

THE CLARION

The Magazine of The Parish of St Mary The Boltons

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

March 2014

Fasting and Feasting in Lent

Mention the word 'Lent' and the images it conjures up are often severe ones of self-denial, giving up things we particularly enjoy, and reflecting morbidly on our sins, our failures to love God and one another. As a result, the five weeks of Lent can be long and laborious, a time to grit our teeth and put up with a certain amount of self-imposed discomfort and a time we have to struggle through. We rarely, if ever, think of Lent in terms of joy, renewal and new life.

Yet if we truly want to celebrate Easter, described as 'the Feast of feasts', then our Lenten practices need to incorporate joy as well as sorrow, feasting as well as fasting. If we don't do this, our observance of Lent is in danger of becoming self-indulgent as we set out to prove that we have the will-power and self-control to give up something for five weeks. If we are successful, there is always the temptation to self-congratulation, which in itself is hollow and meaningless. However, we might find ourselves dwelling self-indulgently on our sins to the exclusion of all else.

Lent is of course a time for us to be penitent, to think about our failures to love God and neighbour. Nevertheless, our penitence is not the penitence of those who have no hope of forgiveness, but of those who have been redeemed by the dying and rising of Jesus Christ. If we keep this in mind, then Lent becomes a more joyful time and a more worthwhile and appropriate preparation for Easter.

Many years ago I was given a piece called *A different kind of fasting* loosely based on Isaiah 58, verses 6ff. As Lent begins I commend it to you and hope that the five weeks of Lent will be a time both of fasting and feasting so that when Easter Day comes we can truly celebrate.

A different kind of fasting

Fast from judging others – Feast on Christ dwelling in each
Fast from seeing differences – Feast on the Spirit in all life
Fast from apparent darkness – Feast on the reality of Light
Fast from thoughts of illness – Feast on the healing power of God
Fast from words that pollute – Feast on phrases that support and affirm
Fast from discontent – Feast on gratitude
Fast from anger – Feast on patience
Fast from worry – Feast on trust in God's Providence
Fast from complaining – Feast on appreciation
Fast from hostility – Feast on non-violence
Fast from bitterness – Feast on forgiveness
Fast from self-concern – Feast on compassion for others
Fast from discouragement – Feast on hope
Fast from lethargy – Feast on enthusiasm
Fast from idle gossip – Feast on prayerful silence
Fast from suspiciousness – Feast on trustful relationships
Fast from the shadow of injustice – Feast on the Son Justice
Ginny Thomas

Books for Lent

In addition to the Archbishop of Canterbury's Lent book *Looking Through the Cross* by Graham Tomlin, the following books are suggested for Lent reading.

- *Learning to Dream Again: Rediscovering the Heart of God*, Samuel Wells (Canterbury Press £14.99). This is a collection of reflections from Wells' seven years as Dean of the Chapel at Duke University, North Carolina, USA. He is currently Vicar of St Martin-in-the Fields, London. The book has been described as

'spiritual writing of a high quality, motivated by an intense desire that the Christian life should be lived fully and wholeheartedly with all its personal, relational, social and political implications.'

- *Journey to the Empty Tomb*, Paula Gooder (Canterbury Press £12.99). Paula Gooder uses her extensive knowledge of New Testament life, language and culture to offer startling insights into the first Easter, from Palm Sunday to the empty tomb.'
- *The Cost of Discipleship*, Dietrich Bonhoeffer. Written in 1937 this book has now become a classic (SCM Press, new edition 2001, £16.99). It concentrates on Christ's teaching found in the Sermon on the Mount, with its call to discipleship, on the grace of God, and the sacrifice that it demands. A challenging read.

Reflections for Lent 2014 app for android and mac £2.99

Reflections for Lent offers a simple way to make space for Bible study and reflection from Ash Wednesday (5th March 2013) to Holy Saturday.

This standalone app provides a chance to try the readings from best-selling Reflections for Daily Prayer app but without requiring a subscription. Each day (excluding Sundays) it provides daily Bible readings, a reflection by a leading author, and a prayer for the day.

Christians have used the season of penitence we call Lent to prepare for Jesus' suffering, death and resurrection at Easter. In Lent it is traditional to fast, pray and practice self-denial. But keeping Lent also involves taking up things that help us focus on God.

In particular, Christians are encouraged to set aside time for reading and meditating on God's word. Reflections for Lent can help you find a time and space to do this - on the move, at work or at home.

For each of the forty days of Lent, the app gives you:

- A reflection on a Bible reading
- A Collect (prayer)
- Option to read reflection within "Simple Morning Prayer" format
- Full lectionary details for Morning Prayer from Common Worship

https://play.google.com/store/apps/details?id=com.aimermedia.lentreflections&hl=en_GB

<https://itunes.apple.com/gb/app/reflections-for-lent-daily/id814966904?mt=8>

A Prayer for Lent

God of all compassion, Father of all goodness, to heal the wounds our sins and selfishness bring upon us, you bid us to turn to fasting, prayer and sharing with our brothers and sisters. We acknowledge our sinfulness, our guilt is ever before us: when our weakness causes discouragement, let your compassion fill us with hope and lead us through a Lent of repentance to the beauty of Easter joy; through Jesus Christ our Lord. Amen.

Lent Programme 2014

For our Lent programme this year we will be discussing the Archbishop of Canterbury's Lent Book 'Looking through the Cross' by Graham Tomlin, Dean of St Mellitus College.

There will initially be 3 groups. One will meet on Sundays after the service from 12noon to 1pm in the Upper Church Hall. A second group will meet on Wednesday mornings from 10.30am to 12noon at Katrina Quinton's. A third group will meet on Thursday evening from 7.00-8.30pm at Margarete Geier's .

If you would like to attend one of the groups, please sign up on the lists at the back of church. The first meeting of the Sunday group will be on Sunday **9 March**, then Sunday 16, 23, 30 March and note, **Sunday April 13**.

The first meeting of the Wednesday group will be on Wednesday 12 March, then Wednesday 19, 26 March and 2, 9 April.

The first meeting of the Thursday group will be on Thursday 13 March, then Thursday 20, 27 March and 3, 10 April.

A special date for your diary

On Sunday 6 July there will be a special Parish Lunch to celebrate the retirement of our vicar, Ginny Thomas, and to thank her for her dedication and service to this church. The lunch will take place after the Sunday service, so please put this date in your diary.

Parish Lunch

The next parish lunch takes place on Sunday 2 March. If you would like to join us, please put your name on the sign-up sheet at the back of the church.

We will not be having a Lunch on 6 April as it is the APCM. As such, we will have it on **Mothering Sunday 30 March.**

Thursday 6 March
Taizé Service
at 7.30pm



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

Thursday 13 March: Thursday Lunch at 12.30

The next Thursday Lunch will be on Thursday 13 at 12.30pm. This month's speaker is Trudi De Graff from the Earls Court Community Project. There will be a Eucharist at 11.45am preceding the lunch. If you would like to attend please put your name on the list at the back of the church.

Electoral Roll

Please check the Electoral Roll the details we have are correct. To join the Electoral Roll a person must be over 16 years of age, baptised and either live in the parish or have worshipped at this church for at least 6 months. They should also be a member of the Church of England or any church "in communion" with the Church of England ("*in communion*" means either belonging to a church which is part of the Anglican Communion or any church which believes in the Holy Trinity.)

(Purple) Application Forms to join the Electoral Roll are available from the back of church and completed forms should be returned to the Parish Office marked for the attention of the Electoral Roll Officer. Only people already on the Electoral Roll can vote at the APCM. The roll is available for review until 16 March.



Fairtrade Fortnight 24 February to 9 March

This year, the Fairtrade Foundation is concentrating its efforts on transforming the banana industry. In the UK bananas are our favourite fruit; we eat over five billion a year.

In the last ten years, the UK supermarket sector has almost halved the shelf price of loose bananas while the cost of producing them has doubled, trapping many of the farmers and workers who grow them in a cycle of poverty. The Fairtrade Foundation wants every banana farmer and worker to earn enough to have a decent standard of living, work in conditions that are safe and have rights and benefits. It also means bananas are produced in a way that is environmentally sustainable.

The Fairtrade Campaign this year has given some basic facts: we now pay on average 11p for a loose banana compared to 20p for a loose UK grown apple; while Fairtrade provides a vital safety net for some banana farmers and workers, too many still suffer. This cannot continue. If supermarkets are unable to make pricing work for both consumers and farmers, the Campaign is for the government to step in to end unfair practices. During Fairtrade Fortnight we are asked to sign a petition calling on Vince Cable to investigate unfair supermarket pricing practices. The slogan is *Together we can make bananas fair.*

St Mary's is a Fairtrade church, where all coffee, tea, sugar etc. is bought from Fairtrade.

On 2 March there will be a cake sale in Church after the service, with the proceeds going to the Fairtrade Campaign.



Pancake Party, Shrove Tuesday 4 March at The Vicarage

Each year Ginny hosts a pancake party for all parishioners at 24

Fawcett Street, to give everyone strength to adjust to the time of Lenten preparation for Easter. This will be at on Tuesday 4 March, 6.30pm – 8.0pm. Those who have been before will know that a constant stream of fresh pancakes will be served from the kitchen and that (pancake) tosser-in-chief is Patrick! The Vicarage recipe is based on a tried and true Delia Smith formula and consists of:

110g plain flour

2 large eggs

200ml milk and 75ml water mixed

A drop of vegetable oil and a pinch of salt.

Method: sift the flour and salt, add and whisk in the eggs, add the milk and water a bit at a time, add the drop of vegetable oil. Ideally, let the mixture stand for 30 minutes before a final whisk and then cook a ladleful at a time in a hot pan, tossing at least once.

Perhaps the best thing about the finished pancakes is that they are a neutral but tasty base to add to. Most traditionalists are happy with a sprinkle of caster sugar and a squeeze of fresh orange or lemon juice, but they can be served with a spoonful of jam (greengage, damson or apricot are especially good), or spread with Nutella. For a more 'adult' twist try a modest tot of Grand Marnier or even Baileys. Perhaps my all time favourite is a variation on the famous Austrian dessert *Kaiserschmarrn*, which would ideally be made with extra beaten egg whites, raisins and a plum compote, but in this simple version is just as delicious: take the unrolled cooked pancake and spread it with either damson or apricot jam, roll it up and sprinkle with icing sugar: fit for an Emperor... Come and join us for pancakes and a glass of something to help them down and share your own ideas about what your perfect pancake might include!

Patrick Thomas

Ash Wednesday 5 March

Our Ash Wednesday service is at 7.00pm on Wednesday.

Women's World Day of Prayer



Every year Christian women from a different country prepare a service for the international Women's World Day of Prayer (WWDP). The country chosen for this

year is Egypt, in 2013 it was France and in 2015 it will be The Bahamas.

The service always takes place on the first Friday in March; this year on 7 March at 11 a.m. at St. Columba's Church, Pont Street, SW1. The Egyptian women have chosen the theme 'Streams of the Desert'. The service lasts for one hour and will be followed by refreshments.

You may ask, why should you go to the WWDP service? Like me, you may never have visited Egypt. Here are some facts: Egypt is one of the oldest civilisations in the world and twice the size of Spain. Cairo, the country's capital, with a population of over 16 million is also the largest city in Africa; 95% of the population live in the Nile Valley and Nile Delta. The Nile is the second largest river in the world and is known to Egyptians as 'the river of life. Apart from the fertile Nile valley, the rest of Egypt is part of the Sahara desert in the west, the largest desert in the world, and the Sinai desert in the east.

You may still ask, why should you go to the WWDP service and support the Christian women of Egypt? Christianity became the official religion in Egypt in 312 CE under the rule of Constantine. Since 1980, Islam has been defined as the state religion and now only 10% of the population are Christians. According to *The Times* (24 October 2013) Egyptian Christians are living in fear of kidnap and torture. More than 100 people, mostly Christians, have been kidnapped for ransom since the 2011 revolution. In August 2011 during the Arab Spring uprising, security forces killed hundreds of supporters of Mohamed Morsi, the ousted Islamist President. His followers took revenge on Christians, destroying 45 churches across Egypt and attacking more than 200 Christian properties. As a vulnerable minority, Christians do not have the backing of the authorities and in spite

of threats, abductions and ransom demands, they tend not to retaliate.

The Beatitudes (Matt 5: 10) has: 'Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.' People are still dying for the faith they profess. Every year the Open Door World Watch List ranks countries by the intensity of persecution that Christians face for actively pursuing their faith. North Korea, Afghanistan and Saudi Arabia are on the top of this list, and Egypt is Nr 15. Did you know that in the last one hundred years more people have died for their faith around the world than in the rest of Christian history put together?

In conflicts it is not the extremists on either side who bring unity and peace, but those in the middle who are the bridge builders. We are called to be intercessors, bridge builders, supporters of Christians who are facing rejection, violence and even death for the faith they stand for.

The speaker at this year's WWDP service at St. Columba's will be Huda Nassar, a member of the Awareness Foundation, which was launched by the Archbishop of Canterbury in 2003 at Holy Trinity Church, Sloane Square. Founder members are Revd Michael Marshall and Revd Nadim Nassar. The patron is Charles Cadogan, 8th Earl of Cadogan. The mission statement for the Awareness Foundation is: 'To be a counter force of love and peace to the intolerance and aggression that now prevail in so many countries.'

My family and I have never felt more motivated, in fact compelled, to attend the WWDP service on 7 March, as this year. Together we will thank God (which we do not do often enough) for the fact that we, in the UK, live in a country that is politically and economically stable and where we enjoy freedom of religion. We will also pray for strength for Christians in Egypt and peace and harmony for all its citizens. We hope you will join us.

Anne Swift

Thursday Lunch Meeting Report of 13 February

At a well-attended Lunch, Helen Ball spoke on her work as a Prison Fellowship prayer Group leader attached to Bronzefield Women's prison in Middlesex.



Prison Fellowship is a Christian organization based on prayer. Its mission is 'to show Christian love to prisoners by coming alongside and supporting them.' Helen outlined some of the activities:

Angel Tree Project. Groups send Christmas presents to the children of prisoners who participate. Each child receives a personal message from their parent. Bible story books are enclosed if requested. Many letters are received saying what a joy this has brought to the children. In 2013 over 3200 presents were sent out by 60 groups in England and Wales.

Sycamore Tree. Based on Christ's acceptance and forgiveness of Zacchaeus (Lk 19:1-10), this is a victim-awareness course run on restorative justice principles. Participants are vetted by the prison chaplain and join a course running for a day a week over six weeks, during which they have to complete a workbook. A victim of crime comes to tell of his or her experience and the impact it had on them. At the final session, relatives and friends of the prisoners are invited, along with representatives of the wider community. Helen gave a moving account of the positive change of attitude this has on all involved, including the volunteer group leaders.

Letter writing. Volunteer letter writers are given full training and support. They are put in touch with prisoners who have requested this service, via the prison chaplaincy. Many prisoners who have lost touch with their families because of the nature of their crime also find it hard to relate to people around them. Regular encouraging letters can often make all the difference to their outlook on life and give them hope for the future.

All PF Groups work under the authority of the prison chaplain. They are also supported by the PF HQ staff and area leaders. Since the movement was founded in 1979 it has steadily

grown to a total of 1900 volunteers in 115 prayer groups.

For more information see
www.prisonfellowship.org.uk

An active local group is attached to HMP Wormwood Scrubs. We meet monthly in St Barnabas Church, Holland Park. Activities include helping to run Chapel services, leading Bible study groups and mentoring with the new community liaison project. We hope soon to re-start Alpha and Sycamore Tree courses. In December 2013 members collected, wrapped and posted 100 presents to prisoners' children. The group leader is Ray Elliott:
ray@stpaulsealing.com
Greta Trevers



A visit to Sunday School

At a recent PCC meeting we agreed that two members would make a single visit, either to Sunday School or Little Lambs. We knew that the children and toddlers obviously enjoyed themselves in both places, but were not sure exactly why!

It was a wonderful experience to see Jessica Molloy as an inspirational leader, ably supported by Jane Bonser, when I visited Sunday School. Somehow these two people held the attention of seventeen children who varied greatly in age, as well as in many other ways. We were all enthralled by the dramatic story of the conversion and exploits of St Paul on the way to Damascus, as well as learning of his time as captive and escapee there. When this ended, I was just sorry that I would not be around for the next instalment.

After the story there was time for making and colouring relevant pictures, with a lively buzz and with input from the teachers as well as classmates.

The atmosphere in the group was very positive, friendly and constructive throughout. Everyone had the chance to give their opinions and many of the young people obviously enjoyed doing so.

I felt it was a privilege to see such appealing and relevant teaching about the life and example of Christ. We are truly blessed to have this contribution to our life at St Mary's. Thank you, Jessica, Jane and the children.

Ann Tait

Medic Malawi

St Mary The Boltons supports *Medic Malawi*. The Newsletter of March 2014 carried this item:

The Lady at the Roadside

This lady was dying on a roadside in rural Malawi. She had swallowed poison and her life was in imminent danger.

Happily, the person who saw her knew about St Andrew's hospital. He contacted our clinicians and equally happily, we now have an ambulance. The arrival of an ambulance – a rare and wonderful sight in Malawi – together with the skill of our medical staff, saved her life.

This episode shows so much of what Medic Malawi is able to do with your support, and the difference we can make:

- The hospital is well enough established in the area for the passer-by to know of us and make contact.
- We have an excellent team of Clinicians, able to cope with a bewildering variety of conditions and problems.
- We have an ambulance, with fuel; the two do not always go together when both are so scarce. And it is worth adding that this patient was destitute and unknown to anyone; she would not have been able to pay even the highly subsidised cost of medicines. But we now have a Bursary scheme, again thanks to your support, which provides for those who have nothing. The terms are 'treat first, ask questions later.' Her life was saved. She was discharged a week later.

Without your giving...!

My friends, it is so encouraging to see the progress and impact of Medic Malawi through St Andrew's hospital, as well as through the Nutrition centre and the orphanages. Without your giving, this lady would have died and so would many others.

Without your giving, 88 children would not have the love and care that is offered every minute of every day in the orphanages; and without your giving, the hungry would not be fed at the NRU. Thank you.

A Hospital on wheels

We have done a lot of building recently, and it is important to develop the capacity to cope with so many local needs. But still there are many who do not come. They are already too ill, or too poor to find the transport for the journey, or they do not know what the hospital could do. When the eye surgeons were visiting last year, a GP with them went out in a vehicle, treating people in the villages, and then regularly bringing someone seriously ill back in the vehicle to be an inpatient, how wonderful if we could do that every day!

Another vehicle would be required, and the clinical staff, who could be devoted to that role without neglecting staffing needs at the hospital itself.

March is for Malawi

It is for this reason, for the lady at the roadside, that I urge you again to see if you can do something for Medic Malawi in March: a breakfast, or a meal of a different sort, or an idea of your own. Every penny will get there. We still have no UK costs, salaries or expenses.

What we give is what they get

Thank you. It is so good to see progress, but there is so much more we can do in direct partnership with the community in Mtunthama, sharing what we can to support their own endless enthusiasm and self-help.

Stephen Drew



Son of God Movie

Some church Leaders in the USA, notably Los Angeles, have taken over whole multiplexes to show the film *Son of God* on specific nights.

Mega-church pastor and NY Times bestselling author, Rick Warren, is buying out screens in eight different theaters throughout Orange County. 'I've seen most of the films about Jesus

produced in the past 50 years, and *Son of God* is the best,' Warren said. 'We're excited Jesus is back on the big screen, and we're going to fill the theaters. I want every other faith leader in America to do the same.'

Evangelical Christians as well as the Catholic Church have endorsed this film. The producers of *The Bible*, Roma Downey and Mark Burnett, claim that this is the first major motion picture on the complete life of Jesus Christ in nearly 50 years.

<http://www.digitaljournal.com/pr/1737716#ixzz2tNqqdUvg> The film is scheduled for release in the UK in March but this has not been confirmed and at the time of writing no details were available.

Anthony Williams

William Law

William Law was the outstanding Anglican spiritual writer of the early eighteenth century. He was born at Kings Cliffe Northamptonshire, in 1686. In 1705 he entered Emmanuel College, Cambridge. In 1711 he was elected a fellow and ordained; it seemed that a brilliant academic career lay ahead of him; but three years later Queen Anne died. The Act of Settlement of 1701 had prohibited Roman Catholics from inheriting the British throne. Succession passed to her closest living protestant relative, Georg Ludwig, Elector of Brunswick-Lüneburg (Hanover), who became King George I in 1714. This provoked a major crisis for Law, because his conscience forbade him to take the oaths of allegiance to the new government and to abjure the Stuarts. Thus he became a 'non-juror', and lost his fellowship.

For the next few years Law was apparently a curate in London. By 1727 he was living at Putney with Edward Gibbon (1666–1736) as tutor to his son Edward, father of the historian, and became a much-honoured friend and spiritual director to the family. In the same year he accompanied his pupil to Cambridge, and lived with him in term time as governor for the next four years. His pupil then went abroad and Law remained at Putney, where he remained in Gibbon's house, acting as a religious guide not only to the family but to a number of influential people who came to consult him.



The household dispersed in 1737. By 1740 Law had retired to Kings Cliffe, where he had inherited from his father a house and a small property. There he was joined by Elizabeth Hutcheson, the rich widow of an old friend, and

Hester Gibbon, sister to Law's pupil. The trio devoted themselves to worship, study and charity, until Law died on 9 April 1761.

It was while he was living with the Gibbons at Putney that Law wrote his best-known book. A *Serious Call to a Devout and Holy Life* (1728), together with its predecessor, *A Practical Treatise upon Christian Perfection* (1726), deeply influenced the chief figures in the Evangelical revival. John and Charles Wesley and George Whitfield all acknowledged their great obligation to Law. Dr. Johnson paid him a touching compliment: 'I became a sort of lax talker against religion, for I did not think much against it. ... When at Oxford I took up Law's *Serious Call*, expecting to find it a dull book (as such books generally are), and perhaps to laugh at it. But I found Law quite an overmatch for me; and this was the first occasion of my thinking in earnest of religion after I became capable of rational inquiry.' (James Boswell *Life of Johnson*, chapter 1).

By middle life, Law was well known as an able writer on the great theological questions of the day, and the author of one of the best loved and most widely read practical and ethical treatises in the language. Only five years later he allowed this reputation to be eclipsed by adopting the cause of a difficult and unpopular mysticism. Up to then he had shown no marked mystical tendency, although from his undergraduate days he had been a 'diligent reader' of mystical books, and had studied, among others, Dionysius the Areopagite (ca. 500 CE), Ruysbroeck (1293-1381) and Tauler (1300-1361). However, in his mid-forties Law came across a writer who set his whole nature aglow with spiritual fervour, so that when he first read these works they put him into 'a perfect sweat'. Jacob Böhme (1575-1624), an illiterate peasant shoemaker of Görlitz in Saxony, was one of the most astonishing figures in the history of mysticism. He lived outwardly the quiet, hard-working life of a simple German

peasant, but inwardly he lived in a glory of illumination, which by flashes revealed to him the mysteries and splendours he tried in broken and faltering words to record. He saw with the eye of his mind into the heart of things, and he wrote down as much of it as he could express.

The two most important of Law's mystical treatises are *An Appeal to all that Doubt*, 1740, and *The Way to Divine Knowledge*, 1752. The first of these is a clear statement of his attitude to the nature of human being, the unity of all nature, and the quality of fire or desire. The latter is an account of the main principles of Böhme, with a warning as to the right way to apply them, and it was written as an introduction to a new edition of Böhme's works, which Law thought of publishing. *The Spirit of Prayer* 1749 is of all Law's works the one most steeped in mystic ardour, and it possesses a charm, a melody of rhythm, and an imaginative quality rarely to be found in his earlier work. Two quotations must suffice.

'For this turning to the Light and Spirit of God within Thee, is thy *only true* turning unto God, there is no other Way of finding Him, but in that Place where he dwelleth in Thee. For though God be everywhere present, yet He is only present to Thee in the deepest, and most central Part of thy Soul. Thy natural Senses cannot possess God, or unite Thee to Him, nay thy inward Faculties of *Understanding, Will,* and *Memory*, can only reach after God, but cannot be the *Place* of his Habitation in Thee. But there is a *Root*, or *Depth* in Thee, from whence all these Faculties come forth, as Lines from a *Centre*, or as Branches from the Body of the Tree. This Depth is called the *Centre*, the *Fund* or *Bottom* of the Soul. This Depth is the *Unity*, the *Eternity*, I had almost said, the *Infinity* of thy Soul; for it is so infinite, that nothing can satisfy it, or give it any Rest, but the

infinity of God. In this *Depth* of the Soul, the Holy Trinity brought forth its own living Image in the first created Man, bearing in Himself a living Representation of Father, Son, and Holy Ghost, and this was his Dwelling in God and God in him'. (Pryr-1.2-9)

'There is therefore a catholic spirit, a communion of the saints in the love of God and all goodness, which no one can learn from that which is called orthodoxy in particular churches, but is only to be had by a total dying to all worldly views, by a pure love of God, and by such an unction from above as delivers the mind from all selfishness and makes it love truth and goodness with an equality of affection in every man, whether he is Christian, Jew or Gentile. ... He therefore who would like as God likes, and condemn as God condemns, must have neither the eyes of the Papist nor the Protestant; he must like no truth the less because Ignatius Loyola or John Bunyan were very zealous for it nor have less aversion for any error because George Fox had brought it forth'. (Quoted in Aldous Huxley, *The Perennial Philosophy*, Chatto and Windus 1946, pp226-7)

It is striking that for over three centuries after the death of Julian of Norwich (around 1413) there had been no serious work on mysticism in English. The early Quakers were steeped in it, as were the 'metaphysical poets' of the seventeenth century: John Donne, Henry Vaughan, Thomas Traherne and George Herbert. It was not until the writings of William Law that we find a lucid and systematic exposition of mystical thought. In Aldous

Huxley's book, cited above, is a compendium of mystical writings from all the faith traditions. He quotes Law more often than any other writer except Eckhart (1260-1327), with St. John of the Cross (1542-91) in third place. Law's works remain in print today and in Anglican churches he is remembered by a feast day on 10 April.

Hugh Beach

With due acknowledgement to the *Wikipedia* entry for William Law, where on-line links are provided to all his books; and Caroline FE Spurgeon *Mysticism in English Literature* (eBook #11935, released 7 April 2004. Chapter IV(ii).

A Prayer

M. Leunig *A Common Prayer*, 1997, Lion Publishing.

God give us rain when we expect sun.

Give us music when we expect trouble.

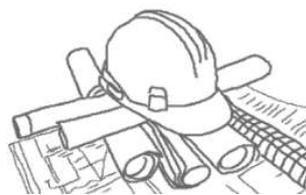
Give us tears when we expect breakfast.

Give us dreams when we expect a storm.

Give us a stray dog when we expect congratulations.

God play with us, turn us sideways and around.

AMEN.



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

Upcoming Dates for your Diary



March

Sunday 2, 12.30, Parish Lunch
Tuesday 4, 6.30-8.0pm, Pancake Party,
Wednesday 5, 7.00pm Ash Wednesday service,
Thursday 6, 7.30pm, Taizé Service
Thursday 13 12.30pm, Thursday Lunch
Sunday 30, Mothering Sunday, All Age Worship
12.30pm, Parish Lunch

April

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

Thursday 10, 12.30pm, Thursday Lunch,
Sunday 13, Palm Sunday

Holy Week

Monday 14, Eucharist 7.30pm,
Tuesday 15, Eucharist, 12 noon
Wednesday 16, Eucharist, 7.00pm

Thursday 17, Maundy Thursday

10.30am, Blessing of oils at St Paul's Cathedral
7.30pm, Sung Eucharist followed by Vigil

Friday 18, Good Friday

10.30am, Children's Service
12 noon – 3.00pm Watch by the Cross

Saturday 19, Easter Eve

8.00pm, Vigil Service, 8.00pm

Sunday 20, Easter Day

8.00am, Said Eucharist
10.30am, Sung Parish Eucharist

Saturday 21 June, Summer Fair

Sunday 6 July Parish Lunch to celebrate the retirement of Ginny



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.

March Year's Mind

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

Guide Me Thou O Great Jehovah

IT'S ONE of the hymns – the hymn tunes, anyway — known as widely among non-churchgoers as among churchgoers, at least those who are rugby and football fans. The words set to it on those sporting occasions don't always bear repeating, but to Christians Guide me, O thou great Jehovah (or, Redeemer) are a powerful statement of faith in a God who, whatever befalls us, preserves and protects us to the end.

It was first published in 1745 in a collection by William Williams, 'the sweet singer of Wales', known as Pantycelyn from his home in Carmarthenshire. He was deeply affected by the Methodist revival movement, becoming one of its key leaders and one of the most significant of Welsh hymn writers.

The hymn originally had five verses, but is best known to English speakers in the translation by Peter Williams, a contemporary of Pantycelyn and fellow Methodist.

Its imagery has a powerful simplicity about it. There's nothing pretentious or forced in the English that most readers will sing. This is verse from the heart, and every word of every line is meant. It is Welsh mountain language, craggy and rough-hewn. The poet is a 'pilgrim through this barren land' – in 1745 the rocky cliffs and peaks and stony ground of the Welsh hills, not the blasted industrial landscape of the 19th and

20th century. 'I am weak, but thou art mighty,' he sings; 'hold me with thy powerful hand.' The hymn is soaked in Scripture, mainly from the book of Exodus. The stories of the wandering Israelites are metaphors for the life of God's people today. The 'bread of heaven' is the manna which sustained them; Moses struck the rock and water flowed in the desert; the Israelites were led by a pillar of cloud by day and a pillar of fire by night. But there are other references too. In this 'barren land', the bread of heaven is also perhaps the ravens feeding the prophet Elijah (1 Kings 17). When Williams writes of 'treading the verge of Jordan' - of dying, in other words - it is likely to be Bunyan's Pilgrim's Progress he has in mind, not just the entry of the Israelites into the Promised Land. When Mr Valiant-for-Truth entered the River, he said, 'Death, where is thy sting?' 'And as he went down deeper, he said: "Grave, where is thy victory?"' So he passed over, and all the trumpets sounded for him on the other side."

The hymn is inextricably linked nowadays with the tune Cwm Rhondda, to which it's almost invariably sung. It comes as a surprise to realise that this was only composed in 1907, by John Hughes, for a music festival in Capel Rhondda. It became the anthem of Rhondda miners, and – profoundly moving and rich in spiritual feeling – it epitomises the best of Welsh hymnody.

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We shall be singing Guide me, O thou great redeemer on Sunday 23 March.

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 Feastdays); except Public Holidays.
 Wednesday 7.00pm Eucharist

Readings in March 2014

Sunday 2

Readings at 10.30am

Wednesday 5

Sunday 9

Readings at 10.30am

Wednesday 12

Readings at 7.00pm

Thursday 13

Readings at 11.45am

Sunday 16

Readings at 10.30am

Wednesday 19

Readings at 7.00pm

Sunday 23

Readings at 10.30am

Wednesday 26

Readings at 7.00pm

Sunday 30 March

Readings at 10.30am

Wednesday 2 April

Readings at 7.00pm

Sunday 6 April

Readings at 10.30am

Sunday Next before Lent

*Exodus 24. 12-end;
 2 Peter 1. 16-end;
 Matthew 17. 1-9*

Ash Wednesday

*Joel 2. 1-2, 12-17;
 2 Corinthians 5. 20b-6.10;
 Matthew 6. 1-6, 16-21*

First Sunday of Lent

*Genesis 2. 15-17: 3. 1-7;
 Romans 5. 12-19;
 Matthew 4. 1-11*

Eucharist

*Jonah ch3;
 Luke 11. 29-32*

Eucharist

*Esther 14. 1-5, 12-14;
 Matthew 7. 7-12*

Second Sunday of Lent

*Genesis 12. 1-4a;
 Romans 4. 1-5, 13-17
 John 3. 1-17*

Joseph of Nazareth

*2 Samuel 7. 4-16;
 Matthew 1. 18-end*

Third Sunday of Lent

*Exodus 17. 1-7;
 Romans 5. 1-11
 John 4. 5-42*

Eucharist

*Deuteronomy 4. 1, 5-9;
 Matthew 5. 17-19*

Mothering Sunday

*Colossians 3. 12-17;
 John 19. 25b-27*

Eucharist

*Isaiah 49. 8-15;
 John 5. 17-30*

Fifth Sunday of Lent (Passiontide)

*Ezekiel 37. 1-14;
 Romans 8. 6-11
 John 11. 1-45*

Upcoming in March 2014

Sunday 2 Parish Lunch
 2.30-4-15 Marriage Preparation
 Thursday 6 7.30pm Taizé Service
 Sunday 9 12 noon Lent Group
 2.30-4-15 Marriage Preparation
 Wednesday 12 10.30am-12 noon Lent Group

Thursday 13 12.30pm Thursday Lunch
7.00-8.30pm Lent Group
Sunday 16 12 noon Lent Group
Wednesday 19 10.30am-12 noon Lent Group
11.00am Home communion
St Teresa's
Thursday 20 7.00-8.30pm Lent Group
Sunday 23 12 noon Lent Group
Wednesday 26 10.30am-12 noon Lent Group
Thursday 27 7.00-8.30pm Lent Group
Sunday 30 Parish Lunch
3.00pm Baptism of
George Hodgkinson

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 April Clarion
should be sent in to the church office by
20 March 2014**

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