

THE CLARION

The Magazine of The Parish of St Mary The Boltons

MARCH 2009

A Pilgrimage to the Holy Land

For some it was the realisation of a long-held dream, for others an opportunity they had been waiting for; but I fell into neither of these categories. I'd never particularly wanted to go to the Holy Land and only went because it was arranged as part of the Kensington Area post ordination training (POT) programme of which I am an assistant director. As it turned out, it was a wonderful and memorable trip; a time of blessings and discovery, learning and reflection.

Our group consisted mainly of clergy and a few brave spouses. None of us knew each other very well and in spite of coming from a variety of traditions within the Church, we all got on well together. Other blessings included perfect weather for sightseeing – sunny and warm in spite of it being in the rainy season – an excellent local guide (a Jordanian Christian) and bus driver (a Muslim man from a village near Nazareth) and an itinerary put together by Kevin Morris, vicar of St. Michael and All Angels, Turnham Green and the director of the POT programme, who, a few years ago, had spent some months in Jerusalem and knew the city and Israel well.

Our hotel in Jerusalem was in the Muslim part of the city, near the Damascus Gate and therefore close to the Old City, which is full of narrow streets and small shops selling food, clothes and tourist souvenirs. Here the rich mix of people, cultures and religions was very evident. The ultra-orthodox Jews and Muslims were easy to identify by their dress; the tourists too, stood out, mainly because they (and we) went about in groups. On the Via Dolorosa we were particularly visible, stopping at each Station of the Cross to pray, while the people of the city made their way past us. We were no doubt a common sight to them – just another tourist group praying - in the same way that Jesus was 'just' another man on his way to be crucified.

Security in the city was in evidence everywhere, especially on Friday – the Muslim day of prayer, when extra security check points were set up – and around the Western (Wailing) Wall where we were searched before being allowed into the area. It was easy to imagine a similar tension being present between the

ruling powers and ordinary people in the first century, when Jerusalem was under Roman occupation.

The tension rose slightly at the crossing point into the West Bank to visit Bethlehem. On the way we visited the Herodion, Herod the Great's desert palace-cum-fortress, a reminder of the stark contrast between the worldly power of Herod and the power of Jesus.

In Bethlehem we visited the Basilica and Grotto of the Nativity; like many other biblical tourist sites on our visit, it wasn't too crowded, partly due to it being the low tourist season, and partly due, no doubt, to the recent conflict with Gaza, which was still very fresh in people's minds. While this lack of visitors would have a negative impact on the local economy, for us it meant less frenetic and more enjoyable visits.

Before visiting the basilica we had lunch at the Bethlehem Arab Rehabilitation Centre where the director, Edmund Shehadeh who had set up the centre, talked to us about its work and ethos. It was inspiring and humbling to hear him talk of the centre's work and his own passion for healing and humanity. The centre has links to the Al Ahli Arab Anglican Hospital in Gaza (which is one of the charities St. Mary's is currently supporting) and he spoke particularly of his frustration with the authorities' lack of help in allowing him to communicate with the hospital so that some of the injured people might be brought to the clinic for treatment and rehabilitation.

Following our three-and-a-half busy days in Jerusalem and surrounding area, we drove via Jericho to Tiberias on Lake Galilee. On the way to Jericho we spent a short time at Wadi Kelt in the Judean wilderness, which gave us just a small taste of a 'desert experience'; the silence, the colours, the emptiness there will remain with me for a long time.

Galilee was a complete contrast to Jerusalem, not just to the atmosphere of tension and hustle and bustle of Jerusalem, but also to the desert that surrounds the city. In comparison, Galilee was green and calm. From there we visited many sites connected to the story of Jesus: Nazareth, Mount Tabor (Mount of the Transfiguration), Capernaum, Tabgha (the Church of the Loaves and Fishes), the Mount of Beatitudes and the lake itself, where we had a boat ride in idyllic conditions.

So many of the places we visited brought alive the biblical stories, not just from the New Testament, but also the Old, and I shall now read them differently; they will have an immediacy and meaning they previously lacked.

What I have written only touches the surface of the trip; we saw and experienced much more and it will take me a long time to let everything sink in and permeate my life and my faith. One thing that struck me especially was the precariousness of the continued existence of Christians in the country. While they are important bridge builders – as Arabs they have much in common with the Muslim population, as Christians they have much in common with Jews – many are being squeezed out and leaving; that will only be a detriment to the country and loss for our Christian faith.

As we were on the plane coming back to London someone in the group asked me if I regretted not having made the trip earlier. 'No', I said 'not at all'. It was a trip that came at the right time: the right time in my life and in my faith, which enabled me to experience it at a deeper level than had I gone, for example, 10 years ago. I was also asked if I would go back; yes, I certainly would. There was much we didn't see and as it is a country, which although small, has layers of history and civilisations - in some places literally one on top of the other – there is much, thankfully, to discover, learn and think about.
Ginny Thomas

For anyone interested I will be giving an illustrated talk on the pilgrimage on Thursday, March 26th at 7.30pm in the parish hall. Refreshments will be provided.

SUMMER FAIR 2009

A date for your diaries.....The St Mary The Boltons Summer Fair will be held this year on **Saturday 20th June 2009, 2pm - 5pm**. Please tell all your families, neighbours and friends!

The organising committee of Fiona Brown and Joanna Hackett would welcome any support you can offer, both on the day and in advance. Although donations cannot yet be accepted, pledges of support and promises of items now would be gratefully received. Please contact the committee via the Parish Office if you can help in any way.

Details are still to be finalised, but the stalls will include second hand books, bric-à-brac, plants and raffle. We would also welcome help in stocking up the cake stall, which is always so popular (all homemade cakes, jams and marmalades gratefully received). There will be more details in next month's Clarion.
Fiona Brown

St Mary The Boltons Lent Course 2009: The Virtues

Prudence

Wednesday 4 March: 10.30 to 12 noon at Margarete Geier's:

Wednesday 4 March: 7.00pm Eucharist, followed by 7.45pm Lent Course

Justice

Wednesday 11 March: 7.00pm Eucharist, followed by 7.45pm Lent Course

Thursday 12 March: 10.30 to 12 noon at Margarete Geier's

Courage

Wednesday 18 March: 7.00pm Eucharist, followed by 7.45pm Lent Course

Thursday 19 March: 10.30 to 12 noon at Margarete Geier's

Moderation

Wednesday 25 March: 7.00pm Eucharist, followed by 7.45pm Lent Course

Thursday 26 March: 10.30 to 12 noon at Margarete Geier's

Faith, Hope and Love

Monday 30 April: 7.00pm Eucharist, followed by 7.45pm Lent Course

Thursday 2 April: 10.30 to 12 noon at Margarete Geier's:

Please let the parish office know if you would like to come or sign on the sheet at the back of the Church.

What Lent means for me

I know very well what I was told Lent should mean for me when I was young; I find it much harder to say what it does mean for me today. The word 'Lent' in German originally meant the Spring Festival, but over the years it has become for Christians the forty days leading up to Easter: a symbol of the forty days that Christ spent in the Wilderness. It has been a time for reflection on Christ's suffering, sacrifice, life, death, burial and resurrection; a period dedicated to fasting, repentance and spiritual discipline.

I accept all that, but for me Lent has become above all a period for taking stock of where I am now in my relationship with God. My great desire is to empty myself and get rid of anything that gets in the way of

my union with God. Lent is a time for all of us to deepen our awareness by listening to Him; a time for growing - both as a member of a community and as an individual pilgrim - towards a deepening intimacy with the Divine, the source of our being. I pray that I may not have to depend just on what I have been taught but that I may grow in awareness of God and of His love and compassion for me, and His acceptance of me as I am. He draws out my own compassion and potential. I am not looking for a sublime experience, but rejoice in the fact that God opens my eyes to the wonder of our everyday experiences. It is a wonder of the present moment expressed vividly in an 18th century Irish hymn:

*“ Be thou my vision, O Lord of my Heart,
Be all else but naught to me, save that thou art.
Be thou my best thought in the day or the night
Both waking and sleeping thy presence my light.*

Be Thou in me dwelling and I with Thee One.”

It is important for me to have a framework in Lent: a specified time in the morning to meditate; a more regular attendance at Holy Communion; walking for half-an-hour each day; a few minutes every evening to reflect with great gratitude on the many things that I received and learned in the course of the day, on the things that I would like to have done differently and for which I ask forgiveness: a reflection on my consciousness known by St. Ignatius as the Examen.

I want this Lent to look more closely at the mystery of the Eucharist. I am looking forward to reading Timothy Radcliffe's *Lent Book* on that subject. Sebastian Moore has also written about it in his book *The Contagion of Jesus*. He talks about Christ's body as being our bread rather than the other way round. We eat His bread and become part of him and part of His love for the world. When we eat His bread - break bread with Him - we are broken with Him. It is out of our brokenness that we can offer ourselves for one another.

Lent for me is very much a time for looking deeply at the Passion of Jesus. It is a time for carrying our own crosses and being one with His suffering: in the Garden of Gethsemane; in his betrayal and condemnation; in His crucifixion. I will ponder on the vast mystery of His suffering, the world's suffering and the way Christ was transformed into New Life.

*“ Now the green blade riseth from the buried grain,
Wheat that in dark earth many days has lain:
Love lives again, that with the dead has been:
Love is come again,
Like wheat that springeth green.*

*When our hearts are wintry, grieving, or in pain
Thy touch can call us back to life again,
Fields of our hearts, that dead and bare have been:
Love is come again,
Like Wheat that springeth green. “*

Easter is a time for great rejoicing and thanksgiving, and a growing understanding of the mystery of death and resurrection. We see this pattern emerging in our lives again and again and it keeps my faith, hope and love alive. It is the basis of how I try to live my life. We need to look at our own gifts and talents and think how we can use them to God's greater glory.

I am looking forward to our Parish Community's reflection and study of the Christian Virtues
Clare Ziegler.

Deanery Synod

Margarete Geier, Ruth Lampard and I attended a meeting of the Deanery Synod on 5 February in Holy Trinity Church, Sloane Square. The main item for discussion was Interregnums, or as they might be better described, Vacancies for Incumbents.

Interregnums

Although there are differing views about interregnums, strong concerns about the church's approach to replacing departing vicars had been raised at the previous two meetings of the Deanery Synod. The church's apparent ready acceptance of lengthy gaps between a vicar's departure and the arrival of the replacement had been criticized, with several examples quoted of the damage done to local churches.

The Archdeacon of Middlesex, Stephan Welch, lead the discussion. He acknowledged and regretted the real difficulties that long delays in filling vacancies caused, said that the Diocesan staff were working hard to reduce them, but added that the law constrained action by insisting that the formal process for replacing an incumbent could not start more than one month before the vicar's departure. (Ruth later commented that this law was introduced many years ago, probably with the good intention of insisting that the local parish laypeople should be involved in the appointment process. However the meeting clearly felt that the details of the law had failed to keep up with today's much changed circumstances).

Stephan said that the way to ease the situation was for each PCC to work regularly on updating its Parish Profile, Mission Action Plan and Statement of Needs so that it could spring rapidly into action with the Bishop, Archdeacon, and its Patron when the 'one

month' began. If a regular process was maintained of recognizing the dynamic momentum in the parish and the kind of ordained leadership required there in the future, the filling of a vacancy should become more timely. He said that the average length of interregnums in our Diocese is nine months, shorter than in many Dioceses.

In the discussion that followed, the urgent need to reduce the nine months average and to change the law were emphasized by members of the Synod. When asked how members of the Synod could help to bring about change, there was a strong sense of disappointment that the Archdeacon appeared to see little real prospect of reducing the average significantly, and none at all of changing the law.

It was left for the Synod to consider at a future meeting what it could do to raise its concerns further with the church hierarchy.

Other matters

The rest of the meeting was taken up with the usual reports from the Deanery Synod Chairman, the Area Council, the Diocesan Synod and the Diocesan Board for Schools. Items of interest included St Luke's, Sydney Street, reporting that 12,000 people attended Carol services there in December, and that they are seeking ideas for activities in their church that would help to fill the gap caused by the cancellation of the Chelsea Festival. The new Bishop of Kensington, Paul Williams, will visit the Chelsea Deanery on 19 July when he will go to St Luke's, Sydney Street and St Luke's, Redcliffe Square.

I enjoyed meeting for the first time, Stephen Boatright, the new Headmaster of St Cuthbert's with St Matthias Primary School, where many of our congregation help the children to read.

Arthur Tait

Thursday Lunch Club

'Inquires and places where they sing – notes from a small island.'

Graham Caldbeck, Director of Music at St Mary's, provides choral recollections and anecdotes from the past 50 years.

The lunch will be on Thursday 12 March at the usual time of 12.30pm and will follow the monthly Thursday Eucharist at 11.45pm.

If you would like to attend, please put your name on the sign up sheet at back of the church.

The Abbot of Brno

The Abbey of St. Thomas in Brno is an Augustinian monastery, founded in 1346 and occupying its present rather grand premises since 1653. It has a

strong musical tradition and the Czech composer Janáček was a chorister there in the mid-1860s. In 1868 the monks elected as their Abbot one Brother Gregor, who had spent most of the previous dozen years working in the garden. He has been described as a 19th-century liberal who loved good food (he grew quite corpulent) and fine cigars (20 a day). As prelate of a wealthy monastery, he lived the busy life of an administrator, housed in elegant style and traveling widely, serving on committees and boards. He managed farms, became chairman of the Moravian mortgage bank, and even founded a volunteer fire department. He served as officer of the Brno Society for the Study of Natural Sciences, but after 1870 he switched allegiance to the Royal (Habsburg) Agriculture Society, serving for two years as acting chairman. He was also an accomplished meteorologist and kept records of such diverse phenomena as groundwater, sunspots, and ozone levels. Sadly, a tax dispute with the Austrian government embittered the last ten years of his life and most of his scientific notes and correspondence were burned at his death. This was a pity because a paper he wrote in 1865 is the most famous horticultural paper ever written, and is one of the most famous single papers in biology. It was to become the foundation of the modern science of Genetics. Johann Mendel (the name 'Gregor' was taken at his ordination), the child of peasants, was born in 1822 in Heinzendorf, a small village in a corner of Moravia. He was attracted to the monastery for economic reasons, his desire to be freed from the 'perpetual anxiety about a choice of livelihood.' He was accepted as a novice in 1843 and pursued his theological studies at the local seminary. After ordination in 1847 he spent a year as a parish priest but proved to be emotionally unsuited, becoming physically ill in the presence of sickness and pain. He was offered a post teaching mathematics and Greek at the local school, a position in which, although technically unqualified, he performed with distinction. Despite his lack of university training, he took the qualifying examination for teachers but failed - the question that tripped him up was the classification of mammals - a specialty of the examiner.

With remarkable wisdom his monastery sent Mendel to the University of Vienna to study biology for three years. In 1854 he was appointed supply teacher in Brno Modern School, teaching physics and natural history to the lower school, a position he retained for 14 years. To everyone's surprise, he again failed to graduate because of a dispute with his botany examiner, an event possibly connected with the start of his intensive experiments that same year with peas.

The prevailing view of heredity during the middle of the 19th century was based on two gross misconceptions: the blending of hereditary factors and the heritability of acquired characters. Evidence for a particulate basis for inheritance, such as the reappearance of ancestral traits, was common knowledge but considered exceptional. Oddly enough, Charles Darwin's explanation of evolution by natural selection became a well-established theory in the years following publication of *The Origin of Species* in 1859, despite any factual evidence to explain either the nature or the transmission of hereditary variation. Aware that blending inheritance led to the disappearance of variation, Darwin believed that variability was due to 'the indirect and direct action of the conditions of life'.ⁱ This was simply a restatement of views dating from Hippocrates in 400 B.C. It was also completely wrong.

Mendel succeeded because of his approach. His goal was grand, being no less than to obtain a 'generally predictable law of heredity' that must be universal. He clearly knew what he wanted to do and his method was precisely appropriate. He was a consummate experimentalist, fully aware that the 'value and validity of any experiment is determined by the suitability of the means as well as by the way they are applied.' He defined the system. Plant material must possess constant differing traits that do not disturb fertility in further generations and must remain free from pollen contamination. All the progeny, without exception, must be observed. The experimental organism, the garden pea, was a perfect choice. Mendel procured 34 cultivars from seedsmen, tested their uniformity over two years, and selected 22 for hybridization experiments. Between 1856 and 1863, he cultivated and tested some 28,000 pea plants, studying seven basic characteristics. The traits chosen were contrasting (e.g., yellow versus green, tall versus dwarf plants) and constant (i.e., true breeding) after normal self-pollination in the original lines. From these experiments he drew three main conclusions: 1) that the inheritance of each trait is determined by 'factors' that are passed on to descendants unchanged (now known as 'genes'); 2) that an individual inherits one such factor from each parent for each trait; 3) that a trait may not show up in an individual but can still be passed on to the next generation. With all the traits that Mendel examined, one form appeared 'dominant' over the other and when the factors for both were present the former masked the latter. However, the weaker form, known as 'recessive', would be passed on to the next generation unchanged and reappear in individuals when this same factor had been received from both parents. From these

experiments he derived two general principles. The Principle of Segregation meant that only one of each paired factors passes from parent to offspring. The Principle of Independent Assortment meant that different factors are passed on independently of each other - for example flower colour and seed colour - so that new combinations of factors are continually occurring that have been present in neither parent. These two highly generalized principles later became known as *Mendel's Laws of Heredity*. He described his work in a paper, '[Experiments on Plant Hybridization](#)' that he read to the Natural History Society of [Brno](#) at two sessions on 8 [February](#) and 8 [March 1865](#), and which was published in 1866.ⁱⁱ It was heard politely, but with incomprehension - and then completely ignored for the next 34 years.

The year 1900 saw the now famous 'rediscovery' of Mendel's Laws by Carl Correns in Germany, Hugo de Vries in the Netherlands and Erich von Tschermak-Seysenegg in Austria. Their achievement was to realise that Mendel had not merely conducted experiments in successful hybridisation but had in fact studied the heredity of specific characteristics as they were passed on from parent plants to their offspring. This 're-discovery' made Mendelism an important but controversial theory. Its most vigorous promoter in Europe was [William Bateson](#), who coined the term '[genetics](#)', and '[gene](#)' to describe many of its tenets, and published the first English translation of Mendel's paper in the *Journal of the Royal Horticultural Society*.ⁱⁱⁱ This model of heredity was highly contested by other biologists because it implied that heredity was discontinuous, in opposition to the apparently continuous variation observable for many traits. Many biologists also dismissed the theory because they were not sure it would apply to all species, and there seemed to be very few true Mendelian characters in nature. However later work by biologists and statisticians such as [R.A. Fisher](#)^{iv} showed that if multiple Mendelian factors were involved in the expression of an individual trait, they could produce the diverse results observed. [Thomas Hunt Morgan](#) and his assistants later integrated the theoretical model of Mendel with the explanation of inheritance by which the [chromosomes](#) of [cells](#) were found to hold the actual hereditary material. They thus created what is now known as [classical genetics](#). The discovery, in the 1950s by Watson and Crick, of the molecular structure of genes, completed the framework of which Mendel had laid the cornerstone.

Darwin's Book *The Origin of Species* was a great landmark in the history of thought, but his theory is not of great value scientifically unless you happen to work in the field of evolutionary biology. It leaves many gaps and makes no predictions. Mendel's

mechanism of heredity is needed to make Darwinism work and a clear line can be drawn from his experiments to the activity of almost everyone working at the bench in biological science today. His principles of hereditary transmission have revolutionised the cultivation of plants and the breeding of domesticated animals in the twentieth century. Biochemistry and molecular biology have found the molecular basis of Mendel's Laws in the form of gene expression in cells and gene transmission in the germline. Mendel's work made it possible for the first time to exploit the genetic resources of organisms systematically. His paper marks not only the beginning of genetics as a scientific discipline but also the beginning of the systematic use of mathematics, quantified measurements and applied statistics in biology. This field is now known as informatics and is becoming of major significance in its own right.

Mendel was a meticulous researcher. The sheer mass of his data is impressive and his experiments build from the simple to the complex. His clarity of thought is mirrored by a felicity of expression. His prose is straightforward, free of unnecessary arguments and obfuscation, faults that make many of the papers of his contemporaries almost incomprehensible. His is a victory for human intellect, a beacon cutting through the fog of bewilderment and muddled thinking. In 1883, only a matter of months before his death in the following year, Mendel commented, with a hint of resignation mingled with the awareness of the importance of his discoveries: 'My scientific studies have afforded me great gratification; and I am convinced that it will not be long before the whole world acknowledges the results of my work.' It has taken longer than he expected, but once again history has proved him right. [Charles Darwin, *The origin of Species*, John Murray, 1659, Popular Impression. 1929, p. 669.](#)

[Mendel, Gregor. 1866. *Versuche über Pflanzen-hybriden*. Verhandlungen des naturforschenden Vereines in Brünn, Bd. IV für das Jahr 1865, Abhandlungen, 3–47.](#)

[Drury, C.T and William Bateson \(1901\). 'Experiments in plant hybridization'. *Journal of the Royal Horticultural Society* 26: 1–32](#)

R.A.Fisher was a British mathematician who fathered the subject of mathematical statistics in the 1920s. He believed that Mendel's findings were too good to be true, i.e. that he had fudged his results. This opinion has been conclusively refuted by later work.

Hugh Beach

Women's World Day of Prayer

This year the Women's World Day of Prayer will be held on Friday 6 March at 11.00am at Chelsea Old Church, 2 Old Church Street, London SW3 (by the Embankment), followed by light refreshments.

New Bishop of Kensington

The Service of Consecration for the new Bishop of Kensington will be held at St Paul's Cathedral on Wednesday 25 March at 11.00am. All welcome. On Wednesday 1 April at 7.00pm there will be service to welcome for the Bishop attended by the Bishop of London at St Mary Abbots. Again all welcome.

Grow your own and more to share

In his sermon at St Mary's a few weeks ago David Shreeve, the Diocesan Environmental Adviser, challenged us to introduce a green element into the Big Lunch Sunday in July. Our plans for that day are being developed and will be announced next month, but if we are to rise to David's challenge, we need to get started now. For urban dwellers the obvious choice are herbs and salads that can be grown in pots on balconies and window sills etc., and we want as many fresh herbs for the day as possible: dill, basil, chives, mint etc. Seeds are now appearing in the supermarkets and garden centres. If you prefer not to start from seed, another way to get a good harvest of your chosen herbs is to buy them in a pot from the supermarket later on. Most supermarket pots have more than one plant, so if you re-pot them individually and pinch out the growing tip, you will get a whole lot more leaves than you would from a single pot.

If you want to grow something bigger, why not try potatoes or tomatoes. In many parts of the country it is traditional to plant out seed potatoes on Good Friday, but the extra warmth in the inner city and the fact that Easter is later this year mean you can start things off before then and with care the crop will be ready for the middle of July. If you have a convenient spot, why not rise to the challenge and try potatoes or tomatoes in a grow bags or large container. Even in the inner city, our patios and balconies are not the only places where we could grow vegetables. There are many garden squares and other associations responsible for limited access but shared open spaces. If you are associated with any such organisation or have access to such a space, could you use that to grow herbs or vegetables to share for the Big Lunch Sunday? Ask Ruth for more details if you want to get started in such a space now.

Even if you have never grown herbs or salad leaves before, we hope that the Big Lunch Sunday will encourage you to try something new this year, and to start it off during Lent – a season of growth. If you want to know more about growing herbs ask me or Boo Simpson.

Leo Fraser-Mackenzie



March's Year Mind

Ivy Cooling
Olive Smith
Rhoda Bolton-Dignam
John Gairdner
Christie Parkinson
Maximilian Heyer
Dorothy Buss
Florence Lidderdale
Ivor Howlett
Elizabeth Ledochowska
Michael Wilson
Aida Gowan
Vera Owen
Hugh Pringle
Dorothy Hale

Mojakwamoja

Last Thursday I had a very pleasant lunch break! I was invited by the St Mary the Bolton's charity committee to do a short presentation about the charitable project I am currently setting up called Mojakwamoja (which means going ahead/straight forward in Swahili). I have been assisting two projects; a cultural centre and an orphanage, both based in the Tanzanian town of Moshi.

The idea came about after a visit to Tanzania in 2006. There were lots of kids just hanging out on the streets with no mental stimulation, and nowhere to go. I felt compelled to take action and had the idea of starting up a cultural centre. I came up with the idea of a centre where kids can go to take part in singing/dancing workshops but also watch films for educational reasons and for fun. I discussed this idea with two Tanzanian friends of mine and they agreed that it would benefit the children out of school hours, so I have spent the last few years discussing with them how we could set this up. After a return trip between March and June 2008, it is now established in Moshi town and is held in their nursery school grounds every Saturday and after School on Wednesdays. It has proved to be very popular with the children and up to 60 children now attend, aged between 5 and 16. Another friend of mine decided to set up her own orphanage; she is a Kenyan mother of five children and felt that the orphanage she was working in previously was corrupt, so started up her own with the help of her pastor husband. They are hardworking and lovely people and ensure that they run sustainable projects to generate their own income and have some

great initiatives, such as a chicken farm and computer courses for local people.

I have been very fortunate because St Mary The Bolton's have awarded Mojakwamoja a grant that will go towards school fees, uniforms, mattresses, food (i.e. rice, sugar, maize, beans, wheat flour), cooking oil, cleaning detergents at the orphanage and at the cultural centre. The money will go towards stationery, sports items, traditional drums and t-shirts. I hope to find more Swahili-based educational films and register Mojakwamoja as a charity. I am in the process of organizing more fundraising events after two successful events were held in 2008; a djembe drumming workshop and raffle and two friends of mine cycled from John O'Groats to Lands End and I am looking forward to returning to Tanzania at the end of this year.

For further details contact me on:

lucykarawilson@yahoo.co.uk

Lucy Williams

Stewardship Campaign Update

Every three years we hold a Stewardship Campaign. The aim of this campaign is to gain the commitments of time, talents and funds that St Mary's needs to continue to be a lively place of worship and fellowship. The 2009 campaign theme will be **Give, Get & Commit** and runs from Sunday April 26th until Sunday 17 May.

During the campaign there will be a number of special events. The first will be a sponsored walk around the parish to include a quiz on places of interest within the parish. There will be two routes, a shorter walk for children and a longer one for adults. The walk will start at the church, at staged times, in the afternoon of Saturday 25 April and finish back at the church, to be followed by light refreshments. Sponsor forms and the route map will be included in the next month's Clarion, out on 29 March.

Our next big event will be a Children's' Party and Theme Day. This will take place within the church and the hall. It will be a fun-packed day with many activities to entertain children and raise money for St Mary's. A full program of events will also be next month's Clarion.

If you have any suggestions or feel able to help with the organization of these events, please contact John McVeigh via the church office.

Nonsuch Singers concert
St Giles, Cripplegate, Fore Street
Saturday 28 March 2009 7.30pm

Rosie Banks *'cello*
Alastair Ross *organ*
Graham Caldbeck *conductor*

STABAT MATER

Contrasting settings of the 13th-century Passiontide
poem by

Domenico Scarlatti & Knut Nystedt

with

CORNYSHE **Woefully arrayed**

VICTORIA **O vos omnes & Versa est in**
luctum

CASALS **O vos omnes**

HARVEY **I love the Lord**

& instrumental music by **Byrd, Bach & Arauxo**

Tickets £15 (12 concessions) available at the door.

Nearest Underground stations: Moorgate &
Barbican

nonsuchsingers.com

**Contributions for the April Clarion should be
sent in to the church office by 23 March 2009.**