

THE CLARION

The Magazine of The Parish of St Mary The Boltons

rooted in faith

open in thought

reaching out in service

MARCH 2013

From Lent to Easter: from darkness to light

As I write we – the Church – are well into the season of Lent. The first ten days have passed and what remains of the forty days stretches ahead of us. In our northern hemisphere we began Lent on Ash Wednesday in the darkness of winter, but even in these ten days the darkness is receding as the days stretch out with daylight increasing morning and evening. The increasing light helps us to see more clearly, to recognise things that in the darkness have shadowy shapes and lack definition.

The Ash Wednesday service, with which Lent began, reminded us of the darkness in our lives. We received the sign of the cross on our foreheads in ash with the words, 'Remember that you are dust and to dust you shall return. Turn away from sin and be faithful unto Christ'. These words reminded us that life is transitory and that our lives need to be changed by becoming more faithful to Christ and the ways of Christ. Lent is therefore a sombre time that is reflected in our Sunday liturgy. The great outpouring of praise of the *Gloria* is replaced by the words of the *Kyrie* as we ask for God's mercy. We no longer say or sing 'Alleluia'. Our worship is more muted and we are made more aware of the darkness of our separation from God.

However, if we use the time of Lent well, if we use it to examine our own darkness, it will slowly turn to light in the same way that the days are becoming lighter. The shadows will no longer lack definition and seeing ourselves and our lives more clearly, we will be able to turn away from the darkness of sin – from the things that separate us from God – and in so doing become more faithful to Christ.

It will be in the last week of Lent that we begin to change the focus of our thoughts. As we approach Palm Sunday and Holy Week, so we begin to turn from looking at ourselves and our own lives to looking to Christ. We remember the last week of Christ's here life on earth and in doing so we are plunged once more into darkness, which reaches its deepest point in the crucifixion on Good Friday. On Easter Saturday that darkness weighs heavily on us until we gather together in church for the Easter Vigil, the most dramatic service of the church's year. In this service we move from the deepest darkness of Good Friday into the brilliant light of Easter, the light of Christ's resurrection, the light of God's love that has overcome and defeated the darkness of sin and death.

In the Vigil service and on Easter Day the *Gloria* and *Alleluias* return as we celebrate the triumph of the resurrection expressed in the words of the well known Easter hymn:

Alleluya! Alleluya!
Hearts to heaven and voices raise;
Sing to God a hymn of gladness,
Sing to God a hymn of praise;
He who on the Cross a victim
For the world's salvation bled,
Jesus Christ, the King of glory,
Now is risen from the dead.

In these remaining days of Lent as we continue to move towards Easter, from darkness to light, may we use the time well so that when Easter Day comes our rejoicings are marked by heartfelt gratitude and joy.

Ginny Thomas

**Thursday 7 March
Taizé Service
at 7.30pm**



Come, be still, find peace.
A time of quiet contemplation with readings,
prayer and the beautiful songs of Taizé.

Thursday Lunch

The next Thursday Lunch will be on Thursday 14 March at 12.30pm, the speaker this month will be Jill Watson, from SMART. SMART are one of the charities that received a donation from the charity pot last year. Please sign the list at the back of Church if you would like to attend. The lunch will be preceded by a Eucharist at 11.45am.

Electoral Roll 2013

A full revision of the Electoral Roll is being carried out in 2013 and **everybody** who would like to be on the new Roll needs to complete an application form. If you are on the current Electoral Roll, you will have received either an email or a letter through the post with an application form to complete and return to the Parish Office. If you are joining the Roll for the first time, please pick up one of the (purple) application forms from the back of the church and once completed return it to the Parish Office. If anyone has any queries, please speak to the Electoral Roll Officer, Fiona Parsons.



Women's World Day of Prayer

The Women's World Day of Prayer (WWDP) is an interdenominational worldwide

movement of Christian women, and in spite of its name, men are also included, who come

together to observe a shared Day of Prayer on the first Friday of March each year since 1919.

The Day of Prayer begins on the International Date Line in Tonga and as the world rotates, so the prayers and praises of the International Order of Service rise from east to west in more than 170 countries and islands, in more than 60 languages and in 1000 dialects. The wave of prayer continues around the world until it ends some 36 hours later in Samoa.

You are cordially invited to join in this year's international Women's World Day of Prayer (WWDP) on Friday 1 March at 11.00 a.m at Holy Redeemer Church, Cheyne Row, London SW3. The 2013 service has been prepared by Christian women of France. They have chosen the theme 'I was a stranger and you welcomed me.'

The service lasts approximately one hour and is followed by light refreshments.

Anne Swift

Fairtrade Fortnight: 25 February – 10 March 2013



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

Cake Sale

We will also be having a cake sale on 10 March (Mothering Sunday) after the service.

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

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

Faith and certainty

What place do we think there is for certainty where the Christian religion is concerned? In trying to answer that question let us look first at the world of science.

An obvious example comes from the work of Isaac Newton. One of his great insights was the 'equivalence principle.' By this he meant the striking fact that the mass of a body that determines its response to a force (i.e. the 'inertia' that governs its rate of acceleration) appears to be directly proportional to the weight of a body, which determines how strongly it reacts to gravity. He devised experiments to prove this point. They have now been refined to an accuracy of 1 part in 100,000 million, and the result still holds. So far, so good, great certainty. He also famously evolved a theory of gravitation that said that the attraction between two bodies varies in direct proportion to their masses and inversely as the square of the distance between them. This theory made predictions for the motions of the planets that were also dazzlingly successful, proving to be correct far beyond the limits of accuracy available at that time. In other words, he guessed this law, calculated the consequences, compared them with experiments and found them to be spot-on. The results are so good that they are still used for calculating nautical almanacs, tide tables and so forth.

But, here comes the twist. Some 200 years later (in 1859) the astronomer Leverrier did some observations of the orbit of the planet closest to the sun – Mercury – and found a tiny discrepancy; a shift in the orbit amounting to some 43 seconds of arc every 100 years. No-one had the faintest idea what this meant. Then in 1916 Albert Einstein propounded a totally novel theory of gravitation. He replaced Newton's concept of action-at-a-distance with a law based on the curvature of space-time in the vicinity of massive bodies. The whole intellectual structure of Einstein's 'General Theory of Relativity' is completely different from Newton's. As far as planetary motions are concerned, it predicts no measurable difference except just one. The orbit of Mercury is the only exception and the difference comes out

at... 43 seconds of arc every 100 years! Einstein wins, OK? In other words a scientific theory stands or falls by making predictions that can be tested. If it turns out to be correct, the theory is accepted for the time being. It can never in the real world be proved 'right'. To be any good, a theory must make predictions that in principle are able to be proved wrong. This means that final certainty is never on offer. Where science is concerned this is not an accident, but in the very nature of its intellectual authority.

What part then, if any, can we expect certainty to play where the truths of Christianity are concerned? At first sight any connection between certainty and faith looks most unpromising. According to one famous text, faith is 'the assurance of things hoped for, the conviction of things not seen'. (Hebrews 11:1) The fact that these things are 'hoped for' and 'not seen' is evidence enough that the author, whoever he was, is looking for much less than certainty. A surprising number of Jesus' references to faith concern the amount of it: no faith, little faith, great faith, faith as a grain of mustard seed, faith that fails. For him it is a source of healing and saving and a moral quality closely connected with stoutness of heart. This is needed precisely because faith is not a matter of certainty.

Richard Holloway, one-time Bishop of Edinburgh and noted liberal theologian, wrote his book *Dancing on the Edge* (Fount Paperbacks, London 1997) specifically for people who struggle between belief and unbelief. He regards the real obstacle to faith as fear. 'The real faith of the Christian is more akin to a rolling jazz session than a march on the barrack square. It is about joy and exhilaration, about dancing on the edge.' Christians on the edge, he says: 'try to follow Jesus and he invariably leads them into danger.' He says that he himself straddles a mysterious boundary so that he can share both faith and doubt. 'Indeed my definition of faith sees it as intrinsically associated with doubt. The opposite of faith is not doubt but certainty. Where we have certainty we need no faith. Faith comes in where we take something largely

on trust, whatever the grounds of our trust may be.' (p.3)

Bryan Green, a noted evangelical and a great preacher, wrote a piece in the *Church Times* (11 January 1991), which he called his own personal testament, having reached the age of 90. 'I have no intellectual certainty; I can prove nothing to be absolutely true and certain. Therefore I must live with doubts and questions. As I grow older I have more doubts and more questions. Sometimes I even wonder whether there is a God, or life after death. No longer do I feel guilty at thinking like this. I realise it is a part of growing, and it is right and proper to allow these questions to come in mind if I am to keep open and genuine as I have tried to face truths.'

He does go on to say that despite all this he has been given (note that word 'given') a deep inner certitude of God's unconditional love for him, which he cannot escape and from which he does not wish to escape.

For myself, now also almost 90, faith has an assurance of quite a different kind. It is not the certainty of logical consistency, nor of agreement with experiment. I cannot derive it from first principles nor regard it as having proven efficacy. I wish I could say that I have been given some deep inner certainty of God's love, but that would not be true either. For me, the authority is more that of Daily Part I Orders for the soldier. I have joined the Church of England and been posted to such and such a unit. I am accordingly bound to follow, to the best of my ability, the tasks and sacrifices that membership lays upon me, in accordance with the rulings of Higher Authority. Sometimes this becomes very boring, but almost daily there are small mercies, (interventions of a guardian angel perhaps) that are causes for much gratitude.

Having written the above, it was reassuring to find, in our Lent book *A Practical Christianity* by Jane Shaw, the following definition of faith: 'It becomes not the attempt to conform to a particular theory or doctrine, a particular morality, a particular group mentality, a particular scheme, but rather an adventure in which we are constantly surprised by grace and

open to that surprise' (p. 48). This puts it better than I could. The question remains, however, whether I ought to be doing more to work on my doubts so as to make progress in faith. I will tackle this question in subsequent essays.

Hugh Beach



Sunday 27 January has been designated Homelessness Sunday and to mark this St. Mary's was pleased to welcome Steven Platts, the Senior Project Manager for the charity. Steven both addressed the congregation from the pulpit and also engaged with individual members over coffee afterwards. We were given a quick overview of the three main areas of activity: the night shelter that operates throughout the winter; a drop-in centre at the Chelsea Methodist Church on the Kings Road, with laundry and healthcare advice provided; and social support through caseworkers to help people get to grips with how to apply for benefits and housing.

This year the charity is operating two circuits during the winter, so that each night over 70 people are able to sleep in warmth and safety, and in times when the temperature drops below freezing, as many as possible are accommodated on an emergency basis. Volunteers prepare and serve a meal to as many people as possible, and treat their visitors as guests, sitting and chatting with them. WLCHC operates one of London's biggest shelters for those who are homeless.

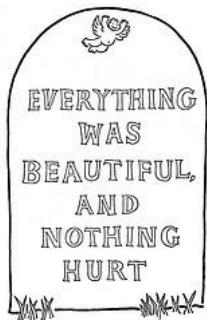
Steven emphasised that the problem of homelessness is not going away and the depression has taken its toll. He deals with the councils in Kensington and Chelsea as well as Hammersmith and Fulham to drum up support for people who all too often have fallen beneath the social radar. There is no typical homeless person and many have challenging stories, coming both from the UK and many European countries.

The charity is supported by St. Mary's and following his talk there was a retiring collection for WLCHC which raised £250, with a further donation of £250 being sent as a result of Steven's visit. If you would like to know more about the different aspects of what WLCHC does, there is a very helpful YouTube video on their website, www.wlchc.org, with an introduction by Bishop Harries and narrated by Hugh Pym, the BBC correspondent. Steven and the trustees are very grateful to St. Mary's for our on-going support, and of course any additional volunteer help or financial contributions are very welcome.

Patrick Thomas

Church Cleaning March 23

We will be have a deep clean of the church prior to Easter on Saturday 23 March from 9.00am to 11.00am. For more information please speak to Margarete Geier of Katrina Quinton.



A study in how to be dead

Now that we have coffee after the Sunday morning Eucharist in the South Transept, I had a closer look at the memorial plaques there. What struck me is the many ways the inscriptions

express that the persons concerned had died; together they presents a study in how people are dead:

- One was *mortally wounded*
- Two were *killed in action*
- One *passed away*
- One *entered into rest*
- One *entered the higher life*
- Two *fell asleep*
- One *gave his life for his King and country*
- A number *laid down their lives*
- One *died*

Most of the plaques are in memory of people who had fought in wars, giving the person's relevant regiments. What intrigued me is the difficulty we have in talking about death,

paraphrasing it to make it 'nice' and 'easy' to cope with. Those listed are only the most popular euphemisms for death; hundreds more are known and used. Yet, the one thing certain for all of us is that we die.

Death has been a puzzle for people for as long as our history can show, and the bodies of people who died were mostly treated with respect, giving an indication of a belief in a life after life. The Pyramids of Egypt and some Chinese tombs speak of elaborate rituals for life after death. However, they did not, as far as we know, hide the fact of death, like our plaques seem to want to do. Ancient people seemed to indicate that their dead needed the same kinds of foods, medicines and security as they did in life, and gave instructions on how to deal with the various possible crises they might encounter on the journey in the after-life. Our plaques seem to want to deny the finiteness of death.

During my 25-year bedside nursing career, I once calculated that I had probably been with or near approximately 200 people at the point of death. I only remember one death that was perfectly horrible; in all the others the person simply became gradually unconscious and finally stopped breathing. That is perhaps what the 'falling asleep' evokes. However, whether death was awaited, unexpected, gentle or brutal, it is the finiteness of it that is so shocking. Part of accepting the reality of death is to name it for what it is, which is hard. Christianity has a strong emphasis on a life after death, with the resurrection of Christ as example, hence death should not be devastating and euphemisms of entering into rest seem therefore not only unrealistic but also quite un-Christian. All memorials reflect the culture and sentiments of the age. Our present individualistic age

I wonder how we would like to be remembered on our tomb stone? What it says may reveal more about the people who erect the memorial than ourselves, but if they are sensitive to our beliefs and values then they will reflect and respect how we lived and died, not just 'passed on'.

Verena Tschudin

Some (further) thoughts on Death

At the end of January, in the space of three days, I encountered three different aspects of death. The first was a Jewish funeral and burial at a completely Jewish cemetery just off the M25 in north London. The ritual surrounding Jewish funerals seems to vary very widely and the one I attended was not strict orthodox. The first part of the service took place in a bare room with the only religious symbol being the light fitting in the shape of the Star of David. It was a Reform synagogue and men and women stood together – there were no chairs, just some benches on two sides – and most of the service was in English. It was a serious occasion, but not sombre and only the non-Jews present, such as myself, wore black.

After the main prayers, we all followed the coffin, which was wheeled on a trolley to the grave, past hundreds of simple gravestones (many with small stones on them to indicate they had been visited; flowers are never left) and then simply lowered into the waiting hole. The Rabbi offered more prayers and some earth was symbolically shovelled over the coffin. The roar of M25 traffic could be clearly heard and in many respects it was a bleak location. We then returned to the funeral room where the immediate family sat down while Kaddish – the prayer for the mourners – was read. There were no flowers, no music and no tears. Afterwards the Rabbi told me that a Jewish funeral was never a celebration of a life but the marking of a death with praying to God for the repose of the soul of the departed.

The funeral was in stark contrast to the many that now take place in crematoria where God is sidelined if not ignored, or even in church, when religious music is replaced by pop songs. It can seem as if a funeral has for many become an occasion when the meaning of death is almost ignored and just provides an opportunity for excessive, outward emotion that is not cathartic but more of a show. This attitude to funerals was found in many of the pieces of site-specific artworks displayed in an art exhibition called *Graveland* in the Crypt Gallery of St. Pancras Church. One hundred and seventy years ago this space was used for

burials but is now a gallery hosting varying exhibitions.

The art on show examined how people of different cultures in countries around the world responded to funerals, and their attitudes to the memorials that most relatives erect. I particularly noticed some photographs of children's graves found in cemeteries across Greater London. The parents had added toys and other memorabilia to the gravestones as if the child was still there to play with them. There was no letting go. Although some of the exhibits sought tangible reactions, I found it all to be an aesthetic experience rather than anything more profound. Strangely, while the venue was appropriate in so many ways, and intriguing, neither the exhibition nor the place was morbid and there was no real sense of actual death.

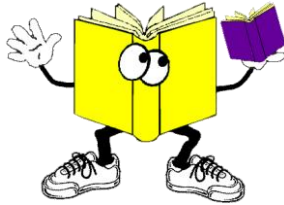
Another contrast was the exhibition *Death: A self-portrait* at the nearby Wellcome Building, which shows artworks and artefacts relating to the theme of death, collected by former Chicago antiques dealer Richard Harris. He said 'As I get older the thought of my own demise has begun to enter my conscious thoughts. The universality of "Death", with the realization that we will all die, encouraged me to begin the conversation of my mortality visually, rather than talking or reading about it.' There was little beauty on show and much that was grim. Skeletons and skulls were everywhere. To use a modern expression, death was very much 'in your face' and without redeeming qualities. It seemed to be something to be feared. I could only conclude that Mr. Harris could not be a Christian as Christians have no fear of death.

My three experiences have come as we approach Easter and the Resurrection and in many ways they could not be more timely. For us, at death we pass ourselves into God's care, trusting completely in him. It is something to which we can look forward, even if with some apprehension because of the unknown, and preferably if it does not come too soon! For this alone I am thankful to be a Christian. Death may be a sad time for the people left behind, but it should not be grim. I did not find the Jewish funeral to be at all alien in its prayers

and supplications to God, or indeed in its procedures. I do, however, much prefer the peace and beauty that is found in churchyards and the gardens of crematoria, both at the time of the funeral and as places to visit to remember the departed. This will not matter to me when I am the gone, but I would like to think it will help those I leave behind.

Anthony Williams

Book Review



Jo Swinney, *God Hunting. A diary of spiritual discovery*. 2011, Scripture Union, RRP £6.99
Last month I attended the Girl's Brunch at St Michael's Chester Square, a bi-annual event with delicious food (the best chocolate croissants ever!) and always a very good guest speaker. Jo Swinney is a busy mother of two with a husband training for the priesthood.

Jo was drawn to write her book in response to a continuously nagging feeling which perhaps many of us live with, that we squeeze God into the smallest, most insignificant and last minute part of our daily lives, giving Him a disproportionately small place in our hearts.

Jo decided to take the matter in hand by trying some, not new, but newly deep, methods of reinvigorating her relationship with God. She carried out the six spiritual practices of Prayer, Fasting, Bible Study, Worship, Solitude and Simplicity for one month each and the book is an easy-going and readable account of her trials and tribulations over the six-months period.

I enjoyed Jo's talk. She spoke on a very human level and was incredibly humble about her Christian knowledge, despite having done four years of theological study. She continually claimed that it is 'ok' to be imperfect, despite what the media would have us believe. Her talk was full of self-deprecating descriptions of daily life; for example her habit of buying two chocolate bars for her little girls, then

devouring both bars herself without ever mentioning their existence to the girls.

I bought *God Hunting*, a thin book (which is always an encouragement to me), and have been reading it on bus journeys these past few weeks. Of the six chapters I was particularly drawn to the one on Fasting. This is an activity that I had never contemplated doing, but also realised that the concept of fasting as an act of Christian devotion is rather complex. Jo concludes, and I would now probably have to agree, that fasting has an important part to play in the nurture of a mature spiritual life.

I have left my copy of *God Hunting* on the book trolley at the back of church for anyone to borrow. Though obviously aimed at the young female market, I would encourage anybody to read it for a very personal insight into someone's daily struggle to become a little more holy. Hopefully, with Jo's sound advice, and through the gift of the Spirit, many of us can continue to hunt God. God-hunting may be dangerous, painful or just plain tiresome, but it is the ultimate quest any of us can go on. Do let me know what you think.

Joanna Hackett

Thursday Lunch Meeting Report of 14 February: 'Songs for Spring'

There was a special Thursday lunch on Valentine's Day when Alexandra Bell sang with great musicality in her lyrical, beautiful, mezzo soprano voice. Her performance was greatly enhanced by the piano sounding its best with the inspired and dazzling accompaniment of Stephen Meakins.

Alexandra chose a varied and attractive selection of songs, and the assembled gathering of twenty six people hugely appreciated this performance. Her voice melded very well with the acoustics in the church from her position in front of the altar.

The programme started with 'Art thou Troubled' by Handel, followed by Schumann's 'Frühlings Glaube' (Faith in the Spring air). Then came 'Spring Sorrow' by John Ireland: a special

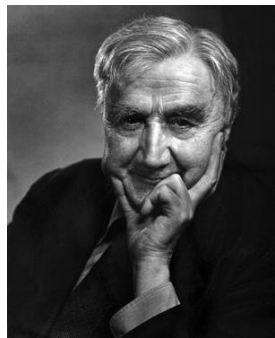
moment for Alexandra as she had won the John Ireland prize at the Scottish Academy of Music and Drama. The programme ended with Quilter's 'Love's Philosophy' and 'Zuneignung' (Dedication) by Strauss.

Alexandra is a member of St Mary's congregation, although very busy with her three children just now, aged five, three and a few months. Her career has taken her to the opera stage and to concert platforms all over Europe. Now she is combining care for her young family with teaching music and singing. We look forward to her return to the church stage/platform as she, together with Stephen, gave us a very special Valentine's half hour.

Arthur Tait

The Valentine's lunch was exceptional and delightful by being marked with red napkins, red and pink covered chocolates, and red roses for all present. Thank you to Ann and Arthur from all who were there.

John McVeigh



Vaughan Williams Sea Symphony

On Saturday 23 March there is a chance to hear the sweeping *Sea Symphony* by Ralph Vaughan Williams, performed by the festival orchestra and choir of St. Paul's Knightsbridge

under their conductor, Richard Latham. The concert will take place at St. Paul's, Wilton Place SW1 at 7.30pm.

The symphony is a wonderful evocation of the different moods of the sea, illustrated with words by Walt Whitman. The movements run from the wild exultation of the power of the sea, through to the beach at night, and on to the urgency to cut the hawsers and sail off as both intrepid explorer and mystical poet. There is a full orchestra to bring the colourful score to life and the choir, together with two soloists, have dramatic and challenging contributions to make throughout.

In addition to this fine example of a great British symphony there will also be a performance with orchestra of the *Five Mystical Songs*, which have been among the most popular of the vocal works of the composer.

Oriel Robinson, who sings regularly with the St. Mary's Choir, has been a long-time member of the St. Paul's Festival Singers and she is joined for this performance by Patrick Thomas to add his bass to the men. Tickets can be purchased at a reduced rate in advance from either Oriel or Patrick before the concert (£13.00), or on the door for £15.00. It would be wonderful to have the support of members of St. Mary's for what promises to be an exceptional occasion to hear some of the finest music by Vaughan Williams.

Patrick Thomas

Canadian Chicken Recipe

When thinking about putting forward a well-loved recipe for the *Clarion*, the only real contender from my repertoire was 'Canadian Chicken', a delicious pie recipe that over time has almost become a member of the Hackett family in its own right.

The recipe first came to us probably in the late 1970s from a Canadian cousin, and arriving without a title, was promptly named Canadian Chicken and so it has remained. The recipe has had a long association with St Mary the Boltons, having popped up at various parish lunches, Christian Aid supper parties etc, over the years.

To prove the prize winning credentials of this wonderful recipe, I can even give details of its 15 minutes of fame: a friend of my mother's once telephoned, asking rather nervously if we had been listening to Radio Cumbria over the weekend, to which, being good Yorkshire folk, we replied that we had not. Apparently, the station had been running a competition for listeners to submit their favourite local recipes. My mother's friend knew she had a top recipe to hand, and swiftly altering its name to 'Cumbrian Chicken', pinged it off to the radio station and of course it won the competition. There followed much live-on-air chat about the delicious dish, where the recipe had come from

and how the ingredients were sourced locally. You can imagine that by this point our friend had begun to wish she had never entered the competition in the first place.

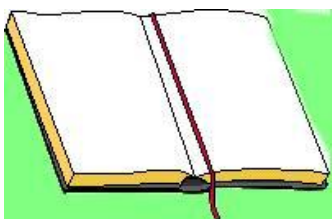
We were of course delighted to hear that the recipe and its following was spreading to an ever increasing audience. May Canadian Chicken, under any name it chooses, continue to be enjoyed at lunches, dinners and parties from central London to deepest Cumbria for a long time yet. Enjoy:

1 cooked chicken
1 can condensed chicken soup
1 can condensed celery soup
3 tbsp mayonnaise
1 tsp curry powder
1 tsp lemon juice
Knob of butter
2 handfuls of grated cheese
2 handfuls of white breadcrumbs

Take the chicken from the bone and break into large pieces.
Mix in a large bowl all the ingredients except the butter, cheese and breadcrumbs.
Turn this mixture into an oven proof dish.
Dot the top with small knobs of butter.
Mix together the cheese and breadcrumbs and then scatter over the dish.
Cook at 180°C for about half an hour or until it is bubbling round the edges.
Serve with mashed potatoes and vegetables.

This recipe freezes well and can be scaled up/down easily for numbers.

Joanna Hackett



Daily Bible Reading Guides

At the recent PCC Away Day I offered to carry

out a survey of some of the Bible reading notes that are available, in order to encourage members of the congregation to read the Bible regularly. Here is a personal selection of what I have found.

I visited Pauline Books & Media in Kensington High Street, which is one of a sadly diminishing number of Christian bookshops in London. I found a wide range of publications there, not just Catholic ones, as one might expect in this bookshop. All the ones I saw were attractively presented, typically a day to a page, and were easy to read. If anyone would like me to get anything for them (as I live nearby) please let me know, although they can also be acquired on-line.

New Daylight

I believe this is familiar to a number of people at St Mary's. Published by the Bible Reading Fellowship, each four-month issue contains sections by a variety of regular contributors who write either on a theme or else on a series of Bible passages. Some contributors are better than others, but this is probably a matter of personal taste, and I found some to be excellent. Each day's text is set out in full at the top of the page to make it easy to use.

Every Day with Jesus

Published by Crusade for World Revival, the author Selwyn Hughes had many years' experience in the counselling and healing ministry, and this gave him an unrivalled insight into human nature and our habits of thinking, allied to a comprehensive knowledge of the Bible, which he handles with great wisdom. These notes, which he wrote over a period of several decades, have proved so popular that since his death in 2006 they have been and are still being re-released.

By way of example, the Jan/Feb issue, entitled *Walking Free* is on the theme of God's grace. The reader is asked whether we fall into the trap of 'cheap grace' (i.e. thinking it does not matter how much we sin, God will always forgive us); or the converse trap of constantly having to do something to earn God's approval; and whether we find it easy to give and receive forgiveness.

I have benefited greatly from these notes over the years, and although Selwyn Hughes has his own particular style, which is not for everyone, I would recommend them to anyone who

wants to move forward in the Christian life and does not mind being challenged along the way.

Cover to Cover

Also published by CWR (Crusade for World Revival), this publication has different authors and basically goes through a book of the Bible at a time. Typically an OT book alternates with a NT book, each for a month. You get a Psalm at weekends. Each day's commentary has plenty of cross-references. This is a good one to go for if your chief aim is to deepen your understanding of the Bible.

Daily Bread

Published by Scripture Union, this gives a straightforward explanation and application of each day's Bible passage. I would recommend this to anyone who wants to start reading the Bible regularly for the first time or feels they are at a basic level.

Scripture Union also publish *Encounter with God*, a three-monthly collection of daily notes from a panel of contributors, which is definitely more meaty and mentally stimulating.

Bible Alive

A Catholic publication (by Alive Publishing), written anonymously but with a named Publishing Board. The current issue follows the church calendar through the seven weeks of Lent up to Easter. There are also a couple of interesting short articles. I have been impressed by the quality of the commentaries, which are written by people who are obviously both knowledgeable and truly spiritual. Just now, I am finding it hard to put this one down.

Sacred Space

This is basically an on-line resource maintained by Irish Jesuits (www.sacredspace.ie) and based on the spiritual exercises of St Ignatius of Loyola. For each day there is a short Bible passage preceded by a preparatory meditation and followed by a thanksgiving. You can select LivingSpace to get a longer passage and commentary. Alternatively, you can buy a book containing a year's worth of weekly passages in a similar format.

Other publications that caught my eye in the shop included *Coffee with God* (Armed Forces' Christian Union), a series of reflections on Psalms written by women with a military connection.

Many of you who have read this far are perfectly capable of reading the Bible without any aids of the kind I have described. However when it comes to keeping up a regular discipline, it is very easy to let it lapse with the pressures of other things, and this is where a structure of daily readings and notes, some with prayers, may help.

I have a number of past and present issues of some of the above at home, which I intend to bring in and place in the library at the back of the church, so that people can get a flavour of what these publications are like. Do please help yourselves to them!

Philip Bedford Smith

Quiz Night !



in support of Christian Aid

on Saturday 18 May 2013

in the Church hall

at 7.0pm

Teams of four or individuals are welcome

Tickets:

£15 (including supper & wine)

Quaint saints

The Oxford Dictionary of Saints (1992, ed. D. Hugh Farmer, p.501) describes some wonderful characters, often local heroes and probably largely unknown. Had you heard of



Winwaloe

(Winnol, Onolaus, Guénolé) (6th century), Breton abbot? Trained by Budoc on an island called 'Laurea', he became a hermit on the island of Tibidy, off the Breton coast, and practised the usual Celtic mortifications of

reciting the psalter daily with arms outstretched and wearing clothes of goat-hair. He later founded the monastery of Landévennec, where he lived as abbot, died and was buried. His life was written only in the 9th century. Some of his relics, when his monastery was destroyed by the Vikings in 914, were taken to Mont Blandin (Ghent), others to Château-du-Loir and thence to Montreuil-sur-Mer.

His widespread cult in England was due to two reasons: foundations in Cornwall from his monastery, and the diffusion of his relics. The churches of Landewednack and Gunwalloe (both in the Lizard) are dedicated to him, while his name occurs in English litanies of the 10th-11th centuries. Exeter, Glastonbury, Abingdon, and Waltham all claimed relics of him, and his name occurs frequently in English calendars of the same date. It is likely that this was due to Dunstan's exile at Mont-Blandin and to later gifts of relics from the same source to Leofric, bishop of Exeter. Winwaloe was also known in East Anglia. His feast was celebrated at Norwich, where a street is named after him (recording the dedication of a church there) and his name occurs in a local weather jingle about the saints of the first three days of March:

First comes David, then comes Chad,
Then comes Winnol, roaring like mad.

In art Winwaloe is usually represented with a bell, at whose sound fishes would follow him; but on a screen at Portlemouth (Devon) he is depicted carrying a church.

Feast: 3 March, translation 28 April.

Silent Prayer Group

A recent development at St Mary's has been the formation of a small group that meets, on average, monthly, in a member's home, for about a couple of hours.

Our aim is to develop our practice of silent prayer as a means of growing our Christian spirituality. So far we have all found that being silent together, while reflecting/meditating/praying, is a very helpful and supportive way of trying to achieve our joint aim.

We wonder if others might be interested in developing similar groups and would be happy to discuss our experience with them.

Ann Mulcare, Ann Tait, Clare Ziegler, Katrina Quinton, Verena Tschudin



Passes for St Paul's Cathedral and Westminster Abbey

We have four free passes to get FREE entry into St.

Paul's Cathedral and Westminster Abbey.

If you would like to pick up the tickets please call or e-mail John at the parish office.

Upcoming Dates for your Diary



March

Sunday 3, 12.30, Parish Lunch today

Thursday 7, 7.30pm, Taizé Service

Sunday 10, Mothering Sunday, All Age Worship

Thursday 14, 12.30pm, Thursday Lunch,

Thursday 21, 2.30-4.00pm, Time for Tea

Sunday 24, Palm Sunday

Holy Week

Monday 25, Eucharist, 7.30pm

Tuesday 26, Eucharist, 12 noon

Wednesday 27, Eucharist, 7.00pm

Thursday 28, Maundy Thursday

10.30am, Blessing of oils at St Paul's Cathedral

7.30pm, Sung Eucharist followed by Vigil

Friday 29, Good Friday

10.30am Children's Service

12 noon – 1.30pm The Heart's Time:

poetry and music for meditation

2.00-3.00pm, Good Friday Liturgy

Saturday 30 Easter Eve

8.00pm, Vigil Service

Sunday 31 Easter Day

8.00am, Said Eucharist

10.30am, Sung Parish Eucharist

Sunday 21 April

12.00 noon **Annual Parochial Church Meeting**

Saturday 16 June, Summer Fair

Clothes for Earl's Court Community Project

The Earl's Court Community Project would particularly appreciate donations of: men's clothes (size L to XXL); women's clothes (size L to XL) and winter gear, i.e. gloves, scarves, hats, thick socks and coats, and toiletries such as soap, razors, shaving foam, toothbrushes, toothpaste. For more information go to <http://www.eccp-ywam.org.uk/>

The Quiet Garden

St Mary's has re-joined the Quiet Garden Movement and registered our church garden after an absence of about ten years. The church garden is used by a great many people and is a wonderful spot to enjoy the atmosphere of a welcome oasis, the many plants that grow there, the various birds that visit, and simply the space to be.

The primary vision of The Quiet Garden Movement 'is to initiate and resource a network of local opportunities for prayer, silence, reflection and the appreciation of beauty; for learning about Christian spirituality; and for experiencing creativity and healing in the context of God's love'. The movement began in 1992 and is a non-profit organization, run mostly by volunteers.

Quiet Gardens may be in homes (and gardens) that are open permanently or occasionally, in retreat centres and (like St Mary's) by churches, inner city areas, and prisons. They 'seek to create places of stillness and beauty amid the hustle and bustle of life, sometimes in apparently unpromising surroundings'. The fact that St Mary's garden does not admit dogs and BBQs makes it immediately attractive for a place of stillness.

This is not only a UK movement, but the list of Quiet Gardens includes places in Australia and Austria, Canada and Cyprus, Kenya and South Africa, and more. There are a few leaflets at the back of the church; please help yourself. The Movement also has some resources, such as guidelines for planning a Quiet Garden day. Do make use of our garden yourself; at this time of the year it is bursting with all kinds of spring flowers. For more information please contact: *Verena Tschudin* v.tschudin@btinternet.com

Sustainability Group Top Tip for March Myth busting from the Carbon Trust

Lighting

Just turning off lights when leaving a room at home, or at the end of the day at work, is a simple way to save energy. Dirty light fittings can look unpleasant, but they also reduce the amount of light getting through: time for a spring clean? The cheapest power stations are the ones

we don't have to build.



Myth: Turning fluorescent lights on and off uses more energy than leaving them on.

Truth: A fluorescent tube uses 500 times more energy if left on for 15 minutes than the energy required to restart it!

Fact: Energy saving light bulbs use only a quarter of the energy of normal light bulbs and last up to eight times longer.



Computers

The energy used by computers, photocopiers and printers can be reduced by 50% or more by taking advantage of, and activating, built-in

energy saving (standby) features. A simple way to save energy is to switch the monitor off when leaving your desk.

Myth: Screensavers save energy

Truth: Screensavers prevent the last image 'burning' onto your screen; complicated screensavers can actually use more energy.

Fact: The running costs of a PC and monitor can be reduced from £63 per year to just £6.

NB

Remember to turn off your computer at the mains at the end of the day: when you 'Switch off' your computer, it will still draw some power from the mains (5W to 13W). (Source <http://www.shadlock.co.uk/> which recommends AllOff, a flexible programme that will turn a computer off after a specified amount of idle time or at a specified time of the day).

PCC Away-Day on 26 January

The PCC meeting was held in the Church Hall: not too far to travel.

We discussed the attainment of our objectives as set out in the Mission Statement and Action Plan for 2012. It had been a busy and productive year in which we installed and dedicated the Craigie window, celebrated the Queen's Jubilee with the 'Big Lunch', offered hospitality during the Olympic and Paralympics Games, rationalised our meters and upgraded the sound system, among other things.

The year ahead will be equally challenging, specifically with regard to improving and introducing new means of communication, Children's Ministry, and the maintenance of the church. We have a new Communications Committee, which will deal with outreach via the intranet; there is also a weekly newsletter

going out by e-mail. Welcoming newcomers, identifying and recognising the needs of those who come to the church is also of particular importance.

The children in the church community have an important part to play, and we recognised the contribution of the parents who organise and teach at Little Lambs and Sunday School. These two groups are rising in numbers and in order to develop and increase this trend it was decided to advertise for a paid post of eight hours per week for a suitably trained person.

There will also be a new Fabric and Maintenance Group that will look to the general state of repair and restoration, if necessary, of the church. It has also been decided to have two church cleaning days, so if you are able to help please put 23 March and 28 September in your diaries.

We hope that you will be able to support us in the above and, if you have any comments or suggestions, please speak to a member of the PCC.

Ann Mulcare

My song is love unknown

It is very rare that a hymn of such length, with a tune that is slow, thoughtful and meditative, survives uncut in the frenetic atmosphere that characterises both the modern world and, all too often, the modern service of worship. My Song Is Love Unknown is not shortened, though. It has an integrity which makes one verse follow another seamlessly and a tone of quiet grief which would make it almost a sacrilege to omit any of it.

It was written by Samuel Crossman and published in 1664 in *The Young Man's Meditation, or Some Few Sacred Poems upon Select Subjects, and Scriptures*. The title is not very promising, but this hymn is one of the few from the time that are still worth singing. It is simple, direct but profoundly felt, avoiding as it does the forced poetical style and theological aggressiveness that characterised too much of what was produced in those days.

Its dominant theme is the contradiction between who Christ was and what was done to him. Each verse develops a different aspect of this. There is “love to the loveless shown”. He came to bestow salvation, but “men made strange”; the gift was spurned. The people themselves are inconsistent, strewing palm branches before him and singing his praises one minute and calling for his death the next. Yet all his actions were good: “He made the lame to run, he gave the blind their sight”. In spite of this, “A murderer they saved, the Prince of life they slay”.

The hymn arguably comes to a point in the lines: “What may I say? Heav’n was his home; but mine the tomb wherein he lay”. Christ suffered the death to which we are all destined because of our sinful nature, but freely and willingly; he endured the causeless “rage and spite” of his enemies for our sakes. Crossman was an Anglican clergyman of the Puritan wing. Puritans have had a bad press over the years, but they were sincere, learned, faithful and many of them were much more fun than people assume. Crossman had the misfortune to live in a time of great change and religious tension. Oliver Cromwell’s Church was Presbyterian and Puritan, but when Charles II resumed the throne the religious and theological confusions of the time – with a constant threat of religiously-motivated violence – were felt to have got out of hand. A conference to try to resolve them and create a state Church which would include Puritans failed, and in 1662 the Act of Uniformity was passed. Clergy who could not agree to its Prayer Book theology were excluded, and around 2,000 of the best and brightest Anglican ministers resigned. It was an event which many regarded as a catastrophe, leading to the spiritual drought of the 18th Century.

Crossman was one of them. He soon changed his mind and returned to the Anglican fold; life was very hard for those excluded, who often had no means of support. He became a royal chaplain and then Dean of Bristol Cathedral. This hymn speaks powerfully, and sadly, of human weakness and inconsistency; perhaps Crossman recognised, and regretted, his own.

The Revd Mark Woods © 2013 Thesheepdip.co.uk

A fact for each day of March 2013

1. On this day in 1983 the Prince of Wales suffered two black eyes in a riding accident at Highgrove.
2. The late singer/songwriter Karen Carpenter was born this day, 1950.
3. The US spacecraft Apollo 9 was launched this day, 1969.
4. John Curry won the men’s figure skating World Championships on this day, 1976.
5. The term ‘Iron Curtain’ was used for the first time on this day, 1946, by Winston Churchill during a speech in Missouri, America.
6. Cassius Clay changed his name to Muhammed Ali on this day, 1964.
7. The coin-operated locker was patented on this day, 1911.
8. News at Ten was broadcast for the last time on this day, 1999, after 32 years. It was brought back in January 2008.
9. On this day in 1999 Tom Jones collected his OBE.
10. Prince Edward (the Earl of Wessex) was born this day, 1964. He studied anthropology and archaeology at Cambridge University.
11. Self-raising flour was invented by Henry Jones on this day, 1845.
12. On this day in 1994 the first female priests were sworn into the Church of England.
13. On this day in 1991 Ronnie O’Sullivan became the youngest person to make a 147 break in competitive snooker. He was only 15 years and 98 days at the time.
14. Dennis the Menace made his debut in *The Beano* on this day, 1951.
15. On this day in 2002 the Xbox console was launched.
16. A breeder crossed a Labrador and a poodle to produce a Labradoodle on this day, 1999.
17. On this day in 1991 Diego Maradona tested positive for cocaine use after an Italian league game.
18. Snooker player Alex ‘Hurricane’ Higgins was born this day, 1949.

19. On this day in 1994 the world's largest omelette was made in Yokohama, Japan. It used 160,000 eggs.
20. Uncle Tom's Cabin by Harriet Beecher Stowe was published on this day, 1852.
21. On this day in 1997 vomiting in public was banned in the Philippines.
22. The English Football League was formed on this day, 1888.
23. On this day in 1891 goal nets were used for the first time in an FA Cup Final. They had been invented by Liverpoolian, J.A. Brodie.
24. On this day in 1973 Donnie Osmond was at the top of the charts with The Twelfth of Never.
25. French composer Claude Debussy died this day, 1918.
26. German composer Ludwig van Beethoven died this day, 1827.
27. On this day in 1860 M L Byrn patented the corkscrew.
28. On this day in 1999 the first Japanese war museum opened in Tokyo.
29. The last American troops left Vietnam on this day, 1973.
30. On this day in 1974 Red Rum won his second Grand National.
31. Oklahoma opened for the first time on this day, 1943.

March Year's 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 Feastdays); Evening Prayer is

usually said at 5.30pm on Monday, Tuesday,

Wednesday and Thursday except Public Holidays.

Wednesday 7.00pm Eucharist

Readings in March 2013

Wednesday 6

Eucharist

Readings at 7.00pm

Deuteronomy 4. 1, 5-9;

Matthew 5. 17-19

Sunday 10 March Mothering Sunday

Readings at 10.30am

2 Corinthians 1. 3-7;

Luke 2. 33-35

Wednesday 13

Eucharist

Readings at 7.00pm

Isaiah 49. 8-15;

John 5. 17-30

Thursday 14

Eucharist

Readings 11.45am

Exodus 32. 7-14;

John 5. 31-end

Sunday 17 March Fifth Sunday of Lent

Readings at 10.30

Isaiah 43. 16-21;

Philippians 3. 4b-14;

John 12. 1-8

Wednesday 20

Eucharist Cuthbert,

Bishop & Missionary

Readings at 7.00pm

Ezekiel 34. 11-16;

Matthew 18. 12-14

Sunday 24 March Palm Sunday

Readings at 10.30am

Isaiah 50. 4-9a;

Philippians 2. 5-11;

Luke 22. 14-23. end

Monday 25

Eucharist

Readings at 7.00pm

Hebrews 9. 11-15;

John 12. 1-11

Tuesday 26

Eucharist

12 noon

1 Corinthians 1. 18-31;

John 12. 20-36

Wednesday 27

Eucharist

Readings at 7.00pm

Hebrews 12. 1-3;

John 13. 21-32

Thursday 28

Maundy Thursday

Readings at 7.30pm

Exodus 12. 1-4, 11-14;

1 Corinthians 11. 23-26;

John 13. 1-17, 31b-35

Friday 29

10.30am

12 noon – 1.30pm

poetry and music for meditation

2.00-3.00pm

Saturday 30

8.00pm

Sunday 31

Readings at 10.30am

Wednesday 3 April

Readings at 7.00pm

Sunday 7 April

Readings at 10.30am

Good Friday

Children's Service

The Heart's Time:

poetry and music for meditation

Good Friday Liturgy

Easter Eve

Easter Vigil and Lighting of

the Paschal Candle

Easter Day*Isaiah 65. 17-25;**Acts 10. 34-43;**Luke 24. 1-12*

Eucharist

*Acts 3. 1-10;**Luke 24. 13-35***Second Sunday of****Easter***Acts 5. 27-32;**Revelation 1. 4-8**John 20. 19-end***Parish Administrator**

John McVeigh 020 7835 1440 (church office)

Mon to Fri 9.15am-2.15pm

john@stmarytheboltons.org.uk**Verger / Caretaker** David Ireton

020 7244 8998 / 07881 865386

day off: Tuesday

Churchwardens

Leo Fraser-Mackenzie 020 7384 3246

Ann Mulcare 020 7937 2005

Members of the Parochial**Church Council**

Revd Ginny Thomas (Chair)

Mr Philip Bedford-Smith,

Mr Leo Fraser-Mackenzie,

Miss Margarete Geier

(Deanery Synod Representative),

Mrs Mary Godwin,

Miss Joanna Hackett (PCC Secretary),

Revd Ruth Lampard,

Mr Kevin Loprimo,

Mr Timon Molloy,

Mrs Ann Mulcare

(Deanery Synod Representative),

Mr David Parsons,

Mrs Katrina Quinton,

Miss Camila Ruz,

Mrs Ann Tait

Treasurer Carolyn Stubbs 020 7835 0074**Assistant Treasurer**

Bill Gallagher 020 7384 3246.

Electoral Roll Officer Fiona Parsons**Gift Aid Secretary**

John Barker 020 8571 0737

Children's Advocate

Verena Tschudin 020 7351 1263

Co-ordinators:**Monday Bible Study Group**

Pat Schleger 020 7589 2359

Wednesday Bible Study Group

Margarete Geier 020 7373 1639

Clarion Editor

Verena Tschudin 020 7351 1263

Flowers Boo Simpson 020 8878 9898**Prayer Network**

Verena Tschudin 020 7351 1263

Readers & Intercessors Rota

Mary Meeson (call Parish Office)

Reading at St Cuthbert's**and St Matthias School**

Sheila Gibbs 020 8788 9744

Thursday monthly lunch

June Brudenell 020 7352 7815 &

Ann Tait 020 7352 5127

Social Secretary

Margarete Geier 020 7373 1639

Sunday School Jane Dass 020 7370 5309**Upcoming in March 2013**

Monday 4 7.00pm Lent Course

Wednesday 6 10.30am Lent Course

7.45pm Wedding preparation

Sunday 10 12 noon Lent Course

Monday 11 7.00pm Lent Course

Wednesday 13 10.30am Lent Course

Thursday 14 11.45am Eucharist

12.30pm Thursday Lunch

Sunday 17 12 noon Lent Course

PCC Meeting for Accounts

Monday 18 7.00pm Lent Course

Wednesday 20 10.30am Lent Course

11.00am Home communion

St Teresa's

2.30pm Home communion

Ellesmere House

Thursday 21 2.30-4.00pm Time for Tea

Saturday 23 9.00-11.00pm Church Cleaning

Parish Office

St Mary's Church House, The Boltons, London

SW10 9TB Tel 020 7835 1440

www.stmarytheboltons.org.uk**Vicar** The Revd Ginny Thomas

020 7835 1440, mobile 07590074951.

Day off: Tuesday

ginny@stmarytheboltons.org.uk**Associate Vicar** The Revd Ruth Lampard

mobile 07870 651240

Days off Friday & Saturday

ruth@stmarytheboltons.org.uk**Director of Music** John Ward

07853 406050 (mobile)

boltonsmusic@gmail.com