

# THE CLARION

The Magazine of The Parish of St Mary The Boltons

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

April 2015

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## Reflections on the empty tomb

The gospels give us no account of the resurrection, if by resurrection you mean what happened to Jesus after his burial. What they do give us is an empty tomb and a series of personal encounters.

The empty tomb explains nothing. For those who go there it is simply bewildering, even terrifying. On Easter Day this year we hear St Mark's gospel: it ends abruptly with the women fleeing from the tomb in terror and amazement, saying nothing to anyone, they were so afraid. In the other gospels, those who go there are equally confused; it's meaningless.

St. John's Gospel tells us how Mary Magdalen came to the tomb in grief, to mourn. Then she found that she could not even weep over his body. The empty tomb seemed to reflect her own emptiness back to her; everything that had given her life meaning had gone.

Then there is Peter. Here was someone else who knew that inner emptiness, sick at the thought of all that had taken place. How could it have happened? How did he come to deny knowing Jesus? Going over it again and again, wishing it could come out differently... he hadn't yet come near to resolving it. And now, another bewildering experience: an empty tomb.

Yet both found their way out through an experience of the living presence of Christ. Mary stayed at the tomb. She could only see the figure in the garden through her tears; he was unrecognisable. But then she heard him call her name, 'Mary'. We can hardly imagine what

that was like. As her heart lifted she wanted to cling on to him, but there was no going back to the old relationship; she had to let go of that. Yet she had not, after all, lost all that gave her life meaning. She now had an even more intimate sense of the abiding presence of Christ. She hardly needed to tell the disciples that she had seen the Lord! Her radiance would have communicated that already.

We are not told of Peter's experience of the risen Christ, but we know the difference it made to him. He too was transformed. It did not for a moment lessen the reality of what he had done, or failed to do: yes, it was as bad as it could possibly be, but that was not the last word. He could live with his past because he found that God could live with it too, which is what forgiveness means. He found the strength and courage to go on.

What of the empty tomb? It is empty, meaningless, and that is significant. It speaks to our own experiences of emptiness. It speaks to our own confusions. It speaks of the world we know, which is often bewildering and terrifying. It promises that out of that emptiness and confusion new life and hope can come, as it did for Mary Magdalen and Peter.

Like Mary, there will have been hundreds of people recently unable to close the wounds of grief when someone is missing. Where there is no body, no knowing whether someone is alive or dead, there is an open wound. Like Peter, there are those who are overwhelmed by regret, shame, guilt, but all that emptiness need not have the last word. New life can come through the one who calls us by name, who

speaks to our deepest selves, who addresses whatever emptiness in us is waiting to be filled. May fullness of life be the Risen Christ's gift to us this Easter.

*David Tann*

### **Prayer for the interregnum**

God of love and joy and peace,  
strengthen our rootedness in faith,  
kindle our openness in thought  
and renew our reaching out in service  
as we discern the future leadership of the  
parish, and guide us individually and together  
in the decisions to be made,  
through Jesus Christ. Amen

### **Interregnum Update**

The advertisement for a new vicar for St Mary The Bolton's appeared in the *Church Times* on Friday 20 March 2015. The closing date for applications is 17 April. The advertisement is the same as before, although all applications will now be made via the Archdeacon's office. It has been agreed with the Archdeacon that once the CVs are in he will meet with the Representatives to make a short list. Should you wish to see the advertisement, a copy of the *Church Times* is available at the back of the church.

### **Easter Services 2015**

#### **Holy Week**

Monday 30 March, Eucharist 7.30pm,

Tuesday 31 March, Eucharist, 12 noon

Wednesday 1 April, Eucharist, 7.00pm

#### **Thursday 2, Maundy Thursday**

7.00pm, Sung Eucharist followed by

Vigil to 9.30pm

#### **Friday 3, Good Friday**

2.00pm Good Friday Liturgy

#### **Saturday 4, Easter Eve**

8.00pm, Vigil Service,

#### **Sunday 5, Easter Day**

8.00am, Said Eucharist

10.30am Sung Parish Eucharist

### **APCM: Sunday 19 April at 12 noon**

The APCM (Annual Parochial Church Meeting) takes place on Sunday 19 April, after church at 12 noon. Refreshments will be served. Please attend if you can.

### **June Brudenell 1950-2015**



Many of us shared in mourning June's untimely death, yet celebrating her life, at her funeral in St Mary's on 24 February. During the simple and beautiful service, the Revd Ginny Thomas gave an eloquent and moving address, which somehow managed to capture many aspects of June and her life.

I would like to follow this up, using some of Ginny's words, which were based on Richard's memories, and some of my own.

It was a privilege to have June as a friend. I soon came to realize that one of the things that made her very special was her positive, practical and sunny view on life, allied to a wonderfully dry sense of humour. I think much of her approach to life was based on a thoughtful Christian faith, reaching out to others. She absolutely cherished her more private life with Richard, her husband, partner and soulmate and her 'A team' as they were called, of children Amanda, Ashley and Alexander. She also doted on her grandchildren Jonah and Eddie and loved her mother, Vi. She saw her central roles as wife, mother, grandmother and daughter as hugely important and was rightly proud of her family. Her quiet care for others, especially if they had particular challenges, was noticeable and she had a great affinity with and love of children,

and most importantly, despite looking so young herself, with her two grandchildren.

This capacity to put others first was accompanied by great energy, considerable organizational skills and determination, allied to rock solid reliability. If June said she would do something, it was done, and with considerable expertise, a sense of humour and without complaint. This stoic and courageous approach lasted throughout her illness, despite at times, considerable suffering.

June told me she had enjoyed her early working life with Monsanto. Later, in partnership with Richard, she taught herself to manage the business accounts of his firm with great efficiency.

A keen sportswoman, June was accomplished at tennis and an intrepid sailor, horse rider and skier. She loved walking, whether in the Alps near Verbier, near the sea in Deal, or finding more hidden parts of London. Despite being very good at bridge, which she loved, she had the patience and humour to teach others. She was an avid reader and much enjoyed the arts and what London had to offer. She was practically creative and competent and an expert at upholstery and sewing.

Being a hospitable and skilled hostess, and an excellent cook, meant that June constantly made the many young friends of her family welcome, as well as entertaining many others.

With Richard and their young, June enjoyed several adventurous and 'far afield' holidays, in China and Burma, the Galapagos and Ecuador, a safari in Tanzania and into Zanzibar and car journeys through Mozambique and Cuba, as well as particularly enjoying Bali.

She felt deeply about St Mary's, having been married there and having supported Richard's long tenure as a church warden. Both Amanda

and Ashley were christened there, as well as grandson Eddie. Alexander was also christened by a previous curate from the church. She was so pleased that Amanda and Stuart were also married at St Mary's.

Over many years June helped with the church fair and other events. With Sara Bossom she helped with the Sunday school, started and helped to run the mother and toddlers group, was a helpful PCC member and started and helped run the monthly Thursday lunches. (She sometimes felt our partnership in the latter venture reminded her of Victoria Wood's comedy about dinner ladies!). As time went on, June kept going, despite her treatment for cancer. I know she would want me to mention that we both felt fortunate to be increasingly supported in our work with the lunches, by my husband Arthur, John as church administrator, Dave as verger and caretaker, Mary Godwin and latterly, Judy Rydell, among others.

I have a feeling that June would be surprised at this tribute, and perhaps questioning why the 'fuss'. She had clear views about right and wrong and preferred to be in the background rather than taking centre stage. However, someone so special in the lives of her family and friends, as well as in the life of our church, was a wonderful example of a life well lived. We can give thanks for her life, for her deep love of Richard and their much loved and loving family and for the ways in which she touched so many of us.

*Ann Tait*

## **Report of Thursday Lunch on 12 March**

More than 725,000 university students in the UK take part in volunteering activities each year: over 30% of the total student population, Rachel Tait informed the Thursday lunch meeting on 12 March. More than thirty people heard Rachel give a fascinating account of

student contributions to society through volunteering work.



She explained that a strong volunteer movement started through religious bodies in the 1880s to tackle acute deprivation among many people. This continued with different motivations during the two World Wars, with many (30-40%) students involved in anti-war protests in WW2. During the 1950s and 1960s a national focus for student volunteering developed, and soon after the start of this century this gathered momentum.

Rachel works for Student Hubs, a charity founded in 2007 by a student at the University of Oxford, with the purpose of enabling as many students as possible to volunteer during their studies and learn about the social and environmental issues around them, so that they go on to be responsible citizens. The Hub now employs thirty-five people, all aged between 23 and 28, working in 10 University 'Hubs' from a wide spectrum, including Oxford and Cambridge and newer Universities such as Winchester and Kingston.

Twenty-three year old Rachel graduated from Exeter University with a degree in French and International Relations, where she also won the University Student Volunteer of the Year Award. She started working for Student Hubs at their Imperial College London office for a year before becoming the Community Action Manager nine months ago.

Outlining some of her projects, Rachel emphasised opportunities that have a double benefit, where a positive impact is made on both the students volunteering and the people they are working with. Popular opportunities include intergenerational projects with older people. For example, medical students from Imperial College recently took part in a twelve

week series of sessions for people recently diagnosed with dementia; each week the students and older people would meet together and discuss different parts of the patients' life stories, ending with each patient having a written record of their fondest memories that can then be used by carers. Other popular opportunities are with children and young people, for example tutoring children who do not speak English as a first language, or providing activity days for young carers. As a contrasting example, students from Imperial College have been to Brompton Cemetery four times to help clearing undergrowth! Anything is possible!

Much student volunteering focuses on environmental issues and sustainability, such as growing fruit and vegetables in shared allotments. There is opportunity to learn about the social and environmental issues facing communities across the UK, and Student Hubs encourages discussion on networking between students and organisations in their local communities. Students at several universities organise conferences on topics from climate change to international development, regularly attracting over 200 attendees. The national campaign, Student Volunteering Week, which takes place in February each year, helped to carry the movement further forward in over 100 colleges and universities across the UK. The campaign was launched a few weeks ago at a reception in the House of Commons hosted by Julian Huppert, MP, at which prizes were awarded to outstanding volunteers. Contacts with other countries are also expanding; Rachel recently spoke at a conference in Geneva about the UK's approach to student volunteering.

The charity is funded through corporate sponsorship, grants from trusts and foundations, some university funding, and many students raise funds for their own projects through community fundraising events. The

charity is also funded by a restaurant in Oxford, the Turl Street Kitchen, whose profits go directly to Student Hubs. The charity is committed to breaking with the tradition of being dependent on government or corporate funding, instead aiming to become as self-sufficient and resilient as possible.

Often asked why she chose this work rather than a better financial prospect elsewhere, Rachel said that in addition to suiting her own values, it was a way that she shared with many students to develop a wide range of skills and experience at that important stage of their lives. Another question asked was about the impact of higher tuition fees and therefore greater debt on students' motivation to volunteer. Rachel acknowledged that the obstacles faced by students are certainly different now than they were five years ago, but there is such a variety of opportunities that volunteering remains accessible to all students.

At the close Ann Mulcare thanked Rachel for an 'inspiring and entrancing' talk.

*Arthur Tait*



## **Women's World Day of Prayer**

Reading the synopsis of our Advent course discussions about our congregation's mission statement (Rooted in faith, Open in thought, Reaching out in service) and taking part in this year's Women's World Day of Prayer on 8 March 2015 at the United Reformed Church, Allen Street, I thought: 'This is it!' What a great way to share God's love with other churches, countries and people.

The Royal Borough of Kensington and Chelsea WWDP branch committee, with representatives from twelve different Christian churches in our Borough, was inaugurated in 1989 and every year women of a different

country prepare the service, which is performed around the world, always on the first Friday in March.

I was asked to be the WWDP representative of St Mary The Boltons in 2000 and so far I have learned about fifteen countries: Indonesia, Western Samoa, Romania, Lebanon, Panama, South Africa, Paraguay, Guyana, Papua New Guinea, Cameroon, Chile, Malaysia, France and this year Egypt, without ever setting foot in any of them.

In 2005, when Ginny Thomas had just started as our new vicar at St Mary's, our church was the host. The women of Poland had written the text for the service and the Archbishop's wife, Jane Williams, gave the address. The service was followed by typical Polish refreshments including black (rye) bread, salami and pickled gherkins.

Our aim is to have links with every church in this Borough and this year we had a new representative from St. Mary Abbots, Kensington High Street: Marie-Christine Nibagwire. On the day of the WWDP service, Marie-Christine appeared in the striking, colourful native costume of the country of her birth, Rwanda.

There is something very special about Marie-Christine. There is a sadness in her eyes but when she speaks about God and his love her face lights up and you get the hint of a smile. My husband Philip spent some time after the WWDP service talking to Marie-Christine and he found out that she is a survivor of the Rwandan genocide of 1994. Her sister, husband and children were killed in the massacre of the Tutsis and Marie-Christine and her small daughter ran from their beautiful house and garden, their privileged life with a gardener, cleaner, cook, chauffeur and caretaker, just to save their lives. They had no papers, no visa and tried without success to

seek asylum over three years in three different African countries. Their daily life was a hand to mouth existence. In 1998 she finally managed to find refuge in England. In 2001 Marie-Christine set up Safe Refuge Rwanda, [www.saferefugerwanda.org](http://www.saferefugerwanda.org) which helps Rwandan refugees and victims of the genocide to rebuild their lives. Marie-Christine, who speaks five different languages, has given talks in churches, schools and universities in Germany, Denmark, Switzerland, Canada and the USA. She speaks about how, in her experience, atrocities such as genocides and war might be prevented, now and in the future.

Marie-Christine's journey made me realise how much I take for granted. I am incredibly lucky to live in a country where I feel safe, which offers me freedom of religion and speech, where I never go hungry and where I am supported when I fall ill, where I am surrounded by relatives, friends and colleagues. I very much agree with Marie-Christine's favourite saying: 'God is good'.

Marie-Christine's next speaking engagement 'Lessons from the Genocide of Rwanda' will be at the Kensington Central Library on Thursday, 16 April, 6:30 to 8pm. To book your free ticket call 020 7361 3010 or online at <http://marie2015.eventbrite.com>.  
*Anne Swift*

## **Creator God, Part I: Heaven**



*With this article Hugh Beach is starting a trilogy on the opening words of the Creed. In this first article he considers our belief in a Creator of heaven when*

*science gives us a very different picture of the world in which we live.*

'I believe in God, the father almighty, creator of heaven and earth'. These words, at the beginning of the Apostle's Creed, slip off the tongue so readily that it is easy to overlook what a colossal and controversial claim they are making.

Let's start with 'heaven', by which I mean the Universe, as scientists presently understand it. The story begins some 13.7 billion years ago, at an event described as the 'Big bang', when time, space, energy and matter all came into existence. In its first moments the Universe was infinitely dense, extremely hot and contained pure energy. Within a tiny fraction of a second, vast numbers of fundamental particles had appeared, created out of energy as the Universe cooled. Within a millionth of a second the forces of nature and the physical laws of the Universe were as we now experience them. It took a few hundred thousand years before the particles combined to form the first atoms. After a few more hundred million years clumps of condensing matter were formed and the first stars came into existence. These consisted almost entirely of hydrogen and helium, as does our sun. As stars condense under gravity the temperature and pressure increase to the point where nuclear fusion sets in, creating heavier elements such as carbon, oxygen, silicon and iron. Elements heavier than these, such as barium and lead, are created at the final explosive death of these stars and are blown into the spaces between the stars. Later smaller stars, formed from this 'enriched' material, create more, heavier elements and return them to the inter-stellar space by means of further explosive endings. In our own solar system, which is about 4.6 billion years old, these new heavier elements have been essential to the formation of material objects, from rocky planets to living organism. In the universe as a whole, elements heavier than helium still make up only just over 2% of all matter. Even more surprisingly, matter as we know it makes up

less than 5% of all the mass-energy density of the Universe. Some 27% consists of 'dark matter', without which the galaxies would fly apart. About 69% consists of 'dark energy' (or vacuum energy) accounting for the fact that the expansion of the Universe at the largest scale is accelerating. This works as a gravity-opposing force, like the 'cosmological constant' proposed by Einstein a hundred years ago as part of his theory of general relativity. The real nature of these two 'dark' entities is still unknown. (Martin Rees, ed., *Universe, the Definitive Visual Guide*, Dorling Kindersley, 2005).

This 'standard model' of cosmology has been built up over recent decades by observations from satellite-based telescopes. Some of them can see objects close to the limits of observable space, which means that the energy has taken nearly 13 billion years to reach us. Other satellites observe microwave radiation, coming in from all directions, left over from a time when the Universe was even older (some 350,000 years after the Big Bang) when space was as hot as the surface of the sun. This radiation has now cooled to a temperature of only three degrees centigrade above absolute zero, but shows the faint irregularities from which galaxies would later grow. Commenting on the way in which recent findings vindicate the standard model, Lyman Page, an astrophysicist from Princeton University added 'It's amazing that just six parameters describe the Universe'. (Dennis Overbye, 'New Images Refine View of the Infant Universe', *New York Times*, December 2014.) It is worth exploring what he meant.

The Universe encompasses everything, from the smallest elementary particle to the largest galaxy cluster. Scientists believe that it appears the same from every location and in every direction and is governed by a single set of basic laws. Knowledge of these universal operating principles, from general relativity to quantum physics, informs cosmology. Theorists

aim to contain the essence of physical laws in a unified set of equations and a few numbers such as the total amount of material in the universe, the strength of forces holding atoms and their nuclei together, and the force of gravity. These numbers appear to exist quite independently of each other, though possibly a 'Theory of Everything' may emerge specifying them uniquely. Like mathematics and the laws of physics, these numbers appear to be 'givens' to be discovered by human brains rather than invented. The crucial point is that they are finely tuned to produce the Universe as it is. If any one of them was to be 'un-tuned' there would be no stars and no life. (Martin Rees, *Just Six Numbers: The Deep Forces that Shape the Universe*, Weidenfeld and Nicolson 1999).

The same is true in the realm of particle physics, which has its own Standard Model depending on a number of arbitrary assumptions with particular values. Even small changes in the numbers would cause the whole model to collapse. The need for many of these assumptions would disappear if the known particles had heavier partner particles (so-called 'supersymmetric twins'), but these have yet to be discovered. (Editorial 'Come out, come out, wherever you are!' *The Economist*, 3 January 2015, pp. 56,7)

No one knows for certain what caused the great cloud of gas and dust known as the solar nebula to start collapsing and to rotate. This rotation spun it out into a pancake shaped disc, with a bulge at the centre which became the sun. The outer parts of the disc, consisting mainly of iron and other heavy materials created from the break-up of earlier star systems, condensed first into rings, then into successively larger fragments of dust and debris that finally clumped together to create planets. The earth formed in this way about 4.54 billion years ago. As it grew, the interior became hot enough to melt the iron and this sank to the centre, surrounding itself with a 'mantle' of

minerals rich in iron and magnesium. The early atmosphere contained almost no oxygen, and much of the earth was molten because of frequent collisions with other bodies. One very large collision early on is thought to have been responsible for tilting the earth's axis and forming the moon. As the earth cooled, a solid crust formed on the surface, consisting of many different types of rocks and minerals, predominantly silicates. Water began to appear in liquid form, no one knows from where. Nearly all of it is in the oceans, which now cover 75 percent of the surface. This water has been critical to the development of life on earth. (Martin Rees ed. *Universe: A Definitive Visual Guide*, Dorling Kindersley, 2005)

All of which poses a troubling question for Christians. Is it plausible to suppose that a Creator (God) would set in motion a system that operates, over such vast expanses of time and space, in accordance with rules and parameters of almost unfathomable complexity and precision, solely for the purpose of evolving a habitat for *Homo sapiens sapiens*: a species that has appeared only in the last 200,000 years and is quite insignificant on the cosmic scale? Certainly humankind seems to have great potential, if it can grow out of its suicidal habits like the use of nuclear fusion in weapons of war and profligate use of fossil fuel, making the earth's temperature unstable. There are increasing signs that planets exist elsewhere in the galaxy with a composition and surface temperature capable of sustaining life; in which case forms may exist much more intelligent and mature than our own, giving the Universe a greater purpose. Which leads on to the subject of next month's article, namely 'Earth', in which I shall discuss the implications of biological evolution.

*Hugh Beach*

## **St Mary's Alumnus**

The Revd Jack Dunn will be leaving his current role as Chaplain and Welfare Officer at Lincoln College, Oxford at the end of the Summer Term. He has been appointed Vicar of St. Andrew's Leytonstone and will begin his ministry there in September.

## **Opening to the influence of the Holy Spirit**



*This slightly abridged article was originally written by Margareta Hartfree, a Lutheran member of the Grail Society, living in Sweden. She is interested in all aspects of Christianity and attended the Ecumenical Retreat Centre of Bjäka Säby, to hear a lecture by Peter Halldorf, author and pastor. Peter Halldorf gave a church history background and challenged the evangelical churches as they face their future.*

The great Christian tradition had been the life-giving Spirit's breath since the time of the first apostles. What does it mean for the Free churches to choose a renewed assumption of the [...] pre-reformation tradition? Can we see a road to church unity?

Unsettling events have enlivened the dialogue about church identity. The power of secularisation forces us relentlessly towards the edge and the fringe and superficiality. Opposing that force demands more than passionate appeals, while anxiety is seldom an effective driving force towards renewal. We need access to the vital spiritual inheritance the Christian tradition carries.

Once more we must ask the most basic question: what is a Christian church? How is a Christian community built? What is the road to a future evangelical catholicity? In other words, how can we, in the evangelical churches, be empowered by the whole church's rich treasure of faith while the evangelical inheritance serves the unity of the church?

When Free churches appeared in the 19<sup>th</sup> century, they were like streams of renewal within the existing Swedish church. It is important to remember that their founders did not intend to build new churches. They wanted to see a renewal of the values of the church.

The same applied earlier, to Martin Luther in the 16<sup>th</sup> century. For this reason the questions we put today concerning the Free churches can, to some degree, be directed to the Lutheran church, as the theological Ola Tjärholm does: 'Can the Lutheran project be maintained today? Indeed, should it be?' Tjärholm doesn't mean that Lutherans should become Roman Catholics. The question behind her thoughts is bigger: Is there continuity in the life of the church, from the days of the apostles to our time, meaning that we believe as those who have gone before us believed? If there is, how do we strive for that continuity to be maintained and not to cease?

There might be reasons to look closer at the similarities between the Lutherans and the Free churches as movements for renewal at different times. This could perhaps help us understand the crisis both these churches experience today.

Popular history shows Martin Luther as an anti-Catholic rebel, who wanted to free the church from the power of Rome. That picture is misleading. Luther saw himself as a good Catholic, in fact, as a better Catholic than the church leader he criticised. He had no intention of breaking with Rome to form a new church, but he wanted to be a renewing influence

within the one church. Each such renewal aims to make itself superfluous.

Thus the Reformation was deeply anchored in the inheritance of the Catholic church and this remained for a long time. It was mirrored when Frederika Bremer, after visiting Pope Pius IX in 1859, said to the cardinal who asked if someone like her should not die as a heretic: 'But I am not a heretic, I am a catholic Christian'. The cardinal retorted: 'But not a Roman Catholic?!' 'No', said Frederika Bremer, 'I regard myself as more catholic than that'.

As Christians in a protestant country we have inherited a negative view of the very word catholic. When the term was first used, the word had no connection to a specific church. The word means universal. No word expresses as radically and obviously that the Christian faith applies to all, everywhere, at all times. Confessing the catholicity of the church means confessing her universality. Catholic is the opposite of provincial and even more different from sectarian.

The crisis in the Free church is connected with the fact that her identity is clearly prophetic. This is nothing to be ashamed of. The pioneers of the Free church movement were not just ordinary preachers. They spoke, and people were shaken to the core: a later equivalent of the monks of the early church, who refused to be ordained. Without prophets a church will wither. We should pray daily that they may be sent our way.

The task for the prophets is not to plant new churches, but rather to make the existing churches open to the influence of the Spirit. When prophets form a new church and the revival organises itself into denominations, there is a risk that their members are excluded from the breadth, height and depth of the rich treasure of the church's faith. Just as all Christianity needs prophetic Spirit, all Christian life needs to be anchored in tradition.

The great Christian tradition consists of the Spirit's life-giving stream since the days of the apostles. Tradition in this sense is no addition to the Bible, but the embodied Scripture in the life of the church. Tradition guarantees a Christianity that keeps its connection with its roots. It gives a perspective that lessens the risk of self-pride; we were not first, we have not advanced furthest or understood most.

The question is how the original prophetic inheritance, both from the Reformation and from the revival movements of the Free churches can serve the unity and catholicity of the church today. This means, both for the Free churches and for the Swedish church, that visible Christian unity also ultimately assumes a form of communion with the bishop of Rome, successor to St Peter. We are not talking about a unity under Rome, but unity with Rome. Such a unity obviously presumes mutual respect.

If we, who come from the younger churches, need a conscious acceptance of the catholic ecumenical ideal that marks the tradition of Christianity's first millennium, the older churches, especially the Roman Catholic church, need a willingness to acknowledge the prophetic contributions of the Reformed movements to the church. The road to unity is not converting to one another's churches, even if that can be a personal calling of individuals, who then become reverse bridge-builders, far less through one church taking over another.

The road Jesus taught looks different; he is in the midst of us as a servant of God's servants. The visible unity Jesus prayed for among his disciples will probably take us by surprise; has not the unexpected moment always been characteristic of the actions of the Holy Spirit? *Reprinted with kind permission of Mary Gasar for the Grail Community from their magazine In Touch with The Grail (Series 2, No 140, 20.2.15, pp10-11)*



## Medic Malawi News Update

St Mary's supports Medic Malawi as one of our charities. The latest Newsletter from the manager included this text and some photos:

From its very start AMAO, our orphanage has been led by the love and care and wisdom of Florence and Boyson Kwaderanji, honorary Mother and Father to many, many children. Never counting the days or the hours, they gave themselves selflessly to each child. Indeed the only thing they ever counted was the children. When the Toy Trust so generously doubled the size of the orphanage, Boyson told me: 'I count the children every night'. 'To make sure they haven't run away?' I asked. 'No,' he said, 'to make sure there are no extras come in to enjoy the happiness of our home!'

A few weeks ago they retired. We thank them for everything and wish them well.

Elizabeth Kamphani, their helper for many years, has taken over with the support of a new committee. I thank all those now involved, who already have fresh ideas, including the involvement of children on the new Management Committee. Two things stand out for me: first, the needs of the orphans go on, and indeed increase, day after day after day. If your own memory of the initial impact of Medic Malawi is, understandably, fading as time passes, please remember that the children still need feeding and clothing and cuddling every day. They still need your help. Secondly, we do not work at arms length, anonymously, as most charities have to do. Florence, Boyson and Elizabeth will be known to many of you who have been lucky enough to visit. Medic Malawi is a partner with their skills and devotion. These are our friends - our brothers and sisters - and they all want to hold your hand.

*Stephen Drew*



## Out in the garden

You will have noticed the palette of colours near the entrance to the church: the magnolia tree tantalisingly slow in actually opening its

flowers, but the bright yellows of the little daffodils, some bold blue hyacinths, and the red or pink of the cyclamen, and the pale yellow of the primroses in the rockery. What is so wonderful about gardens in spring is that most of these flowers come up by themselves, where they want, without any help they just come along to put a smile on faces and a thank you to the great Creator.

Verena Tschudin

## April Year's Mind

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

## 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.

## 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 April 2015

Monday 30	Eucharist
Readings at 12 noon	<i>Isaiah 42. 1-9; John 12. 1-11</i>
Tuesday 31	Eucharist
Readings at 12 noon	<i>Isaiah 49. 1-7; John 12. 20-36</i>
Wednesday 1 April	Eucharist
Readings at 7.00pm	<i>Isaiah 50. 4-9a; John 13. 21-32</i>
<b>Thursday 2</b>	<b>Mundy Thursday</b>
Readings at 11.45am	<i>Exodus 12. 1-14; 1 Corinthians 11. 23-26; John 13. 1-17, 31b-35</i>
<b>Friday 3</b>	<b>Good Friday</b>
2.00pm	Good Friday Liturgy <i>Isaiah 52. 13-53end; Hebrews 10. 16-25; John 18. 1-9.end</i>
<b>Saturday 4</b>	<b>Easter Eve</b>
8.00pm	Easter Vigil and Lighting of the Paschal Candle
<b>Sunday 5</b>	<b>Easter Day</b>
Readings at 10.30am	<i>Acts 10. 34-43; 1 Corinthians 15. 1-11; John 20. 1-18</i>
<b>Sunday 12</b>	<b>Second Sunday of Easter</b>
Readings at 10.30am	<i>Acts 4. 32-35; 1 John 1. 1-2.2; John 20. 19-end</i>
<b>Sunday 19</b>	<b>Third Sunday of Easter</b>
Readings at 10.30am	<i>Acts 3. 12-19; 1 John 3. 1-7; Luke 24. 36b-48</i>
<b>Sunday 26</b>	<b>Fourth Sunday of Easter</b>



Readings at 10.30am Acts 4.5-12;  
 1 John 3. 16-end  
 John 10. 11-18

**Sunday 3 May Fifth Sunday of Easter**

Readings at 10.30am Acts 8. 26-end;  
 1 John 4. 7-end;  
 John 15. 1-8

Wednesday 6 Eucharist with Prayers for  
 Healing

Readings at 7.00pm Acts 15. 1-6;  
 John 15. 1-8

### Upcoming in April 2015

Monday 6 Church Closed Bank Holiday  
 Sunday 12 12 noon Parish Lunch  
 Saturday 18 4.00pm Wedding of Antonia King  
 & Charles Simon  
 Sunday 19 12 noon APCM meeting

#### Parish Office

St Mary's Church House, The Boltons, London  
 SW10 9TB Tel 020 7835 1440  
[www.stmarytheboltons.org.uk](http://www.stmarytheboltons.org.uk)

#### Parish Administrator

John McVeigh 020 7835 1440 (Parish Office)  
 Mon to Fri 9.15am-2.15pm  
[john@stmarytheboltons.org.uk](mailto:john@stmarytheboltons.org.uk)

**Director of Music** John Ward  
 07853 406050

[boltonsmusic@gmail.com](mailto:boltonsmusic@gmail.com)

**Verger / Caretaker** David Ireton  
 020 7244 8998 / 07881 865386  
 Day off: Tuesday

#### Churchwardens and Vice-chairmen of the PCC

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

#### Members of the PCC

Mr Leo Fraser-Mackenzie  
 Mr Richard Brudenell  
 Mrs Tania Caubergs  
 Mr Craig Drake  
 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  
 Mr Edward Quinton  
 Mrs Judy Rydell  
 Mrs Katrin Roskelly

#### Safeguarding Officer

The St Mary The Boltons' Safeguarding Officer is Timon Molloy. His role is 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. 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](mailto: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

#### 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

#### Readers & Intercessors Rota

Mary Meeson (call Parish Office)

#### Reading at St Cuthbert's and St Matthias' School

Sheila Gibbs 020 8788 9744

#### Thursday Monthly Lunch

Ann Tait 020 7352 5127

#### Social Secretary

Margarete Geier 020 7373 1639

#### Sunday School Parish Office

**Contributions for the May Clarion should  
 be sent in to the church office by 17 April  
 2015**

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