

THE CLARION

The Magazine of The Parish of St Mary The Boltons

rooted in faith • open in thought • reaching out in service

April 2014

Journeying from Palm Sunday through Holy Week to Easter Day and beyond

Our Christian faith has often been described as a journey as we seek to follow Jesus who is the Way, the Truth and the Life. We make our faith journey within the framework of the liturgical year and within that framework there are stretches of particular intensity and meaning; the journey from Palm Sunday through Holy Week to Easter Day is one of them.

Holy Week has been described as a dark and heavy week, charged with meaning. All the elements of Jesus' life are there for us to see; the people, the religious and secular authorities, Jesus' prophetic words, the fear and confusion of the disciples and Jesus' death.

The week falls into two parts, beginning on Palm Sunday when we hear of the struggle between the ways of God – the Word of God – and the ways of the world. On the Monday, Tuesday and Wednesday we continue through the daily liturgy to ponder the struggle and the difference between our own lives and the life of Jesus.

In the second part of week, Maundy Thursday, Good Friday and Holy Saturday, we see the price to be paid for bringing the reign of God to a world where self-interest, worldly power and authority dominate. The three days, known as the Triduum, are the most sacred days of Holy Week.

Maundy Thursday is the crossover point between the life and death of Jesus, between death and life for us all. In the evening service, as we remember and re-enact Jesus washing his disciples' feet, we hear his command to 'wash the feet' of others, to serve others. We receive the bread and wine of the Eucharist with Jesus' words, 'Do this in remembrance of me'. These

two commands form the basis of our life in Jesus Christ. The service ends in silence and there is a silent vigil for those who wish to remain longer in the church to reflect on the intersection between Jesus' life and their own.

Good Friday has been described as 'the saddest day in the liturgical year'. As we participate in the Good Friday service so the question arises, are we willing to follow Jesus to the cross? As we seek to answer that question so we are made aware of what our faith, our spiritual journey, is about.

Holy Saturday is a day of emptiness, when we deal with the God of darkness. In the emptiness of the day, we come to a greater understanding of how much Jesus' life and words mean to us, aware that without him, we are unable to measure our own spiritual growth and goodness.

Yet it is in the darkness of the tomb that hope is born. Hope 'is the spiritual discipline that makes us certain of only one thing: in the end, whatever happens will be resolved by the doing of the will of God' (Joan Chittister *The Liturgical Year*, 2012, Thomas Nelson, page 156). As we begin to see the world as God sees it, and as we trust that God is everywhere in everything at all times, whether we see it or not, so we grow in our journey of faith.

The Easter Vigil on Holy Saturday evening begins in darkness and ends in a blaze of light, the light of God's power, glory and love manifested in Jesus' resurrection through which the powers of separation (sin) and death are conquered, bringing new life.

This service is full of symbolism and is one of the most dramatic of the year: a fire is lit in front of the church, the Paschal Candle is lit from it and carried into the darkened church; we hear the story of the world's redemption

and renew our baptismal vows. We experience the Christian life in microcosm. The service ends with great rejoicing at Jesus' resurrection, which continues in our Easter Day service and throughout the fifty days of Easter until Pentecost.

To experience the liturgy of Holy Week can be an intense and enriching experience and I encourage you to take part in as many of the services as you can. (Details on page 4 and on the website) As we journey together through Holy Week, so our faith is strengthened and renewed for the continuing journey. It is this experience that makes our Easter rejoicings all the greater and more heart-felt as we sing 'Alleluya', raising our hearts and voices to sing God's praise.

Ginny Thomas

**Thursday 3 April
Taizé Service
at 7.30pm**



Come, be still, find peace.
A time of quiet contemplation with readings,
prayer and the beautiful
songs of Taizé.

APCM: Sunday 6 April at 12 noon

The APCM (Annual Parochial Church Meeting) takes place on Sunday 6 April, after church at 12 noon. Refreshments will be served. Please attend if you can.

Church cleaning day

5 April 9.30-12 noon

Please come and join us to clean and prepare the church for Easter.

Refurbishment

In order to facilitate and improve the church hall and adjacent area, there will be a complete refurbishment of the disabled, ladies and gentlemen's lavatories. As the hall is let out during term time to Paint Pots, it has been agreed that the work will commence on

Monday 31 March and be completed by Tuesday 22 April 2014. During this time the lavatory in the vestry, which also has disabled facilities, will be available to the congregation.

Thank you for your co-operation during this period of time, it is hoped that any inconvenience will be kept to a minimum.

Ann Mulcare

**The Summer Fair
is coming**

Less than three months
to go!



Saturday 21 June is the date of this year's Summer Fair. The magician is booked, ideas are percolating through the fuggle of my mind and we are already hoping that the sun will shine and that St Mary's Summer Fair will be another happy and successful day where we can create an enjoyable afternoon for ourselves and our community, and the profits can help our charities. Put the date in your diary and start sorting through your cupboards, wine cellar, present drawer and bookshelves. If any of you are moving house, please don't forget us, I am sure we can store any donations! Start making your chutneys and jams, planning your baking, and building up your appetites for burgers and hot dogs, tea and cakes.

The Barbecue will be there, the teas and cakes, the produce and jams, the bric-à-brac, toys and books, the café, face painters, the coconut shy, the restorative Pimm's Tent, and lots of other things we have not yet thought of but all to the sound of live music. We are open to offers and ideas, so please do get in touch.

This year, I thought we will have a FANCY DRESS competition where thought, effort and imagination can win over commercial enterprise. Let your imaginations run riot and have fun doing it!

There will be the Really Splendid Hampers again; the theme(s) to be announced in the next magazine.

As always, I am begging for:

- bottles for the tombola,
- good quality bric-à-brac,
- unwanted gifts,
- fabulous raffle prizes,
- contributions to the Really Splendid Limited Ticket Hampers,
- cakes, savouries, conserves and chutneys for the produce stall
- most of all HELP! Help in advance, help in the morning to set up, help in the afternoon itself and help tidying up at the end of the day. If you have never helped, come and try it. It is a lovely way to get to know people and a fun way to spend the afternoon and you can appreciate a good night's sleep knowing that you have been part of an afternoon. We want to have relief teams in operation and we also need set up and take down teams.

The Charities being supported this year are: The St Luke's Foodbank, Medic Malawi, The Upper Room, FANY and two Christian charities in the Sudan.

Please do start thinking about how you might be able to help – it's a fun day even when it rains – but maybe this year it won't!
Katrina Quinton

Volunteers Make A Difference!

From St Cuthbert with St Matthias CE School Newsletter of 17 January 2014:
Reading Volunteers are improving standards at St Cuthbert's.

Every school has its unsung heroes and at St Cuthbert's some of the unsung heroes are the 'Reading Volunteers.'

The Reading Volunteers are members of the local community who come in and hear children read and help them with their reading. They not only teach them to read more fluently but help them with understanding English, improving their vocabulary and their grammar and their knowledge of English idiom. This is not glamorous work but vitally important for the children at St Cuthbert's.



There are 13 volunteers at the moment; new volunteers join every term to replace those volunteers who have moved on. Some of the Reading

Volunteers have been volunteering in the school for over six years and during that time have helped hundreds of children to become better readers.

The Reading Volunteer programme was started by St Mary the Bolton's Church, who encouraged the members of the church to make a real difference to their community – to show the love of God in action. Since then the initial volunteers from St Mary the Boltons have been joined by many more, some of whom have no connection with any church and are simply people who want to help. Many of the volunteers are retired but some manage to volunteer and to work full time or part time in their profession.

The volunteers are organised by a... volunteer! Sheila Gibbs organises all the Reading Volunteers, she sets up the timetable and makes sure that volunteers are matched to classes. She liaises with the school to make sure that everything runs as smoothly as possible so that every child who is helped by the volunteers can have a really effective experience. St Cuthbert's Reading Volunteer heroes are: Mary Godwin, Sheila Gibbs, Patrick Thomas, Carolyn Stubbs, John Eisenburger, Anne Whatmore, Loraine Baxter, Brigitte Owen, Belinda Morse, Emir O'Sullivan, Jennifer McGrandle, Mary Meeson and Clare Williamson.

If you would like to join the Reading Volunteers, please contact the school office and they can put you in touch with Sheila. The school also welcomes volunteers to help in class and at playtimes to help both learning and play. Please contact the school office if you would like to volunteer for classroom or playtime help.

Tel: 020 7373 8225, email: info@st-cuthbert.rbkc.sch.uk, www.scwsm.org

St Mary The Boltons Holy Week And Easter 2014

Sunday 13 April: Palm Sunday

8am Eucharist

10.30am Sung Parish Eucharist with Procession and Reading of the Passion according to Matthew.

Monday 14 April

12noon Said Eucharist with a meditation on the Cross

Tuesday 15 April

11.30am – 12.15pm A Time for Silent Prayer

This service is offered for those who want to practice silent prayer. There will be a short reading at the beginning, followed by two twenty minute prayer sessions, with a brief gap between sessions.

Wednesday 16 April

7pm Said Eucharist with a meditation on the Cross

Thursday 17 April Maundy Thursday 7.30pm Sung Parish Eucharist with Foot Washing and Vigil

During this service we're reminded once more of the circumstances of Jesus' Last Supper and what took place. The priest re-enacts Jesus' washing his disciples' feet, an active sign of Jesus' new command that we are to love one another in a new way, by taking care of each other, by serving each other.

At the end of the service the church is stripped. The altar frontal and all decorations are removed. The reserved sacrament is taken into the south transept which stands in for the garden of Gethsemane. Here after the service, in semi darkness we may if we wish keep vigil; we wait with Jesus as He waited in prayer in Gethsemane before his arrest.

Friday 18 April Good Friday

10.30am An informal service for Children and Adults

In this service the events of Holy Week, starting with Palm Sunday, are retold and re-enacted, starting (weather permitting) outside in the church garden and moving into the church as the story continues.

Hymns are sung as we move from one part of the story to another. We end by enjoying hot cross buns and refreshments in the north transept.

12noon to 3.0pm Stations of the Cross

The Stations of the Cross have been described as a kind of story book describing the Christian journey to redemption. The Stations – the depictions of Jesus' sufferings on the way to Calvary – remain the same every year, but each year we will have changed and the world is a different place. Depending on the year's events, each station will hold a different meaning for us and we can use this as an opportunity to give thanks, to pray for the year ahead and to resolve to change those things which separate us from the love of God.

The Stations help us to think about Jesus' Passion and the part we play in it. They are also intended to bring comfort and encouragement amidst the confusion and pain surrounding us in the world.

The service includes short biblical readings, prayers and meditations with hymns. You are invited to come for part or all of the service.

Saturday 19 April Easter Eve

7.30pm Vigil and Lighting of the Easter Candle

As darkness falls we look forward to the celebration of Easter Day. The new Easter candle is lit from a fire outside the west front of the church and we process into the darkened church to the words 'the Light of Christ'. From this candle the congregations' candles are lit as we hear with readings, prayers and hymns, the story of God's salvation of the world and the Passion of Christ. The service ends with refreshments in the south transept as we celebrate our Easter joy.

Sunday 20 April Easter Day

8am Said Eucharist

10.30am Sung Parish Eucharist

We celebrate the great feast of Easter, of God's victory through Jesus Christ, over the power of sin and death and the new life made possible through Him.

Refreshments will be served following the service and weather permitting there'll be an Easter egg hunt in the garden for children, accompanied by an adult.

Report of Thursday Lunch Meeting on 13 March

Continuing our successful series of Thursday lunches a full house was on hand to listen to Trudie De Graff talk about the activities of the Earl's Court Community Project, which has had a close connection with St. Jude's. Many of us have had a chance to talk with or meet the inspirational director, Samy Mansour, and through the commitment of Margarete Geier, St. Mary's has supported them at Christmas and through practical and financial contributions.



Trudie explained that the Project is entirely self-funding and receives no government or official money, so that they are able to be open to anyone who comes in time of need. Government money always comes with many strings attached. She

emphasised the Christian ethos of the people working there who come from a variety of countries and backgrounds. They focus on the practical ways to help our neighbours in their times of need, whether brought about through addiction, homelessness, isolation, or mental health issues.

For 28 years now the Project has been demonstrating compassion in the name of Jesus, walking alongside people less fortunate and who are isolated and excluded in the midst of our community. There is now a core group of 16 full time members and many volunteers who help at Christmas or Easter, when they provide a family environment for people who have often no families of their own. Practical help, such as photocopying, use of a phone and help with links to other social agencies, is supplemented by a Coffee Bar at St. Barnabas, and counselling at St. Luke's Redcliffe Gardens. In addition, the Project organises yearly outings, often to the seaside at Brighton or Hastings, to let people experience a change of scene, fresh air, a walk on the beach and fish and chips! It is important to bring fun and motivation into people's lives. Trudie was able to give us a real sense of the need that the Earl's Court Community Project is able to respond to and was grateful for the support from both St. Mary's and other churches in the area. It is always sobering to be

reminded of how many people fall through the cracks in one of the richest boroughs in the country.

There will be no lunch in April as the kitchens are not accessible during building improvement work being carried out. The next lunch will therefore be on 8 May.

Patrick Thomas

Lancelot Andrewes

Lancelot Andrewes (1555-1626) was one of the most astute and brilliant ecclesiastical politicians of the English Reformation, famous for his prodigious learning, his eloquent and impassioned sermons, and as the leading translator of the *King James Bible* (1611).

Andrewes was born in 1555 near All Hallows, Barking, of an ancient Suffolk family. His father, Thomas, was master of Trinity House. Andrewes attended the Cooper's school in Stepney and the Merchant Taylors' School in the City of London. In 1571 he went up to Pembroke Hall, Cambridge, and in 1576 he was elected a fellow of that college at the age of 21. In 1580 he took orders. Once a year he used to spend a month with his parents, during which he employed a master to teach him a new language. In this way he learned to speak fifteen modern and six ancient languages.

After a period as chaplain to Henry Hastings, Earl of Huntingdon, Andrewes became vicar of St Giles's, Cripplegate and there delivered a number of striking sermons. In a great sermon during Easter week in 1588, he stoutly vindicated the reformed character of the Church of England against the claims of the Roman Catholic Church.

Through the good offices of Francis Walsingham, Andrewes was appointed a prebendary of St Paul's Cathedral in 1589, and then became Master of his college, a chaplain to Archbishop Whitgift, and prebendary of Southwell. In March 1590 he preached to Queen Elizabeth I as one of her chaplains, but the Queen did not advance him further because he opposed her plan to alienate church revenues. In 1598 he declined the bishoprics of Ely and Salisbury, thinking that the salaries were insufficient. In 1601 he was appointed

Dean of Westminster and took a great interest in that school where the boys were devoted to him. George Herbert, one of the pupils, admired and loved Andrewes for the rest of his life.

King James I, who came to the throne in 1603, enjoyed the Dean's rather pedantic style of preaching and held him in great favour. Andrewes assisted at James' coronation and headed the list of divines appointed to compile a new translation of the Bible. He led the 'First Westminster Company' that worked on the first books of the Old Testament (Genesis to 2 Kings) and he also acted as a sort of general editor for the project.



In 1605 he was consecrated as Bishop of Chichester and made Lord High Almoner. In 1606, following the discovery of the Gunpowder Plot, Andrewes preached a sermon for the king in which he proposed a

commemoration of that deliverance. This was followed for years in the form of special sermons and other public acts, such as the ringing of church bells. It added to an increasingly full calendar of Protestant celebrations that contributed to the national and religious life of 17th-century England, and has evolved into the Bonfire Night of today. Andrewes preached regularly before King James and his court on the anniversary of the Plot, and these sermons were later used to justify the doctrine of the Divine Right of Kings.

Andrewes became bishop of Ely in 1609. In 1617 he accompanied James I to Scotland in the hope of persuading the Scots to adopt the episcopal form of church governance. He was made Dean of the Chapel Royal and translated to Winchester, a diocese that he administered with great success. Following his death in 1626, in Southwark, he was mourned by leaders of church and state alike, and buried by the high altar in St Mary Overie, now Southwark Cathedral, then in the Diocese of Winchester. Adam Nicolson, in his beautifully written book on the making of the King James Bible (*Power*

and Glory, Harper Collins, 2003) has much to say about Lancelot Andrewes. He starts with the rather damning story that during the plague of 1603, when more than half of the inhabitants of Cripplegate died, Andrewes never once visited his parish. Instead he took refuge in Chiswick 'where the elms afforded grateful shade in summer and a retiring place from infection'. Worse still, Andrewes taught that the plague was a sign of God's wrath provoked by men's own inventions, the taste for novelty, and for specious newness, which he deplored. (This calls to mind the views of UKIP councillor David Silvester who has blamed the floods this winter on the legalisation of same-sex marriage in England and Wales). If Andrewes really believed that plague was a punishment for sin and novelty, and if he himself was guiltless on that score, then why was he shirking his pastoral duties in Cripplegate?

Yet Nicolson is quick to balance this with an account of Andrewes's devotions. Throughout his life the time he spent in private, about five hours every morning, was given almost entirely to prayer. He once said that anyone who visited him before noon clearly did not believe in God. The prayers he wrote for himself, first published after his death in 1648 as *Preces Privatae*, are a classic of devotional literature, especially for High Church Anglicans. Andrewes gave the original manuscript to his friend Archbishop Laud. It was 'slubbered with his pious hands and watered with his penitential tears'. Those who knew him often witnessed his copious weeping as he prayed for himself and others and in his portraits he holds a large handkerchief. It was a habit of self-mortification in front of an all-powerful God that today might be thought of as in need of counselling or therapy. There were few Englishmen more powerful. Everybody reported on his serenity, the sense of grace that hovered around him. Alone every day he acknowledged little but his weakness and wickedness. Against an all-knowing, all-powerful and irresistible God, all he saw was an ignorant, weak and irresolute self.

'O Lord, Thou knowest, and canst and willest
The good of my soul
Miserable man am I;
I neither know, nor can, nor, as I ought
Will it.'

Endlessly busy as he was, he would find time to wait in the transepts of Old St Pauls for any Londoner in need of solace or advice. Nicolson sums him up as follows: 'He is as broad as the great Bible itself, scholarly, political, passionate, agonised, in love with the English language, endlessly investigating its possibilities, worldly, saintly, serene, sensuous, courageous, craven, if not corrupt then at least compromised, deeply engaged on pastoral care, generous, loving, in public bewitched by ceremony, in private troubled by persistent guilt and self-abasement.' It is a final irony that the words of Andrewes that are best known today come from a sermon he preached at the Chapel Royal at Christmas 1622, dealing with the coming of the Wise Men:

'A cold coming they had of it, at this time of the yeare: just the worst time of the yeare to take a journey, and specially a long journey, in. The waies deep, the weather sharp, the daies short, the sun farthest off *in solstitio brumali*, the very dead of winter.'

If this sounds familiar it is because T.S. Eliot begins his poem *Journey of the Magi* (published by Faber and Gwyer as one of the 'Ariel Series' in 1927) with almost exactly these words, put into inverted commas but with no attribution. It is perhaps a compliment to Andrewes that Eliot just expects us to know.

In the Church of England Andrewes is commemorated on 25 September. He has an academic cap named after him, which is like a mortarboard but made of velvet, floppy and with a tump or tuff instead of a tassel. This cap is still used by Cambridge Doctors of Divinity and other institutions as part of their academic dress. Sections of this article not otherwise credited are based on the Wikipedia entry for Lancelot Andrewes. H
Hugh Beach



Sunday 11 May

Bake sale and raffle in support of
Christian Aid

Dates for your Diary

April

Thursday 3, 7.30pm, Taizé Service,
Sunday 6, 12 noon **Annual Parochial Church Meeting**

Saturday 21 June, Summer Fair

Sunday 6 July Parish Lunch to celebrate the retirement of Ginny

Ten Reasons to be grateful

1. Clean water

One in eight people in the world has no access to clean water. Every day millions of women and children spend several hours to fetch water.

2. Toilets

Forty percent of the world's population has no toilet. Lack of hygiene causes multiple illnesses.

3. Electricity

One quarter of the world's population lives without electricity and roughly two billion people live every night without light.

4. A roof over your head

Roughly one billion people live in slums, including 640 million children. This figure is on the increase.

5. Food on the table

Eight hundred and ninety million adults and 28% of children in the underdeveloped world do not get sufficient food.

6. Cooker

More than 2.5 billion people use wood, coke and dung for cooking and heating. Every year 1.5 million people die due to smoke inhalation.

7. Regular income

Eighty percent of the world's population lives on €7.50 Euros per day. The average income of the average world citizen per year is €5.345.

8. Education

Nearly one billion people cannot write their name. In 2005 in the underdeveloped world 72 million children did not go to school.

9. Health

More than two million children die each year because they have not been vaccinated. Roughly 40 million people live with HIV/AIDS. Every year 350-500 million people contract malaria and about one million die of malaria.

10. Religious freedom

Each day more than 400 Christians die for their faith. Most of them live in Islamic countries.

Translated from the German magazine *Aufatmen* by Anne Swift

Simnel Cake Recipe



The Simnel Cake signifies the end of Lent and is rich with fruits, spices and marzipan, all forbidden during Lent. Simnel cake has been eaten since medieval times as both a rich, sweet

treat and a symbolic ritual. The fruit cake is topped with eleven marzipan balls to represent the eleven apostles of Christ, minus Judas. The name Simnel probably comes from the Latin word *simila* which means a fine wheat flour usually used for baking a cake.

There's a legend that a man called Simon and his wife Nell argued over whether the cake for Mothering Sunday should be baked or boiled. In the end they did both, so the cake was named after both of them: SIM-NELL.

Ingredients:

- 560g / 1 ¼ lbs ready made almond paste (marzipan)
- 450g / 1 lb dried mixed fruits (currants, [raisins](#), sultanas, glace cherries)
- 80g / 3 oz candied chopped peel
- 225g 8 oz plain
- Pinch salt
- 1 tsp ground cinnamon
- 1 tsp freshly grated nutmeg
- 175g / 6 oz butter
- 175g 6 oz caster sugar
- 3 large eggs, beaten
- Milk to mix
- 2 tbsp apricot jam

Preparation:

170°C/Gas 3

- Line an 18cm / 7 inch cake tin with greaseproof paper.
- Divide the almond paste into 3 and take one portion and roll it to a round the size of the cake tin.
- In a large bowl mix the mixed dried fruits and peel with the flour, salt and spices.
- In another large bowl cream the butter with the sugar until light and fluffy. Add the beaten egg to the butter mixture a little bit at a time, beating well after each addition - do not try to rush this process as the mixture could curdle. If it does curdle simply add a tbs of the flour and mix again, this should bring the mixture back together.
- Carefully fold in half the flour and half the fruit into the egg and butter mixture, once incorporated repeat with the remaining flour and fruit.
- Put half of the cake mixture into the tin, smooth and cover with the round of almond paste. Put the remaining cake mixture into the tin and smooth the surface carefully. Bake in the center of the oven for 1 hour.
- Lower the heat to 150°C/300°F/Gas 2 and bake for 1 ½ more or (depending on your oven) until the cake is golden brown. To check if the cake is cooked, insert a skewer into the cake, it should come out clean and dry. If it is, remove from the oven and leave to cool in the tin.
- Roll another third of almond paste, again to the size of the tin. Make the remaining almond paste equally into 11 tiny balls.
- Once the cake is completely cool, remove from the tin and brush the top of the cake with apricot jam and cover with the disc of almond paste. Place the 11 tiny balls of paste evenly around the edge. Brush the paste all over with a little apricot jam and place under a hot grill until lightly browned.



Passes for St Paul's Cathedral and Westminster Abbey

We have four free passes to get FREE entry into St. Paul's Cathedral and Westminster Abbey.

If you would like to pick up the tickets please call or e-mail John at the parish office.



Anton Chekhov: The Student

At first the weather was fine and still. The thrushes were calling, and in the swamps close by something alive droned pitifully with a sound like

blowing into an empty bottle. A snipe flew by, and the shot aimed at it rang out with a gay, resounding note in the spring air. But when it began to get dark in the forest a cold, penetrating wind blew inappropriately from the east, and everything sank into silence. Needles of ice stretched across the pools, and it felt cheerless, remote, and lonely in the forest. There was a whiff of winter.

Ivan Velikopolsky, the son of a sacristan, and a student of the clerical academy, returning home from shooting, kept walking on the path by the water-logged meadows. His fingers were numb and his face was burning with the wind. It seemed to him that the cold that had suddenly come on had destroyed the order and harmony of things, that nature itself felt ill at ease, and that was why the evening darkness was falling more rapidly than usual. All around it was deserted and peculiarly gloomy. The only light was one gleaming in the widows' gardens near the river; the village, over three miles away, and everything in the distance all round was plunged in the cold evening mist. The student remembered that, as he had left the house, his mother was sitting barefoot on the floor in the entryway, cleaning the samovar, while his father lay on the stove coughing; as it was Good Friday nothing had been cooked, and the student was terribly hungry. And now, shrinking from the cold, he thought that just such a wind had blown in the days of Rurik and in the time of Ivan the Terrible and Peter, and in their time

there had been just the same desperate poverty and hunger, the same thatched roofs with holes in them, ignorance, misery, the same desolation around, the same darkness, the same feeling of oppression – all these had existed, did exist, and would exist, and the lapse of a thousand years would make life no better. And he did not want to go home.

The gardens were called the widows' because they were kept by two widows, mother and daughter. A campfire was burning brightly with a crackling sound, throwing out light far around on the ploughed earth. The widow Vasilisa, a tall, fat old woman in a man's coat, was standing by and looking thoughtfully into the fire; her daughter Lukerya, a little pockmarked woman with a stupid-looking face, was sitting on the ground, washing a cauldron and spoons. Apparently they had just had supper. There was a sound of men's voices; it was the laborers watering their horses at the river.

'Here you have winter back again,' said the student, going up to the campfire. 'Good evening.'

Vasilisa started, but at once recognized him and smiled cordially.

'I did not know you; God bless you,' she said. 'You'll be rich.'

They talked. Vasilisa, a woman of experience who had been in service with the gentry, first as a wet-nurse, afterwards as a children's nurse expressed herself with refinement, and a soft, sedate smile never left her face; her daughter Lukerya, a village peasant woman who had been beaten by her husband, simply screwed up her eyes at the student and said nothing, and she had a strange expression like that of a deaf-mute.

'At just such a fire the Apostle Peter warmed himself,' said the student, stretching out his hands to the fire, 'so it must have been cold then, too. Ah, what a terrible night it must have been, granny! An utterly dismal long night!'

He looked round at the darkness, shook his head abruptly and asked:

'No doubt you have heard the reading of the Twelve Apostles?'

'Yes, I have,' answered Vasilisa.

'If you remember, at the Last Supper Peter said to Jesus, "I am ready to go with Thee into darkness and unto death." And our Lord answered him thus: "I say unto thee, Peter, before the cock croweth thou wilt have denied Me thrice." After the supper Jesus went through the agony of death in the garden and prayed, and poor Peter was weary in spirit and faint, his eyelids were heavy and he could not struggle against sleep. He fell asleep. Then you heard how Judas the same night kissed Jesus and betrayed Him to His tormentors. They took Him bound to the high priest and beat Him, while Peter, exhausted, worn out with misery and alarm, hardly awake, you know, feeling that something awful was just going to happen on earth, followed behind. . . He loved Jesus passionately, intensely, and now he saw from far off how He was beaten. . .'

Lukerya left the spoons and fixed an immovable stare upon the student.

'They came to the high priest's,' he went on; 'they began to question Jesus, and meantime the laborers made a fire in the yard as it was cold, and warmed themselves. Peter, too, stood with them near the fire and warmed himself as I am doing. A woman, seeing him, said: "He was with Jesus, too" – that is as much as to say that he, too, should be taken to be questioned. And all the laborers that were standing near the fire must have looked sourly and suspiciously at him, because he was confused and said: "I don't know Him." A little while after again someone recognized him as one of Jesus' disciples and said: "Thou, too, art one of them," but again he denied it. And for the third time someone turned to him: "Why, did I not see thee with Him in the garden today?" For the third time he denied it. And immediately after that time the cock crowed, and Peter, looking from afar off at Jesus, remembered the words He had said to him in the evening. . . He remembered, he came to himself, went out of the yard and wept bitterly – bitterly. In the Gospel it is written: "He went out and wept bitterly." I imagine it:

the still, still, dark, dark garden, and in the stillness, faintly audible, smothered sobbing. . .'

The student sighed and sank into thought. Still smiling, Vasilisa suddenly gave a gulp, big tears flowed freely down her cheeks, and she screened her face from the fire with her sleeve as though ashamed of her tears, and Lukerya, staring immovably at the student, flushed crimson, and her expression became strained and heavy like that of someone enduring intense pain.

The laborers came back from the river, and one of them riding a horse was quite near, and the light from the fire quivered upon him. The student said good-night to the widows and went on. And again the darkness was about him and his fingers began to be numb. A cruel wind was blowing, winter really had come back and it did not feel as though Easter would be the day after tomorrow.

Now the student was thinking about Vasilisa: since she had shed tears all that had happened to Peter the night before the Crucifixion must have some relation to her. . .

He looked round. The solitary light was still gleaming in the darkness and no figures could be seen near it now. The student thought again that if Vasilisa had shed tears, and her daughter had been troubled, it was evident that what he had just been telling them about, which had happened nineteen centuries ago, had a relation to the present – to both women, to the desolate village, to himself, to all people. The old woman had wept, not because he could tell the story touchingly, but because Peter was near to her, because her whole being was interested in what was passing in Peter's soul.

And joy suddenly stirred in his soul, and he even stopped for a minute to take breath. 'The past,' he thought, 'is linked with the present by an unbroken chain of events flowing one out of another.' And it seemed to him that he had just seen both ends of that chain; that when he touched one end the other quivered.

When he crossed the river by the ferryboat and afterwards, mounting the hill, looked at his village and towards the west where the cold crimson sunset lay a narrow streak of light, he

thought that truth and beauty which had guided human life there in the garden and in the yard of the high priest had continued without interruption to this day, and had evidently always been the chief thing in human life and in all earthly life, indeed; and the feeling of youth, health, vigor – he was only twenty-two – and the inexpressible sweet expectation of happiness, of unknown mysterious happiness, took possession of him little by little, and life seemed to him enchanting, marvellous, and full of lofty meaning.

<http://www.classicreader.com/book/393/1/>

Accessed 10 March 2014

April Year's Mind

Linda Beauchamp
 Roy Denman
 Vera Sloane
 Alan Payne
 Geoffrey Payne
 Arthur Fell
 David Lewis
 Clas Groth
 Edward Mason
 William Rogers
 John Warwick
 Karl-Hans Osbahr
 Margaret Stubbs
 Molly Kemm
 John McLean
 Gillian Brown
 Jytte Lynner
 Diana McLean
 Claudine Allport
 Michael Bryceson
 Richard Barton
 Jytte Mackenzie-Charrington
 James Bolton-Dignum
 Yvonne Madley
 Sidney Perry

SUNDAY SERVICES

8.00am Eucharist, 10.30am Sung Eucharist
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 daily at 8.30am (Eucharist on Feastsdays); except Public Holidays. Wednesday 7.00pm Eucharist

Readings in April 2014

Wednesday 2	Eucharist
Readings at 7.00pm	<i>Isaiah 49. 8-15;</i> <i>John 5. 17-30</i>
Sunday 6	Fifth Sunday of Lent (Passiontide)
Readings at 10.30am	<i>Ezekiel 37. 1-14;</i> <i>Romans 8. 6-11;</i> <i>John 11. 1-45</i>
Wednesday 5	Eucharist
	Dietrich Bonhoeffer <i>Daniel 3. 14-20, 24-25, 28;</i> <i>John 8. 31-42</i>
Sunday 13	Palm Sunday
Readings at 10.30am	<i>Matthew 21. 1-11;</i> <i>Philippians 2. 5-11;</i> <i>The Passion according to St Matthew</i>
Monday 14	Eucharist
Readings at 7.00pm	<i>Isaiah 42. 1-9;</i> <i>John 12. 1-11</i>
Tuesday 15	A Time For Silent Prayer 11.30am-12.15pm
Wednesday 16	Eucharist
Readings at 7.00pm	<i>Isaiah 50. 4-9a;</i> <i>John 13. 21-32</i>
Thursday 17	Mundy Thursday
Readings at 11.45am	<i>Exodus 12. 1-4, 11-14;</i> <i>1 Corinthians 11. 23-26;</i> <i>John 13. 1-17, 31b-35</i>
Friday 18	Good Friday
10.30am	Children's Service
12 noon - 3.00pm	Stations of the Cross
Saturday 19	Easter Eve
8.00pm	Easter Vigil and Lighting of the Paschal Candle
Sunday 20	Easter Day
Readings at 10.30am	<i>Acts 10. 34-43;</i> <i>Colossians 3. 1-4;</i> <i>Matthew 28. 1-10</i>
Wednesday 23 April	Eucharist
Readings at 7.00pm	<i>Acts 3. 1-10;</i> <i>Luke 24. 13-35</i>
Sunday 27	Second Sunday of Easter
Readings at 10.30am	<i>Acts 2. 14a, 22-1 Peter 1. 3-9;</i> <i>John 20. 19-end</i>
Sunday 4 May	Third Sunday of Easter
Readings at 10.30am	<i>Acts 2. 14a 36-41;</i> <i>1 Peter 1. 17-23;</i> <i>Luke 24. 13-35</i>

Upcoming in April 2014

Wednesday 2 10.30am to 12noon Lent Group
Thursday 3 7.00-8.30pm Lent Group
7.30pm Taizé
Saturday 5 Church Cleaning morning:
9.30am to 12noon
Sunday 6 12 noon APCM Meeting
Wednesday 9 10.30am-12 noon Lent Group
Saturday 12 4.00pm Wedding Blessing of
Nicola Wood & Sean Wood
Sunday 13 12 noon Lent Group
Wednesday 16 11.00am Home communion
St Teresa's
Monday 21 Bank Holiday Church Closed
Saturday 26 2.30pm Wedding of
Lars Middleton & Kara Cox
Sunday 27 2.30pm Baptism of Max, Leighton
and August Krueger
Monday 28 7.00pm Bible Study

Parish Office

St Mary's Church House, The Boltons, London
SW10 9TB Tel 020 7835 1440

www.stmarytheboltons.org.uk

Vicar The Revd Ginny Thomas
020 7835 1440, mobile 07590074951.

Day off: Tuesday

ginny@stmarytheboltons.org.uk

Director of Music John Ward
07853 406050 (mobile)

boltonsmusic@gmail.com

Parish Administrator

John McVeigh 020 7835 1440 (church office)

Mon to Fri 9.15am-2.15pm

john@stmarytheboltons.org.uk

Verger / Caretaker David Ireton

020 7244 8998 / 07881 865386

Day off: Tuesday

Churchwardens

Leo Fraser-Mackenzie 020 7384 3246

Ann Mulcare 020 7937 2005

Members of the Parochial

Church Council

Revd Ginny Thomas (Chair)

Mr Philip Bedford-Smith

Mr Craig Drake

Mr Leo Fraser-Mackenzie

Miss Margarete Geier

(Deanery Synod Representative),

Mrs Mary Godwin

Miss Joanna Hackett (PCC Secretary)

Mr Timon Molloy

Mrs Ann Mulcare (Deanery Synod
representative)

Mr David Parsons

Mrs Katrina Quinton

Mrs Judy Rydell

Mrs Ann Tait

Safeguarding Officer

The St Mary The Boltons' Safeguarding Officer is Timon Molloy. His role is to help us to safeguard and promote the welfare of children and adults at risk. He is the first point of contact for children, adults at risk and other members of the congregation regarding suspicions of abuse and other safeguarding concerns. If you have any concerns, please contact Timon on: [07816 184207](tel:07816184207)

Children's' Champion

The St Mary The Boltons' Children's Champions are Chris and Katie Fowkes. Their role is to ensure that the voices and needs of the children and young people are heard and reflected in parish life. They can be contacted via: Katie.Fowkes@talktalk.net / [07810 831505](tel:07810831505)

Treasurer Carolyn Stubbs 020 7835 0074

Assistant Treasurer

Bill Gallagher 020 7384 3246.

Electoral Roll Officer Fiona Parsons

Gift Aid Secretary

John Barker 020 8571 0737

Co-ordinators:

Monday Bible Study Group

Pat Schleger 020 7589 2359

Wednesday Bible Study Group

Margarete Geier 020 7373 1639

Clarion Editor

Verena Tschudin 020 7351 1263

Flowers Margarete Geier & Katrina Quinton

Prayer Network

Verena Tschudin 020 7351 1263

Readers & Intercessors Rota

Mary Meeson (call Parish Office)

Reading at St Cuthbert's

and St Matthias School

Sheila Gibbs 020 8788 9744

Thursday monthly lunch

Ann Tait 020 7352 5127

Social Secretary

Margarete Geier 020 7373 1639

Sunday School Parish Office

Contributions for the May Clarion should be sent in to the church office by 18 May 2014

The PCC of St. Mary with St Peter & St. Jude, West Brompton is a Registered Charity, No 1133073