

THE CLARION

The Magazine of The Parish of St Mary The Boltons

October 2007

How good is your Hebrew?

In our regular Sunday worship we use a number of Hebrew words perhaps without realising exactly what they mean or signify. I know modern Hebrew (well, enough to get by) but since it is entirely based on ancient Hebrew, it is remarkably much the same. Both ancient and modern Hebrew are composed of consonants with the vowels being added as dots to the letters where necessary. It is only (mainly) biblical texts that always have the vowels added. This is the so-called Masoretic text; the Masoretes were a number of scholars in Egypt and Israel between the 7th and 9th centuries CE who 'compiled a system of pronunciation and grammatical guides in the form of [diacritical](#) [accents etc] notes on the external form of the Biblical text in an attempt to fix the pronunciation, paragraph and verse divisions and [cantillation](#) [chanting] of the Jewish Bible' (Wikipedia).

Hebrew words consist of roots, usually of three consonants, and depending on their pronunciation they can mean something very different.

Perhaps the most well known word is **Shalom**, consisting of the consonants shin (S and SH), lamed (L), mem (M). It matters therefore that the shin carries the vowels for A and the lamed the vowel for O. We use the word mainly to mean 'peace', but since its fuller meaning is wholeness, the word 'shlema' means whole, as e.g. in 'chalav [milk] shlema', i.e. whole (full cream) milk. All the words depend on their masculine or feminine designation, and milk is feminine, hence the ending of the word with 'a'. If milk were masculine, the word would be 'shelem' or 'shalem', depending on local custom. The name Solomon ['Shlomo'] therefore means 'his peace'.

A word we use on most Sundays is **Alleluia**. Any Hebrew word that ends with -ia indicates Yahveh (YA) (the name of God, but never pronounced, hence we use 'the Lord'). We have many names that end with -ia, like Jeremiah (God [the Lord] will raise), Malachiah (God is king), Hezekiah (God has strengthened).

Hebrew verbs are as in English where 'to' indicates the verb (e.g. to walk), starting with '-le', and 'le-

halle' (He, Lamed, Lamed) (although Hebrew never has double consonants without putting a vowel in between; we only have a double LL to make sure how to pronounce the word) means 'to praise'. The letter vav can be O, U or V, and inside a word tends to be used as a 'binding' vowel between two sections of the word. Thus we have the word Halel-U-Ya: praise the Lord.

The word **Hosanna** 'hoshāna' is an intriguing and very ancient word of unclear origin. The 'Ho' means basically 'hi, hey' and goes more or less with a gesture of an elbow jerk sideways to indicate 'pay attention'. The 'shā' is connected with saving, delivering (see below), and the whole word is not only a exclamation of praise, but at the same time means, help!, deliver!

The name **Jesus** 'yeshuā', as we all know, means saviour. It was a common name in biblical times, and we have also Joshua 'yehoshua' [note the 'ho'], and Messiah 'meshiach' where the middle 'shu' or 'shi' refers to 'saving'.

Bethlehem is perhaps the best known town outside of Jerusalem. This is simply a composition of two words: 'beit' – bet (B), yud (I), tav (T) – and meaning house; and 'lechem' – lamed (L), caph (CH, as in 'loch'), mem (M) meaning bread. Many place names are composed of two or three words, as in 'Jerusalem' and 'Jericho'.

Jerusalem, 'yir-u-shalaim', you may now be guessing, has again the use of 'shalom = shalaim'. Yir means city (Jericho: city of the moon, yereach), and again the binding vowel U. Shalaim is the masculine plural 'im', so it is the city of 'peaces'. It is perhaps prophetic to name it the city of peaces as there has rarely been peace there.

Another word we take for granted is **Amen**: aleph (A), mem (M), noon (N). It means 'so be it'. Here it is interesting to see how with the vowels changed, but with the same root, different words are formed. The consonants aleph and mem are the main consonants in 'emet': truth. The same consonants as Amen, but using different vowels are used for 'omen' meaning truthfulness; 'eman' meaning artist, and 'aman' meaning artisan.

Here it becomes clear why the Masoretic text was necessary to know exactly how to read each word. We have the curious translation in the Bible (by Luther) where Moses has a 'horn' rather than a shining face – the root for horn and shine being the same.

A word that has always intrigued me is **Golgotha**, a thoroughly 'mangled' adaptation of the word for head, or skull, goolgolet: ghimel (G), lamed (L), ghimel (G), lamed (L), tav (T). The ending –et simply means 'small'. Many Hebrew words seem to stem from the earliest sounds people made, and when you pronounce the word 'goolgol' slowly, you can 'hear' the 'roundness' of it, like a ball. (Something similar happens with the word bakbook = bottle. Listen to the sound a narrow jug makes when you empty it of its content; I guess wine skins did the same.)

One last word: **Beelzebub**: the lord of the fly. Baal, beit (B), ayin (consonant only used to convey vowels), lamed (L) is the word for lord, or husband. Zvuv, zain (Z), beit (B), vav (V) beit (B) means a fly. This word demonstrates another grammatical indication. The letter beit (B) is pronounced as B at the beginning of a word, but as V inside a word. The letter vav is used when a V if necessary at the beginning of the word. But try saying the word 'zvuv' and you hear the 'buzz' made by a fly and get an indication of how this word came into existence. The 'lord of the fly' must be derogatory if ever there was one as a description for someone who thinks he is important.

And did you know that Jaffa oranges come from **Joppa**, 'yafo', yood (I), pe (P), vav (O), the town where St Peter had that vision of the cloth containing all kinds of animals? It means 'beautiful' (yafa, or 'yoffy' as the more popular expression is) and the difference in usage is another of those consonants, the pe (P) is pronounced as a P at the beginning of the word, but as F inside the word.

Verena Tschudin

Pantomime Visit

At its recent meeting the PCC decided that the parish will not be going to a pantomime in January next year. In recent years the number of people wishing to go has fallen off and as a result we have made a loss on the tickets purchased.

Church Sitting

It is our policy at St. Mary's to keep the church open to visitors as much as possible. The church is always open during the week from 8.0am to 2.15pm but on some afternoons it's necessary to close the church if there is no member of staff present. At its recent meeting the PCC decided that it would be good to ensure that the church be open at least one afternoon a week. Tuesday has been chosen and we are looking for volunteers to come and sit in the church between 2.15 and 4.30pm. There need to be two volunteers present and guidelines will be given.

Please ring John in the parish office (020 7835 1440) if you would like to take part in this ministry.

Three ministers - a Baptist, a Methodist and an Anglican minister – each had churches that had become infested by some rats. In their desperation, they decided to take some drastic action.

A month later they met to compare notes. 'I tried gas,' said the Baptist gloomily. 'No luck.' 'I used a shotgun,' said the Methodist, 'but they're just too quick for me.'

The Anglican looked smug. 'I baptised them, the bishop confirmed them and we haven't seen them since,' he said.

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Nonsuch Singers Concert

Saturday 3 November 2007 at 7.30pm
St. John's, Smith Square, London SW1P 3HA

Rachmaninov Vespers

John Tavener

Magnificat (*Collegium Regale*);

Hymn to the Mother of God; Svyati & Chant

Stephanie Allman mezzo-soprano; John McMunn tenor

Naomi Williams cello

Graham Caldbeck conductor

Box Office: 020 7233 1618; www.sjss.org.uk

Ginny has suggested that we should support Graham in this concert and make a church outing of it on this day. Tickets range from £8 to £18 (concessions 10% discount). We will meet at St John's Church at 7.0pm. Please let John (via the parish office) know if you are interested in attending.

Well Being for Life Fair for Older People

The Annual Health Fair for older people in Kensington and Chelsea will be held on Friday 5 October from 12.0pm to 4.0pm at Kensington Town Hall Horton Street W8.

The Health Fair is a one-stop shop where you can learn about healthy ageing, including keeping active, independent and mobile, eating well, emotional well-being, managing health issues, housing, safety and financial advice.

As well as being able to talk to a range of professionals in a friendly and informal atmosphere, there will be information stalls, a free café, raffle and giveaways. Visitors will also have the chance to join in with complementary therapy taster sessions, exercise classes and have health checks.

The Simple Lunch
Thursday 4th October
12.30pm in the Church
Anita Dowbiggin will speak on
'Argentina'

John Barker is taking part in a Manor Light Opera concert at St. Mary's Church Hall, Hendon Lane, Finchley N3 at 7.30 pm on Saturday 20 October 2007.

Entitled 'Life upon the Wicked Stage', the concert consists of excerpts from Showboat, The Desert Song, Guys 'n' Dolls, & Hello Dolly. Tickets are £12 (including light refreshments) and are available from John, Tel: 020 8571 0737

Gardeners Wanted

Please could anyone give regular help in our large garden? Previous experience is not essential, as help can be given, but regularity is important. Please contact Audrey Pine on 020 7373 8349.

For Creed & Creation

On Saturday 15 September I attended (along with around 300 others) the Kensington Episcopal area conference "For Creed and Creation". So what was it about, I hear you ask? Put simply, the Church's reaction to global warming and environmental issues.

There were a number of high level speakers through the day on a broad range of topics.

Ian James introduced us to some of the established negative outcomes of global warming fueled by carbon emissions (the greenhouse effect), namely

i) things are getting warmer; ii) changing weather patterns (drought and floods); iii) more extreme weather; iv) melting ice caps and glaciers; v) rising sea levels. All these will affect humanity in one way or another. Flooding, together with warmer temperatures, could see diseases like malaria becoming much wider spread.

Ruth Davies of the RSPB spoke about mass extinction events becoming more and more common, with rising sea levels having huge environmental impact.

Tat was the bad news, now for the good! The Bishop of Thetford spoke of us as Christians having a covenant relationship with and for creation. Throughout the bible, a sense of stewardship calls for action.

What can we do? The London Diocese is already looking into ways of reducing its carbon footprint. As individuals we can do many things: simple ideas are water butts and low energy light bulbs. We can and must make a difference.

If any-one wants to know more about what the church is doing, further information from a Christian perspective, can be found on the following websites:

- A Rocha:
<http://en.arocha.org/home/index.html>
- Living Lightly 24:1:
<http://www.livinglightly24-1.org.uk/>
- Eco-congregation:
<http://www.ecocongregation.org/>
- The Conservation Foundation:
<http://www.conservationfoundation.co.uk/>
- The John Ray Initiative:
<http://www.jri.org.uk/>

This was a thought provoking day and made me think about my own impact on the environment. What I am taking away from the day: WE MUST DO SOMETHING BEFORE IT IS TOO LATE!

Dave Ireton

The Simple Lunch
Thursday 8th November
12.30pm in the Church
Ms Annette Worsley-Taylor MBE will speak on
'The history of British fashion'

The Clarion

We always need articles for The Clarion. If you have any contributions for the November issue, please submit them by **Friday 19 October**.

ST MARY THE BOLTONS CALENDAR OCTOBER 2007

SERVICES AND READINGS

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 at 8.30am (Eucharist on Feastdays) on Mondays, Wednesdays and Thursdays except Public Holidays.

Wednesday 7.00pm Eucharist

READINGS in September

Sunday 7 October

The Eighteenth Sunday after Trinity

Readings at 10.30am

Lamentations 1. 1-6, 2 Timothy 1. 1-14; Luke 17. 5-10

Wednesday 10

No service

Sunday 14 October

The Nineteenth Sunday after Trinity

Readings at 10.30am

Jeremiah 29. 1,4-7, 2 Timothy 2. 8-15; Luke 17. 11-19

Wednesday 17

No Service

Sunday 21 October

The Twentieth Sunday after Trinity (No Sunday School)

Readings at 10.30am:

Jeremiah 31. 27-34, 2 Timothy 3. 14-4.5; Luke 18. 1-8. No Sunday School

Wednesday 24

Readings at 7.00pm

Romans 6. 12-18; Luke 12. 39-48

Sunday 28

St Simon & St Jude (No Sunday School)

Readings at 10.30am:

Ephesians 2. 19-end; John 15. 17-end
No Sunday School

Wednesday 31

Readings at 7.00pm

Romans 8. 26-30; Luke 13. 22-30

Sunday 4 November

All Saints

Readings at 10.30am

Daniel 7. 1-3,15-18, Ephesians 1. 11-end; Luke 6. 20-31

REGULAR EVENTS

Mondays

9.30am Mothers & Toddlers

Thursdays

9.30am onwards Fabric Group

Saturdays

9.15am onwards Gardening Group

Sundays

Sunday School Except 21 & 28 October

Sunday 7

Parish Lunch

Monday 8

Bible Study Group

Thursday 11

Simple lunch 12.30

Sunday 14

Traidcraft

Monday 22

Bible Study Group

Marriage 20

James Morgan & Jillian Tait

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Ruaraidh Thomas & Emma Folds

FROM THE SEPTEMBER 2007 REGISTERS

Marriage 22

Muneesh Khullar & Anita Kerkland

Baptisms 15

Alexandra Kelly

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Sebastian Whittaker

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Elizabeth & Frederick Ohlson

Funeral 17

Pamela Bryson

DIRECTORY

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ginny@stmarytheboltons.org.uk (day off: Tuesday)

Churchwardens

Arthur Tait 020 7352 5127

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Parish Administrator John McVeigh

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020 7244 8998 / 07881 865386 (day off: Wednesday)

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Officer Sarah Baillieu 020 7341 4141 **Treasurer** Carolyn

Stubbs 020 7835 0074 **Gift Aid Secretary** John Barker 020

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1263

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