

# THE CLARION

The Magazine of The Parish of St Mary The Boltons

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

November 2017

## Remembering

It is perhaps the smell of rotting leaves and damp, the closing in of the days that makes me a bit nostalgic at this time of year, but November certainly is a month of remembrance both in the wider world and in the church. Remembering is what we do in church, particularly in our worship together: remembering the mighty acts of God in history; remembering the life and ministry of Jesus; remembering his death and passion, and all of it wrapped up in our remembrance of the meal he shared with his friends before he died, and somehow making it present to us.

Remembering is our default position and this season focuses on our remembering of people. To remember those who have died is to gather them up and to affirm that if they matter to God, they matter to us, and vice versa.

We begin with All Saints Day, the 1<sup>st</sup> November. It has been a festival of the church since the fourth century to commemorate all the saints, known and unknown, though not always on the 1<sup>st</sup> of November; that date was only settled in the western church in the 7<sup>th</sup> century. The next day, 2<sup>nd</sup> November, was named as the Feast of All Souls (or the Commemoration of the Faithful Departed) rather later in the church's history. All Souls is when we remember the people whom we have known and loved and those who have been examples of faith and grace for us. In some churches requiem masses are said or sung: powerful liturgies that recall those who have died, in the midst of the eucharistic feast. Then we have Remembrance Sunday, the Sunday nearest to 11 November and one of the most powerful and popular days of the Church's year. At war memorials up and down

the land, including at ours in the south transept, poppies will be worn and wreaths laid and people will declare that we will remember those who have given themselves for their country, in war. The older I get, the more powerful I find that act of remembrance, particularly in a world, which it seems cannot get enough of war and conflict.

Remembrance at St Mary's has its own rhythm this year. We have been privileged to remember several of our congregation who have died in the past couple of years, as we have buried their ashes in our Memorial Garden: a very real way of gathering our brothers and sisters up into the church's fellowship. We have also held three lovely memorial services here in the church for people who had lived in the parish – even though they did not come to church much – they and their families called St Mary's their church, the one they walked past, the one they saw from their window, the one they perhaps came to for funerals of their own friends and family. A lot of re-collection and re-connection goes on, week by week as we re-member.

Elsewhere in this issue you will find information about the various special services that will take place this month for All Saints and All Souls, as well as Remembrance Sunday. I hope you will make them part of your remembering.

*Jenny Welsh*



## Special Services in November

On **All Saints Day, Wednesday 1<sup>st</sup> November**, at 8.30am, in place of Morning Prayer, we will celebrate a Holy Eucharist for All Saints.

### **Sunday 5 November, All Saints Sunday, 10.30**

Sung Eucharist with Baptism of Thomas Parsons, the son of Fiona and David. He has been a regular attender at St Mary's since his birth, often joining his parents as a sidesperson on a Sunday morning. We are pleased to welcome Thomas into the household of God. The music for the service will be led by the Come and Sing Choir. If you would like to join the Choir for this service, please contact the Director of Music, John Ward, [boltonsmusic@gmail.com](mailto:boltonsmusic@gmail.com) David and Fiona invite members of the congregation to stay after the service for a glass of wine, instead of the usual cup of coffee.



[www.burgas.bg](http://www.burgas.bg)

We will keep **All Souls** at our regular midweek Eucharist, on Tuesday **7 November**, at 1pm. The commemoration of the Faithful Departed will be at the centre of our prayers that day, so if you have someone you would like to be named in that service, please let the Office know, or better still, add the name to the list you will find at the back of church (use block capitals, so we can read the name clearly!). And if you can, come along and help us all to remember those people who have died.



## Getting ready for Advent

It is far too early to be thinking about Advent, of course, but getting ready to keep a good Advent should start before we get there. With that in mind, the Dean of St Paul's writes,

*'Greetings from St Paul's*

You'll remember that last year we invited you and your people to attend the great **Advent Procession here at St Paul's Cathedral**. The parishes and other church groups gave us a most enthusiastic response and we're delighted to be able to invite you again this year on **Saturday 2 December** at 6.00 pm.

We do hope you'll join us for this moving and uplifting service in which the Cathedral Choir moves throughout the building, singing music which reflects the Advent themes of light and hope, together with readings from scripture and literature and some of the best-loved of the Advent hymns.'

If you would like to join a parish trip to the **Cathedral's Advent Procession**, please sign up on the list at the back of church, or contact the church office, [office@stmarytheboltons.org.uk](mailto:office@stmarytheboltons.org.uk) to indicate your interest by **Sunday 10 November**. We can then apply for enough passes for everyone. The service will last about an hour and a quarter, and we would need to be seated by 5.30pm.



[www.churchyear.net/adventwreath.html](http://www.churchyear.net/adventwreath.html)

**Advent Study and Discussion Group**, Tuesday mornings, 10.30-12 noon. We are grateful that this will be hosted by Katrina Quinton. Three sessions on the theme of Hope: past, present and future. More information and an invitation to indicate your interest in attending will be available later this month.

**Advent Quiet:** December is a particularly fraught period as people get ready for Christmas. Why not give yourself an hour of quiet and reflection once a week. The Church will be open each Wednesday evening in the weeks before Christmas, from 6pm-7pm. Come in to light a candle, pray, and join in a short service, focusing on a verse of scripture. Everyone is welcome.

The **Nativity Play** will be performed by our children as part of the All Age Eucharist, on **Sunday 10 December**. Do plan to come along, and support our young actors and their crew. If you think you can help, please speak with the Sunday School teachers, who will be glad to hear from you.

**Nine Lessons and Carols: Sunday 17 December 7pm.** This is one of the most popular services of the year, with wonderful music from the professional Choir, led by John Ward, our Director of Music, and exuberant singing from the congregation.

The last Sunday in Advent is also **Christmas Eve**. There will be a normal Sunday provision of services (8am and 10.30am) in the morning. Christmas Eve will begin properly with the Crib Service at 4pm and culminate with Midnight Mass, beginning at 11.30pm.

*Jenny Welsh*



## **Our New Parish Administrator**

Hello! I am Max, and it is my duty and my joy to be working for and with the people of St Mary's as your administrator. I love working in St Mary's and I think it is a real gem of a parish church. Your parish also immediately struck me as an amazing example of a well-run church.

The most important part of my role as administrator is to free up your Vicar to be pastoral and priestly rather than continually distracted by admin. I also want to be there and helpful for everyone who gives time, energy and money to the parish in whatever role to keep it running and to further its mission. I hope that I may build the Kingdom from between the stacks of folders on my desk and I will appreciate your prayer for my daily tasks.

I was born and raised in a small East German town in rural Brandenburg close to the Polish border. I was baptised into the Lutheran church when I was 14 and began studying theology in Wuppertal, Berlin, Heidelberg and Cambridge. I met my wife Erin in Cambridge and so was kept in Britain by forces much stronger than Brexit. Erin is a curate in Bethnal Green.

Before I came to St Mary's, I worked as a Steward for St Paul's Cathedral where I still sign up for the occasional shift. I am currently taking the first steps in training as a Jungian psychotherapist. Contemplative prayer is one of my great passions and I occasionally offer courses for beginners.

I am looking forward to getting to know you all.  
*Max Noak*



## Christmas Stories I

*This is the first of Hugh's two articles on the Christmas stories.*

During Advent our thoughts turn to the stories surrounding the birth of Christ. Deep-rooted and evocative as they are, when it comes to interpretation they deserve to be looked at in the same way as the rest of the bible. This can yield interesting results.

We need first to be clear what material we are speaking of. The stories are contained in the second chapters of the Gospels of Matthew and Luke. (The conception of Jesus, recounted in Chapter one of both Gospels, raises different issues and will be dealt with in later articles). It is notable that none of this material is referred to in the writings of St Paul, in the Gospels of Mark and John, in later chapters of Matthew and Luke nor anywhere else in the New Testament. The two stories agree only that Jesus was born during the reign of King Herod, and that this took place in Bethlehem.

The kingship of Herod is uncontentious and we are left with Bethlehem being the birthplace of Jesus as the only important common ground between the two accounts. This becomes the pivot on which the narratives of Matthew and Luke both turn. It was indeed a fitting birthplace as it was the town of David's family and where he was anointed by the prophet Samuel to be king over Israel. Yet the two evangelists put this information to opposite uses. In Matthew's gospel Bethlehem is the original home of Joseph and Mary (2:10). Matthew's story therefore has to account for why the family later came to be living in Nazareth, which throughout the rest of the New Testament is always taken to be the home town of Jesus. In Luke's gospel the family always lived in Nazareth (1:27), and his story has to account for why the birth took place in Bethlehem. The two stories have nothing in common.

Matthew's story revolves around the visit of 'certain wise men from the east', seeking a new-born King whom they have come to worship. The Greek word for 'wise men' and the origin of their mission (a 'star' that they had seen in the east) means that they must have been astrologers. They probably came from Persia, in which case they would have been Zoroastrians. The 'star' must have been more like a constellation in view of the amount of information it contained. Knowing that the new-born king was Jewish, the men arrive in Jerusalem asking 'where is he?' and no one seemed to know. Yet these were plainly men of substance, whose enquiries had to be taken seriously. 'King Herod was troubled, and all Jerusalem with him' (2:3). Herod's concern was obviously the threat of a potential rival. This pretender must be found and put down at once. Herod summoned the 'chief priests and learned men from among the Jews' and asked them (in a most telling phrase) 'where Christ is to be born' (2:4). At this point Matthew produces a master-stroke.



Many of the Old Testament writings refer to the hope that one day a descendant of David would restore the people to greatness. One such message was that of the prophet Micah. He was active in Judah from before the fall of Samaria in 722BCE and saw the devastation caused by Sennacherib's invasion of Judah in 701BCE. He was the first to predict the downfall of the city, saying it was doomed because it was financed by dishonest business

practices. This actually happened about 150 years after Micah had written, when the Babylonians destroyed the city in 586BCE. He also anticipated the destruction of the Judean state and promised its restoration more glorious than before. He prophesied an era of universal peace over which a Governor would rule from Jerusalem. He came up with one quite specific prophecy, unquestionably Messianic and not, as yet, fulfilled:

‘But from you, Bethlehem Ephrathah, small as you are among Judah’s clans, from you will come a king for me over Israel, one whose origins are far back in the past, in ancient times...’  
(Micah 5:2-4).

This was enough for Herod, who secretly instructed the wise men to search out the infant-king in Bethlehem and bring back word to him, pretending that he also intended to go and worship. The men set off, knowing only that they were to search in Bethlehem. To their delight the star re-appeared, this time in quite a different form, leading them through the narrow streets and stopping over the house where the holy family lived. The men went into the house, worshipped the child and his mother, and offered the famous gifts of gold, incense and myrrh (an aromatic resinous gum). The fact that they brought three gifts has led to the widespread assumption that the men were three in number, but in the Syriac churches the Magi often number twelve. Their identification as kings in later Christian writings is probably linked to Psalm 72:11, ‘May all kings fall down before him’. They have also been given splendid names. With still less justification, the nativity scenes in western art often credit them with enormous retinues.

At this point Matthew’s narrative changes gear, being driven by four dreams (three of them involving angels), and three prophecies. The dreams told the wise men to go home by a different route (2:12), and then instructed the holy family to take refuge in Egypt (2:13), to

return when the coast was clear (2:20), and finally to re-settle in Nazareth. (2:23). As a narrative device this is not particularly convincing. The prophecies are even less so. The first, from Hosea (11:1) says: ‘When Israel was a youth I loved him; out of Egypt I called my son; but the more I called, the farther they went from me’. Matthew accounts for the flight into Egypt as a fulfilment of this prophecy, but it was originally an obvious reference to the Exodus. The second, from Jeremiah (31:15) says: ‘Lamentation is heard in Ramah, and bitter weeping; Rachel weeping for her children because they are no more’. It is used by Matthew to account for the massacre of the innocents, but referred originally to Rachel, the mother of Joseph and Benjamin, weeping over the exiles as they were taken into Babylon. (J. C. Fenton, *St Matthew*, Penguin, 1963, pp 48,49). The third, which supposedly reads ‘He shall be called a Nazarene’ (2:23), and was used by Matthew to explain why Joseph settled his family in Nazareth, cannot be found in scripture. All three are introduced by the phrase ‘In fulfilment of the word spoken by the prophet...’ clearly meaning that God had dictated these words to foreshadow in detail the events taking place many centuries later, irrespective of the fact that their original context was plainly not messianic and that they had already been fulfilled. To first-century Jews this was a perfectly legitimate way of thinking. God, after all, was in control and had simply ordered things that way. (E. P. Sanders, *The Historical Figure of Jesus*, Penguin, 1993, p. 88) It is more natural for us to believe, following Hooker (1554-1600), that ‘Words must be taken according to the matter whereof they are uttered’ and not used as proof texts out of their original context. (*Of the Lawes of Ecclesiastical Politie* IV.11.7) We are tempted to suspect that the evangelist, having little idea of what actually happened, made the story up to match the prophecies.

*Hugh Beach* (to be continued)

## Public Events

*St Paul's runs many public events exploring the challenges, contradictions and joys of being a Christian in the 21st century, such as Saturday workshops and Sunday forums. Some are free and others fee-paying. Check details at [adultlearning@stpaulscathedral.org.uk](mailto:adultlearning@stpaulscathedral.org.uk) 020 7246 8337*

Saturday 18 November, 2-4.30pm  
*Faith Seeking Understanding: A Beginner's Guide to Theology*  
Sharon Prentis

Saturday 6 January, 2-4.30pm  
*Gifts and Stars: The Music of Epiphany*  
Patrick Craig

Saturday 10 February, 2-4.30pm  
*Jesus of Nazareth: Searching for the Historical Jesus*  
Helen Bond



On 24 October the public lecture *Souls at Stake: Tyndale, the Bible and the 21<sup>st</sup> Century* drew huge crowds. The main speaker was Melvyn Bragg, who has just published his book *William Tyndale*. He spoke with his usual enthusiasm for anything scholarly, and the reply was given by Jane Williams from her theological perspective.

Tyndale (1494-1536) is well known for his translation of the Bible into English, for which he was strangled and burned. St Paul's has one of three remaining copies of Tyndale's original printed Bible.

'Was this small but potent volume dangerous in Tudor England? Henry VIII thought it might be and tried to stop its translation and printing. Tyndale had to travel to Cologne to start printing, and copies were smuggled in to England in bales of cloth. The Bishop of London

sent out a prohibition, burning copies in a grand gesture at St Paul's on 27 October 1526.

Roughly 80% of the King James New Testament used today is Tyndale's work' (from the event leaflet). His final words were reported as 'Lord! Open the King of England's eyes'. Within four years, four English translations of the Bible were published in England at the King's behest, including Henry's official Great Bible. All were based on Tyndale's work.

Verena Tschudin



## **Being Christian: A Review**

This book by Rowan Williams was suggested by Jenny for the newly-formed church reading group, and has formed the basis for our initial discussions. The following is my attempt to review some of the themes in the book.

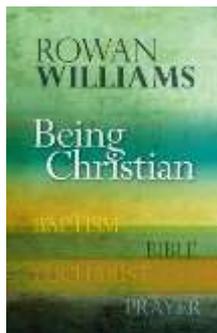
Rowan Williams was the Archbishop of Canterbury from 2002 until 2012 and is a distinguished and well known theologian. He acknowledges that there is a huge and sometimes bewildering variety in Christian thinking and practice about 'all kinds of things', but argues with simplicity and insight that the essential elements of Christian life are Baptism, the Bible, the Eucharist and Prayer.

### Baptism

To be baptised is to recover our humanity. That means to grow into such love for God and confidence in him that we could rightly be called his family. The advent of Jesus into our lives does not mean we suddenly become 'successful' as Christians, but rather that we learn throughout life, by following his example to reach out into our world, which includes human chaos as well as wonder. (We might expect Christians to be where humanity is most at risk, with disordered and needy people.) The

baptized Christians might also expect to be in touch with the chaos and need in their own life, but do this while feeling and understanding the depths of God's love. Indeed, one of the extraordinary mysteries of being Christian is that while we are in the middle of human suffering, and we are implicated in one another, yet at the same time we are delighting in the love of the Father, Son and Holy Spirit.

Williams sees the baptized as prophets, priests and kings. As prophets we should remind one another, as well as ourselves, by the ways in which we live to what is central and important, i.e. to love our neighbour. As priests we are 'in the business of building bridges' bringing into damaged situations the power and love of God. As kings we might seek justice of every kind.



#### Bible

Christians are people who expect to be spoken to by God, often listening to the Bible in the company of others. Yet Williams explains very clearly that there is not much in the Bible that is directly aimed at an audience. It cannot just be reduced to being about law, or history or poetry, etc.

Yet here is a collection of books that includes, among other things, codes of law, collections of proverbial wisdom, hymns, poetry (including love poetry), chronicles, letters, polemical texts attacking society and visionary records: a very diverse collection of writings.

As Christians we are not expected merely to accept surface meanings. For instance, in the

New Testament Jesus does not just pronounce laws. Instead he tells stories with the aim of allowing these to work on us, and over time, see how they can change how we think and behave. Quite often with the parables, the question Jesus leaves us with is 'who are you in that story?'

Williams asks if we understand that we need not to justify all we are told in the Bible as being right, for it has at times justified many things that we now regard as evil. These include violence, enslavement, abuse and suppression of women, as well as murderous prejudice against gay people. We need to know that they are there because God is telling us that things can go wrong as well as wonderfully well.

Williams believes that we should, through the Bible, realize how people in circumstances of acute displacement, lived with the fear and anxiety of a persecuted minority. These stories are as relevant for us today in our troubled world, as they have ever been. The challenge for us is how we can decide what a good or bad story might be. What criteria do we have, discerning truth from falsehood? As Christians read the Bible, the stories described in the Hebrew scriptures can best be understood, with time and practice, through our visions of what the life, death and resurrection of Jesus means to us, and the impact that has had. The Bible is an essential source as well as a sign of Christian life.

#### Eucharist

Jesus tells us that we are welcome guests to Holy Communion. We are free to welcome Jesus into our lives and to receive him via the sacraments, into our bodies. The giving and receiving of welcome is the way in which Jesus demonstrates engaging with and re-creating our community. For Christians, this re-creation did not just happen in the earthly life of Jesus, but continually throughout his resurrected life, as we experience it in the Eucharist. This means

we continually need to make our lives and communities places of welcome and especially for people most deeply in need of fellowship.

The Greek word *euchariste* means thanksgiving and became the most widespread word for Holy Communion, so Christians meet to give thanks even in the heart of their darkest experiences. The prime example for this was given by Jesus, who gave thanks while facing death. Holy Communion can change the way in which we see things as well as people, how we see the world as well as others.

Williams emphasises that we take communion, not because we are doing well, but because we are doing badly. Not because we have arrived, but because we are travelling. The elements of self-awareness and repentance are bound up with celebration and sorrow; Easter and the cross are always there. At its most profound, in the Eucharist we can invoke, feel and celebrate the action of the Holy Spirit as a means of our spiritual transformation so that we can go 'in the power of the Spirit to live to God's praise and glory.' This can be the moment when we see one another and the world filled with this Holy spirit and feel closest to the love of God.

### Prayer

Prayer is integral to growing as Christians. Through Jesus, we learnt to talk to God as 'our father in heaven' feeling the depths of a father's love. Our hopes, fears, desires and emotions are put in the context of this love; for example we find that the Lord's prayer is bathed in the light of that relationship.

Williams refers to early Christian writers who had profound insights about prayer. At the heart of Christian prayer is the ability to overcome the idea that God is far away, for he is always with us and we are part of his family. Prayer is God in us, working, acting and loving. It is also about our ability to reach out to

others, to mend relationships by reconciliation, to have mercy and extend welcome.

Essentially, prayer is about faithfulness and 'sticking to it'. We may not understand what is going on, but as with practise prayer can deepen, so we can pledge and promise to be there for God, who is always there for us.

*Ann Tait*



## Will Aid Month



[www.wilaid.org.uk](http://www.wilaid.org.uk)

November is Will Aid Month, an opportunity for people who have not yet done so to have a Will prepared without being charged a fee (but with a suggested donation to charity instead). Many of you will remember Leo's comprehensive article on this subject in the October 2015 *Clarion*, but the message is worth repeating: please consider making a Will if you have not yet done so.

If you die without leaving a Will, you risk leaving your loved ones the task of coping with the laws of intestacy, whereby your assets will be distributed to relatives in a sequence determined by the Government. I had a friend once who declined to make a Will, with the result that after his death (he was a single man), his representatives spent several months trying to contact distant relatives around the world before the bank was persuaded to release his money to those closest to him. A situation like

this could be awkward if there are funeral costs to pay.

For me personally the question to ask is not 'what will happen to my possessions when I die in old age' but 'what will happen if I die tomorrow?' If that seems an unduly pessimistic view to take of your future, remember the example in the Gospel parable that we heard a few weeks ago: 'This very night your life is being demanded of you. And the things you have prepared, whose will they be?' (*Luke 12.20, NRSV*). Once you have a Will set up, it is comparatively easy to keep it up to date in the light of changes in circumstances.

Under the Will Aid scheme you will be able to find a participating solicitor near you from the web site [www.willaid.org.uk](http://www.willaid.org.uk), or by telephoning 0300 0309 558. Then you will be able to contact them directly, but book early because appointments do get filled quickly. Solicitors will waive the fee for a basic Will but suggest a voluntary donation to Will Aid, which will benefit a group of nine well-known charities with whom the scheme is run.

#### *Leaving a bequest to St Mary's*

Making a Will also provides an opportunity to benefit the charities you care about the most. Leaving a bequest to St Mary the Boltons is a final opportunity to make a lasting gift to God's work, to benefit the church and community in the future. We have a particular policy at St Mary's to use legacies to help fund significant development projects, over and above the day to day running expenses. However, as needs change over time, we would encourage you to leave a gift for the general purposes of the parish, rather than for a specific purpose. You can be confident that any such bequest would make a real difference to our future mission and ministry.

*Philip Bedford Smith*

## Two Concerts at St Mary's:



Please join **The Friends of Chelsea and Westminster Hospital** for an evening of **FUN, MUSIC AND LAUGHTER** brought to you by **Instant Sunshine** on **Wednesday 8<sup>th</sup> November** 2017. Drinks and canapés reception at **7pm**, followed by the concert at **7.45pm**.

Funds raised will go towards the ongoing creation of **BUTTERFLY ROOMS**. These rooms are dedicated to patients near the end of life, so that friends and family can spend this critical time with their loved ones during their final days in a peaceful environment.

For further information please contact **Lisa Williams** email [friends.office@chelwest.nhs.uk](mailto:friends.office@chelwest.nhs.uk) or you can purchase tickets (£35.00) online [www.cwfriends.eventbrite.com](http://www.cwfriends.eventbrite.com)



**You are invited at Trinity's  
Light up a Life  
Christmas Carol Concert**

**Susan Metcalfe Residential  
As proud supporter again of  
Royal Trinity Hospice  
We request the pleasure of your  
company at a special carol service  
at St Mary The Boltons  
Thursday 7 December at 7.30pm  
Please join us for Guest Readers, Wine  
and Mince Pies**

#### **RSVP**

[susan@susanmetcalfe.com](mailto:susan@susanmetcalfe.com)  
[www.susanmetcalfe.com](http://www.susanmetcalfe.com)  
[www.royaltrinityhospice.london](http://www.royaltrinityhospice.london)  
Registered Charity Nr 1013945

# GLASSDOOR

Our local homelessness charity in the King's Road is always looking for various ways we can help. Check on their website for the things they need at the moment:

<https://www.glassdoor.org.uk/things-we-need>  
Glass Door rely on so many generous donations of food, clothing, toiletries and much more. We sometimes are not able to accept donations when our limited storage becomes full. Please do check our list of current needs before delivering.

Bath towels  
Socks  
Underwear (male and female)  
Disposable razors  
Dried pasta  
Tinned tomatoes

We cannot accept freshly cooked food or anything out of date.

You are very welcome to deliver items to the Chelsea Methodist Church, 155a Kings Road, SW3 5TX from 9am Monday to Friday. The church front door is often locked from 3pm, if this is the case please use our side door (labelled Chelsea Methodist Centre) on Chelsea Manor Street and buzz office number 7. Someone is in the Glass Door office Monday to Friday until 5pm.

Please get in touch if you would like to discuss or to arrange a delivery.



## Silent Prayer

The Silent Prayer meetings continue in church on Wednesdays, 11am to 12md.  
Future dates are:

8 November  
13 December  
10 January 2018

These meetings are designed to give an opportunity to join with others for silent prayer and meditation. The space behind the altar is a perfect setting, having a quiet air of spirituality, silence and serenity. We begin with a short reading, then two sessions of twenty minutes in which we sit quietly in prayer or meditation with a short break between. If you are practised in meditation or simply wish to join others for the first time, you are welcome.

*We practice silence in the midst of everyday life in accordance with an inner way, and inner life with God.*

*Nothing is needed other than our quiet attention, directed at what is going on, focusing on the here and now, for God is everywhere and God is love.*

*Ann Tait*



## Year's Mind November

Margaret Barclay  
Pat Schleger  
Lidia Griggs  
Paul Slaymaker  
Neale Stainton  
Helmut von der Heyde  
Mary Taylor  
Ken Slater  
Dorothy Coleman  
Malcolm Gregory  
Tony Thomas  
Enid Channing  
John Bassett  
Pamela Greig



## Readings for November 2017

### Sunday 5 Nov., All Saints Sunday

10.30am I John 3.1-3  
Matthew 5.1-12

### Sunday 12 Nov., Remembrance Sunday

10.30am Isaiah 57.15-19  
Gospel John 15.9-17

PREACHER:

THE REVD JENNIE HOGAN

CHAPLAIN AT GOODENOUGH COLLEGE

### Sunday 19 Nov., 2<sup>nd</sup> Sunday b. Advent

10.30am Zephania 1.7, 12-18  
I Thessalonians 5.1-11  
Matthew 25.14-30

### Sunday 26 Nov., Christ The King

10.30am Ezekiel 34.11-16, 20-24  
Ephesians 1.15-end  
Matthew 25.31-end

### Sunday 3 Dec., First Sunday of Advent

10.30am Isaiah 64.1-9  
I Corinthians 1.3-9  
Mark 13.24-37



## 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 and Evening Prayer at 5.30pm, except Public Holidays.



## St Mary's Church Bank Details:

Account name: PCC of St Mary with St Peter & St Jude

Account number: 80692190

Sort code: 20-80-14

## Parish Office

St. Mary's Church House 020 7835 1440  
The Boltons, SW10 9TB  
www.stmarytheboltons.org.uk

## Vicar

Revd Jenny Welsh 020 7835 1440  
07864 807959

vicar@stmarytheboltons.org.uk  
(Day Off Thursday)

## Parish Administrator

Max Noak 020 7835 1440  
Mon to Thu 9am-2.30pm, Fri 9am-12noon  
office@stmarytheboltons.org.uk

## Verger/Caretaker

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

## Churchwarden and Vice-Chairperson of the PCC

Antony Bryceson, 020 7937 1055

## Members of the PCC

James Bell  
Leo Fraser-Mackenzie (*Deanery Synod Representative*)  
Margarete Geier (*Deanery Synod Representative*)  
Sheila Gibbs  
Joanna Hackett (*PCC Secretary*)  
Brian Hallock  
Ann Mulcare (*Deanery and Diocesan Synod Representative*)  
Katrina Quinton  
Katrin Roskelly  
Camila Ruz  
Ann Tait  
Kelly Webb  
Anthony Williams

**Director of Music**

John Ward 07853 406050  
boltonsmusic@gmail.com

**Treasurer**

Carolyn Stubbs 020 7835 0074

**Assistant Treasurer**

Bill Gallagher 020 7384 3246.

**Electoral Roll Officer**

Fiona Parsons (call Parish Office)

**Gift Aid Secretary**

Philip Bedford Smith 020 7937 3626

**Clarion Editor**

Verena Tschudin 020 7351 1263

**Reading at St Cuthbert's and St Matthias' School**

Sheila Gibbs 020 8788 9744

**Social Secretary**

Margarete Geier 020 7373 1639

**Sunday School**

(call Parish Office)

**Safeguarding Officer**

The St Mary The Boltons' Safeguarding Officer is at present vacant. The role is to help us to safeguard and promote the welfare of children and adults at risk. The person 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 the Parish Office. The Vicar and Wardens are working to fill the role soon.

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

**Contributions for the December/January Clarion should be sent to the Parish Office by 27 November 2017.**

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



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