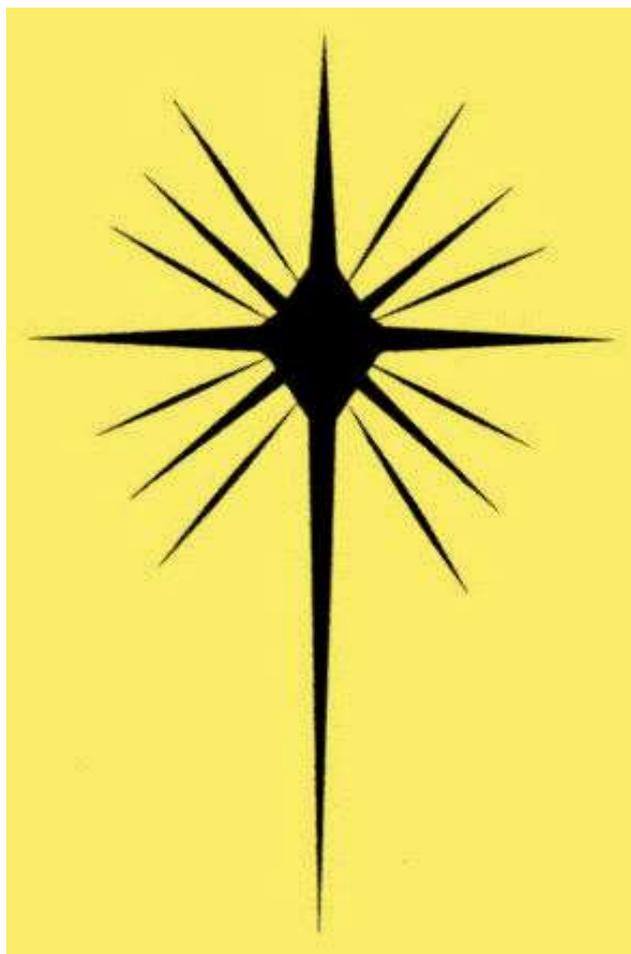


THE CLARION

The Magazine of The Parish of St Mary The Boltons

rooted in faith • open in thought • reaching out in service

December/January 2014/15



**For unto us a child is born, and his name shall
be called Wonderful, Counsellor,
The mighty God, The everlasting Father,
The Prince of Peace**

Christmas Greetings from the Bishop of Kensington

I love Christmas and the unique opportunity it gives to celebrate the gift of life with family and friends. For many people Christmas is a largely secular holiday, with the main element the exchange of gifts on Christmas Day. However, in my experience more and more people are recognising that there is a spiritual dimension to life which cannot be satisfied by any amount of presents and good things to eat and drink.

In 2007 Christopher Hitchens published a book called *God is not Great*, which made him a celebrity in his adopted homeland of the United States as he happily took on the role of the country's best-known atheist. Hitchens maintained his devout atheism even after being diagnosed with cancer in 2010, telling one interviewer: 'No evidence or argument has yet been presented which would change my mind.' Then he added, 'But I like surprises.'

The reality of the Christmas message is that for all his doubts and determined objections Christopher Hitchens was right to expect surprises. The Christian faith is a long series of great surprises, beginning in a small town a day's walk from Jerusalem. Bethlehem goes down in history as playing host to the greatest surprise of all: God becoming a human being, born as a baby.

One of Hitchens' most often quoted arguments against Christianity was that 'Exceptional claims demand exceptional evidence.' I don't think John in his Gospel would argue with that for one moment. In his grand opening he writes this: 'The true light that gives light to everyone was coming into the world... We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth.'

This is why the deeper significance of the Christmas message is so vitally important for modern people, whether or not they would consider themselves religious. Over Christmas all the churches across London will throw open

their doors to welcome people whatever their background or outlook on life is. Everyone is warmly invited to come and celebrate the Christmas story and take a moment for more personal reflection during this busy season.

I look forward to joining everyone at St Mary The Boltons on Christmas morning and look forward to meeting many of you there. In the meantime, can I wish you all a very joyful Christmas and hopeful New Year.

Bishop Paul

St Mary's Christmas Services 2014

Sunday 14 December

10.30am All-age worship with Nativity play
7.00pm Carol service

Wednesday 24 December Christmas Eve

4.00pm Crib Service

11.30pm Midnight Mass

Thursday 25 December Christmas Day

10.30am Sung Parish Eucharist

Sunday 28 December

First Sunday of Christmas

08.00 Said Eucharist

10.30 Sung Parish Eucharist

Prayer for the interregnum

God of love and joy and peace,
strengthen our rootedness in faith,
kindle our openness in thought
and renew our reaching out in service
as we discern the future leadership
of the parish,
and guide us individually and together
in the decisions to be made,
through Jesus Christ.

Amen

This is Christmas: not the tinsel, not the giving and receiving, not even the carols, but the humble heart that receives anew the wondrous gift, the Christ.
Frank McKibben



Thursday Lunch

The next Thursday lunch is on Thursday 11 December. The speaker is Pauline Callais from

Kensington and Chelsea Foodbank at St Luke's Redcliffe Gardens. Pauline will be talking about the work of the Foodbank in our community. If you would like to attend, please put your name on the sign up sheet at the back of church, or call the Parish Office.



Family and friends are invited to attend the inaugural Sentebale Christmas Carol Service.

Kindly Supported By Savills

7pm on Thursday 11 December 2014

St Mary The Boltons

Tickets £45 adults, £15 children

Fundraising Concert in aid of



Hosted by students from the Royal Academy and College of Music.

Saturday 13 December

Raffle and auction 6.30pm, concert **7.00pm.**

Suggested donation of £10 on door

'Christmas is based on an exchange of gifts, the gift of God to man – His unspeakable gift of His Son, and the gift of man to God – when we present our bodies a living sacrifice.' Vance Havner

Christmas Outreach:

Sponsor a Turkey

The Earl's Court Community Project is providing food over three days at Christmas this year. As in previous years we will provide the Christmas dinner: six turkeys, all the vegetables, Christmas puddings and mince pies. Please give generous donations to cover the costs of the food for those less fortunate than ourselves. No help is required this year
Margarete Geier

Services during the Interregnum

The Sunday 8.0am and 10.30am services continue, and also the mid-week Eucharist with prayers for healing on the first Wednesday of the month.

Usually Morning Prayer is said daily at 8.30am except on Public Holidays.

Interregnum update

Advent is a time of waiting and expectation, possibly with some apprehension about the festivities ahead too. Waiting during an interregnum is much the same. In fact waiting is always difficult, especially when there is nothing else that can be done, whether it is the results of exams, or a medical test or even just waiting for a cake to bake, waiting can be an anxious time. So it is now as we wait for news about the appointment of a new vicar. As this edition of *The Clarion* is being prepared for publication the only news is that first interviews have taken place and the process is ongoing. Please pray for all those involved in the process.

Leo Fraser-Mackenzie

PCC Report

The Parochial Church Council met for the tenth time in 2014 on 20 November. Much time this year has been taken up with preparing the Parish Profile and appointment matters in

recent months, but on this occasion it was back to normal business. We reviewed a draft statement of the income and expenditure for the first nine months of the year. They continue to show that we are heading for a loss this year of at least £5,000 and probably more. The PCC also reviewed some costs for 2015 but will complete its budget for 2015 at the first meeting in 2015. The PCC does however own a painting by Ken Howard that was donated by the artist. This could be sold and efforts will be made to do this in the coming weeks. However, this will not cover this year's anticipated shortfall. Importantly, payments to the London Diocesan Fund are up to date.

The project to install a radio mast in the tower has come alive again. This will involve radio transmitters for telecommunication purposes being installed inside the tower. The windows will be replaced with GRP leaded light windows, and there will be a complete replacement of the access ladders, a pillar for an electricity meter at the foot of the ladders, and a new underground services cable being run in to the foot of the ladder from the road. Plans have been approved by the local authority and we are now at the stage of taking advice about the legal agreements, which are expected to run for twenty years.

The existing Ricoh printer is at the very end of its useful life. Estimates from three different suppliers were obtained, Ricoh, Canon and Toshiba (the last two are recommended Parish Buying suppliers) and John McVeigh and Dave Ireton visited each of the proposed suppliers and saw samples of their output. Earlier in the year the wardens had considered a suggestion to outsource production of our printed material. The PCC opted for the Toshiba copier, the cheapest, and an order will be placed early next year. In addition to copying and printing this machine will also fold and staple and should therefore reduce the considerable effort needed to produce all our

printed material. The upfront cost, for next year's budget, will be about £6,300.

The PCC received a report from the Charities Committee with recommendations for our charitable giving in 2015 and a full report of this will appear in *The Clarion* early in 2015. Lastly, the PCC received a report from its Health and Safety Officer, Anthony Williams. Many small but important items have been attended to during the year. There are others still on the To Do list and will require attention in the coming months.

This was a long meeting and I would like to express my thanks to the PCC for their care and attention to all matters discussed.

Leo Fraser-Mackenzie

Remembrance Sunday at St Mary's

It was a memorable service. The Right Reverend Edward Holland took it with great respect, and in his sermon he did remind us not only of the cost of lives in conflict but that we should try to love others in the way that Christ loved us, regardless of our faith, ethnicity and culture; a hard task indeed. He stressed that this was quite different from liking everyone on a personal level.

However, at the centre of our service was the music that was played as a Remembrance Meditation after the two minutes' silence, during Communion and again at the end of the service. The combination of the wonderful cello playing by Angelique Lihou and the choice of Bach for all three pieces was brilliant. Bach's music is timeless and makes it possible to reflect on eternity. The fact that she played in three different parts of the church meant that we were all engulfed in this incredible sound. It was telling, too, that without exception at the end of the service the whole congregation remained seated until the final piece had come to an end, for which the organ provided a gentle accompaniment.

Bach pieces played were: Remembrance
Meditation: Bach Cello Suite no 1, Sarabande.
During Communion: Bach Cello Suite no 1,
Allemande. Final piece: Arioso, Bach
arrangement by Lloyd Webber.

Pat Schleger

Report of Thursday Lunch on 13 November

Twenty two people attended this lunch at which the speaker was Venda Freeman from the First Aid Nursing Yeomanry (FANY).

The original purpose of the FANY, when created in 1907, remains the same today: to provide assistance to civil and military authorities in times of emergency. From humble beginnings and early opposition from the Army to a Corps of women offering this help, they are now the longest established uniformed voluntary military organisation for women, and are today the only all-women military unit in the UK. As a private club/charity they, as the members, have the power to decide whether or not to continue, while other units such as WRAC, WRNS, and QUARANCS were either merged or disbanded.



The Corps was founded by Edward Baker who was wounded serving with Lord Kitchener's army at Omdurman in 1898. As he lay helpless on the battlefield in no-

man's-land he thought how wonderful it would be if a group of women were able to administer first aid there. Initially FANY recruited young women who could already ride and preferably owned their own horses. Early focus on riding and First Aid led to the inclusion of Yeomanry in their title.

By the start of the First World War there were only 30-40 FANY members, and their attempts to gain official acceptance by the military failed. Women volunteers in other units also had difficulties, one being told 'my good woman, will you just go home and sit STILL'. However by chance a member of FANY met the Belgian Minister for the Colonies on a voyage to South Africa and persuaded him to let them drive ambulances for the Belgians and French. Their work with the wounded in dreadful conditions impressed the War Office, who asked them in 1916, to work for the British. A Surgeon-General praised them with the immortal words 'they're neither fish nor fowl but damned fine red herrings'.

FANY members served with distinction, and during the rest of the war they were awarded nineteen Military Medals, twenty-seven Croix de Guerre, one Légion d'Honneur, and eleven mentions in despatches.

After the war and in the 1926 General Strike, FANY were the only women's Corps officially recognized by the War Office. For the first time they appeared on the Army List, although still without funding support. They became increasingly multi-skilled as radar, radio and wireless operators, in Morse Code, First Aid, as cooks, clerks, encryption specialists, motor vehicle maintenance, and eventually vehicle driving. Venda said that the latter included accident reports such as 'To avoid collision I drove into the other lorry', and 'I knocked over a man. He admitted it was entirely his fault as he had been knocked over once before'.

During the Second World War FANY members broadened their contribution, becoming part of the Special Operations Executive, which organized secret agents and resistance fighters behind enemy lines. Of thirty-nine FANYs who went into the field thirteen were captured and shot by the Gestapo, three earning the George Cross.

Perhaps the best known of the three is Odette Sansom. After seven months in hostile territory she was arrested, tortured with a red hot poker on her back and toenails pulled out. However, somehow she managed to persuade the Gestapo that she was married to Peter Churchill and that he was closely related to Winston Churchill. She was sent to Ravensbrück and kept in solitary confinement in a room next to the furnaces. With the heating turned on full blast throughout the summer they tried to break her, but she survived, despite a spell with pneumonia. Wonderfully, she survived to the end of the war and died many years later in 1995.

Another FANY to win the George Cross was Violette Szabo who was immortalised in the film *Carve her Name with Pride* (1958). She was one of the best shots in the Corps, and one of the fiercest characters in the Special Operations Executive. She was captured after a shoot-out when she ran out of ammunition, and shot at Ravensbrück in January 1945.

The third George Cross winner was Noor Inayat Khan, a Russian-born Indian Princess. She was a member of an agent network around Paris, was betrayed along with others but continued, as the last SOE operator there, reporting the names of free agents and arranging arms drops until captured. She was tortured but said nothing, tried twice to escape, was sent to Dachau and shot in September 1944.

Today there are about five hundred members of the FANY Corps, one hundred of whom are active volunteers. All give their time voluntarily unpaid, many therefore holding other paid jobs. Funding as a charity comes from their own subscriptions, fundraising events, and grants from trusts and corporate support. HRH The Princess Royal is their Commander in Chief. Their role today is summed up as to support the Civil and Military authorities in London,

preparing for and helping in a major event or incident they staff Casualty Bureaus, including that at Bishopsgate, for major incidents such as the 1975 Moorgate tube disaster, the 1987 hurricane, and the 1992 and 1993 IRA bombs in central London. For the 2005 bus bombing they completed in three days 760 hours and 56 turns on shifts in Bishopsgate and with the Anti-Terrorist Branch at New Scotland Yard.

Venda concluded her stimulating talk with the statement that 'Whatever we do and wherever we go we leave everywhere cleaner than before'!

Subscription forms for those wishing to support FANY with a donation are available with John at the Parish Office, or contact FANY direct at hq@fany.org.uk

Arthur Tait

Christmas Buns



Ingredients:

125g butter/margarine
75g caster sugar
2 large eggs
125g self raising flour
200g mincemeat
1 tsp baking powder

To decorate:

White icing and cherry halves

Whisk butter and sugar until creamy, add eggs and then fold in flour baking powder and mincemeat.

Spoon the mixture equally between 16 baking cases and bake for 15-20 minutes at 190°C.

When cool, decorate with white icing and half a cherry.

Gifts of time and love are surely the basic ingredients of a truly merry Christmas.'

Peg Bracken

More about All Saints Church, Tudeley, Kent

I would endorse Pat Schleger's suggestion in the November *Clarion* of a visit to see Chagall's window at Tudeley. A visit there involved a number of coincidences for me. When I founded the old (now Royal) Turner Society in 1975, a member who taught at the City & Guilds – for no reason other than she liked Chagall – organised a Society visit to Tudeley. I later discovered that some cousins had a connection with the d'Avigdor-Goldsmid family, who then lived in Somerhill nearby, now a school. Later still I discovered that Turner's uncle had been vicar of Tonbridge (now a fact recognised locally, though it remains a hotbed of Janeites – Sir Sherard Cowper-Coles is giving them a lecture in the church on 16 December – Jane Austen's father being a contemporary of Turner's uncle at Tonbridge). After that we organised a Turner day tour of the vicinity, which took in Somerhill (and Turner's viewpoint there) and Tudeley. I knew that Turner's cousins rented a farm house at Tudeley, and after research and ringing round all the old houses in the village discovered it was the one now owned by one of our members! There is also a mediaeval wall-painting at St Thomas of Canterbury, Capel, in the same parish.

Selby Whittingham



A 17th Century Nun's Prayer

Lord, thou knowest better than I know myself that I am growing older and will some day be old. Keep me from the fatal habit of

thinking I must say something on every subject and on every occasion. Release me from craving to straighten out everybody's affairs. Make me thoughtful but not moody; helpful but not bossy. With my vast store of wisdom it seems a pity not to use it all, but Thou knowest Lord, that I want a few friends at the end.

Keep my mind free from the recital of endless details; give me wings to get to the point. Seal my lips on my aches and pains. They are increasing and love of rehearsing them is becoming sweeter as the years go by. I dare not ask for grace enough to enjoy the tales of other's pains, but help me to endure them with patience.

I dare not ask for improved memory, but for a growing humility and a lessening cocksureness when my memory seems to clash with the memories of others. Teach me the glorious lesson that occasionally I may be mistaken.

Keep me reasonably sweet; I do not want to be a saint-some of them are so hard to live without but a sour old person is one of the crowning works of the Devil. Give me the ability to see good things in unexpected places and talents in unexpected people. And, give me, O Lord, the grace to tell them so. Amen

Anonymous

Rooted in faith

I could have been brown, black, yellow,
but I am white.

We are all God's children.

I could have been Iranian, Nigerian, Chinese,
but I am English.

We are all God's children.

I could have been single, divorced, widowed,
but I am married.

We are all God's children.

I could have been autistic, deaf, blind,
but I am fit and well.

We are all God's children.

I could celebrate Eid-al-Fitr,
Yom Kippur or Vesak,
but I am a Christian therefore I rejoice in
Christmas.

We are all God's children.

Anne Swift

Out in the (indoors) Garden...



Now that the garden around the church is almost entirely asleep, why not try to create your garden indoors? At this time of year all sorts of pot plants are on offer for colour and variety. I think that

hyacinths are perhaps the most exciting. The easiest way to benefit from these bulbs is to get them in pot, with a tip just showing through the soil. Hyacinths grow very quickly when they are kept warm and moist, and in no time you have a plant that glows with colour, usually white, blue or pink, that gives off the most heavenly scent, brightening the dullest of winter days. Give yourself a treat for Christmas with a really bright pot plant!

Verena Tschudin

'Remember, if Christmas isn't found in your heart, you won't find it under a tree.'

Charlotte Carpenter

Talking to myself?



In the Television play 'Edna the inebriate woman' by Jeremy Sandford (BBC1, 1971) one of the characters says to Edna: 'I know that I must be God because,

when I pray, I find that I am talking to myself'. This is presented not as a serious proposition, but as an example of the weird characters that Edna meets on her travels, but is worth examining more closely. Voltaire said: 'If God has made us in his image, we have certainly returned the compliment' (*Notebooks* c. 1735). It is true that we do often make God in our own image and this makes God a projection of ourselves (Ilia Delio, *The Humility of God*, Franciscan Media, 2005, p. 16.) Sigmund Freud (1856-1939) went further and held that all belief in God is an illusion that mature men and

women should put aside. The idea of God was not a lie but a device of the unconscious that needed to be decoded by psychology. A personal God was nothing more than an exalted father figure: desire for such a deity sprang from infantile yearnings for a powerful, protective father, for justice and fairness and for life to go on forever. God, he said, is simply a projection of these desires, feared and worshipped by humans out of an abiding sense of helplessness. (Karen Armstrong, *A History of God*, Heinemann, 1993, p. 409).

How can such a view stand up against the sense of the risen Christ as a real, loving and caring presence set out in the New Testament?

According to T. M. Luhrmann (an anthropologist at Stanford University), it is a well-attested fact that many people have a keen sense of the real presence of loved ones after their death. 'These are real sensory events. People hear a voice; they feel a touch; they recognise a presence. A friend told me that a year after her husband's death, she would still find him sitting on that bench in the park waiting for her. She liked that. One of the central research findings in this area is that post-bereavement experiences are helpful. They are also more likely to occur after long and happy marriages.' (*New York Times*, 31 October 2013). That the Apostles encountered a presence of Jesus which seemed real to them and lasted long after his death cannot be doubted. But as J. A. Pagola (Professor at the San Sebastian Roman Catholic seminary in Spain) explains, 'Somewhat later, when Christians had been living their faith in the risen Christ for forty or fifty years, we find stories filled with the delight that came from the disciples' first "encounters" with the risen Christ. These stories build on earlier traditions, reworked by each writer to reconstruct the events according to his own theological vision as a conclusion to his gospel about Jesus. We see right away that they are not trying to give us detailed information about

what happened forty or fifty years earlier. Indeed it is impossible to reconstruct the events on the basis of what they tell us. Rather they are “catechetical resources” composed to help people explore different aspects of the resurrection of Christ, with important consequences for his followers.’ (J. A. Pagola, *Jesus: an Historical Approximation*, Convivium Press, 2007, pp. 398-9).

If we accept, for the moment, a psychological process such as that described by Luhrmann as having produced, after Christ’s death, a conviction of his living presence in those who had known Jesus, and by extension, in St Paul and the early converts, can one similarly account for the experiences of those who claim to know Him as a real and present person two millennia later? The anthropologist Pascal Boyer (an atheist) and the psychologist Justin L. Barrett (an evangelical Christian) both conclude that belief in the supernatural is hard-wired into the human psyche, possibly for good evolutionary reasons. This may be why some people attempt to make imaginary entities become real and do this by trying to create thought-forms or imagined creatures called *tulpas*. Their creators are trying to imagine so vividly that the *tulpas* start to seem as though they really exist and can act of their own accord. The term entered Western literature through the explorer Alexandra David-Néel’s book *Magic and Mystery in Tibet* written in 1929 after a visit to Lhasa. She wrote that Tibetan monks created *tulpas* as a spiritual discipline by means of intense meditation. In a further article Luhrmann explains what can happen as follows: ‘Jack, a young man I interviewed, decided to make a *tulpa* when he was in college. He set aside an hour and a half each day. He would spend the first 40 minutes relaxing and clearing his mind. Then he visualised a fox (he liked foxes). After four weeks he started to feel the fox’s presence, and to have feelings he thought were the fox’s. Finally, after a chemistry exam, he felt that the fox spoke to him. ‘I heard, clear

as the day, “Well, how did you do?” For a while he was intensely involved with the fox and said it was more wonderful than falling in love with a girl. Then he stopped spending so much time meditating and the fox went away. It turned out he was fragile. He says the fox comes back, sometimes unexpectedly, and calms him down.’

The mere fact that people like Jack find it intuitively possible to have invisible companions who talk back to them supports the claim that the idea of an invisible agent is hard-wired into our psyche. Jack’s story also makes it clear that experiencing an invisible companion as truly present – especially as an adult – takes hard work, constant concentration and a state that resembles prayer. Luhrmann continued: ‘It may seem paradoxical, but this very difficulty may be why evangelical churches emphasise a personal, intimate God. While the idea of God may be inherently plausible, belief can be brittle. To experience God as walking by your side, in conversation with you, is hard. Evangelical pastors often preach as if they are teaching people how to keep God constantly in mind, because it is so easy not to pray, to let God’s presence slip away. But when it works people experience God as alive.’ (Conjuring up our own Gods, *New York Times* 14 October 2013).

What Luhrmann says about evangelicals applies even more strongly to those who follow the discipline of St Ignatius Loyola (1491-1556), founder of the Jesuit order. He devised a regime of exercises that involve using the imagination to recreate scenes from scripture; for example ‘to see with the eye of the imagination the road from Nazareth to Bethlehem, considering how long it is and how wide and whether it is level or goes through valleys and over hills.’ These exercises are to be carried out under the supervision of a spiritual director over a period of thirty days, aiming to help the disciples to discern Jesus in their life, leading to a personal commitment to follow him. In the words of the prayer Ignatius

composed, we are 'to serve God as he deserves, to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labour and not to seek for any reward save that of knowing that we do His will.' The period of thirty days recommended for the cycle of Ignatian exercises matches in an intriguing way the time it took for 'Jack' to feel the real presence of his fox.

So let us return to Edna's companion and consider the possibility that the Jesus, who we as Christians try to bring into our lives as a real person, is in fact no more than a *tulpa*, created by ourselves, as Freud believed. Such a 'person' would no doubt be based upon our own sense of the life and work of Jesus, and could be hugely beneficial, not only in the impersonal manner of Jack's fox, but by inculcating the values for which Christ lived and died. But this would be a far cry from what Christians of all stripes believe themselves to be doing in walking in holiness before a real God.

The theme of contemplation will be continued from a different aspect in next month's *Clarion*.
Hugh Beach



Quaint Saints

John the Dwarf (5th century), hermit.

When young he went to the Egyptian desert of Skete to become a hermit. He believed that monastic perfection

consists in keeping to the cell and having God continually present in his mind. Indifferent to 'news' and phenomenally absent-minded, he seems to have had no idea of time. He was highly reputed by his fellow monks and helped train the great Arsenius [350-445], a former courtier who became a monk, by treating him with near-contempt. The story that John, when a novice, watered a dead stick every day under

obedience until it brought forth fruit in the third year is very likely a story invented in monastic circles to illustrate the principle of obedience. His last words are said to have been: 'I never followed my own will, nor did I ever teach another what I had not practised first myself.' He fled in the Berber invasions across the Nile and died in the place hallowed by Antony [of Egypt, 251-356].

Farmer, DH, *The Oxford Dictionary of Saints*, 3rd edn, 1992, Oxford University Press.
Verena Tschudin

Stamps

Many thanks to everyone who has brought used stamps to church during the year. They have filled a large cereal box! The Leprosy Mission has raised over £1 million from used stamps, so this Christmas please do remember to bring your stamps – with a small border of envelope still left around them – to church. The specially marked collecting box is in church throughout the year. For more information visit <http://www.leprosymission.org.uk/get-involved/fundraise/stamps-and-collectables.aspx>

Ken Howard Exhibition

'London, Paris and New York'

at the Richard Green Gallery

147 New Bond Street W1S 2TS.

14 January to 31 January, Monday to

Friday 10am-5pm, Saturday 10am - 1pm.

Ken writes: 'I will be at the gallery all day on

14 January, 10am to 5pm. All are welcome, no invitation needed.'



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 passes please call or e-mail John at the Parish Office.

December and January's

Year's Mind

Ethel Doris
Angela Raynor
Margaret Payne
Alexandra English
Antony Gowan
Patricia Coghill
Harry Dwight
Kathleen Mundy
David Lidderdale
Victoire Ridsdale
George Priest
Jacqueline Lewis
Edward Sloane
Doris Stone
Charles Foster-Taylor
Georgina Davson
Ethel Sutcliffe
Beatrice Spicer
Basil Robinson
Albert Beauchamp
Alice Wood
Keith Kerry
Timothy Pringle
Elizabeth Graham
Anstice Goodman
Tilly Halliwell
Mary Millbourn
Dorian Chinner
Clarissa Morse
Frances Perry
Noel Patrick
Leonard Waight
Emily Greenland
Francis Mundy
Margot Macpherson
Francis Spicer
Anthony Glynn
Alexander Fleming
Harry Dwight
Ffreebairn Simpson
Violet Berry
Joan Ommanney
Jane Hawker
Ellen Payne

SUNDAY SERVICES

8.00am Eucharist, 10.30am Sung Eucharist
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 except Public Holidays.

Readings in December 2014

Sunday 7 Second Sunday of Advent

Readings at 10.30am *Isaiah 40. 1-11;*
2 Peter 3. 8-15a;
Mark 1. 1-8

Sunday 14 All-Age Worship with Nativity Play

10.30am

7.00pm Carol Service

Sunday 21 Fourth Sunday of Advent

Readings at 10.30am *2 Samuel 7. 1-11,16;*
Romans 16. 25-end;
Luke 1. 26-38

Wednesday 24 Christmas Eve

4.00pm Crib Service

11.30pm Midnight Mass *Isaiah 52.7-10*

Hebrews 1.1-4

John 1.1-14

Thursday 25 Christmas Day

Readings at 10.30am *Isaiah 9.2-7*

Luke 2.1-14

Sunday 28 First Sunday of Christmas

Readings at 10.30am *Isaiah 61. 10-62.3;*

Galatians 4. 4-7;

Luke 2. 15-21

Readings in January 2014

Sunday 4 January The Epiphany

Readings at 10.30am *Isaiah 60. 1-6;*

Ephesians 3. 1-12;

Matthew 2. 1-12

Wednesday 7
Eucharist with prayers for healing

Readings at 7.00pm

1 John 3. 22-4.6;

Matthew 4. 12-17, 23-end

Sunday 11

Readings at 10.30am

The Baptism of Christ
Genesis 1. 1-5;

Acts 19. 1-7;

Mark 1. 4-11

Sunday 18

Readings at 10.30am

Second Sunday of Epiphany

1 Samuel 3. 1-10;

Revelation 5. 1-10;

John 1. 43-end

Sunday 25 Conversaion of Paul

Readings at 10.30am *Jeremiah 1. 4-10;*
Acts 9. 1. 1-22;
Matthew 19. 27-end

Sunday 1 February Presentation of Christ in the Temple

Readings at 10.30am *Malachi 3. 1-5;*
Hebrews 2. 14-end;
Luke 2. 22-40

Parish Office

St Mary's Church House, The Boltons, London SW10 9TB Tel 020 7835 1440

www.stmarytheboltons.org.uk

Parish Administrator

John McVeigh 020 7835 1440 (Parish Office)

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boltonsmusic@gmail.com

Verger / Caretaker David Ireton

020 7244 8998 / 07881 865386

Day off: Tuesday

Churchwardens and Vice-chairmen of the PCC

Leo Fraser-Mackenzie 020 7384 3246

Ann Mulcare 020 7937 2005

Members of the PCC

Mr Leo Fraser-Mackenzie

Mr Richard Brudenell

Mrs Tania Caubergths

Mr Craig Drake

Miss Margarete Geier (Deanery Synod Representative)

Mrs Mary Godwin

Miss Joanna Hackett (PCC Secretary)

Mr Timon Molloy

Mrs Ann Mulcare (Deanery Synod representative)

Mr David Parsons

Mr Edward Quinton

Mrs Judy Rydell

Mrs Katrin Roskelly

Safeguarding Officer

The St Mary The Boltons' Safeguarding Officer is Timon Molloy. His role is to safeguard and promote the welfare of children and adults at risk. He is the first point of contact for children, adults at risk and other members of the congregation regarding suspicions of abuse and other safeguarding concerns.

If you have any concerns, please contact Timon on: 07816 184207. Alternatively, speak to: Sheryl Kent, Diocesan Safeguarding Adviser: 020 7932 1224

Churches' Child Protection Advisory Service (CCPAS) helpline: 0845 120 4550

Family Lives: 0808 800 222 (Previously Parentline)

Childline: 0800 111

Children's Champion

The St Mary The Boltons' Children's Champions are Chris and Katie Fowkes. Their role is to ensure that the voices and needs of the children and young people are heard and reflected in parish life. They can be contacted via: Katie.Fowkes@talktalk.net / [07810 831505](tel:07810831505)

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

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

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

Ann Tait 020 7352 5127

Social Secretary

Margarete Geier 020 7373 1639

Sunday School Parish Office

Christmas gift suggestions: To your enemy, forgiveness. To an opponent, tolerance. To a friend, your heart. To a customer, service. To all, charity. To every child, a good example. To yourself, respect." Oren Arnold

Contributions for the February 2015 Clarion should be sent in to the Parish Office by 23 January 2015

The PCC of St. Mary with St Peter & St. Jude, West Brompton is a Registered Charity, No 1133073