

THE CLARION

The Magazine of The Parish of St Mary The Boltons

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

October 2017

Christian Nurture

The beginning of the autumn term is always a special time for me. I remember the hopefulness of carrying new notebooks and text books, new pens and pencils to school at the beginning of term: the hopefulness that comes with the excitement of a new class, new teachers, new discovery, and the possibility of this year, getting it right.

The new term in church is rather like that, as we welcome back our families who have been away for the summer, and begin to think about what we will be learning and discovering together about God, about the Gospel and about our various callings as Christian people.

Here at St Mary's we have begun a new season of nurturing and feeding our members, as two new groups have begun to meet. The first is a Book Group, which meets on Monday mornings from 10.45 at the Vicarage. The first book we are reading is a slim volume by Rowan Williams, *Being Christian*. It has been a bit hard going, but very worthwhile as we have gathered each week to discuss one of the four chapters on Baptism, Scripture, Eucharist and Prayer. The discussions have been wide ranging and useful, not just the benefit of delving deeper into the themes, but also as a means of getting to know one another better. Anyone is welcome to join us – there is room for more – or to read along with us, even if you cannot make it to the meeting. I have an extra copy of the current book if anyone would like to have it. The next book will be announced soon.

The new Bible Study group will begin on Tuesday 3 October, also at the Vicarage, led

and facilitated by Philip Welsh. Each week for 6 sessions, the group will look at the Gospel passage for the coming Sunday (this means that some of the discussion may well end up in some way part of the preaching as well; keep an ear open!). The group is currently at about capacity, but again, others are invited to engage in some study of their own, each week. The readings for the month are all in the back of the Clarion.

There has been a long tradition of lay led Bible Study groups here at St Mary's and I want to encourage that too. If you are keen to meet with friends, and would like some help with devising a programme, let me know and I will be glad to assist.

Our Sunday School has begun meeting again with a good number of children attending and being taught by our dedicated leaders, who week by week devise some really imaginative ways to present the gospel story and engage the youngsters' minds and hearts. Their work is usually displayed at the back of church. Do look at what they do week by week. Particularly charming were the birthday cards for Mary, produced for the Patronal festival last month. There is more about Sunday School and how YOU can help in this issue.



The primary way we nurture our people is by gathering week by week to hear and reflect on the word of God, and to share in the sacrament of bread and wine, feeding our souls and minds and bodies alike. This sustenance of body, mind and spirit is what enables and strengthens us for our daily life, for being Christ's people in the world in which we find ourselves day by day in our neighbourhoods, at work, at school, and of course, at home.

Jenny Welsh



Come, ye thankful people, come

We are keeping our Harvest Festival on the first Sunday of October this year. The service will be an All Age Communion, with lots of roles being taken by our younger members. The Come and Sing Choir will lead our music, and there will be a collection of the Harvest Gifts at the Offertory. This helps us to remember that all of our life is held in God's hands, and that all that we have to sustain our lives is a gift from him, as we say in the service, 'All things come from you, and of your own do we give you'.

In the city, where our food tends to come to us processed, and in tins and packets, Harvest Festival is particularly a time to remember the farmers around our world who grow the crops, tend the land and engage in trade so that food can make it to our tables. It is a time when we pray for people who daily go hungry because of poverty, famine, flood and drought, not just abroad but in our own neighbourhood. This is why each year we collect those tins and packets etc. for our local charity supporting homeless people, Glass Door. Our collection will be taken at the end of the week, so if you don't bring something on Sunday you can always bring it during the week. Indeed, our local

school, Bousfield Primary, is holding their own Harvest Festival and adding their gifts to ours for a plentiful offering.



Photo: Jenny Welsh

The Eucharist will be celebrated, with bread made by our children: our own offering of the work of human hands and fruit of the earth. We will share lunch together afterwards, in the hall. If you have not signed up yet, do let us know you want to come. **EVERYONE** is welcome. And should you not make it this month, there will be another parish lunch on 5 November.

Jenny Welsh



The Sunday School

We as Sunday School were delighted to welcome Jenny into our community this summer term, but were sorry at the departure, with their families, of two of our long-standing attendees: Leya headed off to Ireland, and Alana to Sweden. We were sorry, too, to lose the marvellous leadership of the girls' mothers: Leya's mother Julie had been fulfilling the important role of Safeguarding Officer, and Alana's mother Judy had been a stalwart of the Little Lambs and then Sunday School leaders. They are all sorely missed, but we like to think we sent them off in good heart, with a cheerful

end of term picnic that was characterised by much fun and laughter, and a vast consumption of crisps by a number of small persons.

After the long summer break we are all back for the new term with renewed vigour and focus. We have already launched into the term with birthday cards for Mary, mother of Jesus, treasure hunts for the letters to discover the days' topics, Bible readings, letters to Alex, the boy we sponsor in Uganda, and 'baptismal showers' and other games to focus our minds when we might be tempted to get a little fidgety. We have begun preparations for Harvest Festival too. The All Age service that day will see the whole family in church for the duration of the worship, with the children taking on many roles as acolytes, readers, collection carriers etc. Our junior members of the congregation are always keen to take part and this year is no exception: they like to be busy.

If you are intrigued and would like to see us in action, do pop in one Sunday during term time to watch a session in progress; you are always welcome. If having seen what we are up to, you think you might be interested in joining our team and leading or helping at a session, do please contact us as we are always keen to hear from potential new and enthusiastic leaders. Being a parent yourself is by no means a prerequisite!

Katie Fowkes



Thomas Traherne

Thomas Traherne was born in 1636 or 1637, but neither his birth nor his baptism is recorded in parish registers. He was educated at Hereford Cathedral School and at Brasenose

College Oxford where he graduated in 1656. The next year he was ordained deacon and installed as the rector of St. Mary's Credenhill, near Hereford. He was ordained priest in 1660, after the restoration of the monarchy. In 1667 he became private chaplain to Sir Orlando Bridgeman (Lord Keeper of the Great Seal to King Charles II), who lived at Teddington near Hampton Court. Traherne died there of smallpox in 1674, aged only 38. According to an early biographer, Traherne 'always led a simple and devout life; his will showed that he possessed little beyond his books, and thought it worthwhile to bequeath his old hat.' He had, however, kept up his academic studies at Oxford, getting his MA in 1661 and Bachelor of Divinity in 1669. The year before he died, Traherne published *Roman Forgeries* (1673), a trenchant criticism of the Roman Catholic Church for corruptly misusing its control of manuscripts to support its claim to authority. *Christian Ethicks* (1675) followed soon after his death, in which Traherne explored the theological implications of Calvinist thought on freedom and necessity. *A Serious and Patheticall Contemplation of the Mercies of God* was published in 1699 as the work of an anonymous author. By then Traherne's work had fallen into obscurity and remained so for 200 years.

At Traherne's death in 1674 most of his manuscripts were bequeathed to his brother Philipp. After Philipp's death they passed into the possession of the Skipps family of Ledbury in Herefordshire, but in 1888 this family's possessions were dispersed. In the winter of 1896–97, William T. Brooke of London discovered some anonymous manuscripts in a 'barrow of books about to be trashed.' Brooke thought that they might be lost works by Henry Vaughan (1621–95), a Welsh author with a high reputation as one of the 'metaphysical poets'. He showed them to Alexander Grosart (1827–1899), a Scottish clergyman and expert on Jacobean literature who reprinted rare works. Grosart agreed that

the manuscripts were by Vaughan and planned to include them in an edition of that poet's works, which he was preparing for publication. Grosart died in 1899 and the proposed edition was never completed. His collection, including the manuscripts, was bought by Charles Higham, a London bookseller, who asked his friend Bertram Dobell (1842–1914) to examine them. Dobell disagreed with the attribution to Vaughan and concluded that the works were by Traherne. The manuscripts were published by Dobell in two volumes: *The Poetical Works of Thomas Traherne* (1903) and *Centuries of Meditations* (1908). More manuscripts have since been discovered in Lambeth Palace, in the Folger Library in Washington DC and 'burning on a rubbish heap in Lancashire.' Many have yet to be catalogued and a scholarly edition of Traherne's works, edited by Jan Ross, is being published by Camden House in nine volumes.

Traherne is now accepted, alongside George Herbert and Henry Vaughan, as one of the great 'metaphysical poets'. 'Their poetry combines passionate feeling with intellectual rigor, and seeks to express deeply felt religious and secular experiences in the form of highly intellectual poems. They show a great interest in science, drawing upon imagery from all the new and exciting areas of scientific learning: astronomy, mathematics, geography and medicine.' (Balakier, JJ. *Thomas Traherne's Concept of Felicity, Modern Science and Vedic Science*. 1991, 4.2. 136-175).



Traherne delves into issues such as the origins of faith and the nature of divinity. At the core of his work is the concept of felicity, which he describes as that highest state of bliss in the essence of God where 'Delights of inestimable value are there preparing' (Century V Meditation 10.) In his poem entitled 'A Serious and Patheticall Contemplation of the Mercies of God' he writes:

O miracle
Of divine goodness!
O fire! O flame of zeal, and love, and joy!
Ev'n for our earthly bodies, hast thou created
all things.
The four elements,
Volatile spirits,
Trees, herbs, and flowers,
The influences of heaven,
Clouds, vapours, wind,
Dew, rain, hail and snow,
Light and darkness, night and day,
The seasons of the year.
Springs, rivers, fountains, oceans,
Gold, silver, and precious stones.
Corn, wine, and oil,
The sun, moon, and stars,
Cities, nations, kingdoms.
And the bodies of men, the greatest treasures
of all,
For each other.
What then, O Lord, hast thou intended for our
Souls, who givest to our bodies such glorious
things!

The other work for which Traherne is famous is *Centuries of Meditations* probably written when he was at Credenhill. The meditations, seldom more than one page long and mostly in prose, are set out in groups of one hundred as the name implies. There are four such groups, with ten left over for the fifth 'century'. They show Traherne as a mystical writer of the front rank. In the spirit of the gospels, his great theme is the visionary innocence of childhood, and with it an understanding of the divine nature of creation. Traherne's work is often

compared to the abounding joy and mysticism found in William Blake (1757-1827), Walt Whitman (1819-92), and Gerard Manley Hopkins (1844-89). In Meditation 17 of the First Century, Traherne writes 'God is not an object of Terror, but of delight. To know Him therefore as he is, is to frame the most beautiful idea in all Worlds. He delighteth in our happiness more than we: and is of all other the most Lovely Object. An infinite Lord, who having all Riches, Honours and Pleasures in His own hand, is infinitely willing to give them unto me. Which is the fairest idea that can be devised'.

Traherne is commemorated in the Church of England on 10 October, the date of his burial under the reading desk in St Mary's Teddington. His work has influenced the thought and writings of Dorothy L. Sayers (1893-1957), C. S. Lewis (1898-1963) and Thomas Merton (1915-68). Lewis called *Centuries of Meditations* 'almost the most beautiful book in English'. For my part, I can say that it provides excellent material for daily devotional reading. Copies of both the Poems and the Meditations are available in facsimiles of the original Dobell editions.

Quotations not otherwise identified are from Wikipedia.

Hugh Beach



Part of one of the four Traherne Windows in the Audley Chapel at Hereford Cathedral, created by stained-glass artist Tom Denny. www.google.co.uk

Jane Austen 1775-1817

On a sunny September Saturday I took myself off to Alton in Hampshire to see Jane Austen's House Museum. This is somewhere I have wanted to visit for many years. It is a lovely 18th century red brick house with pretty courtyard and gardens situated in the picturesque village of Chawton. I was impressed with how many original artefacts they have from Jane Austen's time, including some of her cutlery and chinaware, games and wonderfully, the little side table where she actually wrote her famous novels.

Upstairs in the small bedroom which Jane shared with her sister Cassandra I was delighted to see on the wall a small framed prayer, which Jane wrote probably in about 1810. The first line of this prayer will be familiar to parishioners of St Marys as it regularly appears at the front of our service booklets, providing inspiration for prayers to use before our weekly Eucharist. I had no idea that the prayer was any longer than that line I know so well and so I have set out a fuller version below. Though the text sounds old fashioned to us today I believe this simple prayer can still be enjoyed, and I can very much imagine how it was inspired by the pretty rural setting of Chawton.

Give us grace, Almighty Father, so to pray, as to deserve to be heard, to address thee with our Hearts, as with our lips. Thou art every where present, from Thee no secret can be hid. May the knowledge of this teach us to fix our Thoughts on Thee, with Reverence and Devotion that we pray not in vain.

Give us a thankful sense of the Blessings in which we live, of the many comforts of our lot; that we may not deserve to lose them by Discontent or Indifference.

Be gracious to our Necessities, and guard us, and all we love, from Evil this night. May the sick and

afflicted, be now, and ever thy care; and heartily do we pray for the safety of all that travel by Land or by Sea, for the comfort & protection of the Orphan and Widow and that thy pity may be shewn upon all Captives and Prisoners.

Above all other blessings Oh! God, for ourselves, and our fellow-creatures, we implore Thee to quicken our sense of thy Mercy in the redemption of the World, of the Value of that Holy Religion in which we have been brought up, that we may not, by our own neglect, throw away the salvation thou hast given us, nor be Christians only in name. Hear us Almighty God, for His sake who has redeemed us, and taught us thus to pray.

After Jane's death Cassandra did much to continue the further publishing of her novels, but Cassandra seems to have kept this prayer, which Jane wrote for her quite to herself, no doubt a treasured gift.

If you have not visited Jane Austen's House Museum (whether an Austen fan or not) I commend the place to you as a wonderful look into early 19th century life. It is heartening to see how much Jane is still revered 200 years after her death, as evidenced by the coachloads who arrive daily. <https://www.jane-austens-house-museum.org.uk/>

Joanna Hackett



Interfaith Kirchenfest Service in Bad Pyrmont, Germany

Every year the Lutheran, Reformed and Catholic congregations of the spa town Bad Pyrmont (67 km SE of Hanover) meet in the enclosed grounds of the local castle to celebrate unity and God's love. This year, on the 500th anniversary of Luther's testimony in Worms, the event took place on Sunday 27 August from 11am to 4pm. Glorious sunshine,

an azure blue sky and swallows darting in and out of the arches of the 300 year old castle walls, welcomed the visitors.



www.google.co.uk

The pastor of the local Evangelical-Lutheran Stadtkirche, Pastor Jutta Ostermann greeted us with an excerpt from psalm 30: 'I will exalt you, O Lord, for you lifted me out of the depth'. On the stage in the castle courtyard, a mixed choir as well as a brass band led the female Protestant pastors and the Catholic priest who sat side by side on a bench along with over 300 visitors who sat below, in hymns of praise and glory.

For me the highlight of the Kirchenfest was a frank dialogue between the Catholic priest Pfarrer Winfried Neumann and the Lutheran pastor Ira Weidner. Pastor Ira Weidner (Lutheran) addressing Pfarrer Neumann (Catholic priest):

'God created us as free individuals. We don't have to earn our freedom. All we have to do is to believe in it. That makes me happy and glad; what makes you happy and glad, my dear brother of the Catholic faith?'

Pfarrer Neumann: 'I like your free and spontaneous prayer in the Protestant churches, but I also like the structure and rituals in our Catholic church. What do you not like about the Catholic church, my dear sister?'

Pastor Weidner: 'I don't like the fact that women play only a minor role in the Catholic church and that they cannot be ordained'.

The response was loud applause by the visitors.

'After all', Pastor Weidner, continued, 'this Kirchenfest would not have taken place if your three female colleagues had not worked hard to organise this event.'

The service ended with the choir master Christopher Burkhardt persuading the large crowd to sing a round.

For lunch there was a choice of soup, the typical German Bratwurst (grilled sausage), salads, cakes, tea and coffee. The children amused themselves by playing with very original, solid wooden toys and painting to their hearts' content.

It was a Kirchenfest for everyone: Catholics, Protestants and different or no faith at all, young and old, local people, holiday guests and refugees. A real feast for body, mind and particularly for the soul.

Anne Swift



Update on the K&C Foundation Grenfell Tower Fund

In the July-August Clarion was an appeal from the K&C Foundation for help with raising funds for people affected by the Grenfell Tower fire. Below is a slightly abridged version of an update.

The K&C Foundation's Grenfell Tower Fund has now topped £6 million which is an incredible response and demonstrates both the generosity of those who have donated and the impact that the terrible fire on 14 June has had on people. We are grateful for every donation received.

As of today [21 September], £4.44 million has been paid out to help the survivors of the Grenfell Tower tragedy and to the next of kin of those who lost their lives as follows:

£1.52 million to be paid to survivors through a joint initiative with the British Red Cross

We are pleased to announce that we are working with the British Red Cross to make joint grants to survivors. Households from Grenfell Tower will receive further grants of £15,000 and those from Grenfell Walk will receive £8,000. We are providing £1.52 million towards these payments and the British Red Cross, working with the London Emergencies Trust will provide £773,000.

This collaborative working is in response to listening to Grenfell United, the survivors' group, who asked that grants made from public donations be easy to understand and simple to access. The payments will be made by Rugby Portobello Trust, a trusted local organisation and we want to thank them for their help and support.

The grants are to help survivors on their journey to rebuild their lives and reflect their ongoing struggles as a result of the fire. This funding is in addition to the £1.6 million which we paid out through Rugby Portobello Trust in August to provide 'Fresh Start' grants of £10,000 to households from Grenfell Tower and Grenfell Walk.

Help for people who were bereaved and hospitalised

We paid donations totalling £1.2 million from the Grenfell Tower Fund in June to a joint charity initiative with the British Red Cross, London Community Foundation/Evening Standard to enable the London Emergencies Trust to provide funds to the next of kin of people who lost their lives or who were hospitalised.

Frontline help immediately after the fire

An initial £120,000 was made available within days of the tragedy to six organisations working on the frontline. This money was paid out for immediate needs to people from Grenfell Tower who had lost their homes or those in the wider area who had been displaced.

The remaining funds: currently £1.56 million

The needs of ex-Grenfell Tower residents and the community will remain at the heart of our work. We are committed to the medium and long term and to do what we have done since 2008, which is to help the local community. We will be listening to what the evolving needs are in relation to the terrible fire and working with partners to help strengthen and rebuild.

Thank you for your continuing support
Susan Dolton, Director, The K&C foundation
The K&C Foundation
111-117 Lancaster Road
London W11 1QT
www.thekandcfoundation.com



St Paul's has regular various free and paying events

Adult Learning Events

Tuesday 24 October, 6.30 - 8.00pm

Souls at Stake: Tyndale, the Bible and the 21st Century

Melvyn Bragg and Jane Williams

Free, but obtain tickets in advance

Thursday 12 October and

Saturday 28 October

Reformation Lates

Sunday Forum

Free Sunday lunchtime series with some of the liveliest contemporary theologians and spiritual teachers speaking about the challenges, contradictions and joys of being a Christian in the world today.

Free entry, no registration necessary, however these events are first come first served and can be full, so we advise taking your seat by 12.45pm

See: www.Stpaulscathedral.co.uk



Just Finance and You

The Diocese of London has many websites. A quick browsing on the www.londond.anglican.org gives many items of various interests. Just one among them in September deals with finance. A short extract follows:

According to the Financial Stability Report of June 2017, consumer credit has been growing rapidly in recent years, notably by 10.3% in the year to April 2017, and the total credit owed by UK consumers at the end of April 2017 was £198 billion, with credit card borrowing at a record £67.7 billion.

According to the Money Advice Service, half a million Londoners (over 17%) are classed as being 'over-indebted', i.e. regularly struggling to keep up with financial commitments and/or missing at least three bill payments in the last six months. In the capital personal debt is at worse levels than elsewhere. Of those seeking help with debts, those living in London owe more on credit cards, loans and other credit debts than anywhere else in the country. Londoners also have higher arrears on essential bills and face a greater struggle to make ends meet. For some people, credit is the only way they can make the books balance. For

others, the lifestyle they aspire to is beyond their reach without putting it on plastic.



We know money is a spiritual issue: Jesus talks more about money and its power over us than almost anything else. Sixteen of the thirty-eight parables were concerned with how to handle money and possessions. In the Gospels, an amazing one out of ten verses (288 in all) deal directly with the subject of money. The Bible offers 500 verses on prayer, less than 500 verses on faith, but more than 2,000 verses on money and possessions!

So this is a both a spiritual and practical issue which affects us all. As the statistics show, debt and money worries are rife in our communities right across London— and there are powerful but simple ways that the local church can offer hope and freedom and support to those struggling with money.

How can we in our churches help?

The church in the Diocese of London is building on the brilliant work started by the Church Credit Champions Network pilot, which came from the Archbishop of Canterbury's initiative to encourage the church to be participators in a fairer and just financial system, serving the needs of all the community and was launched back in 2013.

There are a number of good credit unions across London which anyone can join. They are not just for the low waged or for anyone with a bad credit rating, but for everyone in their community. The more people who join and

save through them, the better it will be for those who only have access to this type of credit- and whose only alternative is a payday lender or loan shark.

There are other ways as well: many churches are already running debt advice centres, free to access, and simple budgeting and money courses. There are also some amazing organisations offering courses, support and skills to get churches started. But there is still a huge need for more action.

Commenting on the church's response, Andy Burns, Capital Mass Manager said:

<http://www.capitalmass.org.uk/>

<http://www.capitalmass.org.uk/just-finance>



Quaint Saints: The Rise and Fall of the Maccabees

Maccabees (c. 168 BCE), martyrs. The cult of these Old Testament martyrs (cf. 2 Macc, 6-7) in the Christian Church is both ancient and widespread; it originated perhaps in Antioch, and was the subject of homilies of both Eastern and Western Fathers. They are believed to typify the Christian martyrs who found themselves in similar circumstances and the cult may be held to reveal the close connection between Jewry and early Christianity and to show Christian sympathy for the sufferings of Jewish martyrs in the Roman Empire. The rebellion of the Maccabees had been brought about by the efforts of Antiochus Epiphanes to impose Hellenistic paganism on the Jews, especially at Jerusalem. Eleazar, a chief scribe, refused to eat pig-meat (forbidden by Jewish law) or to simulate having eaten it, which was a test of Jewish constancy and obedience to the Law. He was impervious to bribery, threats,

and violence to make him apostatise, implicitly or explicitly. His execution was followed by those of the seven brothers and their mother, who remained alike constant in their beliefs. Later the Acts of the Seven Brothers seems to have been modelled on the story of the Maccabees. With the Holy Innocents, they are the only personages of the pre-Christian era to enjoy a general cult in the West, while in the East both patriarchs and prophets were honoured in this way. The history of the supposed relics of the Maccabees is obscure: it is not known either when or by whom they were brought to Rome, where they were housed in the church of St Peter's Chains. Modein and Antioch, according to Jerome, also claimed their relics. In the 1930s it was discovered that the bones at Rome believed to be theirs were in reality canine remains; so they were immediately withdrawn from the veneration of the faithful. Their feast, formerly on 1 August, was suppressed in the revision of the Roman calendar (1969).

From: Farmer, D.H. *The Oxford Dictionary of Saints*. 1992 (3rd edn), OUP, Oxford
 Verena Tschudin



What are believed to be the Maccabees' relics – kept in the *Maccabees Shrine* – are venerated in St. Andrew's Church, Cologne, Germany.
<https://upload.wikimedia.org/wikipedia/commons/e>



**7th Annual Concert at St Mary's
 In collaboration with the Royal College
 of Music**

Thursday 12 October 2017 at 7.15 pm

♪♪ *The Solovey Duo* ♪♪

**Renate Sokolovska (Flute) and
 Valeria Kurpatove (Harp)**
 (young professionals from the RCM)

A recital of Russian music, including
 Tchaikovsky, Stravinsky, Prokofiev, Glinka,
 Rachmaninov, Khachaturian and others

**followed by
 wine (sponsored by the Troubadour)
 and canapés in the Church Hall**

£30 per ticket

For further information, tickets or donations
 please
 contact Catriona Essenhigh
catrionag@hhs.co.uk
 020 7751 0833

Silent Prayer

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

The next dates are:

- 11 October
- 8 November
- 6 December

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.



Readings for October 2017

Sunday 1 Oct., Harvest Festival, All Age Worship

Readings at 10.30am *Deuteronomy 8.7-18*
Luke 12.16-30

Sunday 8 Oct., 17th Sunday after Trinity

Readings at 10.30am *Isaiah 5.1-7*
Philippians 3.4b-14
Matthew 21.33-end

Sunday 15 Oct., 18th Sunday after Trinity

Readings at 10.30am *Isaiah 25.1-9*
Philippians 4.1-9
Matthew 22.1-14

Sunday 22 Oct., 19th Sunday after Trinity

Readings at 10.30am *Isaiah 45.1-7*
1 Thessalonians 1.1-10
Matthew 22.15-22

Sunday 29 Oct., Last Sunday after Trinity

Readings at 10.30am *Leviticus 19.1-2, 15-18*
1 Thessalonians, 2.1-8
Matthew 22.34-end

Sunday 5 Nov., All Saints Day

Readings at 10.30am *Revelations 7.9-17*
1 John 3.1-3
Matthew 5.1-12

Year's Mind for October

Mary Challen
Charles Lawther
Margaret Singer
James McNair
John Marryat
Moira Tompkin
Mary Proctor
John Williams
Julia Gordon
Parvis Changizi
Gavin Hodge
Sandra Ockwell
Gillon Aitken



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 on Public Holidays.



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

Parish Administrator

Mon to Fri 10am-2.00pm 020 7835 1440
office@stmarytheboltons.org.uk

Verger/Caretaker

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

Clocks go back



on Sunday 29 October 2017

Churchwardens and Vice-Chairpersons of the PCC

Antony Bryceson, 020 7937 1055

Director of Music

John Ward 07853 406050
boltonsmusic@gmail.com

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
Katrín Roskelly
Camila Ruz
Ann Tait
Kelly Webb
Anthony Williams

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 Position 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.

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 November Clarion should be sent to the Parish Office by 23 October 2017.



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