

# THE CLARION

The Magazine of The Parish of St Mary The Boltons

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

April 2016

## Resurrection

The New Testament reading for Morning Prayer on Easter Day is a wonderful example of St Paul's bracing teaching in response to error: 'Now if Christ is proclaimed as raised from the dead, how can some of you say there is no resurrection of the dead? If there is no resurrection of the dead, then Christ has not been raised; and if Christ has not been raised, then our proclamation has been in vain and your faith has been in vain. We are even found to be misrepresenting God, because we testified of God that he raised Christ—whom he did not raise if it is true that the dead are not raised. For if the dead are not raised, then Christ has not been raised. If Christ has not been raised, your faith is futile and you are still in your sins. Then those also who have died in Christ have perished. If for this life only we have hoped in Christ, we are of all people most to be pitied.' (1 Corinthians 15.12-19)

It is this teaching that gives hope, even in the face of the horrific events of in Brussels and Lahore.

Yet it is not just about future hope and hope after death. In his Easter letter to the clergy, Bishop Graham references Robert Jenson, the American Lutheran theologian. Jenson has a startling definition of God as 'whoever raised Jesus from the dead.' This Easter, as with every Easter, we are not just celebrating what God has done, but who God is in His very nature.

Understanding that God is the God who raised Jesus from the dead is the basis of a completely new way of thinking and living. Death can be legitimately seen as the gateway to life: but God

is not just about life after death. He is about life before death. Because of the resurrection, there is hope for an abused and decaying earth, because Jesus' abused and decaying body was resurrected to new life. Even the most hopeless of situations can still be endured, because if the dead Jesus was raised, then there is always hope. The Resurrection is not an illustration of something else, it is the event of which everything else is an illustration. The Resurrection is not a metaphor for spring and the renewal of life at this time of the year; it is the other way round. Spring, and the new life we see bursting all around us is an annual reminder and metaphor for the Resurrection of Christ who is the first-fruits of the resurrection of all things in the new creation. The Resurrection turns everything on its head for a tired and predictable world. That is why Easter Day comes as an explosion of joy.

There is good historical evidence for the resurrection, but there has to be a motivation for people to check out that historical evidence. The best motivation I know, and the one that certainly led me to look more intently at the whole idea of Christianity, is an encounter with someone who believes it.

I expect you are familiar with the work of Aardman: they were originally responsible for Morph and have produced such gems as Wallace and Gromit and Shaun the Sheep. Such stop motion animation is very time intensive. A lot of shaping and smoothing of plasticine goes on. Yet one thing that is deliberately left is the fingerprints of the sculptor on the model. If you focus in closely, you can see those prints on the surface of each character. God calls us to be

the sort of person whose life has on it the finger-marks of a creative and re-creative God, the sort of person who has encountered the God of resurrection life.

One of the primary ways in which we encounter the God who brings such resurrection life is through prayer. Within these pages you will find the Archbishops letter calling us to join with Christians across this country in a week of prayer before Pentecost. I will be meeting this week with the Christian Formation Group to start to consider how we shall participate in that week here at St Mary's, and I would love to know if there is anything that you would particularly like to see included in that week of prayer.

Rowan Williams has said that 'prayer is not something you get better at but an environment you get used to' and he could have said the same thing about living in the light of the resurrection. May we all get a little more used to the reality and joy of the resurrection, in this season of Easter and always.

*Sarah Archer*

## **Electoral Roll**

'Episcopally led, synodically governed': thus we speak about the way the Church of England is organised. And that organisation begins at the parish level, where individual parishioners have a say in who represents them on the church council. If you consider yourself a member of St Mary's then please consider joining the electoral roll, and putting the date of the Annual Parochial Church Meeting (when our churchwardens and PCC members are appointed) into your diary. This year it will be on Sunday 24 April after the 10.30am Sunday Service. To join the Electoral Roll a person must be over 16 years of age, be 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.) If you think you are already on the Electoral Roll, please check it to make sure. We will be leaving a copy on a clipboard at the back of church. Please complete a purple form if your name is not there and give to John at the Parish Office.

**Our Annual Parochial Church meeting will be on Sunday 24 April at 12 noon**, in the church. Please come and join us if you can.

**Sunday 10<sup>th</sup> April – Parish Lunch & Farewell to Mary** The next parish lunch takes place on Sunday 10 April when we shall also be hearing more about and saying farewell to Mary Ushie who is returning to Medical Missionary work in Nigeria. If you would like to join us, please put your name on the sign-up sheet at the back of the church or call the Parish Office.

**Sunday 17<sup>th</sup> April – Farewell Party for John McVeigh, Credit Champions and the London Plus Credit Union**

We are both delighted (for him) and very sad (for us) to announce that John has secured a full-time post and his last day of work with us will be Friday 22<sup>nd</sup> April. He will come to say goodbye to the Church on Sunday 17<sup>th</sup> April and we shall have a farewell party for him after the service. We would also like to present him with a gift to show our appreciation for his many years of going the extra mile at St Mary's. Please give any donations to the Churchwardens or to Sarah – cheques to be made payable to St Mary's PCC.

David Barclay from Credit Champions will also be coming to speak on this day about their work and also of Credit Unions. The London Plus Credit Union will have a stand with information about their work which can be visited after the service.

## **Wednesday Friends – Wednesday 20<sup>th</sup> April 12.30pm**

Many of you have said how valued the Thursday Parish Lunches were for so many. I'm delighted to announce that we will be again holding a monthly lunch following the Wednesday service of Holy Communion. Please call the parish office if you would like to volunteer to help with this, or if you would like to attend.

## **Brompton Cemetery**



My thanks to John for including in the February issue of *The Clarion* the press release about the grant from the Heritage and Big Lottery Funds for much improvement work in Brompton Cemetery. This is indeed wonderful news, and as a Friends group we are delighted that the volunteer work of many years has now been capped by enormous work from the Royal Parks in putting together the application.

St Mary's has been a strong supporter of the volunteer work in the Cemetery over the last eighteen years, ranging from active volunteers on such as gardening and stewarding events, to many members of the congregation becoming

members of the Friends, and to providing tables and chairs for the annual Open Day, for all of which we are very grateful. St Mary's' links with the Cemetery go back to the first day in the life of the church in 1850 as the parish boundary then extended west to the Kensington Canal, (now the District railway line from West Brompton) with Brompton Cemetery in the parish. As the Cemetery had its own chaplain, funeral services were often conducted there, and if the funeral would otherwise have taken place in St Mary's, the Cemetery was required to pay a fee to the vicar.

Much of the work over the next two years to implement the plans agreed with the Heritage and Big Lottery Funds and with the RBKC planners will depend on volunteer effort, especially to engage a wide section of the local community in the many interests that the Cemetery can support. A Visitors/Information Centre will be developed for the first time, to be run and staffed entirely by volunteers. The main recruitment for that will come next year as the building work proceeds, but meanwhile there are other opportunities for voluntary work. I would welcome any relevant help, but two areas that I would especially welcome are interest in working with local groups of many kinds located near the Cemetery, and up-to-date IT and media knowledge to help us bring the Cemetery to life, not only in the Information Centre, but widely around its forty acres.

If any reader might be interested in finding out whether or not their own interests match opportunities there, do please contact me on email [ataitl@btinternet.com](mailto:ataitl@btinternet.com), or by telephone on 020 7352 5127, or encourage others who might be interested to contact me.

*Arthur Tait*

## The Summer Fair, Saturday, 18 June 12.30pm- 4.30pm.



Spring has sprung and before you know it, the Summer Fair will be here. The Fair is a hugely important event for the church, not only in raising money for this year's charities, which are Arts4Dementia, St Cuthbert's Day Centre, Toilet Twinning and Sound Seekers, but as an opportunity to come together and celebrate our church and community. We very much hope you will be able to attend.

Among the attractions will be stalls selling bric-à-brac, books, toys and home-made produce. We will be hosting children's activities including magic shows, face painting and a variety of games and races. There will be live musical performances throughout the day, a delicious BBQ, Strawberry Tea, a Pimms stall, as well as a Wine tent offering a variety of carefully chosen wines by Lea & Sandeman. The Summer Fair would not be complete without the chance to win some lovely prizes from the Silent Auction, Raffle and Bottle Tombola.

We are very grateful for any help you can provide, whether by making a donation or by volunteering your time and skills. Everyone's efforts will contribute to another fantastic family day out.

We need volunteers to:

- assist with advertising and planning leading up to the Fair
- help to set up before the Fair by moving tables, laying out the stalls etc.
- help on stalls during the Fair with serving food, drink and cakes, with stalls and activities, and selling raffle tickets
- help to tidy up at the end of the event

We need donations of:

- homemade cakes, biscuits, jams, chutneys, bread etc.
- bottles of any description: wine, spirits, bubble bath, hand cream etc.
- good as new toys or games
- good quality items for the bric-à-brac (no clothes or electrical items)
- second-hand books (no magazines, periodicals or text books)
- fabulous Silent Auction and Raffle prizes. In the past these have included: Chelsea VIP tickets, a magnum of champagne, etc.

If you would like to help, please get in touch either through the Parish Office or with me directly on [christina.d.lyons@gmail.com](mailto:christina.d.lyons@gmail.com)  
*Christina Nelson*

### Archbishops' letter

During Lent, the Archbishops of Canterbury and York took the unprecedented step of writing to every serving parish priest in the Church of England, inviting them and their churches to join them in a week of prayer for the evangelisation of this nation. Excerpts from their letter are published below:

'Dear Brothers and Sisters in Christ,

Lent 2016

Thy kingdom Come, thy will be done... A Call to Prayer in the week leading up to Pentecost 2016

As we travel around the country, we are continuously encouraged by the faithfulness, commitment and courage of all our partners in the Gospel. We thank God for our partnership in the Gospel. Like us, you will know that ministry is empty and barren without prayer. In the week leading up to Pentecost (8-15 May 2016) we long to see a great wave of prayer across our land, throughout the Church of England and many other Churches.

Our hope is

- for all Christians to deepen their relationship with Jesus Christ
- for all of us to have confidence to share the Gospel

- for all to respond to the call of Jesus Christ to follow Him as disciples, to live out the Gospel and to seek God's Kingdom from day to day

At the heart of our prayers will be the words that Jesus Christ himself taught us, 'Thy kingdom come, thy will be done.' It is impossible to overstate the life-transforming power of the Lord's Prayer. It is a prayer that is reassuring enough to be on the lips of the dying and yet dangerous enough to be banned in cinemas. It is famous enough to be spoken each day by billions of people in hundreds of languages and yet intimate enough to draw us ever closer into friendship with Jesus Christ. It is simple enough to be memorised by small children and yet profound enough to sustain a whole lifetime of prayer. When we pray it with sincerity and with joy, there is no imagining the new ways in which God can use us to his glory. But how? We are aware that many dioceses, cathedrals, parishes, and chaplaincies will already be preparing to engage in special times of prayer and witness at the time of Pentecost. If this applies to you, please do not see this letter as an additional burden; we simply ask that your own prayers, as you engage in your Diocesan or parish plans, should include your longing that more people should come to know Christ. Only you know the context in which you minister and the opportunities and challenges you face, so the precise way in which this time of prayer is realised locally will be up to you and the people you serve. If you go to the website: [thykingdom.co.uk](http://thykingdom.co.uk) you will find many ideas and resources to inspire you.

Among them are the following suggestions;

- As a parish, team, or deanery commit to a week of 24/7 prayer
- 'Help my church to pray' guide
- Special prayers in Sunday worship
- Prayer walking

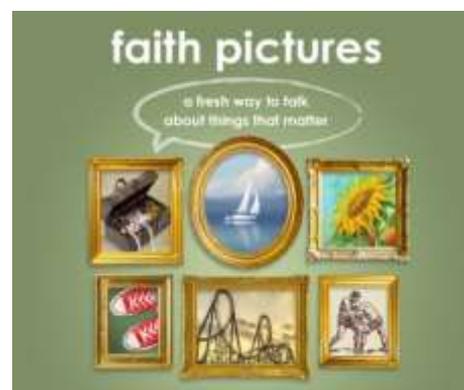
- An hour of prayer before Jesus Christ in the Eucharist
- A novena prayer card handed out to every member of your congregation
- A parish retreat or quiet day or a school of prayer

In addition there will be one of a number of beacon events at St Paul's Cathedral on Saturday 14 May. The dream is this: imagine every Anglican, perhaps even every Christian, in this nation praying that prayer together with the specific intention that all may come to know Jesus as Lord. We profoundly hope that you and those you serve will want to be part of this great movement of prayer. Evangelism is the work of God, and it begins as we seek him in prayer. It is always good for the Church to pray. May the grace of Our Lord Jesus Christ be with you all.'

With the letter came a flier advertising the Faith Pictures course that the Wednesday evening Group have been participating in during Lent. You will find an article about Faith Pictures elsewhere in this *Clarion*. By all means visit the website [thykingdom.co.uk](http://thykingdom.co.uk) where you will find lots of useful resources to help with prayer.

*Sarah Archer*

## Faith Pictures



Can a pet snake influence the way that you talk about your faith? Very much so, according to Mike Starkey the creator and writer of *Faith*

*Pictures*, a new course being offered by Church Army. Mike, with his background in radio news journalism, understands that how you talk about something may very well affect both what you say and how it is received by listeners.

A small group of us have been meeting weekly to try out the first run of the six session course. Each of the sessions opens with a short video, not of senior clergy or renowned public speakers, but of seemingly ordinary folk talking about seemingly ordinary things. It is in one of these sessions that we meet the aforementioned pet snake and his amateur herpetologist owner.

The session itself is entitled *the power of ordinary* and focuses on people talking about things that they are genuinely interested in. It opens with a man and his model train set. He goes on to describe the difficulties experienced when building the tiny lever system and the breakthrough of using a hair comb with selective teeth broken off. Next we meet the herpetologist and his snake and hear a story about his snake-shaped wedding cake. Last up is an enthusiastic Sheffield Wednesday fan who tells childhood stories about her and her mother attending games.

Afterwards, we all agreed that none of the topics particularly interested any of us, but we were all enthralled during the video. Watching people talk about things that they are genuinely passionate about has a bit of a contagious quality and we all went home wondering if we should perhaps catch a game of footie or build a tiny train station (although I doubt there were any takers for the snake-shaped wedding cake). These sessions are not about making profound statements about faith, but rather how ordinary things can become extraordinary to our listeners. We are encouraged to think of our own experiences in terms of a story and provided with tools that will help us find words for things that perhaps we could not voice very well before. The course tagline, 'a fresh way to talk about things that matter' emphasises the

focus on communication and I have found these lessons to be useful in my day to day communication too.

A less explicit aspect of the course is the opportunity to get to know the people in our group. The course is very interactive and allows us to jump into interesting conversation without having to first navigate the murky waters of small-talk. Most importantly though, it is fun and we came away with a sense of both learning something that we can use in our daily life, and a stronger sense of community among ourselves.

St Mary's is scheduled to run a second Faith Pictures course on Wednesday mornings after Easter, which is open to new attendees. Read more about faith pictures on their website:

[www.faithpictures.org](http://www.faithpictures.org).

Candice Terblanche

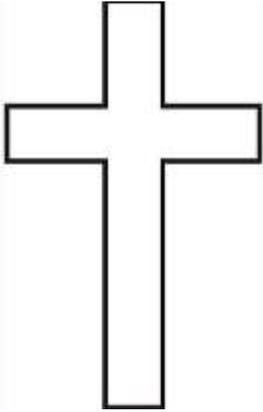


## **Inspirational Music Workshops, Tuesdays at St Mary**

Do you have family members in the early stages of Alzheimer's or other forms of dementia? Music and arts engagement is the best possible tonic –they energise, inspire and create a sense of wellbeing, exercise the brain, and help to delay progression of the condition.

For 8 weeks from 19 April together with Arts 4 Dementia, we have a series of Tuesday morning inspirational music workshops for people living with early stage dementia and their loved ones, led by brilliant musicians Jessie Grimes (clarinet) and Charis Hanning (piano) of the Jacquin Trio. A4D's workshops are hugely popular with participants and become the highlight of the week. Call A4D at 020 7520 1492 for further information and to register for a place.

## The meaning of the Cross for today, Part I



*'And so father, calling to mind [Jesus'] death on the cross, his perfect sacrifice made once for the sins of the whole world...'*  
(Common Worship, Communion Service, Eucharistic Prayer B)

There can be no doubt that these words represent the settled and historic view of the Church of England about the function and efficacy of Jesus' crucifixion. That Jesus went to his death as a service and offering of salvation to his followers is quite clear, as I tried to explain in my previous article. But this does not account for the connection between Christ's death and the sins of the world. Where does this idea come from and what does it mean?

Let's begin with the words spoken by Jesus at the Last Supper. St Paul's account is the earliest. He says 'This is my body that is for you. Do this in remembrance of me,' and 'This cup is the new covenant in my blood.' (1 Corinthians, 11:24,25). St Mark's account, probably next to be written, says 'This is my blood of the covenant, which is poured out for many.' (Mark 14:24). St Luke says 'This cup that is poured out for you is the new covenant in my blood.' (Luke 22:20). St Matthew says 'this is my blood of the covenant, which is poured out for many for the remission of sins.' (Matthew 26:28). It is notable that only in Matthew is the remission of sins explicitly mentioned. However, all the versions speak of the (new) covenant in his blood, (ἡ καινὴ διαθήκη ἐν τῷ αἵματι μου) which is generally taken as a reference to the passage in Jeremiah where God promises the making of a new covenant with the Israelites (Jeremiah 31:33,34). This includes the promise 'for they shall all know me, from the least of

them to the greatest, says the Lord; for I will forgive their iniquity and remember their sin no more.' (Jeremiah 31:34). This identification is made virtually certain by the author of the Epistle to the Hebrews, where he quotes the passage from Jeremiah in full (Hebrews 8:8-12). So Matthew is only making explicit what is implicit in the other accounts. It is also made clear that the New Covenant is made operative, not by consuming the bread and wine as such, but because in doing so 'you proclaim the Lord's death until he comes.' (1 Corinthians 11:26). A few chapters later St Paul put this point beyond doubt: 'For I handed on to you as of first importance what I in turn had received: that Christ died for our sins in accordance with the scriptures.' (1 Corinthians 15:3). St. Paul and all the synoptic authors\* agree that Christ on the cross gave his life 'for our sins.' The author of the First Epistle of St Peter put the point still more graphically: '[Jesus] himself bore our sins in his body on the cross, so that, free from sins, we might live for righteousness; by his wounds you have been healed.' (1 Peter, 2:24). This in turn harks back to the famous passage in Isaiah in which he describes the 'suffering servant': 'But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed.' (Isaiah 53:5).

The origins and authenticity of this doctrine seem clear enough. The question remains: what does it mean? At first sight the notion is bizarre. How could the actions of Jesus at the turn of the era relate to sins to be committed by me some two millennia later and in some cases, obviously, not yet committed? What difference does it make? If God is the loving father, as so carefully depicted and modelled by Jesus, would he not forgive my sins when I ask him in any case?

The Church has never officially endorsed any answer to these questions, though there have been many on offer. The first major theory of the atonement, known as the 'ransom theory', originated in the early church, particularly the work of Origen (184-254). Essentially, this theory claimed that Adam and Eve sold humanity to the Devil at the time of the Fall; hence, justice required that God pay the Devil a ransom to free us from his clutches. Once the Devil accepted Christ's death as a ransom, this theory concluded, justice was satisfied and God was able to free us from Satan's grip. This theory could claim some support from texts such as Mark 10:45: 'So it is that the Son of Man did not come to have service done to him; he came to save others, and to give his life as a ransom for many.' (Also Matthew 20:28).

The 'satisfaction theory' of atonement holds that Jesus Christ suffered the crucifixion as a substitute for human sin, satisfying God due to Christ's infinite merit. The theory derives primarily from the works of Anselm of Canterbury (1033-1109). It has been traditionally taught in the Roman Catholic, Lutheran, and Reformed traditions of Western Christianity. Theologically and historically, the word 'satisfaction' does not mean gratification as in common usage, but rather 'to make restitution': mending what has been broken, or paying back what was taken. As one of God's characteristics is justice, affronts to that justice must be atoned for. It is thus connected with the legal concept of paying damages for an injustice done. Anselm regarded his satisfaction view of the atonement as a distinct improvement over the older ransom theory.

Anselm's theory was a precursor to the refinements of Thomas Aquinas (1225-1274) and John Calvin (1509-1564), which introduced the idea of punishment to meet the demands of divine justice. This derives from the notion that God is not willing or able simply to forgive sin

without first requiring a satisfaction for it. Therefore God gave himself in the person of his Son Jesus Christ, to suffer the death, punishment and the curse due to fallen humanity as the penalty for our sin. In other words, by taking the punishment upon himself Jesus fulfilled the demands of justice. While his death dealt with sin and justice, his resurrection provided renewal and restoration of righteousness. This doctrine relies on such texts as Romans 3:24,5: 'All have sinned and fall short of the glory of God; they are now justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a sacrifice of atonement by his blood, effective through faith.' Belief in 'penal substitution' is often regarded as a touchstone of evangelical doctrine and is included as an article of faith by many evangelical organizations today.

To repeat, the Church has never officially endorsed any of these theories, which remain in the realm of theological speculation.

\*I.e. Matthew, Mark and Luke. It is perhaps surprising that St. John, in his account of the Last Supper, makes no mention of the giving of bread and wine to all the disciples, speaking only of the washing of their feet. The giving of bread is to Judas, at which 'Satan entered into him': a very different story. John does, however, refer obliquely to the redeeming function of Jesus through the mouth of John the Baptist: 'Here is the lamb of God who takes away the sin of the world.' (John 1:29).

*Hugh Beach* (with due acknowledgement to *Wikipedia*, particularly the article on 'Substitutionary Theory of the Atonement'.)  
(To be continued)

## Sermon by Bishop Peter Maurice preached on Holy Saturday



On Good Friday 1963 Martin Luther King, the great American Civil Rights leader, led a march against desegregation in Birmingham

Alabama. He was arrested and thrown into solitary confinement in the city jail.

From that jail he penned an extraordinary letter on the shortcomings of the American church to address the injustice perpetrated against the black community and these lines still have resonance for us today as we prepare to celebrate the God who raised Jesus from the dead.

‘I have travelled the length and breadth of Alabama, Mississippi, and the Southern States’, he writes. ‘On sweltering summer nights and crisp autumn mornings, I have looked at their beautiful churches with lofty spires pointing heavenwards. Over and over I have found myself asking, ‘what kind of people worship here? Who is their God?’

Today the same questions are asked of us – who worships here? Who is our God? Why are we here? What does this all mean? Martin Luther King is clear in his answer. The church was born as an act of collective defiance, and it prospers as a community of resistance. Easter is not just the sound of a solitary bird singing after a violent thunderstorm in the spring time (lovely as that metaphor might be), it is rather the stone of hope, covered with the prints of the nails, and rolled away with tears.

This is the Easter message – God’s yes to breaking the bonds of violence and terror, injustice and cruelty, bigotry and prejudice, poverty and lack of opportunity, and our faith

in the resurrection event is our commitment to shape our lives, our communities and our world to God’s yes – to support all that brings life and hope to our world and to resist all that brings death and destruction.

‘Why do you look for the living among the dead’ ask the men in the garden. He is not here, he is risen. Easter echoes the commandment that God gave to his people in Deuteronomy all those years ago. ‘Today I offer you the choice of life and death, chose life!’ The body of Christ was born to resist all that is the enemy of life and love – to be a joyful and resilient band of dissenters who resist all in the culture of our society and our world that brings death and indignity to any member of the human family and in this Holy Week which began with such an appalling act of violence and terror in Brussels and continued with a reminder of the brutal acts of genocide in Bosnia, we must go on believing that resurrection means that the worst thing is never the last thing.

So today is not a test of our belief in the empty tomb, it is an invitation to a way of life, to join this band of joyful and resilient dissenters that we call the church. On this day of all days we are called to hope, to kindle and to fan an extravagant hope for the whole of humanity and not to give in to those who would seek to build barriers between peoples and nations, faiths and ethnicities.

That is the hope that we have in the resurrected Jesus who goes before us into the Galilee that is our world, and if we drink deeply from the well of love and compassion that we find in him, we will also become a source of love and compassion ourselves, living out the gospel of hope and promise amongst the people and within the communities where we live and work.

It is into this community of hope and resistance that we welcome Jessie who is being confirmed on this holy night and we do so with a great sense of joy and delight. All I ask is that you invite this God of generous love and hope into your heart, knowing that God's life giving spirit will be with you as you seek to live the resurrection story each and every day.

June Boyce Tillman has written a wonderful resurrection hymn and it is her words I want to leave you with

*'We shall go out with hope of resurrection;  
we shall go out from strength to strength go on;  
we shall go out and tell our stories boldly,  
tales of a love that will not let us go.*

*We'll sing our songs of wrongs that can be righted,  
we'll dream our dreams of hurts that can be  
healed; we'll weave a cloth of all the world united  
within the vision of a church that sets us free.'*

And in so doing we will become the church of joyful resistance that God longs for us to be.

## **Prisoners Abroad**

Towards the end of last year I was invited to attend the Prisoners Abroad reception at the Foreign and Commonwealth Office. While there I learnt about the wonderful organisation that is Prisoners Abroad. I heard from one of the people who had benefitted from their work: a charismatic individual called Adrian, who was deported from the US 36 years after he arrived there at the age of five, and who features in a wonderful video on the homepage of their website.

During the evening the representative from HM Government quoted the words of Jesus from the St Matthew's Gospel 25: 'I was in prison and you visited me'.

Here is their own description of what they do: "Prisoners Abroad is a human rights and welfare charity providing humanitarian aid, expert advice and emotional support to 4,000 people a year affected by overseas imprisonment.

We deliver specialist help to people during their incarceration, and we also help their family and friends cope with the trauma. When prisoners return to the UK we find them a home, provide survival grants and help them back into work. We are the only charity dedicated to helping this vulnerable and often overlooked group of people.

To help us in our work we have an established service-delivery relationship with the Foreign and Commonwealth Office to ensure access to British detainees overseas."

For more information see their website: [www.prisonersabroad.org.uk](http://www.prisonersabroad.org.uk) .

Sarah Archer

## **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

Bella Rangel Callan

## Former Curate at St Mary's

**Geoffrey Francis Davies** was the inaugural Bishop of Umzimvubu in South Africa. Born in 1941 and educated at the Universities of Cape Town and Cambridge, he studied for ordination at Ripon College, Cuddesdon, before beginning his ecclesiastical career with a Curacy at St Mary The Boltons. The rest of his ministry was to be spent in Africa, firstly as Priest in Charge of Serowe, at the time the largest village in Botswana and latterly South Africa. Here he rose steadily in the Church hierarchy, being successively Rector of Kalk Bay, Director of Mission within the Church of the Province of Southern Africa, Suffragan Bishop of St John's and finally a Diocesan Bishop. After retiring from the Diocese in 2003, he initiated the Southern African Faith Communities' Environment Institute, SAFCEI, a multi-faith environment NGO, inaugurated by the first African Woman Nobel Peace Laureate, Wangari Maathai, in July 2005. With the vision *Faith communities committed to cherishing living Earth*, SAFCEI promotes caring for people and the planet as a moral issue that should be firmly on the agenda of every faith community.

I first met Geoff in the early seventies when he was our curate, living in the basement of the house in Gilston Road, which was then the vicarage (the Vicar and his family occupied the rest of the house). We kept in touch over the years and one year stayed with them in their vicarage in Kalk Bay south of Capetown (his father had previously been the Rector of nearby Simonstown).

Josephine and I (and my sister Mary-Louise) were in South Africa in February, staying with ex-St Mary's man George Macmillan and joined Geoff & Kate for a meal in a Winery in Constantia, also meeting up with Capetown-based Lorna Martin, another ex-St Mary's friend.

Geoff has recently received a letter from the Archbishop of Canterbury saying: 'It is with great pleasure that I write to inform you that I wish to confer upon you the Archbishop of Canterbury's Langton Award for Community Service'.

The nomination was made by Archbishop Desmond Tutu, supported by the present Archbishop. The award ceremony took place on 31 March at Lambeth Palace. Geoff, please accept our congratulations!

*John Barker*

## WEEKDAY SERVICES

Usually Morning Prayer is said daily at 8.30am & 5.30pm: except Public Holidays. Wednesday 12noon Eucharist.

## Readings in April 2016

### Sunday 3 April Second Sunday of Easter

Readings at 10.30am Acts 5. 27-32;  
Revelation 1. 4-8  
John 20. 19-end

Wednesday 6  
Readings at 7.00pm Eucharist  
Acts 5. 17-26;  
John 3. 16-21

### Sunday 10 April Third Sunday of Easter

Readings at 10.30 Acts 9. 1-6;  
Revelation 5. 11-end  
John 21. 1-19

Wednesday 13  
Readings at 7.00pm Eucharist  
Acts 8. 1b-8;  
John 6. 35-40

### Sunday 17 April Fourth Sunday of Easter

Readings at 10.30am Acts 9. 36-end;  
Revelation 7. 9-end  
John 10. 22-30

Wednesday 20  
Readings at 7.00pm Eucharist  
Acts 12. 24-13.5;  
John 12. 44-end

### Sunday 24 April Fifth Sunday of Easter

Readings at 10.30am Acts 11. 1-18;  
Revelation 21. 1-6  
John 13. 31-35

Wednesday 27 April  
Readings at 7.00pm Eucharist  
Acts 15. 1-6  
John 15. 1-8

