



Grosvenor Chapel



Weekly Services

Monday & Tuesday
12.30 pm Daily Prayer/Eucharist

Wednesday

12 noon – 2pm

Music, Mindfulness, & Prayer
(Drop-in Service)

Thursday

8.00 am Said Eucharist

12noon – 2pm Lunch Club
(for refugees & homeless people)

Friday

9:15 am St George's School
Collective Worship

Sunday

11.00 am Sung Eucharist with
the Grosvenor Chapel Choir

Monthly Events/Services

Tuesday (see the website):
11.00 am Coffee morning

“Hymns & Pimms”

(for those living with dementia)
last Tuesday of the month,
3 – 4.30 pm

Office opening hours

Monday to Friday
9.00 am – 4.30 pm

The Chapel is usually open for
visitors 8.00 am – 5 pm

EASTER 2020 NEWSLETTER

Spring/Summer Edition

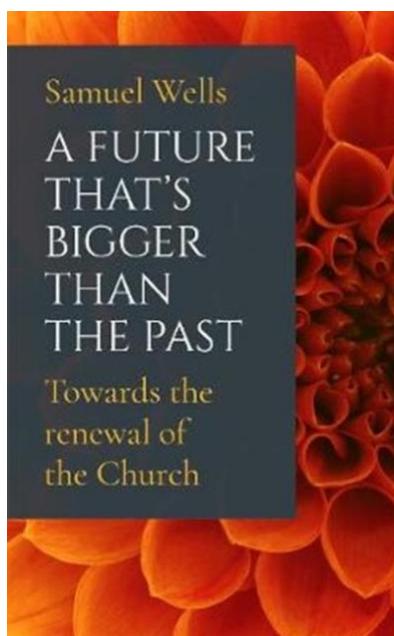
GROSVENOR CHAPEL

From your Priest

Dear Friends,

This year, as we make our journey towards Holy Week and the celebration of Easter, we have chosen a focus which is slightly different from that of personal spiritual introspection.

Our Lent Sermon Series, with guest preachers, addresses a vision for Church renewal. Our starting point is the new book by Sam Wells, the Rector of St Martin-in-the-Fields, “A Future That’s Bigger Than the Past: Towards the renewal of the Church.”



Wells is writing from his experience leading St Martin’s and clearly not everything from that context can be neatly mapped onto our own. However, the purpose is not to be offered “ready-made, off-the-shelf formulas”, but to be stimulated so that together the Spirit can move us forward and guide us.

We begin with a Gospel that is truly “good news”. Christianity, Wells suggests, is not principally about escaping sin, death, and hell, but about sharing God’s gift in Christ of abundant life (John 10.10). The purpose of the Church is not to help people evade judgement, but to delight in God, and to reflect that in its practice and life together. The seeming crisis for the Church of existing in this less cohesive, largely secular society, needs to be turned into an opportunity to be grasped by God’s grace, and not smothered by our fear of decline and scarcity. Wells argues that if the Church can step into the breach created by the fragmentation of community in our

society, and model an alternative society in which care, community, belonging, trust, identity and empowerment are at its heart, under God's grace, we can indeed imagine a future that's bigger than the past.

Wells offers seven characteristics of a reimagined Church. Churches are called to be communities of hope with a liberating story of reconciliation and grace; they are shaped and renewed by those on the edge; they walk with the dispossessed because they have discovered God in adversity; they are inspired by the skills and enterprise of those around them, even if they do not share their faith; they are dynamic centres of creativity and artistic activity; they seek new forms of relationship, being humbled by past abuses of power; and they seek, above all, to be a blessing to the communities that they serve.



Pre-service Confirmation preparation

In the last seven years, the Chapel has done much to be a blessing to the wider community around us. We have put on an amazing range of community-building events, in an area whose sense of community is endangered. We have conducted outreach to people with dementia and started a weekly lunch club for refugees and homeless people. Our rooms are used throughout the week by a range of groups. People who get to know us on a Sunday as a community, comment

on the post-Service camaraderie. Our worship speaks of the beauty of holiness and our preaching and courses challenge us to deepen our faith.

In January, the Chapel hosted a "Mayfair Public Meeting" with senior council officers, a superintendent of police from the Met, people who work with the homeless and our local councillors. It was the start of an ongoing discussion of how to fashion our locality for the better and it was the Chapel that called for this meeting to take place.



The Mayfair Public Meeting

At the same time, we suffer as a community from all those fragmenting forces of which Wells speaks in his analysis of today's Western society. Many of our younger members are time-poor and transient. People have a different attitude towards regularity of attendance and even Christian commitment and duty. And yet, our Church still requires the voluntary help of Chapel members to oil the common life and keep the Church working and growing, despite having a professional choir and a part-time Chapel Administrator and Verger/Cleaner. Sometimes those forces of fragmentation can make the burden of common life seem heavy. You will remember that the etymology of "the devil" *diabolos*, is to disrupt and obstruct, to throw a spanner in the works, if you like. With your help and God's grace the burden is light.

It is easy as a community to be led into desolation by such fragmentation. Yet, when we find ourselves in that situation, we need surely to return to the promise of abundance. As a community, we do not have to become something that we are not. We just have to be our true and glad selves.



Farewell to Joan & Michael Constantinidi whose funerals fell in a year of one another

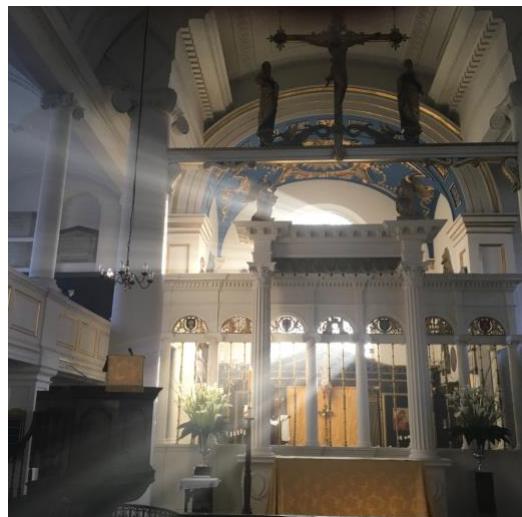
Most importantly of all, in the light of God's life-giving source, we need to celebrate the gifts of God in each other more deeply and let them shine as we work together to follow Christ and His Spirit in bringing heaven to earth, by showing solidarity with others, by discovering gifts in the stranger, and seeking to be a blessing to the society around us. Each one of us has something to contribute to that "dance of delighting in God", which is Church, the celebration of the fullness of life that Christ has revealed.

Let me give a small, very seemingly mundane example. Earlier this year, probably preparing us for Ash Wednesday, the Chapel became a bit of a dustbowl, because of the re-paving of many of our flagstones. An invitation went out to the congregation to help with a "Dusting Blitz". As usual, you never quite know who is going to turn up. But a group did materialise, and we were "surprised by joy", the joy of being together in the very ordinariness of the act of dusting. Someone suggested setting up a "Cleaning Club", because it was so fun! I say, "You

have my wholehearted blessing. Please go ahead!" In fact, I encourage each one of you to re-imagine your relationships with fellow members of the congregation and consider what it is you would like to do together, which will fill you with delight. It may be putting on a play. It may be cooking a meal or celebrating a special occasion. It may be serving others in a particular kind of way. The vision of a "renewed Church" of which Wells writes, is of congregations that have re-imagined both their internal and external relationships, and have become places of delight and creativity, places of life-giving encounter and service, an alternative society, a mobilised community, a visible and tangible sign of the Kingdom.

I want to invite you to imagine further that foretaste of the Kingdom for you and for us, and for the stranger and the outsider still beyond the walls of our Chapel. I want you to bring the fullness of your life to this place and delight in what others have brought and will bring, and what God reveals in our midst. May God's abundance be witnessed in our sharing and being with others! That is what being an "Easter people" is all about.

*In Christ,
Fr Richard*



The Chapel after the Dawn Service, Easter Day

Holy Week at the Grosvenor Chapel

It is worth thinking ahead to Holy Week as we prepare for the season of Lent. Lent actually ends on the eve or the dawn of Easter, so Holy Week should properly be seen as part of our Lenten journey. It's the part of that journey which brings things to a climax, perfecting what we do in Lent – in the sense of *perfectum*, “making complete”. The test of a good Lent is found in the prayer attributed to Sir Francis Drake, with its reference to Christ perfecting God's work through discipline and its reward:

*O Lord God,
when thou givest to thy servants
to endeavour any great matter,
grant us also to know that it is
not the beginning,
but the continuing of the same
unto the end,
until it be thoroughly finished,
which yieldeth the true glory;
through him who for the finishing
of thy work, laid down his life, our
Redeemer, Jesus Christ.*

If Lent is compared to a marathon, Holy Week begins with a sudden last surge of energy just before you hit “the wall”. This happens on Palm Sunday, a week before Easter, with a procession symbolising Christ's entry into Jerusalem – think of cheering crowds egging on the front runners as they approach the final straight. As in that stage of a marathon, body and mind are tested as never before. Listening to the passion narrative being read that Sunday can be truly harrowing. The pain of this bit of the journey is rehearsed again on Holy Wednesday evening, when we follow the Stations of the Cross.



It can sometimes feel that the outside world now finally falls away (as it should do in Lent), but at least we've got each other: there's an intimacy and comfort in the Maundy Thursday Eucharist as we celebrate Christ's last supper. Gathered round the leading runner, strengthened by his very real presence, we feel we can somehow keep up and that surely, we'll make the distance. Yet however long we stay for the watch that night, we are going to have to face up to cruel self-delusion the very next day. Good Friday sees us faced with the prospect of ultimate abandonment as, during that bare and stripped-back eucharist, we crawl our way to the cross. Holy Saturday – the last full day of Lent – sometimes feels as if we're as good as dead. Yet stuff is happening – offstage, as it were – as we think of Christ's body lying in the tomb.

God is re-arranging the scenery, and in the chapel, there will be some folk quietly cleaning and re-decorating (from 10am). There will even be a few with some early morning business in the garden when Lent ends the very next day.



The stage is now set for celebration: smells, bells, vestments, musicians (your generosity required) – the works. The Easter morning high mass is quite rightly one of the highlights of the chapel year, celebrated in full pomp and fanfare. The glory is God's, of course, but through His grace in Christ Jesus, and in fulfilment of the race we have run through Lent, we pray that some of it rubs off on us.

Something to look forward to. But for now... get training!



**Fr Alan Piggot
Assistant Priest**

Reflection & Request: Mindfulness & Music

When one ponders on the sounds of central London, sounds of accelerating automobiles, sirens, fiercely pounding footsteps and decibels of raucous chatter, may play out in the mind. In such a place, it is rather easy to get swept away by the lapping tides of hustle and bustle, as one continues to race on through the working day, determined to secure a slot on the champions podium. One may not think that such a place like this, is synonymous with serenity.

It is against this backdrop of busyness that the Grosvenor Chapel is so set. By the grace of God, she extends her arms outwards, and in the palms of her hands, lies an invitation for one and all, to come and find rest.

In this nature was the 'Reflection & Request' ministry birthed. Offering an 'Oasis of Music, Mindfulness & Prayer', this Wednesday weekday ministry aims to alleviate the stresses of the working day, through the medium of music, offering a relaxing setting to reflect on the day passed, and peacefully ready for the remainder of the day ahead. Prayers are said over the backgrounding music, with an opportunity for prayer requests to be submitted by the attendees.

On the sacred Ash Wednesday, the first 'Reflection & Request' began. To observe the holy day, attendees were welcomed to participate in the Imposition of Ashes, marking the beginning of their Lenten journey. There definitely was a sense of reflective reverence, as the workers of Mayfair, members from the local refugee community, and tourist visitors alike, approached the lectern for prayers and a blessing. It was also truly encouraging to see that a prayer request card was welcomingly used by an individual, seeking something specific

from the LORD. The Prayer Request Cards come in two varieties; one variety for those who wish to write the entirety of their request out on the card, and another variety presenting spiritual attributes (biblically referred to as ‘The Fruits of the Spirit’) in the form of tick boxes, for those who would like to tick which attributes they require prayer for.

I’ve always found the entity that is Music to be, in its very self, a connection to the divine. Of course, examples of this connection being made and utilised, can be seen in the numerous scriptural occurrences of music being used for utter divine purposes, usually on a magnificent scale. From the soothing of a King’s soul (1 Samuel 19:9), to the falling of city walls (Joshua 6:20), to the declaration of paradise arriving on Earth (Revelation 19:6-7), music is noted for its powerful ability to affect and change that which it touches. But in addition to these monumental occasions of biblical proportions, music can also be used within the fundamental contexts of our everyday lives. Simply capturing a moment in the day to stop and listen to it, could still bring about a powerful change. This change may be more foundational and subtle in nature. Whether it be that by just sitting in a calming context, listening to calming music, simply puts one in a better mood, the change nonetheless has been made. And that very moment of the day, may be all that is needed to soothe the soul, to tear down the walls of strife within oneself, and to have a euphoric moment with the Divine.

If such a thing is of interest to you, drop in anytime between 12pm – 2pm for a moment to ‘Rest & Relax; Recover & Reflect; Request & Receive’.

**Nathaniel Campbell-Brown
Community Worker**

A Merry Christmas and a Dusty New Year

2020 has begun with some upheaval while work in the Chapel on replacing and re-bedding a number of cracked and loose stone floor slabs has been undertaken.



The work, which was largely concentrated on the central aisle, was funded by the Hyde Park Place Estate Charity. The job took a little longer than expected as, when the old stones were lifted, it was discovered that they were resting on fine dust. (*A rather alarming drain pipe, leading down to goodness knows where, was also uncovered but that's another story.*) This dust had to be removed and a new concrete base laid to support the new slabs. Unavoidably the dust got everywhere but the efforts of our cleaner, José, Fr Richard’s mother-in-law and *Team GC* who undertook a dusting blitz on the 15th February, mean that the Chapel is starting to look its old self again. Purbeck stone, similar to that originally laid when the Chapel was built, has been

used to replace the cracked slabs. The opportunity was also taken to recoat the heating grates with iron paste which provides a more resilient finish than paint. When funding allows (and the metaphorical dust has settled) the North and South aisles will receive similar treatment.



The dust followed shortly on from the resolution (with thanks to the Hasteds) of the dishwasher issue. Many thanks for your patience and collective endeavours with tea towels.

In November, the Chapel welcomed the arrival of the Mayfair Flower Corner, operated by Ray and his team, Joseph, Drew and Belinda, to the site on the North side of the Chapel. The stall here is the “little sister” of the Kensington Flower Corner which has been based outside St Mary Abbots Church on Kensington High Street for over 40 years. We are hoping for a similarly long-lasting relationship with Ray.

The pre-Christmas period was busier than ever with the Chapel being used for concerts and events nearly every evening throughout Advent. We welcomed back a number of old friends, including Smile Train and Operation Smile, as well as some new charity partners including Macmillan Cancer Support.

Election day, 12th December, proved particularly busy as the Chapel hosted the

local Polling Station, our regular Thursday afternoon singing class, the Thursday lunch club for refugees and a concert organised by Breast Cancer Haven that attracted over 300 people. Phew! During Advent we also hosted a very varied programme of music performances from the Cellar Singers, Voce, the London Concord Singers, the Choir of Gonville and Caius College, and the Renaissance Singers; again, some new voices, some old.

Finally, the Chapel has acquired the ability to take card payments (facilitated by the donation of an unused new iPhone6 that the Chapel Administrator happened to have at home). This has been useful so far in being able to take payment for the occasional day-use of the car bays. Should you happen to be passing the Chapel, please feel free to pop into the office for a demonstration. All donations very welcome!

**Nigel Percival
Chapel Administrator**

A Personal Journey

Over the past two years I have embarked on a training to become a spiritual director on The Encounter Course at the London Centre for Spiritual Direction in Lombard Street in The City of London.

“Spiritual direction is the contemplative practice of helping another person to awaken to the mystery called God in all of life, and to respond to that discovery in a growing relationship of freedom and commitment”.

“God moves in mysterious ways” is a saying with which we are all familiar I have come to recognise some of these ways in which He works in my own life with the accompaniment of a spiritual director.

I work with my spiritual director in a church, home or outdoors, depending on what is most appropriate at the time. The myriad methods of prayer have been a joy to discover and explore and in this I have found a framework and routine for prayer in daily life. I recognise the value in journaling with biblical texts, personal experiences and thoughts towards recognising the bigger picture. We have considered how God works through our personal gifts in my case, creatively through art.

All this has stood me in good stead with my cancer diagnosis last June. People have asked me if I feel angry with God for the disease to which the answer is no. The Light has shone in the darkness. With my spiritual director, we have explored where God is with me in this adventure. The Centring Prayer has brought a calming interior stillness. Fr Thomas Keating O.C.S.O, a Trappist monk, has been one of the developers of this form of contemplative prayer. You might like to see what he has to say on YouTube: Thomas Keating Centring Prayer Guidelines Introduction.

At the Royal Marsden Hospital, I saw the Holy Spirit at work in the skill and dedication of the NHS medical teams, the unconditional love of the nurses; the faith of fellow patients with much worse prognosis than myself; the capacity of the body to withstand surgery. The wonderful support and love which I have received from my family and friends including all those at the Chapel, for which I give thanks.

With my spiritual director I am seeing new shoots, new ways of being and seeing. There has been a profound letting go of unhelpful past experiences. From John 12 v 24 “Truly I say to you unless a grain of wheat falls into the earth and dies it remains alone, but if it dies, it bears much fruit”.

We are all at different stages of our spiritual development and it will be a privilege and a joy to be able to

accompany someone on this journey, at whatever stage they might be. Please feel free to talk to me if you would like to discuss spiritual direction.

Lis Hasted

Thursday Lunch Club

One of my odder aberrations (which doesn't seem at all odd to me) is a passion for cooking on an industrial scale; I am never happier than when peeling a mountain of potatoes or stirring a vat of marmalade. Visiting Mount Athos, about 40 years ago, I was almost tempted to the life of an idio-rhythmic monk, seeing a novice making a year's supply of tomato purée in a pot the size of a paddling pool over an open fire outside the monastery. My problem has been that at its largest my household was never more than five or six mouths. Imagine my enthusiasm, then, when Fr Richard opened *pour-parlers* on the possibility of Forsters collaborating in running a lunch club for the homeless. Of course, I paid loud lip service to the Chapel's Social Outreach and Forsters' Corporate Social Responsibility, while enthusing underneath for the opportunity to cook trays of meatballs and cauldrons of pasta for hungry men and women.



Happily, social conscience and this secret vice have found harmonious fruition in the Thursday Lunch Club; doing a little good in the world and indulging a passion have never been so easy. I shouldn't suggest that the guests' enormous appetites are undiscriminating. In fact, a few are as vocal in their praise as they are accurate in their criticism. But being hard to please only adds to the challenge. And the existence of the Tupperware boxes to take away what is not eaten then, allows for a free, an almost reckless hand when it comes to quantities (there is no risk, as there is at home, of facing days, even weeks, of left-overs quietly drying out in the fridge as they develop that pale green fur, which I harvest late at night when the rest of the household is safely out of the way. At the Lunch Club the guests take it all away for supper that evening). Another hidden benefit, and further proof, if it is needed, that God moves in mysterious ways his wonders to perform, is how uncharacteristically easy I find getting up early for Fr Richard's 8 am Thursday communion service; if I can get there 5 minutes early, I'll just have time to slip the legs of lamb *kleftiko* in the oven to start their slow progress to melting perfection at 12.30 in time for the guest's arrival.

**Andrew Penny
Senior Associate
FORSTERS**

I always look forward to lunch club - the delicious food, the complete change of scene and the chance to do something nice for others. As a member of 'team B', who eat with the guests and clear up the lunch that 'team A' have prepared, there have been two notable developments recently – Nathaniel now plays music whilst we eat and a new dishwasher has arrived! I'm glad that we mostly see the same group of people each week, which means that the staff have built up friendships with the guests. I hope that lunch club provides

some comfort and happiness to those who attend - it does to me.

**Laura Hattrell
Trainee Solicitor
FORSTERS**

I have been assisting at the lunch club on Thursdays from its inception, as part of Team B as I love the interaction with our guests, not to mention the good food prepared by Team A. I started off being rather reserved but soon got to know our regular guests and the team from the Chapel, and have honestly looked forward to the hour and a half every six weeks or so, in spite of the clean-up afterwards!

**Carol Chapman
Secretary
FORSTERS**

It is all too easy to work in Mayfair without experiencing it. One can arrive at Green Park, walk to the office, leave only at lunch time to buy a sandwich at Pret (or perhaps not leave and make a lunch of leftovers from the night before), and return to Green Park to go home, or out to spend the evening in other parts of London. Lunch Club allows us to see something of the life beyond the office blocks. It shows that Mayfair is not just offices, members' clubs and boutiques. There is life, and we are able to play a part in it. Getting to know the regulars and their coffee preferences is a delight, from Bee (watered down) to Gregor (strong, black). A highlight for me has been Father Richard channelling the spirit of Saint Lawrence at the BBQ in the height of summer, charring peppers to perfection.

**Thomas Mawson
Trainee Solicitor
FORSTERS**

Lenten Thoughts of an Organist

As the Chapel organ falls (almost) silent for Lent your organists have mixed feelings. On one hand they won't have to prepare voluntaries to play before and after the service each Sunday (yes, we do practise them), and the intricate accompaniments of the mass settings and anthems can be left on the shelf for a few weeks; on the other we will all miss hearing the wonderful sound of our splendid instrument each week, for even the hymns are accompanied in a plainer and more restrained fashion. The tradition we still maintain of using the organ less during the penitential season is not, I suspect, followed in as many churches as it used to be, and the maintenance of its complete silence between the singing of the Gloria on Maundy Thursday and its reappearance after the intoning of the same hymn at the Easter Vigil, or Dawn Mass, is probably understood by few today.



Indeed, I can remember asking the then Priest-in-Charge soon after I arrived at Grosvenor Chapel if he would object to me practising for Easter Day after the Good Friday liturgy once the Chapel was closed. It was allowed, but there was a

distinct feeling that I was disturbing the emptiness of the stripped chapel on the most solemn day of the year.

This kind of liturgical, symbolic significance of the organ in the context of the services was also largely maintained in Advent. Mid-Lent Sunday ('Refreshment Sunday', now Mothering Sunday) was an exception, and I was also allowed to include some accompanied music on the third Sunday of Advent as long as it was suitably restrained. The reappearance of the organ in all its splendour at the Easter Vigil and Christmas Midnight Mass was eagerly looked forward to by many as a potent symbol of the end of these times of restraint and self-denial, even if the organist had to gear himself up once more to ensure that all was in place and ready for the great celebrations.

If these traditions were inherited from the Roman Church, they were also maintained in Lutheran Germany in J.S.Bach's time where no provision was made for elaborate cantatas to be sung by the choir (with instrumental accompaniment) on the first, second, fourth and fifth Sundays of Lent during the main Sunday morning service. Bach's wonderful collection of organ pieces *Das Orgelbüchlein* (Little Organ Book), organ preludes based on hymn tunes, does include some settings of Passiontide hymns, but they are mostly short, and were probably used as introductions for singing, or private devotion, and are not really suitable for use as preludes and postludes at services. His other large collections of organ pieces on Lutheran melodies, makes no special provision for Lent and Passiontide, and the great Passion settings (St Matthew and St John), usually heard in concert today, were composed and reserved for liturgical use on Good Friday only, in services which lasted many hours. In mediaeval times the use of the organ in the liturgy at Durham was clearly laid down with a number of organs in different parts of the

building reserved for use on particular feast days, and kept closed and silent on other occasions.



The history of the organ shows us that it has always been a special instrument in the life of the Churches, both Catholic and Protestant, though the Orthodox Churches have always excluded instrumental accompaniment in their music which is for unaccompanied voices. Since its inception in the 16th century the Anglican Church has concentrated its use of the organ in accompanying the singing of both the choir and the congregation, and whilst it allows its organist to set the scene and wind up the proceedings with a solo ‘voluntary’ it is notorious for the way in which these often carefully chosen and prepared pieces are ignored by many present! In some Catholic countries the practice of ‘alternatim’ performance where the organ and choir shared verses of hymns and canticles has just about survived, but the introduction of the Vatican II directives from the 1960s greatly reduced the role of the organ and organist in services’ and much of the tradition has been lost.

So when the first line of *O filii et filiae* is played over on full organ, and those trumpets are heard in Grosvenor Chapel on Easter morning, I hope your organ ‘cold turkey’ will be relieved, as the resurrection is proclaimed by surely the only musical instrument whose history, complexity and grandeur can match the splendour of the day.

Richard Hobson
Director of Music



Programme of Events March to June



Regular Events

Hymns and Pimms

Support group for people living with dementia and those who care for them Tuesdays 3.00 pm to 4.30 pm on: 31st March, 28th April, 26th May, 30th June, 28th July.

Coffee Morning

Drop in and open to all. Tuesdays 11.00 am to 12.30 pm in the Garden Room on: 24th March, 21st April, followed by a Mass for Healing in the Lady Chapel.

Reflection and Request

An oasis of music, mindfulness & prayer. Drop in Wednesdays between 12 pm to 2.00 pm. All are welcome.

Thursday Lunch Club

Lunch club for refugees & foreign internationals facing homelessness. Weekly from 12.00 noon to 2.00 pm in the Garden Room.

Mayfair Organ Recitals.

Weekly alternating between The Grosvenor Chapel and St George's Hanover Square on Tuesdays from 1.10 pm to 1.50 pm.

Extraordinary Events

Art Talk

Mura Blackburn Talk on Titian's "Noli me tangere". 26th April at 12.30pm in the Garden Room.

Summer Fair

Sunday 29th June 12 noon – 4pm.

Mayfair Art Weekend, 26th-28th June with exhibition in the Chapel, "Climate of Crisis".

Holy Week & Easter Day Services 2020

PALM SUNDAY

5th April

8.00 am Morning Prayer
10.45 am Blessing, exchange of palms,
and procession in Mount St. Gardens
11.00 am Sung Eucharist.

Preacher: The Rev'd Dr Alan Piggot

Music

Thomas Weelkes, *Hosanna to the Son of David*

Jacob Handl *Missa Undique Flammatis*
T.L.da Victoria *St Matthew Passion*
Orlandus Lassus *Improperium*



Holy Monday

6th April

12.30 pm Said Mass
with Devotional Address

Holy Tuesday

7th April

12.30pm Said Mass
with Devotional Address
1.10 pm Grosvenor Chapel Choir Concert
'Music for Holy Week'
by Thomas Tallis and Francis Poulenc.

Holy Wednesday
8th April

12.30 pm Said Mass with Devotional Address
7.00 pm Stations of the Cross starting at Farm Street RC Church and ending at Grosvenor Chapel.

THE PASCHAL TRIDUUM

Maundy Thursday
9th April

12.30pm Midday Prayer with a Devotional Reflection

7.00 pm Solemn Mass of the Last Supper and Watch

Preacher: Dr Natacha Tinteroff

Music

Orlandus Lassus *Missa Octavi Toni*

C.V.Stanford *Gloria in C*

Maurice Duruflé *Ubi caritas*

Ralph Vaughan Williams *Love bade me welcome*

Orlandus Lassus *Ave verum corpus*

Thomas Tallis *The Lamentation of Jeremiah*



GOOD FRIDAY
10th April

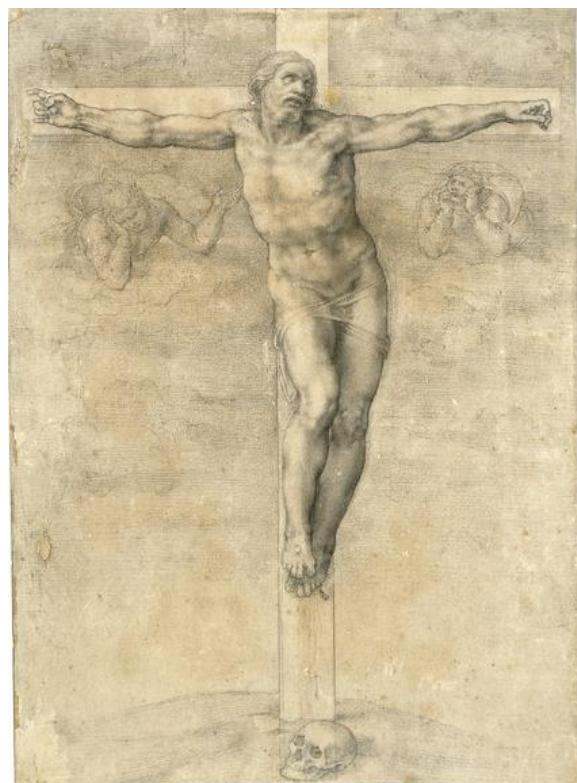
12.00 noon The Liturgy of our Lord's Passion

Preacher: Gary Eaborn,
University of Durham

Music

Plainsong The St John Passion
John of Portugal *Crux Fidelis*
T.L.da Victoria *The Reproaches*
Antonio Lotti *Crucifixus etiam pro nobis*

2.30 pm *St Matthew Passion*
at St. George's, Hanover Square



EASTER SUNDAY
12th April

6.00 am Dawn Mass

Preacher: Mr Gary Eaborn

Followed by breakfast in the Chapel Room

11.00 am Sung Eucharist for Easter Day
with orchestra

Preacher: The Rev'd Dr. Richard Fermer

Music:

Walford Davies *O sons and daughters*
W.A.Mozart *Missa Brevis in F K194*
W.A.Mozart *Regina coeli* K276
Antonio Vivaldi *Concerto for Two Trumpet*

MUSIC AT THE SUNDAY SUNG EUCHARIST

March – June 2020

Sunday 15th March

The Third Sunday of Lent

Gregorio Allegri *Missa Che fà hoggi il mio sole*

G.P da Palestrina *Sicut cervus*

Sunday 22nd March

The Fourth Sunday of Lent

W.A.Mozart *Missa Brevis in D minor*

Giacomo Carissimi *Nisi Dominus*

Sunday 29th March

The Fifth Sunday of Lent

William Byrd *Mass for Four Voices*

Thomas Tallis *Salvator mundi*

Sunday 5th April

Palm Sunday

Thomas Weelkes *Hosanna to the Son of David*

Jacob Handl *Missa Undique Flammatis*

T.L.da Victoria *St Matthew Passion*

Orlandus Lassus *Improperium*

Thursday 9th April

Maundy Thursday

Orlandus Lassus *Missa Octavi Toni*

C.V.Stanford *Gloria in C*

Maurice Duruflé *Ubi caritas*

Ralph Vaughan Williams *Love bade me welcome*

Orlandus Lassus *Ave verum corpus*

Thomas Tallis *The Lamentation of Jeremiah*

Friday 10th April

Good Friday

Plainsong *The St John Passion*

John of Portugal *Crux Fidelis*

T.L.da Victoria *The Reproaches*

Antonio Lotti *Crucifixus etiam pro nobis*

Sunday 12th April

Easter Day (with orchestra)

Walford Davies *O sons and daughters*

W.A.Mozart *Missa Brevis in F K194*

W.A.Mozart *Regina coeli* K276
Antonio Vivaldi *Concerto for Two Trumpets*

Sunday 19th April (Cantor)

The Second Sunday of Easter

Arthur Wills *Missa Brevis*

J.S.Bach *Awake, thou wint'ry earth*

Sunday 26th April

The Third Sunday of Easter

C.V.Stanford *Communion Service in C*

S.S.Wesley *Blessed be the God and Father*

Sunday 3rd May

The Fourth Sunday of Easter

Orlandus Lassus *Missa Paschalialis*

Jean Lhéritier *Surrexit pastor bonus*

Sunday 10th May

The Fifth Sunday of Easter

Joseph Haydn *Missa Brevis in F*

Henry Purcell *O God, thou art my God*

Sunday 17th May

The Sixth Sunday of Easter

Philip Moore *Missa in Tempore Paschalis*

Grayston Ives *Listen sweet dove*

Sunday 24th May

Sunday after Ascension

Alonso Lobo *Missa O Rex Gloriae*

Peter Phillips *Ascendit Deus*

Sunday 31st May

The Feast of Pentecost

W.A. Mozart *Coronation Mass K317*

G.P.da Palestrina *Dum complerentur dies Pentecostes*

Sunday 7th June

Trinity Sunday

Alessandro Scarlatti *Mass for Five Voices*

Peter Philips *Tibi laus, tibi gloria*

Sunday 14th June

Corpus Christi

Filipe de Magalhaes *Missa O soberana luz*

Thomas Tallis *O sacrum convivium*

Mayfair Organ Concerts

*A weekly lunchtime concert at
Grosvenor Chapel
South Audley Street
or St George's Church
Hanover Square
London W1*

*Tuesdays 1.10 pm – 1.50 pm Admission
free. Retiring collection.*

- March 10 Grosvenor Chapel**
Peter Stevens (Westminster Cathedral)
- March 17 St George's**
Freddie James (Basel and London)
- March 24 Grosvenor Chapel**
Timothy Wakerell (New College, Oxford)
- March 31 St George's**
Callum Alger (Westminster Cathedral)
- April 7 Grosvenor Chapel**
Grosvenor Chapel Choir
- April 14 St George's**
Edward Kemp-Luck (London)
- April 21 Grosvenor Chapel**
James Johnstone (Trinity Laban Conservatoire)
- April 28 St George's**
Oliver Macfarlane (Guildford)
- May 5 Grosvenor Chapel**
Andrew Benson-Wilson (Basingstoke)
- May 12 St George's**
Ben Giddens (St Martin in the Fields)
- May 19 Grosvenor Chapel**
Simon Williams (St George's)
- May 26 St George'**
Francis Murton (Jersey)

- June 2 Grosvenor Chapel**
Jillian Gardner (Waco, Texas)
- June 9 St George's**
Nicholas Morris (St George's)
- June 16 Grosvenor Chapel**
Pavao Masic - organ & Laura Vadjon – violin (Croatia)

- June 23 St George's**
Sara Musumeci (Sicily)

- June 30 Grosvenor Chapel**
James Johnstone (Trinity Laban Conservatoire)



The Chapel: let in the light!

GROSVENOR CHAPEL

REFLECTION & REQUEST

AN OASIS OF MUSIC, MINDFULNESS &
PRAYER



REST
&
RELAX

RECOVER
&

REQUEST
&
RECEIVE

REFLECT

DROP-IN

WEDNESDAYS 12PM - 2PM

ALL ARE WELCOME



LENT COURSE @GrosvenorChapel

TOWARDS THE RENEWAL OF THE CHURCH

*11am Sunday Sermon & 12.50pm Post-Service Talk with lunch
based on Sam Well's book, "A Future that's Bigger than the Past"*

Sunday 23rd February: The Rev'd Dr. Richard Fermer, GC
The Church's Opportunity

Sunday 1st March: The Rev'd Dr. Ivan Khovacs,
University of Canterbury
Investing in the Kingdom

Sunday 8th March: The Rev'd Dr Alan Piggot, GC
Minding God's Business: Becoming a Parable

Sunday 15th March: Dr. Emily Kempson, St Mellitus College
Entertaining Angels Unawares

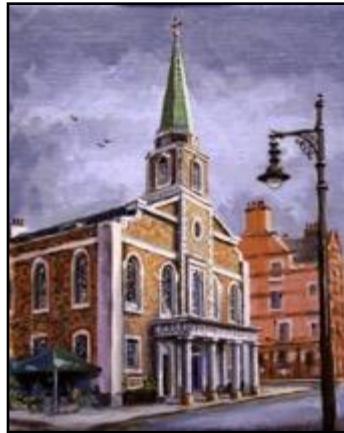
Sunday 29th March: The Rev'd Richard Carter, St. Martin's
Making our Hearts Sing

Sunday 5th April: The Rev'd Dr. Alan Piggot, GC
Realizing God's Presence: On Earth as in Heaven



Grosvenor Chapel

Unafraid to Reason, Unashamed to Adore



Chapel Directory

Priest in Charge: The Rev'd Dr Richard Fermer
Email: richard.fermer@grosvenorchapel.org.uk

Assistant Priest: The Rev'd Dr. Alan Piggot
Email: alan.piggot@btinternet.com

Chapel Wardens: Denise Scots-Knight
Philip Eyre

Chapel Administrator: Nigel Percival
Email: info@grosvenorchapel.org.uk

Community Worker: Nathaniel Campbell-Brown
Email: community@grosvenorchapel.org.uk

Director of Music: Richard Hobson

Organ Scholar: Oscar Lyle Pérez

Verger: José Nobrega