

# ST. MARTIN'S MONTHLY

May 2016

50p



**Come and celebrate the birthday of the Church  
Pentecost  
Sunday 15<sup>th</sup> May**

# St Martin's Church, Hale Gardens, London W3 9SQ

(Registered charity no. 1132976)

[www.stmartinswestacton.co.uk](http://www.stmartinswestacton.co.uk)

Email: [stmartins@stmartinswestacton.com](mailto:stmartins@stmartinswestacton.com)

<b>The Vicar</b>	The Rev'd Dr Nicholas Henderson (also Surrogate and Chaplain to Acton Care Centre) 020 8992 2333
<b>SSM Assistant Priest</b>	The Rev'd Brandy Pearson (c/o Parish Office)
<b>Permission to Officiate</b>	The Rev'd Robert Pearson
<b>Commissioned Lay Minister to Japanese Anglican Church UK</b>	Mrs Yuki Johnson (07572 324107) <a href="mailto:yukifunakawa@btinternet.com">yukifunakawa@btinternet.com</a>
<b>Parish Administrator (weekdays: 9.30am – 1.30pm)</b>	Parish Office, rear of Church Hall, Hale Gardens, W3 9SQ 020 8992 2333
<b>Reader</b>	Dr Margaret Jones (020 8997 1418)
<b>Reader Emeritus</b>	Mrs Lynne Armstrong (020 8992 8341)
<b>Commissioned Lay Minister</b>	Mrs Jacqueline Nicholls (c/o Parish Office)
<b>Churchwardens</b>	Mrs Liza Ambridge (020 8992 3029) Mr Jeremy Thorpe-Woods
<b>Deputy Churchwarden</b>	Mr John Wilson (c/o Parish Office)
<b>Director of Music</b>	Mr Kenneth Bartram (c/o Parish Office)
<b>Magazine Editor</b>	Clive Davis ( <a href="mailto:clive.a.g.davis@btinternet.com">clive.a.g.davis@btinternet.com</a> )

The Vicar is available for consultation and enquiries by appointment.  
Please ring the Parish Office.

Articles for the next month's magazine should be sent to  
Clive Davis (email: [clive.a.g.davis@btinternet.com](mailto:clive.a.g.davis@btinternet.com))

**They should reach the Editor by 16<sup>th</sup> May.**

The June magazine will be on sale by 29<sup>th</sup> May.

## **'We plough the fields and scatter' Seedtime and Harvest**



People always seem surprised that we sing what is associated as a harvest hymn at our annual celebration of Rogationtide, which this year is on Sunday 1<sup>st</sup> May - Mayday.

The word *rogation* comes from the Latin verb *rogare*, meaning "to ask".

The origin of the festival is pre Christian going back to the Roman *Robigalia* when sacrifices were made to Robigus the god responsible for mitigating agricultural disease.

Subsequently the Christian faithful took over the idea and typically observed rogation by fasting in preparation to celebrate the Ascension, which is this year on Thursday 5<sup>th</sup> May but marked by us also on Sunday 1<sup>st</sup> May. At the same time farmers often had their crops blessed by a priest asking a blessing on the growing season. By the 7<sup>th</sup> century the practice had arrived in this country.

A common feature of Rogation in former times was the ceremony of beating of bounds in which a procession of parishioners, led by the minister, churchwarden, and choir would proceed around the boundary of their parish and pray for its protection in the forthcoming year. The practice had become so riotous in the 16<sup>th</sup> century that it was banned but later generations revived it. We at St Martin's always go out of the church on Rogation Sunday and beat the boundary stone in the churchyard wall - and of course we sing 'We plough the fields and scatter' which is as much a seedtime as a harvest hymn.

What we can learn from all this is that there is no harvest without first sowing and tending the crops and that there is no fulfilment without preparation. Jesus says something like this in the Gospel of Mark chapter 4 vv 26-29 'The kingdom of God is as if someone would scatter seed on the ground, and would sleep and rise night and day, and the seed would sprout and grow, he does not know how. The



# Windows on the Divine

Meditations on the stories and symbols of four famous pictures - *Revd. Brandy Pearson*

2.00pm Tuesdays in the Parish Room  
St Martin's West Acton, Hale Gardens W3



May 24<sup>th</sup>: The Hospitality of Abraham  
by Andrei Rublev



May 31<sup>st</sup>: The Return of the Prodigal Son  
by Rembrandt van Rijn



June 7<sup>th</sup>: The Light of the World  
by William Holman Hunt



June 14<sup>th</sup>: Christ of St John of the Cross  
by Salvador Dali



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**C O M M U N I T Y**

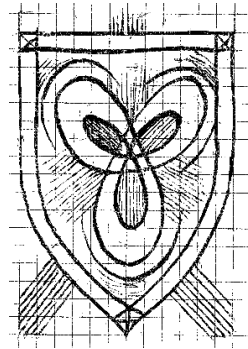
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**As part of our community scheme, please mention St Martin's church and we will donate £100 for every fee generating instruction for sales or lettings.**

(Terms apply – please speak to our office).

## **FIVE FAMOUS PRAYERS –**

### **1. ST. PATRICK'S BREASTPLATE**



I arise today  
through a mighty strength,  
the invocation of the Trinity,  
through belief in the Threeness,  
through confession of the Oneness  
of the Creator of creation.

I arise today  
through the strength of Christ with His Baptism,  
through the strength of His Crucifixion with His Burial  
through the strength of His Resurrection with His Ascension,  
through the strength of His descent for the Judgment of Doom.

I arise today  
through the strength of the love of Cherubim  
in obedience of Angels, in the service of the Archangels,  
in hope of resurrection to meet with reward,  
in prayers of Patriarchs, in predictions of Prophets,  
in preaching of Apostles, in faiths of Confessors,  
in innocence of Holy Virgins, in deeds of the righteous.

I arise today,  
through the strength of Heaven:  
light of Sun, brilliance of Moon, splendour of Fire,  
speed of Lightning, swiftness of Wind, depth of Sea,  
stability of Earth, firmness of Rock.

I arise today,  
through God's strength to pilot me:  
God's might to uphold me, God's wisdom to guide me,  
God's eye to look before me, God's ear to hear me,  
God's word to speak for me, God's hand to guard me,  
God's way to lie before me, God's shield to protect me,  
God's host to secure me:  
against snares of devils, against temptations of vices,  
against inclinations of nature,  
against everyone who shall wish me ill,  
afar and anear, alone and in a crowd.



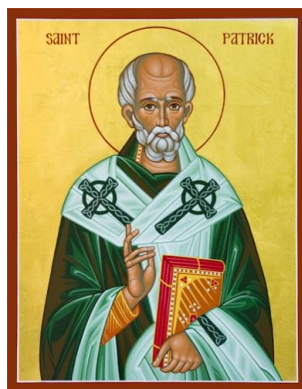
I summon today all these powers between me and these evils:  
against every cruel and merciless power  
that may oppose my body and my soul,  
against incantations of false prophets,  
against black laws of heathenry,  
against false laws of heretics, against craft of idolatry,  
against spells of black witches and smiths and wizards,  
against every knowledge that endangers body and soul.

Christ to protect me today  
against poison, against burning,  
against drowning, against wounding,  
so that there may come abundance of reward.  
Christ with me, Christ before me, Christ behind me,  
Christ in me, Christ beneath me, Christ above me,  
Christ on my right, Christ on my left,  
Christ in breadth, Christ in length, Christ in height,  
Christ in the heart of every one who thinks of me,  
Christ in the mouth of every one who speaks of me,  
Christ in every eye that sees me, Christ in every ear that hears me.

I arise today through a mighty strength,  
the invocation of the Trinity,  
through belief in the Threeness,  
through confession of the Oneness  
of the Creator of creation.

## **Context/History**

“Patrick was born about 414AD near the western coastline of the Roman province of Britannia... When he was 16, he was captured by a raiding party from Ireland and sold as a slave to a petty king in Armagh. Somehow he was able to meet with fellow Christians, possibly slaves like himself. It would have been easy to despair, but this is the time when Patrick’s faith, and his personal relationship with God, were greatly strengthened. After six years it is believed that he returned home.





However, in spite of pleas from his kinsfolk, and the danger of being put to death as a runaway slave, Patrick was determined to return as a missionary to Ireland.

He must have reached Ireland again in about 455... Later, it seemed he went to Gaul for training and ordination. This time when he returned he came to Tara "the centre of witchcraft and idolatry in Ireland"...

and there are many stories of his mission and ministry throughout Ireland

In the eyes of the people there was no doubt that the power of this new religion was greater than theirs. Legend grew that Patrick was more powerful than the Druids, that he was a "shape changer". It was said that when the army attacked him, Patrick turned himself into a deer and so escaped them. Whatever we may make of that, tradition says that this is when he composed the hymn known as "The Deer's Cry" or "The Breastplate of St. Patrick".

The prayer as we know it may belong to three centuries later, but that does not matter. It expresses so well much of the early Celtic Christian faith." *from The Cry of the Deer by David Adam*

It was originally written in Old Irish, in the style of a druidic incantation for protection on a journey. It is an invocation – calling on the Holy Trinity for protection. Scripture references may include Ephesians 6:10-17 ("God's shield to protect me ... from snares of devils").

## **Meditations/Questions**

What do you feel the need to ask to be protected from?

What do you believe God can protect you from?

How do you feel calling on God in this way?

Some of the language of this prayer sounds fantastical in the twenty first century, so: In 2016 – who are false prophets and what are their incantations? - for example - Who are we expected to trust in public life who are not telling us the truth?

In the days of a better understanding between the world religions – what might be "black laws of heathenry" – someone else's religion? – twisted religious attitudes (from whichever religion)? or perhaps negative attitudes to religion in a secular world?

"against craft of idolatry" – what are today's idols? – What do people

worship and put their trust in that is not God?

## **Prayer suggestions**

Stand and pray this aloud first thing in the morning for a week.

When praying this prayer - Consider what threatens you in your life - what makes you feel insecure, unloved or worthless?

What seems to challenge your faith or discourage you from putting your faith in practice?



## **The silent sermon**

A parishioner, who had previously attended services regularly, stopped going. After a few weeks, the minister decided to visit him.

He found the man at home all alone, sitting by a blazing fire. Guessing the reason for his minister's visit, the man welcomed him awkwardly, and led him to a comfortable chair near the fireplace and waited.

The minister made himself at home, but said nothing.

In the silence, the minister contemplated the dance of the flames around the burning logs. After some minutes, he took the fire tongs, carefully picked up a brightly burning ember and placed it to one side of the hearth all alone. Then he sat back in his chair, still silent.

The host watched all this in quiet contemplation.

As the one lone ember's flame flickered and diminished, there was a momentary glow and then its fire was no more. Soon it was cold and dead.

Not a word had been spoken since the initial greeting. But now the minister chose this time to leave. He slowly stood up, picked up the cold, dead bit of coal and placed it back in the middle of the fire.

Immediately it began to glow once more, with the light and warmth of the burning coals around it. With that, the minister smiled at his host, and quietly let himself out.

## Photographs from Easter....



Starting with the Good Friday Messy Church where they painted eggs ready for Easter Sunday.



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# On Easter Day.....

The painted eggs that were painted at the Messy Church on Good Friday.



The traditional Easter Bonnets

And the Easter Bunny



# Table Tennis arrives for the Youth Group



The new table tennis table for our Youth Group has arrived – it seems that it is attracting some of our older members as well!



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## **ON MESSAGE GROUP**

### **IN MARCH**

On Sunday March 13<sup>th</sup> we only had one question to look at, but it is a question that goes to the heart of our faith, and runs like a river through Christian history and theology. Deceptive in its simplicity it asks us examine what it really means to be a Christian.

Has this wetted your appetite? I won't keep you in suspense any longer, for the question is "what is the difference between Jesus and the Christ?".

Taking a deep breath the group plunged into a discussion which began with each of us saying what kind of an answer we would give. Naturally this involved talking about the four gospels, and recognizing that each of them gives a different picture of Jesus, noting that what Matthew, Mark, Luke and John chose to tell us about Jesus is determined by the picture they were painting and how they had reacted to Jesus. What does 'Messiah' mean to them and how does that relate to Jesus? And then there is the rest of the New Testament, especially the letters of St Paul to take into consideration.

What does it mean to describe Jesus as the Son of God? We could only touch the surface of this profound mystery, after all theologians have been struggling with this for two thousand years. We agreed that this was a question that can never be fully answered and that each generation of Christians is called to understand it anew.

What do you think?

### **IN APRIL**

What is the difference between western and eastern Christianity? This was the subject we addressed on Sunday 10<sup>th</sup> April. Suitably fortified with coffee and cake we plunged in to two thousand years of history and theology. This is a history which mingles the on-going quest to understand the revelation of God in Jesus Christ with various political struggles to assert power within the church. Then there are the Crusades which were not simply a war between Christians and Muslims but included events such as the sack of the great centre of eastern Christianity in Constantinople by western Christian armies.

Neither should we forget that "eastern" Christianity is itself divided

between churches such as the orthodox of Greece and Russia and the Oriental Churches such as the Syrians and the Copts of Egypt, two churches which are under great pressure in our own time.

The ecumenical movement of the twentieth century drew the different branches of Christianity closer together. It was recognized that theological differences were not as great as perhaps it had seemed in the past. And in the west Christians began to appreciate and draw on the spiritual traditions of the east, such as icons.

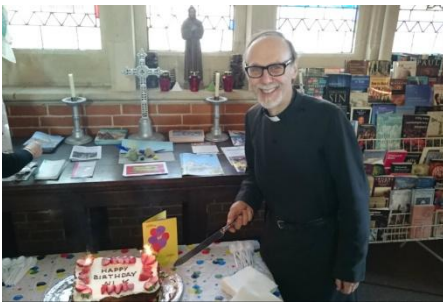
In London we are privileged to live alongside Christians from all traditions and all parts of the world, giving us the opportunity to learn from one another, and to recognize that we are all one in Jesus Christ.

*Robbie Pearson*



## **Celebrations!**

The Vicar's birthday was on Sunday 3rd April and despite trying to keep it secret everyone remembered and there was a lovely cake baked by Camilla Reid.



The cake about to be cut....



The delicate task of cutting the first slice.

Photographs by John Holt.



## The Spring Equinox



Palm Sunday 20th March was also (as it is a leap year) the Spring equinox. Our Iranian members produced this symbolic traditional table which marks the beginning of their New Year accompanied by sweet baklava style

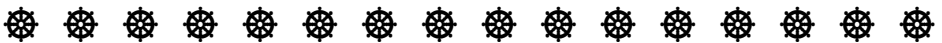
biscuits for our after service coffee.

N.B. Until 1752 when we adopted the Gregorian calendar New Year's Day in the English calendar was 25th March or Lady Day, the feast of the Annunciation to Mary that she would bear the child Jesus. The it

was changed ten extra days were last and hence our tax peculiar tax year which ends on 5th April



Nicholas



## 'Poems and Pints'

8pm, Thursday 26th May

in the Parish Room (Rear of Church Hall)

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**St Martin's Foundation**  
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Lectures take place at **8pm on Thursdays** in the Parish Room  
(entrance via Parish Office, to rear of Church Hall)

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**Christianity and The Law**  
**16<sup>th</sup> June**

Laurence Target M.A. is a practising solicitor, parish clerk and churchwarden of St. Mary-at-Hill, London. He is a member of the Ecclesiastical Law Society; and of the

Worshipful Company of Scriveners and the Worshipful Company of Parish Clerks, and currently Senior Warden of the Billingsgate Ward Club, where St. Mary-at-Hill is the Ward Church. Laurence has published legal precedents, a book about commonhold, and articles about law in the legal process; also articles about poetry, and about or of theology, in *The Spectator*, *The Independent* and *The Heythrop Journal*.

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**Who do you say I am?**  
**Explorations into Christianity**  
**15<sup>th</sup> September**

The Rev'd Rob Pearson, Resident Priest at St Martin's asks: How should the church represent Christ to the world in the 21<sup>st</sup> century, with especial reference to the Church of England and the wider Anglican Communion?

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**St Martin's Foundation describes all our educational activities for the church year**

**Please visit our website for further details:**  
**[www.stmartinswestacton.co.uk](http://www.stmartinswestacton.co.uk)**

## May Rotas for 10am service

**1<sup>st</sup> May** Easter 6

Sidespeople: Angela Doe & Jill Burton

After-service Coffee: John & Keiko Holt

**8<sup>th</sup> May** Easter 7

Sidespeople: John Wilson & Emma Stehlin

Chalice Administrators: Jackie & James

Junior Church: Ellen & Tara

After-service Coffee: Angela Watson & Zoe Bartholomew

**15<sup>th</sup> May** Pentecost

Sidespeople: John Beastall & John Clark

Chalice Administrators: Angela & John Holt

Junior Church: Jackie & Jim

After-service Coffee: Nadine Thompson & Michela Palmer

**22<sup>nd</sup> May** Trinity Sunday

Sidespeople: Margaret & Alan Jones

Chalice Administrators: Margaret & Lynne

Junior Church: Bryony & Emma

After-service Coffee: Victoria & Tom Marsland

**29<sup>th</sup> May** Trinity 1

Sidespeople: Arden & Betty Anderson

Chalice Administrators: Arden & John Clark

After-service Coffee: Chinua & Lydia Anderson



### Flower Rota

29<sup>h</sup> April – 11<sup>th</sup> May

Liz Barnes

Don't forget to water your flowers every 3-4 days. Many thanks.

*Camilla*



### Out of the mouths .....

Primary school children were asked what they knew about the Bible.  
Among the responses were:

"The first commandment was when Eve told Adam to eat the apple."

"Solomon had 300 wives and 700 porcupines."

St Martin's, West Acton, London



## **The Parish of St Martin Hale Gardens, London W3 9SQ**

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### **Usual Sunday Services**

8am: Holy Communion

10am: Parish Communion

6.30pm: Evensong

Our Junior Church meets in the Church Hall at 10am  
except when there is a Family Service.

The next Family Service will be on May 1<sup>st</sup>.

The 'On-Message' Group meets every second Sunday of the month.

Over coffee the group discusses various issues for Christians.

The next meeting will be May 8<sup>th</sup> at 11.15am

Our Youth Group meets every Tuesday at 7pm  
in the Parish Room (rear of Church Hall)

### **Japanese Anglican Church UK**

meets every third Sunday of the month:

(except July, August and December)

3pm Bible Study and Evening Worship in Japanese

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11am: Informal Eucharist followed by the Coffee Club at 11.30am

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