Magnificat: from the Short Service — Byrd

Hymn: 86 My song is love unknown
(omit *)

O Salutaris: T 214 (i)

Hymn: 95 When I survey the wondrous
cross

Tantum Ergo: T 78

✠ SUNDAY 25 MARCH PALM SUNDAY

LITURGY OF PALMS and HIGH MASS at 10.45am

Liturgy of Palms:

Hosanna filio David! — Vale

Palm Gospel: Mark 11: 1 – 11

Blessing of Palms: Pueri Hebræorum
— Palestrina

Processional Hymns:

509 All glory, laud and honour
511 Ride on, ride on in majesty!
Lift high the cross (NEP 641)

Setting: Missa Octo Vocum — Hassler

Psalm: 31: 9 – 16

Readings: Isaiah 50: 4 – 9a

Philippians 2: 5 – 11

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

Gospel: Mark 15: 1 – 47

Preacher: Canon Hugh Wybrew

Prayers of the People:

Trisagion — Palestrina

Offertory Motet: Vineam electam
— Poulenc

Communion chant: Pater si non potest [560]

Hymns: 83 Glory be to Jesus
425 O love, how deep, how
broad, how high!
86 My song is love unknown
(omit *)

EVENSONG AND BENEDICTION at 6pm

Psalm: 69: 1 – 18

Lessons: Isaiah 5: 1 – 7

Mark 12: 1 – 12

Office Hymn: 79 The royal banners
forward go

Canticles: Latin setting (Tone VIII)
— Tallis

Anthem: Timor et Tremor — Poulenc

Preacher: The Vicar

Hymn: 90 O sacred head, sore wounded
(Bach harm v 2&3)

O Salutaris: T 214

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

Tantum ergo: T 78

WEDNESDAY 28 MARCH

TENEBRAE for MAUNDY

THURSDAY at 7.30pm

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

THURSDAY 29 MARCH

MAUNDY THURSDAY

HIGH MASS of the LORD'S SUPPER at 6.30pm

Entrance Chant: Nos autem gloriari oportet

Setting: Missa Brevis — Walton

Psalm: 116: 1, 10 – 17

Readings: Exodus 12: 1 – 4 [5 – 10] 11 – 14
1 Corinthians 11: 23 – 26

Gradual Hymn: 269 vs 1 – 4 (ii) The
heavenly word proceeding forth

Gospel: John 13: 1 – 17, 31b – 35

Preacher: Canon Hugh Wybrew

Motet at the washing of feet: Ubi Caritas
— Duruflé

Offertory Motet: O sacrum convivium
— Messiaen

Hymns: 302 O thou, who at thy
Eucharist didst pray
281 (T 250) Draw nigh, and
take the body of the Lord

Post-Communion motet: Adoramus te
Christe — Lassus

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

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

At the stripping of the altar:
Psalm 22 (NEH 515)

The Gospel of the Watch:

FRIDAY 30 MARCH GOOD FRIDAY

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

Psalm: 22: 1 – 11

Readings: Isaiah 52: 13 – 53: 12
Hebrews 10: 16 – 25

Gradual Hymn: 379 In the Cross of Christ
I glory

Before Gospel: Lo we have seen him
without form or comeliness

Gospel: John 18 & 19

Preacher: Canon Hugh Wybrew

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

83 Glory be to Jesus

Motet: Crucifixus — Lotti

SATURDAY 31 MARCH EASTER VIGIL

HIGH MASS OF THE EASTER VIGIL & CONFIRMATION with Bishop Stephen Platten at 9pm

Setting: Missa Brevis — Jonathan Dove

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: (T 107)

Gradual Hymn: 119 (T 107) The strife is
o'er, the battle done

Gospel: Mark 16: 1 – 8

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

Sprinkling the people: Vidi aquam

Offertory Hymn: 116 O praise our great
and glorious Lord

Communion Chant: Pascha nostrum

Hymns: 121 This joyful Eastertide

124 Ye choirs of New Jerusalem

Voluntary: Prelude and Fugue in B major
— Dupré

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

✠ **SUNDAY 1 APRIL**
EASTER DAY

PROCESSION AND HIGH MASS

at 11am

Entrance Hymn: Hail! Festal Day!

Entrance Chant: *Resurrexi*

Setting: Krönungsmesse, K 317
— Mozart

Psalm: 118: 1 – 2, 14 – 24

Readings: Acts 10: 34 – 43
1 Corinthians 15: 1 – 11

Gradual Hymn: 110 Jesus Christ is risen
today. Alleluia! (v3 Descant
— Benson)

Gospel: John 20: 1 – 18

Preacher: Canon Hugh Wybrew

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

Offertory Motet: Easter Hymn
— Mascagni

Hymns: 115 Now the green blade riseth
from the buried grain
123 Walking in a garden

120 Thine be the glory, risen,
conquering Son

Voluntary: Dankpsalm, Op 145, No 2
— Reger

**EVENSONG, TE DEUM &
BENEDICTION at 6pm**

Psalms: 114, 117

Lessons: Ezekiel 37: 1 – 14
Luke 24: 13 – 35

Office Hymn: 101 The Lamb's high
banquet we await

Canticles: Magnificat — St John's
Service — Tippett
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 G — Sumsion

Tantum ergo: Henschel

Voluntary: Victimæ Paschali
— Tournemire

Sunday 22 April, EASTER 4

**MEETING of PARISHIONERS and
ANNUAL PAROCHIAL CHURCH MEETING, 12.45pm**

All those on the Church Electoral Roll and residents of the Parish entered on a register of local government electors are eligible to attend the first meeting. Only Church Electoral Roll members may attend the APCM which follows immediately.

The agenda for the first meeting will include the appointment of Churchwardens for 2018 - 19; while the second will deal with the election of new members to serve on the Parochial Church Council (PCC); the Annual Accounts; Fabric Report; Electoral Roll Report; reports from the All Saints Club and from the Church's two associated charities — the All Saints Choir & Music Trust and the All Saints Foundation, and appoint Sidesmen and Auditors for 2018 - 19.

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 — available as a small booklet to pick up from the Church table and which worshippers are encouraged to take away with them.

Vicar:

Prebendary Alan Moses

020 7636 1788

Mobile: 07973 878040

Email: alanmoses111@gmail.com.

Assistant Priest:

The Revd Dr Michael Bowie

020 3632 4309

Email: mnrbowie@gmail.com.

Honorary Assistant Priests:

The Revd Gerald Beauchamp

020 7258 0724

The Revd Julian Browning

020 7286 6034

Parish Administrator:

Dee Prior

020 7636 1788

Email: astsmgtst@aol.com

Parish Officials

Churchwardens:

John Forde 020 7592 9855

Chris Self 020 7723 2938

Hon 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

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 BENECTION at 6pm.

Monday to Friday:

Church open 7am

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:

Church open 11am

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

(* First Mass of Sunday)

Confessions 5.30pm.

Evening Prayer 6pm.

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

– **ALL SAINTS MARGARET STREET** –

(Registered Charity Number: 1132895)

Parish Legacy Policy

At All Saints Church, we welcome all gifts in Wills, however large or small, and we promise to use your gift to make a difference in our parish.

Our PCC legacy policy is to encourage people to leave bequests specifically to one of our two related charities:

All Saints Choir & Music Trust (Charity Number: 802994)

which supports the choral tradition at All Saints. The capital of the Choir & Music Trust cannot be spent, only the income.

or

All Saints Foundation (Charity Number: 273390)

which assists the PCC in the care of our Grade 1 listed heritage buildings.

The capital of the All Saints Foundation can be spent.

Non Designated Bequests

When bequests which have not been designated for any specific purpose are received, the PCC's policy is to direct these to one or other of the two All Saints Trusts, or to some specific piece of restoration work or capital expenditure.

You can be confident that your gift will have a long-lasting effect rather than being used to pay day-to-day expenses.

Remembering Donors

The names of donors will be entered in our Chantry Book and they will be remembered in prayer each year on the anniversary of their death.

Contacting Us about Bequests

If you would like to discuss making a bequest to All Saints, please contact:
The Vicar/Honorary Treasurer/The All Saints Choir and Music Trust Administrator/
The All Saints Foundation Administrator
c/o The Vicarage, 7 Margaret Street, London W1W 8JG.

The Parish Administrator can put you in touch with these individuals by email.
Please email in confidence: astsmgtst@aol.com or telephone 020 7636 1788.

Mission Projects

All Saints year-round fundraising efforts support:

The Church Army hostels and programmes empowering homeless women into independent living in Marylebone

The USPG-led UMOJA, HIV Project in Zimbabwe,

enabling people living with HIV and Aids to live positive lives, and

The Soup Kitchen (American International Church, Tottenham Court Road) feeding up to 80 vulnerable people daily

– ALL SAINTS –
LENT APPEAL 2018

Our Appeal this year is for four good causes:

1. THE BISHOP OF LONDON'S LENT APPEAL:

Tackling Homelessness Together

Working with 15 grass-roots charities offering hands-on practical means to help alleviate suffering for those experiencing homelessness and often in desperate need.

AND

Our Parish Mission Projects:

- 2. USPG** – support and training in Zimbabwe for those experiencing HIV & Aids-related stigma.
- 3. THE MARYLEBONE PROJECT** – the Church Army's emergency refuge/rehoming service for homeless women in London NW1.
- 4. THE SOUP KITCHEN** – at the American Church, Tottenham Court Road, tackling food poverty and mental health of up to 80 vulnerable people a day.

Appeal Information Packs can be found in Church.

*Please donate by BACS to All Saints Nat West Account: 04559452,
Sort Code 60-09-15, with APPEAL and your surname as the
reference or mail a cheque payable to:*

Parochial Church All Saints (Lent Appeal)

*to All Saints Office, 7 Margaret Street, London W1W 8JG
by Sunday 29 April.*

Please Gift Aid your donation where possible
[completing/signing a yellow envelope] to increase your
donation by 25% at no cost to you! *Thank you.*

CALENDAR AND INTENTIONS FOR MARCH 2018

1	David, bishop, patron of Wales, 601	Wales
2	Chad, bishop, missionary, 672	Those in need
3		Local businesses
4	✘ LENT 3	Our Parish and People
5		The homeless
6		Church schools
7	Perpetua, Felicity and companions, martyrs	Persecuted Christians
8	Edward King, bishop, 1910	Unity
9		Those in need
10		Of Our Lady
11	✘ LENT 4, Mothering Sunday	Our Parish and People
12		Those with dementia
13		Students
14		Friends of All Saints
15		Unity
16		Those in need
17	Patrick, bishop, missionary, patron of Ireland	Ireland
18	✘ LENT 5 (Passiontide begins)	Our Parish and People
19	Joseph of Nazareth	Fathers
20	Cuthbert, bishop, missionary, 687	The spread of the Gospel
21	Thomas Cranmer, archbishop, Reformation martyr, 1556	Archbishop of Canterbury
22		Unity
23		Those in need
24		Observance of Holy Week
25	✘ PALM SUNDAY	Our Parish and People
26	Monday in Holy Week	Holy Week preachers
27	Tuesday in Holy Week	Penitents
28	Wednesday in Holy Week	Those to be baptized and confirmed at Easter
29	MAUNDY THURSDAY	
30	GOOD FRIDAY	
31	EASTER EVE	



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HOLY WEEK and EASTER 2018

Preacher: Canon Hugh Wybrew

PALM SUNDAY, 25 March

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

6pm Evensong & Benediction

Preacher: Fr Alan Moses, Vicar

Monday 26, Tuesday 27, Wednesday 28 March

6.30pm Mass with Homily

Wednesday 28 March

7.30pm TENEBRAE for Maundy Thursday

MAUNDY THURSDAY, 29 March

6.30pm HIGH MASS of the Lord's Supper
with foot washing & watching at the Altar of Repose

GOOD FRIDAY, 30 March

12 noon The Preaching of the Passion

1 - 3pm The Solemn Liturgy of the Passion

6.30pm Stations of the Cross

HOLY SATURDAY, 31 March

12 noon Liturgy of the Day

9pm HIGH MASS of the Easter Vigil by candlelight

EASTER DAY, Sunday 1 April

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

6pm Festal Evensong, Te Deum and Benediction
Preacher: Fr Julian Browning