

THE CLARION

The Magazine of The Parish of St Mary The Boltons

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

June 2017

From the Vicar



As this is the first article I am writing for *The Clarion*, I thought I ought to take the opportunity to introduce myself:

You will have gathered, if you have heard me speak, that I am not from here, though I have lived in the UK since 1989. I moved from Calgary in Canada to get married to Philip (whom most of you will know already). I was ordained there, having trained in the US at the Episcopal Divinity School in Cambridge, Massachusetts. Coming to England when I did meant that I wasn't able to exercise a priestly ministry, instead I was licenced as a deacon of the Church of England. It was a somewhat frustrating time for women in my position, but it provided an opportunity to explore non-parochial ministry, and I discovered the joys and challenges of prison chaplaincy at both HMP Lincoln, a men's remand prison, and HMP Winchester, where I was the chaplain for the women's wing. It was a time of real theological discovery that God is not found just in the places that one might call holy, but in the places that seem most hostile to holiness.

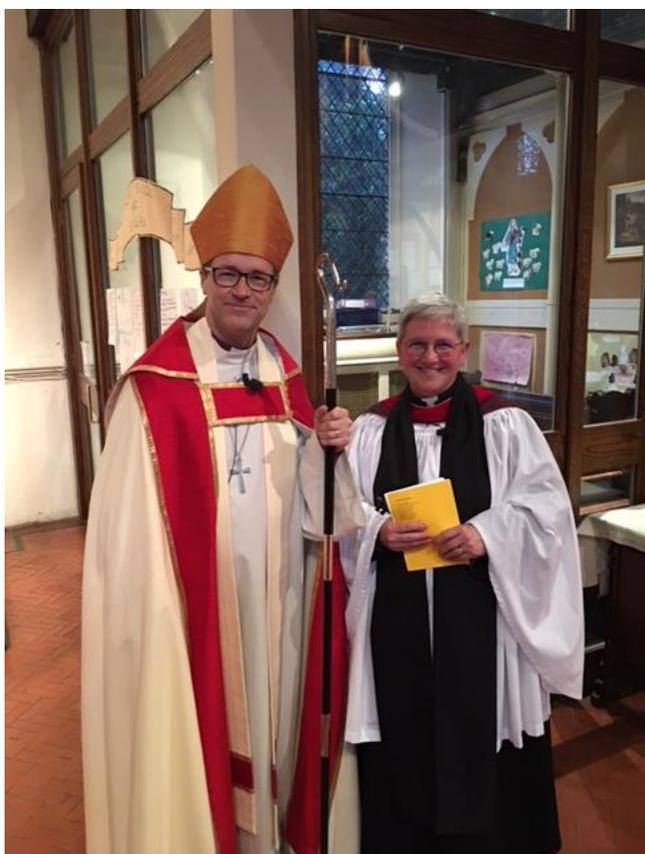
Meanwhile Philip's role changed from being the Ministry Officer for Lincoln Diocese, to becoming Team Rector of Basingstoke. Our lives changed considerably too, with the births of our two children, Margaret in 1992 and Michael in 1994. In 2002 we moved to London, where Philip became Vicar at St Stephen's, Westminster, and I left the prison world, but not the chaplaincy world. I served first of all as the Chaplain to Lutheran students in London, and then later as the chaplain to University College London based at St Pancras, Euston Road. Student chaplaincy is partly pastoral work, caring for the students' spiritual lives through worship and fellowship and so on, but it was also about building community among students and other young people who I came across – largely I must admit – through provision of food, and activity, travel, and outings. I was told by one student that I was not so much a pastor as a social secretary, something I readily put my hands up to!

The great joy of chaplaincy is the engagement with people who do not normally come to church, and this was certainly true about UCL, that godless place on Gower Street. I discovered that while the institution might not do God, the students very often did, and especially those from overseas, and some of them even came along to St Pancras on occasion, where they found a welcome, along with food and a certain amount of social activity too; chaplaincy is the same everywhere.

In 2013, I moved to St Mary Abbots, to be the associate vicar. It is a church that has a rather cathedral-like identity, with many services, lots of civic presence on Kensington High Street and a popular church school as well. It was a

great place to serve, and experience the life and worship of the CofE in all its rich variety, from the very young to the very old, the very privileged to the very humble, the very comfortable to the very vulnerable, and everything in between. Working there over the past four years taught me a huge amount about the joys and challenges of more conventional parochial ministry, and I loved every minute. And now here we are at St Mary The Boltons, and how very glad we are to be here. I know this is a place that is ready to grow, after a long period where growth has been difficult; I also know that it is a place that is dearly loved by its members and valued by its neighbours, and is full of people who have worked hard to take it through the last few years of change. It is a great privilege to have been called as your Vicar, and I look forward to many years working together with you all.

Jenny Welsh



Photos by Bill Gallagher

WELCOME JENNY



THE SUNDAY
SCHOOL
CHILDREN'S
WELCOME
CARD
FOR JENNY



St Mary's and Two Interregnums

With Jenny's happy arrival it is a good time to reflect on the last nearly three years at St Mary's, and the two interregnums. Research for my short history of St Mary's showed me that since it opened in 1850 St Mary's has had some very good times and some very testing times. For many of us the recent times have been challenging. But St Mary's has a fine history of overcoming difficulties through the efforts of its congregation in support of its lay leaders, and this recent period has been a great example of that.

Leo and Ann have provided wonderful leadership. They overcame a seemingly endless and unrelenting series of challenges, many unknown by the wider congregation, at times creating order out of chaos, and at all times keeping alive the spirit and welcoming nature of the church. We owe them a huge debt of gratitude for long, long hours of skilled work, keeping the services going so well, managing much administration, and above all, holding fast in discussions with the church hierarchy about St Mary's character and needs. Thank you so very much, Ann and Leo.

They would be the first to agree that they were helped significantly by the PCC and by many members of the congregation who rallied round to keep the church active and well supported. Perhaps it is invidious to name some, but special thanks to Margarete, to John for his music, to Dave the verger, and to John McVeigh for his time with us. Special thanks also to all those who managed so well the Sunday School, the financial affairs, the charitable giving, hospitality, the *Clarion*, the garden, the organization of the Summer Fair, the prayer list, and the many others who kept the church so alive and well.

Finally, and most importantly, huge thanks to the wonderful visiting clergy who saw value in coming to help us with such compassion,

enthusiasm, skill and reliability. Their contribution has been tremendous.

We now look forward to a new chapter in St Mary's history. The wonderful service for Jenny's Institution was a fitting moment for thanks to Leo and Ann as they handed on the wardens' batons to Antony and Judy, and to offer a warm, warm welcome to Jenny and Philip.

Arthur Tait



Summer Fair: Good News and a Reminder or Two

ST MARY THE BOLTONS
SUMMER FAIR
SATURDAY 17TH JUNE | 12-4PM

The Village Fair in the Heart of London
All Ages Welcome | Food & Drink
Live Music | Magician

We would like to thank the following for their support:

COLLINGHAM
DORIS & SOUTH POND COLLEGE
BENNINGTON

KNIGHT FRANK

METRO BANK

tlc The Qualified Property Professionals Est. 1955

ALL PROCEEDS GO TO CHARITY
Compassion UK, Family Friends, Jeel Al Amal Boys Home and School, Medicinema at the Chelsea and Westminster Hospital, Sound Seekers

We hope you like our lovely poster. It's available in two sizes and needs places where it can be displayed. Can you help find one? We also have hundreds of flyers that need delivering. If you are on Facebook, then please spread the word.

This year a wonderful and very harmonious Fair planning group has shared everything that needs to be organised, booked and arranged. The Charity Committee is extremely grateful for all their work. Every stall now has people who have agreed to look after it, but there is still some way to go.

Here is a reminder that more items are needed for us to sell or use as prizes:

Plenty of bottles for the Tombola to encourage people to put a hand in the drum. Drinks of any sort are always good, but it can be a bottle of perfume, washing up liquid, food... anything that can be fun. Be as imaginative as possible!

Prizes for the raffle and the two special hampers

Home made cakes, bread, jams and marmalade

Good as new toys and games

Quality and preferably undamaged items for the Bric-à-Brac stall (no clothes or electrical items please)

Books (new or second hand), but no magazines, periodical or text books please

Items for the cake stall can be brought on the day; as soon as possible after 10.00 am please.

The earliest date at the church for donations is 5 June. Everything else, please deliver to the church by lunch-time on the Friday at the latest. This is because all items have to be sorted and priced by the end of Friday. (See the note elsewhere in this *Clarion* about road access to the church this year.) If you need items collected, just contact Joanna Hackett. Her e-mail is Jhackett@geraldeva.com

and her telephone number is 07720 850 482 or you can call the Parish Office.

We are sure that everyone will have something at home that you won't miss, but someone else will want. If you don't, we are always pleased to receive a contribution towards the cost of putting on the Fair, which is over £1,000.

(Cheques to:

The PCC of St Mary with St Peter & St Jude, marked 'For the Fair').

Chiefly, of course, we want as many people as possible to join us on the day. The Summer Fair is St Mary's' biggest opportunity to open our doors to the local community. Please tell your friends and neighbours, and why not bring along the whole family?

Anthony Williams



Traffic

Traffic is likely to be particularly congested over the coming weeks due to the gas works taking place outside Chelsea and Westminster Hospital. We are told that The Boltons will be resurfaced during the week of 10 June, and accessing the church by car will be difficult, if not impossible.



Report from the Meeting of the PCC, held on Tuesday 23 May 2017

Appointments:

The PCC approved the appointment of Joanna Hackett and Brian Hallock to the Standing Committee, joining the Vicar and Churchwardens as ex officio members. Carolyn Stubbs will remain in post as PCC Treasurer,

Leo Fraser Mackenzie as Redcliffe Gardens Trust Treasurer, Joanna Hackett as Secretary of the PCC and Bill Gallagher will remain as Deputy Treasurer for the current year.

Anthony Williams presented the Health and Safety Policy statement, which was signed off.

Julie Crutchley presented a detailed audit report on Safeguarding. Sadly, Julie will be stepping down as Safeguarding Officer in the summer due to relocation. The PCC thanked Julie for all her work on our behalf. It is a legal requirement for every organisation to have a 'named person' for Safeguarding. If you feel that this is a role that you would like to undertake, please contact the Vicar or Churchwardens. Training and support are provided by the Diocese.

Carolyn Stubbs presented the Treasurer's Report for first quarter of 2017, which reflects a healthier position than we have enjoyed in recent years, due to generous legacies, new donors and the income from the telecoms masts. We are tremendously thankful for Carolyn's tireless work on our behalf, as well as to the families who have shown such generosity and of course, to Leo Fraser Mackenzie for overseeing the mast project.

The Quinquennial report has been received and there are several matters arising in addition to the need for renovation in the kitchen and hall and re-lamping in the church. A new Building and Fabric Committee was formed and will meet to establish terms of reference.

The tower will need to be re-scaffolded for the installation of further equipment and a second power meter.

The bake sale for Christian Aid will take place at the Parish Lunch in July when the Sunday School will host a picnic lunch.

The PCC extend their hearty thanks to all the volunteers who give their time, energy and expertise to the vital ongoing work of the parish during the interregnum, and encourage everyone to think about how best to contribute to the life of the parish.

The PCC will next meet on Sunday 9 July, directly after the 10.30 service.

Judy Rydell



New PCC members

The new PCC members, elected in April, introduce themselves:

Katrina Quinton

I first came to St Mary's for the Queen's Golden Jubilee and that December got to an 8 o'clock service and it was the carol service that evening - so I came and that was that! Being married to Edward and mother of Rupert and Benedict and step-mother to Olivia and Ella keeps life busy, along with the rest of my wonderful family, which creates lots of opportunity for fun. My inability to say no means that St Mary's is very much part of our life and the warmth of the friendships made through being part of the congregation and being another pair of hands at whatever is needed is a source of much laughter and happiness. I seem to spend the rest of my time either at the boys' school (as Chairman of the Parents' Association) or enjoying the challenges thrown up by being the Chairman of Earl's Court Square Garden Committee. The only constant thing in my professional life has been the distinct lack of continuity, which can also be looked at as an ability to turn my hand to most things and most industries and although a luddite in some ways, I am quite happy to have a go at most things – paddle boarding in

Paddington basin the day after my birthday being the next challenge!



James Bell

I was baptised at Peterhouse School, Zimbabwe (Southern Rhodesia) which was founded as an Anglican boys' country boarding school in 1955. I later attended Queen Mary, University of London where I read Politics and History and have a MBA from Esade in Barcelona, where I lived for two years. I met my wonderful wife Alex shortly before I moved: a professional opera singer at the time. We have three children, Juliette, Antonia (Toto) and Daisy. We have enjoyed attending services at St Mary's since 2012. I operate my own corporate finance advisory firm and we live in Fulham.



Brian Hallock

I work in the Oil and Gas and Process industries, in areas related to project and operational safety and risk; having originally come to the UK to study Chemical Engineering. Although I have lived away from London and

the UK at times, St. Mary The Boltons has held a constant place in my life, from first landing in London when I lived in the college student halls around the corner.

As a PCC member, I look forward to contributing to help maintain and grow our open, welcoming and meaningful church, for our congregation, the community and the future.



How to read the Bible (9)

The Resurrection Appearances 2

The third strange feature of the resurrection narratives is that sometimes Jesus cannot be recognized. In the Emmaus story Cleopas and his companion are walking along the road 'when Jesus himself drew near and began to walk beside them; but their eyes were held fast so that they could not recognise him' (Luke 24. 14,15.) Towards evening, after a conversation that must have lasted for some hours, the friends ask the stranger to stay with them. 'And then, when he sat down at table with them, he took bread, and broke it and offered it to them; whereupon their eyes were opened and they recognized him; and with that he disappeared from their sight' (24. 31,2). In John's account of Mary Magdalene at the tomb 'she saw Jesus standing there, without knowing it was Jesus' and 'supposed that it was the gardener' (20.

14,15). It was only when he addressed her by name that she realised who it was. His next comment was scarcely encouraging 'Do not cling to me thus' (20. 17). In John Chapter 21, six of the disciples go night fishing on the Sea of Galilee and catch nothing. 'But when morning came there was Jesus standing on the shore; only the disciples did not know that it was Jesus' (21. 4). It was only when, at Jesus' explicit direction, ('cast on the right of the boat') they find their net 'loaded with great fish' that the 'disciple who Jesus loved said to Peter "it is the Lord"' (21. 7). Jesus then has breakfast with them followed by a long discussion with Peter that simply fades away (21. 13-24).

In the words of Rowan Williams:

'So it seems that we are left with two reasonably clear ends and a most obscure middle. There is the tomb tradition: the apostolic band hears, on or around Easter Sunday, that the grave has been found empty that morning by one or more women rather loosely associated with Jesus' family and friends. And there is the mature conviction of the presence of Jesus in the community gathered for worship, a presence both loving and judging, an objective word from beyond, focused upon the Lord's meal which is celebrated on the day of his resurrection. Between these two poles is Paul's list of names, a monumentally confusing jumble of incompatible stories, and little more.' (*Resurrection*, p. 108)

Williams wrote his book *Resurrection* in 1982 when he was a young academic, newly appointed as lecturer at Cambridge University. He has a deep and subtle mind and even at that stage wrote with great assurance. He uses the strangeness of the narratives to draw conclusions about theology and prayer. 'A theology of the risen Jesus will always be, to a greater or lesser degree, a *negative* theology, obliged to confess its conceptual and imaginative poverty. His strangeness and recognisability are both shocking, standing as they do in such inseparable connection. And so

with God: to call him 'Father' is to acknowledge not only closeness and familiarity, but rootedness in his will. And yet 'Father' must be addressed to him from the depths of experience of lostness, darkness and alienation, as it was by Jesus in Gethsemane, a true son of the Father who is both unimaginably close and unimaginably strange.' (p. 84.) And on prayer: 'When we read Origen or Meister Eckhart exhorting us to abandon meditation on the humanity of Jesus, it can sound sub-Christian, anti-incarnational, elitist, mystificatory or what you will. Yet it is undeniable that we do have to reckon with an historical life that itself urges us away from its historical limits, but opens on to immense horizons, a life that does not end but is somehow drastically altered after Good Friday' (p. 85).



Not all of this is easy to understand. Nor is it central to our immediate concern, which is to what extent, if at all, are the resurrection stories intended to describe events that actually happened? Rowan Williams brings us back to the body of Christ. 'The Church may be the body, the fleshly reality, in which Jesus' grace is apprehended. But what was the 'body' in which the first believers apprehended it? There are several intelligible answers. Perhaps the simplest is to say that this 'body' was indeed the apostolic group itself in the process of its reformation. As the apostles discovered, gradually and painfully, that it was possible for

them to belong together once again, possible for them to forgive themselves and receive forgiveness at each other's hands and 'own' together their memory of betraying the Lord and betraying each other in desertion and flight, the tangible formation of acceptance and restoration was to reconstruct for them the kind of fellowship they had known with Jesus. They learned that their relation with Jesus was not severed and interpreted their corporate forgiveness as his act, his 'return' to them' (p. 95).

This, Williams says, would provide a good account of the process of deepening understanding out of which a theology – or rather several theologies – of resurrection and exaltation began to develop. He goes on to say 'I am not sure that this helps to account for that echo of bewilderment, shock and disorientation which we have noted in our stories. And it ignores one very important piece of evidence: that Christians seem, from very early on, to have celebrated the resurrection on the day after the Sabbath, the 'Lord's day'. There is a definable beginning to the process of resurrection encounter, and it is the discovery of the absence of Jesus' corpse' (p. 96).

In summing up, Williams concedes that 'We are all agreed that the empty tomb proves nothing. We need to add that no amount of apparitions, however well authenticated, would mean anything either, apart from the testimony of forgiven lives communicating forgiveness. It is frustrating, in a way, to end with such vagueness on the substantive point of 'What really happened?' But this is a deliberate choice. I may make a personal option in favour of a fairly 'objectivist' account of the resurrection, taking seriously the empty tomb as a sign of God's historical act of raising Jesus as a person. I find this extremely perplexing, and cannot give any very satisfactory theological or philosophical account of it, yet I find it the least

difficult interpretation of the New Testament record' (pp 109,10).

It would be a pity to end on such a frustrating note. Here to finish with is a more consoling view from Professor Pagola (1):

'When Christians have been living their faith in the risen Christ for forty or fifty years we find stories filled with the delight that came from the disciples' first encounters with the risen Christ. We see right away that they are not trying to give us detailed information about what happened forty or fifty years earlier. Rather they are 'catechetical' resources, composed to help people explore different aspects of the resurrection of Christ, with important consequences for his followers. They did not spring up out of nothing, with no basis in reality, but represent a collection of experiences that the Christians could still remember: experiences of Jesus' unexpected presence after his death, their doubts and uncertainties in the first moments, their processes of conversion, reflections on the Scriptures that helped them understand what was happening. However the gospel writers are not trying to add more information to what they have already said about Jesus. Their purpose is to make everyone understand that his life and death must be understood in a new dimension. The Jesus that their readers have been able to follow through their narrative, proclaiming and dying for the reign of God, is not dead. He has been raised by God and is still full of life, accompanying his followers. (José A. Pagola, *Jesus: an Historical Approximation*. Trans. Margaret Wilde, Convivium Press, 2007, pp 398,9).

(1) José Pagola is a professor at St. Sebastian Seminary and at the Faculty of Theology of Northern Spain. He has served as rector of the diocesan seminary and was Vicar General of the same diocese. Plainly he is in good standing with the Vatican. He has done research on the historical Jesus for more than thirty years.

Hugh Beach

Churchwardens' Annual Visitation

On Thursday 18 May we were honoured to attend Christ Church Kensington for the Archdeacon's Visitation where we were sworn in as Churchwardens.

We were welcomed by Revd Mark O'Donoghue, Vicar of Christ Church Kensington and received the Archdeacon's Charge. He introduced two speakers, Kevin Rogers, Head of Parish Property Support and Revd Jonathan Rust, Director of Mission Development for the Kensington Area. The introduction of Kevin Rogers was serendipitous, following the Quinquennial Inspection Report on St Mary's from architect Russell Hanslip. We expect to have significant building renovations to attend to in the coming year.

The Registrar, Paul Morris, called upon us to make our declaration and admitted us as churchwardens with aplomb. Sam Ofori-Boateng, Churchwarden of St John's Worlds End, read the intercessions and the Archdeacon gave the blessing.

We had an opportunity to meet the wardens from our neighbouring parishes. In taking up the staff of Churchwarden we pray, not just for the help of God, but the help of the whole Parish to discharge our duties faithfully and diligently. We look forward to serving St Marys as best we can.

Judy Rydell and Antony Bryceson



Sunday School

The children were delighted that Jenny's first service here on 15th May was All Age Worship and that they were able to take such active part in the proceedings.

With Margarete's oversight, the older children have begun taking turns serving as acolytes in

the main Sunday service. All the children are keen to join the teams of Sidespeople and Readers in All Age Worship going forward. My thanks to Kelly Webb and Mark Nichols for stepping aside in order for Juliette Bell to read on 15 May.

Excitement is building in anticipation of the Summer Fair! Most of the children have volunteered to help man stalls. Enthusiasm leads to greater inclusion. The Sunday School have been asked by the Parish Lunch team to produce and serve a picnic lunch in July. On the same day we will be holding a bake sale for Christian Aid. More information and opportunities to join the festivities will follow.
Judy Rydell



Silent Prayer

The next meetings in the church for Silent Prayer are on:

14 June, 12 - 1 pm

12 July, 11 - 12 noon

9 August, 11 - 12 noon

This will also be in the relevant weekly News Sheets. Everyone is welcome. A simple routine is followed of one person reading a very short quote from the bible or some relevant book as an introduction, then a bell is rung and we sit in silence for 20 minutes; the bell is rung again for a moment or two of shifting the position, and another 20 minutes of silence follow. April's quote was:

Silence comes to fetch us with our thoughts and being. Letting us just be, while here in this hour. Silence lets us be present within ourselves, with each other, and with our God within and around us.

Ann Tait

Passes to St Paul and Westminster Abbey

The parish has two Free Passes to St Paul's Cathedral and Westminster Abbey. If you would like to use them, please call the Parish Office to collect them, and bring them back there too.



Year's Mind for June

Joan Palin
Pamela Shaw
Gary Davies
Britta Osbahr
Leslie Stone
Leonard Berry
David Dixon
Malcolm Goddard
Evelyn Davson
Madge Terry
Grahame Challen
Hugo Garten
Marjorie Cooling
Kenrick Prescott
Gisela Osbahr
Doreen Allen



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 and Evening Prayer at 5.30pm, except Public Holidays.

Readings for June 2017

Sunday 28 May, Sunday after Ascension

10.30am Acts 1. 6-14
1 Peter 4. 12-14; 5. 6-11
John 17. 1-11

Sunday 4 June, Pentecost

10.30am Acts 2. 1-21
1 Corinthians 12. 3b-13
John 20. 19-23

Sunday 11 June, Trinity Sunday

10.30am Isaiah 40. 12-17. 27-end
2 Corinthians 12. 11-end
Matthew 28. 16-end

Sunday 18 June, 1st Sunday after Trinity

10.30am Genesis 18. 1-15
Romans 5. 1-8
Matthew 9. 35-10. 8

Sunday 25 June, 2nd Sunday after Trinity

10.30am Genesis 21. 8-21
Romans 6. 1b-11
Matthew 10. 24-39

Sunday 2 July, 3rd Sunday after Trinity

10.30am Genesis 22. 1-14
Romans 6. 12-end
Matthew 10. 40-end



Parish Office

St. Mary's Church House, 020 7835 1440
The Boltons, SW10 9TB
www.stmarytheboltons.org.uk

Vicar

Revd Jenny Welsh 020 7835 1440
vicar@stmarytheboltons.org.uk

Parish Administrator

Mon to Fri 10am-2.00pm 020 7835 1440
office@stmarytheboltons.org.uk

Director of Music

John Ward 07853 406050
boltonsmusic@gmail.com

Verger/Caretaker

David Ireton 020 7244 8998
(Day Off Thursday) 07881 865386

Churchwardens and Vice-Chairpersons of the PCC

Antony Bryceson, 020 7937 1055
Judy Rydell 020 7736 3733

Treasurer

Carolyn Stubbs 020 7835 0074

Assistant Treasurer

Bill Gallagher 020 7384 3246.

Electoral Roll Officer

Fiona Parsons (call Parish Office)

Gift Aid Secretary

John Barker 020 8571 0737

Wednesday Bible Study Group

Margarete Geier 020 7373 1639

Clarion Editor

Verena Tschudin 020 7351 1263

Reading at St Cuthbert's and St Matthias' School

Sheila Gibbs 020 8788 9744

Social Secretary

Margarete Geier 020 7373 1639

Sunday School

(call Parish Office)

Safeguarding Officer

The St Mary The Boltons' Safeguarding Officer is Julie Crutchley. Her role is to help us to safeguard and promote the welfare of children and adults at risk. She 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 Julie on 07764497413.

Alternatively, speak to: Sheryl Kent, Diocesan Safeguarding Adviser: 020 7932 1224

Churches' Child Protection Advisory Service (CCPAS) helpline: 0845 120 4550

Family Lives: 0808 800 222 (Previously Parentline) Childline: 0800 111

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

Members of the PCC

James Bell

Julie Crutchley

Leo Fraser-Mackenzie (*Deanery Synod Representative*)

Margarete Geier (*Deanery Synod Representative*)

Sheila Gibbs

Joanna Hackett (*PCC Secretary*)

Brian Hallock

Ann Mulcare (*Deanery and Diocesan Synod Representative*)

Katrina Quinton

Katrin Roskelly

Camila Ruz

Ann Tait

Kelly Webb

Anthony Williams

Contributions for the July/August Clarion should be sent to the church office by 27 June 2017.

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