

THE CLARION

The Magazine of The Parish of St Mary The Boltons

rooted in faith

open in thought

reaching out in service

APRIL 2012

A haunting, joyful Chelsea chant!

I have not been someone to participate in the chants of Chelsea FC, partly on account of supporting Spurs, but I do regularly hear them when I'm out and about on match days. I particularly enjoy the sound of thousands of sudden in-breaths of suspense when danger is at hand, and the great joyful roar when a goal goes in, swiftly followed by a victorious chant. It's a very natural human response for joy to take flight into song. It is not a new phenomenon: when the people of Israel are rescued from the pounding wheels of Pharaoh's chariots by the waves of the Red Sea, Miriam, Moses' sister bursts into song.

There is a lesser known haunting, joyful chant – sung in Churches here in Chelsea, and in many Churches throughout the world – on the Saturday night before Easter Sunday at the Easter Vigil. It is a chant whose origin goes back to the very earliest Easter celebrations of the Church, celebrating the life, death and resurrection of Jesus Christ and recounting precisely why there is such cause for joy. It is called simply 'The Exsultet', from the first word 'Rejoice!'

I first attended an Easter Vigil as a teenager in Leicester. The Church was in darkness, we had Old Testament readings, including the account of the Exodus, a fire was lit outside Church and the new paschal candle was blessed, lit and brought into Church. Then I heard the first words of the Exsultet sung. It was a spine tingling moment: 'Rejoice, heavenly powers, sing choirs of angels! Rejoice all creation around God's throne! Jesus Christ our King is Risen!' It was one of those hair-raising moments, when the gulf between heaven and earth seems thin, almost transparent. The whole creation, directly addressed, seemed to be caught up in a slow, still moment of

profound joy. If you have not been to an Easter Vigil service, think of how Midnight Mass feels at its best: for many people the Easter vigil is quieter, deeper, more profound than that service, moving though it is.

The chant echoes the song of the Church down the ages from many centuries past, all singing the same joyous chant that Christ has conquered the enemies of sin and death: 'wickedness is put to flight, sin is washed away, lost innocence regained and mourning turned to joy. Night truly blessed, when heaven is wedded to earth and all creation reconciled to God.' True cause for rejoicing!

Since then I have celebrated Easter many times, in many Churches, in different circumstances in my life. Each time I have heard the Exsultet, and more recently sung it, it stirs my heart afresh, and I know I am not alone in this. For those who have once attended the Easter Vigil, it becomes an abiding memory and more than that, an ongoing commitment to attend not just the Vigil but the services of Holy Week. Ann Mulcare wrote movingly about this in her article in last month's Clarion.

I think the Exsultet is so moving because it expresses in words, in song, in profound ways deeper than word and song can touch, the great joy of Easter: the victory of Jesus Christ over all that binds human beings and the whole of creation: sin, death, darkness have no more hold. The love of God, the light of Christ, the power of the Holy Spirit triumph over all. We are called to live and grow into the Easter joy, and it can be hard to touch or be touched by what that truly means for us. The Easter Vigil service, and particularly the Exsultet, is one way the Church has found to touch on and be touched by the profound and glorious mystery of the resurrection of Jesus Christ in the midst

of ordinary life. The constant refrain is of people and creation being set free, of hope, new life, and triumph even in the midst of darkness. I hope and pray that this Easter chant will echo in some way for each of us this Easter and in the year ahead. If you are in London on Saturday 7 April at 8.0pm, or near any Church that has an Easter Vigil service, come and be caught up in the joy of Easter as Holy Church bursts into song!

Ruth Lampard

Electoral Roll

We are reviewing our Electoral Roll – the membership register of the Church. If you would like to check if you are on the roll, please see the copy of the 2011 Electoral Roll at the back of Church. If you are baptised, over 16 and either are a member of the Church and live in the parish, or are a member of the Church, live outside the parish, but have habitually worshipped here for the last six months, you are entitled and encouraged to be on the Electoral Roll. This gives the right to attend and vote at the Annual Parochial Church Meeting (taking place on Sunday 22 April after Church) and to be fully part of the Church of England. The form is simple to complete and copies are available at the back of Church. Please return them to Ginny, Ruth or the Parish Office. The list closes on 8 April 2012.

The Annual APCM meeting is on Sunday 22 April at 12 noon.

Taizé Service

The next Taizé service is on Monday 2 April at 7.30pm.

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

Christian atheism

All Souls College, Oxford is one of the most distinguished centres of learning in the kingdom, consisting of some 80 Fellows with no undergraduate members. The story goes that in Chapel someone noticed that during the recital of the Creed no single article of belief was

assented to by all the Fellows, and no single one of them assented to every article. This is no doubt a gentle dig at academics, but it illustrates an important truth: that in the Church of England many loyal members sit lightly to the creeds.

Of course it matters which creed one is talking about. The Book of Common Prayer requires us to say or sing, at Morning Prayer on thirteen major feast days, the so-called Athanasian Creed. This text contains some 40 propositions for which it claims that ‘except every one do keep whole and undefiled, without doubt he shall perish everlastingly.’ As this includes such gems as ‘The Father incomprehensible, the Son incomprehensible and the Holy Ghost incomprehensible’ one can be forgiven for blinking. (I can believe in something which I cannot understand because it is difficult, but yields incredibly accurate results – quantum mechanics for example – but in what sense can I adhere faithfully to something which is incomprehensible? Discuss.) Nor does it have great internal authority, having apparently been written by a monk on one of the Lérins islands off Cannes around the year 500, having been heavily influenced by the African bishop Augustine of Hippo (354-430). Mercifully it no longer figures in Common Worship – our present version of the Prayer Book – so we need no longer try!

What about the Nicene Creed, drafted and agreed at the Council of Nicea – today’s Iznik in Turkey – in 325 at the behest of the Emperor Constantine? (It is a highly political text and some of the delegates to that Council, on their way home, said they had endorsed it only because they were afraid of what might happen if they refused!) This Creed is the yardstick of orthodoxy for all the mainstream churches of the East or West, and is recited at both Sunday Eucharist Services in St. Mary’s to this day. It contains some 30 articles of belief and it would be interesting to see how many of these would rate highly, or at all, if scored honestly by our own congregation.



An Oxford clergyman, Brian Mountford, for 25 years Vicar of the

University Church, has just published a book on this subject with the arresting title 'Christian Atheist' (O Books, Winchester, 2011). He is concerned with people who are drawn to religious ethics, art, language and community, but cannot accept metaphysical claims or dogma. He finds himself facing the challenges that reason, science, doubt and modernity are posing for orthodox belief. He brings new insights into the theology of aesthetics, ethics, doctrine and doubt. He accepts the Christian atheist position as a valid part of the broad spectrum of Christianity and says that we ignore this at our peril because the 'ground between atheist and believer is a fertile source of meaning and value.' My hunch is that such a survey, if repeated more widely, would reveal far more scepticism about the literal veracity of the gospel story than might at first seem likely, not least among elderly people. But that is unimportant.

What matters is to burrow through the rhetoric, which is rather prevalent just now, and come to terms with the argument. It seems that over the past two centuries there has been a shift in thinking like a movement of tectonic plates, building up pressure over a period of time and then suddenly discharging as an earthquake. This one began with the rationalism of the Enlightenment, continued with the tremors of Republican France, global communism, the impact of science and technology, two world wars, the information revolution and globalisation, and erupted in this century with 9/11 and the *God Delusion*. Richard Dawkins is a cantankerous extremist, but it remains that atheism has now taken its place as an unembarrassed intellectual norm.

The churches, in response, have done their best to develop a believable, up-to-date Christianity. Back in 1800, Samuel Taylor Coleridge, poet and philosopher, refused to accept original sin, substitutionary atonement, or hell as essential to faith. In 1921 a philosophy don at New College called Hastings Rashdall asserted that Jesus did not claim divinity for himself, that Jesus did not pre-exist before his birth and that the virgin birth is not implied by the idea of incarnation. He was then Dean of Carlisle. The Church of England supported the de-

criminalisation of homosexual acts as early as 1954 and suicide in 1959. (Why is it now backtracking?) Sadly, however reasonably and sensibly we re-interpret Christian ideas and take on board evolution, relativity, literary criticism and modern philosophy, the end product (Mountford says) remains a Christianity most people cannot believe in, assuming they care enough to try.

This does not mean that the whole Christian enterprise is brain-dead. It means that not everyone thinks it necessary to accept the whole package: old doctrines that make little sense are jettisoned. Traditional views of God are seen as optional, but most of the ethical vision remains. Meanwhile the church as an institution has had a rough time, being seen too often as corrupt, doctrinaire, pompous, hypocritical, repressive and self regarding. Or just plain dull. How to cope with this?

Brian Mountford decided to pick out a dozen members of his own congregation and invite them to tell him their stories. What emerged was a widespread difficulty with the supernatural claims about God, especially the miracles and the question how an omnipotent God can be squared with all the evil and suffering in the world. This was counter-balanced by a strong affirmation of the communal benefits of life in the church, a commitment to the moral compass of Christianity and great value attached to the aesthetics of religion; the sense of transcendence that can be found in the music, art and language of the Bible, and much Christian worship. One could describe this as 'soft atheism' as opposed to the 'hard atheism' of the scientific rationalist. The Astronomer Royal and master of Trinity College Cambridge, Martin Rees, does not believe in God, but he is opposed to the campaigners against religion and wants us all to fight against fundamentalism. He is happy to attend chapel and calls himself a 'tribal Christian' (Ian Semple, *The Guardian*, 24 April 2011). Other descriptions, perhaps more appealing, are 'Christian agnostic' or 'honest doubter'.

To all of these, Mountford wants to say: 'You don't have to take the supernatural and the

dogma on board: you can be an 'atheist' in this sense while still finding meaning in the Christian story, feeling part of the church, if you want to. Down the ages large chunks of the church have been ambivalent about the supernatural, and certainly about dogma, if only in the sense of having different dogmas, from the Celtic and Nestorian Christians, through to the Quakers. The battle between openness and inflexibility could be a short-hand for Church history. Or as his colleague, Canon Jane Shaw, pointed out in her *Eric Symes Abbott Memorial Lecture* of 8 May 2008 (published by King's College London): there are many people involved with the church 'who don't believe what they "ought" to believe but need and want to be there for a whole host of reasons, not least a desire for connectedness with other human beings. They "belong without believing" and they are significant parts of our worshipping communities.'

Meanwhile we want Ginny and Ruth to go on teaching the 'pure milk of the word' as they have received it, while not being unduly upset if Mountford is right about the doubt lurking unseen among the pews in front of them!
Hugh Beach

Help urgently needed with the church garden

Spring is here and we urgently need help in the garden, particularly in taking care of the flower beds. In the past there has been a small group of gardeners who have worked for a couple of hours or so on Saturday mornings. The group no longer exists and we are now looking for new volunteers. Gardening experience is helpful but not essential. If you can help, or know someone who would like to help, please contact the parish office or speak to Ginny or Ruth.

Ginny Thomas

Quiz Night !



in support of Christian Aid

on Saturday 26 May 2012

in the Church hall

at 7.0pm

Teams of four or individuals are welcome

Tickets:

£15 (including supper & wine)

Craigie Aitchison Memorial Window at St Mary's

The Craigie Aitchison memorial window is an exciting project for St Mary's which is now nearing completion. It is hoped the window will be installed by Easter and it will be dedicated by the Bishop of London, The Rt Revd and Rt Hon Dr Richard Chartres on 17 May at the Ascension Day service.

The project was conceived by Edwina Sassoon, a parishioner, and Craigie had agreed to it before his death in December 2009. After his death, his family and Trustees fully supported the project. The window has been funded through the generosity of The Linbury Trust, The Jerusalem Trust and Mary Lewis and her family.

There will be more about the window in the May edition of The Clarion but meanwhile printed below is Leo Fraser- Mackenzie's account of a visit to Waldsassen in Germany where the glass for the window was manufactured and an article about Craigie which appeared in the current issue of the RA magazine.

In addition the window and its images will be the focal point of the Three Watch by the Cross on Good Friday, 6 April from 12noon to 3pm.

Ginny Thomas

A visit to the glass factory in Waldsassen

In the dark January days at the start of the year we celebrated the Epiphany, remembering the journey of the wise men from the East bringing gifts to mark the birth of the newly born Jesus. In the duller days at the end of January, and still during the season of Epiphany, a small group from St Mary's made a journey towards the east, to check out a factory where the glass for the new Lectern Window was made. I was somewhat confused at the time; the factory was reputed to be the best maker of flat art glass on the planet, but were we not going to see glass being blown? How could blown glass be flat glass?

Waldsassen, our destination, is a small town close to the German-Czech border. It is easy enough to find the approximate location on a large map as it lies on the intersection of a line drawn north of Munich and west of Prague. In practice we found it rather harder to find. After a long journey, as the light faded into darkness, we found ourselves 12 kilometres short of our destination, having just missed the last bus, which was a disappointment after a clockwork smooth journey of several trains and buses set up for us by the ticket salesman at Munich station. Just as the cold began to bite, a call from the factory, checking the arrangements for dinner, resulted in the factory owner sending his car to collect us. In just a few minutes we were dropped a few hundred yards from the convent guest house where we were to stay the night. It was quickly clear why we were not taken to the door. A complete Advent Calendar in amazing techno-coloured glass adorned the convent guest house walls, shining brightly in the night: a gift from the factory to the convent.

Before dinner we thought there was just time to check out the abbey church, but what can you see after closing time in the cavernous nave of an abbey church where the only light came

from the courtyard outside? The sound of a Vicar's delight indicated there was something to be seen. There, in the darkness, chalked on the doors of the abbey church, were the letters and numbers 20 C+M+B 12, just as we had heard in the Vicar's sermon a few weeks previously. No wonder the delight! Back in the convent, above doors and corridor entrances, and even above doors in the factory, which we visited later that evening, we found the same letters. Two thousand years on, the visit of the Three Kings, Caspar, Melchior and Balthazar, to Jesus was clearly still being marked in this corner of Bavaria.

After dinner in the convent guest house dining room, generously hosted by the factory owners, came our first visit to the factory. We had to be there by 9.0pm to see the testing of the colours for the glass that would be worked the following day. This involved taking samples from the molten glass in the furnace and drawing it out to dagger-like shards. In a single blow these were then snapped off the rods on which they had been worked. A detailed explanation of the process was given to us in English, and then, quite unexpectedly, we were invited to take a turn at performing this apparently simple task. Given the lateness of the hour and the wine and beer that had been consumed over dinner, most of us declined, but the Vicar rose to the challenge and instructed in German at each step the way, she produced a very creditable shard.

Although the purpose of our visit to Waldsassen was to see the glass factory, this report on that visit would not be complete without a word about the convent guest house. We had been warned that the main entrance went through the bar and that we should expect rather austere rooms. Instead we found the simple comfort that comes from natural materials and clear lines, stone and wood complimenting high quality bathroom fittings, panelled walls and triple thickness doors that closed with the satisfying clunk of a luxury car door, discreetly, like a Bentley. In the rooms, just peace and quiet, and simple furnishings that included a well-placed wooden kneeler. There was much to give thanks for that evening, in a place where prayer came very naturally.

The following morning we were in the factory by 8.30am to see it in operation. At full production, there are four teams of three people working round the single large furnace in the centre of the factory floor, which in fact feels more like a cathedral than a factory, with a soaring, arched, wood roof and samples of the coloured glass in the high windows. Barely a word is spoken as the glass is worked, each team member knows almost by instinct when to take his part in the production process. The starter loads the molten glass onto the blow pipe, and then the master takes over, blowing and shaping the blob of molten glass into a balloon, all the while continually turning, and blowing the blow pipe, and reheating the glass as necessary. The balloon is then stretched and burst to form a cylinder, which is further stretched so the glass is of the correct size and thickness. Cylinders are cooled and then cut with a single incision on the long inner surface before being placed in another furnace. Just before meltdown, another worker flattens the collapsing cylinder into a sheet and smooths it off with a block of wood on a long iron pole. Alder wood is used as it grows locally and has a high natural water content and so is less likely to burn up in the high temperature of the ovens. It is a mesmerising performance, as the glass blowers turn the pipes, and swing the poles in the way they have done for centuries, absolutely confident in their work and fully focussed on it. The only obvious concession to 21st century health and safety standards was the recent banning of beer on the factory floor.

Our visit concluded with a tour of the factory's stock, a vast Aladdin's cave of coloured glass, and then at the end there was a brief discussion between the factory's technical director and Neil Phillips, the glass artist responsible for turning the Aitchison artwork into the window. The story of the new Lectern Window is still unfolding, but the story of this visit to Waldsassen certainly has its place in that story, if only to record publicly that the glass that forms the window was made by craftsman in an amazing factory in Germany, the Glashütte Lamberts, and to express our appreciation to all who have been involved in its production.

More information, in English, about Glashütte Lamberts and a short video of the glass making process the can be found at www.Lamberts.de
Leo Fraser-Mackenzie

Craigie Aitchison: 'Glowing references'

'The paintings of Craigie Aitchison, who died in December 2009, are nothing if not idiosyncratic. His uniquely naïve painterly language evolved from a visual vocabulary of forms that he refined throughout his life: dogs, birds and Crucifixions, set against saturated fields of colour with a poetic resonance entirely his own.

The first posthumous exhibition of his work is a chance to see works spanning the decades, many for the first time. The meditative stillness in Aitchison's art belies his true nature, says Terry Danziger-Miles of Timothy Taylor Gallery and curator of the show: "He was a terrific raconteur." And religious? He led a Christian life, but he never went to church. His love of Giotto and Piero della Francesca gave him an abiding fascination with the Crucifixion [below], an image so potent that he would paint it again and again, he said, "because I never get it right." Craigie knew exactly when a painting was finished, with or without Christ's arm on the crossbar."

With the exception of his beloved Bedlington terriers, which he acquired in the early 1980s, his subjects changed little over the decades. The haunting, near-abstract *Girl in Field with River* (1953) predates his trip to Italy and revelatory discovery of the Italian Renaissance, but it still anticipates the visionary quality of his alter art.

His palette, however, was brightened by Mediterranean light and later canvases glow with colour. Darker, but entirely emblematic, is *Goat Farm, Brittany* (2005) which brings star, angel, bird, rainbow, maintain and Crucifix together in an illuminated panel.

This summer will also see the opening of the Craigie Aitchison Memorial Window – with its design based on the artist’s 2008 painting, *Crucifixion* – at St Mary the Boltons in Chelsea.

Craigie Aitchison, Timothy Taylor Gallery, London, 020 7409 3344, www.timothytaylorgallery.com, 29 March-12 May.

Ariane Bankes

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Sustainability Top Tip

The 3 Ms:
Miles travelled (each day)
Means of transport (air, car, rail, foot, cycle, donkey, camel, ski etc)

Multitude (number)

A rough idea of the cost of each trip.

Four families were asked to record their travel activities over half term, and entertaining reading they have been, but I start this note with reminding myself that there are lies, damned lies and statistics and fully appreciate that this is a purely personal analysis of the data before me!

One family lost their half term to the demon cold that stalked us all in February and their travel footprint consisted of daily walks by the head nurse to the chemist and local food shops. I know we are hoping to reduce the amount of carbon generated but being ill seems rather a drastic way of achieving this!

For the rest of us, half term was half work and half play staying with family in the UK. I was staggered that by counting all the journeys as individual ones, our family travelled over 1,400 miles in the week, which included Edward having a work trip to Holland, friends visiting us on Monday and Tuesday and then we all went to Brighton and had a few trips out, but it still surprised me as to quite how many miles we

clocked up. We can amend the figures to the actual miles travelled by us as a unit, i.e. one car journey for four of us, and that reduces the figure to 800 miles, but it is still a lot. It also shows the importance of using public transport and sharing car journeys; it does make a difference. From Ruth’s article last month, different forms of transport use different amounts of energy, but I leave those calculations to others and remind myself to get on my bicycle more often.

The four families travelled in total over 5,600 miles, and all we did was go and see family and go shopping with a bit of golf and walks on the beach thrown in for good measure.

The tallies of travel do show how lucky we are to live where we do, where walking to restaurants and cinemas is very easy. The public transport system is fantastic and cheap, although sometimes numbers make it less expensive to take the car. When out of London, everyone preferred the car over public transport, except in one instance. The virtue of taking direct trains is to be applauded and there was definitely a saving in carbon for the travel, but the whole story is that the return train was missed so the actual journey taken was considerably longer than it needed to be and meant the person concerned was home much, much later. I have yet to find the calculator that measures spousal displeasure, but my understanding is that this occasion would have merited a pretty high score.

Looking at those things other people got up to shows how the age of those taking part affects what you do: the families with older children went on lots of walks and one lot actually went running. I realise it should not, but it rather falls in the too hard basket for me and my lot. I also realise that I am probably one of the worst people to write about things like this because come the summer the pretty car will come out, and motoring to vintage and classic car meets will fill several weekends. It does make reducing your footprint difficult when you are a petrol headed family.

Katrina Quinton

Sunday 3 June 2012: The Big Jubilee



Lunch

We're celebrating the Queen's Diamond Jubilee with people up and down the country with The Big Jubilee Lunch on Sunday 3 June 2012. This is also the day of the Thames Pageant,

and although many of you will wish to head down to the river to see the Queen and the flotilla pass by, others may not want to queue to get a good view, or cope with the crowds, so The Big Jubilee Lunch is a good way to join in the festivities of the day. If the weather is good, we will be having a picnic in The Boltons Gardens, if inclement we will be in Church. All are welcome, both from Church and our wider community. Many will have great memories of our last Boltons Big Lunch in 2009, when over 100 people sat down for a great festive lunch in Church.

Tickets £5 for adults, children free.

Register to attend with John McVeigh in the parish office 020 7835 1440,

john@stmarytheboltons.org.uk

Pay on the door.

NB We are limited to 120, first come, first served, so register early!

Thursday Lunch Meeting Report: 8 March: On the Beat, by Jayme Johnson

A cold but lovely sunny day encouraged twenty-seven people to attend this lunch at which the speaker was Inspector Jayme Johnson of the Metropolitan Police. Outlining his career to date, he showed a wealth of experience packed into his eight years with the police. Joining them after taking a history degree at Oxford University, he has worked in Tower Hamlets with its hugely diverse population, including many from Bangladesh; in Wapping; in the Sex Offenders Unit dealing with rape cases; in South East London at Catford and Peckham, areas with gang problems; in Hammersmith and Fulham on domestic violence issues; recently five months on a Fulbright Scholarship at

George Mason University, Virginia, USA; and now acting as a link person between the Home Secretary and the Police preparing for the Olympic Games. Not surprisingly he is on the High Performance Fast Track in the police career arrangements.

In the USA he studied their experience in managing policing in ways very different to ours. For instance, there are guns everywhere, including guns held as routine by many police. Apparently only New Zealand and the UK now avoid significant issuing of guns to the police, believing that widespread arming would generate even more guns in the hands of criminals.

Another contrast with the USA that Jayme studied was their strong public, political accountability. This is very relevant to us in view of the huge change now being implemented here. In place of the original Robert Peel insistence on keeping the police clearly separate from politicians, we are moving to a much stronger and transparent accountability for the police to the public through an elected politician. This radical change will see an elected politician in each area responsible for selecting the top policeman, setting the strategic priorities for that police force, and assessing their performance in meeting the public's wishes. Jayme welcomed strong public accountability for the police and vigorous attention by the media. However, he also emphasised his opinion that it would be vital to maintain a sensible balance between responding to public priorities as reflected by the elected politician (and the media) and the needs of the police for efficient operation and pursuit of their professional judgements about local needs.

Jayme demonstrated his great pride in working for the police, suggesting how very fortunate we are in our country to have such high standards of policing: so different from that in many other countries.

In a lively question and answer session after his talk, issues raised included the problems of knife crimes, the Olympic Games, and the use of CCTV.

At the end many thanks were also offered to Ann Tait (and her junior, trainee assistant!) for producing the lunch.

Arthur Tait

Saturday 30 June: The Great Garden Adventure

The Great Garden Adventure returns to Bramham Gardens on 30 June with stories, wonder, creatures to ponder, all on our doorstep.

Put the date in your diaries, and tell your friends and neighbours. Sessions will start at 10.30, 11.00 and 11.30am. Tickets available from 1 June.

Ruth Lampard



St Mary The Boltons Summer Fair Saturday, 16 June, 12.00 noon till 4.0pm

Please tell all your families, neighbours and friends!

It's that time of year again when thoughts turn to letting everyone know that the Summer Fair is on its way! This year we are bringing the timings forward to start at 12 noon and to finish a little earlier at 4.0pm. We thought people may want to join us for lunch and then stay and enjoy themselves to get their appetite up for tea and strawberries, perhaps mingled with a glass of Pimms or maybe a champagne cocktail to continue the Jubilee celebration and help our 2012 Charities. The charities agreed to by the PCC for this year are Pump Aid, The West London Churches Homeless Concern, Willow Day Service, St Cuthbert's Centre, The Great Garden Adventure and St Mary's Olympic Outreach.

The Poster is being worked on, the Band is booked, and the Fire Service and Mounted Police have the date in their diary. As always there will be books, bric-à-brac, the bottle tombola, children's books, toys and games, running races (slightly more structured than in previous years!), home-made produce and

flowers, as well as the Raffle, and we are going to have the Splendid Hampers again. We are researching a few new ideas and the Krispy Kreme donuts will return, as will the Face Painter and the coconut shy! If anyone knows a caricaturist who might be able to join us for the afternoon please do let us know. One of the new things we are planning is to operate the fair on a token system, where tokens are bought and used as currency during the afternoon.

This year we are hoping to ask different groups to create their own hampers, but we welcome contributions and suggestions. At the moment our themes are: A Jubilee Celebration, The United Kingdom, International, Music, Outdoors Fun, Indoor Entertainment, Cheese and Wine, All things Floral, and Gentleman's Relish. May they tempt your thoughts and tickle your fancy and prompt donations! We are hoping to get the Hampers together a week before the fair so that those who might not be able to make the day itself can still see what is on offer and buy one of the limited tickets. The Hampers are not just food hampers, they are baskets around a theme and the imagination can (and does) run riot in some cases.

Raffle Prizes are always welcome and very much appreciated, so if you are able to contribute, or know an organisation or an individual who may be able to contribute, we would be very grateful. Needless to say, all the stalls need things to sell, so if you are able to keep the fair in your mind when sorting out your cupboards, we would be so pleased. If you need items collected, please do let us know and we can try and work something out. Storage at church is always a nightmare, but we will give more details in the months to come.

Summer Fairs are successful because they are a community event. We are so grateful for everyone's help and contributions and especially on the day and manning the stalls. This year – because we got it wrong last year – we need a relief team of stall holders who can man stalls to allow others time to enjoy the fair themselves and have a bit of a rest during the course of the afternoon.

More details to come over the next few months, and all offers of help and support are much appreciated. Please keep the date in your diary and please come and join us. The team organising the fair is Katrina Quinton, Jessica Molloy and Sophie Hunt. Please do get in touch with any of us; our details are below and we look forward to a happy and successful day. Thank you.

Katrina Quinton: katrinaquinton@gmail.com - 0775 398 6523

Sophie Hunt: Sophie@spencer-wood.co.uk - 07769 663792

Jessica Molloy: jessicam@cipr.co.uk

St. Martin-in-the-Fields WC2N 4JJ

Friday 22 June 2012 at 7.30pm

HANDEL – ISRAEL IN EGYPT

Epic storytelling. Great drama. Dynamic choruses.

NONSUCH SINGERS

CANZONA (*Director Theresa Caudle*)

Nathalie Chalkley *soprano*

Sofia Larsson *soprano*

James Neville *countertenor*

Rupert Charlesworth *tenor*

Johnny Herford *bass*

Gareth John *bass*

Graham Caldbeck *conductor*

This is Graham's last concert with Nonsuch Singers.

He has conducted the choir since 1996.

Please do come!

Box Office 020 7766 1100

Online www.smitf.org

Art Exhibition

The Art Exhibition at St Mary the Boltons will commence with a Preview on Thursday 14th June, 7.00pm - 8.15pm. This will be an open evening with light refreshments and wine. It will give you an opportunity to view the paintings and meet with some of the artists. The object of the exhibition is twofold: firstly, we hope that it will encourage both members and non-members of the congregation to visit the Church. Secondly, to raise funds for the Church

and give the artists an opportunity to sell their work and benefit from that sale.

To those artists who have confirmed that they are exhibiting, you will be contacted as regards a meeting with the organisers, prior to the exhibition. If you have not yet reserved a space but are prepared to exhibit your work, please let us know, giving your name and contact details. A letter, headed 'Art Exhibition' giving your contact details, can be left at the Church.

We look forward to hearing from you.

Ann Mulcare

Holy Week and Easter Services

Palm Sunday 1 April

8.00am Said Eucharist

10.30am Sung Parish Eucharist with Procession of Palms

Monday 2 April

7.30pm Taizé Service

Tuesday 3 April

12 noon Eucharist

Wednesday 4 April

7.00pm Eucharist

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 Hours Service

Easter Eve Saturday 7 April

8.00pm Easter Vigil and Lighting of the Paschal Candle

Easter Day Sunday 8

8.00 am Said Eucharist

10.30 Sung Parish Eucharist

Upcoming Dates

Sunday 22 April

12 noon Annual Parochial Church Meeting

Thursday 17 May

6.30pm Dedication of Craigie Aitchison Memorial Window

Sunday 3 June

Big Jubilee Lunch

Thursday 14 June

Opening of the 2012 Art Exhibition

Saturday 16 June Summer Fair

Saturday 30 June The Great Garden Adventure

Years 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

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

READINGS in APRIL 2012

Sunday 1 April

Readings at 10.30am

Palm Sunday

Isaiah 50. 4-9a;

Philippians 2. 5-11;

Mark 15. 1-39

Eucharist

Tuesday 3

Readings at 12 noon

Isaiah 49. 1-7;

1 Corinthians 1.18-31;

John 12. 20-36

Eucharist

Wednesday 4

Readings at 7.00pm

Isaiah 50. 4-9a;

Hebrews 12. 1-3;

John 13. 21-32

Thursday 5

Readings at 7.30pm

Maundy Thursday Sung Eucharist

Exodus 12. 1-14

1 Corinthians 11. 23-26;

John 13. 1-17, 31b-35

Friday 6

10.30 am

Noon to 3.00pm

Saturday 7 April

8.00pm

Sunday 8 April

Readings at 10.30am

Good Friday

Children's Service

Three Hours Service

Easter Eve

Easter Vigil Service

Easter Day

Isaiah 25. 6-9

Acts 10. 34-43;

John 20. 1-18

Eucharist

Wednesday 9

Readings at 7.00pm

Acts 3. 1-10;

Luke 24. 13-35

Sunday 15 April

Readings at 10.30

Second Sunday of Easter

Acts 4. 32-35;

1 John 1.1-2.2;

John 20. 19-end

Eucharist

Wednesday 18 April

Readings at 7.00pm

Acts 5. 17-26;

John 3. 16-21

Sunday 22 April

Readings at 10.30

Third Sunday of Easter

Acts 3. 12-19;

1 John 3. 1-7;

Luke 24. 36b-48

Wednesday 25 April

Readings at 7.00pm

Mark the Evangelist

Acts 5. 17-26;

Mark 13. 5-13