

THE CLARION

The Magazine of The Parish of St Mary The Boltons

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

April 2018

Love lives again...

One of the best Easter hymns, for my money, is 'Now the Green Blade Rises' (number 212 in our hymnal). The tune is Noël Nouvelet, a 15th century French traditional carol with just the right combination of jauntiness and ancient tones to make me want to dance when we sing it. The words are modern, written in 1928 by an Anglican clergyman, JMC Crum, but they also have an ancient, even pagan feel about them, as they describe spring green sprouting from the dead

winter earth. It is based on John 12.24, where Jesus says 'Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit'. It



is the passage we read on Passion Sunday, two weeks before Easter Day. The death and passion of Jesus is for us a terrible and painful event, but Jesus is clear with his friends that it is not a tragedy but a triumph; that his death was not without meaning, but full of potential and of power and is in the end life-giving and fruitful.

That is what this hymn is about for us, because at the end of a long and very cold Lent we are now finally able to proclaim the great Easter greeting, Chris is risen! The green blade rises from the buried grain, and love lives again. Christ is risen indeed!

Easter, like Lent, is a season. In church on Easter Day we will hear the Easter story of course, but only the beginning of it, with its first

glimmer of shock at the empty tomb, as the women realise that Jesus is not there, but has risen and gone ahead to Galilee. Over the course of weeks we will hear more about the moments when the risen Jesus himself appears to his friends, inviting them to look at his wounds, and recognize in him the power of God to bring life out of death. Jesus' death is no tragedy, but a triumph, and the fact is that love lives again.

Easter is not the end of the story either. We will move all too quickly on to Ascension Day, when we recall how Jesus returned to his Father in glory, promising that his friends will not be left alone and bereft: the Holy Spirit will come to empower them at Pentecost, and call them to a new way of being his disciples as his church. But that is for another month. Here, at the beginning of Eastertide, we look for those first green blades, new shoots of Christ's risen life in us and in our church.

Jenny Welsh



**Annual Meeting of the Parishioners
for the election of Church Wardens
Sunday 22 April 2018 at 12.30pm**

**Annual Parochial Church Meeting
Sunday 22 April 2018 at 12.40 pm**

Light refreshments will be served before the start of the meetings

The APCM will be held in just a few weeks' time. This is the meeting where we will receive various reports on the activities of the church and the financial accounts for the previous year;

when we are required to elect our Churchwardens and PCC members; and when we appoint sidespeople, as well as an Independent Examiner for the Accounts. These procedures are required by law, of course, and so it may be tempting to see this meeting as a sort of rubber stamping formality, necessary but dull, but it lies at the heart of the accountability and democratic process involved in the governance of the church.

It is also a meeting where we are given the chance to get excited about our church and its ministry and to celebrate the life of St Mary's, and all that we do here. It is the opportunity for us to thank those who have volunteered to serve as Church Wardens and Parochial Church Council members in the past and to elect new people to help us to bring fresh insights into how we use our resources and in how we plan our ministry for the coming year. The Annual Report and the minutes from last year's APCM will be available for examination before the meeting.

Please make it a priority to be there if you can.
Jenny Welsh



Confirmation and Baptisms at Easter

This spring, eleven candidates were prepared for Confirmation (and four of them to be baptized) at the Easter Confirmation Service, which was held at St Paul's Cathedral on Saturday 31 March. This Easter Day we are glad to be able to share the Holy Eucharist with them for the first time at St Mary's, and welcome them as full members in the Church's fellowship.

We look forward to them becoming more involved in the life of the parish and taking on

new responsibilities in our worship. I hope that next month's *Clarion* will include an article from one of them telling us about their experience.

Congratulations to all the newly baptized and confirmed people:

Rupert Quinton
Harriet Fowkes
Findlay Coulter
Mia Hallak-Vincent
Juliette Bell
Cameron Jackivicz
Charles Jackivicz
Kathryn Jackivicz
Glory Clark
Scarlett Cunha-Rego Thatcher
Pamela Pierce



His is the Love which makes the star bright

A personal reflection on the Craigie Aitchison window by Sister Wendy Beckett, with grateful thanks

All his life Craigie Aitchison, who claimed not to be 'religious', was transfixed, almost obsessed, by the image of the crucifixion of Jesus. It summed up for him the whole horror of humanity's cruelty, our cruelty, and the pure love of a God who would accept such an agonizing rejection.



This wonderful window is one of his very last attempts to this truth: he died some months later. He sees the whole world soaked in the blood red of violence, a vision which stained glass is peculiarly able to make real.

Even the great mountain, which he paints so often, is tainted.

Only the innocent remain uncontaminated, true to their sinless selves: the bright star, the green tree, the animal, as usual represented by his beloved Bedlington terrier.

They draw their clarity from an innocence far greater than their own instinctive goodness.



Jesus is Innocence made man, with nothing within Him except love and compassion. Sin has tortured all substance from his holy body. He dangles lifeless from one boneless arm. His hair has lost the lustre. His face its colour, even its very features. Here is Love completely given, no drop left to show the full-blooded reality of our Saviour. Yet even crushed, as a thing cast away, Jesus radiates. His is the love which makes the star bright, the tree so upright and verdant.



The little dog is puzzled yet stays faithfully beside the cross.

May we be changed to glory there, too.



Wendy Beckett (born 25 February 1930), better known as Sister Wendy, is a British nun, hermit, consecrated virgin, and art historian who became well known internationally during the 1990s when she presented a series of documentaries for the BBC on the history of art.



Safeguarding at St Mary's

'Children were manifestly welcome and safe in the company of Jesus, and children and people at risk should be safe in Christ's Church' (Richard Chartres, former Bishop of London, 2016).

All of us at St Mary's, I am sure, agree with this statement from the Bishop of London and wish to encourage an environment where all people, but especially those who may be at risk for any reason, are able to worship and follow their faith journey with encouragement and in safety.

I am very happy in my new role as Church Safeguarding Officer, to be part of the team at St Mary's that has the shared responsibility to ensure that everything is in place regarding the safeguarding of children, young people and vulnerable adults.

Administratively we ensure that: all policies and practices are implemented and kept under review; all necessary training and support is given, especially to our volunteers working with Sunday school; and that good record keeping

remains imperative. To be truly effective, Safeguarding should be viewed as the responsibility of everyone within our Church community and we encourage everyone to act together to protect and champion the wellbeing of vulnerable groups.

To this end, we would emphasise that if there is something that makes anyone feel uneasy, that seems out of place or just not quite right, then they should please talk it through with someone and keep doing so until you feel more comfortable. Jenny, myself, the Church Wardens or Sunday school leaders, will always make themselves available to respond to any Safeguarding concerns and in addition, the Diocese provides a Safeguarding Adviser for consultation. In this way, we can be safe together in the knowledge that we are being as vigilant and responsive as possible and that St Mary's is a protected place for everyone. *Clair Gordon*, Church Safeguarding Officer safeguarding@stmarytheboltons.org.uk



Christian Aid

The Vicar is planning to do the Christian Aid Circle the City Walk this year and will be seeking sponsorship soon. Perhaps you would like to join her, or make a parish group to raise money for Christian Aid and their partners in places most affected by extreme weather and global warming.

For more information, look at the Christian Aid website, or register your interest by going to <https://www.eventbrite.co.uk/e/christian-aid-circle-the-city-london-2018-tickets-34715685550>

We are also planning to support Christian Aid Week in church this year with our traditional Cake Sale, and Christian Aid Quiz. Start revising now! More information will be available about how you can help in the coming weeks.



The Summer Fair

16 June 12noon - 4pm

June feels like an age away, but plans are already under way for the Summer Fair and we hope you will be a part of it. If you can help, let the Vicar or the Administrator know so that you can be added to the group of enthusiastic planning and helpers group.

The Planning group has met twice already, and there are several people who have taken on the organizing of the various stalls. Now we need help securing enough funds and support to cover the costs of the entertainers and hire of the tables and chairs, as well as finding lots of good value prizes for the raffle and the auction. When the time comes, please do think about being a sponsor, large or small, and donating:

- ≈ Home-made cakes, bread, jams and marmalade
- ≈ Bottles for the tombola that will encourage people to put a hand in the drum: drinks of any sort are always good, but you can be as imaginative as possible
- ≈ Good as new toys and games
- ≈ Quality and preferably undamaged items for the Bric-à-Brac stall (no clothes or electrical items please) – that Spode

dinner service or Waterford crystal lurking in the back of the cupboard will be welcome!

- ≈ Prizes for the raffle and the auction
- ≈ New or second hand books, but no magazines, periodicals or text books please

We also hope to have lots of activities for children; if you have any imaginative ideas, let us know!

The Fair is the major contributor to our Charitable Pot so we need to raise the maximum amount possible. It is also our best opportunity to open our doors and connect with our neighbours. Do please think how you can help make it a great success.

The Planning Group will meet again on Sunday 29 April for a short meeting, at 9.30am before the 10.30 Eucharist. If you can come, you will be most welcome.

Jenny Welsh



Who was Jesus's father? (3)

This is the third of five of Hugh Beach's articles on the 'Paternity of Christ'

Briefly to recapitulate: during the public ministry of Jesus his mother is recorded as playing only a small part in events, and most of the remarks addressed to her by Jesus are dismissive. 'Woman why dost thou trouble me?' (John 2.4); 'Who is a mother, who are brethren to me?' (Mark 3.33). The stories of the birth and infancy of Jesus in the first two chapters of Matthew and Luke strike a completely different note. Both are built around the central thesis that the paternity of Jesus was divine. The stories they tell to support and corroborate this are completely different and cannot be

harmonised. They are full of details suggestive of legend (angels, dreams, miraculous stars); implausible prophecies from the Old Testament and other events that cannot be reconciled with secular history, but on the main point they are unanimous. In Matthew's words, 'Joseph had not known Mary when she bore a son, her first-born, to which he gave the name Jesus' (1.25).

We do not know where this material came from or how and when it was incorporated in to the two gospels, possibly as a late addition. There is a sense in which the miraculous conception of Jesus was a story waiting to be told. The virgin birth of heroes and sages was a widespread formula in the Hellenistic world. Pythagoras, Plato and Alexander were all believed to have been born of woman by the power of a holy spirit. It became the commonplace claim of a spiritual leader. (Marina Warner, *Alone of all her Sex*, Pan Books, 1985, p. 35).

Where Jesus was concerned, this was no big deal. His divinity was established before the foundation of the world (John 1.1-5 and 14). It was later confirmed at his baptism by the presence of the Spirit, 'like a dove', and the Father's voice proclaiming 'Thou art my beloved Son' (Mark 1.10,11); at the Transfiguration in identical words (Mark 9.6); and above all by his resurrection.

For Mary it effected a complete transformation, from mother of Jesus to spouse of the Holy Spirit. As Luke tells the story, God sent the angel Gabriel to Nazareth, where a virgin dwelt whose name was Mary. 'Into her presence the angel came, and said Hail thou who art full of grace the Lord is with thee, blessed art thou among women' (1.26-8). When Mary visits her cousin Elizabeth, she is greeted with similar words. 'Blessed art thou among women and blessed is the fruit of thy womb' (1.42). Finally, and perhaps rather oddly, Mary rejoices within herself. 'Behold from this day forward all

generations will call me blessed; because he who is mighty, he whose name is holy, has wrought for me his wonders' (1.48,9).

In saying this, Mary has been proved right. After a slow start, her role as refuge and advocate of sinners, protector from all dangers, and powerful intercessor with her Son Jesus, became a prominent feature in the Christian Churches, shaping their devotional life and inspiring much of the finest literature, music, art and architecture ever produced by humankind.

The theological development of devotion to Mary began with Justin Martyr (100–165) who described Mary's role in salvation history as the 'Second Eve'. This was followed by Irenæus, (125-202) who has been called 'the first theologian of the Virgin Mother'. The earliest known prayer to Mary, the *Sub tuum praesidium*, ('Under your protection') dates from about the 3rd century. The 'Virginal Conception of Jesus' was adopted as a formal dogma of faith by the First Council of Nicaea in 325. Santa Maria Maggiore, the first Marian church in Rome, was originally built between 430 and 440.



Belief in the Perpetual Virginity of Mary was a further development and is particularly difficult to sustain. After Joseph's dream 'he did as the angel of the Lord commanded him; he took his wife but knew her not until she had borne a son' (Matthew 1.24,25). The implication is clear that normal marital relations began thereafter. The appearance of Jesus' brothers and sisters

with his mother in three of the Gospels (Matthew 12.46 and 13.55, Mark 3.31 and Luke 8.19) and the importance of 'James the Lord's brother' in the early church at Jerusalem, where St Paul met him (Galatians 1.19) had to be explained away. Origen (185-254) claimed that these siblings were children of Joseph by a previous marriage. Jerome (347-420) dismissed them as either adopted children or cousins. Neither explanation has any biblical backing. In fact there is no biblical basis whatsoever for suggesting that the four brothers and the sisters of Jesus were conceived by anything other than the normal biological process, fathered by Joseph. Nevertheless, Mary's perpetual virginity was pronounced a dogma of the church by Pope Martin I at the First Lateran Council in 649.

In the early Middle Ages veneration of Mary was particularly developed in monasteries, especially those of the Benedictine Order. Chants such as the *Salve Regina* (a beautiful and poignant hymn) became staples of monastic plainsong. In the 8th century, 'The Little Office of the Blessed Virgin Mary' developed from the monks' practice of praying the Canonical hours. The Carolingians (8th and 9th centuries) encouraged Marian piety by the celebration of feast days and the dedication of churches in her honour.

From the year 1000 onward many of Europe's greatest cathedrals were dedicated to Mary at Speyer (1030-1103); Pisa (1063-92); Tournai (1140-1255); Paris (1163-1260); Lichfield (1195-1340); Siena (1215-63) and Florence (1296-1436). The Cathedral at Chartres, which for three hundred years had been treasuring a supposed relic of Mary, had by the end of the twelfth century become one of the most popular pilgrimage destinations in Europe. There were four great fairs that coincided with the main feast days of Mary: the Presentation, the Annunciation, the Assumption and the Nativity. The existing cathedral (1194-1220),

apparently the fifth church to be built on this site, is arguably the finest example of High Gothic architecture in Christendom, and contains ravishing images of Mary in stained glass and sculptured wood and stone.

The 12th and 13th centuries saw an extraordinary growth of the cult of Mary in western Europe, inspired in part by the writings of theologians such as Bernard of Clairvaux. Walsingham and other places of Marian pilgrimage developed large popular followings. At the height of the pilgrimage movement in these centuries, hundreds of people were travelling almost constantly from one Marian shrine to the next. By the 14th century, Mary had become popular as a compassionate intercessor and protector of humanity during the great plagues (such as the Black Death), her help being sought against the judgment of God.

In late medieval England people were encouraged to think of their country as being in a special way 'Mary's Dowry', an idea spread, for example, by the custodians of Walsingham. Her cult came second only to that of Christ himself, and towered above that of all other saints. A quest for a share in the sufferings of Christ dominated the piety of the fourteenth and fifteenth centuries and gave rise to literally thousands of treatises, hymns, poems, sermons and devotional images. Mary was a natural focus for this because she had stood by the Cross, supported by John the beloved disciple, when most of the rest had fled. The Sarum Missal (one of the principal pre-Reformation prayer books) contained a special mass for this purpose. (Eamon Duffy, *The Stripping of the Altars*, Yale, 1992, pp. 256, 250.)
Hugh Beach (to be continued)



Our Lady of Walsingham, www.catholicism.org



Trip to Russia in 2004

In 2004 a group of 29 people from St. Mary's Church went on a 10-day pilgrimage to Russia. During that time I kept a diary (here shortened) of the experience. In the light of recent political events in Salisbury, I thought the following might be of interest.

We spent two days in Moscow with its fascinating history, visiting the Kremlin and its 12th century churches with candelabras and icons. Also within the Kremlin walls is the Armoury, which houses treasures and gifts and items of importance given to the Tsars over centuries: the Coronation and Wedding dresses of Catherine the Great, the Coronation dress of Alexandra, the last Tsarina, gold and jewelled encrusted caps trimmed with sable, Fabergé eggs and one crystal enclosing Alexander I on horseback; also the Fabergé train to commemorate the start of the Trans-Siberian Railway. Included in our sightseeing trip was the Novodevichy Convent where Boris Gudonov stayed before he became Tsar, and we saw the house where Tolstoy wrote 'Resurrection'.

Muscovites seem to be well behaved and respectful, but their poverty is evident. Moscow felt 30 years behind the UK. Many people live in flats, which they share with others out of necessity. There are also large and imposing apartment blocks built by Stalin for his political supporters, often with a star on the top of these grand buildings. Moscow has impressively wide roads, but dreadful traffic jams. The Metro subway (again built by Stalin) is a great feature of Moscow with no advertising and very deep escalators and each one being very individual. One particularly impressive station has mosaics on the ceiling of planes, cranes, buildings and people gathering crops/flowers in the fields.

After the two-day visit to Moscow, we travelled by riverboat along the Volga for five days. Having passed through many locks built in Stalin's era, with thousands of people having died in the process, we visited a number of monasteries in the Golden Ring, northeast of Moscow, which included Uglich, Kostroma and Yaroslavl. These ancient towns played a large role in the formation of the Russian Orthodox Church; now known as 'open air museums', featuring Russia's famous onion domes. The interiors of the monasteries themselves were gold encrusted and beautifully decorated with frescos and wonderful icons and we were privileged to see them. Very few monks remained. We occasionally would hear male bass/baritone choirs singing and a lot of bell ringing. In Yaroslavl we visited the Church of Ilya the Prophet and the Monastery of the Transfiguration, where they had 19 bells, one weighing two tons. These bells were played by one man once a year on the day of the Transfiguration. The towns surrounding these monasteries seemed poor and although the paintwork on some of the buildings had once been colourful, the paint was now peeling off and there were holes in the roofs of the houses.

This river trip was a marvellous way to discover the culture and history of the people of Russia and an experience to pass through the countryside, which does not change a great deal and is very quiet and peaceful. There are low-lying pine trees and villages with simple houses made of wood and we were told that there is often only one phone for the whole village. One strange sight, which was very eerie, was to see a ruined church rising out of the water like a ghost as we passed by on the boat.

We also visited the island of Kizhi, which is a UNESCO World Heritage Site with its wooden churches and onion top domes dating back to the 15th century. These churches are remarkable as they have no nails in them and are very memorable

When we finally arrived in St. Petersburg, the Russians were celebrating the 300th anniversary of the founding of their city by Peter the Great.



Kostroma-Ipatievsk Monastery

On the first day we visited the Hermitage Museum in the morning with its treasures and as we left and came out into Nevsky Prospect, floats were going down the main thoroughfare and the streets were exceptionally crowded. On the second day we travelled to the Catherine Palace with its exquisite interior and ballroom with mirrors and marquetry floor and the famous Amber Room, the original amber being looted by the Germans in WW2. The opulence of the palace was unequalled. We also

visited the Peter and Paul Fortress where the Tsars from Peter the Great to the last of the Romanovs are buried, and the Cathedral of the Resurrection on the Spilled Blood; so called as Alexander II was assassinated here and his son, Alexander III built the church in memory of him.

One asks oneself if life has changed over the past 14 years for the Russian people under Putin. I suspect not, and for most people life goes on in much the same way. All we regularly hear is news about Putin, but very little about the real world of average Russian people. One could say, Putin has the autocracy of a modern Tsar.

Elizabeth Lake

Jargon-buster: Words you only hear in Church

In this series Philip Welsh is going to make us understand the origins and meanings of the Churches' most beloved obscure jargon.

I. Gradual

The Gradual hymn is the hymn (or psalm) sung as the Gospel book is processed to the centre of the church for the Gospel reading.



www.cartusiana.org Gradual book containing music for mass

The word comes from the Latin for a step (*gradus*), and originally the choir would sing verses from the altar step or as the deacon

stepped up to the platform where the Gospel was read.

This means that, though in use since the 9th century, gradual is now an obsolete piece of jargon except for impressing your pious friends. But the ceremony around the reading of the Gospel remains eloquent: 'The assembly stands, quite properly so, for it is at this point that symbolically the Lord enters the room in the form of the words of his Gospel, and the assembly rises, eager to greet him as he comes to stand among us' (Richard Giles, *Creating Uncommon Worship*).

Next month: Canticle

Philip Welsh



Six Wednesdays with St Paul

After Easter I shall be offering an evening Bible study group on Paul's First Letter to the Corinthians, in which he takes the church at Corinth to task over a variety of knotty issues for church life and social life.

Our Bible reading is easily confined to the more approachable Gospels, but it is important not to neglect the Epistles, which after all represent the earliest attempt to work out the life and the belief of the church after the first Easter.

Wednesday 25 April and each Wednesday in May, 7.30 – 9.00pm at the Vicarage.

Please let me know if you would like to join the group – familiarity with Bible study is not assumed!

Philip Welsh

philipwelsh66@gmail.com



The Lent Book experience

Each year, in the weeks proceeding Easter, the St Mary's Lent Group meets to study and discuss a theological book relevant to the Easter message. This year the chosen work was *Dethroning Mammon* by the Archbishop of Canterbury, Justin Welby. The meetings, were well attended, and skilfully led by our vicar, Jenny Welsh. Jenny has the ability to encourage the honest sharing of views and the meetings were both thought provoking and challenging. The topics covered in the book ranged from ecological destruction to religious extremism and violent political regimes. However, the reoccurring theme was concerned with the dangers inherent in the worship of mammon over that of God, with examples of the need to both give and receive graciously.

There were several references from the gospel of John, including the sending of the message of Lazarus' death to Jesus (John 11. 1-16), the washing of the disciples' feet (John 13.1-11) and the chief tax collector, Zacchaeus (Luke 19.1-10) Through these extracts of the scriptures Justin Welby encourages us to consider what we value and what controls us. As so often happens in these groups, we took our own paths and shared our own histories and stories, which were both humorous and powerful.

At the end of the course not only did I have a far greater idea of the meaning of the book, but also a better understanding of my fellow travellers on the journey. To anyone who has not yet attended one of these groups, please do join one, it is a positive experience in so many different ways.

Ann Mulcare



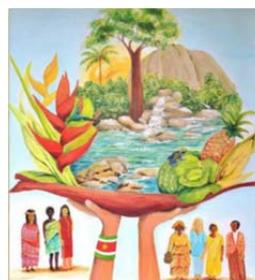
Women's World Day of Prayer 2018

On a very cold, grey, treacherous winter day with slippery pavements, 62 brave women and men came to the Women's World Day of Prayer service, which was held at the stunning Arts and Crafts church Holy Trinity Sloane Square.

Every year a different country prepares the service. The 2018 worship service was written by the women of Suriname. You may ask, where on earth is Suriname? Suriname lies in the north-east of South America and it has only 540,000 inhabitants.

In my opinion the theme that was chosen this year: 'All God's creation is very good – or at least it was until we set out destroying it' was very powerful and highly relevant. It was about the damage being done by us to our environment. We were called to prayerful action for changes in our own lives and encouraging others to join us.

Under the capable leadership of Sarah Kisielewski who represented her church, Our Most Holy Redeemer, seven women of various churches in Kensington and Chelsea, presented a play about the seven days of God's creation. Sarah had managed to find the stunningly, beautiful and talented singer Shefali Malontie who sang a solo in Sranan 'San Gado du, retri tu' (What God does, is done well). The service was further enriched by the singing of a group of 30 school children from Holy Trinity Church of England Primary School with their teacher Mr. Parsons.



We are grateful that we can always count on having the Mayor of Kensington and Chelsea joining us; this year it was Councillor Marie Therese Rossi. While the rest of the world has changed 'Women's World Day of Prayer' simply to 'World Day of Prayer', England remains steadfast in sticking to 'Women's World Day of Prayer'. This year we had quite a few men not only attending the WWDP but also actively assisting us and publicising a memorable service. Just to mention a few: the organist Michael Ashcroft who waved his fee, Pawel Kisielewski and Philip Swift, who took numerous photos, which will be accessible on the internet, as well as Revd Conon Nicholas Wheeler, who warmly welcomed us to this church.

I feel strongly that at the national AGM of the WWDP on 1 May, the English committee should vote to join the rest of the world in adopting the name 'World Day of Prayer'. Who knows, we might even get more men joining us, particularly if they find out that we always provide an excellent buffet after the service.

Anne Swift

WWDP representative of St Mary The Boltons.



There But Not There

I have often wondered about the men whose memorials from the First War are in the south transept, and especially the wooden cross. I wonder who they were, and their families who were part of our parish. In 2014, many people were moved by the 'Blood Swept Lands and Seas of Red' art installation of ceramic poppies that were created and 'planted' around the Tower of London remembering each one of the individual soldiers who died in WWI.

The poppies prompted our family to find out about Tom Wingate, my great-grandfather's

brother who was killed. My great-grandfather had a letter he had written home in January 1917, which was full of family news, but referred to the war and the fact that the weather had been bad, and that it did not look like it was going to end soon. We discovered that he was a Sergeant in the Royal Fusiliers; had been awarded the Military Medal for bravery; had got married in 1917 with his picture in the Daily Mirror with the headline 'Famous oarsman marries'; was killed in action on 23 March 1918; and that he is remembered on the memorial at Arras. In 2016 we visited Arras and found him and realised we were the first part of our direct family to do so and we decided then that as the centenary of his death was in 2018, we should be in Arras on the day itself, and so we were there, with my mother on Friday 23 March this year.

On 11 March, in the *Sunday Times* there was an article about a new artwork created to honour and remember the soldiers who died, called 'There But Not There'. It is a fundraising project for six military charities that has been developed from models designed by Martin Barraud, a Kent-based artist, who in 2016 placed Perspex Tommy silhouettes on the benches of a church in Penshurst. Each silhouette was given a name from the local war memorial. 'The idea was to take the names off the memorial walls and bring them back into the village'.



The idea of those who had died being remembered as humans rather than just names appealed to me, and so St Mary's now has its own Tommy. Whether he is placed in the main pews, or whether he sits quietly to the side among the memorials to other soldiers is yet to be decided, but he is there and part of us.

'Remembered' is a new charity that has been set up, which is now coordinating the project with the aim of 888,246 models around the country, in pews, public spaces or private homes. There are life-size figures now around the country, St Pancras station has some, as does the Giant's Causeway and I am sure it will be a wonderful activity to 'Spot the Tommy' on travels around the country as time goes on. The models are made in Yorkshire and are assembled and packed by the Britain's Bravest Manufacturing Company, a social enterprise set up by Royal British Legion industries, which employs dozens of disabled and other armed forces veterans.

On Friday, at Arras, there were other people visiting and remembering relatives and so many messages said 'Now that we've found you, we won't forget'. It is not that earlier generations forgot those who died; they were so much closer to it and the shock and the pain and the brutality suffered by so many, and those who survived is so difficult for us to comprehend. To me it feels as if attitudes are shifting and now the younger generations seem to want to remember those who have died, and appreciate those who still serve. As a society and a community we have to continue to help those who perhaps struggle with a life outside the military, and projects like There But Not There seem to be a little step forward on that road. www.therebutnotthere.org.uk/remembered/
Katrina Quinton



New Ways

With a not so new Vicar and a now well settled-in Parish Administrator, new ideas are bubbling up for *The Clarion*. In particular, we are looking for more and shorter articles from parishioners. Write about interesting experiences, places you have visited, seen or things read or studied. Please write no more than 500 words (filling one page) and include some illustration or a photo, giving an acknowledgement (web address if necessary and/or copyright).

We have a first class photocopier and use good paper and want to make the most of these assets also by including more art: paintings, sculpture, specific items of interest, and any pictures that may raise the general interest of the readership, as well as giving the opportunity for reflection and understanding of issues of faith, belief and practice. Send your comments to any image used, or choose some item of art and comment on it yourself for a particular issue. Give details of where the item concerned is located or can be visited.

Please send any items to the Parish Office (office@stmarytheboltons.org.uk) or Verena Tschudin (v.tschudin@btinternet.com), or discuss with either of us any thoughts and ideas.
Jenny Welsh, Max Noak, Verena Tschudin



Silent Prayer in Church

The Silent Prayer meetings continue in church on Wednesdays, 11am to 12md.

The next dates are:

11 April

9 May

13 June

These meetings are designed to give an opportunity to join with others for silent prayer and meditation. The space behind the altar is a perfect setting, having a quiet air of spirituality, silence and serenity. We begin with a short reading, then two sessions of twenty minutes in which we sit quietly in prayer or meditation with a short break between. If you are practised in meditation or simply wish to join others for the first time, you are welcome.

In the end, only three things matter:

How much you loved,

how gently you lived, and how gracefully

you let go of things not meant for you.

The Buddha



Year's Mind for April

Anne Simmonds

Geoffrey Hopkins

David Lewis

Clas Groth

Constance Tennant



Readings for April 2018

Sunday 8 April, Second of Easter

10.30am Acts 4. 32-35

I John 1.1-2.2

John 20. 19-end

Sunday 15 April, Third of Easter

10.30am Acts 3. 12-19

I John 3. 1-7

Luke 24. 36b-48

Sunday 22 April, Fourth of Easter

10.30am Acts 4. 5-12

I John 3. 16-end

John 10. 11-18

Sunday 29 April, Fifth of Easter

10.30am Acts 8. 26-end

I John 4. 7-end

John 15. 1-8

Sunday 6 May, Sixth of Easter

10.30am Acts 10. 44-end

I John 5. 1-6

John 15. 9-17



SUNDAY SERVICES

8.00am Eucharist, 10.30am Sung Eucharist

The meeting room at the back of the church is available for people with pre-school children.

There is a baby changing facility in the wheelchair accessible toilet in the hall.

WEEKDAY SERVICES

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



Parish Office

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

Vicar

Revd Jenny Welsh 020 7835 1440
vicar@stmarytheboltons.org.uk 7864 807959
(Day Off Thursday)

Parish Administrator

Max Noak 020 7835 1440
Monday-Thursday 9am-2.30pm
Friday 9am-12md
office@stmarytheboltons.org.uk

Verger/Caretaker

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

Churchwardens and Vice-Chairpersons of the PCC

Antony Bryceson 020 7937 1055
Edward Quinton, 020 7373 6094

Director of Music

John Ward 07853 406050
boltonsmusic@gmail.com



Members of the PCC

James Bell
Leo Fraser-Mackenzie (*Deanery Synod
Representative*)
Margarete Geier (*Deanery Synod
Representative*)
Sheila Gibbs
Joanna Hackett (*PCC Secretary*)
Brian Hallock
Ann Mulcare (*Deanery and Diocesan
Synod Representative*)
Katrina Quinton
Katrin Roskelly
Camila Ruz
Ann Tait
Kelly Webb
Anthony Williams

Treasurer

Carolyn Stubbs 020 7835 0074

Assistant Treasurer

Bill Gallagher 020 7384 3246

Electoral Roll Officer

Fiona Parsons (call Parish Office)

Gift Aid Secretary

Philip Bedford Smith 020 7937 3626

Clarion Editor

Verena Tschudin 020 7351 1263

Reading at St Cuthbert's and St Matthias' School

Sheila Gibbs 020 8788 9744

Social Secretary

Margarete Geier 020 7373 1639

Sunday School

(call Parish Office)



Safeguarding at St Mary's

The St Mary The Boltons' Safeguarding Officer is Clair Gordon. 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 Clair on 07850 944 834. In the event of Clair not being available, Kelly Webb may be contacted at 07971 552 014.

Alternatively, speak to: Sheryl Kent, Diocesan Safeguarding Adviser: 020 7932 1224
Churches' Child Protection Advisory Service (CCPAS) helpline: 0845 120 4550
Family Lives: 0808 800 222 (Previously Parentline) Childline: 0800 111

Children's Champion

The St Mary The Boltons' Children's Champions are Chris and Katie Fowkes. Their role is to ensure that the voices and needs of the children and young people are heard and reflected in parish life. They can be contacted via: katie.fowkes@talktalk.net / 07810 831505



Linol cut, Betanienkloster, Bad-Bergzabern. Source: weichenstellen.de/blog





The Myrrhbearers. The Russian writing simply reads 'Christ's Resurrection'. The icon reflects the startling novelty of God's creative act in the Resurrection as mentioned in the reflection below. Source: <http://www.reformiert-info.de/3465-0-84-9.html>

Celebrating Easter is celebrating the creator - celebrating the God whose self-giving purpose is never cancelled and who is always free to go on giving himself to those he has called. And resurrection for us is that renewed call: when we have fallen silent, when we no longer have any freedom to respond or develop, God's word comes to us again and we live. (2 Cor 5.17) We can't really imagine it;

it isn't just a continuation of our present life in slightly different circumstances but a new world. Yet all that God has seen and worked with in this life is brought into his presence once more and he renews his relationship with it all, spirit and body.

Rowan Williams,
Archbishop's Easter Sermon 2008
(<http://aoc2013.brix.fatbeehive.com/articles.php/1303/archbishops-easter-day-sermon-2008-death-is-real-death-is-overcome>)

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