

THE CLARION

The Magazine of The Parish of St Mary The Boltons

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

SEPTEMBER 2013

Being a worshipping and welcoming community

One of the things I look forward to on holiday is the opportunity to worship at different churches on Sundays. Not only does it give Patrick and me the opportunity to experience worship in different places, but it also gives us a chance to see what it is like to go to a church as a visitor where no-one knows us.

The first thing I pay attention to is the way Patrick and I are greeted at the door; is the welcome friendly, or are the sidespeople more interested in talking to each other? Do they look at us and smile while giving us the book(s) or are they off hand and could not really care less? Do they ask if we are visiting?

When it comes to the liturgy, are the congregation paying attention to it and joining in or are they half-hearted? If it is a service where the 'Peace' is exchanged, are the congregation more ready to share it with people they know, rather than with visitors? If after the service refreshments are served, are we encouraged to stay and if we do stay, do people come up and talk to us or are we left standing on our own, feeling very conspicuous and somewhat embarrassed?

The way people, and especially visitors, are welcomed and made to feel included says a great deal about the church as a worshipping community. Over the years Patrick and I have had a wide range of experiences, from the truly awful to the excellent, with most falling somewhere in between.

On the whole I believe visitors to St Mary's are well received, although sometimes they are left stranded after the service with no-one willing to go and talk to them over coffee. The reluctance to speak to someone unknown can stem from the fear of committing the *faux pas*

of thinking the person is a visitor when she or he has been worshipping at the church for the past ten years; it is of course a risk but it is worth taking!

What might we mean by community? A dictionary definition of the word is a group of people with a common background or with a shared interest in society. Our shared interest and background is our Christian faith, which calls us to support each other in our faith and in our daily lives. Most importantly, our faith calls us to support the life of the church as a community.

Over the years St Mary's has been a community where many individuals have contributed a great deal to our common life, and have made St Mary's what it is today. As the years go by and these people necessarily and inevitably are able to be less active, there is a concern that their commitment will not be replaced. If this happens it will mean that those who are active will carry an increasing load (with all the dangers of burnout and becoming disillusioned) and that our community life will suffer.

At St Mary's we are fortunate in having a good number of younger people who contribute to our common life. We live in a consumer society and increasingly people treat the church as consumers; they want something from it but are less willing to give something back and to contribute to our common life.

Recently, two people, one a guest preacher and the other who is new to the area, came to a Sunday service and remarked on what a great sense of community there is at St Mary's. I hope and pray that this sense of community will continue and in the coming weeks and months I encourage you to think of ways you can support and contribute to the life of St Mary's, if you are not already doing so.

September always marks the beginning of a new cycle in our church life. Many thanks to all who contribute so much to making St Mary's a worshipping and welcoming community; through your commitment and dedication may others be encouraged and inspired to do the same.

Ginny Thomas

Upcoming dates for your Dairy

Sidespeople

There will be a meeting for Sidespeople following the service on the 1 and 14 September. Please meet in the children's room at the back of church promptly at 12noon. Thank you.

Thursday 5 September Taizé Service at 7.30pm

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

September 8 Patronal Festival –

Guest Preacher The Revd Preb Brian Leathard, St Luke and Christ Church Sunday School and Little Lambs begin new term.

Bible Study Restarts

The Bible Study groups starts on Monday 9 September at 7.00pm and 10.30am on Wednesday 11 September.

For details please call the parish office

Thursday Lunch meeting, 12 September

The speaker for the Thursday lunch is Sharon Thurley who works for the Royal Borough and is coordinating the programme for Silver Sunday early in October.

The Silver Sunday initiative was started in the Royal Borough last year, in conjunction with Hammersmith and Fulham and the City of Westminster. The purpose is 'to celebrate older residents, their contribution to the community, to raise awareness of some of the challenges that face older people, and to promote social inclusion'. Many activities for older people have been arranged for Sunday 6 October and nearby days, and Sharon will talk about the initiative and the activities which will take place..

Ride and Stride Saturday 14 September

Ride+Stride offers the opportunity to explore the diverse and beautiful places of worship across the capital. For further information go to <http://www.heritageoflondon.com>

Junior Choir rehearsal dates

The rehearsal date are 15, 22 and 29 September from 11.55-12.30pm geared to performing at Harvest Festival.

September 28: all hands on board for window and church cleaning

Sunday 6 October

Harvest Festival – All Age Worship

Saturday 12 October

Kensington Area Study Morning:
Children's Ministry

Saturday 2 November

10am-3pm Exploring the End of Life –
(more details in September's Clarion)

Sunday 3 November

5.00pm A Service for All Soul's Day

Saturday 16 November

Confirmation at St Paul's Cathedral

Sunday 17 November

12noon The Big Leaf Rake

Sunday 8 December

10.30am All Age Worship with Nativity Play
7pm Carol Service

Tuesday 24 December

Christmas Eve:
Crib Service 4pm
Midnight Mass 11.30pm

Wednesday 25 December

Christmas Day
10.30am Sung Eucharist



Ancient and Modern

When growing up in Scotland, we sang hymns at the morning service and at Sunday School.

We also sang a hymn at the school morning assembly, so, hymns became a musical foundation in our lives. Today's younger people have to work much harder to absorb the rhythms, music and poetry of our best loved hymns. Since John Ward has been leading our music, we have expanded our standard repertoire to include new words to well-known tunes, as well as hymns written in the last 50 years. As a result our well used green *New English Hymnal* no longer reflects the range of music we want to sing; it is itself nearly 30 years old.

Our green hymn books are making way for red ones. The new book is *Ancient and Modern*, but not as you know it. The first edition of *Hymns Ancient and Modern* was published in 1861, with 273 hymns. The new one, published this year, has 847 hymns and songs. Some hymns have been altered slightly where widely accepted alternatives already exist and are in use. Sometimes archaic language has been amended. The editors explain in the preface that they tried to steer a course between the rocks of poetical butchery on one side and gender obsession on the other. They were aware that spoken and sung language has political, theological and personal significance, and they tried to take these into account where possible in the choice of hymns and songs in the new book.

One of the changes that still causes me to hesitate is in 'Guide me, O thou great Redeemer', sung to the stirring Welsh tune Cwm Rhondda. When feeling in an Old Testament mood I still want to replace 'Redeemer' with 'Jehovah'. I am sure we could have an interesting debate as to which of the Trinity we would prefer to be guided by! However the 'new' *Ancient and Modern* preserves the best of the ancient and adds a number of modern hymns. Several of them we sing already, especially in our All-Age Services, such as 'Be still for the presence of the Lord' and 'Make me a channel of your peace', or the

hymn Ruth chose for her farewell service, 'One more step along the world I go'. In this new book we will have many more options for hymns to well-known music and some of the best music written for the church in the last 50 years.

Over the last few months we have already been using some of the hymns and songs in the new book, although we have had to print the words in the pew sheet. The PCC has agreed that we will replace our increasingly fragile green hymnals with the newly published version of *Ancient and Modern* and you will find these as part of your Sunday handout when you come to church from September.

We hope that members of the congregation will consider sponsoring 'their' hymnal. We will be offering a bookplate so that you can nominate a person to be commemorated in the front of the hymnal. The cost per book will be £15 and if you would like to buy or dedicate a copy, please contact John in the Parish Office on 020 7835 1440 or john@stmarytheboltons.org.uk, who will deal with your requests.

Patrick Thomas

How to Read the New Testament

Ginny's article in the July/August edition of the *Clarion*, in which she commented on pieces I had written in the three previous editions, was kind, gracious, and eminently practical. Those of us who know and admire Ginny would expect no less and I am deeply grateful. With her agreement this article response up on several points she makes and attempts to carry the discussion further.

Let's begin with her advice to 'read the bible intelligently, not literally, using commentaries where appropriate and keeping up to date with the latest biblical scholarship'. This is music to my ears. An excellent place at which to apply it is where Ginny sharply contradicts my statement (in May's *Clarion*) that 'Jesus became the founder of a great world religion'. Ginny says 'He did not; He came to proclaim the "Kingdom of God."' Thinking she had been a little harsh, I pointed to Matthew 28:19 where

Jesus is quoted as saying: 'Go therefore and make disciples of all the nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, teaching them all that I have commanded you.' To which Ginny replied 'Ah, but did he really say it?' Let's explore.

James Fenton, a distinguished mainstream commentator of the previous generation, in his book on St. Matthew's Gospel (Penguin Books, 1963) plainly agrees with Ginny. He says of this verse, 'It is improbable that Jesus said this, in view of the hesitation of the first disciples over preaching to the Gentiles' (Acts 11:1ff and 1:19). For an example of the latest biblical scholarship I turned to José Antonio Pagola's *Jesus: An Historical Approximation*, translated by Margaret Wilde, Convivium Press 2009. Pagola is an impressive author. He has studied at the Pontifical Gregorian University and the Papal Biblical Institute, both in Rome, and the École Biblique in Jerusalem. He is a professor at St. Sebastian Seminary and the Faculty of Theology of Northern Spain and was Vicar General of the same diocese. His book is the fruit of research over thirty years. He writes beautifully and the translation is excellent. On the point at issue he has this to say:

'Jesus did not establish a "school" as the Greek philosophers did, to continue exploring the ultimate truth of reality. Neither was he thinking about an institution designed to establish the true religion in the world. Jesus launched a movement of "followers" to proclaim and promote his plan for the "reign of God". This is how the church of Jesus began.'

Game, set and match to Ginny. We have since agreed that it would have been better if, instead of describing Jesus as 'Founder', I had used the word 'Foundation', which is indeed attested by Paul in 1 Corinthians 3:11.

Let's stick with Pagola for a bit. Immediately after the passage I have quoted he continues: 'For this reason, nothing is more important for us than to reactivate a faithful following of Jesus in the church again and again. Following Jesus is the only thing that makes us Christians'. He then explains what this means for us today:

'Following Jesus means focusing our attention and our heart on *the poor*. Seeing through the

eyes of those who suffer. Making their suffering and their aspirations our own. Taking sides with them. Following Jesus means living with *compassion*. Shaking off our indifference. Not living by theoretical abstractions and principles, but coming near to people in their concrete situation. Following Jesus requires us to develop *acceptance*. To renounce sectarian ways of thinking. Not to exclude or excommunicate anyone. To emulate Jesus' inclusive, integrating way of doing things. To break down walls and build bridges. To eliminate discrimination. Following Jesus means accepting *crucifixion* for God's reign. Not refusing to take sides out of fear that it might get us into trouble. Carrying the weight of the "anti-kingdom", and taking up the cross of daily life in communion with Jesus and the crucified people. Following Jesus means *trusting* the Father of all, calling on his holy name and showing Jesus' hope against hope.' (Pagola pages 448-9)

There is much to ponder here. It seems to have a strong resemblance to what Pope Francis stands for. Does it contrast with what Ginny said when she wrote: 'Our faith is not a performance'? Not really, because she followed that by saying 'It is a response, and we are called to respond in whatever way(s) we can.' Pagola's point exactly.

Let's turn now to the resurrection. I had commented (in the April *Clarion*) that the reality of the resurrection was hard to swallow even in the first century. Ginny replies: 'Yes, it was hard for the first disciples to swallow the reality of Jesus' resurrection – see the Gospel accounts – but it was their experience of meeting the risen Jesus that that changed their lives, and the history of the world'. Again I agree with her. I had expressed myself clumsily. My difficulty is with the accounts of the resurrection 'appearances' in Luke chapter 24, John chapters 20 and 21 and 1 Corinthians 15:5-7. There is no such mention in Mark (16:1-8) and only a token appearance in Matthew (28:9,10).

Pagola writes: 'What the words suggest is not so much that the risen one has appeared as a visible figure, but rather that he is acting within the disciples, creating conditions in which they can perceive his presence' This, Pagola says, 'is the most commonly accepted scholarly

interpretation'. He adds: 'It is even more enriching to read what Paul says from his own experience, since he was the only witness who speaks directly of what happened to him. (1 Cor. 15:8-11; 1 Cor. 9:1; Gal. 1:13-23; Phil. 3:5-14). He never describes or explains it in psychological terms. What has happened is a 'grace'. It is a gift, which he attributes to God's initiative or the intervention of the risen one. He can only say that he has been "reached" by Christ Jesus, the risen one has taken control of him, made him his own. In that experience he has discovered the power of his resurrection. ... It is an amazing reality: "God has revealed his son in me". The impact is so powerful that it causes a total reorientation of his life. ... From his own experience he can proclaim to all: "it is no longer I who live, but it is Christ who lives in me"'. (page 398)

This is Ginny's point precisely. Pagola continues: 'Somewhat later, when Christians have already been living their faith in the risen Christ for forty or fifty years, we find stories filled with delight that came from the disciples' first "encounters" with the risen Christ. ... We see right away that they are not trying to give us detailed information about what happened forty or fifty years earlier. It is indeed impossible to reconstruct the events on the basis of what they tell us. They are "catechetical resources" composed to help people explore different aspects of the resurrection of Christ with important consequences for his followers.' This explains why, as Pagola adds in a footnote: 'It is practically impossible to harmonise the "information" that they offer, because they do not agree on who witnessed the appearances, in what order, where, when and under what circumstance. We can say nothing for certain about these questions.' (pages 398,399 and footnote 40.) Perhaps it is needless to add that the 'Nativity' stories (Matthew 1:18 to 2:22 and Luke 1:55-2:38 but not in Mark or John) get no mention in Pagola's book at all.

I find this very helpful. As Pagola explains, 'My book is a study of historical research on Jesus, written by a believer who not only seeks to recover scientifically the history of Jesus in the Galilee in the thirties but does so in hopes of bringing this person closer to today's men and women for I am convinced that in him is the "best news" that they could hear.' The methods

of historical-critical analysis that he employs are lucidly explained in Appendices 2,3,4 and 6 and there is a fifty page bibliography.

Amazon are offering a used copy for about £20. This is a lot of money for a paperback, but I cannot recommend it too strongly.

Hugh Beach

Parish Quiet Day Saturday 5 October 10.0am to 4.00pm All Saints Church Hall, Fulham

Following the successful Quiet Day last autumn, we are offering another, this time at All Saints Church Hall, Fulham. The day is entitled 'Exploring My Faith'. There will be four short addresses on the following themes:

- What does my faith mean to me?
- When have I found my faith to be a help and support?
- What doubts and needs do I have about my faith?
- In connection with my faith, what do I wish for in this coming year?

Between each address there will be time for silent reflection. Refreshments will be provided, but please bring your own packed lunch. There will be a charge of £10 to cover the cost of hiring the hall.

If you would like to attend, please tell Ginny, or call the Parish Office on 020 7835 1440 and give your name of John McVeigh.

September recipe

September is the month for the grape harvest in our latitudes. Try this:

Dilute yogurt with cool water in a ratio of 1 to 2. Stir or whirl gently through a blender.

Crush some grapes and add them to the yogurt for a refreshing drink. If you can find it, add some grape honey to sweeten it.

Yogurt drinks are popular, and you can add all kinds of ingredients. Soak some pitted dates for a few minutes and as you dilute the yogurt in a blender, add them to the mixture. Add some date syrup to taste. Or mix a tablespoon of carob powder with a small amount of water

and a half tablespoon of honey and add to the diluted yogurt.

These are all ancient ingredients and were known and used in biblical times. Carob is in the husks that the Prodigal Son fed the pigs while he was away from home.

Verena Tschudin

Dorothy Patrick



So many wonderful memories of Dorothy...

Dorothy's last prom with me was in 2012, with a Beethoven programme. We were getting into a taxi to set off when a rather pleasant gentleman came along; I understood he was staying at Dorothy's home. To be friendly, I asked him if he liked Beethoven. Dorothy's face lit up, she looked at me and said 'Maureen he is a conductor'! We all had a good laugh.

Maureen Stainton

Dorothy was special. Everyone in our Bible Study Group thought she was special. She had a wry sense of humour. She lived to be a hundred and that was special too. Alleluia!

Pat Schleger

Dorothy has influenced my life more than I can adequately express in words. She was my best friend and I always left her house with a spring in my step. I thank God that He brought Dorothy into my life and that we could be fellow travellers for a while and share our journey.

Anne Swift

Dorothy was witty and wise. A seemingly gentle presence, she possessed a great inner strength and spirituality; but most of all, Dorothy was fun.

Ann Mulcare

Dorothy helped Arthur when he was updating and rewriting the history of St Mary's. Her huge sense of fun and irreverent remarks added greatly to the process! She even made journeys, whenever we gave her a lift, into mini adventures, commenting with some irony and wit, on our sometimes circuitous routes! It was clear at her funeral, that her Christian ideals, love of life and great ability to reach out to others had touched so many of us.

Ann and Arthur Tait

June 1968. I was about to get married at St Mary's and living nearby in a bedsit. Dorothy invited me to stay the night before the wedding at her home in Chelsea Park Gardens, together with my bridesmaid. This hospitable gesture was typical of Dorothy.

Sheila Gibbs

At Dorothy's funeral a retiring collection was taken for Emmaus (one of the charities she supported). To date the sum given is over £1000.



Dorothy Eva Rose, given to Dorothy by her family, to mark her 100th birthday.

Out in the garden...

In September the garden is beginning to feel a bit tired. Most of the flowers have done their job of putting on a good show and they have suffered from the long dry summer as much as

anybody else. Leaving some of the dead flowers and plants in place is in order to let their seeds ripen and fall. The lavender by the front gates was left for the bees and bumble bees to get the last bit of nectar out. Indeed, many of the plants in the garden are there in the first place for the bugs and bees, mini beasts and all sorts of other creatures. One day a couple of pillar-box red beetles were spotted on the lilies, and an escapee from the Butterfly House at the Natural History Museum was seen: *papilio polytes cyrus*. Check it out for yourself! We are not only an eco-congregation, but an environment-friendly church too
Verena Tschudin

Decision time – who will benefit from the Charitable Pot in 2014?

At this time of year we come to a significant point in the Charitable Giving Programme. You, readers of the Clarion and members of the St Mary's community, now have an opportunity to participate in selecting the causes which we will support in 2014. It is an established and important feature of our giving programme that the charities which receive donations should be nominated by members of the parish.

From nominations received this year, one charity operating outside the UK will be selected for support for the next two years, receiving one third of the charitable pot in each year. The amount which will be available for distribution will depend entirely on our fund raising efforts as the ground rent from no 11 Redcliffe Gardens will no longer be available following the enfranchisement of the freehold currently nearing completion. Our framework for giving means that each year we rotate the projects we support. For our smaller donations next year we are looking for a balance of local and overseas projects to support for just one year. They will receive another third of the charitable pot with the remainder continuing to support St Luke's Recliffe Gardens Food Bank for a second year.

Please bear in mind that we are not able to support all charities for which we receive nominations. There are strict criteria: each project should be small enough for our funds to make a difference; it should support those on

the margins of society, and UK projects should be as close to the Parish as possible and certainly not have an area of benefit outside the Kensington episcopal area. . Please be prepared to be an active link with any charity which you nominate, providing further information by way of a Clarion article or a talk, or by inviting a guest speaker. We very much value feedback from the projects and it ensures there is an important link between those who give and those who benefit.

A nomination form is enclosed with this issue of *The Clarion* and further copies can be obtained from the Parish Office in both hard copy or electronic form. They must be returned to the Parish Administrator by 30 September. After reviewing the nominations, the Charities Committee will make a recommendation to the PCC for the names to be supported. The final decision is scheduled to be made by the PCC at its November meeting. The Charities Committee members are currently Leo Fraser-Mackenzie, Anthony Williams, Katrin Roskelly, John McVeigh, Katrina Quinton and Vanessa Arkell.
Leo Fraser-Mackenzie

Charitable Giving

The Parish Office received a letter from St Cuthbert's Centre, Philbeach Gardens, to thank Ginny and the Charities Committee for the donation 'of £1800 towards the on-going running costs of St Cuthbert's Centre.'

The letter continues, 'We are extremely grateful for this unexpected donation and we would like to spend it on direct services for our homeless and impoverished Clients... We have organised the annual Summer Coach Outing to Hastings where the cost is £550 for the hire of the coach, plus £5 pocket money for each of the 45 participants. The balance of your Donation will be spent at Christmastide when we have two lunches for our users, pensioners and others... We normally have around 150 people at each of these Christmas Dinners...

On behalf of the Trustees and Staff of St Cuthbert's Centre I should like to thank you and all the members of your Charities Committee for this most generous Charitable

Donation, which will make all the difference to the quality of services that we are able to provide to our homeless and underprivileged Clients’.

Christopher Uncles, Trustee and Hon. Treasurer

Sustainability Group Diocese of London- Energy-saving benchmarking



In a recent review by the Diocese of London St Mary the Boltons (SMTB) was rated as a Band A church with respect to overall energy efficiency during the year 2012. We received the good news from Brian Cuthbertson, the head of environment and sustainability for the Diocese of London.

While our energy use and carbon emissions were both placed within Band C (the bands run from A to G) the Band A overall efficiency rating was achieved when the level of activity within the church and hall were taken into account.

St Mary has reduced emissions by almost 20% from the 2005 baseline and the target set by the Diocese is to reduce emissions by a further 28% before 2020. The sustainability group and the church will need to focus, plan and implement measures progressively, in order that the next tranche of savings can be achieved without excessive costs.

The reductions we achieve in energy consumption and associated emissions are also of benefit in continuously reducing the running costs of the church.

Brian Hallock

A Warm Welcome on a Very Warm Day

In Warsaw this summer for a long weekend, I decided to investigate the local Anglican Church, if indeed there was one to be had in the mainly Catholic country of Poland. After much internet searching I came across the Res

Sacra Miser Chapel in Warsaw Old Town, which holds an Anglican service in English at 10.30am every Sunday.

My mother and I were up bright and early as the temperature was reaching 30°C by 9.0am each day. We arrived at Res Sacra Miser just in time to hear the comforting sound of an organ and very familiar hymn tunes from within.

The Chapel is a small cool building covered inside with peeling frescos, which give a more continental feel than I usually find in Polish architecture. A congregation of about 25 were gathered, led by the Rev Robert Gamble, a Bostonian of the Episcopal Church, who has lived and worked in Poland ‘on and off since the 1950s’.

The sung Eucharist was in traditional ‘medium-high’ Anglican style and seemed to be very much appreciated and enjoyed by the regulars and visitors alike. Among accents I heard Australian and American as well as Polish people.

After the service Rev Gamble was very keen to hear where Mother and I had come from and how long we were planning to be in Poland. With just one night left of our mini break we were unable to get to know these people, which seemed a shame as I’m sure they provide a small yet very important community to expats from the UK and worldwide Anglicans who find themselves living and working in Warsaw.

The organ continued to play as we made our way out into the heat of a very sunny Sunday. Next stop, kawy mroony – iced coffee!

Joanna Hackett

Who would true valour see

We will be sing this hymn on Sunday 29 September
There are not many figures in Church history who have given as much to us in one book as John Bunyan.

The Pilgrim’s Progress was published in two parts, in 1678 and 1684, and it has shaped the way we think about our Christian discipleship ever since. Discipleship is a journey; conversion is the first step, but there are many trials and tribulations to face on the way to the Celestial City.

We will be attacked, by the Giant Despair, Apollyon and all manner of enemies. We'll fall into the Slough of Despond, we'll go through the Valley of the Shadow of Death, we'll be waylaid in Vanity Fair. But we will find help along the way from Valiant-for-Truth and Greatheart, and if we remain faithful we'll arrive at our destination.

Part of the charm of the book is that Bunyan's pilgrims aren't spiritual supermen. They are like us and, like us, they sing to keep their spirits up. One of those songs has become a classic hymn, known and loved all over the world. *Who would true valour see* is a vivid portrayal of the perils of the journey. Bunyan's original version speaks of wind and weather, wild animals, giants, and spiritual forces. But 'hobgoblin nor foul fiend/ Can daunt his spirit', because 'he knows he at the end/ Shall life inherit.'

This hymn is a great statement of faith, and a call to have courage. It's also a radical call to discipleship. Life, says Bunyan, is not random. It has a purpose, and everything that happens – illness, opposition, misfortune, comfort, happiness, defeat and victory – is fundamentally spiritual. God is in it, and it is up to us to see his hand at work. If we are faithful, then one day he will bring us home, and all the trials we go through will seem nothing in the light of the glory he has prepared for us.

John Bunyan was a tinker by trade, with very little formal education, though he was a natural writer. In the dark days following the Civil War he was imprisoned because, as a Nonconformist who refused allegiance to the Church of England, he refused to stop holding services and preaching.

He had a vivid sense of the reality of spiritual warfare, but his spirituality was grounded in his experience. When he spoke of being constant 'come wind, come weather', for instance, he was thinking of his rough life as a travelling tinker, but also of the open-air services he and others like him were forced to hold. The 'dismal stories' he was told may have been the warnings of what would happen if he continued; but 'he'll fear not what men say/ He'll labour night and day/To be a pilgrim.'

Bunyan's plain and forceful style was not well suited to more refined tastes in worship. When Percy Dearmer edited the influential English Hymnal in 1906 he smoothed out Bunyan's verse, omitting some of the most vivid lines in favour of more explicit theology. So instead of 'No lion can him fright,' we have 'No foes shall stay his might;' we lose the hobgoblins and foul fiends in favour of 'Since, Lord, Thou dost defend/ us with Thy Spirit.'

Percy Dearmer was a very good editor, but we are less squeamish about singing Bunyan's original today. We like the honesty and simplicity of what he writes. Lions might very well stand for the sort of enemies we face in our struggles to be a pilgrim. And perhaps – after the horrors of the 20th century, which in 1906 were inconceivable – we are more willing to countenance the reality of spiritual forces of wickedness today.

Mark Woods

Autumn Education Programme at St Martin-in-the-Fields: Faith on the Frontiers.

The programme (7.30pm – 8.30pm) examines what it means to be a Christian in the 21st century through a number of different perspectives and voices. The programme is free and open to all, with a retiring collection to cover the cost of the programme.

Monday 23 September: *On the Frontiers of a World City*. Speakers: Mark Oakley, Rosemarie Mallett, Clare Herbert

Monday 7 October: *On the Frontiers of a Male Church*. Speaker: June Osborne

Monday 21 October: *Faith on the Frontiers*. Speakers: Stanley Hauerwas in conversation with Sam Wells

Monday 4 November: *On the Frontiers: Violence, Nonviolence and the Earth*. Speaker: Alastair McIntosh

Monday 11 November: *On the Frontiers of Modern China*. Speaker: Lord Christopher Patten

Monday 18 November: *Faith on the Frontiers of Atheism*. Speaker Richard Kearney

More information is available on the website www.stmartin-in-the-fields.org and there are flyers available at the back of the church.

September Year's mind

Elizabeth Richardson
Hilda O'Connor
Vera Gregory
Pamela Bryceson
Allan Campbell
Kevin Kendrick
Kathryn Carr
Michael Quin
Hans Schleger
Alexander Pringle
John Christie
Claud Hawker
Angela Lambert
Heather Larkin

**Please support our 3rd Annual
Concert at St Mary's
In aid of the Royal National
Lifeboat Institution**
(organised by the RNLI Kensington Branch)

**Thursday 17 October 2013
at 7.15 pm**

♪♪ *The Cataleya Wind Quintet* ♪♪

Young professionals from
The Royal College of Music
Flute, Oboe, Clarinet,
French Horn & Bassoon

followed by Reception in the Church Hall

£25 per ticket Including wine and canapés

Further information and tickets
contact Catriona Essenhigh
catriona@hhs.co.uk
020 7751 0833



Confirmation Classes

It is the practice at St Mary's to prepare candidates for confirmation in the autumn, with confirmation taking place at St Paul's Cathedral on Saturday 16 November in the afternoon. If you are considering confirmation for yourself or your child, or want to know more about confirmation in general, please speak to Ginny

or Ruth, who will be happy to answer any questions. We consider 11 to be the minimum age for children to be confirmed. Over the past few years we have held separate classes for children and adults; there are about eight sessions in all, beginning in early September.

Sponsor a bench

The benches in the gardens are looking sad and tired and need refurbishment. If you would like to sponsor the restoration of the benches please contact the parish office.

A fact for each day of September 2013

1. Pope Adrian IV - to date, the only English Pope - dies on this day in 1159.
2. On this day in 1998, Sinn Fein leader Gerry Adams said that violence was a thing of the past for his party, helping pave the way to peace in Ireland.
3. In 1976, the space probe Viking 2 landed on Mars and sent back the first pictures of the red planet.
4. Prisoners in California called for a priest on this day in 2000. They had been carrying out a séance and wanted him to exorcise their cells.
5. On this day in 1174, the original Canterbury Cathedral was destroyed in a fire.
6. Charles McKinley arrived at his parents' house in Texas, after travelling from New York, on this day in 2003. The 25-year-old couldn't afford the air fare, so sent himself as cargo.
7. Poor David Cassidy! On this day in 1993, he was named the Most Unwelcome Comeback artist by readers of Rolling Stone magazine.
8. On this day in 1910, Pope Pius X warned the clergy not to be distracted by newspapers.
9. The Scots were defeated by English forces at the Battle of Flodden Field, held on this day in 1513.
10. Fred Perry won the US Open tennis championships on this day in 1933.
11. The epidural was announced on this day in 1968. Scientists promised pain-free childbirth - and Mums would be able to read the paper while in labour!
12. Raymond Burr - famous for playing Perry Mason - died on this day in 1993.

13. On this day in 1947, the Last Night of the Proms was broadcast for the first time.
14. Security in Downing Street had to be tightened on this day in 1946 - someone had stolen the Chancellor's cigarette case from Number 11!
15. On this day in 1918, Mr Chubb donated Stonehenge to the nation. He'd bought it at auction three years ago.
16. The Episcopal Church in America gave the green light to female ordination on this day in 1976.
17. Dennis the Menace gained a little sister, Bea, in the Beano on this day in 1998.
18. Bob The Builder was top of the pops today - his song Mambo Number 5 made it to number one in 2001.
19. The Montgolfier brothers sent up the first hot air balloon with live creatures aboard on this day in 1783. Taking part were a sheep, a rooster and a duck.
20. On this day in 1993, it was reported that six shipwrecked people survived for 34 days in the sea by the Philippines by eating their clothes.
21. Glenn Hoddle got the sack from managing Tottenham Hotspur on this day in 2003, after a poor start to the season.
22. Irving Berlin, who composed White Christmas, died in his sleep aged 101 on this day in 1989.
23. The first Roman Emperor, Augustus, was born on this day 63BC. He carried a seal skin amulet as protection against lightning.
24. On this day in 1916, naturalist John Borroughs claimed that watching films deprived people of brain power.
25. The world's first online snail race took place on the internet on this day in 2000. It took eight minutes and was won by snail number 4.
26. Sugar rationing came to an end on this day in 1953.
27. On this day in 2007, Jose Mourinho left as manager of Chelsea. He was replaced by Avram Grant. Jose returned to the club in 2013.
28. Former Spice Girl Geri Halliwell visited Holloway Prison on this day in 1998 to raise awareness of breast cancer.

29. Boy band brothers Matt and Luke Goss - aka Bros - were born on this day in 1968. They were two months premature.
30. The new lighter and smaller 10p coins were introduced on this day in 1992.

SUNDAY SERVICES

8.00am Eucharist, 10.30am Sung Eucharist
4.30pm Evening Prayer.

The meeting room at the back of the church is available for people with pre-school children.

There is a baby changing facility in the wheelchair accessible toilet in the hall.

WEEKDAY SERVICES

Usually Morning Prayer is said daily at 8.30am (Eucharist on Feastdays); Evening Prayer is usually said at 5.30pm on Monday, Tuesday, Wednesday and Thursday except Public Holidays.
Wednesday 7.00pm Eucharist

Readings in September 2013

Sunday 1 September Fourteenth Sunday after Trinity

Readings at 10.30am *Jeremiah 2. 4-13;
Hebrews 13. 1-8, 15-16;
Luke 14. 1, 7-14*

Wednesday 4
Readings at 7.00pm *Birinus Bishop
Colossians 1. 1-8;
Luke 4. 38-end*

Sunday 8 Paternal Festival

Readings at 10.30 *Isaiah 61. 10-end;
Galatians 4. 4-7;
Luke 1. 46-55*

Wednesday 11
Readings at 7.00pm *Eucharist
Colossians 3. 1-11;
Luke 6. 20-26*

Thursday 12
Readings at 7.00pm *Eucharist
Colossians 3. 12-17;
Luke 6. 27-38*

Sunday 15 Sixteenth Sunday after Trinity

Readings at 10.30am *Jeremiah 4. 11-12, 22-28;
1 Timothy 1. 12-17;
Luke 15. 1-10*

Wednesday 18
Readings at 7.00pm *Eucharist
1 Timothy 3. 14-end;
Luke 7. 31-35*

Sunday 22 Seventeenth Sunday after Trinity

Readings at 10.30am *Jeremiah 8. 18-9.1;
1 Timothy 2. 1-7;
Luke 16. 1-13*

Wednesday 25 Lancelot Andrewes
Readings at 7.00pm *Isaiah 6. 1-8;*
Matthew 13. 44-46

Sunday 29 Michael and all Angels
Readings at 10.30am *Genesis 28. 10-17;*
Revelation 12. 7-12;
John 1. 47-end

Wednesday 2 October Eucharist
Readings at 7.00pm *Nehemiah 2. 1-8;*
Luke 9. 57-end

Upcoming in September 2013

Sunday 1 3.00pm Baptism of
Max Waley-Cohen
Thursday 5 7.30pm Taizé Service
Saturday 7 3.00pm Funeral of Bryan Peers
Monday 9 7.00pm Bible Study
Wednesday 11 10.30am Bible Study
2.00pm Memorial Service for
Yolande Whittall
Thursday 12 11.45pm Eucharist
12.30pm Thursday Lunch
Saturday 14 Ride and Stride
Sunday 15 11.55-12.30pm Junior Choir
3.00pm Baptism of
Harriet Harrison
Wednesday 18 11.00am Home Communion
St Teresa's
Thursday 19 7.45pm PCC Meeting
Saturday 21 3.30pm Wedding of
Sevag Arevian and Sarah Greenall
Sunday 22 11.55-12.30pm Junior Choir
Monday 23 7.00pm Bible Study
Wednesday 25 10.30am Bible Study
Sunday 29 11.55-12.30pm Junior Choir
3.00pm Baptism of Tilly Coldrey

Parish Office

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

www.stmarytheboltons.org.uk

Vicar The Revd Ginny Thomas
020 7835 1440, mobile 07590074951.

Day off: Tuesday
ginny@stmarytheboltons.org.uk

Director of Music John Ward
07853 406050 (mobile)
boltonsmusic@gmail.com

Parish Administrator
John McVeigh 020 7835 1440 (church office)
Mon to Fri 9.15am-2.15pm
john@stmarytheboltons.org.uk

Verger / Caretaker David Ireton
020 7244 8998 / 07881 865386
day off: Tuesday

Churchwardens

Leo Fraser-Mackenzie 020 7384 3246
Ann Mulcare 020 7937 2005

Members of the Parochial Church Council

Revd Ginny Thomas (Chair)
Mr Philip Bedford-Smith
Mr Craig Drake
Mr Leo Fraser-Mackenzie
Miss Margarete Geier
(Deanery Synod Representative),
Mrs Mary Godwin
Miss Joanna Hackett (PCC Secretary)
Mr Raymond Kyle
Revd Ruth Lampard
Mr Timon Molloy
Mrs Ann Mulcare
(Deanery Synod Representative),
Mr David Parsons
Mrs Katrina Quinton
Mrs Judy Rydell
Mrs Ann Tait
Treasurer Carolyn Stubbs 020 7835 0074

Assistant Treasurer

Bill Gallagher 020 7384 3246.

Electoral Roll Officer Fiona Parsons

Gift Aid Secretary

John Barker 020 8571 0737

Children's Advocate

Parish Office 0207 835 1440

Co-ordinators:

Monday Bible Study Group

Pat Schleger 020 7589 2359

Wednesday Bible Study Group

Margarete Geier 020 7373 1639

Clarion Editor

Verena Tschudin 020 7351 1263

Prayer Network

Verena Tschudin 020 7351 1263

Readers & Intercessors Rota

Mary Meeson (call Parish Office)

Reading at St Cuthbert's and St Matthias School

Sheila Gibbs 020 8788 9744

Thursday monthly lunch

Ann Tait 020 7352 5127

Social Secretary

Margarete Geier 020 7373 1639

**Contributions for the October Clarion
should be sent in to the church office by
20 September 2013**

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