

# THE CLARION

The Magazine of The Parish of St Mary The Boltons

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

December/January 2015/16

## **St Mary's: what you thought**

As you know, I asked early on what people liked about St Mary's and what they would like to see differently, and below are the edited highlights from the ten people who responded about what they liked.

A place where one is stimulated to think about something differently... I enjoy the formality of the traditional language... gracious uncluttered church, with a balance in form and colour... a congregation of intelligent, professional people of all ages: not exclusive, open and warm... you can talk to people but you don't have to be best friends: if you needed something you could ask someone and if they can help they will, or they will make suggestions... a very civilised congregation: St Mary's thinks – academically and intellectually but not with elitism; it wants to learn and is interested in different points of view but they have to be well argued and not patronising... I have made friends with many people, and warm acquaintanceship with many others... There is a joy in greeting people from church, of all ages and generations, in different contexts and you never cease to learn about people and the diverse range of interests and experiences within the congregation... it is a family church which allows and expects the children to have an attention span and a respect for ceremony... not a harsh environment for parents and children, most people have had children themselves and understand and are supportive of the difficulties and trials of getting to church with children... St Mary's is a very special place that means a huge amount to its congregation.

*A holy place to worship and deepen my relationship with God and to listen to Him; discern and explore... to be part of the community made up of a very varied people... To feel a very accepted part of the congregation... looking at and exploring what we can contribute to in the wider community... with illness my contribution is to*

*spend more time in contemplation and seeing people one to one. A place to give thanks and spend time in silence.*

The central churchmanship. All are welcome. The lovely church itself, not too big, not too small, and still having pews... I like the vicar. I like the service, it is at a convenient time... Open in thought, belief unconstrained by dogma or ordered set of prejudices.

*Lovely service; thank you... I like the traditional form of worship and the friendly, welcoming atmosphere... Likes: welcoming, sociable, and families. Spiritual guidance. An open church to the community that recognises the pastoral needs of its congregation and the society around. Ambition to improve and increase the music... Such a beautiful church with beautiful décor...*

We like everything, particularly the sermon and the communion... Open in thought, accepting, respecting, generous. Rooted in faith, not dogmatic belief. A mature community that values intellectual challenges, not imposed positions. Democratic, not autocratic practice, talking, discussing, sharing. Congregation is one large group of friends, helping each other; it is our local community. Individual needs and requests are welcome, heard, accepted. Good, relevant information about parish matters.

*Considering always the common good. Church building is open, welcoming, a place of peace, prayer, harmony, where pain is shared. Well maintained Church building is our place of outreach in being a sanctuary, where needs are met. Quiet garden used by many people. Considering the environment, not wasteful with resources. Simplicity of style of worship and community, simple beauty in everything. Sermons challenging, thoughtful, not didactic. Priests who are 'one of us' not 'over us'. Good pastoral care. No gossip.*



A report from the Charities Committee, with recommendation for charities to be supported from funds to be raised in 2016 for our charitable giving programme was adopted. See elsewhere in this issue for details of new charities being supported. The report also highlighted the manner in which we support charities in kind, particularly by making the church or hall available, without charge or on a reduced fee basis. The annual report on Health and Safety was also duly noted, there being no urgent outstanding action points, but a number of issues should be addressed in 2016.

The Treasurer presented a report on the finances of the PCC for the first nine months of the year. This showed a deficit for the period of nearly £20,000. The PCC reviewed staff salaries and agreed that a small group should look in more detail at fees/rents and other charges with a view to establishing a renewed budget for 2016 that more accurately reflects activities planned for 2016. A Stewardship programme will need to be undertaken early in 2016 in order to repair our finances and it was agreed that legacies should also feature in the programme. In considering financial issues it was also noted that the lease of the hall to Paint Pots comes up for renewal next autumn. Finally, a new Quinquennial Architect was approved following the resignation of Michael Staff. Our new architect will be Mr Russell Hanslip of the firm HMDW Architects Ltd.

The project to install radio telecommunication equipment (in plain English, mobile phone masts) has been underway since January 2014 and was subject to delays of a variety of reasons. The Church of England recognised the unique nature of church sites as a network of aeries that support mobile communications and developed a national aeries agreement and a set of standard agreements for dioceses and parishes to follow. Our first delay occurred when there was a revision of this standard documentation last year. The second delay occurred when the cost



of the project at St Mary's became apparent. The windows at the base of the tower will have to be removed (because the lead in them interferes with the radio communications) and a condition laid down by the local planning authority means that they will have to be restored and then stored ready for replacement in the tower at the end of the contract. In addition, safe external access to the tower room will have to be provided. This cost is covered by the licensee, but it took many weeks for the cost to be established and approved by the equipment operators. Finally the arrival of a new Vicar brought a fresh perspective: doubts about entering a 20-year agreement to use the space in the tower in this way when it might have potential for redevelopment for residential use, and concern that this possibility should be properly investigated. Professional advice indicated this was indeed a possibility, but a more viable alternative for the funds available would be a reordering of the roof space in church house.

It is good therefore to be able to report that the first contract for installation of mobile phone masts has now been signed and completed by all parties. The PCC has entered into a Head Licence with Net Coverage Solutions, and there is a Sub-Licence to Cornerstone Telecommunications Infrastructure, which is a joint venture between Vodafone and Telefonica. The companies are anxious to proceed with the project and we can expect building work on site to start in the coming weeks, certainly early in 2016. Scaffolding will go up, the tower windows will be taken out, new GRP replacements installed, new power and telecom lines installed and a completely new access ladder up the south side of church will be constructed.

There is space in the tower for more equipment than Cornerstone will require. At the November meeting the PCC agreed in principle to apply for a new faculty and to pursue negotiations with NET, which would mean that the remaining space is filled with equipment to be operated by Mobile Broadband Networks, a joint venture of EE and Three UK, which between them run the EE, Orange and T-Mobile brands. Notices applying for a faculty for this work have already been posted on church noticeboards, planning

permission notices will appear in due course, and consultation with other interested companies will be organised by NET. If completed, this project would double the income from the mobile phone masts to about £29,000 per annum, and the PCC has recognised that it will need to consider very carefully how best to apply these funds.

*Leo Fraser-Mackenzie*

## **A Present for the future and in time for Christmas**



*Falls near Basel*

Ken Howard OBE RA, [www.KenHoward.com](http://www.KenHoward.com), a brilliant artist and member of our congregation whose art, in his own words is 'inspired by light', has generously given one of his signed paintings to St Mary's to raise funds for the church.

The PCC, having taken professional advice as to value, have agreed to offer the picture to the congregation via *the Clarion* and in time for Christmas.

If you are shopping on line for Christmas presents and have the opportunity to make a gift and an investment for one of your nearest and dearest, this may be the answer to the present you have been looking for!

If so, why not support St Mary's and at the same time complete your purchase.

Please make an offer in writing (not on-line) to the Parish office (price guide £500+) in a sealed envelope marked 'Ken Howard painting' and the envelopes will be opened on Monday 14 December by our vicar, Sarah Archer, in the

Parish Office, with the winning bidder informed (preferably by email or telephone) that day.

The painting may be viewed at the Parish Office by appointment.

*Santa Claus*

## **The 2016 charities**

Following approval by the PCC, the Charity Committee is very pleased to announce that the three new charities for which we will be raising money during 2016 are: Sound Seekers, St. Cuthbert's Day Centre in Philbeach Gardens, and a Tear Fund health programme called Toilet Twinning. We shall also be continuing with our support for the Sunday School's Alex and the Bishop's Lent Appeal, in addition to helping Arts4Dementia for a second year.

Sound Seekers (formerly known as The Commonwealth Society for the Deaf) is dedicated to helping people with hearing loss, especially children, in the developing world through projects that improve access to education, lessen the impact of hearing loss and raise awareness of deaf people's abilities and needs. We will be providing a significant proportion of the funding needed for improvement work at a unit for deaf children in a school in Ndola, Zambia. This project will be our new principal charity receiving one-third of the 2017 Charitable Pot, as well as one-third of next year's Pot. [www.sound-seekers.org.uk](http://www.sound-seekers.org.uk)

St. Cuthbert's Day Centre was set up by St. Cuthbert's Church in 1987 and became a charity in 1990. It provides a safe haven for people who are rough sleepers, homeless, marginalised, unemployed or people who have mental health or substance misuse problems. The Centre is open from Monday to Friday, providing low cost breakfast and lunch, as well as free showers, and laundry facilities and a clothing store. It also provides advice on housing, referrals to emergency housing and various specialist services.

[www.i-m.mx/SCCadmin/SCC](http://www.i-m.mx/SCCadmin/SCC)

St. Cuthbert's will be one of our 2016 smaller charities, the other being Toilet Twinning. This programme provides people in the poorest communities on the planet with a decent toilet, clean water and all the information they need to stay healthy, which it considers is the key to

helping whole communities to break free from the poverty trap. All seven toilets in the church and church hall (yes - there are seven!) will take part, and each will receive a personalised certificate of its twin with a colour picture.

[www.toilettwinning.org/](http://www.toilettwinning.org/)

The Charity Committee received 13 nominations and we are grateful to everyone who did so. All the charities put forward would have been worthy recipients and it was challenging to select the ones that we considered best met the criteria that we have to apply. With our limited funds we had to choose those charities that were the best possible match. We realise that everyone who did not have their charity selected will be disappointed and we hope that when the time comes, no one will be deterred from submitting a proposal for beneficiaries of the 2017 Charitable Pot.

*Anthony Williams*

On behalf of the Charity Committee



### **Jam Jars needed**

Last year the Sunday School and Little Lambs ran a jam jar savings scheme as their contribution to the Lent

Appeal. It was so successful that for 2016 the scheme will be extended to include the whole congregation. Please save one or two jam jars – clean ones please – that you can bring to church at the end of January. More details of the scheme will be announced in the new year.



### **In memory of Pat Schleger 'Maz'**

*Address given at Pat Schleger's funeral by a friend.*

I first met Maz in 1933 when we were both five on the first day of school. I crept in to the big school room and the first

thing I saw was a girl with long plaits and long

legs, sitting on a table crying bitterly. I thought how brave! I felt like crying but I didn't dare to. I went and sat near her.

Our teacher was a Miss Bird, a ferocious looking woman with a shock of wiry, black hair and not fond of children. My worst fear was 'Numbers', the euphemism for Maths. I was too terrified to think. Maz's problem was with reading and we were both frequently told that we were 'stupid and tiresome'. Our first bond was the dread of Miss Bird – a bond that was also a solace.

The following year we were both put in the Transition class where we had a wonderful young teacher called Miss Roberts and our lives were transformed. Here we started every day sitting on the floor in a circle with Miss Roberts telling us stories and reading to us. Maz learned to read and I got the hang of multiplication.

Something very typical of Maz was that she never lost track of Miss Roberts. Many years later when Miss Roberts was retired, Maz used to drive down to Oxfordshire where she was living and take her out to lunch. In later years I would join them and twice a year we would both go down there and enjoy a pub lunch with Miss Roberts, who was still reading poetry and working in her garden well into her nineties.

I always felt – and I think Maz did too – that Miss R. had opened the doors to our imaginations through the poems and stories she read to us and enabled us to read and discover for ourselves. I have been thinking of her again these last few weeks when Maz has sometimes been too tired to talk and said 'Read me some poems'.

Maz and I were drawn to different things of course, she could always draw well and was good at netball, whereas I liked to write plays and act in them – Maz wasn't keen on the acting but I remember her making a programme and writing out the cast list (of three) in her lovely spikey handwriting. We both played the triangle in a school performance of Haydn's *Toy Symphony* and got hopeless giggles during the '68 bars' rest before we came in with our little ting-a-lings.

In September 1939 we were both eleven. Maz came to school on the first day of term and found she was the only member of our form left. Everyone else, including me, had been evacuated to the country. I think a lot of the pupils returned during the next few weeks as it was the period of what was called 'The Phony War' before the bombing started. Maz stayed at the school right through the war and into the 6<sup>th</sup> form where she had a most inspiring art teacher who encouraged her talent and Maz realised what she wanted to do.

I think she had a difficult job persuading her father to let her go to Art School, but she managed, as she managed to do most things that were really important to her. By the end of the war we were both 17 and had completely lost touch with each other, and were thinking about leaving school, and excited about our future careers. Maz went to the Chelsea Art School and I to the Old Vic Drama School. Until one day in 1962.

I was pushing my youngest daughter in the pram along the Old Brompton Road, when I suddenly saw Maz also pushing a pram, on the other side of the road. She looked exactly the same, minus the plaits. I called out and dashed over the road and what joy to find this dear friend so many years later – the same in many ways – but now an accomplished graphics artist and teacher, working in partnership with and married to Hans Schleger, mother of two children and managing a career, marriage, motherhood and really best of all, living nearby.

There was of course, a great deal of catching up to do and I seem to recall that we went back to her flat in The Boltons and started straight away. In a sense we have been doing that ever since. Our friendship has been an ever-deepening joy for me and I hope for her, since that day. We have so relished each other's worlds of Art and Theatre. To go to an exhibition with Maz was to learn how to look. We have been to plays together countless times and we always give each other tickets to the ENO for our respective birthdays. The greatest gift that Maz has given me over all these years is her friendship. As many of you will know, she takes her friendships very seriously; it's an art in itself. With Maz it

includes much hospitality and kindness, extraordinary empathy, sensitivity and sometimes plain speaking. It often involves getting to know her two wonderful daughters and their families. At the heart of Maz's world is her family and many among the huge number of her friends will have found themselves, as I have, included in family celebrations in the studio or in the house of Maria or Lalli and Nick. I don't know anyone else who has cared for and loved her family and friends with more sensitivity and she leaves a wonderful legacy in the hospitality and kindness of her daughters and her much-loved granddaughters.

*Ann Morrish*



### **From Bishop Graham**

Below is an extract from a letter sent to all the clergy of this area from our new Area Bishop Graham Tomlin.

Dear friends,  
I am hugely

grateful to all of you for your prayers and support over the past few weeks. Thank you to those who made the trip to Canterbury for the Consecration, which was a wonderful day of prayer, inspiration and worship (and sunshine!), and to those who came to the Installation at St Paul's Cathedral, where it was good to be welcomed alongside Bishops Rob and Ric and the new Archdeacon of Hampstead in the great Cathedral church of the diocese. I have been conscious of the prayers of many as we have moved into Dial House and begun this new role, and can only ask you to continue to pray for me, as I pray for you – we need each others' prayers.

I have recently been on a brief retreat for a few days, and have been reflecting again on the immense privilege we have to be invited into fellowship with God, Father, Son and Holy Spirit. This is the heart of the gospel – the invitation into relationship, or communion with God our Creator through Christ and the

indwelling of the Spirit, in which alone we can truly become all we were intended to be – more truly ourselves, as beloved sons and daughters of the Father.

These thoughts have led me to focus on two great themes that seem to me at the heart of our calling, and themes I want to explore over the coming months and years: Prayer and Witness. If communion with God in Christ by the Spirit is the heart of the gospel, then growing in prayer, the primary means by which that communion is nurtured and experienced, is going to be vital. To that end, I am intending during Lent next year to engage in a teaching mission across the Area on the life of Prayer, trying to answer the disciples' request to Jesus: "teach us to pray". I am planning to arrange a series of evenings during Lent in parishes who can act as hosts to other neighbouring parishes, where we can explore together the nature of prayer, as well as ways of growing in prayer, through what I hope would be enjoyable, interactive and lively sessions of learning together.

The other theme is Witness. If it is such a privilege to enjoy communion with God, that is not something we can keep to ourselves. We need to learn how to bear witness to this reality more effectively in C21st London, and ensure that this invitation is held open and heard by as many as possible. Witness happens in many ways, through words, gestures, lives and actions. Part of a bishop's role is to be a 'leader in mission', and I am keen to take that seriously.

With my prayers and best wishes,



### **Mercy 3**

'New mercies, each returning day  
Hover around us while we pray.' John Keble,  
(1792-1866; *English Hymnal* 238)

'The angel of the Lord tarrieth round about  
them that fear him: and delivereth them.'  
(Psalm 34, 7)

From the previous two articles (*Clarion*, November and separately by email) one might have concluded that I have lived much of my life on the edge, even dangerously. The reverse is true. I was born the only child of well-to-do parents, had a successful career, and enjoyed a long, happy and fruitful marriage. From the age of 8 for the next 55 years I belonged to communities that were closely knit, protective and caring: boarding schools, a Cambridge College, the Army and St. George's House, Windsor Castle. I have always had a home of my own, have never been in debt, had no enemies, and during almost 30 years of retirement I have been supported by many colleagues and close friends. I have almost never been ill. This has been a privileged life.

On top of all that I have been increasingly aware, in recent years, of almost daily 'small mercies'. People (often black as it happens) give up their seats for me on buses and trains, sort me out when I fall over or drop things, put me straight when I am going the wrong way; and there are more mysterious interventions. When my handbag is robbed by pickpockets, which happens dismally often, my passport and mobile phone are spared. (Cash and credit cards are quick and easy to replace). When an errant suitcase on wheels set off towards the open door of a train it closes just in time to trap it. When I fall across the steps on one of the great staircases at Clapham Junction railway station and start to roll down, I am helped up by a passer-by and on arrival at Victoria I pass a walk-in medical centre – just on the point of closing – where the doctor binds up the gashes on my wrists. Such episodes may seem small in themselves, inconsequential even, but it is the cumulative effect that counts. The sense of being watched over by a Guardian Angel becomes stronger day by day.

As a child of the 'Enlightenment', having enjoyed an expensive education in science and engineering, being by temperament stronger intellectually than emotionally, and with a somewhat sceptical bent towards superstition and much that passes for religion, what I have just written poses serious difficulty. I cannot, for example, believe that the Deity would interfere with the laws of ballistics to steer the bullet that grazed my back or the track link that

fell harmlessly, or would influence the wind and waves which brought about my boating accidents. (Of course these thoughts call into question many of the 'miracle' stories in the bible). Nor, where human agency is involved, can I believe that God would in some way 'inspire' or nudge people into saying exactly the right things to me at life-changing moments. They are, after all, creatures with free will.

These paradoxes seem beyond resolution. I can only offer two comments. First, that they seem no different in kind from the problem I discussed in earlier articles over belief that God created the universe, more than 13 billion years ago, in all its unimaginable complexity, simply in order to bring about the existence of *Homo Sapiens*, a few hundreds of thousand years ago on this small planet, with the ability to know and love Him, but in such a way that His activity remains, even in principle, imperceptible to human scientific investigation.

Secondly, there are Christian authors who argue that living with paradox is a necessary part of Christian formation. Richard Rohr, a much-respected American Roman Catholic Franciscan friar, writes in his latest book *Eager to Love: the Alternative Way of St Francis of Assisi* (Hodder and Stoughton, 2014): 'Paradox held and overcome is the beginning of training in non-dual thinking or contemplation, as opposed to paradox denied, which forces us to choose only one part of any mysterious truth. ... (St Paul says, in I Corinthians 1:25) that only Spirit can hold and absorb the seeming contradictions and allow us to see from an utterly new and *unitive* vantage point, which is the fruit of contemplation. Only Spirit-in-us can know non-dually or paradoxically and absorb contradictions inside of and with God.' (pp. 76, 77). He agrees that this is 'humiliating to all thinking people except those who have "walked through the valley of the shadow of death"'. So be it.

If all this strikes you as a cop-out, one other aspect is undeniable. The way that I now set my sails to life (hardly to be dignified by the word 'spirituality') is shaped more and more by the grace of thankfulness or gratitude. A recent leading article in the International New York Times describes this 'beautiful emotion' in very

perceptive terms. 'Gratitude happens when some kindness exceeds expectations, when it is undeserved. It is a sort of laughter of the heart. Most people feel grateful some of the time. But some people seem thankful practically all the time. These people take nothing for granted. They take a beginner's thrill at a word of praise, at another's good performance or at each sunny day. They are especially aware of their continual dependence on others. They treasure the way they have been fashioned by parents, friends and ancestors who were in some ways their superiors. They're glad the ideal of individual autonomy is an illusion because if they were relying on themselves they'd be much worse off. They are continually struck by the fact that they are given far more than they pay for – are much richer than they deserve. G. K. Chesterton wrote that "thanks are the highest form of thought, and that gratitude is happiness doubled by wonder"'. (David Brooks, 'The Structure of Gratitude', *International New York Times*, 29 July 2015, p. 7)

Since leaving Chelsea I have been living in another very close-knit community, the College of St Barnabas near Lingfield, a retirement home with nursing wing, where nearly all the occupants are retired clergy and their wives and widows. As one of only two lay residents I have been welcomed with the utmost kindness, and I have a strong sense of coming home. The College is full of thankful people like those described in the previous paragraph, and this is helping me to come closer to the same ideal.

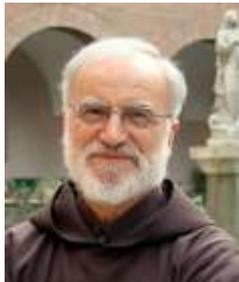
Following the restoration of the monarchy under Charles II in 1660 it was decided to revise the *Book of Common Prayer* – for the third time – and when there was a request for more emphasis on thanksgiving, the Bishop of Norwich, Edward Reynolds, was asked to write such a prayer (*Clarion*, May 2010). What he wrote was the 'General Thanksgiving', one of the best-loved prayers in the English language, which mercifully has survived in *Common Worship* (Church House Publishing, 2000, p. 109.) Here, to finish with, is the prayer in full, with the last sentence transposed into the first person singular.

'Almighty God, Father of all mercies, we thine unworthy servants do give thee most humble

and hearty thanks for all thy goodness and loving-kindness to us and to all men. We bless thee for our creation, preservation, and all the blessings of this life; but above all for thine inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace, and for the hope of glory. And I beseech thee, give me that due sense of all thy mercies, that my heart may be unfeignedly thankful, and that I shew forth thy praise, not only with my lips, but in my life; by giving up myself to thy service, and by walking before thee in holiness and righteousness all my days; through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all honour and glory, world without end.'

I pray this now first thing every morning, and it sets me up for the day.

Hugh Beach



### **'Rebuild my house!'**

(Haggai 1:1-8)

Sermon to the General Synod  
by Fr. Raniero

Cantalamessa, OFM Cap  
Westminster Abbey, 24  
November 2015

Few prophetic oracles in the Old Testament can be dated so precisely as that of Haggai, which we have just heard in the first reading. We can place it between August and December in the year 520 BC. The exiles, after the deportation to Babylon, have come back to rebuild the Temple in Jerusalem. They set to work, but soon grew discouraged, each preferring to work on his own house instead. Into this situation comes the prophet Haggai, sent by God with the message we have heard.

The Word of God, once it is proclaimed, remains forever alive; it transcends situations and centuries, each time casting new light. The situation deplored by the prophet is renewed in history each time we are so absorbed in the problems and interests of our own parish, diocese, community – and even of our particular Christian denomination – that we lose sight of the one house of God, which is the Church.

The prophecy of Haggai begins with a reproof, but ends, as we heard, with an exhortation and a grandiose promise: 'Go up into the hills, fetch

timber and rebuild the House, and I shall take pleasure in it and manifest my glory there, says the Lord'.

One circumstance makes this point particularly relevant. The Christian world is preparing to celebrate the fifth centenary of the Protestant Reformation. It is vital for the whole Church that this opportunity is not wasted by people remaining prisoners of the past, trying to establish each other's rights and wrongs. Rather, let us take a qualitative leap forward, like what happens when the sluice gates of a river or a canal enable ships to continue to navigate at a higher water level.

The situation has dramatically changed since then. We need to start again with the person of Jesus, humbly helping our contemporaries to experience a personal encounter with Him. 'All things were created through him and for him'; Christ is the light of the world, the one who gives meaning and hope to every human life – and the majority of people around us live and die as if He had never existed! How can we be unconcerned, and each remain 'in the comfort of our own panelled houses'? We should never allow a moral issue like that of sexuality divide us more than love for Jesus Christ unites us.

We need to go back to the time of the Apostles: they faced a pre-Christian world, and we are facing a largely post-Christian world. When Paul wants to summarise the essence of the Christian message in one sentence, he does not say, 'I proclaim this or that doctrine to you.' He says, 'We preach Christ crucified' (1 Cor 1:23), and 'We preach . . . Jesus Christ as Lord' (2 Cor 4:5). This is the real *articulus stantis et cadentis ecclesiae*, the article by which the Church stands or falls.

This does not mean ignoring the great theological and spiritual enrichment that came from the Reformation or desiring to go back to the time before it. It means instead allowing all of Christianity to benefit from its achievements, once they are freed from certain distortions due to the heated atmosphere of the time and of later controversies.

Justification by faith, for example, ought to be preached by the whole Church, and with more

vigour than ever. Not in opposition to good works – the issue is already settled – but rather in opposition to the claim of people today that they can save themselves thanks to their science, technology or their man-made spirituality, without the need for a redeemer coming from outside humanity. Self-justification! I am convinced that if they were alive today this is the way Martin Luther and Thomas Cranmer would preach justification through faith! Unity is not a simple matter. One has to start with the big Churches, those that are well structured, putting together that which unites them, which is vastly more important than what divides them; not imposing uniformity but aiming at what Pope Francis calls ‘reconciled diversities’. Nothing is more important than to fulfil Christ’s heart’s desire for unity expressed in today’s gospel. In many parts of the world people are killed and churches burned not because they are Catholic, or Anglican, or Pentecostals, but because they are Christians. In their eyes we are already one! Let us be one also in our eyes and in the eyes of God.

The Anglican Church has a special role in all of this. It has often defined itself as a ‘via media’ (a middle way) between Roman Catholicism and Reformed Christianity. From being a ‘via media’ in a static sense, it must now become more and more a via media in a dynamic sense, exercising an active function as a bridge between the Churches. The presence among you of a priest of the Catholic Church, in circumstances of such special significance, is a sign that something of the kind is already happening.

Let us conclude by returning to the text of Haggai. After the people of Israel, in obedience to the prophet’s invitation, had returned with renewed fervour to the task of rebuilding the temple, God sent His prophet again, this time with a message full of hope and consolation: ‘But take courage now, Zerubbabel – it is the Lord who speaks – courage, Joshua, son of Jehozadak, high priest; courage, all you people of the country – it is the Lord who speaks. To work! I am with you, the Lord of hosts declares; and my Spirit is present among you. Do not be afraid!’ (Hg 2, 4-5).

Zerubbabel was the political leader at the time, and Joshua the religious leader. I believe that

the Lord wanted me to be among you today, above all to tell you that He is addressing this same message to you, at the inauguration of your Synod and also in view of the meeting planned for next January between the leaders of the entire Anglican communion: ‘Take courage, Your Majesty, Sovereign of this nation, courage, Justin, Archbishop of Canterbury, courage Sentamu, Archbishop of York, courage, you bishops, clergy and laity of the Church of England! To work, because I am with you, says the Lord.’

## **Upcoming dates at St Mary**

### **Sunday 6 December**

10.30am All Age Worship with Nativity Play  
St Nicholas Family Lunch

### **Wednesday 9 December**

7.00pm Sentebale Carol Concert

### **Sunday 13 December**

7.00pm St Marys Carol Service

### **Thursday 24 December**

Christmas Eve:

Crib Service 4pm

Midnight Mass 11.30pm

### **Friday 25 December**

10.30am Christmas Day



and friends are invited to attend the Sentebale Christmas Carol Service. Kindly Supported By Savills 7pm on Thursday 10 December 2015 St Mary The Boltons Tickets £45 adults, £15 children

## **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 & 5.30pm: except Public Holidays. Wednesday 12noon Eucharist.

### **Sunday 6 December All Age Worship with Nativity Play**

Wednesday 9 December 12 noon  
 Eucharist *Isaiah 40. 25-end; Matthew 11. 28-end*

### **Sunday 13 December Third Sunday of Advent**

Readings at 10.30am *Zephaniah 3. 14-end; Philippians 4. 4-7; Luke 3. 7-18*

7.00pm Carol Concert  
 Wednesday 16 Eucharist 12 noon *Isaiah 45. 6b-8, 18, 21b-end; Luke 7. 18b-23*

### **Sunday 20 December Fourth Sunday of Advent**

Readings at 10.30 *Michah 5. 2-5a; Hebrews 10. 5-10; Luke 1. 39-45*

Wednesday 23 Eucharist 12 noon *Malachi 3. 1-4; 4. 5-end; Luke 1. 57-66*

### **Thursday 24 Christmas Eve**

4.00pm Crib Service  
 11.30pm Midnight Mass *Isaiah 9. 2-7; Titus 2. 11-14; Luke 2. 1-14*

### **Friday 25 Christmas Day**

Readings at 10.30am *Isaiah 52. 7-10; John 1. 1-14*

### **Sunday 27 John the Evangelist**

Readings at 10.30am *Exodus 33. 7-11a; 1 John ch1; John 21. 19b-end*

### **Sunday 3 January The Epiphany**

Readings at 10.30am *Isaiah 60. 1-6; Ephesians 3. 1-12; Matthew 2. 1-12*

Wednesday 6 January 12 noon  
 Eucharist with Prayers for Healing *1 John 4. 11-18; Mark 6. 45-52*

### **Sunday 10 January Baptism of Christ**

Readings at 10.30am *Isaiah 43. 1-7; Acts 8. 14-17; Luke 3. 15-17, 21-22*

Wednesday 13 January 12 noon  
 Eucharist Hilary, Bishop of Poitiers & Teacher *1 John 2. 18-25; Mark 1. 29-39*

### **Sunday 17 January Second Sunday of Epiphany**

Readings at 10.30am *Isaiah 62. 1-5; 1 Corinthians 12. 1-11; John 2. 1-11*

Wednesday 20 January 12 noon  
 Eucharist Richard Rolle, Spiritual Writer *1 Samuel 17. 32-33, 37, 40-51; Mark 3. 1-6*

### **Sunday 24 January Third Sunday of Epiphany**

Readings at 10.30am *Nehemiah 8. 1-3, 5-6, 8-10; 1 Corinthians 12. 12-31a; Luke 4. 14-21*

Wednesday 27 January 12 noon  
 Eucharist *2 Samuel 7. 4-17; Mark 4. 1-20*

### **Sunday 31 January Presentation of christ in the temple (Candlemas)**

Readings at 10.30am *Ezekiel 43 27-44.4; 1 Corinthians ch 13; Luke 2. 22-40*

**Parish Office**

St. Mary's Church House, 020 7835 1440  
 The Bolttons, SW10 9TB  
[www.stmarythebolttons.org.uk](http://www.stmarythebolttons.org.uk)

**Vicar**

The Revd Dr Sarah Archer 020 7835 1440  
[vicar@stmarythebolttons.org.uk](mailto:vicar@stmarythebolttons.org.uk)  
 (Day Off Friday)

**Parish Administrator**

John McVeigh 020 7835 1440  
[john@stmarythebolttons.org.uk](mailto:john@stmarythebolttons.org.uk)  
 Mon to Fri 9.15am-2.15pm

**Director of Music**

John Ward 07853 406050  
[boltonsmusic@gmail.com](mailto:boltonsmusic@gmail.com)

**Verger / Caretaker**

David Ireton 020 7244 8998  
 (Day Off Tuesday) 07881 865386

**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  
 Ms Julie Crutchley  
 Mr Craig Drake  
 Miss Margarete Geier (Deanery Synod Representative)  
 Miss Joanna Hackett (PCC Secretary)  
 Mrs Ann Mulcare (Deanery Synod representative)  
 Mr Edward Quinton  
 Mrs Judy Rydell  
 Mrs Katrin Roskelly  
 Ms Camila Ruz  
 Ms Kelly Webb

**Safeguarding Officer**

The St Mary The Bolttons' Safeguarding Officer is Julie Crutchley. Her role is to help us to safeguard and promote the welfare of children and adults at risk. She 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 Julie on 07764497413. 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 Bolttons' 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](mailto:Katie.Fowkes@talktalk.net) / 07810 831505

**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

**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

***Wishing you all a  
 Happy and Blessed Christmas  
 and a  
 Joyful and Peaceful New Year***

**Contributions for the February Clarion should be sent to the church office by 23 January 2016.**

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