

THE CLARION

The Magazine of The Parish of St Mary The Boltons

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

July and August 2014

A History of My Ministry in Seven Objects

A few years ago Neil MacGregor, the director of the British Museum, wrote a book based on his radio programme 'A history of the world in one hundred objects'. With apologies to Neil MacGregor, but also in homage to him, I would like to take the opportunity in this my last article for *The Clarion* to reflect on my ten years of ministry at St Mary's in terms of seven objects or projects.

When I first came to St Mary's there was no photocopier. Instead each Friday the then verger/administrator, would go to St Jude's church and photocopy the whole of the service for that Sunday, not just the pew sheet. This laborious procedure, along with the imminent closure of St Jude's, church made the purchase of a photocopier a high priority. Not only was it more convenient to have our own photocopier, but it has also meant that we have been able to reproduce such things as posters, leaflets and *The Clarion* 'in house'; this saves money and also allows us to do much more in terms of publicity and making St Mary's more widely known in the community.

Over the years we have put a great emphasis on the importance and enjoyment of hospitality. Not only do we offer coffee after the Sunday service, but there are lunches twice a month and other social events from time to time. It has been good to see the number of people attending these events increasing, but this has inevitably meant more washing up. Surprisingly, when the kitchen had been refurbished at the end of the 1990s a dishwasher had not been installed. Following on from the photocopier, the PCC agreed to a dishwasher being purchased, since when washing up has become less of a chore and our social events more manageable and enjoyable.

A larger project was the construction of an office for the parish administrator at the west end of the church, opposite the children's room, which had been put in as part of the great refurbishment that took place under my predecessor Gerald Beauchamp. The office was designed to mirror the children's room so that today the two spaces look as though they were constructed at the same time. Proper office space for the administrator has not only meant that the administrator has a comfortable designated work space, but also allows the church to be open to the public during the day. As the ministry of St Mary's has flourished, so the office has become more and more important, not just administratively but also in welcoming people to St Mary's.

Of all the seven projects it is the Craigie Aitchison memorial window on the south side of the nave that has been for me the most memorable and meaningful. The 'journey' from the window first being mooted, to the PCC's agreement, obtaining the funding and diocesan faculty (permission to install it), visiting the factory in Waldsassen, Germany, where the glass was made, culminating in the window's dedication by the Bishop of London, the Rt Revd and Rt Hon Richard Chartres on Ascension Day in 2012 was exciting and exhilarating. Although St Mary's church is not a large building, it now houses stained glass from three centuries: 19th, 20th and 21st. The window makes a bold statement of God's love, suffering and salvation for the world.

As we were preparing for the dedication of the Craigie window, it became clear that the sound system needed to be replaced; it had developed a habit of fading in and out and emitting high pitched feedback. The sound system is important, enabling people with hearing aids to hear the service properly, and so to be a part of it. It also allows those with softer voices taking part in the service to be heard. Worship,

both on Sundays and during the week, is central to our lives at St Mary's; without it we are not a church and so it is important that everyone can take part in the worship and benefit from it.

The Church exists to worship God and to communicate God's Word and God's love for the world. There are many ways of doing this and in today's world it is increasingly through the media that information is communicated. One of the important projects of the last two years or so has been the re-design of St Mary's website, not only making it more accessible, but also giving more information about worship and events at St Mary's to the people beyond our immediate congregation. We receive a good number of visitors from other parts of Britain and overseas who have discovered us via the website and it is always a pleasure to welcome them.

The final project that has recently been completed is the refurbishment of the lavatories next to the church hall, prompted by a change in the status of Paint Pots, who rent the hall during term time. This project may seem a little too mundane when thinking about the church, but it is important to maintain and update the fabric of all parts of the church building. A well maintained church will attract people, not only to come and worship, but also to use the premises for other events.

As I look back on these projects I am extremely grateful to the wardens and members of the PCC who have supported these projects and worked hard to make them a reality, and to those who have made them possible financially. There have of course been many other projects, but it is these seven that stand out over the course of my 10 years of ministry, and have added a great deal to our church life.

Yet the seven projects are only the tangible history of my ministry. There is the other, less tangible but more vital part, the people. St Mary's is very fortunate to have a committed, varied and thoughtful congregation and over the years there have been many memorable occasions and events, many times of laughter and tears, a few frustrations but also a great deal of joy. Throughout it all, it has been a great privilege to lead you in worship and to serve

you as we journey together in the great adventure of our Christian faith.

The coming months, until my successor is appointed, will be challenging, particularly for the wardens, Leo Fraser Mackenzie and Ann Mulcare. I know that you will support them and members of the PCC in all the ways that you can. I am confident that St Mary's will continue to be and develop as a place where God is worshipped with joy and dignity, where people are welcomed and valued and where God's love for the world is made a reality in good times and in bad.

As Patrick and I move on to the next stage of our lives and ministry we shall always remember you with great affection and thankfulness. May you always be rooted in faith, open in thought and reach out in service.

Ginny Thomas

**Thank you
Ginny
For ten years of
extraordinary
ministry and service
at St Mary's to young
and old, small and tall,
individuals and
groups, in sickness
and in health.
Thank you
from all of us.**

Services in the Interregnum

We will maintain the Sunday 8.0am and 10.30am services, and the mid-week Eucharist with prayers for healing on the first Wednesday of the month.

Usually Morning Prayer is said daily at 8.30am except on Public Holidays.

There will be no more Taizé until further notice.

Sunday Church Flowers

If you would like to commemorate a special occasion – such as a significant birthday, wedding anniversary or the birth of a child/grandchild – one way to do so is to donate the flowers that are by the lectern each week for the Sunday service. If you wish, the donation can be noted in the weekly pew sheet with the words, ‘The flowers today are given by... to the Glory of God and in thanksgiving for...’

Please contact the Parish Office if you would like to do this, to discuss the Sunday date and also the flowers you would like. Alternatively, the choice of flowers can be left to the team of volunteers who arrange the flowers each week.



Recommended Reading

Summer is traditionally a time to relax with a book or to catch up on books you haven't

had time to read during the year. Theological books and books on spirituality don't necessarily fall into the category of easy summer reading, but if over the summer months you are looking for such a book, the following are recommended.

Being Christian: Baptism, Bible, Eucharist and Bible by Rowan Williams (SPCK)

The book is based on Holy Week talks that Rowan Williams originally gave in Canterbury Cathedral. It examines the four things that might be thought of as the basic components of our faith. The text is not difficult to follow, but

might be described as ‘deceptively simple’; a book to read and ponder again and again.

The Contented Life. Spirituality and the Gift of Years by Robert Atwell (Canterbury Press)
This book explores the years of retirement as a time ‘to discover the essence of life and not merely its accessories’. The author, recently appointed Bishop of Exeter and a former Benedictine monk, says that ‘a new quality of life can begin at any hour’. All we need to do is to choose how to live now and to live creatively. This book shows us how.

If you would like to discover more about some biblical texts:

The Song of Songs. A Contemplative Guide by Graeme Watson (SPCK)

Although until recently often overlooked, the Song of Songs was one of the very best-known and best-loved biblical books in the early Church. This volume is divided into two parts, the first giving an extended introduction to the Song of Songs, the second dividing the text into 50 sections for *lectio divina*, each with a reflection, poem or hymn for contemplation.

God Remembered Rachel by Jenni Williams ((SPCK)

Described as ‘erudite yet accessible to general readers’, this book pushes the reader to think again about the biblical portrayals of Rachel, Ruth, Deborah and Hannah, among other women in the Old Testament. In doing so this book offers original perspectives on ancient times and biblical characters that are often difficult for us to understand from our 21st century perspective.

Regular giving at St Mary's

Did you know that if you want to get married in church in Germany you have to be a paid up member of the official church denomination by paying a church tax taken out of your salary? Many churches in different countries are funded or at least subsidised by their respective states. Most people think that because the Church of England is the established (official) church of the land that the government provides money for the churches' operations and priests; however, this is not the case. Churches in England today have to raise all their own funding, and while the diocese can help out with some equalising

payments for poor churches, each parish must raise the money to keep the church open, functioning and healthy.

At St Mary's we have been blessed with an overwhelmingly generous congregation who have helped to balance the books in most years. Yet, there are always newcomers to our lively and welcoming congregation who come from different traditions and expectations, and may not understand the commitment to regular giving. In principle the church would like regular worshippers to commit to regular giving, not only limited to the collection when they are in church. This support makes a huge difference to planning ahead for activities and longer-term projects. If you are not already pledging or using the weekly envelope scheme, please consider whether this is something you could join.

For more details please talk to John Barker, who looks after the envelope scheme, or either of the wardens. We are grateful for all who already give so generously and look forward to continuing to be able to fund a flourishing church at St Mary's.

Ginny Thomas

After the Summer Fair 2014



This year our prayers really were answered. We had sunshine, glorious

sunshine, lots of sunshine, sunshine all day and in case you didn't know, the sun shone!

As always, the fun of the Summer Fair is the result of everyone's contribution, hard work and efforts and the words THANK YOU don't say nearly enough. Thank you to members of the congregation and our neighbours and everyone who helped, before, during and after the Fair too. For everyone who contributed to the hampers and made them the best ever, those who found bottles for the tombola, glamorous raffle prizes and the delicious cakes and quantities of books and the wonderfully high quality bric-à-brac too. Thank you also to those who sponsored stalls and gave us donations and those who gave us donations even when they couldn't come.

John McVeigh continues his stellar orbit, as does Dave and thanks and gratitude are owed to them. Pat Schleger, Maureen Stainton and Mary Meeson were the mainstay of the raffle and hamper tickets and can fold tickets at twice the speed of sound and this year we didn't need blankets to keep you warm! Jessica, Timon and Liberty motivated Sunday School and Little Lambs and the toys and children's books were a source of delight for many small people. Jane Dass painted fingernails and the delightful Nicki painted faces. Chris and Katie Fowkes, ably assisted by the next generation, created wonderful balloon sculptures. Valarie Heathorn worked industriously during the week sorting the books and labelling them so that they were a pleasure to browse and thanks especially to those strong arms at the end of the day who lifted the boxes of what was left! David and Fiona Parsons were back in the swing of the tombola and being next to the BBQ queue was obviously a good idea! Russell, Helen Trafford, John Barker and Jo were the essential support to the mighty Dallas and Gordon. We welcomed the Hunt family back with their delightful Pin the Tail on the Donkey and the stunning Treasure Island and the wonderful Hanan-Paul family continue to make the cake stall the success it is and it is always so lovely to see them. Anthony Bryceson and Adam Coulter were the Kings of the BBQ and Raymond and troops made the best Sipsmith Summer Cup, which was quaffed in suitable style and not forgetting the indomitable team of Margarete and Jo who created wonderful teas and strawberries and cream for so many people. Patrick, Leo and Bill explained and distributed tokens, and with Caroline, cashed up afterwards. Anthony Williams not only organised the sound system but also acted as a delightful MC for the afternoon too. Edward masterminded the coconut shy in the absence of the Challinors and Rupert and Benedict entertained world cup aficionados with their Beat The Goalie. Thanks to everyone for everything – it's as simple as that!

This year we also welcomed the FANY's who were their usual smart and professional selves and so interesting to talk to too. It is always so lovely to be able to welcome representatives from the charities who will benefit at the end of

the year. Richard Pinner worked his magic among the crowd with his fantastic shows which are still talked about over the Quinton dining table and the musicians hit all the right notes too.

Anne Swift was invaluable, not only as a mine of information as to the value of certain items found in the bric-à-brac, but also for collecting up what was left and taking it on to the charity shops so that nothing is wasted. Katrin Roskelly did a sterling job too and was responsible for many of the donations from our professional neighbours.

Very special thanks are owed to Toby Brown of TLC. He printed our flyers, he lent us their blankets and tents and had the MOST refreshing stall which was the Apple Bobbing. Thanks are also owed to the Parson's Nose who provided the sausages for the BBQ, to Lea and Sandeman, Daunt Books, Farmer Brothers, Farrar Estate Agents, Strutt & Parker, The Boltons Residents' Association, Wyndham House and also Susan Metcalf for her support of the Sipsmith Summer Cup and the entertainment.

The figures are still being worked out but they are looking healthy, but the best thing to me was how much people seemed to be enjoying themselves and the fact that we had created a traditional English Summer Garden Party Village Fair in the centre of London. We are a community and we do things together, and what we do can make a difference to so many people.

Thank you all so much – and especially to Ginny – her humour and kindness makes everything possible!

Katrina Quinton

Upcoming dates for your Dairy

September 7 Patronal Festival

Sunday School and Little Lambs begin new term

September 27: all hands on board for window and church cleaning

Sunday 12 October

Harvest Festival – All Age Worship

Out in the garden...

Midsummer and everything in the garden is



now at its most colourful and blooming. The roses are over their first flush of flowers. Some of the seeds sown earlier have come up, in particular the tall and round-ball pink

poppies. They stood out among the more sedate shrubs. Other seeds may come up only next year. The weeds have also had a good time, especially the bind-weed and the ground elder. Both of them are almost impossible to get rid of, but I try. The gazenias have put on a very good show. They are the 'suns' along the front, in different colours, only open when the sun is out. They are hardy perennials and should come up again next year. The young robins are around now, and recently one of them practically landed on my hand, just being friendly and begging for crumbs. The garden keeps giving surprises. If you can, walk around and find you own surprises.

Verena Tschudin

Moving to the Tews and Heythrop

As Ginny and I prepare to pack up at the St Mary's Vicarage and leave London after 17 years, it might be interesting to know a little bit more about where we are moving to. Some of you know that we had planned to move to a modern house that we have in Headington, Oxford. However, the offer of a part time, house-for-duty role by the Bishop of Dorchester has changed the original plan, and Ginny and I will move to the small village of Great Tew, not far from Chipping Norton. Ginny will take on responsibility for three churches, St Michael and All Angels in Great Tew, St John the Evangelist at Little Tew, and St Nicholas, Heythrop.

The churches are each quite distinct, with St Michael's being a mainly mediaeval church set in a traditional churchyard, surrounded by old trees, the graveyard and wonderful wild flowers. St John the Evangelist is a small Victorian church and St Nicholas is a fine Victorian Gothic church in honey coloured stone.



St Michael and All Angels, Great Tew

It will be quite a contrast to life in vibrant Chelsea and Kensington, as the village of Great Tew does not have grocery shops, the nearest cash point is 20 minutes away, and the Vicarage garden backs onto the village cricket ground! However, the village is filled with picture perfect thatched cottages and also has one of Britain's best pubs, the Falkland Arms, which is very popular at the weekend... The Great Tew Estate manages much of the village and farmland, and is the sponsor for the Cornbury Festival each July. There is also a thriving village primary school and Ginny is looking forward to working with the head teacher and children to establish firm links with the church.

Rural parishes are of course very different today to what they would have been even 30 years ago. While there is still a solid agricultural base to the economy, many people work in the surrounding towns of Banbury, Bicester or Oxford, and connections to London have been improved with access to the M40 close by and a new train service from Banbury to Marylebone in just under an hour.



The Falkland Arms, Great Tew

Ginny and I are looking forward to getting to know a new part of England, on the edge of the Cotswolds, exploring the rich heritage and beautiful countryside. We have a large Vicarage garden to work on and an 18th century house

to look after, which will take a certain amount of time! For garden lovers there are the gardens of Rousham House close by, and we will hope to get inspiration from Hidecote and Kiftsgate, not far away.

It will be a wrench to leave all our friends at St Mary's but we are looking forward to this new challenge!

Patrick Thomas

St Paul's Cathedral: 100th anniversary of the outbreak of World War One

St Paul's is holding a series of events and activities during the four years of this anniversary, beginning with a special service on Sunday 3 August at 6.0pm, on the eve of the anniversary of the outbreak of war.

St Paul's has a remarkable altar frontal, which was embroidered by approximately 137 servicemen from the United Kingdom, Australia, Canada, New Zealand and South Africa who were recovering from the effects of their experiences in the trenches in various hospitals around this country. Embroidery was used as a form of rehabilitation and, between them, the men in question created a beautiful frontal that was used at the High Altar of St Paul's until the Second World War when this particular altar was damaged during an air raid. The altar that replaced it was of different dimensions, and the servicemen's frontal has not been used since. It will be used at a celebration of the Eucharist at this special service on 3 August. From Monday 4 August, the frontal will go on display in the north transept of the Cathedral for the next four years, together with examples of the stories of the men who worked on it. This will act as a commemorative thread through the whole of the four-year centenary period.

There will be no tickets or reserved seats for this event but let the Cathedral if you are planning to attend. You will also be able to see the new Gerry Judah sculptures which form part of the remembrance of those who lost their lives in the First World War. They are displayed on either side of the front of the

Nave and recall the thousands of war grave white crosses placed in war cemeteries across the world but on them are placed devastated cityscapes, such as we see in current Syria and other nations, reminding us of contemporary conflicts. These sculptures are on display until late 2014.

St Paul's will also soon be launching a series of web pages dedicated to the commemoration of this significant centenary, the cost of sacrifice and the need for peace.

Food Bank

Dear K&C Foodbank Donors,

The Kensington & Chelsea Foodbank Team would like to thank you for your past contributions. Our Foodbank has been more effective and reaching a lot more people in the Borough of Kensington & Chelsea. More voucher distributor have come on board and are referring people in crisis to the Foodbank. This allows us to give clients hope through food parcels, sign posting and a chat to discuss how they might be able to improve their situation. In the 2013/2014 Financial Year 794 clients were fed.

We are actually still looking for volunteers to help the day run smoothly. If you are interested in signing up for a two-hour shift on the Friday or Saturday, please don't hesitate to contact me.

You can see the latest rota below:

<http://doodle.com/d57zaxhca239dfqerkh25n8c/admin#table>

<https://www.facebook.com/KensingtonChelseaFoodbank>

<https://www.facebook.com/events/258572984326798/>

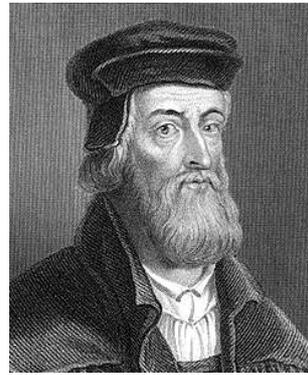
For those who are not available, our Permanent Donation box will remain at the store entrance.

As some Supermarkets advertise it very well: 'Every little helps'.

If you are interested and wish to know which products we usually run low on, please do not hesitate to email me.

Kind Regards, **Pauline Callais**

Kensington & Chelsea Foodbank Coordinator



John Wycliffe, 1320-1384

John Wycliffe was an English scholastic philosopher, theologian, lay preacher, translator and reformer. He was one of the earliest opponents of papal

authority and his followers, known as the Lollards, preached anti-clerical and biblically-based reforms. Wycliffe himself was one of the earliest translators of the Bible into English. In all these ways he and his movement were clear forerunners of the Protestant Reformation one hundred and fifty years later.

Wycliffe was born in the North Riding of Yorkshire and received his formal education at Oxford, originally as a philosopher. He became a regent master in arts at Balliol in 1360 and was appointed master of the college, but he resigned in 1361 to become vicar of Fillingham in Lincolnshire, the college's wealthiest living. There was a petition from the university to the pope in 1362 to 'provide' for him, and he was given a stipend at Aust on the River Severn in the parish of Westbury-on-Trym, a suburb of Bristol. He drew this money while residing at Fillingham, a practice he condemned in others. In 1363 and 1368 he was granted permission from the bishop of Lincoln to absent himself from Fillingham in order to study at Oxford, and in the latter year he exchanged Fillingham for Ludgershall near Aylesbury in Buckinghamshire, a parish nearer the university. He became a Bachelor of Divinity about 1369 and a Doctor of Divinity in 1372.

In 1374 Edward III appointed Wycliffe to the rectory of Lutterworth in Leicestershire, and about this time he began to show an interest in politics. He received a royal commission to discuss with papal representatives the outstanding differences between England and Rome, such as papal taxes and appointments to church posts. In this work Wycliffe proved to be unfailingly loyal to the king. He complemented this activity with political treatises in which he argued that men exercised 'dominion' (meaning both possession

and authority) straight from God, and that if they were in a state of mortal sin then their dominion was in appearance only. Only the righteous could properly have dominion, even if they were not free to assert it. He went on to argue that, as the church was in sin, it ought to give up its possessions and return to evangelical poverty. This reform was to be carried out by the state, and particularly by the king. These proposals, devised with ingenuity and written up at inordinate length, were clearly the work of a theorist with a limited sense of what was possible. In effect, Wycliffe had become a tool in the hands of John of Gaunt (1340–99), a younger son of Edward III, who from motives less scrupulous than those of Wycliffe, was opposed to the wealth and power of the clergy.

The alliance with Gaunt led to the disapproval of Wycliffe's ecclesiastical superiors, and he was summoned to appear before them in 1377. The proceedings broke up in disorder, and Wycliffe retired un-condemned. That year saw Wycliffe at the height of his popularity and influence. Parliament and the king consulted him as to whether or not it was lawful to keep back treasure of the kingdom from Rome, and Wycliffe replied that it was. As a result Pope Gregory XI issued five bulls against him, denouncing his theories and calling for his arrest. The call went unanswered, and Oxford refused to condemn its outstanding scholar. Wycliffe's last political appearance was in the autumn of 1378 when, after Gaunt's men killed an insubordinate squire who had taken refuge in Westminster Abbey, Wycliffe pleaded for the crown before Parliament against the right of sanctuary. His argument was that the king's servants might lawfully invade sanctuaries to bring criminals to justice.

He returned to Lutterworth and from the seclusion of his study began a systematic attack on the beliefs and practices of the church. His chief target was the doctrine of transubstantiation - that the substance of the bread and wine used in the Eucharist is changed into the body and blood of Christ. As a Realist philosopher, believing that universal concepts have a real existence, he attacked the doctrine on the grounds that, if the substance of bread and wine were annihilated, this would involve the 'cessation of being', a typical scholastic

argument. He then proceeded on a broader front and condemned the doctrine as idolatrous and unscriptural. He sought to replace it with a doctrine of *remanence* (remaining) - 'This is very bread after the consecration' - combined with an assertion of the Real Presence in a non-corporeal form.

Meanwhile, he pressed his attack ecclesiastically. The pope, the cardinals, the clergy in remunerative secular employment, the monks, and the friars were all castigated in language that was bitter even for 14th-century religious controversy. For this exercise Wycliffe was well equipped. His restless, probing mind was complemented by a quick temper and a sustained capacity for invective. Few writers have damned their opponents' opinions and sometimes, it would appear, the opponents themselves, more comprehensively.

From August 1380 until the summer of 1381, Wycliffe was at Oxford, busy with his plans for a translation of the Bible. For him this had become necessary, both to replace the discredited authority of the church and to make the law of God available to every man who could read. This, allied to a belief in the effectiveness of preaching, led to the formation of the Lollards, an order of Poor Preachers who would take the Bible to the people in a language that all could understand. In 1381, the year when Wycliffe finally retired to Lutterworth, the discontent of the labouring classes erupted in the Peasants' Revolt. His social teaching was not a significant cause of the uprising because it was known only to the learned, but there is no doubt where his sympathies lay. He had a constant affection for the deserving poor. The Archbishop of Canterbury, Simon of Sudbury, was murdered in the revolt, and his successor, William Courtenay (1347–96), a more vigorous man, moved against Wycliffe. Many of his works were condemned at a synod held at Blackfriars London in 1382; at Oxford his followers capitulated, and all his writings were banned. In that year Wycliffe suffered his first stroke at Lutterworth; but he continued to write prolifically until he died from a further stroke in December 1384. In this final phase of his life he increasingly argued for Scripture as the authoritative centre of Christianity, that the

claims of the papacy were unhistorical, that monasticism was irredeemably corrupt, and that the moral unworthiness of priests invalidated their office and sacraments. In 1415 the Council of Constance declared Wycliffe a heretic, and decreed that his works should be burned. In 1428, at Pope Martin V's command, Wycliffe's corpse was exhumed and burned, and the ashes cast into the River Swift, which flows through Lutterworth. Meanwhile the grass-roots of Wycliffe's Bible resulted in a death sentence for any unlicensed possession of Scripture in English, even though translations in all other major European languages had been completed and made available. This is why William Tyndale, the next translator of the Bible into English, was hounded to death at the behest of the Roman authorities a hundred years later. (See the *Clarion* issue of May 2007.)

Wycliffe is honoured in the Church of England on 31 December.

Hugh Beach

With due acknowledgement to the *Encyclopaedia Britannica* accessed online on 14 April 2014.



Dramatic video presentation at St Paul's Cathedral

We often visit our cathedrals to be moved by the great architecture of the

past and the works of art they contain, from mediaeval stained glass, through carved wood statues and choir stalls to tapestries and works of art. It is rare to find a dramatic new art work in a medium most of us do not engage with in a place of worship, especially when that is the venerable St Paul's Cathedral. I would encourage you to make the trip to the City to view the startling and moving new video by Bill Viola.

Installed in the south quire aisle, 'Martyrs' is a dramatic video in four parallel images on a large screen in which four figures, three men and a woman, are subjected to exposure to the

elements of earth, air, fire and water. During the approximately seven-minute sequence they respectively emerge from under a pile of earth, are buffeted by violent winds, engulfed in fire, and drenched in a deluge of water. During these 'tortures' the victims remain stoic and steadfast. There is apparently no computer generated imagery in the video and the martyrs remain unbowed and at one level unscathed by their ordeals.

As is usual today, the artist has commented on his vision and motivation, some of which is helpful and some does not seem to me to reflect what I saw. Bill Viola says 'as the work opens, four individuals are shown in stasis, a pause from suffering. Gradually there is movement in each scene as the elements rage, each martyr's resolve remains unchanged. In their most violent assault, the elements represent the darkest hour of the martyr's passage through death into life.

The Greek word for martyr originally means 'witness'. In today's world the mass media turns us all into witnesses of the suffering of others. The martyrs' past lives of action can help to illuminate our modern lives of inaction. They also exemplify the human capacity to bear pain, hardship, even death, in order to remain faithful to their values, beliefs and principles. This piece represents ideas of action, fortitude, perseverance and sacrifice'.

Much of that, I am sure, is what the artist intended, but not necessarily what we see and experience as individuals confronted with this dramatic and disturbing video. None of the four martyrs appears to pass through death to life, although in a real life situation the elements may well have caused their deaths. It is perhaps the strength and weakness of the work that we see the power of the natural elements as they work on the bodies of the martyrs, but they are not bloodied or bowed. They stare out at us with expressions of resignation, forbearance and endurance, but hardly ecstasy or release. There are clear elements of a crucifix pose in the man deluged in water but he is pulled up out of our sight, still clearly alive. Is this some reference to the Ascension of the living Christ?

Could the man who is surrounded by fire but not consumed, be a reference to the Burning Bush?

Each of the viewers will form their own opinion about what they see. It is however beyond doubt that the work is a powerful set of images, and is not comfortable to watch. I have not spent much time in museums or exhibitions in front of video art, most of which has seemed meretricious, but this grabbed my attention and I stayed for two complete cycles of the work. You have to stand or sit on the floor as no chairs are provided to make it comfortable for the viewers!

As you may know, St Mary's has free passes for members of the congregation who wish to visit St Paul's, and so please make use of them to go to the Cathedral to see this video installation. It is on permanent display at the very East end and is attracting a good deal of attention and comment.

Gerontius

Quaint Saints: Phocas of Sinope

A saint with multiple identities and even more Feast days.

(4th century(?)), martyr. This saint is mentioned four times in the martyrology of Jerome and occurs once in the OE Martyrology. He was a very famous martyr (but not bishop) of Sinope, on the Black Sea, and was a gardener. His praises were sung by St. Asterius (c. 400); his relics were claimed by Vienne [Isère, France] as well as by Antioch. It seems very probable that hagiographers have made one saint into three: Phocas of Antioch, Phocas the bishop of Sinope, and Phocas the gardener. Only the last seems authentic. According to the Legend Phocas was both a hermit and a very skilful gardener, who used his surplus produce to feed the visitors and pilgrims in his guest-house; any residue went to the poor. In a time of persecution Phocas was said to have been impeached as a Christian, condemned without trial, and soldiers were sent to kill him. Ignorant of his identity, they stayed the night at his guest-house and asked him where Phocas was. He answered that he knew the man they wanted and would help them in their search the next day. During the night Phocas dug a grave for

himself and prepared for death. In the morning he divulged his identity; the soldiers, after recovering from their surprise and receiving his assurance that he regarded martyrdom as the greatest gain, killed him and buried him in the grave he had prepared. According to Asterius, his church drew pilgrims from far and wide and his relics were much sought after. Phocas became the patron of sailors in the Black Sea and the Eastern Mediterranean. This patronage may be connected with the resemblance of his name to the Greek word for a seal (*phoce*). Feast: on various dates, usually 22 September or 14 July (which may represent the translation feast to Vienne), but in the East the dates of 5, 6, 19 (dedication), and 22 July are found. In the OE Martyrology he is found on 14 July; his feast probably occurs through the dependence of his Martyrology on that of Ado, archbishop of Vienne.

Farmer DH. *The Oxford Dictionary of Saints*. Third ed. Oxford: Oxford University Press.



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.

Recycling

We are collecting used postage stamps and all types of plastic bottle tops (no metal please). There are boxes at the back of the church in which to place your stamps and tops. We have also started to recycle old used print cartridges on behalf of the Earls Court Community Project, again please leave them in the box at the back of church.

July & August Year's mind

Mary Harrington
Lorraine Seely
Robert Hawker
Derek Wood
Jean-Paul Mahieu
Julian Ridsdale

Rosemary Everett
 John Harris
 Hazel Bosworth
 Enid Ingle
 Poppy Readman
 David Messerlian
 Keith Doran
 Thomas Harrington
 Richard Bond
 Harry Parkinson
 Olga O'Grady
 Joanna Simon
 Caroline Redgrave
 Geoffrey Bellman
 Roland Sutcliffe
 Margaret Lake
 Alec Skempton
 Christa Soell
 Nancy Smith
 Milosh Gregovich
 Zia Ahmad
 Joachim von Bethmann-Hollweg
 Clarissa Lada-Grodzicki
 Adele King
 Minnie Warwick
 Robert Jackson
 Geneviève Maw
 Murat Akiner
 Peter Canadine
 Norah Bowen
 Betty Greenland

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 except Public Holidays.

Readings in July 2014

Sunday 6 July **Third Sunday after Trinity with baptism of Chloe Westin**
 Readings at 10.30 *Romans 7. 15-25a; Matthew 11. 16-19, 25-30*
 Wednesday 9 Eucharist
 Readings at 7.00pm *Hosea 10. 1-3, 7-8, 12; Matthew 10. 1-7*

Sunday 13 July **Fourth Sunday after Trinity**
 Readings at 10.30am *Isaiah 55. 6-11; Ephesians 4. 11-16; John 15. 1-8*

Sunday 20 July **Eighth Sunday after Trinity**
 Readings at 10.30am *Isaiah 44. 6-8; Romans 8. 12-25; Matthew 13. 24-30, 36-43*

Sunday 27 July **Sixth Sunday after Trinity**
 Readings at 10.30am *1 Kings 3. 5-12; Romans 8. 26-39; Matthew 13. 31-33, 44-52*

Readings in August 2014

Sunday 3 August **Seventh Sunday after Trinity**
 Readings at 10.30am *Isaiah 55. 1-5; Romans 9. 1-5; Matthew 14. 13-21*
 Wednesday 6 Transfiguration of our Lord
 Readings at 7.00pm *Daniel 7. 9-10, 13-14; Luke 9. 28-36*

Sunday 10 August **Eighth Sunday after Trinity**
 Readings at 10.30 *1 Kings 19. 9-18; Romans 10. 5-15; Matthew 14. 22-33*

Sunday 17 August **Ninth Sunday after Trinity**
 Readings at 10.30am *Isaiah 56. 1, 6-8; Romans 11. 1-2a 29-32; Matthew 15. 21-28*

Sunday 24 August **Bartholomew the Apostle**
 Readings at 10.30am *Isaiah 43. 8-13; Acts 5. 12-16; Luke 22. 24-30*

Sunday 31 August **Eleventh Sunday after Trinity**
 Readings at 10.30am *Jeremiah 15. 15-21; Romans 12. 9-end; Matthew 16. 21-end*
 Wednesday 3 September Gregory the Great
 Readings at 7.00pm *1 Thessalonians 2.3-8; Luke 4. 38-end*

Sunday 7 September **Twelfth Sunday after Trinity**
 Readings at 10.30am *Ezekiel 33. 7-11; Romans 13. 8-end; Matthew 18. 15-20*

Upcoming in July 2014

Sunday 6 10.30am Baptism of Chloe Westin
Wednesday 9 3.00pm Baptism of Nikita and
Fedor Montgomery
Saturday 12 11.00am Baptism of
Ariëlle-Roos Classeen

Upcoming in August 2014

Saturday 2 4.00pm Wedding Robin Amos &
Sezgi Ciftci

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 Richard Brudenell

Mrs Tania Cauberghs

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 Edward Quinton

Mrs Judy Rydell

Mrs Katrin Roskelly

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 September Clarion
should be sent in to the church office by
21 August 2014**