

# THE CLARION

The Magazine of The Parish of St Mary The Boltons

MAY 2007

## **The Annual Parochial Church Meeting: Thursday 19<sup>th</sup> April**

**At the APCM last month Ginny's report included the following remarks:**

'As I look back on the past year as a whole I'm delighted that the parish finished the year in a strong position, both in terms of the life of the church and financially. I would like to thank everyone who contributes to our life together in so many different ways.

Looking to things that started last year and have come or are coming to fruition, I'd like to begin by thanking Graham Caldbeck and the choir who have added so much to our worship each week. We're extremely fortunately to have someone of Graham's calibre as our director of music. He has given us wonderful music and soloists for our services for important church festivals but has also encouraged the choir, which is going from strength to strength. The choir now sings twice a month and I believe makes a significant addition to our worship.

Looking at rather more mundane matters, the office space at the back of the church is nearly up and running. As you saw in the minutes of last year's APCM, the process started last year. Unfortunately due to a delay with granting the faculty, we were only finally able to get started in January this year. The office will make a difference to the working conditions of the Parish Administrator who has been working in cramped and difficult conditions.

At the end of last year we started to extend our outreach to the communities around us. In addition to Sheila Peers, who for many years has been preparing lunches for the Earls Court Community Project over Christmas, Margarete Geier and a team of helpers prepared and served lunch there on Boxing Day. At the beginning of this year Margarete and helpers again prepared and served a supper, this time for the West London Churches homeless shelter at St. Jude's. Both events went extremely well and I hope we will be able to repeat them in the future.

At the end of last year I started to explore the possibility of volunteering at St. Cuthbert and St.

Matthias School on Warwick Road where Grahame Challen has been a volunteer for some time. As a result we have six more people helping with reading at the school this term and there are plenty of opportunities for others who want to help. If you would like to find out more, please let me know.

I visited The Trust at World's End Estate on the King's Road that seeks to help adults, youths and children on the estate. At the most recent deanery meeting there was a presentation on the work being done by The Trust and it is hoped that the deanery as a whole will support this venture. I will be getting detailed information on how we can help – even in quite small ways – and I very much hope we can play our part. *(Please see this edition of The Clarion for more details.)*

A (new) development is our website; it has recently been revamped and brought up to date. I am hoping we can use it more effectively to let people know what is happening at St. Mary's. I am concerned that The Clarion reaches very few people and I am hoping that in addition to putting it on our website we can set up a system by which people on e-mail can also receive it each month.

Another area I would like to see developed is our work with children, especially the older ones. We have been very fortunate in the past several years to have had excellent leaders of Sunday School, but sadly they have a habit of leaving! Sara Bossom has moved away, as did Linda Fleming this year and Susie Stamford will be moving in the summer.

They are a dreadful loss and we need to encourage parents to come forward and help with this important work. I think many are hesitant to help because they think they don't know enough, but there is plenty of material to help you and you really do not have to be a theological expert.

We have recently introduced music into Sunday School with Jade Sophia Young coming in to do singing with the children. We have already seen some of the fruit of that work, which is most encouraging. But I am concerned that we have dropped off looking after the needs of our older children and we need to do some creative thinking around how we might engage them more in our life together.

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This past Lent we went back to meeting in small groups rather than having a series of talks or lectures and as a theme we looked at values: what they are and what they mean to us. In the last session when we all got together we looked at the values that the PCC had identified as being important to St. Mary's nearly two years ago. They are: welcoming, reaching out, exploring, caring and empowering.

We decided that on the whole we were succeeding in embodying these values, although I believe we should never rest on our laurels and always be on the look-out for ways to implement them and live them.

One of the things that came out of the course was that people enjoyed meeting in small groups and maybe this is something we might want to explore as part of our common life. It is interesting that although we see each other quite regularly on a Sunday, most of us really know very little about each other, sometimes not even each other's names. Now you may like it like that, but maybe as we seek to be the Body of Christ, we do need to get to know each other a little better.

I would like to close by describing one of my favourite times in the week in the church.

I am very fortunate to have an office in a beautiful building in beautiful surroundings and it is always a pleasure to come in to work, but one of my greatest pleasures is being here on Sunday mornings when we get ready for our service at 10.30. Worship is the most important thing that we do together at St. Mary's, and it is wonderful to see so many people involved in preparing for it.

Graham comes early and practises with the cantor and the choir for the service; the sides people come to get ready to give out the service sheets and hymn books, to ring the bell and welcome everyone as they come in. Sylvia and Janet set up the altar and all that is needed in the sanctuary, everything having been prepared in advance by the Thursday polishing group and Elizabeth Graham who sets things up in the vestry. Dave is helping in several places at once: getting the coffee trolley ready, and setting up for Sunday School. The flowers have been arranged by Boo, or Anita and those who help them. The

readers check their readings and there is generally an air of anticipation as people come into the church, coming through the gardens that Audrey and her team have worked in on Saturday mornings to make them especially beautiful for Sunday. We are then ready to begin and for everyone present to make their contribution to the worship.

This is what St. Mary's is about: all of us worshipping and working together for the sake of the kingdom of God.

I never tire of saying what an enormous privilege it is for me to be here and to serve you and I am very grateful to you all. Thank you all very much indeed.'

## Exploring Our Values

*A summary of the Lent Course:- 1-29 March, 2007*

In contrast to last year when we heard talks by representatives of other religious faiths, the 2007 Lent Course consisted of a series of directed discussions.

It began with a general session in the Church Hall entitled 'Setting the Scene – What is it to be human?' For the following three weeks we split into smaller groups, meeting in members' homes; the one I joined was held at the Vicarage and presided over by Ginny. We had a fascinating time mulling over a long list of values, mainly virtues but including one or two vices! The next week we were intrigued by the distinctions between codes, contracts and covenants as they affect our relationships. Then we moved on to questions of justice (for example the payment of the workers in the vineyard) and our response to suffering. For the final meeting we all got back together in the Hall for a round-up.

The essence of the course was the chance to stand back from our day-to-day affairs and to try to assess what was of real importance in life.

Where should we go from here? A recurrent theme was the nature of the Parish's outreach to the wider community, which is an issue that continually needs addressing.

*John Barker*

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## News from Gerald Beauchamp

Gerald writes,

'Having come to the end of the novitiate with the Society of St. John the Evangelist, Cambridge, MA (USA), I have decided not to take vows. Instead I will be returning to the UK and looking at other ways in which I may respond to God's call. I ask for your prayers during this transition as I remember you in mine. May St. Mary's continue to go from strength to strength.'

## St. Mary's Summer Fair 2007

**Saturday 23 June 2-5pm**

The countdown to this year's Summer Fair has begun – it's less than two months away – and we're looking for lots of help!

In particular we are looking for donations to the following stalls:

- Bric á Brac (good quality items *BUT NO CLOTHES OR ELECTRICAL ITEMS PLEASE*)
- Secondhand books,
- Tombola prizes (these are mostly in the form of bottles),
- Children's Lucky dip items
- Cakes and jams
- Silent Auction items such as concert/opera tickets, tickets to sporting events, hosting a round of golf or anything else that is 'special'.

Please start putting aside donations for these stalls (cakes can be frozen) now and bring them to the church in the week before the Fair, starting 17<sup>th</sup> June.

We would also very much like help with the following on the day itself:

- people to help with the set-up and take-down of tables, chairs etc.
- people to help run the stalls on the day

In the next week or so you will be receiving a letter asking if you can help in any way with the Fair. We

very much hope that you will be able to respond positively.

The Fair is always in aid of charity and this year two charities have been chosen: The Al Ahli Hospital in Gaza and the Arthritis Research Campaign, which as its name implies, funds research and distributes information to people of any age suffering from arthritis. With your help we will be able to support both these charities generously.

*The Fair Committee: Jenny Batt, Fiona Brown, Carolyn O'Driscoll, Ginny Thomas*

## The Simple Lunch

Thursday 10<sup>th</sup> May

12.30pm in the Church

Speaker: Sheila Gibbs

Topic: Loves of my life – limited edition

*All Welcome*

## Christian Aid Week - 13th-19th May

Christian Aid works in more than 50 countries, helping people regardless of religion or race to improve their own lives and tackle the causes of poverty and injustice. This Christian Aid Week you can help poor communities to grow out of poverty.

As part of St Mary the Boltons fundraising for Christian Aid this year, we have been delegated Gloucester Road Underground Station as a collection point on Tuesday 15<sup>th</sup> May (a change from previously published 18<sup>th</sup> May). Joanna Hackett, our Christian Aid representative, will co-ordinate cover at the tube station on the day and would be grateful for volunteers to help collect donations. If you are able to give up a half hour, hour or even longer on the 15<sup>th</sup>, please contact Joanna and she will devise a rota. If you have any questions about what the collection tin scheme involves, or if you have any other fundraising thoughts, please speak to Joanna on 07720 850 482 or email [jh@hsmuk.com](mailto:jh@hsmuk.com). Thank you.

*Joanna Hackett*

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## **The Trust: World's End Place, King's Road**

The Trust is part of a Christian Education Charity called The Regeneration Trust that was established in 1998 for the benefit of the World's End community and the surrounding area. Over 3000 people of all ages and different nationalities live on the estate. In the last year The Trust has been able to redevelop and expand the space it uses on the estate and is able to offer a variety of activities such as community lunches, keep fit classes, ESOL (English lessons for speakers of other languages) and computer courses to those living on the estate.

The Trust is looking for more volunteers to help with its programmes. Your commitment need not be large or very time consuming; every little helps and makes a positive difference. For example you could bake a cake or make a pie for a family; you could help with one of the literacy or help with the Kids Klub on Sunday afternoons.

They also need donations in connection with activities. This year a group of young people will be going camping and all sorts of camping equipment is needed. If you are able to help with a donation please call The Trust Office (020 7352 3368).

Please consider what you can do to help The Trust in its excellent work. Please call Ginny at the parish office 020 7835 1440 or call The Trust Office on 020 7352 3368 or e-mail [info@trtrust.com](mailto:info@trtrust.com) for more information.

### **Return Tickets to Brompton Cemetery**

Several people have told me that they would welcome a guided tour of Brompton Cemetery for members of St Mary's congregation. The suggestions have come in two forms:

1) A day to be chosen when any members of the congregation who would like to visit the cemetery for a walking tour would gather in the Cemetery Chapel from say 2.15 p.m. for tea/coffee/biscuits before a short introductory talk at say 3.00 p.m. followed by a walking tour. The length of the tour would be decided by those present before it starts, but typically would be 90 – 100 minutes. The tour would visit a range of memorials and burial places of interesting people, with suitable stories, while

noting the history, design, architecture, trees, flora and fauna.

2) Some people have said that they would like to visit the Cemetery but could not easily manage a lengthy walking tour. I would be very happy to offer such people a tour by car on dates to be agreed between us; maximum three visitors at a time to ensure good comfort and visibility. The tour could take the same form as in 1) above, with car instead of shank's pony as transport. Most of the memorials and places we would visit in 1) would be accessible by car as well. I could collect passengers from and return them to their homes if that would help.

The tours would not attract any charge (unless anyone wanted to make a voluntary donation to the Friends of the Cemetery, but that would in no way be necessary).

For either form of tour, literature, postcards etc would be available for purchase as souvenirs or for future use.

If anyone wants to bring friends or relations with them who are not in St Mary's congregation please feel free to do so.

Two days are currently pencilled in for tour 1):

Wednesday 13 June

Sunday 1 July

Please enter your name on the sheet in church if you are interested, or contact me direct.

For tour 2) please contact me direct and we can discuss possible arrangements. Telephone 020 7352 5127 or email [atait@aol.com](mailto:atait@aol.com)

I promise a safe exit from the Cemetery at the end!

*Arthur Tait.*

### **William Tyndale**

I belong to a club called the Farmers Club (most of the members being just that) and I chose it because it is only a few hundred yards from the Ministry of Defence, where I worked on and off for ten years. Another great boon is that it backs onto the Embankment Gardens with a view out over the Thames to the Great Wheel. In the garden is a rather

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larger than life-size statue of a man in a flowing gown, very handsome. However, I am sure that not one in a thousand passers-by, even if they pause to read the name on the base, have the faintest idea who he was. The inscription says simply 'William Tyndale'. His dates were 1494 (give or take a year or so) till 1536: only just over 40 years. His craft was the rather unglamorous one of translator. Yet it is hardly too much to say that he gave us the English language.

First a few words about his life. He was born of a well-to-do family somewhere between Gloucester and the Severn. He took his BA at Oxford in 1512 and his MA three years later. He also spent time in Cambridge and was clearly a brilliant scholar, proficient in eight languages, including Latin and Greek, but also Hebrew, then almost unknown in England. He was ordained and was for some time tutor to an Oxfordshire family. Sir Thomas More, who disapproved of his theology, nevertheless described him as a 'man of right good living, studious and well learned in scripture, in divers places very well liked and did great good with preaching'. When he was about 30 years old, Tyndale decided to give up pastoral work and devote his life to translating. The book he chose was the bible and his plan was to put it into English.

Just to remind you, the bible was written in Hebrew (the Old Testament) and Greek (the New). Saint Jerome and others in the fourth century had translated the whole bible into Latin. This was known as the Vulgate (i.e. common bible) and was regarded as being the real bible for over 1000 years. Indeed well into my lifetime the Vulgate was the official bible of the Roman Church, its Latin text taking priority over the Hebrew and Greek originals. At the time of Chaucer, around 1400, followers of Wycliffe had translated the whole Vulgate into English but the resulting books were manuscripts, bulky, few in number and very expensive. They were also, of course, banned by the Roman authorities. For them the Pope alone was the true interpreter of scripture. They dared not let the common people read the actual words of Jesus or St Paul. Tyndale's idea was to translate the whole bible afresh, from the original Hebrew and Greek, into the English of his day, and to print it in handy form. This was a very dangerous idea because it was exactly at this time that the Reformation was causing lethal controversy between reformers and the Roman church. Martin Luther nailed his programme of reform to the church door at Wittenberg in 1517. Less than 20 years later King Henry VIII proclaimed himself 'Supreme Head of the

Church of England', costing Wolsey, More and Fisher (Bishop of Rochester) their jobs and their lives.

Tyndale offered his services as a translator to the Bishop of London, Tunstall, but the Bishop, seeing the danger, rebuffed him. In 1524, concluding that he could never safely translate the Bible into English in England, Tyndale accepted sponsorship from a London cloth merchant and emigrated to the continent. He never came back, and for his remaining dozen years lived a hand-to-mouth existence in Germany and the Netherlands, dodging the Roman Catholic authorities of the Holy Roman Empire. He began at Hamburg, soon moved to Cologne and then further up the Rhine to Worms. Here, early in 1526 his first translation of the New Testament was printed. Copies arrived in London the next month. In October, Tunstall began to have all the copies he could lay hands on, collected and burned them at St. Paul's Cross. Still they circulated. Tunstall started to buy them in bulk before they left the Continent. Tyndale used the money for further translation. The original print run was 3,000 copies. I do not know what he charged for them, but the British Library recently bought one for £1 million.

Tyndale then began on the Old Testament, apparently in Antwerp. Sailing to Hamburg to print Deuteronomy, his ship was wrecked and he lost everything, money, copies and time, and started all over again. He completed the Pentateuch between Easter and December 1529, and printed it back in Antwerp early in 1530, copies reaching England that summer. In 1531 he did Jonah and revised Genesis. In 1534 he completely revised the New Testament. This was his masterpiece. Four hundred pages long, it is almost exactly the size of my Greek New Testament. The old black-letter type-face makes it unfamiliar to us and the spelling is erratic to say the least; he spells 'righteousness' five different ways on one page! But they did in those days. There are wide margins for notes, but no verse numbers, just like the Greek. A lovely book.

Early in 1535 things seemed to be going well. He was living in a friend's house in Antwerp and had more or less finished from Joshua to 2nd Chronicles. Then came a poisonous creep called Henry Phillips, the son of a well-to-do customs officer from Poole. He had just come down from Oxford with a law degree, stolen some money from his father and lost it gambling. To recoup he got himself hired, probably by the new Bishop of London, John Stokesley, for the job of destroying William Tyndale. He ingratiated himself into the Antwerp household, then kidnapped Tyndale

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and handed him over to an official called the Procurer General. Tyndale was imprisoned in a castle near Brussels called Vilvorde for sixteen miserable months, cold and alone. He asked for his warm clothes, a lamp for the evenings and to be allowed his Hebrew Bible, grammar and dictionary. No. Instead they assembled a formidable group of scholars to try him for heresy (i.e. Lutheranism). Henry VIII would have liked to save him, but the Procurer General answered to the Emperor, Charles V. The woman Henry had just divorced, Catharine of Aragon, was Charles V's aunt, and Henry had just been excommunicated by the Pope, so he had not got much leverage in Catholic Europe and his effort failed. Tyndale was duly convicted, taken to the place of execution in the castle, tied to a stake, strangled and burned. His last words are said to have been 'Lord, open the King of England's eyes'.

That was on 6<sup>th</sup> October 1536, and with commendable speed, the Lord acted. Just before Tyndale died, though he never knew it, his translations were being incorporated into the first complete bible to be printed in English. This was done by Miles Coverdale, another translator of genius, working in Cologne. (This is why it is Coverdale's version of the psalms that appears in the Book of Common Prayer, and therefore in our psalters). Only months after Tyndale's execution King Henry VIII licensed the first official English translation, known mysteriously as 'Matthew's Bible'. In fact it was Tyndale's 1534 New Testament, his Pentateuch and his Joshua to Chronicles with Coverdale's version of the rest. Three years later Thomas Cromwell, acting for Henry VIII, ordered a magnificent lectern bible, called the 'Great Bible', to be set up in all churches. This was 'Matthew's Bible' lightly warmed over again by Coverdale. Within three years of his death Tyndale's work was officially, even lavishly, established (though never acknowledged), and by the King's Command, no less: his eyes opened indeed. In 1560 English Protestant scholars in Geneva, who had fled from the persecutions of Queen Mary's reign, produced a beautiful new version of the complete bible in Roman type, again sticking closely to Tyndale's phrases. This version lasted for 50 years and was the one known to Shakespeare, Milton and their contemporaries. Finally, in the early years of the seventeenth century, by direction of King James I, a panel of scholars in Oxford, Cambridge and London started work on what we now know as the 'Authorised Version', or more accurately King James' Bible. This came out in 1611. As it says on the title page - the most famous title

page ever - it is 'Translated out of the original tongues and with the former translations diligently compared and revised'. People have always been astonished that the committee of scholars who worked on the Authorised Version so often spoke with one voice: apparently by a miracle. It was, of course, no miracle at all. The voice, though never acknowledged, was William Tyndale's. In the bits he had translated, nine tenths of the Authorised Version is his.

His work has stood the test of nearly 500 years and makes modern versions sound humdrum by comparison; but he was only a translator. What right had I to say at the beginning that he 'gave us the English language?' First, remember his period, right at the start of modern English. Chaucer, often described as the father of our literature, was writing in Middle English. Tyndale, once his spelling is tidied up and put in Roman type, is speaking our language. He was among the very first writers in modern English, fifteen years before Cranmer's Prayer Book, three generations before Shakespeare and the King James Bible, often regarded as the real creators of English literature.

Consider some common phrases. 'Am I my brother's keeper?'<sup>1</sup> 'The salt of the earth.'<sup>2</sup> 'Signs of the times.'<sup>3</sup> 'The burden and heat of the day.'<sup>4</sup> 'They made light of it.'<sup>5</sup> 'The spirit is willing but the flesh is weak.'<sup>6</sup> 'Eat, drink, be merry.'<sup>7</sup> 'Scales fell from his eyes.'<sup>8</sup> 'Full of good works.'<sup>9</sup> 'A law unto themselves.'<sup>10</sup> 'The powers that be.'<sup>11</sup> 'Filthy lucre.'<sup>12</sup> 'The patience of Job.'<sup>13</sup> Are these proverbs? No. Then they must be from Shakespeare? No, they are William Tyndale. Some of his phrases are unforgettably beautiful. 'Ask and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you.'<sup>14</sup> 'With God all things are possible.'<sup>15</sup> 'In him we live and move and have our being.'<sup>16</sup> 'Be not weary in well doing.'<sup>17</sup> 'Fight the good fight.'<sup>18</sup> 'Looking unto Jesus the author and finisher of our faith.'<sup>19</sup> 'Behold, I stand at the door and knock.'<sup>20</sup> All Tyndale. I was taught that it is good English to use simple single-syllable words where possible. Whose idea was that? Listen to some more quotations. 'And they heard the voice of the Lord God as he walked in the garden in the cool of the day. And Adam hid himself and his wife from the face of the Lord God... And the Lord God called to Adam and said unto him, Where art thou?'<sup>21</sup> Or 'The third day Abraham lifted up his eyes and saw the place afar off, and said unto his young men: abide here with the ass and I and the lad will go yonder and worship and come again to you.'<sup>22</sup>

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Or 'And they brought their ships to land, and forsook all, and followed him.'<sup>23</sup>

One could go on like this indefinitely. It used to be said with pride that after the Reformation the English rapidly became a People of the Book. Trying to understand the literature, philosophy, art, politics and society of the centuries from the sixteenth to the early twentieth without knowledge of the Bible makes no sense. That book was made by Tyndale in a language that people spoke, not as the scholars wrote. At a time when the English were struggling to find a form that was neither Latin nor French, Tyndale gave the nation a Bible language that was English in words, word order and lit. He made phrases that have gone deep into English-speaking consciousness.

Tyndale deserves his statue. Had it not been for Henry Phillips, Tyndale might well have lived to see Queen Elizabeth on the throne, and perhaps she would have made him a bishop. Coverdale became Bishop of Exeter. I doubt if Tyndale would have wanted that, but I think he would have welcomed the success of the Church of England under Elizabeth, and a little more recognition of his life's work. Never mind. Among Reformation buffs he remains a great hero, and from his safe seat in heaven he can 'make light of it'.

*Hugh Beach*

## References.

- |                       |                  |
|-----------------------|------------------|
| 1. Genesis 4          | 2. Matthew 5     |
| 3. Matthew 16         | 4. Matthew 20    |
| 5. Matthew 22         | 6. Matthew 26    |
| 7. Luke 12            | 8. Acts 9        |
| 9. Acts 9             | 10. Romans 2     |
| 11. Romans 13         | 12. I Timothy 3  |
| 13. James 5           | 14. Matthew 7    |
| 15. Matthew 19        | 16. Acts 17      |
| 17. 2 Thessalonians 3 | 18. I Timothy 6  |
| 19. Hebrews 12        | 20. Revelation 3 |
| 21. Genesis 3         | 22. Genesis 22   |
| 23. Luke 5            |                  |

## St. Mary's Pilgrimage 2008

There will be a short meeting on Sunday May 13<sup>th</sup> following the 10.30am service to discuss where and when we might go on our pilgrimage holiday next year. Please join us in the parish hall at 12.15pm if

you are interested in coming on the pilgrimage or just finding out some details about it.

## Zero - Hans Schleger: A Life of Design

Hans Schleger (also known as Zero) was a key figure in the history of graphic design. He pioneered the concept of corporate identity, and his work has been hugely influential for subsequent generations of designers. Pat Schleger, one of our parishioners, was married to Hans and is herself a graphic designer, having worked with him for 25 years until his death in 1976.

An exhibition marking the donation by Pat of the Schleger Archive to the V&A is currently being staged by the museum and will be there until 15 July. It is well worth a visit (go straight through the shop, turn left, go to the stairs at the end of the corridor and up to Level 3). Go see (it's free!).

*John Barker*

*The following talk was given by a friend of Pat Schleger at the opening of the Hans Schleger exhibition at the Victoria & Albert Museum, on Friday 29<sup>th</sup> March 2007, and is used here with permission.*

I'm delighted to be here – but in a way I feel superfluous as Hans Schleger's work is all around us in its glorious inventiveness and haunting beauty – and you're wasting your time really listening to mere words. It is of course wonderfully timely and tremendously appropriate that this exhibition of Schleger should be opening just as the V&A is launching its major survey of Surrealism.

Hans Schleger's work is surely that of a very great surrealist indeed – a commercial surrealist one has to call him. This was a new breed of the 1920s and 30s, a new sort of designer. In that sense Hans Schleger was truly a pioneer.

When Pat so kindly and flatteringly asked me to write the introduction for the recent Lund Humphries monograph on Hans I decided to entitle it 'The art of desire'. You see, Hans was of that middle-European generation fascinated by the Freudian, the language of dreams, our hinterland of hidden memories and motives. As I wrote then: 'The retrieval of the image buried deep in human consciousness was to be the basis of his art'.

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I remember Hans so well, meeting him in the mid-60s in the rather daunting circumstances of the formal dinners of the Royal Designers for Industry, Britain's self-elected elite corps of designers. My husband David Mellor was a fellow Royal Designer. Hans was, as I was then, rather on his best behaviour, immaculately polite. But I glimpsed the charm of him, his curiosity, his quite enormous breadth of taste and knowledge, the tinge of melancholy, his unusual and impressive personality. What I wasn't of course aware of at the time (young and uninformed as I then was), was the thing that emerges so clearly from the show – the sheer range of his creative mastery. In the words of Paul Rand, the great American designer and a devoted friend of Schleger's, 'Hans Schleger was a graphic designer before the concept of graphic design was invented'. He was equally brilliant in the art of the individual hand-drawn poster and the intricate planning of a complex corporate identity. Schleger was at the same time a typographer of unerring skill. These are things that by no means always go together. We are surrounded here by great examples of what one can only call his magic touch.

Hans' life was such an odyssey: born in Berlin, fighting with the German army on the Western Front in World War One, emigrating to New York in his mid-20s and making an immediate spectacular success, returning briefly to Berlin where the climate was by that time not encouraging to artists of Jewish descent. So he came to England in 1932, a stranger to London, although he had some friends here. He was part of that whole influx of hugely talented architects, artists and designers from the Continent who came to work in London in the middle-1930s and who changed the whole tenor and the subsequent history of British visual arts.

He was someone of such courage in surmounting these painful and terrible vicissitudes. What is perhaps his finest work was done here in Britain in the early 1940s and, stranger and stranger, it was propaganda art for the British government, by then at war with Germany, Hans Schleger's native land. What wonderful designs those are: the wartime directives such as 'Eat Greens Daily' or 'Telephone Less': messages delivered by Hans with such urgency and wit: that brilliant surrealist image 'In The Blackout'. These war posters are part of our whole island history, which is one good reason for

the Schleger archive finding a final resting place in our National Design collection at the V&A.

Another is of course its sheer quality. Schleger's work here in Britain in the 50s and the 60s: the John Lewis symbol, Finar's visual identity, the humorous, adorable (and very very fishy) corporate identity for MacFisheries – all these were enormously influential on a younger generation of designers who were still students in the art school of the time. Ken Garland has written movingly of the impact of Hans Schleger's work on 'a callow 21-year old' in 1951. Alan Fletcher, who sadly died so recently, always spoke admiringly of Schleger. His intelligent vivacity and undertow of poetry, I think, finds some obvious echoes in Alan Fletcher's art.

How good to think that through the V&A Archive, Schleger's life-work and his history will now be made available to a wider audience. If Britain welcomed him in those dark days in the 30s, gave him a home, a happy family and a settled reputation, how much more he brought to us.

*Fiona MacCarthy*

**Janet Mundy's new address is:**  
32 Old Bakery Close, Exwick, Exeter,  
Devon EX4 2UZ

Apologies for a mistake in the **April** Clarion: The first stanza of 'The Donkey' by G.K. Chesterton should have read:

When forests walked and fishes flew  
and figs grew upon thorn,  
some moment when the moon was **blood**  
then, surely, I was born.

[The version on this website has been corrected.]

Apologies also for the quote from K. Gibran 'The Man on the Cross' having been quoted without permission. Permission has been sought but not yet granted.

**Contributions for the June Clarion should be sent in to the church office by 18<sup>th</sup> May**

# ST MARY THE BOLTONS CALENDAR MAY 2007

## SERVICES AND READINGS

### SUNDAY SERVICES

8.00am Eucharist

10.30am Sung Eucharist

4.30pm Evening Prayer (said)

*The meeting room at the back of the church is available for people with pre-school children. There is a baby changing facility in the wheelchair accessible toilet in the hall.*

### WEEKDAY SERVICES

Usually Morning Prayer is said at 8.30am (Eucharist on Feastdays) and Evening Prayer at 6.00pm on Mondays, Wednesdays and Thursdays except Public Holidays. Wednesday 7.00pm Eucharist

### READINGS in MAY

#### Sunday 6 May

Readings at 10.30am

#### The Fifth Sunday of Easter

Acts 11. 1-18; Revelation 21. 1-6;  
John 13. 31-35

Wednesday 9

Readings at 7.00pm

Acts 15. 1-6; John 15. 1-8

#### Sunday 13

Readings at 10.30am:

#### The Sixth Sunday of Easter

Acts 16. 9-15; Revelation 21. 10,  
22-22.5; John 5. 1-9

Wednesday 16

Readings at 7.00pm

#### Rogation Day

Acts 17. 15, 22-18.1; John 16. 12-15

#### Thursday 17

Readings at 7.30pm

#### Ascension Day sung Eucharist

Acts 1. 1-11; Ephesians 1. 15-23;  
Luke 24. 44-53

#### Sunday 20

Readings at 10.30am:

#### The Seventh Sunday of Easter

Acts 16. 16-34; Revelation 22. 12-14;  
16-17, 20-21; John 17. 20-26

Wednesday 23

Readings at 7.00pm:

Acts 20.28-38; John 17.11-19

#### Sunday 27

Readings at 10.30am

#### Day of Pentecost

Acts 2. 1-21; Romans 8. 14-17; John  
14. 8-17 (25-27)

Wednesday 30

Readings at 7.00pm:

Josephine Butler, Social Reformer  
Isaiah 58. 6-11; Matthew 9. 10-13

#### Sunday 3 June

Readings at 10.30am

#### Trinity Sunday

Proverbs 8.1-4, 22-31; Romans 5. 1-5;  
John 16. 12-15

### REGULAR EVENTS

Thursdays 9.30am onwards Fabric Group

Saturdays 9.15am onwards Gardening Group

Sundays Sunday School

Mondays 9.30-11am Mothers and Toddlers Group

Saturday 5

Wedding of Dominic Carveley & Philippa Lacey

Sunday 6

Parish Lunch

Monday 7

Bank Holiday – church closed

Thursday 10

12.30pm Midweek Simple Lunch

7.45pm PCC Meeting

Sunday 13

9.30am Choir Practice

Traidcraft Stall after 10.30am service

Thursday 17

Ascension Day 7.30pm Sung Eucharist

Friday 25

7.30pm Choir Practice

Sunday 27

Sunday School half term break

Monday 28

Bank Holiday – church closed

### FROM THE APRIL 2007 REGISTERS

Baptisms

7

Melinda Aznar Klein

15

Glory Clarke

Alice Ferry

29

Laragh Redhouse

Marriages

28

Andrew Bromley & Tara Westbrook

### DIRECTORY

#### Parish Postal Address, Telephone, Fax & Website

St. Mary's Church House, The Boltons, London SW10 9TB

Tel 020 7835 1440 Fax 020 7370 6562

[www.stmarytheboltons.org.uk](http://www.stmarytheboltons.org.uk)

**Priest in Charge** The Revd Ginny Thomas

The Parish Office 020 7835 1440

[gabby@stmarytheboltons.org.uk](mailto:gabby@stmarytheboltons.org.uk) (day off: Tuesday)

#### **Churchwardens**

Arthur Tait 020 7352 5127

Mark Nichols 020 7370 0752

**Director of Music** Graham Caldbeck

020 8670 0100 / 07774 655028

**Parish Administrator** Rose Wrigley

020 7835 1440 [rose@stmarytheboltons.org.uk](mailto:rose@stmarytheboltons.org.uk)

office Mon, Tues, Thur, Fri, 10am-3pm

**Verger / Caretaker** David Ireton

020 7244 8998 / 07881 865386 (day off: Wednesday)

#### Parochial Church Council Officers

**PCC Secretary** Joanna Hackett 020 7491 2728 **Electoral Roll**

**Officer** Sarah Baillieu 020 7341 4141 **Treasurer** Carolyn Stubbs 020

7835 0074 **Gift Aid Secretary** John Barker 020 8571 0737

**Children's Advocate** Verena Tschudin 020 7351 1263

**Co-ordinators: Bible Study Group** Betty Greenland 020 7373 2625

& Grahame Challen 020 8222 8394 **Clarion Editor** Verena Tschudin

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**Flowers** Boo Simpson 020 8878 9898 **Garden** Audrey Pine 020 7373

8349 **Mother & Toddlers** Ann Parkin Magalhaes 020 7565 2756

**Prayer Network** Verena Tschudin 020 7351 1263 **Readers &**

**Intercessors Rota** Malcolm Gregory 01932 355863 **Servers,**

**Sidespeople & Social Secretary** Sylvia Gregory 01932 355863

**Sunday School** Susie Stamford 020 7228 2420 **Traidcraft** Mary-G

Blanchet 020 7352 6958, Dorothy Patrick 020 7352 1396 **Assistant**

**Treasurer** Bill Gallagher 020 7384 3246.

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