

THE CLARION

The Magazine of The Parish of St Mary The Boltons

rooted in faith

open in thought

reaching out in service

MARCH 2012

St Mary The Boltons: rooted in faith open in thought reaching out in service

If you have been attending our Sunday morning service during February you may have noticed the above words on the weekly pew sheet that accompanies the order of service booklet. The statement was formulated by the PCC at its annual Awayday (held at the end of January) to highlight what is important to us and what guides our life together. Underlying this statement are the five values of 'welcoming', 'empowering', 'respecting', 'reaching out' and 'exploring', which were chosen in 2005 by the then PCC to describe our common life.

As a church it is our calling to be rooted in faith and as in a tree, it is the roots that both hold us firm and provide the source of our nourishment. The more firmly we are rooted, the greater nourishment we receive, which in turn allows us to blossom and flourish as a community and as individuals.

Our spiritual nourishment comes through our worship and so, rightly, it comes first in the statement. It shows that we place great value on the worship, which takes place not only on Sundays at St Mary's but also on weekdays; the midweek Wednesday Eucharist, the monthly Thursday lunch time Eucharist, the monthly Taizé service and the daily office, when Ruth and I are joined by one or two people to say morning and evening prayer. This rhythm of daily and weekly worship is important as it not only shapes us through prayer and scripture, but allows us to honour and listen to God and to bring before God our concerns for members of the congregation, the parish and beyond.

As a church we also place a great deal of value on being 'open in thought'. By this we mean that we are not just prepared to think for ourselves

– rather than being told what to think – but are prepared to be challenged in our thinking, agreeing to disagree and having the confidence to say so. In the same way that Jesus challenged the prevailing values and customs of his day and those who held them, so we are prepared to follow his example where appropriate.

Rooted in faith and open in thought, we are motivated to reach out in service to others, as widely and practically as possible; to members of the congregation, to people in the parish and further afield. We do this both in practical, tangible ways, for example by helping with reading in St Cuthbert with St Matthias school on the Warwick Road, by inviting older members of the parish to 'Time for Tea', and by donating money to a number of local, national and international charities.

The PCC also decided on an Action Plan for this year, which was formulated partly in response to national events such as the Queen's Diamond Jubilee and the Olympic and Paralympic Games. The Action Plan calls us to:

improve the fabric of the church by:

- Installing the Craigie Aitchison window
- Rationalising our meters
- Upgrading the sound system

reach out in service by:

- Celebrating the Queen's Jubilee with the 'Big Jubilee Lunch' in The Boltons
- Offering hospitality during the Olympic and Paralympics Games
- Holding a service of dedication and celebration of the Craigie Aitchison window

reduce our financial deficit by:

- Putting a regular note of the finances in the pew sheet
- Running an annual Planned Giving Programme
- Minimising our energy costs

The PCC also agreed to review the Action Plan at its Awayday in January 2013, and to set new goals for that year.

The role of the Statement and Action Plan is to describe St Mary's and to help us to remain focused on who we are and how we live out our identity. The Statement is deliberately short so that it is easy for everyone to memorise and use where appropriate. The Action Plan flows, in part, from the Statement.

The PCC also worked on a Vision Statement that seeks to look further ahead and to formulate what God is calling us to be in the longer term. This statement is as follows:

'We believe God is calling us to be a thriving church, where people who move into our area feel the happy buzz and stay; where a broad range of the congregation is involved in church activities; where lay leadership is encouraged and nurtured; that has a growing community balanced across age ranges; nurtures a thoughtful spiritual life; is seen as a beacon of God's light in our community; and runs a balanced budget by increased giving and being good stewards of our resources.'

I am very grateful to the PCC for working on and producing these three statements during the Awayday. It required a great deal of thought and discussion, and of being open to other people's views and opinions. All statements were agreed unanimously.

If you have any questions or comments about these statements please don't hesitate to talk to any of the PCC members (their names and photographs can be found in the narthex, the front entrance) Ruth or me. We are after all open in thought.

Ginny Thomas

Further Lent Reading

If you are unable to join one of our Lent groups, or would like additional reading during Lent, the following books are recommended:



Love Unknown by Ruth Burrows OCD (Continuum Books £9.99). This is the Archbishop of Canterbury's Lent book for this year.

On Retreat – a Lent journey by Andrew Walker (Continuum Books £9.99). This is the Mowbray Lent book for this year.

And if you like and appreciate poetry:
The Heart's Time: A Poem a Day for Lent and Easter by Janet Morley (SPCK £9).
Ginny Thomas

Taizé Service

The next Taizé service is on Thursday 1 March at 7.30pm.

For more information about Taizé go to <http://www.taize.fr/en>

Lent Course 2012: Exploring Prayer

The Lent course this year is called 'Exploring Prayer' and will be based on John Rogerson's book *The Art of Biblical Prayer* (published by SPCK). Professor Rogerson is Emeritus Professor of Biblical Studies, University of Sheffield, and Canon Emeritus of Sheffield Cathedral. Rogerson writes that many people think of prayer primarily as petition or intercession where we take the initiative, rather than understanding that prayer is God's gift through which God's grace is worked. His book has been described by John Pritchard, Bishop of Oxford, as 'an anchor' that will 'encourage anyone trying to pray or to pray more realistically.'

In order to encourage a greater depth of discussion, groups will be limited to 10 participants. Discussion groups will be offered as follows:

- On Sunday mornings following the service from 12noon to 1.0pm in the Upper Hall on 26 February, 4 March, 11 March, 18 March, and 25 March
- On Monday evenings at Dorothy Patrick's from 7.0pm to 8.30pm on 27

February, 5 March, 12 March, 19 March and 26 March

- On Wednesday mornings at Katrina Quinton's from 10.30am to 12noon on 29 February, 7 March, 14 March, 21 March and 28 March
- On Wednesday evenings following the Eucharist at 7.30pm in the Upper Hall on 29 February, 7 March, 14 March, 21 March and 28 March.

In addition to the course there will be a 'Quiet Morning of Prayer' at St Mary's on Saturday 17 March from 9.30am to 12.30pm when there will be an opportunity to learn about and pray in different ways such as *lectio divina*, with icons or pictures, or with poetry or other texts.

During Lent Ruth and I will be available to anyone who would like a 'Spiritual MOT' to talk about their personal prayer life.

The course aims to be both interesting and challenging and will, I hope, encourage us all in our life of prayer, which is vital to our faith and so to our personal lives, our life at St Mary's and beyond. Ruth and I very much hope that the course will appeal to many of you and will be well attended.

Ginny Thomas

Compline in Lent, Wednesdays at 9.0pm

The ancient monastic night office of compline is a simple, beautiful service taking place last thing at night. The simple service of psalms, a reading and prayers puts the day to bed, allows the mind to unwind and to prepare and pray for a peaceful night's sleep.

For those who live nearby but can't make an early evening service due to work and family commitments, this is an opportunity in Lent for prayer and reflection at the end of a busy day: the service lasts about 15 minutes.

Parish Lunch

The next Parish Lunch will be on Sunday 4 March. If you would like to attend please put your name on the sign-up sheet at the back of the church.

Thursday 8 March 11.45 Eucharist followed by the Thursday Lunch at 12.30

Our speaker this month will be Detective Sergeant Jayme Johnson. The title of the talk is 'On the Beat'. If you would like to attend, please put your name on the sign-up sheet at the back of the church.

Women's World Day of Prayer

You are invited to the international Women's World Day of Prayer (WWDP), which takes place on Friday, 2 March at 11.00 a.m. at Holy Trinity Church, Sloane Street. This year's program has been prepared by Christian women in Malaysia. They have chosen the theme: 'Let Justice Prevail'. A wave of prayer sweeps the world on this day, with 170 countries taking part and more than 6,000 services being held in the British Isles alone.

Malaysia is a multi-ethnic and multi-religious country. Its people come from Indian, Chinese and indigenous Malaysian backgrounds. Malaysia is one of the wealthiest and most developed countries in South East Asia, but it also attracts many migrants from all parts of Asia. Human trafficking has become a sophisticated and organised operation.

Women have made important contributions to its social and economic development but, nevertheless, they still face discrimination and violence at all levels of society. Even today a girl child is seen as less valuable than a boy. Worship is permitted but proselytizing is not.

It is a great privilege for me to represent our congregation on that special day as a member of the Kensington and Chelsea branch of WWDP.

The service lasts approximately one hour and is followed by light refreshments. The Mayor of Kensington and Chelsea is usually in attendance. <http://www.worlddayofprayer.net/>

Anne Swift

Fairtrade Fortnight: 27 February - 11 March 2012

The Fairtrade fortnight will give us the opportunity to promote Fairtrade in the Church and community.

On Sunday 4 March, after Church, there will be a Fairtrade cake sale and cupcake icing competition for young and old, with prizes for best decorated cakes. Below is a link for recipes for Fairtrade cakes or recipes sheets are available at the back of church. On Sunday 11 March there will be a Fairtrade coffee tasting.

Fairtrade is not just for Fairtrade Fortnight. We will need to keep telling the story. Please do join us in supporting Fairtrade in the parish, but also as a world wide venture that supports Christian values.



For more information about Fairtrade please go to www.fairtrade.org.uk/products/recipes.aspx

Traidcraft

With the publication of this issue of *The Clarion* we are half way through Fairtrade Fortnight 2012, hence it is useful to celebrate the achievements of Traidcraft, Britain's leading fair trade organisation. It was founded in 1979 as an explicitly Christian response to poverty and I must declare an interest. I am a small shareholder, although I take care that if and when the organisation declares a dividend, I gift it back to them. I also know Paul Chandler, the Chief Executive. He joined Traidcraft in June 2001 having spent nine years as head of SPCK, the Christian mission agency, publisher and bookshop chain, of which I was then chairman and we became firm friends. Previously he had been a high-flying manager in Barclays Bank. He is now chair of the European Fair Trade Association, a member of the CBI North East Regional Council, a tutor and Fellow of St Chad's College in Durham University, and a Lay Canon of Durham Cathedral.

Traidcraft fights poverty through trade (not aid), helping people in developing countries to

transform their lives. It runs development programmes in some of the poorest countries in the world, and campaigns in the UK and internationally to bring about trade justice, while being careful to keep these two activities separate. The trading company, Traidcraft plc is now the leading fair trade company in the UK while the charity Traidcraft Exchange is our only development charity specialising in making trade work for poor people. These work closely wherever possible and save money by sharing the same senior management team and support services. The two Boards also share many of the same members and all their meetings are held jointly. The accounts are kept separate so that the trading company does not subsidise the advocacy charity. Out of a total income in 2011 of about £3.5 million, about £2.1 million went overseas, £0.5 million on policy advocacy and the same on overheads of fundraising and management. (The return on investment in fundraising was an excellent 5.7 to 1.)

The trading company, Traidcraft plc, is very far from being a simple importer. It works by:

- Helping producers in the developing world to benefit directly from trade. It works to build long-term partnerships, create business opportunities and provide training and support.
- Innovating and extending its practices and the range of fair trade goods. It supplies the widest range of fair trade products in the UK.
- Giving UK consumers a choice and enabling them to use their buying power to send signals to businesses and government.
- Challenging business behaviour. It implements good practice and shows that it is possible to run a successful business on fair and ethical principles.

Madina Begum is a member of a Traidcraft project in Bangladesh. When she first joined, she was living hand-to-mouth with twenty ducks as her only asset. Her husband was a day labourer, earning just enough for them to survive, but they could no longer afford to send their children to school. Within eighteen

months Madina was the proud owner of 400 ducks. She had also learned the importance of saving and was putting aside small amounts as a buffer against unexpected shocks. Sure enough, disaster struck and she lost most of her ducks to an outbreak of disease. Thanks to her savings she was able not only to absorb the shock but to build up her flock again.

As Madina's confidence grew, she became the secretary of a duck rearers' group in her area and was then elected as an executive committee member of her District Duck Rearer Association. The latest is that she has stunned everyone by being elected a member of the local government, winning more than 1,800 votes where her nearest rival got less than 500. In less than three years she has transformed from a shy, almost illiterate, ultra-poor homemaker to an outspoken representative for her community.

This is one example of Traidcraft plc's work with more than 100 producer groups in over 30 developing countries. They provide 450 fair trade craft and textile products, for 120,000 customers with a turnover approaching £20 million. These programmes directly benefit over two million people and touch the lives of a further 24 million.

Countless more people benefit from the policy and advocacy work Traidcraft exchange. This charity specialises in making trade work for poor people. Established in 1986, it works to enable poor producers in Africa and Asia to grow their businesses, find markets, and engage effectively in trade. It works in three main ways:

- Identifying the problems that prevent poor producers benefiting from trade, and working to overcome these. This might involve helping producers and buyers to find and work with one another, or enabling producers to understand the demands of different markets and what they need to do to access them.
- Finding the services that small businesses need if they are to trade effectively, and building the capacity of local service providers to provide these services on an affordable basis.

- Lobbying and advocating for trade policies that help rather than hurt, and enabling poor producers to understand the rules that restrict how they trade, and encouraging them to speak up for their rights.

Current hot issues include campaigning for an independent adjudicator for supermarkets in the UK, to stop them passing on excessive costs and risks to their third world suppliers. The government has published a draft bill, which supermarkets are delaying as much as they can. Traidcraft is also fighting the efforts of the EU to negotiate Economic Partnership Agreements (EPAs) with a number of countries in Africa, the Caribbean and the Pacific that threaten the livelihoods of millions of small producers. It is to their credit that no EPAs have been signed. Other more localised targets are the exploitation of thousands of poor workers in the Kenyan horticulture industry and unfair subsidies given by America to its cotton producers, which put small-scale cotton farmers in developing countries out of business.

In the 19th century, the church played a central role in bringing an end to the slave trade. Its role in making fair trade the widespread and well-known phenomenon it is today has been no less significant. For many years it was the lone voices of Christians holding a Traidcraft stall in their church and asking for fair trade in their supermarkets who were the backbone of the growing Fairtrade movement. Today, fair trade is a global movement, well-established in the mainstream and available in many shops and outlets, and for that we thank God. It truly is transforming the lives of millions of poor people. But the job is not done! The church's role is as significant today as it ever was, so long as dedicated fair trade organisations like Traidcraft are fighting to bring the benefits to those who need it most and to expand fair trade into new areas.

St Mary's is a 'Fairtrade Church' in that all tea, coffee and sugar used on the premises is from fairly traded sources. We could pray for Traidcraft and its producers, not only during the yearly fortnight, but as a matter of settled

habit. We could also make Traidcraft Exchange one of our chosen charities.

Hugh Beach

Upcoming Dates for your Diary

March

Sunday 4, Parish Lunch 12.30pm

Thursday 8, Thursday Lunch 12.30pm

Sunday 18, Mothering Sunday, All Age Worship

Thursday 22, Time for Tea, 2.30-4.00pm

Sunday 22 April

Annual Parochial Church Meeting, 12 noon

Thursday 17 May

Dedication of Craigie Aitchison Window, 6.30pm

Sunday 3 June

Jubilee Lunch

Thursday 14 June

Opening of the 2012 Art Exhibition

Saturday 16 June, Summer Fair

HOLY WEEK AND EASTER SERVICES 2012

Palm Sunday 1 April

8.00am Said Eucharist

10.30am Sung Parish Eucharist with
Procession of Palms

Monday 2 April

Taizé Service, 7.30pm

Tuesday 3 April

Eucharist 12 noon

Wednesday 4 April

Eucharist, 7.0pm

Maundy Thursday 5 April

Blessing of oils at St Paul's Cathedral,

10.30am Sung Eucharist,

7.30pm Sung Eucharist of the Last Supper

Vigil until midnight

Good Friday 6 April

10.30am Informal Service for

Children and Adults

Noon to 3.00pm Three Hour Service

Easter Eve Saturday 7 April

8.00pm Easter Vigil and Lighting of

the Paschal Candle

Sunday 8 Easter Day

Said Eucharist, 8.00am

Sung Parish Eucharist, 10.30am

Holy Week last year

Holy Week is one of the most profound and uplifting events of the Church calendar. At St Mary the Boltons 2011, it began with the celebration of Palm Sunday, a family service in which the children played an important part as they left the Church, holding their long and fronded palms aloft. They led a joyous path in which we all looked to share the innocent expectation of the early Christians as they welcomed Jesus to Jerusalem. A week was to pass before Easter day and the excitement for those same children as they searched for brightly wrapped Easter eggs in the Church gardens. In that week we were invited to share in the deepest and most moving of spiritual journeys.

For the first three days in Holy Week, Monday, Tuesday and Wednesday, we had the opportunity to take part in a said Eucharist. Each service was meaningful and moving with readings from the gospel of St John and the opportunity for those attending to read and discuss 'Points to Ponder'. As these were mid-week and morning services, attendance was modest but, for those who could be there, we were privileged to enjoy a moving and uplifting service. It was a meaningful start to the more intense and challenging journey that lay ahead.

The service on Maundy Thursday was one of the most deeply moving that I have ever attended. Traditionally known as the Last Supper, we celebrated the Passover meal that Jesus shared with his disciples before his betrayal by Judas in the Garden of Gethsemane. Before the meal Jesus washed the feet of his disciples; an act of service, sacrifice and humility. This simple but powerful act was re-enacted for the congregation, that night, before the altar at St Mary the Bolton.

Before the ceremony began, Ginny Thomas, the Vicar, thanked the twelve members of the congregation for their courage in taking part, and for removing their footwear before the congregation. They sat in silence as Ginny, assisted by Ruth Lampard and David Ireton, moved with quiet dignity and love among them. It was a simple and gracious ceremony, and I will never forget the peace and emotion on the faces of the twelve who took part.

At the end of the service, all the candles in the Church were put out, the lights dimmed and the sanctuary light taken down. The congregation watched in silence as, in a sweeping gesture, David Ireton, the verger, removed the altar cloth, revealing the beauty of the unadorned altar. Some members of the congregation remained to join Ginny and Ruth in the vigil. Others, slowly and silently, left the church, united in their faith and hope. If, like me, you have never attended a Maundy Thursday service, make this the year that you come and share the experience.

At 12 noon on Good Friday we joined for a service of Meditation, Prayer and Readings on the fourteen Stations of the Cross. This was a deeply moving experience in which we dwelt on the harsh reality of grief and pain that marked the crucifixion, and also a living link to present day suffering. This was followed by the Liturgy of the Good Friday service. As no mass was celebrated on Good Friday, the host distributed at communion was reserved from the Eucharist on Maundy Thursday.

The liturgy of Easter Eve, celebrated on Saturday, symbolises the reintroduction of light that follows darkness. It is a moving and uplifting service, one to be shared. We assembled outside the Church for the commencement of the service. The darkness and dank night air were relieved by the soft glow of firelight and flickering flames. The light for the Pascal Candle was taken from the small fire and we joined to celebrate the symbolic and actual reintroduction of light into the body of the Church. As Ruth led the way into the dimly lit Church, in a pure and melodious voice, she sang the Exultet, one of the oldest pieces of sung liturgy still in use.

This was followed by the joyous Renewal of Baptismal Vows. As Ginny and Ruth stood behind the font we gathered in a semi-circle before them. I considered myself fortunate to be at the front of the group, although I did briefly wonder why so many people were standing well back. The answer, amid many smiles from the more knowledgeable members of the congregation, came when we were dampened by a powerfully delivered shower of baptismal water. The reaffirmation of faith and the warmth

of that special and spiritual service will be a memory to treasure. That said, I shall remember not to stand quite so close to the font next year.

On Sunday we celebrated Easter Day. It was a joyous service, the more so after the journey we had travelled together. At the end of the service the children embarked on an enthusiastic and dedicated hunt for Easter eggs. Holy week, the most important and spiritual event in the Christian calendar, was at an end. We had come full circle, from laughter to the solemnity of the Good Friday service and the reintroduction of light into the Church and our lives.

Ann Mulcare

Art Exhibition

The Art Exhibition at St Mary the Boltons will commence with a preview on the evening of 14 June 2012, as part of the annual Summer Fair. The exhibition will be opened by Professor Ken Howard, OBE, RA and will be an open evening with light refreshments and wine. This will give you the opportunity to view the paintings and also to meet the artists.

To all the artists who have expressed an interest in exhibiting their work, thank you. To any artists in the congregation who would like to exhibit but have not as yet expressed an interest, please let us know. You can do this by leaving your details in an envelope marked Art Exhibition, at the Church, and you will be forwarded details regarding a pre-exhibition meeting for the artists, dates for submission and collection. We look forward to hearing from you.

Ann Mulcare & Lorraine Baxter

Sustainability Group Top Tip March

This spring we are having a 'Top Tip Mini Series' on travel. Last month Katrina wrote about wrestling with the decision whether and how often to fly. This month our focus is on the facts about the impact of travel on our carbon and other emissions, using the work of Travelfootprint, commended by Brian Cuthbertson, the Diocese of London's Head of Environmental Challenge.

Travel mode	grams CO ₂ per passenger-km
Walk/Cycle	5-30
Motorcycle (4-stroke <750cc, driver only)	80-120
Car (average load 1.6 passengers)	125-150
Bus (diesel bus, 50% passenger capacity)	40-60
Rail (diesel-electric, 50% passenger capacity)	50-75
London Underground	10-50
Fly (65%-80% average passenger capacity)	240-350

www.travelfootprint.org

The website has lots of information and a journey emissions calculator, which I used to calculate the emissions I am responsible for on my travel to St Mary The Boltons on a Sunday morning. I come in by car if I am taking the 8.0am service, by tube otherwise.

Travelling by car from Southfields to St Mary The Boltons, the journey is 5.1 miles and 1.6kg of CO₂ is generated in this one-way trip: 1.2 kg directly from my car's tailpipe, 0.4 from the production of the vehicle. In addition I am responsible for 1.2g of nitrous oxide and particulate emissions: 0.2g from the tailpipe, 1g from vehicle production.

Travelling on foot and by tube from Southfields to St Mary The Boltons, assuming the tube is 40% full, I am responsible for 0.4kg of CO₂ generated from fuel use; and 1 g of nitrous oxide and particulate emissions also from fuel use. Emissions generated during the manufacture of the tube trains are not counted as they are seen as insignificant over the lifetime of the vehicle.

I do travel as much by tube as I can; these facts about the consequences of my choices reinforce my decision: using the tube means I am responsible for 1/4 of the amount of CO₂ emissions involved in using my car. Do have a

look at the website and investigate the facts about regular journeys you make.

Ruth Lampard

Stephen Bartlett, 1939-2012

The Revd Stephen Bartlett was vicar of St Mary the Boltons from January 1988 to Easter 1996. He died peacefully at home on 20 January, surrounded by his wife Beatrice and two daughters, Kate and Becky.

Stephen and his family arrived at St Mary's after a long interregnum. After several years of relative instability, Stephen brought a quiet confidence and a pastoral care marked by gentleness and kindness on his part. Beatrice started the Sunday School, which flourished from her firm foundation, and the two young daughters were often around also.

Stephen became increasingly concerned with the possibility of women being ordained, and after a 30-day Retreat, he decided to become Roman Catholic, and hence to leave the Church of England in which he had served for nearly 30 years. He left St Mary's in 1996 and was ordained in the Catholic Church in 1997, having first worked with the Catholic Children's Society and then as Assistant Priest at Our Lady of Victories, Kensington. In 2000 he became Administrator of Our Lady of Sorrows, Paddington, and soon after was appointed Dean of the North Kensington Deanery. In 2010 he was appointed Director of the Permanent Diaconate for the Diocese.

He was diagnosed with terminal cancer in early 2011. He and Beatrice drew strength from each other and their faith. He hoped to be well enough to attend his daughter Kate's wedding in November last year, and to his great joy he was well enough to walk her down the aisle.

Stephen had asked that there be no eulogy at his funeral and this wish was respected. His Funeral Mass on 27 January at Our Lady of Victories Church was very well attended, with very many clergy taking part, and this in itself was testament to his life's work. Some members of St Mary's were present, representing that part of Stephen's life. During

the Mass reference was made both to the 15 years he had spent with the Roman Catholic Church and to his previous work in the Church of England.

Thursday Lunch Meeting Report: 9 February: Behind the Scenes, by John McVeigh

John McVeigh gave us considerable insight into the wide variety of activity in which St Mary's is involved, and impressed and surprised many of us with its scale. This provided good evidence of a strong response to the PCC's objective of increasing our outreach and involvement with the local community.

John described his busy everyday activities. These included dealing with emails, telephone calls, and visitors coming into the church with questions, or just to pray. John attends the weekly meeting with Ginny, Ruth and David in which the diary of the previous and current week is reviewed. He produces the weekly service sheets, liaises as necessary with the Thursday group, collects articles for and prepares the eight to sixteen page monthly Clarion. He organises its distribution with copies available in church and posted, and about 450 sent by email, and all available on the website.

He helps with arrangements for a range of church services, which last year included 33 baptisms, eight weddings, and nine funerals and memorial services. Each requires Certificates and forms, and help in responding, if necessary, to special requests from the families.

A large part of John's work is managing bookings for the Hall. There are evening meetings each week for AA and Narcotics Anonymous members. Last year fifteen Saturday and Sunday family parties in the Hall brought in £13,500, to add to the large payment received each month from Paint Pots for their use of the Hall, typically about one 120 children attending each week.

John is regularly involved with matters relating to the maintenance of the building, both planned

and emergency. Good work by many people has substantially reduced the cost of heating and lighting to about £8,500 last year.

Other activities in church include the weekly Mothers and Toddlers; the Time for Tea meetings on the fourth Thursday each month; the Thursday Lunches with speakers on the second Thursday of each month; Tuesday music sessions for outpatients from the Chelsea and Westminster Hospital with learning difficulties; three concerts last year, up to three hundred people attending; the Art Show; and visits by the Bousfield and Faulkner Schools.

In the discussion after his talk John was thanked most warmly for his fine and distinctive contribution to the work of St Mary's. His friendly smile and warm welcoming skills were seen as providing excellent 'first impressions' for visitors and regulars alike.

Thanks were also given to June Brudenell and Ann Tait for producing an excellent lunch.
Arthur Tait

When I Survey the Wondrous Cross

When I Survey the Wondrous Cross is the purest and most deeply-felt of all devotional hymns, having an honoured place in Christian worship.

Originally written in preparation for a communion service in 1707, it was at first called 'Crucifixion to the World by the Cross of Christ', and had five stanzas. The fourth, which Watts put in brackets indicating that it could be left out if need be, read: 'His dying crimson, like a robe,/ Spreads o'er His body on the tree:/ Then am I dead to all the globe,/ And all the globe is dead to me.'

His guess was probably right; the words are not sung now. Perhaps the image of the blood of the crucified Christ covering him like an Emperor's cloak is just too shocking for modern tastes.

The original words of the hymn have been altered plenty of times, sometimes by the author. He originally wrote 'Where the young

Prince of Glory died' in the first verse; now it is usually 'On which the Prince of Glory died'. It was a bad editorial decision by *Baptist Praise and Worship* to restore the original, as the stress falls on a weak word when it is sung.

When this hymn was written, congregational singing was limited to the Psalms, if that; early Dissenters – Baptists, Congregationalists and the like – had fierce controversies over whether hymn-singing was permitted at all. Isaac Watts, because his hymns were so firmly rooted in the Bible, helped to make the practice acceptable.

Interestingly, *When I survey* is the first hymn we know of to be written in the first person. Its author is not trying to teach doctrine; the hymn is a profound response to what Christ has done for us, and a moving evocation of the cost of salvation.

It is a particularly appropriate hymn to sing at Communion, where at the Lord's Table we are asked to examine ourselves before we eat and drink, and to be at peace with God and one another. 'My richest gain I count but loss, and pour contempt on all my pride' in the sight of the Cross. We see the empty riches of the world for what they are, and leave them all for him: sacrifice them to his blood.

In the third verse there is an astonishing imaginative insight, which stretches language to express the inexpressible. It is not blood which flows from Christ's wounds, but sorrow and love; the linkage recalls the water – the pericardial fluid – and blood which flowed from his side. In the third line sorrow and love have reverted to their natural meanings. They are both seen at their most extreme in the suffering of Christ, but when we 'see' his blood, that is what we are seeing; it is an intensification of our experience at communion. The crown of thorns goes with the cloak of blood in the excluded fourth verse.

Extreme love calls for an extreme response: love so amazing, so divine, demands my soul, my life, my all.

Who is St David?

March 1 is the day on which we remember the patron saint of Wales, St David, but other than being a name, how much do you know about him?

He is the only patron saint of the United Kingdom who actually lived in the country that remembers him as their saint and we know quite a lot about his life and his works. There are no ambiguous tales of slaying dragons here! It is thought that he lived between the 5th and 6th centuries, dying on March 1. A shrine is kept for him in the cathedral that bears his name in Pembrokeshire, with what is thought to be his bones held in a casket in the shrine; carbon dating of the relics suggests that they actually date from the 12th century.

David was a respected preacher and teacher, who became a bishop presiding over the Glyn Rhosyn monastery on which St David's Cathedral was eventually built.

The monks residing there had to lead a simple life, drinking only water, enjoying a vegetarian diet that was said to be limited to bread flavoured with salt and herbs. Drinking beer – something that other monasteries brewed for a source of income – was forbidden. Not only that, but the monks had to eschew personal possessions and help from animals when farming; no oxen to pull the ploughshare here. Evenings were to be spent in prayer, reading and writing.

St David's symbol is the dove and this comes from the most famous miracle associated with him. He was preaching to a large crowd at the Synod of Llanddewi Brefi, thought to have been held in the year 545. It had been called to condemn some heretical teachings given by Pelagius when the people at the back of the crowd complained that they could not see or hear him.

The ground on which he stood is then said to have become a small hill – creating a pulpit for him – and a white dove rested on his shoulder in a sign of God's blessing on him.

Now, the village of Llanddewi Brefi is said to stand on the site on which he stood.

St David's death, which apparently took place when he was 100 years old, is thought to have occurred on March 1, 589 or 590. He had preached his last sermon, allegedly closing by saying, 'Be joyful, and keep your faith and your creed. Do the little things that you have seen me do and heard about. I will walk the path that our fathers have trod before us.'

Angels then filled the monastery as St David was promoted to glory.

David and his teachings remained popular and he was canonised by Pope Callixtus II in 1120. March 1 was celebrated as a holy day until the Reformation.

St David's Day is now a time of celebration in Wales with concerts, special meetings and events being held all over the country. He was certainly an inspirational and devoted servant of God.

Photos of Summer Fair 2011

Do you have any photos of last year's Summer Fair? If so can you please e-mail them to Sophie Hunt at sophie@spencer-wood.co.uk.

Years mind

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

SUNDAY SERVICES

8.00am Eucharist

10.30am Sung Eucharist

4.30pm Evening Prayer.

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 Feastsdays); Evening Prayer is usually said at 5.30pm on Monday, Tuesday, Wednesday and Thursday except Public Holidays. Wednesday 7.00pm Eucharist

READINGS in MARCH 2012

Sunday 4 March Second Sunday of Lent

Readings at 10.30 Genesis 17. 1-7, 15-6;
Romans 4. 13-end Mark 8. 31-end

Wednesday 7 Eucharist

Readings at 7.00pm Revelation 12. 10-12a
Matthew 20. 17-28

Thursday 8 Edward King, Bishop of Lincoln

Readings at 11.45am Hebrews 13. 1-8; Luke 16. 19-end

Sunday 11 March Third Sunday before Lent

Readings at 10.30am: Exodus 20. 1-7;
1 Corinthians 1. 18-25;
John 2. 13-22

Wednesday 14 Eucharist

Readings at 7.00pm Deuteronomy 4. 1, 5-9;
Matthew 5. 17-19

Sunday 18 March Mothering Sunday

Readings at 10.30am Colossians 3. 12-17;
John 19. 25b-27

Wednesday 21 Thomas Crammer

Readings at 7.00pm Isaiah 49. 8-15;
John 5. 17-30

Sunday 25 March Fifth Sunday of Lent (Passiontide)

Readings at 10.30am Jeremiah 31. 31-34;
Hebrews 5. 5-10;
John 12. 20-33

Wednesday 28 Eucharist

Readings at 7.00pm Daniel 3. 14-20, 25-25,28;
John 8. 31-42

Sunday 1 April Palm Sunday

Readings at 10.30am Isaiah 50. 4-90;
Philippians 2. 5-11; Mark 15. 1-end