

THE CLARION

The Magazine of The Parish of St Mary The Boltons

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

March 2017

Lent and its Practice

The season of Lent is upon us and a question hangs in the air. It is often posed with surprising directness, given the normal reluctance of people in the central Anglican tradition to discuss spiritual matters. The question of course is 'what are you giving up for Lent?' In the early church Lent was a time of preparation for baptism and so of study and learning, while in the Old Testament fasting and repenting in sackcloth and ashes is referred to in several places. Add to this the references concerning prayer and almsgiving, as well as fasting, in Matthew chapter 6 and it is easy to see how the three traditional pillars of Lent have become Prayer, Fasting and Almsgiving.

A more pertinent question as we approach Lent, however, might be to ask whether over-emphasis on one aspect of Lent (fasting) means that this pillar has become an end in itself rather than a means to an end, and has this deflected attention from the other pillars and from the experience of the journey itself? More directly, we could ask a slightly different question: do these so-called pillars support our observance of Lent, or is at least one of them in danger of becoming a millstone round our necks? If so, how can we avoid this danger? An answer may lie in focussing also on the outcome of the whole experience rather than emphasising inputs.

If anything, Lent is a journey with Christ. In the space of just six weeks this journey involves silence and temptation in the wilderness, triumph and the adulation of crowds at the

entry into Jerusalem, persecution by the authorities, betrayal, arrest, trial, public humiliation, execution, burial and then at the end, resurrection and joy. This is a real life journey that cannot be appreciated from the air-conditioned comfort of a tourist bus, but has to be experienced as a pilgrim on foot.

Here, use of the traditional pillars can be of assistance. Go into your room, be alone and pray, aloud. If you can, find a way to enhance the experience, whether by fasting or abstaining from luxury. Invest in the experience by putting money you save through fasting or abstinence to good use by giving it to charity. It is interesting to note that at the end of the passage in Matthew 6 where the references to prayer, fasting and almsgiving occur one after the other, the next point Jesus makes is 'For where your treasure is, there your heart will be also'. Buy into the whole process and try to bring about the equality between earth and heaven for which we pray so regularly. But remember too, that even if money can buy you a tourist trip experience, it can't buy anything from God. The really demanding journey through Lent is as a pilgrim, on foot.

Above all, remember that a productive outcome to Lent demands wholehearted commitment, not just to a part of it, but to the whole journey. At St Mary's it will start with a said Eucharist with Imposition of Ashes on Ash Wednesday, 1st March, followed by a simple lunch. Join us for the whole journey through to Easter. Full details of our Lent programme can be found elsewhere in this issue.

The desired outcome from the whole experience of Lent is a closer union with God our Father, through his Son Jesus, whose experiences we have followed, and with the joy of the Holy Spirit renewed and refreshed in our hearts.

Leo Fraser-Mackenzie



New Old or Old (made) New?

I realised that I had become officially 'old' when I was accepted as a volunteer at the 'New Old' exhibition at the Design Museum in Kensington. My daughter in law, Zoe, suggested that I apply, and as the required qualifications for applicants were 'cheerful, friendly and over seventy', I decided to take her advice. This led to my being accepted as part of the New Old exhibition, which was designed to examine and lead people into a fuller, healthier old age in a rapidly aging society. Visitors to the exhibition were encouraged to examine their own perception and attitude towards older people.

There are six different sections in the exhibition, Aging, Identity, Home, Community, Working and Robotics. My eight fellow volunteers and I were in the Identity section, created by an inspirational young team called 'Special Projects'. Alongside all the other technology-based exhibits was our installation. The lounge style set, surrounded by greenery, created an area of light, space and positive energy. In the centre of a rectangular table are inset sheets of squared paper, providing the focal point.

The object was to invite visitors to join the volunteer at the table and engage in a short question and answer session lasting no longer than ten minutes. The questions were written on the paper surface of the table and will be analysed at the end of the exhibition. The exhibition is on for seven days a week and my sessions lasted from 12 noon to 3 pm. My day was Saturday, and I have lost count of the number of people who joined me at the table.

It was a singular experience. Visitors to the museum came from all parts of the world, were of different backgrounds and different ages. They were curious, cheeky, kind and funny. Sometimes I laughed and sometimes it was poignant, people were surprisingly honest, and on more than one occasion I was told 'It is easier to talk to a stranger'. The questions ranged from, 'At what age would you like to die?', to 'How do you recognise your one true love?', and 'If you were a cake what kind of cake would you be?' My favourite has to be the little boy who was too young to write his name, but drew me a picture instead. I owe a debt of thanks to them all. They made me feel valued and special, which is what all 'New Old' people really need.

Ann Mulcare



Exchange by special projects, Image courtesy of Special Projects.



When we say 'God is eternal', we mean: God is eternally young.

God is ever green, ever verdant, ever flowering. Every action of God is new, for he makes all things new.

God is the newest thing there is; the youngest thing there is.

God is the beginning and if we are united to him we become new again.

(Matthew Fox, *Meditations with Meister Eckhart*, 1983, Bear & Co.; p.32)

Bishop of London Farewell Eucharist at St Paul's Cathedral

It was a large congregation that assembled from all parts of London to fill the Cathedral for the farewell service for Richard Chartres as Bishop of London on 2nd February.



<http://www.london.anglican.org/>

Before the service the Bishop had gone across to welcome crowds at the parallel “pop-up cathedral” celebration in nearby Paternoster Square, to which parts of the main service would be relayed.

There seemed a moment of theatre at the start of the main service, when even a seven-verse opening hymn (*Of the Father's heart begotten*) was not long enough to accommodate a procession of over 200 church leaders, clergy, and other worthies as they came up the nave and into the main arena under the dome. The organist filled in with an exuberant improvisation until finally the Bishop, in splendid regalia, made his entrance to a climactic final verse, in a scene reminiscent of a grand opera.

Bishop Richard always performs well on these ceremonial occasions and, having a commanding presence and a well-projected speaking voice, he was in his element here. But although the chosen feast of the Presentation of Christ in the Temple allowed him to find a personal reference in Simeon's words “*Lord, now lettest thou thy servant depart in peace*”, he was keen to shift the focus away from himself and towards all the things that were happening to move the Church's mission forward in London. In only the previous week he had opened the first C of E bilingual school, in Harrow, had met all the recently ordained clergy in the Diocese to encourage them, and had been preparing a Mandarin-speaking priest for a new Chinese congregation in the

City. In his sermon he also emphasised the urgent need to tackle climate change, and reminded us that we are here to serve the world together in a spirit of unity and humility.

The Bishop of Willesden, who is taking over as acting Bishop of London, paid tribute to the way in which Richard Chartres had “turned the Diocese around”, bringing it into the world of modern technology and making it outward-looking in its relations with the vibrant city of London and all that goes on there. Reputedly impatient with the Church of England's structures and procedures (a feeling with which several at St Mary's would sympathise), he has been a man of action, wanting to get things done for the sake of the Gospel. Among his achievements have been the restoration of St Ethelburga's (a City church destroyed by an IRA bomb in 1993) as a Centre for Reconciliation and Peace, and the founding of St Mellitus Theological College in our own parish.

Of particular mention in the tribute was the Bishop's contribution to ecumenical relations, “valuing and affirming the contribution of every part of the Church”. This was evident in the many church leaders of other denominations present in the aforementioned procession (including the intriguingly named “Archbishop of Thyateira and Great Britain”, Head of the Greek Orthodox Church in this country). Some of these took part in the administration of communion, which incidentally was the largest-scale communion service I have ever attended. The inclusion of contributions from other parts of the world church was also evident in the variety of music, which included a *Nunc Dimittis* by Rachmaninov and a *Credo* by Gretchaninov, both set out in the service sheet in Russian with English translations. The sub-title given to the whole service, *giving thanks for our partnership in the Gospel*, said it all.

Bishop Richard will leave an enormous gap after his 22 years of service, but along with many other churches in London we wish him and his family well in his retirement.

Philip Bedford Smith

Mass of St Benedict

This year we will again be singing my new setting of the music for the Eucharist, which we first sang in Lent 2016. Last year was something of a 'soft launch' and the wardens have invited me to pen a few words to give a context to this new music.

There is a long tradition in the church of using a variety of musical versions of familiar recurring texts, whether they be the sung parts of the Mass (Kyrie, Gloria and so forth) or familiar canticles (Magnificat and Nunc Dimittis) at Matins or Evensong. Often, a new musical setting with its different emphases, allows the texts to be heard afresh or in a new light.

Such a degree of variety is not practical with congregational settings as there is a need for deep familiarity with the music so that everyone can join in heartily. Indeed, at St Mary The Boltons, we have a wonderful tradition of very committed singing of the Mass of St Thomas by David Thorne, which has been our mainstay for some twenty-five years now. I have sometimes felt, however, that this joyous major-key music jars somewhat with the more sombre, reflective, penitential mood of the Lenten liturgies. Accordingly, I have composed a new setting with the particular requirements of the Lenten season in mind.

The title 'Mass of St Benedict' reflects the fact that the music is inspired both by the contours of Gregorian chant and the simple modal music developed by composers for the vernacular liturgy in the Roman Catholic church after the reforms of the Second Vatican Council. You will notice that I have tried to ensure the music is as easy to sing as possible in the way I have structured the setting. The melodies of the Kyrie and Agnus Dei are similar, as indeed are the responses to the Gospel and Dismissal, and the music for the Eucharistic prayer also forms a set (Sanctus/Benedictus, Proclamation of the Mystery of Faith, Final Doxology).

We will be joined by a professional singer for each of the Sundays of Lent who will give the music a strong lead, and the musical notation is printed in the Lenten orders of service. We will briefly practise the music before the service on the First Sunday of Lent – so you may wish to be in your seat for 10.20 on that week in order to take part – but we will not otherwise intrude on this special time as I am aware that for many this is a moment for private prayer and reflection before the service begins, which of course I want to respect.

I do hope you will find the music singable, and that it will help set the tone for a reflective and prayerful Lenten season at St Mary The Boltons. Please do let me know if you have any questions or comments on the new setting, either in person at church or via e-mail at boltonsmusic@gmail.com

John Ward

Mother's Day 26 March **The History of Mother's Day**

Here in the UK, Mothering Sunday is celebrated annually on the fourth Sunday of Lent in honour of mothers. 'Mother's Day', however, has its own history.

In the United States of America, servants, apprentices and other employees away from their homes had been encouraged by their employers to visit their mothers and honour them. Traditionally children brought with them gifts and a special fruit cake or fruit-filled pastry called a simnel. The custom of celebrating Mothering Sunday died out almost completely by the 19th century. However, the day came to be celebrated again after World War II, when American servicemen brought the custom back and commercial enterprises used it as an occasion for sales.

The idea of an official celebration of Mother's Day in the US was first suggested by Julia Ward Howe in 1872. An activist, writer and poet, Julia

shot to fame with her famous Civil War song, 'Battle Hymn of the Republic'. Julia suggested that 2 June should be annually celebrated as Mother's Day and should be dedicated to peace. She wrote a passionate appeal to women and urged them to rise against war in her famous Mother's Day Proclamation, written in Boston in 1870. She also initiated a Mothers' Peace Day observance on the second Sunday in June in Boston and held the meeting for a number of years. Julia tirelessly championed the cause of the official celebration of Mother's Day and declaration of an official holiday on the day. Her idea spread, but was later replaced by the Mother's Day holiday now celebrated in May.

Anna Jarvis is recognised as the Founder of Mother's Day in the US. Though she never married and had no children, she is also known as the Mother of Mother's Day, an apt title for the lady who worked hard to bestow honour on all mothers.

Anna Jarvis got the inspiration of celebrating Mother's Day from her own mother, Mrs Anna Marie Reeves Jarvis, in her childhood. An activist and social worker, Mrs Jarvis used to express her desire that one day someone must honour all mothers, living and dead, and pay tribute to the contributions made by them.

A loving daughter, Anna never forgot her mother's word and when her mother died in 1905, she resolved to fulfil her mother's desire of having a Mother's Day. A growing negligent attitude of adult Americans towards their mothers and a desire to honour her own mother fired her ambitions.

To begin with Anna, sent carnations to the church service in Grafton, West Virginia, to honour her mother. Carnations were her mother's favourite flower and Anna felt that they symbolised a mother's pure love. Later, Anna and her supporters wrote letters to people in positions of power, lobbying for the

official declaration of a Mother's Day holiday. The hard work paid off. By 1911, Mother's Day was celebrated in almost every state in the Union and on 8 May 1914, President Woodrow Wilson signed a Joint Resolution designating the second Sunday in May as Mother's Day.

(Adapted from www.mothersdaycelebration.com)

Out in the garden

After some weeks and even months of rest for the garden and the gardeners, everything is now bursting into life again. If you take a close look at the bed to the right of the entrance to the church, you will see literally hundreds of little green spikes of daffodils, bluebells and tulips, and anything else that has a bulb to push it up. A few parishioners asked if the cold would not damage the early green shoots and the answer is no: these early plants have a type of in-built anti-freeze. A few warm days now will help the garden burst into a real riot of colour. Enjoy it; and everyone hopes that the remaining scaffolding will soon come down and the rest of the garden can then go back to its proper use.

Verena Tschudin



St. Mary The Boltons Garden

Sunday 5 March: After-service guest speaker

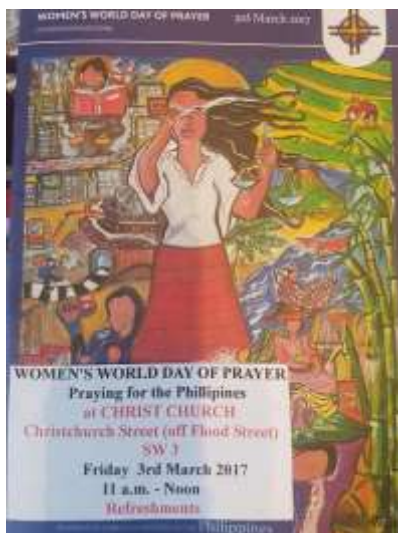
Please stay behind after the 10.30 am service on Sunday 5 March to hear a talk by Nigel Franklin, the Chief Executive Arts 4 Dementia.

Nigel will be telling us how they help people with memory problems and how our donations have aided their activities. We raised money for this charity during 2015 and 2016. Wine and light refreshments will be served.

Anthony Williams

Women's World Day of Prayer

For almost twenty years I have been St. Mary's representative at the annual Women's World Day of Prayer (WWDP) service, which this year takes place on Friday 3 March at 11 a.m. at Christ Church, Christchurch Street SW3. The church is close to the Royal Hospital and Cheyne Walk.



The service this year was prepared by Christian women of the Philippines. During 24 hours a great wave of prayer goes around the world. Three million men, women and children in 170 countries and islands will have prayed with and for the people of the Philippines. In the British Isles alone, some 6,000 services will have been held. 'Am I being unfair to you?' is the theme for the 2017 service.

You may ask why should I like this special service? It is actually one of the very few events at which our congregation interacts with other Christian churches in Kensington and Chelsea. Too often we are too inward looking.

Our intrepid group of the Kensington and Chelsea branch consists of Chelsea Old Church (Linda de May), Our Most Holy Redeemer (Sarah Kisieleska), Holy Trinity (Lynette Paul), St. Augustin (Virginia Watson) St. Luke's (Valerie Brunskill, St. Mary Abbots (Marie-Christine Nibagwire), St. Mary's, Cadogan Street (Aileen McGinlay), St. Columba's, Church of Scotland (Daphne Moore), The Moravian Church (Tricia Jameson) and The Servite Church (Beata Newman).

We are grateful that the Mayor of our Borough is always in attendance, as well as a few Chelsea Pensioners in their bright red uniforms. I very much hope that you can join us, too.

Anne Swift

How to read the Bible (6)

Richard Hooker, 1554-1600

Richard Hooker was an Anglican priest and academic theologian. He wrote a massive book with the unpromising title *Of the Lawes of Ecclestial Politie*, which came out in eight volumes during the last years of Queen Elizabeth I's reign. His emphasis on reason, tolerance and the value of tradition has exerted a lasting influence on the Church of England and he is now regarded as one of the founding fathers of Anglican theology.

Hooker began his career as a fellow of Corpus Christi College and deputy professor of Hebrew at Oxford University in 1579. After some twenty years of Queen Elizabeth's reign there was little prospect of England returning to Roman Catholicism, but the church was being challenged by Calvinism, not only in doctrine but in organization. The church in Geneva, under Calvin (1509-1564), was governed by a 'Consistory' of which one third was clergy elected for life, and two thirds laymen elected by the congregation for one-year terms. Small cells of 'Reformed' worship had formed throughout England, and even the

bishops were lukewarm about suppressing them.

In 1585 the position of Master of the Temple fell vacant. One candidate was Walter Travers, an ardent Calvinist who, although not in Anglican orders, had been made lecturer at the Temple Church. The Queen and her council preferred Hooker and he got the job. Hooker, a loyal Anglican, preached in the morning while Travers set up an organization on Calvinist lines that held services in the afternoon. In March 1586 the controversy ended when Travers was silenced by Archbishop Whitgift (1583 -1604), a decision supported by the Privy Council. The two men remained on good terms personally, Travers's brother John having married Hooker's sister.

Hooker now began to write his great book, in rebuttal of the Calvinists. In 1591 he left the Temple and took up a living in Wiltshire. He lived mainly in London; but spent time in Salisbury where he was Sub-dean of the Cathedral, and made use of its library. The first four volumes of his book were published in 1593. In 1595, he became Rector of two parishes in Kent and left London to continue his writing. He published the fifth volume in 1597 (which is longer than the first four taken together). He died in November 1600 aged only 46, and the last three volumes came out posthumously.

Hooker defended the Elizabethan church against Roman Catholics and Calvinists. He upheld the threefold authority of the Anglican tradition: bible, church, and reason. Roman Catholics put bible and tradition on a parity as the authorities for belief, while Calvin looked to scripture as the sole authority. Hooker avoided both extremes, allowing to scripture absolute authority when it spoke plainly and unequivocally. Where it was silent or ambiguous, wisdom would consult the tradition of the church, but he insisted that a third element lay in human reason, which

should be obeyed whenever both scripture and tradition needed clarification or failed to cover some new circumstance. By reason he meant 'the law of nature, which is an infallible knowledge imprinted in the minds of all the children of men, whereby both general principles for directing of human actions are comprehended and conclusions derived from them; upon which conclusions groweth in particularity the choice of good and evil in the daily affairs of this life'. (*Lawes* II.8.6). This idea has deep roots.

Aristotle (384-322 BC) described the virtue of $\phi\rho\nu\eta\sigma\iota\varsigma$ (phronesis), meaning 'prudence' or 'practical wisdom', which he defined as 'the ability to reach sound conclusions about... what conduces to the good life as a whole'. (J.A.K.Thomson, *The Ethics of Aristotle*, Penguin, 1966, p. 176)



The statue of Richard Hooker in front of Exeter Cathedral.

Hooker taught that as we learn from experience that the world works in this way and not in that, so we learn from scripture the knowledge of God that we cannot obtain from nature, but the process of understanding is the same. Three conclusions follow. First, even in matters of doctrine, much has been reasoned by the church from the bible and not simply given. 'For our belief in the Trinity, the co-eternity of the Son of God with his father, the

proceeding of the Spirit from the Father and the Son, the duty of baptising infants, the necessity of which is by none denied, are in scripture nowhere to be found by express literal mention, only deduced they are out of scripture by collection' (Sc. 'inference' *Lawes*, I.14.2). Secondly, Hooker inveighed against the Calvinist view that scripture alone provides the rule of moral action. 'Admit this position and we little know what misery this strict opinion would breed, besides the stops it would make in the whole course of all men's lives and actions'. (*Lawes* II.8.6.). Thirdly, Hooker asserted that the scriptures were written to address specific situations, not as absolute rules. 'The several books of scripture having had each some particular purpose which caused them to be written, the contents thereof are according to the exigence of that special end'. (*Lawes* I.14.3.) It follows that some parts of scripture are dispensable. For example 'the whole law of [Levitical] rites and ceremonies, although delivered with so great solemnity, is notwithstanding clean abrogated, inasmuch as it had but temporary cause of God's ordaining it'. (*Lawes* I.15.3) More generally 'Words must be taken according to the matter whereof they are uttered'. (*Lawes* IV.11.7) The most important sentence in Hooker about scripture reads: 'The main drift of the whole New Testament is that which St. John setteth down as the purpose of his own history "These things are written that ye might believe that Jesus is Christ the son of God, and that in believing you might have life in His name"' (John 20:31 quoted in *Lawes* I.14.4). The purpose of scripture is to take us to faith in Christ, not to answer all our questions. For that, God has given us minds and the church.

The *Lawes* is remembered not only as a monumental work of Anglican thought, but also for its influence in the development of political theory and English prose, being one of the first major works of theology written in English. Hooker's work is not easy to read; his sentences can run to fifteen lines of print, their

drift not always easy to discern. His work was admired by William Laud, (Archbishop of Canterbury, 1633-45), extolled by the Restoration bishops, and brought once more to prominence by Keble (1792-1866) and the Oxford Movement. He has been rediscovered within the modern evangelical church. His reach has extended far beyond theologians. His book was seminal for the philosophy of John Locke (1632-1704), and Samuel Pepys (1633-1703) read it at the recommendation of a friend who declared it 'the best book, and the only one that made him a Christian'. The contemporary philosopher Roger Scruton, in his history of the Church of England (*Our Church*, Atlantic Books, 2012) pays graceful tribute to Hooker on many pages. At St Mary the Boltons, with 'Rooted in Faith and Open in Thought', I believe that we stand very much in the tradition of Richard Hooker.

(This article makes extensive use of material from *Wikipedia*, *the Encyclopedia Britannica*, and Alan Bartlett, 'Anglicans and the Bible', *franciscan*, Vol 20, No 1, January 2014, p.6.)
Hugh Beach

Ivy Rogers, RIP

Ivy Rogers was a long-standing member of the congregation. She died recently (February 2017). Her daughter sent the following obituary.



My mother, Mrs Ivy Muriel Rogers, moved into 63 Coleherne Court with myself and my father Mr William Peter Lionel Rogers (known as Peter) in 1984. My father was born in Fawcett

Place, Kensington, and wished to retire to Kensington following a diagnosis of Parkinson's disease. He passed away on 12 April 1990, with his funeral held in St Mary The Boltons and his ashes buried in the church grounds. Always artistic, my mother took up watercolour painting after his death culminating in the receipt of the Royal Watercolour Society's Richard Smith award in 2002. She enjoyed London life and was an avid consumer of art galleries and the theatre and this, along with her various club memberships (in particular the Arts Club and New English Speaking Club) kept her young at heart. My family attended church regularly wherever we lived and I remember both my mum and myself reading the lesson at St Mary The Boltons. My mother in particular was involved with the daily life of the church, and took an active role in the flower rota and prayer groups. I have a vague memory of mum getting involved with new vicar robes and altar drapes along with tapestry work for the church alongside many days active fundraising. She often hosted the prayer and Lent groups in her home at Coleherne Court. She knew several vicars well. Most of her family are included in the Book of Remembrance. After the loss of several close friends, at the age of 82, she made the brave choice of relocating to Cheltenham to be closer to her brother in law (Mr Samuel Charles Minton Rogers aka George), my father's twin. Mother kept the Church in her thoughts, continuing to make regular donations and it was only when she moved from Cheltenham into her Ascot care home in 2014 that she stopped receiving the *Clarion*.

Penny Stephens



Programme for Lent

The diary for Lent this year has become very crowded – but a careful study of the list below will show that there are two dates when the focus is on our charity work, in line with almsgiving being one of the three traditional pillars for Lent, and on one Sunday we will arrange discussion groups on the Lord's Prayer.

Date	Event
Wednesday 1 March 12noon	Said Eucharist with Imposition of Ashes, followed by a simple Lenten lunch.
Sunday 5 March 12noon	Talk about the work of Arts4Dementia, one of the charities being supported through St Mary's Charitable Giving Programme
Sunday 12 March 12noon	Meeting of the Parochial Church Council to consider the Trustees Annual Report and Accounts for 2016
Sunday 19 March TBA	Lent Discussion Groups on The Lord's Prayer
Sunday 26 March 10.30am	All Age Parish Eucharist for Mothering Sunday
After Service	Meeting of Summer Fair Planning group. The Summer Fair is the most significant source of funds for our Charitable Giving Programme
Sunday 2 April Passion Sunday 10.30am	Sung Parish Eucharist with reading of the Passion
12noon	Annual Meeting of the Parishioners of the Parish to elect churchwardens
12.15pm	Annual Parochial Church Meeting
Sunday 9 April Palm Sunday 10.30am	Sung Parish Eucharist with procession of palms

Details of services during Holy Week and Easter will be announced later.

Upcoming Dates for your Diary

Saturday 17 June

Summer Fair

Parish Lunch

Our family parish lunches take place at the beginning of each calendar month at around 12noon, £5 per adult, children free. The forthcoming lunch dates are as follows:

5 March– wine and light snacks after service

9 April, 7 May, 4 June, 2 July

If you would like to attend any of the lunches, a sign-up sheet is always available two weeks prior the lunch at the back of church.



Sunday School

Sunday School and Little Lambs take place during term time.

2017 Dates

5, 12, 19, 26 March, 2 April

Weekday Services

Usually Morning Prayer is said daily at 8.30am and Evening Prayer at 5.30pm, except on Public Holidays.

On the first Wednesday of the month there will be a Eucharist at 12noon, which will include prayers for healing.

Sunday Services

Sunday 8.00am and 10.30am services.

Silent Prayer

Silent Prayer before the Sunday Service in the chancel (the area behind the altar) and St Luke's Chapel (where the Pietà is), are available for anyone wishing to pray before the service.

On the second Wednesday of each month, a group gathers in church for silent prayer. A simple introduction is followed by a short prayer/poem and then two sessions of 20 minutes each, with a moment's break for shifting position half-way through. The intention is 'to be', letting the silence speak, and learning to hear what the silence presents to us.

If you feel this might be for you, please come to the church at 11.00 until 12.00 noon of the following dates:

8 March, 10 May, 14 June, 12 July

We look forward to being with you then.

Adult Learning

St. Paul's Cathedral invites you to explore the challenges, contradictions and joys of the 21st Century Christianity through its programme of events (some ticketed, some free). There are leaflets at the back of church with more details of the programme running until the end of July 2017. These include evening talks with speakers such as Kate Coleman, Paula Gooder and John Suchet.

The details of the programmes are as follows:

Tuesday 28 March 6.30-8.30pm

Whoever has Ears to Hear, Let Then Hear

The Gospel According to Mark, read by David Suchet.

All are welcome. To register for free places at www.stpauls.co.uk/mark

Forthcoming dates are:

Tuesday 6 June 6.30-8.00pm

The God who Speaks: the Bible and the Holy Spirit Today.

Speaker: Kate Coleman and Paula Gooder.

All are welcome.

To register for free places at www.stpauls.co.uk/holyspirit

March Year's Mind

June Brudenell
Maureen Stainton
Ivy Coolings
Olive Smith
Rhoda Bolton-Dignam
John Gairdner
Rosabelle St. Clair
Sdenka Corp
Christie Parkinson
Maximilian Heyer
Dorothy Buss
Florence Lidderdale
Ivor Howlett
Elizabeth Ledochowska
Michael Wilson
Aida Gowan
David Aman
Simon Perks
David Godwin
Vera Owen
Hugh Pringle
Dorothy Hale



Readings for March 2017

Wednesday 1 Mar; Ash Wednesday

Said Eucharist

Readings at 12noon *Joel 2.1-2, 12-17, 2
Corinthians 5.20b-6.10,
Matthew 6.1-6, 16-21*

Sunday 5 Mar; 1st Sunday of Lent

Readings at 10.30am *Genesis 2.15-7; 3.1-7;
Romans 5.12-19; Matthew
4.1-11*

Sunday 12 Mar; 2nd Sunday of Lent

Readings at 10.30am *Genesis 12.1-4a; Romans
4.1-5, 13-17; John 3.1-17*

Sunday 19 Mar: 3rd Sunday of Lent

Readings at 10.30am *Exodus 17.1-7; Romans
5.1-11; John 4.5-42*

Saturday 26 Mar: 4th Sunday of Lent Mothering Sunday

Readings at 10.30am *1 Samuel 16.1-13;
Ephesians 5.8-14; John 9*

OR

*Exodus 2.1-10; 2
Corinthians 1.3-7; Luke
2.33-35 (details to be
confirmed)*



Parish Office

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

Parish Administrator

Sam Mander, 020 7835 1440
Mon to Fri 10.00am-2.00pm
office@stmarytheboltons.org.uk

Director of Music

John Ward 07853 406050
boltonsmusic@gmail.com

Verger/Caretaker

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

Churchwardens

Leo Fraser-Mackenzie 020 7384 3246
Ann Mulcare 020 7937 2005

Members of the PCC

Richard Brudenell
Tania Cauberghs
Julie Crutchley
Leo Fraser-Mackenzie
Margarete Geier (Deanery Synod
Representative)

Sheila Gibbs
Joanna Hackett (PCC Secretary)
Ann Mulcare (Deanery Synod
Representative)
Edward Quinton
Katrín Roskelly
Camila Ruz
Judy Rydell (Deanery Synod
Representative)
Ann Tait
Kelly Webb
Anthony Williams

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:

Annette Gordon, Diocesan Safeguarding
Adviser: 020 7932 1224

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

Family Lives: 0808 800 222

Childline: 0800 1111

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

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

Clarion Editor

Sam Mander & Verena Tschudin

Contact the Parish Office

Readers & Intercessors Rota

Sam Mander *Contact the Parish Office*

Reading at St Cuthbert's and St Matthias' School

Sheila Gibbs 020 8788 9744

Social Secretary

Margarete Geier 020 7373 1639

Sunday School *Contact the Parish Office*

**Contributions for the April Clarion
should be sent to the church office by 23
April 2017.**

*The PCC of St. Mary with St Peter & St. Jude, West
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