



# All Saints Parish Paper

MARGARET STREET, LONDON W.1

APRIL 2011

£1.00

## VICAR'S LETTER

At Morning Prayer in the weeks leading up to Lent, the Church gave us readings from Chronicles and John. Chronicles recounts David's preparations for the building of the Temple in Jerusalem, even though he was told he would not be the one to carry out this project, but his son Solomon. The record of generous giving by the king and people, the gathering of precious materials and of skilled craftsmen, all seemed to speak to our situation here at All Saints as we prepare for the next phase of the restoration programme: the chancel, windows in the south aisle and the upper reaches of the baptistry. When I preached at the launch of the Appeal for Phase 3 last summer, one of the readings was from Chronicles and spoke of the gifts showered on the temple project. It is good to be able to take stock and report that we too have seen a very generous response to our appeal for **£250,000**. At the time of writing, the total received or promised has reached **£186,416**.

In John's Gospel, we read through Our Lord's last discourse to his disciples, his high priestly prayer, the passion and the resurrection appearances in which he breathes the Spirit on them for their mission: all of which we will return to as we celebrate Holy Week and Easter.

These two books are very different, but as

I meditated on them day after day, it occurred to me that there was a link between them for us at All Saints; a connection which helps to explain how we have been able to achieve so much in the restoration programme and why we can go forward to the next stage in hope. The generosity shown by so many springs, I am sure, from the depth of our communion with God and one another in Christ which we share here at All Saints; a sense of common calling. This is not to say that we are perfect, that we do not have problems: we are not and we do. But there is a serious quality to our common life from which that generosity flows. At the same time, our commitment to our church building and the worship which it exists to house, helps in the process of binding us together in Christ.

All Saints exists to be a place like the upper room, a place to which Jesus summons us, his disciples, so that we might be washed by him, that we might hear him speaking to us his great commandment of mutual love, that we might join in his priestly prayer of intercession, be fed with the sacrament of his body and blood, and receive the Spirit of mission. In Holy Week we are called in a particularly focused way to be with Jesus in Jerusalem and at Bethany, in the upper room and the Garden of Gethsemane, at the high priest's house and Pilate's headquarters, at Calvary, at the tomb in the garden and then once again in an upper room.

Holy Week at All Saints always seems to have a depth and spiritual intensity about it which has the capacity to renew us to our Christian calling. As we prepare for another spell of scaffolding and work in the church, let's use this time to remember that the renewal of our common calling and discipleship is not something which can be left until after we have finished the restoration. The two must go hand-in-hand.

Yours in Christ,

*Alan Moses*

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## PARISH NOTES

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### Philip Prain

It was a great tribute to Philip that the church was packed for the Mass of Thanksgiving celebrated for him on February 17<sup>th</sup>. So many people turned up that we ran out of both orders of service and seats. Canon David Hutt, the preacher, found that the Vicar's stall which he was to have occupied had already been filled as we tried to find places for everyone. Theresa Moses had to sit in the confessional on the north wall: she now knows how uncomfortable it is for the clergy who normally occupy the seat of mercy.

Philip's daughter Pippa read one lesson and his cousin David another. Everyone joined in singing the hymns Philip had chosen for the service and, at the reception afterwards, great appreciation of the choir's singing of the music he had chosen.

The collection at the service raised **£3,245.06** (after tax reclaimed) for the All Saints Foundation.

Canon Hutt's sermon appears in this issue.

### Visitors from France

The evening Mass congregation on February 24<sup>th</sup> was augmented by a group of clergy and students from the Roman Catholic Seminary at Quimper in Brittany, who had been brought to us by Fr Michael Redman, the assistant priest at St Paul's, Rossmore Road. After the liturgy, Fr Alan answered questions about All Saints and Anglicanism.

### An Away Match

On Sunday February 27<sup>th</sup> Fr Alan went to Twickenham, not for the Rugby but to preach at All Saints, Upper Twickenham.

While Frs Gerald and Julian and a group from All Saints were at St Albans' Cathedral for the Walsingham Day, Fr Alan went to Ely for the Installation of Bishop Stephen Conway. Those who complain of the cold in All Saints can at least be thankful that it is not damp too. The Dean did assure us that the heating had been on since before Christmas, but it had made little impression on Fenland cold and damp!

**Eva Eloise Harvey** was baptised on Sunday March 6<sup>th</sup>.

### Denzil Freeth

Denzil's Year's Mind will be on Easter Tuesday and we will be marking this at the 6.30 p.m. Mass which will be followed by refreshments.

## WHY DO WE DO THAT? HOLY WEEK AND EASTER

An introduction to our celebration of Holy Week and Easter by the Vicar.

**Thursday April 14<sup>th</sup> at 7.00 p.m.**  
*(after the evening Mass)*

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## STATIONS OF THE CROSS

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Our new Stations of the Cross, by Suzanna Rust, were used for the first time on the Friday after Ash Wednesday. Those who had the opportunity to see them, both during the devotion and afterwards, were very pleased with them. The colours used and the iconic style go very well with the building. We are very grateful to Suzanna, to all those who contributed to the cost, to Fr Gerald who supervised the project, to Alan Reynolds for assistance with the framing and hanging, to John Forde for arranging the installation of the hooks from which they hang when in use. At the moment, we have the fourteen traditional stations. These will be supplemented next year by further biblical stations which can be found in the Common Worship “Times and Seasons” services.

These are:

*Jesus in the Garden of Gethsemane*

*Jesus betrayed by Judas and arrested*

*Jesus condemned by the Sanhedrin*

*Peter denies Jesus*

*Jesus scourged and crowned with thorns*

*Jesus promises the kingdom to the  
penitent thief*

*Jesus risen from the dead.*

The new Stations are not permanently fixed and we cannot leave them out as they would be vulnerable to thieves. So, if you would like to see them, you will just have to come to Stations of the Cross on Friday evening during Lent or to Evensong on the Fifth Sunday in Lent (April 10) when the choir will be singing Liszt’s “**Via Crucis**” and photographs of the new stations will be projected onto a large screen. It is

fascinating to find that Fr Mackay was conducting the Stations of the Cross in this manner during Lent a century ago; albeit with rather more primitive technology.

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## TO BE A PILGRIM — AGAIN!

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During his study leave in the autumn of 2009, the Vicar walked the pilgrimage route from the Pyrenees to Santiago de Compostela. As well as the spiritual and physical benefits, he also raised £20,000 in sponsorship: divided between the All Saints Restoration Appeal and USPG.

This year, he does not have so much time off, but is planning a shorter trek: this time the Pilgrims’ Way from Winchester to Canterbury. This is 146 miles.

Once again, he is inviting sponsors and the proceeds will be divided between the Restoration Appeal and USPG.

Sponsorship forms will be available from the beginning of April.

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## CABARET TIME

### Sunday June 5th

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The Choir will be staging another cabaret night at the Pheonix Pub (at the west end of Margaret Street) on Sunday June 5th commencing at 7.30 p.m. Tickets will be on sale in May on a first-come first-served basis. If anyone has an idea for an alternative venue, within walking distance of the church, where we might be able to organise our own bar and food (and thus make more money for the appeal) please speak to Chris Self or Dee Candlin-Prior.

This cabaret is generously being performed in aid of the Restoration

Appeal for which we are very grateful. The members of the choir are delighted to give their time and talents once again, but it will be necessary to ‘buy-in’ some of the instrumentalists and equipment, so if any member of the congregation feels able to make a contribution towards the cost of a musician or microphone, again please speak to Chris or Dee.

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## MISSION PROJECTS

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Last month we received this letter:

**From the  
General Secretary of USPG  
Anglicans in World Mission**

**A huge thankyou from USPG — every donation makes a difference!**

I am delighted to confirm that **All Saints, Margaret Street**, raised **£12,987.15** for USPG Anglicans in World Mission during 2010. Thank you to everyone at All Saints for your donations and prayers last year!

Thanks to you, and other churches across Britain and Ireland who supported the world church through USPG, we enabled our partners in the Anglican Communion to serve their local communities in carrying out God’s holistic mission. By supporting USPG you have helped to fund vital work, including:

- Schools in South Africa and Tanzania — to equip children for a better future
- Nurses in Bangladesh and birth attendants in Pakistan — where access to healthcare is often scarce

- Foster carers in South Africa — where many children have been left without parents due to the high prevalence of AIDS
- Training courses for ordinands and youth workers in the West Indies and Sunday School teachers in Sierra Leone — enabling the Church to reach out to young people
- Music workshops in the Diocese of the Amazon, Brazil — to introduce young people to worship and the Church
- Emergency provision for those affected by flooding in Pakistan and the earthquakes in Haiti and Chile
- Providing prayer books to churches and funding students taking theological education courses in Madagascar.

These are just a few examples of how All Saints and other churches around the world made a difference in 2010 — made possible through your gifts of money, time and prayer. We take a long-term approach to the support of partners worldwide, and sustaining relationships with churches here in the UK and Ireland. The relationships we have built with our partners over the years are stronger than ever, which is why USPG is committed and best served to support partners in growing the Church’s capacity to reach out through evangelism and loving service.

We are so grateful for your donations. Your support is vital to ensure that churches of the Anglican Communion receive the support they need as they engage in God’s holistic mission.

✠ *Michael Doe*

**ALL SAINTS, MARGARET STREET, WI**  
**[www.allsaintsmargaretstreet.org.uk](http://www.allsaintsmargaretstreet.org.uk)**

## **HOLY WEEK AND EASTER 2011**

### **PALM SUNDAY, 17 APRIL**

- 10.45 a.m.** Liturgy of Palms in Market Place,  
Procession to Church and High Mass  
*Preacher: Fr Julian Browning*
- 6.00 p.m.** Solemn Evensong and Solemn Benediction  
*Preacher: Fr Gerald Beauchamp*

**Monday - Wednesday in Holy Week, 18, 19 and 20 April**

- 6.30 p.m.** Low Mass with Homily

### **WEDNESDAY 20 APRIL**

- 7.30 p.m.** Tenebrae for Maundy Thursday  
*sung by the Choir of All Saints*

### **MAUNDY THURSDAY, 21 APRIL**

- 6.30 p.m.** Concelebrated High Mass of the Lord's Supper  
*Preacher: The Vicar, Prebendary Alan Moses*

### **GOOD FRIDAY, 22 APRIL**

- 12.00 noon** The Preaching of the Passion  
*Preacher: The Vicar*
- 1.00 p.m.** The Solemn Liturgy  
*Preacher: The Vicar*
- 6.30 p.m.** Stations of the Cross

### **HOLY SATURDAY, 23 APRIL**

- 12.00 noon** Liturgy of the Day
- 9.00 p.m.** High Mass of the Easter Vigil and Confirmation  
*Preacher: Bishop Michael Marshall*

### **EASTER DAY, SUNDAY 24 APRIL**

- 11.00 a.m.** Procession, Blessing of the Easter Garden and High Mass  
*Preacher: The Vicar*
- 6.00 p.m.** Solemn Evensong, Te Deum and Solemn Benediction  
*Preacher: Fr Julian Browning*

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## DIARY DATES

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**Lent Courses** — continue as follows:

Daytime — on Bishop Marshall's Lent Book *The Transforming Power of Prayer*.  
Wednesdays March 30th, and April 6th and 13th, 10.30 a.m. at the house of  
Yvonne Craig.

Evenings — "A Walk with our Mothers in Faith" — Thursdays March 31st and April  
7th at 7.00 p.m. in the Parish room. Each session will last approximately  
one hour and end with Compline.

**Stations of the Cross** Fridays at 7.05 p.m.

**Saturday 2 April — 2.30 p.m.**

**A Victorian Masterpiece — Restorations of William Butterfield's All Saints,  
Margaret Street 1859 - 2011.** An illustrated account by COLIN KERR RIBA, church  
architect and supervisor of the current restoration.

Tickets £10 to include a glass of wine, in aid of the Restoration Appeal.

**Saturday 3 April — Lent 4**

**11.00 a.m. High Mass**

*Preacher:* The Rt Revd Patrick Mwachiko, Bishop of Masasi

**Saturday 9 April**

**4.0 p.m. Old Choristers' Evensong**

*Music:* Canticles — Harwood, and a new anthem by Louis Halsey.

*All are welcome.*

**Passion Sunday 10 April**

**12.45 p.m. Annual Parochial Church Meeting**

**6.00 p.m. Liszt's Via Crucis** will be sung by the Choir of All Saints to commemorate  
the bi-centenary of the composer's birth, preceded by a short plainsong Office and  
followed by Benediction. The Stations of the Cross commissioned by the PCC from  
Suzanna Rust will be in use for the first time this Lent. We plan to be able to project  
these on to a screen during the music.

**Palm Sunday 17 April**

**All Saints Club AGM** After Evensong. *All Club members are encouraged to attend.*

**Holy Week and Easter 17 - 24 April** *Please see notice elsewhere in this issue.*

**Easter Monday 25 April**

Low Mass at 1.10 p.m. (only)

The Vicar is preaching at Choral Evensong at St Paul's Cathedral at 5.00 p.m.

**Tuesday in Easter Week 26 April**

**6.30 p.m. Low Mass with hymns**, to commemorate the first anniversary of the death of **Denzil Freeth**. *To be followed by refreshments.*

**Friday in Easter Week (Public Holiday for the Royal Wedding)**

Low Mass at 6.30 p.m. (only)

**CONFESSIONS IN HOLY WEEK**

**Monday 18 April**

12.00 - 1.00 p.m. Fr John Barrie      5.00 - 6.00 p.m. The Vicar

**Tuesday 19 April**

12.00 - 1.00 p.m. Fr Barrie Newton      5.00 - 6.00 p.m. Fr Julian Browning

**Wednesday 20 April**

12.00 - 1.00 p.m. The Vicar      5.00 - 6.00 p.m. Fr Gerald Beauchamp

**Maundy Thursday 21 April**

12.00 - 1.00 p.m. Fr John Gaskell      4.45 - 5.45 p.m. The Vicar

**Good Friday 22 April**

11.00 a.m. - 12.00 noon      The Vicar

**Holy Saturday 23 April**

5.00 - 6.00 p.m. Fr Gerald Beauchamp

**THE SERMON PREACHED BY CANON DAVID HUTT  
AT THE HIGH MASS OF THANKSGIVING  
FOR THE LIFE OF PHILIP PRAIN**

Among his many widely appreciated attributes Philip was a dab-hand at writing postcards. If you were fortunate enough to have had one, you will know what I mean.

Not simply — wish you were here — and the usual clichés to which most of us are prone, but a densely written, acutely observed and highly informative account of a particular stage of his journeying.

Sometimes a card from an exotic corner of the world adorned with an unusual and

striking postage stamp, would record a holiday in the company of his wife Sue or else, perhaps nearer to home, an expedition with the Worshipful Company of Founders to the Bordeaux region of France — but why they wanted to go *there*, I can't imagine...

I am indebted to Philippa, daughter of Philip and Sue, for a thorough and really wonderful resumé of a rich and varied life. Pippa will, I know, forgive me if I am, of necessity, selective in my choice of material.

Philip was born on November 14<sup>th</sup> 1936 in Fife and so by birth and early years a Scot. An Oppidan Scholar at Eton, he went on to read law at Clare College, Cambridge. Although a qualified barrister, he never practised as a lawyer. National Service from 1955 - 57 with the Black Watch was followed in 1966 by membership of the Royal Company of Archers, the monarch's personal bodyguard in Scotland.

For 38 years he was a banker with Messrs Kleinwort Benson and for four years directed that company in Hong Kong where he worshipped at St John's Cathedral.

An enthusiastic member of numerous clubs, he nevertheless made time for charitable work including the chairmanship of the Dogs' Trust (originally the National Canine Defence League), as a director of the East London Business Centre, and as a trustee of the St Clement Danes Holborn Estate and Westminster Amalgamated Charities.

The family has received numerous letters following Philip's sudden, and to a degree, unexpected death, shortly before Christmas 2010.

The quality of character of **“the gentleman”** seems to encompass many of the moving tributes. Courtesy, gentleness, charm and good humour are acknowledged again and again. In matters of dress, he was punctilious. Pippa notes that he was of that generation that never owned a pair of denim jeans.

Meticulously hand-written letters were his style and I am glad to be at one with him in avoiding computers, email or the internet. Whereas I do own a mobile phone

(almost always switched off in a drawer) Philip did not...

I first met him when I was Vicar here at All Saints. Any experienced incumbent will tell you that apart from the formidable bunches of keys (latterly forgettable push-button codes) the hazards and perplexities of the first few weeks in post can be profoundly dispiriting.

One of the early lessons on the learning curve is that those who make their presence felt with undue immediacy are not necessarily the most useful and reliable. Scripture tells us that the best wine was served towards the end of the feast. So it was with Philip and his involvement with All Saints. It took a little while for me to discover, through his natural reticence, that I was potentially in possession of a strategic asset of some weight. The name and association of Kleinwort Benson had to impress the Diocesan Secretary and his minions when the matter of parish apportionment came up for review.

If Philip sometimes gave the impression of diffidence, it would have been a mistake to interpret an old-world courtesy as his prevailing characteristic. As Pippa records, he was a man of considerable intellectual capacity and was endowed with an encyclopaedic memory.

Lunching as his guest at the Beefsteak Club, I quickly appreciated that conversation in High Tory company was entirely agreeable to him. Nevertheless there was no blinkered vision when it came to politics and matters of state. It was in the early days of New Labour that I recall Philip, seated at the head of the long table, declaring for all to hear that “Mr Blair was doing rather well”.

You may imagine that, as well as being at home in the company of High Tories, he would be drawn equally to what is known as “the High Church”. There is evidence to support this. At the Founders’ Election Day service at St Bartholomew the Great, Smithfield, on September 26<sup>th</sup> 2006 Philip, as the new Master of the Company, particularly requested what the order of service described as “the Marian Anthem: *Salve Regina*”. A fitting devotion, one would think, to conclude an act of worship but one, perhaps, that accorded lightly with the more middle-stump Anglicanism of the majority of those present...

But all is not quite so straightforward, for he also chose a hymn by Charles Wesley — the one that we sang before the Gospel. It was a very personal expression of his Christian faith. This was the text that he invited me, his preacher, to use as the subject of my address.

**“And can it be that I should gain  
An interest in the Saviour’s blood?  
Died he for me, who caused his pain  
For me, who him to death pursued?  
Amazing love! How can it be  
That thou, my God, shouldst die  
for me?”**

This is the expression of a deep sense of salvation through the atoning sacrifice of our Lord. Wesley identified himself with the cause of Christ’s death — through sinfulness.

These are sentiments more likely to be found today in an evangelical expression of piety, rather than in the more catholic form of devotion, and yet, they are indispensable to the wholeness of Christian proclamation. Perhaps Philip knew that his own confession of faith brought him close

to the profound personal piety of those saintly individuals we know as the founders and followers of the Oxford Movement in the 19<sup>th</sup> century — Keble, Newman, Pusey and Liddon among them. Through their inspiration and influence religious orders for men and women, suppressed at the Reformation, were re-established — the All Saints Sisterhood here in Margaret Street is a shining example of such a foundation.

It was because of them that this church, built to the greater glory of almighty God, became an emblem in the recovery of the holiness of beauty and the right-ordering of worship, music, preaching and teaching. The English, and I have to think of Philip as English, are given to under-statement — never more so than when it comes to matters of faith and personal belief. But I believe that in the undemonstrative Philip we have a true model of Christian discipleship for which we should give thanks. Never one to trumpet his convictions, he leaves us — through his witness — with a sense of enrichment.

I am grateful to Philip for a number of reasons. His significant contribution to the life of this church — he was treasurer and a member of the Parochial Church Council from 1993 to 1998 and played an essential part in stabilising the financial situation.

Grateful too for ready hospitality and natural generosity and as well, sharing something of his wide range of interests and concerns.

But it is for friendship that I am most indebted. Friendship, it seems to me, brings an enhancement to life. A friend holds up a reflecting glass or a sounding board by which we are helped to a better understanding of ourselves. A friend will bring to one’s life

aspects of unlooked for skills and interests — a competence at croquet or a fondness for fast cars perhaps. A friend will have a view of ourselves which we cannot possibly share because it is essentially an over-view accommodating all kinds of inconsistencies and incongruities. A good friend allows us to be the people we really are.

That, I think, is the lasting legacy Philip leaves us. All of us, in our different ways, will recall something particularly personal and all of us, familiar friends and total strangers, gathered here this evening, will share the sense of thankfulness for a life well-lived.

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## THE SERMON PREACHED BY THE VICAR AT HIGH MASS ON ASH WEDNESDAY, 2011

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*Readings: Joel 2: 1 - 2; Psalm 51;  
2 Corinthians 5: 20b - 6: 10;  
Matthew 6: 1 - 6, 16 - 21*

### “When you fast...”

Lent is a season of fasting and abstinence; of giving up some types of food or drink in particular and limiting our intake in general. The purpose of fasting is not to make us miserable, and Jesus tells us in no uncertain terms that we are not to go around looking long-faced. It is not the same as the current enthusiasm for dieting; whether this be for health reasons or for cosmetic ones. In an age of increasing obesity, as Christians we ought to remember that our bodies are meant to be temples of the Holy Spirit, and that we are expected to take care of them in the service of God and others. But fasting is about something more: it is meant to help us see the truth, or remind us of it, that we are dependent on God for life, for our creation and sustenance; dependent too on other people who harvest or produce the food and other essentials of life on which we depend.

It was the tradition of the Church to abstain from meat during Lent and on Fridays. Someone said to me that people used to attend the Liturgy here on Good

Friday morning and then repair to their clubs to lunch on salmon. In the days when salt fish would be the only thing available to most people, substituting fish for meat made sense. In our age when supermarkets have fish flown in from all over the world, this hardly counts as self-discipline. Giving up meat and then eating sea bass hardly sounds like a penance.

Disciplines need to be re-thought from time to time to take account of changes in society. If we fast to remind ourselves of our dependence on God and our fellow-human-beings, we also abstain at times to reduce our dependence on things which are not gods but which we come to treat as if they were and which exercise a control, even a slavery, over our lives.

An obvious example of this would be alcohol. Now a church which has its own licensed bar is hardly likely to be flying the flag for total abstinence, but that does not mean that we do not have a moral responsibility to recognise the harsh reality of alcohol's capacity to make us dependent on it and to wreak havoc in our lives and those of our families, friends and colleagues. While people here are not noted for going around with long faces during

Lent, it is impressive how many people do give up alcohol for the whole of Lent; and many don't even use the fact that Sundays are celebrations of the Resurrection and so we aren't allowed to fast.

But if we are re-thinking fasting and abstinence, let's cast the net rather wider. There are things which do not come into the category of food and drink which we might well consider as things to which we could apply these disciplines for the good of our souls and our general well-being.

This morning, I was preaching at Mass at Hampden Gurney School. I asked the children to tell me some of the things that they were giving up for Lent. "Chocolate and sweets", several of them said. One girl announced, with a twinkle in her eye, that she was giving up vegetables. I somehow think she won't get away with that one. But several said that they were giving up television or computer games.

We live in the midst of a revolution in communications, with the internet and its various social networking offspring like Facebook and Twitter. Now, just as the Church had to come to terms with the age of printing, and then of radio and television; so too we have to adapt to this new age. I am not a Luddite in these matters, but we do not need to recognise that these tools of communication have to be used with care and discretion. We have to recognise too that they too have an addictive quality and the capacity to control us, even as we think that they are giving us control over our lives.

Part of the problem is with content and part with the effect of the technology itself. A staggering proportion of material on the

internet is pornography, contributing to what has been called the "pornification" of society, the coarsening of attitudes towards women, children and sexuality with consequences we already have ample reason to rue.

There is no check on whether much of what gets on the internet is true or false.

In the Church, we are becoming aware of the capacity of "bloggers" to whip up hysterical campaigns at the touch of a button; so that things are off and running out of control before anyone has a chance to think more carefully about them.

I received an example this afternoon; someone I don't think I've ever met sent me an email complaining about what I had said in the Parish Paper about the date of Epiphany. We continue to keep it on its 'proper' day, January 6<sup>th</sup> and will continue to do so, but I could understand why parish clergy in other places might opt to keep it on a Sunday. This was enough to merit being called 'pusillanimous'; that is timid and lacking in courage. Well, the trials of my ministry hardly stand comparison with those which St Paul recounts in today's epistle, but being Vicar of All Saints is no job for wimps.

There is too, increasing evidence that reliance on these things actually reduces our ability to concentrate on anything for any length of time. We flit from one thing to another, much as we can flit from one channel to another on television. We no longer look at anything in depth. The concept of mystery to be explored is lost.

The dogma of "informationalism" tells us that we must accumulate more and

more information, without any thought of how we might understand it and profit from it. We are encouraged to be internet shopaholics. We are encouraged to believe that the acquisition of more and more information by means of these devices will solve all our problems and will do so at the touch of a keyboard. This is fantasy because there are no quick-fixes, however fast our broadband connection. The internet's capacity to develop the virtues which we need to transform life is dependent on what goes on it and is limited by its in-built tendency to foster hopes of easy solutions to hard problems. We will certainly not be able to develop these virtues if we spend more and more hours glued to a screen.

If the internet becomes our social network, then our relationships are likely to be virtual rather than real: on a screen rather than face to face. Think of what we are doing at this Mass tonight. We have come together, as Joel's ancient Israelites did, in a solemn assembly, to hear the Church call us to the observance of a holy Lent, something which cannot be a solitary exercise. Together we listen to readings and a sermon: neither of these are the same experience if we do them on our own, much less if we are on our own in front of a screen. In a little while we will go down on our knees together to confess our sins and then we will get up and have real ashes smeared on our foreheads; we will greet real people around us in the peace of Christ; we will share in Holy Communion in real bread and wine. These are things which develop real knowledge and real relationships with God and with our neighbours. This Lent let's concentrate on them and exercise control over those things which distract us from them.

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## 100 YEARS AGO

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*We think that we have lots of services at All Saints these days, and, by the standards of most parish churches, indeed we do, but it is interesting to compare how much went on during Holy Week and Easter a century ago. Here is the programme for Palm Sunday:*

Holy Eucharist at 6, 7, and 8am.

Sung Eucharist at 9am

Matins and Sermon at 10.30am

Distribution and Procession of Palms at 11.20am

Solemn Eucharist at 11.45 am

The Catechism at 3pm

Evensong at 4pm

Evensong and Sermon at 7pm by the the Revd. Fr. Bickersteth CR. Followed by Address on Preparation for Easter Communion by the Vicar.

*Even on Easter Monday and Tuesday there was:*

Holy Eucharist at 7, 8 and, with hymns, 10am.

Matins at 7.30am.

Evensong at 5.30pm. (The Voluntary Choir will sing.)

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**SUNDAYS AND  
SOLEMNITIES  
MUSIC AND READINGS**

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**• SUNDAY 3 APRIL  
THE FOURTH SUNDAY  
OF LENT**

**HIGH MASS at 11.00 a.m.**

*Entrance Hymn:* 507

*Introit:* Laetare

*Mass:* Mass in C — Schubert

*Lessons:* 1 Samuel 16: 1 - 13  
Psalm 23  
Ephesians 5: 8 - 14

*Hymn:* 234 (ii)

*Gospel:* John Chapter 9

*Preacher:* The Bishop of Masasi

*Creed:* Credo III

*Anthem:* My shepherd is the living  
Lord — Tomkins

*Hymns:* Amazing Grace, 282, 413

*Voluntary:* Carillon — Vierende

**SOLEMN EVENSONG  
at 6.00 p.m.**

*Psalm:* 31: 1 - 16

*Lessons:* Micah Chapter 7  
James Chapter 5

*Office Hymn:* 60

*Canticles:* The Second Service

— Leighton

*Anthem:* Gott ist mein Hirt — Schubert

*Preacher:* The Vicar

*Hymn:* 392

**BENEDICTION**

*O Salutaris:* Schumann

*Hymn:* 72

*Tantum Ergo:* Bruckner

*Voluntary:* Præludium in D, Bux 193  
— Buxtehude

**• SUNDAY 10 APRIL  
THE FIFTH SUNDAY  
OF LENT**

**HIGH MASS at 11.00 a.m.**

*Entrance Hymn:* 507

*Introit:* Judica me

*Mass:* Communion Service in the  
Phrygian Mode — Wood

*Lessons:* Ezekiel 37: 1 - 14

Psalm 130

Romans 8: 6 - 11

*Hymn:* 415 (T 346)

*Gospel:* John 11: 1 - 45

*Preacher:* The Vicar

*Creed:* Credo II

*Anthem:* Is it nothing to you?

— Ouseley

*Hymns:* 84, 89 (i), 439 (i)

**SOLEMN EVENSONG  
at 6.00 p.m.**

*Psalm:* 30

*Lessons:* Lamentations 3: 19 - 33  
Matthew 20: 17 - end

*Office Hymn:* 79

*Canticles:* Plainsong

*Extra-liturgical:* Via Crucis—Liszt

**BENEDICTION**

*O Salutaris:* 94

*Tantum Ergo:* 202

**• SUNDAY 17 APRIL  
PALM SUNDAY**

**LITURGY OF PALMS  
IN MARKET PLACE,  
PROCESSION TO CHURCH  
AND HIGH MASS AT 10.45 a.m.**

*At the start of the liturgy of Palms:*

Hosanna Filio David! — Vale

*Palm Gospel:* Matthew 21: 1 - 11

*Blessing of Palms:*

Pueri Hebræorum — Palestrina

*Processional Hymns:*

509, 511, Lift high the Cross

*Introit:* Domine, ne longe

*Mass:* Mass in B flat — Rachmaninov

*Lessons:* Isaiah 50: 4 - 9a

Psalm 31

Philippians 2: 5 - 11

*Hymn:* 425

*Gospel:* The Passion according  
to St Matthew

*Preacher:* Fr Julian Browning

*Creed:* Credo III

*Anthem:* God so loved the world  
— Stainer

*Hymns:* 273 (T 302), 465, 86

## SOLEMN EVENSONG

**at 6.00 p.m.**

*Psalm:* 80

*Lessons:* Isaiah 5: 1 - 7

Matthew 21: 33 - end

*Office Hymn:* 79

*Canticles:* Service in B flat  
— Rachmaninov

*Anthem:* O Saviour of the World  
— Ouseley

*Preacher:* Fr Gerald Beauchamp

*Hymn:* 90

## SOLEMN BENEDICTION

*O Salutaris:* Rachmaninov

*Hymn:* 96

*Tantum Ergo:* Rachmaninov

## WEDNESDAY 20 APRIL

### WEDNESDAY IN HOLY WEEK

**TENEBRAE at 7.30 p.m.**

The offices of Mattins and Lauds for Maundy  
Thursday with Music by Viadana, Victoria,  
Anerio and Lassus.

## THURSDAY 21 APRIL

### MAUNDY THURSDAY

## HIGH MASS OF THE LORD'S

**SUPPER at 6.30 p.m.**

*Introit:* Nos autem

*Mass:* Kyrie/Gloria: Communion  
Service in F — Darke  
Sanctus/Benedictus/Agnus Dei  
— Mass X

*Lessons:* Exodus 12: 1 - 4, 11 - 14

Psalm 116

1 Corinthians 11: 23 - 26

*Hymn:* 279 (T 182)

*Gospel:* John 13: 1- 17, 31b - 35

*Preacher:* The Vicar

*At the washing of feet:*

A new commandment;  
After the Lord had risen from  
supper — Plainsong;

Ubi caritas — Duruflé

*Creed:* Credo II

*Anthem:* O vos omnes — Gesualdo

*Hymns:* 302, 513

*Post Communion Motet:*

Ave verum corpus — Byrd

*At the Procession to the Altar of Repose:*  
268 (R)

*Gospel of the Watch:* Luke 22: 31 - 62

## FRIDAY 22 APRIL

### GOOD FRIDAY

**The Preaching of the Passion by The  
Vicar at 12.00 noon**

## THE SOLEMN LITURGY OF

**THE PASSION AT 1.00 p.m.**

*Lessons:* Isaiah 52: 13 - 53: 12

Psalm 22

Hebrews 10: 16 - 25

*Hymn:* 379

*Gospel:* The Passion according to St John

*Preacher:* The Vicar

*At the Veneration:*

The Reproaches — Palestrina

Hymn 95, 79 (Choir)

*Hymns:* 97, 98

*Communion Motet:* Crucifixus — Lotti

## **SATURDAY 23 APRIL HOLY SATURDAY**

### **HIGH MASS OF THE EASTER VIGIL AND CONFIRMATION AT 9.00 p.m.**

*Mass:* Mass in G — Schubert

*The Liturgy of the Word:*

Genesis 1: 1 – 2: 4a

Psalm 136

Genesis 22: 1 - 18; Psalm 16

Exodus 14: 10 - 31, 15: 20 - 21

Canticle of Moses

Exodus 15; Isaiah 55: 1 - 11

Canticle, Isaiah 12: 2 - 6

Ezekiel 36: 24 - 28; Psalm 42

Romans 6: 3 - 11

*Hymn:* The Easter Alleluyas, 119

*Gospel:* Matthew 28: 1 - 10

*Preacher:* Bishop Michael Marshall

*The Litany* Litany of Thanksgiving for  
the Resurrection (arr. Kitchen)

*Offertory Hymn:* 296 (i)

*Hymns:* 102, 113

*Post Communion Chant:*

Pascha nostrum

*Hymn:* 124

*Voluntary:* Toccata and Fugue in D minor  
— Bach

## **● SUNDAY 24 APRIL EASTER DAY**

### **PROCESSION, BLESSING OF EASTER GARDEN AND HIGH MASS at 11.00 a.m.**

*Processional:* Hail, Festal Day; 119

*Introit:* Resurrexi

*Mass:* Missa 'Ego flos campi'

— Padilla

*Lessons:* Acts 10: 34 - 43

Psalm 118

Colossians 3: 1 - 4

*Hymn:* 110 (v 3 Descant — Benson)

*Gospel:* John 20: 1 - 18

*Preacher:* The Vicar

*At the Procession to the Font:*

Litany of Thanksgiving for  
the Resurrection (arr. Kitchen)

*Anthem:* Regina coeli — Mascagni

*Hymns:* 115, 123, 120

*Voluntary:* Final (Symphonie I) — Vierne

### **SOLEMN EVENSONG at 6.00 p.m.**

*Psalm:* 105

*Lessons:* Song of Solomon 3: 2 - 5,  
8: 6 - 7

Revelation 1: 12 - 18

*Office Hymn:* 101 (omit \*)

*Canticles:* Service in D — Dyson

*Anthem:* Surgens Jesus — Philips

*Preacher:* Fr Julian Browning

*Hymn:* 117

### **SOLEMN BENEDICTION**

*O Salutaris:* French Chant

*Te Deum:* Solemn Tone

*Tantum Ergo:* Henschel

*Voluntary:* Freu dich sehr, O meine  
Seele — Böhm

## CALENDAR AND INTENTIONS FOR APRIL 2011

1	<i>Frederick Denison Maurice</i>	Those in need
2		Church Architects
3	✘ <b>4th SUNDAY OF LENT</b>	<b>OUR PARISH AND PEOPLE</b>
4		ALMA*
5		Hospitals
6		Oxford Street Oasis
7		Unity
8		Those in need
9	<i>Dietrich Bonhoeffer</i>	Our Old Choristers
10	✘ <b>5th SUNDAY OF LENT</b>	<b>OUR PARISH AND PEOPLE</b>
11	<i>George Selwyn</i>	The unemployed
12		West London Day Centre
13		Friends of All Saints
14		Unity
15		Those in need
16	<i>Isabella Gilmore</i>	Preparation for Holy Week
17	✘ <b>PALM SUNDAY</b>	<b>OUR PARISH AND PEOPLE</b>
18	Monday of Holy Week	Church Army Hostels
19	Tuesday of Holy Week	Persecuted Christians
20	Wednesday of Holy Week	Renewal in Witness
21	<b>MAUNDY THURSDAY</b>	Thanksgiving for the Eucharist
22	<b>GOOD FRIDAY</b>	The needs of the world
23	<b>HOLY SATURDAY</b>	Preparation for Easter
24	✘ <b>EASTER DAY</b>	<b>OUR PARISH AND PEOPLE</b>
25	Monday of Easter Week	Thanksgiving for the Resurrection
26	Tuesday of Easter Week	Thanksgiving for the Resurrection
27	Wednesday of Easter Week	Thanksgiving for the Resurrection
28	Thursday of Easter Week	Thanksgiving for the Resurrection
29	Friday of Easter Week	Those in need
30	Saturday of Easter Week	Thanksgiving for the Resurrection

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### Please note:

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

\*ALMA — The Angola, London, Mozambique Diocesan Association

