

# THE CLARION

The Magazine of The Parish of St Mary The Boltons

rooted in faith

open in thought

reaching out in service

JULY & AUGUST 2012

## Sixteen Days of Glory

From the 1980s onwards until his death in December 2012 the American film director, writer and producer Bud Greenspan made a series of TV documentaries about the Olympic Games, starting with those in Los Angeles in 1984. The documentaries were called 'Sixteen Days of Glory' and followed the lives of a number of athletes. They were chosen from a variety of countries, from their training and preparation for the Games to their participation and following days as they reflected on their experience of taking part. Some had won, but others had lost or had been forced to withdraw at the last moment. This view of the Olympics from the inside, through the lives of the participants, made for some compelling viewing and showed the dedication required for the sportsmen and women to reach the top of their discipline. The sacrifices required were there, as well as the setbacks, relentless self-discipline, failures and successes that led to being chosen to represent their country at the world's most prestigious sporting event.

Later this month and next month hundreds of athletes from all over the world will come to London to participate in the 2012 Olympic Games and Paralympic Games. Each will have his or her own story to tell. Each will have spent thousands of hours preparing to take part in their discipline, each will have made countless sacrifices, and each will come with a sense of excitement and anticipation, hoping to achieve glory.

Meanwhile, London prepares to receive these athletes with mixed emotions. A good number of people are extremely negative about the Olympic Games, planning to be away for the duration or complaining about the disruption to traffic, the meltdown of public transport and the expected ensuing chaos. Others are much more positive and look forward to the excitement and sense of

occasion the Games will bring to London; they plan to enjoy and make the most of London hosting the 2012 Games.

At St Mary's we are planning to enter into the positive and celebratory spirit of the Games. Two events will take place near the church: the volleyball at Earl's Court and the men's and women's road cycle race that take place on Saturday and Sunday, 28 and 29 July along the Fulham Road.

For the two cycle races we are planning, in conjunction with the Servite Church on the Fulham Road, to offer water to quench the thirst of those waiting and watching the cyclists. (At the time of writing it is uncertain whether the Sunday race will take place in the morning or afternoon. If it is in the morning, it may be difficult to get to St Mary's for the 10.30am service.)

During both the Olympic and Paralympic Games St Mary's will be on a walking route that the London Diocese has devised for those visiting the city. The church will be open from 9.0am to 6.0pm and we need volunteers to be in church to welcome any visitors. For details please see page 4, and please volunteer if you can.

With the introduction of the Paralympic Games, Bud Greenspan's 16 days of glory have become 29 days of glory. I very much hope that during those 29 days we at St Mary's can enter into the Olympic spirit of welcome, hospitality and good will that underlie the Games, and which are also important components in our Christian faith, which we seek to nurture and live out at St Mary's.

*Ginny Thomas*

## Goodbye to Graham: Reminiscences from the choir stalls



Graham Caldbeck changed and developed the St. Mary's choir. When he started, the choir sang once a month and had a Friday night rehearsal. This was not attended with regularity so that it was often difficult to know

who would be available to sing on Sunday, making the selection of music a nightmare, and causing frustration both for the director and the choir. Changing the routine to a 9.30am rehearsal on Sunday before the service allowed a quick assessment of resources and the selection of an appropriate anthem, whether more advanced piece, such as the Elgar Ave Verum, well-known, such as a Bach chorale, or a single part plainchant was possible. In addition, the choir was encouraged to sing twice a month to give more continuity and to gain experience. Today it has become the accepted practice and on most Sundays when the choir sings there is a well rehearsed anthem plus five hymns usually in harmony and the service music, plus organ preludes and postludes.

The choir has seen changes in this time as far as the singers are concerned. We have lost Audrey and Sam Smith who moved away, and Malcolm and Betty who have passed on to sing in the heavenly choir. There has been a number of temporary singers who have bolstered our numbers and Graham has taken all this in his stride with patience, good humour and continuous support to help us achieve generally acceptable standards, with occasional Sundays when we really nail the anthem.

For the basic singers that we are it is a pleasure and a privilege to have been coached by Graham, who has an impressive musical pedigree, but adjusts his sights to get the best out of the singers, by cajoling, illustrating, giving us references to pitch the notes, giving the occasional historical context, and more often a personal anecdote about other singers he has worked with. It is a measure of his encouragement that we have a full roster of cantors to sing the psalms each Sunday with a sympathetic accompaniment, and always ready for a quick adjustment when we change notes not always written in the music.

Perhaps more than his achievements with the choir has been Graham's excellent programming delivered for our larger services involving professional singers. We have been privileged to hear some of the brightest young voices in Britain, many of whom have gone on to sing in opera at Glyndebourne or the ENO. This comprised music for the annual Carol service, with its mix of the traditional and modern, at Christmas and Easter with soloists singing Bach and Händel, as well as lesser known but beautiful pieces, or for special services such as the recent Craigie Aitchison window dedication, where a wonderful professional choir sang Renaissance, 19<sup>th</sup> and 21<sup>st</sup> century music. Graham has always been a champion of living composers, both at St. Mary's and with his mellifluous Nonsuch Singers. Many of us have enjoyed the opportunity to attend Graham's concerts at St. John's, Smith Square, and more recently at St. Martin in the Fields, where Israel in Egypt will be a fitting climax to many memorable evenings.

We know that in the church nothing remains static, and we have been lucky to enjoy Graham's direction for eight years. As he moves to the Channel Islands we hope that he will continue to find singers to inspire to sing their hearts out and continue to delight and enthrall with his great music programming, his organ playing and his ability to coax wonderful music from his singers. He will be greatly missed in the choir loft.  
*Basso Rotundo*

### Graham Caldbeck

As many of you already know, Graham Caldbeck, our Director of Music, will be leaving in July and moving to Jersey. His last Sunday will be 15 July. If you would like to make a donation to his farewell present, please contact the parish office, Ginny or Ruth. Any cheques should be made payable to 'St Mary with St Peter & St Jude PCC' and the envelope should be marked 'For Graham Caldbeck's present'.

### New Church Warden and PCC Members

At the Annual Parochial Church meeting in April Ann Mulcare was elected church warden to replace Mark Nichols who had served as warden since 2006. Ann has been a member of the PCC since 2011, is a member of the group for our

Planned Giving Programme, has been an organiser of St Mary's Art Show in 2010 and 2012 and has given invaluable help in the church office.

Timon Molloy and David Parsons were elected to serve on the PCC and Mary Godwin has recently been co-opted to serve. All are involved in our church life; Timon is a member of the group for our Planned Giving Programme, David serves as a sidesperson and crucifer, and Mary is a volunteer with the reading programme at St Cuthbert and St Matthias school. All helped at this year's Summer Fair.

I am delighted that Ann, Timon, David and Mary have agreed to serve on the PCC and look forward to working with them.

*Ginny Thomas*

## **New Director of Music for St Mary The Boltons**

I am delighted to announce that John Ward has been appointed the new Director of Music to succeed Graham Caldbeck. He will take up his post on 1 September and his first Sunday will be 2 September.

Until 2010, John was Director of Music at St Mary of the Angels Catholic Church, Bayswater and since then has been pursuing teacher training. During this time has deputised at a number of churches, both Catholic and Anglican. John has a Master of Music in Advanced Performance (Organ) degree from the Royal College of Music. He has experience of working with both amateur choirs and professional singers and also in building up a children's choir. Co-incidentally, John was taught by Graham at the RCM when Graham was a member of the faculty.

## **Christian Aid**



A very big thank you to all who contributed towards St Mary's fundraising for Christian Aid this

year. Our very successful quiz night on 26 May raised £350 and the coffee money and other donations amounted to £47.25. These monies have been passed to Christian Aid head office who are always extremely grateful for our efforts.

## **Jack Dunn's ordination as Priest**

Taking Holy Orders involves a momentous change and huge commitment, which is only partly eased by being taken in two stages. The first stage for Jack Dunn took place on 2 July last year when he, along with others from all over London, was made Deacon by the Bishop of London at a service in St. Paul's Cathedral.

The second stage customarily takes place one year later and so, on 24 June, all those from the Kensington Area who had been ordained as Deacon last July, assembled at St. Mary Abbott's in Kensington for their Ordination as Priest by the Bishop of Kensington, the Right Reverend Paul Williams.

Each of the eight ordinands was presented by the Incumbent of the church where they are in training as Curates, before they publicly affirmed that they believed God was calling them to ministry as priests. Later they made a series of specific commitments in a similar manner to a baptism service, with the congregation being asked to support and pray for them. I was extremely pleased to be in that congregation, one of a good contingent from St. Mary's there to support Jack.

Ginny and Ruth were among clergy from all over the Kensington Area who took part in the service, as did retired Bishop Walter Makhulu. At the most solemn moment in the service, the laying on of hands during the Ordination Prayer, all gathered round each ordinand and either physically or symbolically joined with Bishop Paul in doing so. It was probably the most powerful part of the service, both for the ordinands and the congregation and, I am sure, for every one of the clergy involved.

It is rare that we see so many clergy gathered together and robed. Indeed, for another ordinand and priest it was the first time that I had ever seen him in a dog collar, let alone robes! In his role as curate at St. Luke's, Jack proudly wears this religious neckband and after the service we were able to celebrate with him this next achievement in his life of service. I met Jack shortly before his pre-ordination retreat and had no doubt he is doing the job he was meant to do. We wish him God's blessing in fulfilling it.

*Anthony Williams*

## Faith Walks



In an increasingly busy and anxious world, we need places and people to create oases of peace for individuals and for cultural and social groups.

The Diocese of London Faith Walks project promotes all-day opening of churches and offers resources for parishes to interpret the Christian faith through architecture, heritage and community history. Heritage and history

projects can be helpful ways to building relationships with other faith communities and neighbourhood networks. Parish churches, particularly in fragmented neighbourhoods, provide a focus for community cohesion.

This summer six Faith Walks will offer opportunities for visitors from overseas, and around the corner, to discover more about faith communities around all the Olympic venues. Six tours – four in Central London and one each in Hackney and Tower Hamlets, close to the Olympic Stadium – will visit a number of places of worship, and finish at a well-known Central London landmark or transport interchange. People are free to follow these suggested routes or simply to use the trails as a guide to interesting historic religious buildings open to visit within easy reach of Olympic venues.

During the Games, we hope that many visitors will want to visit churches to stop and pray, to taste some of London's cultural heritage, or meet local people. For some, this may be their first opportunity to experience a Christian church. With time to spare around attending events, visitors may be interested in walking or cycling to explore, rather than use congested public transport. This will also give local residents the opportunity to explore buildings they may not have previously visited.

So far over 40 places of worship have agreed to participate in the programme and most will be open daily between 9.0am and 6.0pm from 27 July to 9 September 2012, with many committing to extended opening times into the evening. A guide for each walk will be available from participating churches and tourist information points. This will provide maps, background information about the buildings and signpost information about public transport. On-site interpretation will vary from a

simple guide to the meaning of key features in a church building to guided tours and displays. The concept of pilgrimage is common to all faiths. A pilgrimage is a life-changing journey; the travelling is as important as the destination. Visitors to sacred sites are in a receptive mood. Sacred buildings are more than prayer spaces. They provide a hub for the community. For people of faith, caring is about making space in the heart.

St Mary The Boltons has been chosen to join a route starting from the Volleyball venue at Earl's Court, which weaves through South Kensington to Sloane Square, leading to Victoria Station. The other churches featured along the route are St Augustine's Queen's Gate, St Luke's Sydney Street, Holy Trinity Sloane Street and St Peter's Eaton Square. We hope to open from 9.0am - 6.0pm from 27 July to 9 September, to welcome visitors. If you have some availability during this period and would like to join a team of volunteers, please speak to Ginny or Margarete Geier.

For more information about Faith Walks see [www.london.anglican.org/walking-routes](http://www.london.anglican.org/walking-routes)

## Olympic and Paralympic Games: Volunteers Needed!

### London during the Olympics

On Tuesday 12 June I ventured east to Stratford Old Town Hall for a briefing meeting for faith communities affected by the Olympics. Chloe Smith from Transport for London (TfL) gave a very informative talk to help us understand what life in London will be like during the games and what we can do to reduce the impact on us.

### Local impact of the Olympics

The Cromwell Road, Earl's Court Road, Warwick Road and Old Brompton Road (Earl's Court Road to Ongar Road, just past West Brompton tube) are all part of the Olympic Route network, so traffic will be affected throughout the games and is expected to be slow.

The Earl's Court Exhibition Centre will host the **Volleyball from 28 July to 12 August** and spectators are being encouraged to use both Earl's Court and West Brompton tube stations, and the main entrance to the venue is on the Brompton Road.

At **St Mary The Boltons** we will feel the effects of the Olympics most during the **cycle race on Saturday 28 and Sunday 29** July when the Fulham Road will be closed to traffic from 4.0 am until 6.0pm. Pedestrians will be able to cross the Fulham Road at selected points, except while the race is going through. The men's race starts at 10.0am on Saturday and the women's race at 12 noon on Sunday. This does mean that we will be able to worship on Sunday at 10.30am and then head down to the Fulham Road to view the race on the way out and stay to welcome them back later in the day. Many will remember the traffic chaos at the practice run last year, so it is best to avoid using the car that weekend. If you are escaping London to the South West that weekend, the advice is to go out via the M4 to the M25 and travel round from there. We are working with the Servite Church to offer water on the Fulham Road to spectators waiting for the cycle race to come through, and to provide support and hospitality for people who are overwhelmed by the crowd, heat, rain, or wait. If you would like to find out more about this, please let me know

#### **Four Travel Rs**

**Reduce travel:** work from home, use home deliveries, 'white van' travel, e.g. Amazon deliveries

**Re-time travel:** start work at 7.0am or 10.0am, avoid peak rush hour travel

**Re-mode:** walk or cycle, use public transport instead of cars

**Re-route:** check the website each day to avoid hot-spots, plan an alternative route or get off a stop earlier. If you use Earl's Court or West Brompton stops, use Gloucester Road or Fulham Broadway instead

#### **Check the inter-active website**

This is the best source of information about travel for each day during the Olympics and Paralympics, and is ready and running now if you want to plan ahead.

[www.getaheadofthegames.com](http://www.getaheadofthegames.com)

Ruth Lampard

#### **'This is the word of the Lord'**

We say this little phrase every time after a reading from the Old or New Testament, except the Gospels. Yet how much of the Bible is literally 'the word of the Lord'? Should we take these texts as 'the word of the Lord'? Some groups of people do, believing that every word is the literal

truth. When we repeat this little phrase after every Bible reading, we also seem to do so.

Different translations can give a completely different slant on some well-known phrase or expression. Indeed, it is interesting how different translators see things differently. The *Good as New* translation, mainly aimed at young people or those not familiar with traditional wording, uses 'cultural translation' to make sense. An example is from the Letter to the Ephesians, describing the 'armour of God':

'With God's survival kit you'll pull through however tough the conditions. At the ready then! Honesty is your belt, good relations your weatherproofs, peace your hiking boots. Trust is your first-aid pack in case of accidents. The Spirit will provide a protective hard hat, a handy knife, and a map with God's directions.' (Henson, 2012)

Is it still easy to say that 'this is the Word of the Lord'?

The New Testament was written over some 50-60 years, entirely in Greek, which was not the native language of Jesus. There were discussions and disputes of what to include in a canon of scriptures. Indeed, it is claimed that the Gospel of Thomas, which is not included in our Bibles, has possibly more authentic texts directly spoken by Jesus than the gospels that are in our Bibles.

The Old Testament, more readily known as the Hebrew Bible these days, was written over many centuries and in various batches to reflect new thinking and understanding of the role of the people of God. Throughout the Bible, trends are therefore visible of layers of redactions, changes, and enlargements. The most obvious of these have been classified into JEDP: J stands for the Yahwist (= Jehova) redactions; E explains the use of Elohim for God; the D explains the Deuteronomistic additions, and P is the Priestly version. It is easy to see this kind of work in the two versions of the Creation in Genesis, chapters 1 and 2. The first version is from the E redaction, where God is known under the name of Elohim; the second version uses Yahweh as a name for God. The J portions stem mainly from the scholars in the southern Kingdom (Judea and Jerusalem, from about 720 BCE onwards), but the D texts stem from the major religious reforms of about 620 BCE, and P is considered the last in historical order.

There are many areas and books in the Hebrew Bible that contradict each other, where it is therefore possible to see how the first texts (stemming from about 980 BCE) were not eliminated, but had whole sentences and paragraphs changed around or added in order to reflect new thinking or understanding of more recent situations. A lengthy quote from Vincent (2012) gives some examples:

‘The Bible writers often criticise what has been said elsewhere in the Bible.

Job criticises the belief in divine reward and punishment that shapes the entire history of Israel given in the books of Judges, Samuel and Kings.

Ezekiel rejects the idea that God punishes people for the sins of their fathers.

Jeremiah attacks the prevailing belief that Jerusalem is impregnable because it is the dwelling place of God. The book of Ruth hints at the injustice of the strict doctrine of separation from other peoples found in Deuteronomy and Ezra. Both Amos and Jonah, in their different ways, suggest that God does not have a favourite nation.’

When we say that ‘this is the word of the Lord’, which ‘word’ do we believe?

The practice of redaction and change of the sacred texts throughout the centuries has clearly not finished. However, we often tend to think of the Bible as something once given and now remaining unchanging. The Bible is made up of memories, personal stories of the great ancestors, their astuteness and attachment to their faith, metaphors and descriptions of mystical experiences. Most of them are stories used for teaching the next generations, helping them to understand themselves and the relationships in the communities in which they live, and how to live as the people of God. Crossan and Watts say:

‘[The] point is not that those ancient people told literal stories and we are now smart enough to take them symbolically, but that they told them symbolically and we are now dumb enough to take them literally.’

The Jewish tradition has preserved the element of teaching and flexible interpretation much more rigorously than Christianity has. The vast tomes of Mishna (oral tradition), Talmud (law, ethics, philosophy, customs and history) and Kabbalah

(esoteric teachings) are studied alongside the Torah by all Jews. The texts and stories are often presented there in the form of ‘Rabbi X said so-and-so’ about a text, and ‘Rabbi Y said this-and-that.’ There is not just one ‘word’ of God. Indeed it is not so much what God says that matters, but how we put into practice what ‘the Lord’ has said through stories, memories and dreams. When we say ‘this is the word of the Lord’ after some of the readings in Church, we may ask ourselves what exactly we mean by this phrase, why we repeat it constantly, and how we individually and as a community contribute to the interpretation of ‘the word of the Lord.’

References:

Crossan, John Dominic, and Watts, Richard: *Who is Jesus? Answers to your questions about the historical Jesus*. Louisville, KY: Westminster John Know Press, p.60.

Henderson, John: ‘Good as New’ – A different approach to translation. *Modern Believing* 2012; **53**: 167-173.

Vincent Roy: The death and resurrection of the Bible in Church and Society. *Modern Believing* 2012; **53**: 159-166.

Verena Tschudin

## Hospital Chaplains



The Bishop of London has recently met with hospital chaplains throughout the London region and discussed with them some of the implications of the changes happening as a result of the Health and Social Care Bill 2011. We are already seeing the amalgamations of many acute Trusts in London, leading to loss of jobs and great uncertainty among staff.

In the Diocese of London, NHS Trusts employ about 30 Church of England clergy to work as full-time chaplains and many more part-time, providing spiritual and pastoral care to patients, relatives and staff. From the foundation of the NHS, the provision of religious and spiritual care was seen as an integral part of the overall care that could be expected by any patient within the NHS.

Cutting costs has reduced, and will inevitably continue to reduce, numbers of chaplains on the ground, and there is also increasing difficulty for

chaplains in the referral systems that many hospitals operate. At the admission stage there is a very low rate of completion of personal information about religious or spiritual needs. Even when this is completed it may not always be passed on to the chaplaincy teams.

The Bishop has asked us to support our Hospital Chaplains. If you are going into hospital as a patient:

- Do contact the Chaplaincy Team before you go into hospital; their details are listed on NHS Trust websites or you can get them from the parish office.

- On admission make sure your Christian faith is noted in the paperwork and ask for a referral to the chaplaincy team stressing its importance for you.

- During your stay make sure you give feedback to nursing and medical staff how much you have appreciated chaplaincy care.

- After your stay write a letter of thanks to the Chaplaincy Team. It is difficult for chaplaincy departments to provide evidence of the often unseen and unsung ministry of love and care they provide for patients.

*Ruth Lampard*

## All the fun of the Fair



The summer of 2012 has tested the human spirit in many ways, but the people of merry England fully appreciate the saying that there is no such thing as bad weather, you just have to be dressed for it. After the Jubilee weekend the congregation of St Mary The Bolton's appealed to the Almighty yet again to be kind to us... and he was. There are other articles in the Clarion that will talk of things spiritual and the power of faith, but I would like to say thank you to everyone who prayed for good weather and would like to remind anyone who is unsure that they only have to look at Saturday 16 June 2012 to know that prayer works.

From 8.0am, the great unwashed (or so it seemed as many people wanted to get home to shower) were at church, helping with gazebos and the tables, tussling with the wind and the rolls of table

coverings to convert the church's gardens and the north garden of The Boltons into a haven of delight and entertainment. The sorting that had gone on the week before allowed utilisation of the strong arms on offer to carry out the boxes of books, bric-a-brac, cakes and home produce, children's toys and the Splendid Hampers, and soon things began to take shape.

At midday, with the church bell ringing, the Fair was declared open and most people who had been there all morning setting up were very near the front of the Hot Dogs queue. The Krispy Kreme's beckoned for pudding and the Pimms stall tempted people with the lovely display of patriotic bottles. The band played music to sing and dance to and we all relaxed. It had started, people were coming, it wasn't raining. The tokens were purchased and being spent and all seemed well. The Police had joined us with lots of lovely giveaways, the herb planters were going together, and children were loving the unusual coconut shy.

Close enough to hear the music, convenient to the browsing stalls, the café was filled with people enjoying the strawberries and cream and afternoon teas providing sustenance for those who needed a sit down, in either the sun or the shade, or just an excuse to sit in a stable, comfortable chair and have a chat over a cup of tea.

Back in the garden the Raffle prizes and Really Splendid Hampers sparked the interest of many and the tickets began to sell, the odds for the hampers were good as there were only 20 tickets for each one, and the gambling instincts of many were driven by the excellent odds of winning a whole heap of things on a theme; the majority accompanied by a bottle of something fortifying too.

Richard Pinner the Magician entranced us all and captivated his audience entirely. Interspersed between the children's games, he thrilled the children, so much so that it gave the rest of us a bit of a rest, which was welcome in many ways. The children were there with their toys and books, their balloon creations, their coconuts and so much more. Knight Frank had brought a wonderful tennis game with Captain America challenging old and young alike as to their strength of serve. The Fire Engine came and went, and then came and stayed, perfectly timing its return with the end of Richard's show.

It was a happy day, everyone seemed to enjoy themselves and it looks like we made some money too.

The bunting came down and was taken away to be sorted, washed and ironed, tables were returned to St Luke's, gazebos went back to Earls Court Square, a second load of gazebos packed into the car for return on Monday to Portobello market... and the fair was over. Now it is time to work out how we can make it better next year, what worked and what didn't; all suggestions are welcome.

There are so many people and organisations to thank and all we can say is, Thank you. We had a great, at times slightly frantic, time. Working with Jessica and Sophie was relaxed and fun, a great team that was fuelled on cups of tea, red wine and much laughter.

For those of you who couldn't join us I hope you enjoyed what you were doing, you missed a lovely day!

Here's to 2013 ....

*Katrina Quinton*

## **Recycled Fair**

After the delights of the Summer Fair, when the gazebos were packed up and the hall was full of bits to sort out, it was second nature to try and work out how we could use what was left over once the Sunday congregation had had their pick, for the benefit of others and to avoid waste. This is what happened:

The children's books that were left over went to St Cuthbert's with St Matthias school for their newly set up school library.

The big Union Jack cushions (made from old sofa cushions and some of the many flags from the Queen's Jubilee) have also gone to furnish the school library.

The hot dog rolls went to the St Cuthbert's Centre.

Books and bric-a-brac went to Oxfam.

The herb seedlings continued to be nurtured and were used at The Great Garden Adventure. The plants from the Flower Stall and the (donated) clematis that had decorated the car park are being incorporated in the church garden.

On a personal note, the surplus Krispy Kreme's (which I bought after church on Sunday) were much appreciated by Desborough Sailing Club in Shepperton that afternoon. Rupert's successes on the coconut shy are being turned into bird feeders and percussion clip clops, and the surplus Jubilee Sweets have been bought and will be used at St Barnabas' School Fair.

The kindness of others continues its circle.

*Katrina Quinton*

## **Sunday school and the Queen's Diamond Jubilee**

Jessica Malloy had the brilliant idea that we should make and send The Queen a 'Jubilee' card.

We decided that the perfect time to do this would be during Sunday school, before The Big Lunch. Jessica bought the plain card for the children to decorate, the envelope and lots of stamps. The children all did a coloured drawing: soldiers, union jack flags, a handbag, the Queen herself, everyone made something, and they then chose their favourites and cut them out and glued them on. They then took turns to write the message inside the card and to address the envelope.

Then it was off to post the card; we were lucky that it had stopped raining.

Then they all gathered round and an older child picked up one of the littlest and together they all managed to fit the card through the rather narrow slot.

Imagine the surprise on Sunday 1 July when the children received a thank you letter from the Queen addressed to the Sunday School

*Jane Dass*

## **Sustainability Group Top Tip: 'Waste Not'**

The Barbican hosted the exhibition *Waste Not* by the Chinese artist Song Dong from February to June this year. The exhibition consisted of over 10,000 items collected by his mother over 50 years, ranging from a section of the family home to flower pots and plastic bowls, empty toothpaste tubes, bottle tops, clothing, scraps of string and cloth, a heap of neatly folded plastic



bags, buttons, toys, cardboard boxes, broken gramophones, bits of wood, tools, and a few small magazines. The activity of saving and re-using is in keeping with the Chinese adage *wu jin qi yong* – ‘waste not’ – a prerequisite for survival during periods of social and political turmoil. Song Dong’s father had spent seven years in prison after having been denounced by a neighbour, and the day after he returned home, he died of a heart attack. Song’s mother was heartbroken and sank into deep depression. As a means of therapy, Song helped her to see meaning in the items with which she had surrounded herself and that had constituted her life for decades.

‘Song Dong is known for his conceptual and often very personal performances and installations. For his London exhibition, Song Dong has developed a new iteration of *Waste Not*. First conceived in 2005, it remains of the utmost significance to the artist. Unexpectedly and tragically [his mother] died in an accident in 2009. Each time Song Dong remakes the work, assisted by his sister, Song Hui, and his wife Yin Xiuzhen, the entire family is brought together again. Memories are rekindled and personal family objects are rediscovered, bringing powerful emotions to the fore. Ultimately, *Waste Not* speaks of the strong bonds between family members and the power of objects to tell stories and shape our lives.’ (Barbican website)

This exhibition highlighted practically how much we never pay attention to certain things that we waste automatically. Why would anyone collect empty toothpaste tubes and broken flip-flops? Yet each item holds something of us and we have some relationship to it in a moment of time. In that moment it had meaning, and life was made meaningful through it. It made me aware just how much stuff we use in a life time, and how much of it is tossed away. When you next hold a drinking straw, or a stray Lego brick, think of what its life was; and when you brush your teeth, give the toothpaste tube a nod of connection and appreciate its meaning. See some pictures of the exhibition are available on <http://www.barbican.org.uk/artgallery/event-detail.asp?ID=12878>

Verena Tschudin

**Praying on the move: rosary and other prayer resources for walking and for a busy life**

I never expected to find myself in the position of writing a book of prayers. The poetry that has poured out of my soul has surprised me. Daily morning and evening prayers mean lots of praying of the Psalms, which are Hebrew poetry as prayer at its best. I have often taken a verse from the Psalms and used that as the basis of the ten bead chains in a rosary bead set. I use other material as well, including my own writing. Gerard W. Hughes, SJ, wrote that the original use of a rosary was for walking, usually on pilgrimage. Using a set of simple, repetitive prayers with a rosary is stilling. Sometimes we cannot settle to sit and pray, and then walking comes in as a different form of prayer. The prayer text needs to be tailored to be easy to memorise for praying and walking, giving prayer an extra dimension.

This enables prayer to fit in with a busy life: you can walk to the shops and pray at the same time. Nevertheless, these prayers can also be used while sitting down or while on retreat. The beads help to act as an anchor in the present and keep you praying, being a rather tactile spirituality, as well as contemplative. It takes a little work to memorise the prayers, but then they become more your own as a result and give you more of a chance to reflect, instead of having your eyes on a prayer book. I hope that such prayers come to be a help to anyone who picks up the book to use it. Come and have a look after the Eucharist on Sunday 1 July, drinks and nibbles included.  
*Catherine Walcott*



## The Thirty-nine Articles

What does the Church of England stand for? In principle the answer is easy. Both bishops and priests, at their installation in a new Diocese or parish, are required to make a formal Declaration of Assent to a

document called The Preface, which reads (in part) as follows:

‘The Church of England is part of the One, Holy, Catholic, and Apostolic Church, worshipping the one true God, Father, Son, and Holy Spirit... Led by the Holy Spirit, it has borne witness to Christian truth in its historic formularies, the Thirty-nine Articles of Religion, The Book of Common Prayer and the Ordering of Bishops, Priests and Deacons. In the declaration you are

about to make, will you affirm your loyalty to this inheritance of faith as your inspiration and guidance under God?’

To which the response is: ‘I do so affirm’.

Reference to the Book of Common Prayer should come as no surprise. Although much less used in worship of late, it is still generally recognised as our foundation document. (See the May 2012 issue of the *Clarion*), but even more prominence is given in this Preface to the Thirty-nine Articles, and my guess is that many of us today would be hard pressed to locate them, let alone know much about what they teach.

For my generation, the location was obvious because the Articles, together with their Royal Assent and Ratification, formed the last twenty pages or so of our Prayer Books. Most of us, if only out of idle curiosity, had dipped in and savoured some of their bracing content, which dates back to the middle of the sixteenth century. The Church of England was evolving its doctrinal position against the Roman Catholic Church and the Continental Protestants. A series of defining documents were written and replaced over a period of some thirty years as the doctrinal and political situation changed. The first attempt, under King Henry VIII, was the Ten Articles of 1536, which showed slightly Protestant leanings: the result of an English desire for a political alliance with the German Lutheran princes. The next version was the Six Articles in 1539, which swung away from all reformed positions, followed by the King's Book of 1543, which re-established almost in full the familiar Catholic doctrines. Then, during the reign of Edward VI in 1552, the Forty-Two Articles were written under the direction of Archbishop Thomas Cranmer. It was in this document that Calvinist thought reached the zenith of its influence in the English Church. These articles were never put into action, due to the king's death and the reunion of the English Church with Rome under Queen Mary I. Finally, after the accession of Queen Elizabeth I in 1558 came the establishment of the Church of England under the direction of Matthew Parker, then Archbishop of Canterbury. The Thirty-nine Articles of Religion were adopted by a Convocation of the Church in 1562 and ratified by the Queen in 1571. These pulled back from some of the more extreme Calvinist thinking and created the peculiar English reformed doctrine.

The motive for their enactment was the absence of a general consensus on matters of faith following the separation with Rome. There was a concern that dissenters who wanted the reforms to go much further (for example, to abolish bishops) would increase in influence. The Queen wanted a national church that would maintain the apostolic faith and incorporate some of the insights of Protestantism. The Articles were designed to incorporate a balance of theology and doctrine. They were divided, under the Queen's direction, into four parts:

*Articles I–VIII: The Catholic faith:* The first five articles set out the Catholic credal statements concerning the nature of God, manifest in the Holy Trinity. Articles VI and VII deal with scripture, while Article VIII discusses the essential creeds.

*Articles IX—XVIII: Personal religion:* These articles dwell on the topics of sin, justification, and the eternal disposition of the soul. Of particular focus is the major Reformation topic of justification by faith. The Articles in this section and in the section on the Church place Anglicanism in the middle ground of the debate, portraying an economy of salvation where good works are an outgrowth of faith and there is a role for the Church and for the sacraments.

*Articles XIX–XXXI: Corporate religion:* This section focuses on the expression of faith in the public arena: the institutional church, the councils of the church, worship, ministry, and sacramental theology.

*Articles XXXII—XXXIX: Miscellaneous:* These articles concern clerical celibacy, excommunication, traditions of the Church, and other issues not covered elsewhere.

The Thirty-nine Articles have clearly worn well. Their tone is robust and the style unmistakably Elizabethan. They are not difficult to read, nor does it take very long. For those who do not have a Book of Common Prayer to hand the whole text is referenced in the Wikipedia entry. (See under ‘External Links’ ‘The original text in Latin and in English’). The uniqueness of the Church of England is firmly insisted upon.

‘As the Church of Jerusalem, Alexandria, and Antioch have erred: so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith’ (Article XIX). Differences with the church of Rome are emphasised in several more places. ‘The Romish doctrine concerning Purgatory, Pardons, worshipping and adoration as well of Images as of Relics, and also Invocation of Saints, is a fond thing vainly invented, and grounded upon no warranty of Scripture; but rather repugnant to the word of God’ (Article XXII).

‘Transubstantiation (or the change of the substance of bread and wine) in the Supper of the Lord, cannot be proved by Holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions. The body of Christ is given, taken, and eaten in the Supper, only after an heavenly and spiritual manner. And the means whereby the body of Christ is received and eaten in the Supper is faith. The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped’ (Article XXVIII). Finally, to force the point home: ‘The Bishop of Rome hath no jurisdiction in this realm of England’ (Article XXXVII). Given that our clergy are formally required to assent to these clauses, perhaps it is no surprise that the Roman church refuses to recognise Anglican orders. In their eyes the Archbishop of Canterbury and the Vicar of St Mary the Boltons are simply lay-folk.

For my part, I am sorry that the doctrine of Purgatory is so firmly squashed; surprised that Predestination is so firmly, if obscurely, insisted upon (in Article XVII); and gratified that my former profession is so clearly endorsed: ‘It is lawful for Christian men at the commandment of the Magistrate to wear weapons and serve in the wars’ (Article XXXVII). For the ‘Magistrate’ today read the ‘Sovereign’, and note that in the original Latin text the last four words are ‘et justa bella administrare’, thus explicitly endorsing the ‘just war’ principles by which I set great store.  
*Hugh Beach*

## July & August Year's mind

Mary Harrington  
Lorraine Seely  
Robert Hawker  
Derek Wood  
Abbé Jean-Paul Mahieu  
Julian Ridsdale  
Rosemary Everett  
John Harris  
Hazel Bosworth  
Enid Ingle  
Poppy Readman  
David Messerlian  
Keith Doran  
Thomas Harrington  
Richard Bond  
Harry Parkinson  
Olga O'Grady  
Joanna Simon  
Caroline Redgrave  
Geoffrey Bellman  
Roland Sutcliffe  
Margaret Lake  
Alec Skempton  
Christa Soell  
Nancy Smith  
Milosh Gregovich  
Zia Ahmad  
Joachim von Bethmann-Hollweg  
Clarissa Lada-Grodzicki  
Adele King  
Minnie Warwick  
Robert Jackson  
Geneviève Maw  
Murat Akiner  
Peter Canadine  
Norah Bowen  
Betty Greenland

## 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 July 2012

|                       |  |
|-----------------------|--|
| <b>Sunday 8 July</b>  | <b>Fifth Sunday after Trinity</b>  |
| Readings at 10.30am   | <i>Ezekiel 2. 1-5;</i><br><i>2 Corinthians 12. 2-10;</i><br><i>Mark 6. 1-13</i>                |
| Wednesday 11          | Benedict of Nursia   |
| Readings at 7.00pm    | <i>1 Corinthians 3. 10-11;</i><br><i>Luke 18. 18-22</i>  |
| <b>Sunday 15 July</b> | <b>Sixth Sunday after Trinity</b>  |
| Readings at 10.30am   | <i>Amos 7. 7-15;</i><br><i>Ephesians 1. 3-14;</i><br><i>Mark 6. 14-29</i>                      |
| Wednesday 18          | Elizabeth Ferard   |
| Readings at 7.00pm    | <i>Isaiah 10. 5-7, 13-16;</i><br><i>Matthew 11. 25-27</i>                                      |
| <b>Sunday 22 July</b> | <b>Mary Magdalene</b>  |
| Readings at 10.30     | <i>Song of Solomon 3. 1-4;</i><br><i>2 Corinthians 5. 14-17;</i><br><i>John 20. 1-2, 11-18</i> |
| Wednesday 25          | James the Apostle  |
| Readings at 7.00pm    | <i>Acts 11. 27-12.2;</i><br><i>Matthew 20. 20-28</i>   |
| <b>Sunday 29 July</b> | <b>Eighth Sunday after Trinity</b>   |
| Readings at 10.30am   | <i>2 Kings 4. 42-end;</i><br><i>Ephesians 3. 14-end;</i><br><i>John 6. 1-21</i>                |

## READINGS in August 2012 No evening prayer on Sundays in August

|                         |  |
|-------------------------|--|
| Wednesday 1             | Eucharist  |
| Readings at 7.00pm      | <i>Jeremiah 15. 10, 16-end;</i><br><i>Matthew 13. 44-46</i>                        |
| <b>Sunday 5 August</b>  | <b>Ninth Sunday after Trinity</b>  |
| Readings at 10.30am     | <i>Exodus 16. 2-4, 9-15;</i><br><i>Ephesians 4. 1-16;</i><br><i>John 6. 24-35</i>  |
| Wednesday 8             | Dominic Founder of the order of preachers  |
| Readings at 7.00pm      | <i>Jeremiah 31. 1-7;</i><br><i>Matthew 15. 21-28</i>                               |
| <b>Sunday 12 August</b> | <b>Tenth Sunday after Trinity</b>  |
| Readings at 10.30am     | <i>1 Kings 19. 4-8;</i><br><i>Ephesians 4. 25-5.2;</i><br><i>John 6. 35, 41-51</i> |

|   |   |
|---|---|
| Wednesday 15  | Eucharist   |
| Readings at 7.00pm                                      | <i>Isaiah 61. 10-end;</i><br><i>Luke 1. 46-55</i>   |
| <b>Sunday 19 August</b>                                 | <b>Eleventh Sunday after Trinity</b>  |
| Readings at 10.30am                                     | <i>Proverbs 9. 1-6;</i><br><i>Ephesians 5. 15-20;</i><br><i>John 6. 51-58</i>                 |
| Wednesday 22  | Eucharist   |
| Readings at 7.00pm                                      | <i>Ezekiel 34. 1-11;</i><br><i>Matthew 20. 1-6</i>  |
| <b>Sunday 26 August</b>                                 | <b>Twelfth Sunday after Trinity</b>   |
| Readings at 10.30am                                     | <i>Joshua 24. 1-2a, 14-18;</i><br><i>Ephesians 6. 10-20;</i><br><i>John 6. 56-69</i>          |
| Wednesday 29  | Beheading of John the Baptist   |
| Readings at 7.00pm                                      | <i>Hebrews 11.32-12.2;</i><br><i>Matthew 14.1-12</i>  |
| <b>Sunday 2 September Thirteen Sunday after Trinity</b> |   |
| Readings at 10.30am                                     | <i>Deuteronomy 4. 1-2, 6-9;</i><br><i>James 1. 17-end;</i><br><i>Mark 7. 1-8, 14-15,21-23</i> |

### Up coming in July 2012

|           |    |  |
|-----------|----|--|
| Monday    | 9  | 7.00pm Bible Study   |
| Saturday  | 14 | Wedding of Risto Gojkovic and Katherine Taylor Jeremiah                                    |
| Tuesday   | 17 | 2.30pm Memorial Service of Patricia Behr   |
| Wednesday | 18 | 10.30am Bible Study<br>11.00am Home Communion<br>St Teresa's<br>7.30pm Wedding preparation |
| Sunday    | 22 | Baptism of Chiara Forsythe   |
| Monday    | 23 | 7.00pm Bible Study   |
| Wednesday | 25 | 7.45pm Wedding preparation<br>7.45pm Baptism preparation                                   |
| Thursday  | 26 | 2.30 to 4pm Time for Tea   |

### Up coming in August & September 2012

|           |    |  |
|-----------|----|--|
| Wednesday | 1  | 7.45pm Wedding preparation                                 |
| Sunday    | 12 | 3.00pm Baptism Benjamin Morant                             |
| Friday    | 31 | 3.30pm Wedding: Jacob Westin and Silvana Samarghitan       |
| Saturday  | 1  | September 5.30pm Wedding of Jill Sytring and Darren Cooper |

**Contributions for the September Clarion should be sent in to the church office by 17 August 2012**