

THE CLARION

The Magazine of The Parish of St Mary The Boltons

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

October 2016

Ponder this

What's in a name? Name days, like birthdays, are a chance to celebrate; and in September we do just that for our church's name day, St Mary the Boltons, as we give thanks for Mary, the mother of Jesus, our church's dedication. But birthdays or anniversaries are more than celebrations: they are also a chance to take stock - to see things anew and to look forward. Early on in the gospel amidst the festivities surrounding Jesus' birth and the messages of peace and goodwill in all the world, we see Mary do just that. The camera pauses and 'Mary treasures all these things and ponders them in her heart'.

Our church's name day is a chance to pause and to treasure, all that has been: the prayers that have been valid in this place over the years; the ministry offered at times of joy and times of sorrow; the presence of the church pointing beyond itself to God. It is also a chance to ponder; to take time for a spiritual spring clean and look forward. Like any stocktaking or spring clean, there will be things to keep and things to let go, personally and corporately.

There is an old story of a fisherman lying on the riverbank enjoying the summer sunshine, when up strolls a chap in a city shirt, who doesn't mince his words and tells him in no uncertain terms to get on with working on his boat instead of lazing around. The fisherman is rather mystified by all this and asks why he is so concerned. 'Well', says the businessman, 'if you stop lazing around, you'll catch more fish and earn more money. Then you will be able to buy a better net and then catch more fish still'. Warming to his theme he continues 'if you

really stick at it, with no lazing around of course, you'll end up with a fleet of trawlers... and you will be really rich like me'. The fisherman pauses and looks up and says 'and what good would that do me?' Quick as a flash, the businessman replies 'why, then you will be able to sit in the sun and enjoy life!'

If we are to see what is in front of our noses, to treasure God's gifts like Mary, we need to have the courage to let go. It may not mean giving birth in a stable, or like the disciples, relinquishing our houses and finances and families to follow Jesus. It may be instead our less healthy emotional attachments, our fears, whatever we are in thrall to personally or as a church. We all hold on hard, however good our intentions. Archbishop Runcie used to tell a story about the Anglican /Presbyterian unity discussions. One family could not understand why their Scottish father was so upset about the possibility of Bishops in the Kirk. They protested, 'but father you are an atheist'. To which he replied, 'yes, but I'm a Presbyterian atheist'. It's letting go that will allow our fears or suspicion of new things or of new people to dissolve, will help nurture our desire to work with the community, minister with our neighbouring churches and encourage us to share the freedom of the gospel.

As we prepare for a new chapter in the life of St Mary's with Sarah's move and a search for a new vicar, we should treasure all that has been; ponder where to let go; and look forward to all that will be.

Sheila Watson



Interregnum Update

The resignation of our previous Vicar took effect from 31 August and so there is now formally a vacancy in the parish. The right to present a new vicar belongs jointly to the Bishop of London and Sir Laurence Magnus (they are our joint patrons), though each is permitted to appoint a representative to act on his behalf. The Patronage (Benefices) Measure 1986 sets out a detailed course of action and a timetable that has to be followed. The first step in this process has already occurred when the Archdeacon of Middlesex attended the meeting of the Parochial Church Council on 20 September and outlined the next steps and the options available to the PCC. It was clear from this meeting that there is a willingness to move ahead quickly with the appointment process. The PCC will now have to prepare a Parish Profile, possibly by way of updating our existing document, and to appoint from among their number two lay Representatives to be involved in the selection of a new vicar. In due course these Representatives will have to approve or veto any offer of appointment made by the Patrons. The PCC will meet on 6 October to progress these matters.

Leo Fraser-Mackenzie

Ann Mulcare



Report from the Parochial Church Council

The main item on the agenda at the meeting of the PCC on 20 September was progress with the appointment of a new Vicar, as reported above. However the PCC also received a report from the church wardens on other matters. This included a report on clergy cover for the coming months. The Ven Sheila Watson and Revd Philip Welsh have generously agreed to provide cover on a regular basis, including important Christmas services, and this will provide considerable continuity. Bishop Michael Marshall and Revd Soon Han Choi, both well known at St Mary's, have also offered support, which means that with assistance from these four clergy and one or two others all principal services until the end of the year are now covered.

The appointment of Sam Mander as Parish Administrator has been reported already but we welcome her to her new role where she is already making a good contribution. The Parish Office will be open from Monday to Friday from 10am to 2pm.

Aside from staff matters, the BT Versatility system (the hardware and software that make up the telephone network in the church) failed again in the last week of August, the latest in a series of failures over the last 18 months and so we have finally taken the decision to replace it entirely. There is provision for this in our annual budget and we hope that the new system will be installed in the coming weeks.

The Lease of the Hall to Paint Pots, who have been tenant during the week for 10 years, will expire at the end of this year. The heads of terms for a new ten year lease have been agreed by the tenant and the PCC after taking independent advice from a suitably qualified expert, and all that remains to be done now is to get it agreed and approved by our legal

advisers and, if so advised by them, by the Diocesan Registrar.

Progress with the installation of the mobile telecom masts in the towers has been made but is now a few weeks behind schedule as we await samples of the new windows that will be installed for the duration of the telecom contract.

A quinquennial inspection of the church by our appointed architect, Mr Russell Hanslip, of HMDW Architects, has been undertaken, and the first draft of his report suggests that there will be work to be carried out on external stonework. A generous legacy from the late Malcolm Goddard will help with some of this expense, but our finances are as precarious as ever.

With a commitment to pay 105% of our Parish share for the next year (£82,215), also recently approved by the PCC, we need to keep on working at this aspect of Parish life.

Leo Fraser-Mackenzie



A thank you to our Churchwardens

The following tribute to our Churchwardens was first given on behalf of the congregation at the 10.30am Service on 17 July.

It is timely for us to say a thank you to Ann and Leo for their stewardship over the past two years. St. Mary's is a special place and we have been fortunate to have such dedicated Churchwardens who have worked tirelessly through some demanding and very challenging times.

They have encountered many difficulties, which they have tackled with personal integrity,

commitment and courage. We have also been told that, compared to many other parishes, we have exceptional Churchwardens. This is no surprise to us, but good to hear.

Ann and Leo have given above and beyond what might be expected of them in order to protect and preserve the St. Mary's that means so much to us. They are an effective and strong partnership and we are fortunate indeed that they have agreed to continue in office so that we can continue to benefit from this partnership in the coming months.

It seems right, though, to say a huge thank you at this juncture for everything they have done so far and to assure them of our support and prayers as they continue to work for the good of St. Mary's, which will require them to devote large amounts of their time in tackling the many tasks, difficulties and challenges that lay ahead.

Anthony Williams



How to read the Bible (2)

In the previous article (*Clarion* September) I was uncharitable enough to suggest that some members of the congregation of St Mary's might be uncertain or even confused as to how they approach the bible. I twice engaged with Ginny Thomas in this area with results that are worth recording. The first occasion was during a bible study when I teasingly remarked that 'Even you cannot believe in all the miracles in the New Testament.' This drew the sharp response 'Which miracles would I not believe in?' Here I lost my nerve, and instead of suggesting such miracles as walking on the water (Mark 6:45-53), or casting demons into swine (Mark 5:1-15), I rather feebly said 'The coin in the fish's mouth'.

This story is found in St Matthew (17:24-27) and runs as follows:

When they came to Capernaum the collectors of the half-shekel tax went up to Peter and said, 'Does not your teacher pay the tax?' He said 'Yes'. And when he came home, Jesus spoke to him first saying 'What do you think, Simon? From whom do kings of the earth take toll or tribute? From their sons or from others? And when he said 'From others', Jesus said to him 'Then the sons are free. However, not to give offence to them, go to the sea and cast a hook, and take the first fish that comes up, and when you open its mouth you will find a shekel: take that and give it to them for me and for yourself.'



A law in Exodus (30:12) did indeed command that every Jew over the age of 19 should pay half a shekel a year to the temple. Jesus makes two comments. First, that just as princes do not pay taxes to their king, so should Jesus and his disciples be exempt because of their relationship with God. This was an argument most unlikely to convince the temple authorities. Secondly, the disciples should nevertheless pay the tax so as not to cause offence. This is in line with St. Paul when he declines to claim money from his converts so as not to put an obstacle in the way of the Gospel (1 Cor. 9:12) and abstains from eating meat if doing so will cause offence to his Christian brother who has a weak conscience (1 Cor. 8:13.). Jesus then tells Peter to go to his boat, cast a line and the first fish that comes up will have the required coin in its mouth. The story

stops at this point. It does not recount that Peter did what he was told, still less that the miraculous finding of the coin actually took place. Ginny brushed my suggestion aside, whether because it did not count as a real miracle or because she agreed with me. As John Fenton comments: 'The saying about the coin in the fish's mouth has the ring of legend about it' (J.C.Fenton, *Saint Matthew*, Pelican Gospel Commentaries, 1963. p.285. The author was then the principal of Lichfield Theological College.)

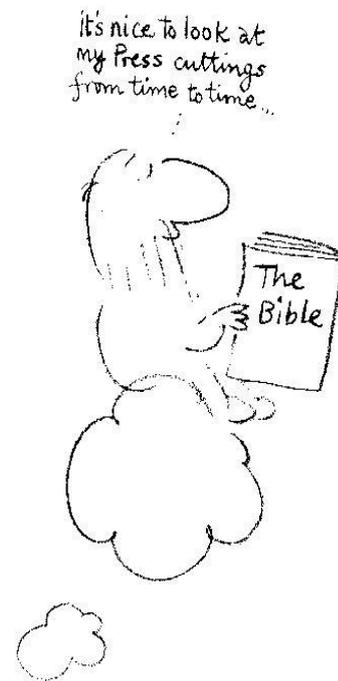
The second occasion was more productive. I had written in an article for *Clarion* (May 2013) that 'Jesus became the founder of a great world religion'. Ginny says 'He did not; He came to proclaim the "Kingdom of God"'. Thinking she had been a little harsh I pointed to Matthew 28:19 where Jesus is quoted 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?' I explored further.

Fenton 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 11:19. *Saint Matthew*, p.453). For an example of the latest biblical scholarship I turned to José Antonio Pagola (*Jesus: An Historical Approximation*, translated by Margaret Wilde, Convivium Press, 2009). 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 I Corinthians 3:11.

The crucial point is this; Ginny had conceded that a saying attributed to Jesus in one of the Gospels, and not contested on any textual grounds, could in fact have been invented, either by the evangelist or by an earlier compiler of sayings of Jesus. If this can apply to sayings of Jesus then surely it must apply to actions as well. Here we stand at the top of a slippery slope. I can understand those people who stifle any doubts on the historicity of the Gospels because once one has started, where would one stop? It is a fair question, which I shall attempt to answer in subsequent articles by way of exploring the views taken by some of the giants of New Testament criticism. It is important to note that belief in the literal historicity of the bible is a recent notion, scoffed at by early commentators. Take for example the scholar and theologian Origen (184-253). He was the first to produce consecutive commentaries on continuous texts, using the tools of contemporary scholarship in a way that set a standard for all future commentators (Henry Wansbrough OSB, *The Use and Abuse of the Bible*, T&T Clark, 2010, p. 38). He insisted on the verbal inspiration of scripture and held that there can be no error in it. The object of his commentaries was to give an explanation that discriminated strictly against historical significance, in favour of a 'hidden' spiritual truth. For him the literal meaning of the text is simply unimportant. Thus the real meaning of the stages of the Israelites through the desert is the stages of the soul's ascent towards God. Of the New Testament he writes: 'Anyone who examines the gospels carefully to check disagreements over historicity will grow dizzy and will either abandon the truth of the gospels or... admit that their truth does not lie in their material characteristics' (*Commentary on John*, Book 10.2) Of the evangelists Origen says: 'Their intention

was to speak the truth spiritually and materially at the same time where that was possible but, where it was not possible in both ways, to prefer the spiritual to the material. Spiritual truth is often preserved in material falsehood so to speak' (Book 10.19). Elsewhere he goes further, asserting that the Word of God deliberately contains passages impossible in both law and history in order to alert the reader to 'spiritual' truths (*De Principiis* 4.2.8). Unlike many church fathers, Origen was never made a saint and some of his teachings were repudiated by the church, but his interpretation of scripture has been explicitly endorsed in *The Catechism of the Catholic Church* (Geoffrey Chapman, 1994, p. 31. para. 113). This was the text promulgated by Pope John Paul II as a follow-up to the Second Vatican Council, 1962-65, and could not be more authoritative.
Hugh Beach



Mel Calman, *My God*, 1970, London, Aurum Press.

Forgiveness

In the July-August issue of *The Clarion* Hugh Beach examined the theology of the Forgiveness of sins. He ended his article by quoting one of the most consistent teachings in the New Testament, when Peter asked Jesus how many times he should forgive someone who had done him wrong, suggesting seven times. Jesus replied 'Not seven times but seventy times seven'. How easy is that when the wrong is murder?

In June of last year the congregation of the Emanuel African Methodist Episcopal Church – referred to as Mother Emanuel – in Charleston, South Carolina, had to face just that challenge. Mother Emanuel was one of many congregations that led to Charleston calling itself the Holy City. On the evening of Wednesday, 17 June, 14 members of the church were attending their weekly Bible Study in the basement when a 21-year old white supremacist called Dylann Storm Roof entered the room and started shooting. Eight people died immediately and one a short time later. Several were pastors in the church. Only five people survived partly because the murderer wanted witnesses to report what had happened. Within 24 hours Roof had been captured after being identified by his father and uncle. Members of the congregation and Charleston itself had to respond to one of the biggest possible tests of their faith.

This was at a time when the violent deaths of African Americans were triggering protests and even rioting, and when the national movement proclaiming Black Lives Matter began. Roof's attack was intended to provoke a race war in Charleston, but instead the town erupted in grace, led by the survivors of the Emanuel Nine. At the bond hearing, Nadine Collier, the daughter of one of the women who died, moved to the front of the courtroom, which had a live image of Roof on a television screen, and spontaneously said 'I forgive you. You took

someone precious away from me. I will never get to talk to her ever again, but I forgive you, and have mercy on your soul... You hurt me. You hurt a lot of people. If God forgives you, I forgive you'. These words took everyone by surprise and not everyone in her family shared her sentiments.

Nadine's response to the murder of her mother exposed the different attitudes to forgiveness that exist. For some, forgiveness speaks to the condition of the offender: whatever was done wrong will be forgotten and all penalties erased. A debt can be forgiven; a crime can be pardoned. The slate is wiped clean and the sinner writes a new future. For others, such as Nadine Collier, forgiveness describes the state of mind of the forgiver: you have harmed me, but I refuse to respond in kind. Forgiveness is a kind of purifier that absorbs injury and returns love. It is not really about the offender at all. There might be a hope that forgiveness will inspire a radical change for the better, but the offender is still culpable, still faces legal jeopardy, and ultimately, still faces Judgment Day. Anthony Thompson, who lost his wife, echoing Nadine's words, treated forgiveness as a sticking plaster holding the edges of an open wound together long enough for the wound to heal. But for God to forgive him, Roof needed to repent and give his life to the one who matters most, Christ.

The relatives of the other seven people who were murdered made no such public statements. The brother of one of them said that for him forgiveness is a process. It is a journey and in spite of his faith he was miles and miles away from reaching its end. When he arrived, he explained that following his decision to forgive Roof, his peace began and Roof no longer had control over him. Felicia Sanders lost her son, an aunt and a friend in the massacre and was estranged from the church. In spite of this, she forgave right way: 'If you don't, you're letting evil into your heart, You're

the one suffering. You're the one that's hating. You have to forgive. For you'. Dietrich Bonhoeffer, the German pastor who died in a Nazi concentration camp, said that forgiveness is not something to toss around as if it were free and easy. The mourners of Mother Emanuel are a testament to that.

Within a month of the tragedy, a majority of the victims' family members asked their lawyer to see if the death penalty could be taken off the table in exchange for a guilty plea and fast track prosecution. Their reasons differed, but there was an underlying faith that matters of life and death are best left to God. What is hard to understand is why something so horrendous happened to church folk, true believers, inside their own church. The survivors were not theologians, just bible studying Christians. Maybe their faith was simple, but the bible's teachings and the response of so many of the church's congregation ensured that Roof's race-war never materialised. Emanuel, though, will grieve for a long time before it recovers from the national attention and disruption that the church experienced as a result of the massacre.

This article was inspired by and is based on a 27-page report on the massacre published in the 23 November 2015 issue of TIME magazine. Roof remains on remand and his trial is currently scheduled for January 2017. Federal prosecutors are seeking the death penalty.

Anthony Williams



<http://www.innerself.com/content/personal>



Silent Prayer

The first meeting for silent prayer took place in church on Wednesday 21 September. Nine people were present.

A simple introduction was followed by a short prayer/poem and then two sessions of 20 minutes each, with a moment's break for shifting position half-way through. The intention is 'to be', letting the silence speak, and learning to hear what the silence presents to us.

If you feel this might be for you, please come to the church on 21 September, 19 October, 16 November and 14 December

11.0am -12.0md

We look forward to being with you then.



Diocesan Notices

The Diocese of London sends various newsletters and notices to parishes. Here is a selection of topics from recent emails:

Retreat on Julian of Norwich

Increase our compassion: Life from the heart of Julian of Norwich's *Revelations of Divine Love*

Retreat led by Revd Robert Fruehwirth

Fri 7th Oct, 09:30 – Sat 8 Oct, 17:00

St Lukes Church, 61 Aylsham Road, Norwich

Considered by Thomas Merton to be one of the most significant theologians ever in the English tradition, and one of the most valuable mystics in the Christian tradition, Julian of Norwich (c.1342-c.1416) is loved and respected across the world as one of the most powerful and creative of spiritual writers of all time.

Her book, *Revelations of Divine Love*, relates Julian's stunning mystical experience of God's compassion and love for all of humankind, and relates as well how Julian was challenged to grow in compassion and acceptance in response to this experience - compassionate acceptance of herself and others, and all that she found in God's creation.

Register on Eventbrite:

www.eventbrite.co.uk/e/increase-our-compassion

Prophets and Seers: St Martin in the Fields, Saturday 15 - Sunday 16 October

Saturday 15th October: Calling from the Edge: Disabled Prophets and the Church.

Disability conference with speakers, group discussion, marketplace and worship.

Sunday 16th October 10.00: join the congregation of St Martins for their main Sunday morning service. The theme of the conference will be reflected within the service.

Later in the day there will be a special screening of *Notes on Blindness*. This film is based on the audio diaries of John Hull. The *diaries* are John's reflections on his journey to blindness. John spoke at the 2012 and 2014 Disability conferences.

Book for the conference and download the conference flyer:

<http://www.inclusive-church.org/disability-conference>

Remember the Huguenots this October

On 18 October 1685, King Louis XIV of France revoked the Edict of Nantes (which had previously allowed Protestants freedom of worship). Pastors were expelled and their churches (called temples) pulled down – but their congregation was forbidden to leave France. It was the start of the greatest brain-drain in the history of the world as these courageous, devout, Protestants ignored the

threats of torture, imprisonment and death, to embark on the most amazing journeys, seeking freedom to practise their faith in other Protestant countries. 50,000 came to England, (five percent of London's then population and the equivalent of 650,000 people today – they were our first refugees). They came with nothing but their faith and their skills.

To highlight this important date, the Bishop of London, Patron of the charity Huguenots of Spitalfields, will be planting a mulberry tree in the garden of Christ Church, Spitalfields (Huguenot weavers lived in Spitalfields, which became the centre of the silk weaving industry). The Bishop of London is a descendant of Huguenots and one of his predecessors, Henry Compton, a staunch defender of the Huguenots was so instrumental in welcoming them to this country.

One in six of us has Huguenot ancestry and our charity aims to recognise the enormous commitment the Huguenots made to their faith, their overwhelming courage and their very considerable skills which transformed the skills-base of this country.

For more information

[seehttp://www.huguenotsofspitalfields.org/](http://www.huguenotsofspitalfields.org/)

Fifty percent more clergy needed

The C of E is seeking to increase the number of candidates selected for ordained ministry from around 500 each year to 750. And they are targeting a 'substantial increase' in the number of both young, and black and minority ethnic (Bame) ordinands. They say that the increase is both 'necessary and achievable'.

The Province's General Synod called on the Church to work towards a 50 per cent increase in candidates for ordination by 2020 at its meeting in February 2015. The C of E says that the increase 'is needed to stabilise and increase the numbers ministering in parishes, chaplaincies and new forms of church.'

‘The aspiration to increase the number of new clergy by 50 per cent is part of a wider vision to release and develop the gifts of the whole people of God,’ the Bishop of Guildford, the Rt Revd Andrew Watson, chair of the C of E’s Ordained Vocations Working Group, said. ‘It’s encouraging to see most of the dioceses really rising to this challenge, as they reshape their vocations teams and put new and more proactive vocations strategies in place.

‘We are picking up a fresh commitment to ‘pray to the Lord of the Harvest’, along with early reports of an increase in the number of enquiries from potential candidates.’

Summarising a statistical review published today to help dioceses develop their own plans, a C of E spokesperson said that ‘while similar numbers of men and women are being recommended for ordination training each year, women are testing their vocations at a later age and tend to retire sooner than the men. Currently, women recommended for training are, on average, significantly older than the men recommended. The majority of younger paid clergy are men, while, among older clergy, more are women. The Church is encouraging women to test their vocations younger.’

Work to increase the number of ordinands follow projections that show a steady decline in the total pool of clergy if the current trends in ordinations and retirements continue. ‘Clergy delaying retirement by a year would help slow the rate of decline in numbers but cannot prevent it,’ the C of E said. ‘Reaching the aspiration of a 50 per cent increase in ordinations would provide a stable pool of around 7,600 full-time equivalents. If the rise is only a temporary peak and ordinations fall again to current levels gradually after 2023 then the pattern of decline will return.

In addition to increasing the number of new ordinands, the C of E is also trying to increase

the proportion of younger ordinands so that half of those recommended for stipendiary ministry are under the age of 32, and they want that group to have a 50/50 gender balance. They are also seeking to increase the percentage of Bame ordinands to 15 per cent, to mirror the percentage in the general population.

‘Progress in these areas will be monitored and reported annually, along with a review of the Church of England’s deployment needs,’ the C of E said.

For more information see

<http://www.anglicannews.org/news/2016/09/church-of-england-needs-50-per-cent-increase-in-ordinands.aspx>

Bishops begin journey towards Eco Diocese status

The UK-based Christian environmental charity A Rocha has expanded its already-successful Eco Church award scheme and is now looking to recognise Eco Dioceses. Dr Ruth Valerio, A Rocha’s director of churches and theology, outlined the scheme last week at a breakfast seminar attended by Christian conservationists and more than 50 Anglican bishops. Three of them – from Chichester, Birmingham and Canterbury – signed on the dotted line to begin the process of registering their sees as Eco Dioceses.

A Rocha said that an Eco Diocese would act as an incentive for change at a diocesan level while encouraging parishes to take the challenge. A diocese can achieve Eco Diocese status by meeting set criteria.

‘I’m delighted we’re one of the first to sign up,’ the Bishop of Dover, Trevor Willmott, Bishop in Canterbury, said. ‘Many of our churches have already begun their Eco Church journey. Now as a diocese, we can do the same. ‘With the support of this simple system, we’ll be able to

make sure our duty to care for the environment is part of all we do.'

The event was organised with the support of Shrinking the Footprint, the Church of England's environment initiative. More than 350 congregations have registered with Eco Church, since its launch earlier this year. 'Green shoots of environmental care are springing up across the Church of England,' Dr Valerio said. 'Eco Diocese encourages those shoots to grow strongly and bear fruit.'

While the Bishops of Chichester, Birmingham and Dover were ready to sign up, many other bishops expressed interest in taking their dioceses on the journey. Similar schemes are set to be rolled out to other UK denominations, including the Methodist Church and the United Reformed Church.

For more information see <http://www.anglicannews.org/news/2016/09/bishop-ops-begin-journey-towards-eco-diocese-status.aspx>



Sunday Services

8.00am Eucharist, 10.30am Sung Eucharist

Weekday Services

Usually Morning Prayer is said daily at 8.30am and Evening Prayer at 5.30pm, except on Public Holidays.

Eucharist at 12noon on the first Wednesday of the month.



Out in the Garden...

This heading should really be 'out of the garden' as at present most of it is still fenced off.

However, the rockery is putting on a great show at the moment. The smaller part of it is covered with wild and self-seeded early cyclamens, and the two clumps of *nerine bowdenii* are now nearly in full flower. These pink autumn beauties never fail to surprise, just when everything else is dying down. Give yourself a surprise by visiting them.

Verena Tschudin



October's Year's Mind

Mary Challen
Charles Lawther
Margaret Singer
James McNair
John Marryat
Moirra Tompkin
Mary Proctor
John Williams
Anne Williams
Parvis Changizi
Gavin Hodge
John Symons
Sandra Ockwell
Florence Payne
Mary Pretyman



Sunday School

Sunday School and Little Lambs take place during term time. Term dates are:

11, 18, 25 September

2, 9, 16 October

23 and 30 October: Half term

6, 13, 20, 27 November

4, 11 December

Clocks go back



on Sunday 30 October 2016



Lifeboats

In collaboration with the Royal College of Music
6th Annual Concert at St Mary's

Thursday 13 October 2016 at 7.15 pm

♪♪ *The Snowden-Sir Duo* ♪♪

Laura Snowden (Guitar) and Joo Yeon Sir (Violin)
(post-graduates of the RCM)

The programme includes works by Bach and Debussy and is designed to explore the possibilities of this combination of instruments

followed by
Wine (sponsored by the Troubadour)
and Canapés in the Church Hall

£25 per ticket

For further information, tickets or donations please contact Catriona Essenhigh

catrionag@hhs.co.uk

020 7751 0833

Readings in October

Sunday 2 Oct., Harvest Festival, All Age Worship

Readings at 10.30am *Deuteronomy 26. 1-11*
James 1. 16-18
John 6. 25-35

Sunday 9 Oct., 20th Sunday after Trinity

Readings at 10.30am *2 Kings 5. 1-3, 7-15*
2 Timothy 2. 8-15
Luke 17. 11-19

Sunday 16 Oct., 21st Sunday after Trinity

Readings at 10.30am *Genesis 32. 22-31*
2 Timothy 3. 14-4.5
Luke 18. 1-8

Sunday 22 Oct., Last Sunday after Trinity

Readings at 10.30am *Ecclesiasticus 35. 12-17*
2 Timothy 4. 6-8, 16-18
Luke 18. 9-14

Sunday 30 Oct., Fourth Sunday before Advent

Readings at 10.30am *Isaiah 1. 10-18*
2 Thessalonians, ch.1
Luke 19. 1-10

Sunday 6 Nov., Third Sunday before Advent

Readings at 10.30 *Job 19. 23-27a*
2 Thessalonians 2. 1-5, 13-end
Luke 20. 27-38

Parish Office

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

Parish Office

Sam Mander, Administrator 020 7835 1440
Mon to Fri 10.00am-2.00pm
office@stmarytheboltons.org.uk

Director of Music

John Ward 07853 406050
boltonsmusic@gmail.com

Verger/Caretaker

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



Churchwardens

Leo Fraser-Mackenzie 020 7384 3246

Ann Mulcare 020 7937 2005

Members of the PCC

Richard Brudenell

Tania Cauberghs

Julie Crutchley

Leo Fraser-Mackenzie

Margarete Geier (Deanery Synod
Representative)

Sheila Gibbs

Joanna Hackett (PCC Secretary)

Ann Mulcare (Deanery Synod
Representative)

Edward Quinton

Katrin Roskelly

Camila Ruz

Judy Rydell (Deanery Synod
Representative)

Ann Tait

Kelly Webb

Anthony Williams

Safeguarding Officer

The St Mary The Boltons' 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:

Annette Gordon, Diocesan Safeguarding
Adviser: 020 7932 1224

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

Family Lives: 0808 800 222

Childline: 0800 1111

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

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

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

Social Secretary

Margarete Geier 020 7373 1639

Sunday School Parish Office

**Contributions for the October Clarion
should be sent to the Parish Office by
24 October 2016**

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

