

THE CLARION

The Magazine of The Parish of St Mary The Boltons

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

September 2016

From the Church Wardens

In many churches all over the country there will be services to give thanks for the harvest next month. Field and garden and orchard, and in some places the harvest of river and sea will be celebrated. But what of another harvest: the harvest of the soul?

St Paul taught us that the fruits of a life lived in the spirit are love, joy, peace, patience, kindness, generosity, faithfulness, gentleness, and self-control. He reminded us too that what we sow we reap. As we prepare to mark the gathering in of the harvest of the earth at the start of autumn, perhaps we should not lose sight of the harvest of our souls. Just as the real agricultural harvest may actually be very remote from our daily lives, perhaps at this season we should ask ourselves how we in our daily lives reflect the teaching of Jesus; if nothing else, using St Paul as our guide.

In recent weeks at St Mary's we have been reminded of the importance of paying attention, to God in prayer, listening to God, as well as talking to him with lists of petitions and requests. We have been reminded that the Virgin Mary paid attention to the calling of God and gave birth to his Son, and of course that God paid attention to Mary to make this happen.

In the complex 21st century world in which we live, we need an army of agricultural workers and others in a lengthy chain actually to bring food to us, from the field to the plate. So too, if we desire the fruits of a life lived in the Spirit. We need the work of the church to explore the meaning of the Gospel for every generation, to remind us of the teaching of

Christ, to provide space for worship. Aside from the question of whether we choose to pay attention to this teaching and this work, another question hangs in the air. Are we paying attention to the church and her needs?

This year at St Mary's we will celebrate the harvest over the first weekend of October and all the offerings that you bring will be given away to support the work of local charities.



www.christchurchcamforth.co.uk

St Mary's itself also needs resources, both for the coming year and to prepare the ground for the arrival of a new vicar. If you have not already contributed to our Planned Giving Programme earlier in the year, please consider doing so now. We need to make up the shortfall in our annual budgets in recent years so that we can demonstrate a stable financial position that will inevitably come to the fore as we prepare for the process of appointing a new vicar. Unrestricted donations for funding our general needs are the most helpful, but if you wish to make a donation for a specific purpose, for example to continue the Sunday soloists, please contact either of the churchwardens.

The life of the spirit – the harvest of the soul – can grow and develop in many different ways and at St Mary's there are many opportunities to do so by participating in our corporate life.

This may also allow that growth that to happen by giving of ourselves. We need volunteers to fill rotas for a variety of duties, from reading lessons to leading intercessions, from making coffee to preparing Parish lunch on a Sunday. Training and support will be offered for anybody taking on a new role. Whatever your skill, this autumn please consider how you might offer it for the continuing work of the church in this part of London.

This autumn, as we give thanks for the fruits of the earth and in recognition of all that St Mary's means to us, let us all offer something of ourselves to help support the future of St Mary's.

Ann Mulcare and Leo Fraser-Mackenzie



Harvest Festival Event

We are organising an afternoon event on Saturday 1 October, decorating the church in the morning, followed by a Harvest Tea in the afternoon, and possibly some entertainment. More information will be following and will be in the Sunday pew sheets.



Background to a Creationtide

'Creation Time' is a concept that was introduced in the Eastern Orthodox Church by the late Ecumenical Patriarch of Constantinople, Demetrios I in 1989. Ten years later the European Christian Environmental Network widened this proposal, urging churches to adopt a Time for Creation stretching from 1 September to the feast of St Francis on 4 October, and this was finally endorsed by the 3rd European Ecumenical Assembly in 2007 with the recommendation that the period be dedicated to prayer for the protection of Creation and the promotion of sustainable lifestyles that reverse our contribution to climate change. The start and end dates reflect

that this is a shared idea between Western and Eastern Christianity. The Church of England, through its participation in Churches Together in Britain and Ireland, adopted the concept in 2008. While its adoption was in part driven by the complex environmental crises facing the human race, Creationtide draws on much deeper roots in Scripture and in older Christian traditions of the relationship between God, humanity and the created order.

Launching material for worship in Creationtide in 2016 earlier this year, The Rt Revd Nicholas Holtam, Bishop of Salisbury and the Church of England's lead bishop on the environment, said that 'Celebrating Creationtide marks a shift in the Christian understanding of our relationship to creation under God. The consequences of teaching over recent centuries that humanity has been given domination over creation are clear in the complex environmental crisis we now face. It is important that Christians rediscover older traditions of a godly relationship of humanity to the wider created order.'

Leo Fraser-Mackenzie



Holiday Churches

Visiting Florence for the first time earlier this year, I had the good fortune to stay in a hotel opposite the Basilica Santa Maria Novella, which is the city's main Dominican church. The Basilica is a magnificent building, inside and out, full of wonderful art. Being so close, I was able to attend a Sunday morning mass which, in contrast to the building, was simple. A single priest, lay people reading and a (very) small choir: just some singers clustered round the organ console (with a microphone!). The service sheet was in Italian, a language I don't know, but the service itself was virtually the same as at St. Mary's. Apart from a rather long sermon, I could follow everything and had an

immediate sense of belonging and closeness with a sister church. I happily received communion, which was a joyful experience with which to end my few days in the city.

Then, two months later, I was staying overnight in Chamalières, once a small village but now a heavily developed suburb of the French city of Clermont-Ferrand. Almost hidden by all the new buildings, the centre of the village survives. Sitting outside a small bar next to the village church, it was a pleasant place to enjoy a late afternoon drink. When I realised the church was open, I went inside. It is a very simple old building, serene and peaceful, and has been a listed building since 1840. I was the only person there so, instead of praying silently, I thought why not converse with God out loud. I had never felt or been able to do this before and it was a very special and memorable experience.

Anthony Williams



Interior



Chamalières-sur-Loire

How Should we Read the Bible? (1)

Christianity is a historically based religion, founded on the person and acts of Jesus of Nazareth. It therefore holds the bible in highest regard as the definitive source of information about Jesus himself, his Jewish background and the teaching of prominent Christians in the first hundred years after his death. It is surprising, therefore, to discover the enormous differences within the Church of ways in which the scriptures are interpreted. Some Protestant Christians claim to take the whole bible literally. Most Catholics argue that the bible has to be interpreted as a whole, by those specially trained to do so, and some Christians adopt even more extreme views.

Christian Zionists, for example, focus on prophecies concerning the future of the Jewish people. The Puritans were the first to seize on this point. Keen to read the bible in its original texts, they sought out Rabbis in Amsterdam to teach them Hebrew. From them they also learned that God's covenant with the Jewish people was eternal; that Palestine was their rightful home and that God would eventually ensure their return. The same idea was picked up by evangelical Christians in the 1830s, and influenced such major figures as Lord Shaftesbury. Perhaps the greatest advance in the popularity of this thinking came from the publication by the American Congregational minister Cyrus I. Scofield, of the *Scofield Study Bible*, in 1909.

Here is an example of how his method works. His commentary on Revelations 19:17 reads as follows:

And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God.

This sounds straightforward enough and is a text that might well have appealed to Saint



Francis, but not to Scofield. He picks up on the word 'Come' and expands on it as follows: *Armageddon (the ancient hill and valley of Megiddo, west of Jordan in the plain of Jezreel) is the appointed place for the beginning of the great battle in which the Lord, at His coming in glory, will deliver the Jewish remnant besieged by the Gentile world-powers under the Beast and False Prophet (Revelation 16:13-16; Zechariah 12:1-9). Apparently the besieging hosts, whose approach to Jerusalem is described in Isaiah 10:28-32 alarmed by the signs which precede the Lord's coming (Matthew 24:29,30) have fallen back to Megiddo, after the events of Zechariah 14:2 where their destruction begins; a destruction consummated in Moab and the plains of Idumea (Isaiah 63:1-6). This battle is the first event in "the day of Jehovah" (Isaiah 2:12) and is the fulfilment of the smiting-stone prophecy of Daniel 2:35.*

The implication is quite clear: that the writings of these biblical authors were not only verbally inspired, but can be woven together in our day to make a precise narrative of events still in the future, each one bearing a meaning that cannot possibly have been intended by the original authors, two millennia earlier.

All this might seem harmless enough. However, the Christian Zionism of its day had a great influence on the thinking of David Lloyd George and Lord Balfour, when promising in 1919 to create a national home for the Jewish people in Palestine. It is deeply implicated in the politics of the

American Republican Party today. In a poll conducted by Zogby (a much respected American pollster), 31% of those surveyed strongly believed or somewhat believed in the theme of Christian Zionism defined as 'the belief that Jews must have all of the promised land, including all of Jerusalem, to facilitate the second coming of the Messiah'. This goes far towards explaining the extreme reluctance to criticise the modern state of Israel, which infects the whole American body politic.

By way of contrast, here is an example of biblical scepticism carried to extreme lengths. David Strauss (1808-1874), a German liberal Protestant theologian and writer, was a pioneer in what has become known as the 'Quest for the Historical Jesus'. He approached his study of the New Testament from a position of general Enlightenment scepticism, doubting any and all of the supernatural claims made about Jesus and his actions. Showing no reverence, he analysed the texts with the aim of reconstructing the life and teaching of the 'historical Jesus' by stripping away the effects of superstition, ignorance and myth-making. Controversially, he sought to explain miracles and prophecies in terms of the general attempt by his followers to establish Jesus' claim to be the Messiah rather than as events with either naturalistic or supernatural causes.

For Strauss, the New Testament was a collection of community responses to Jesus and the huge desire his followers had for him to be recognised as the fulfilment of Jewish history and prophecy. The texts are best understood as myths, containing a very small basis in history and a lot of the authors' attempts to make sense of their experiences. It is for 'scientific' analysis to expose this state of affairs and set up a discussion that can move people beyond a

Vorstellung (presentation) of Christianity and towards appreciating its *Begriff* (underlying concept).

In the words of Albert Schweitzer (1875-1965; of whom more later) Strauss 'was not the greatest and not the deepest of theologians, but he was the most absolutely sincere. His insight and his errors were alike the insight and errors of a prophet. And he had a prophet's fate. Disappointment and suffering gave his life its consecration. It unrolls itself before us like a tragedy, in which, in the end, the gloom is lightened by the mild radiance which shines forth from the nobility of the sufferer.' (*The Quest for the Historical Jesus*, Ch.7

www.earlychristianwritings.com/schweitzer)

In the German-speaking world Strauss' work played a major part in undermining the dominance of the Protestant churches in countries such as Prussia and Switzerland. Secular rulers, who relied on the Church to provide order and support their authority, were faced with revolutionary uprisings. Other radical philosophers, including Marx, were inspired to press their cases. In another way, Strauss' critique of the historical basis of Christianity contributed to the development of liberal varieties of Christianity such as Unitarianism, which focused on Christ's ethical teaching rather than on claims about his divine status. It also led to some Christians losing their faith altogether. (Peter and Charlotte Vardy, *Bible Matters*, SCM Press, 2015, pp. 146-149).

I guess that the readers of *The Clarion* hold a variety of views on how to interpret scripture, lying for the most part somewhere between a thorough-going literalism and a 'science-based' rejection of much, if not all, of the supernatural elements in the bible. May I be forgiven for supposing that some people have not

thought this issue through, and if challenged could not give a reasoned or coherent account of where they stand. It is in the hope of helping people to dig a little more deeply into these issues that I am offering a series of short essays in subsequent issues of *The Clarion*, setting out the views of some of the more important thinkers on this subject throughout the history of the Christian Churches.

Hugh Beach



It's Charity Proposal Time for 2017

In October the Charity Committee has to decide which charities we should recommend to the PCC for support by raising money for them during 2017. We can only do this with your help and suggestions. Please tell us if you know of an organisation that you think is a worthy cause and would justify our support. Every nomination that meets our PCC approved criteria is considered very carefully. For 2017 the Committee is charged with selecting one local charity to receive one third of both the 2017 and 2018 Charitable Pots. A further third will be allocated for smaller one year only awards, ideally one local and one overseas. The remaining third of the 2017 Pot will support Sound Seekers for a second year.

If you made an unsuccessful nomination in the past, do not be discouraged. Our framework for giving means that each year we rotate the projects we support so there is always an opportunity for a previously unsuccessful charity to be selected this time. Each charity or one of its projects should be small enough for our funds to make a difference; it should support people on the margins of society and those who encounter social injustice. UK projects should be as close to the Parish as possible and benefit people and organisations in the Kensington Episcopal area.

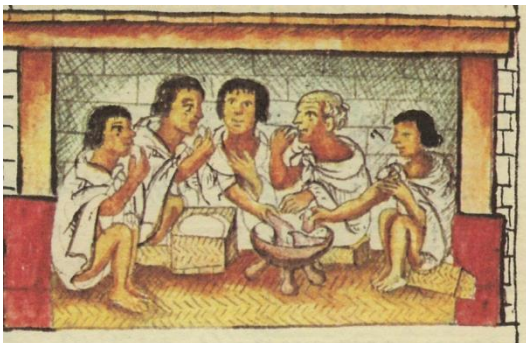
The nomination process is very simple and a nomination form is enclosed with this issue of *The Clarion*. Further copies of the form can be obtained from the Parish Office in both hard copy or electronic form. *They must be returned to the Parish Office by Sunday 2 October.* The final decision on which charities we will support is scheduled to be made by the PCC at its November meeting. Please understand that while we are not able to support all charities for which we receive nominations, the Committee values and appreciates every suggestion that is made. The members of the Charity Committee are Julie Crutchley, Katrina Quinton, Katrin Roskelly, Edwina Sassoon and Anthony Williams.

Anthony Williams



Will You Host a Charity Meal?

The Charity Committee has been thinking how we at St Mary's could increase the size of our Charitable Pot. We have come up with the idea of asking members of the congregation to consider hosting a 'charity meal' at your home. This does not simply mean inviting other members of the congregation – although there is no reason not to – but ideally inviting other friends, neighbours, acquaintances or work colleagues.



www.wikipedia.org

The idea is that you host a lunch, tea or dinner for six or eight people but instead of each guest saying thank you by bringing a bottle of wine or other gift, they pay for their meal with the

money then being donated to the Charitable Pot. Hopefully it will make your guests feel good, as well as being appreciative of your good food!

The amount you charge will depend on the meal being offered but we thought £15-20 per person could be an appropriate price for a lunch or dinner. If you are a renowned cook then maybe you could charge even more?!

If each meal hosted generated around £100, across the year it could be possible to raise £1,000. This would be an impressive and substantial amount and increase the size of the Pot by some 15%. Will you rise to the challenge and host a meal?

Anthony Williams



News of Betty Parr

Some of you will remember Betty Parr, a stalwart of St Mary's for several years. Betty has been living in Meadbank Care Home on Parkgate Road, Battersea, after surgery and a fall made her too frail to remain living at home. She has settled in very well and enjoys all the activities on offer, especially bingo; 'I usually win' says Betty with a twinkle in her eye! Betty has a very strong faith and therefore much enjoys the regular church services provided at Meadbank by the clergy from St Mary's Battersea.

Although unable to walk unaided now, Betty is as sharp as ever and it is hard to believe she will be 94 in September. If anyone from St Mary's would like to pop in to say hello, I am sure she would be delighted to see you.

Fiona Parsons



London Diocesan Synod

The third session in the triennium of the London Diocesan Synod was held on Tuesday 19 July at St Mellitus College, Collingham Road. These meetings are always well organised and well attended. The atmosphere is friendly and relaxed, and as a relatively new member, I was pleased to recognise several of the attendees. The session commenced at 6pm and after a welcome and introduction by Revd Christopher Smith (Vicar of St Alban's, Holborn), the meeting got underway.

Capital Vision 2020 is always high on the agenda and technology plays a large part in presentation. A film provided a positive update on the past year, focusing on the experience of faith online via the Capital 2020 website, which describes: 'The Christian faith as an adventure. A journey into the mystery of the love of God. We are never alone on our journey through life'. There was also active promotion of becoming a new ambassador, which is an active programme encouraging people to Pray, Grow, Connect and Live. This is done with the help and support of one's home church and it is encouraging to see how young many of the people are who respond.

There was a very interesting and thought-provoking introduction to 'Schools – a shared vision'. This is an area in which the church is looking for renewal, reform and a new vision for education. The Archdeacon of London, Ven Luke Miller, set out the priorities to which he is working as Chair of the LDBS (London Diocesan Board for Schools), and explained as key piece of its work the church's engagement with schools, as carried out by the national church.

This was an interactive session in which we were invited to consider what we feel we should be looking to give and develop in schools as Christians. The response was varied and thought-provoking. Are we looking simply

to set standards for morals in society and a Christian way of life, or to actively promote the teachings of Christ and Christianity? The responses were varied and when we broke for refreshment, I felt that we had been really involved and that our individual input really counted. It was an appropriate time to break for refreshments.

In the second half of the evening we discussed our role in society as an Eco-church, and our success regarding saving on energy. This included technology such as computers, and sound systems. There followed a motion on climate change with discussion on global warming and the consequential suffering caused to the population who is poor. We concluded with a lively discussion on the part the church will play with regard to Brexit.

When I became a member of the London Diocesan Synod, last autumn, I had little idea what to expect and attended my first meeting with some trepidation. I am pleased to report that this is a lively, progressing group of people of all ages, who come together to give of their best.

Ann Mulcare



Silent Prayer

As Ann Mulcare wrote in the July/August *Clarion*, we are making space for regular meetings for silent prayer in the church.

What is it about?

It is being silent together and being open to our spiritual journey with God.

When I first joined a silent prayer group I was not sure quite what I was meant to be doing, but I enjoyed the time just to be with myself and others. Gradually I became aware of how

powerful such quietness can be and how it can enrich my spiritual life.

I found this writing by Sylvia Ostertag in her book *Living Silence*, which helped me.

It is enough to listen to the silence.
Silence comes to fetch us, where we have just been with our thoughts and feelings.

It is enough to listen to the silence.
Silence brings us to where we are now, right here in this place, this morning.

It is enough to listen to the silence.
Silence embraces what wants to become. Whatever this day brings us is held, and always has been, in this silence now.

It is enough to listen to this silence.

As Christians we need to pray for our Church and life together. We need to be rooted in and open to God's love and try to discern our way forward as a community. Prayer is a very important part of this.

Everyone is welcome; please join us in church on 21 September, 19 October, 16 November and 14 December

11.0am -12.0md

We look forward to being with you then.

Ann Tait



Out in the Garden...

Out in my (Leo's) garden the apples are swelling and blushing red, and even the self-sown tomatoes are nearly ripe, and the dogs come in with wet feet in the morning – the season of dews and mellow fruitfulness is upon us.

Out in the church garden, however, the effect that we human beings can have on the environment is all too visible. The lawns are largely enclosed with security fencing, and scaffolding and planking are piled up everywhere. This is the result of the work being done to install new access ladders for the tower and then to install mobile telecom masts inside the tower. The work is being carried out by NET CS Ltd and their sub-contractors. While it is inevitable that their equipment and the scaffolding have turned parts of the garden into a construction site, it is good also to be



able to report that the workmen have been feeding the robin(s), and that the tarmac under the garden paths has been replaced so well that there are no signs of the trench that had to be excavated in order to bring in a new power line and that great care was taken to build a protective layer over and around the Memorial Garden on the north side of church. Work has so far progressed to time, though there were a few days when it was too hot to work on the roof and the cool of church offered the workers welcome relief, and sometimes, too, the opportunity to recharge mobile telephones. The next stage involving the removal of the windows on all four sides at the base of the tower will be more tricky. We hope for good weather in the next few weeks and eagerly await samples of the material that will replace the leaded glass windows for the duration of the mast lease. Elsewhere in this issue you will find photographs of the inside of



the tower taken by the building supervisor, Mark Peploe. These show the modern cabinets that house the equipment for the telecom installation, as well as graffiti that appears to be nearly 70 years old. Look for the graffiti

25-9-48
mV
AGE 14 years
WAR
OVER

Scaffolding will remain in place for another month, possibly longer.

Leo Fraser-Mackenzie



Sunday School

Sunday School and Little Lambs will restart on

11 September, with the term dates being:

11, 18, 25 September

2, 9, 16 October

23 and 30 October: Half term

6, 13, 20, 27 November

4, 11 December



Malcolm Lorden Goddard

Malcolm was a long-standing member of the congregation of St Mary's. He was born on 7 August 1926 and died on 13 June 2016. His funeral was held at St Mary's on 3 August. One of the three tributes paid to him on the occasion follows.

I would like to thank everyone for coming today to honor Uncle Malcolm's memory, and I would also like to give a special thanks to all of his dear friends and care givers who filled his final weeks and days with comfort, with peace, and with love.

My mother first met Uncle Malcolm around 1951 and she so adored him that she would often state to my sister, Toba, and to me, that despite the fact she was an only child, she had been lucky, blessed even, to choose her sibling. From that early friendship starting so long ago, blossomed a relationship that has impacted three generations of our family. For us, Uncle Malcolm wore many hats. Whether as an adopted brother, a cherished friend, an uncle, often times a father figure, and now as a grandfather to our children, his life, and his passing has affected each one of us individually and deeply.

For Toba and me during our childhood, Uncle Malcolm was larger than life; our time spent with him was always grand and ethereal. As kids we viewed him as part British royalty, part Fred Astaire and Gene Kelly, part Peter Pan and (a tiny) pinch of Henry Higgins thrown in for good measure. We idolized him. He was towering, irreplaceable.

Over the years we created so many priceless memories. I can remember my first trip to England when I was nine years old. We had come to spend the summer in London with Uncle Malcolm, and on the last day, I was filled with a deep sadness due to our pending departure and leaving him after such a

wonderful time together. He took me for a long walk before we left, and held my hand the entire way, simply to talk with me. He reminisced about the lovely time we had all enjoyed, and shared with me the optimism and anticipation of being reunited the following year. Throughout our talk he was reassuring, nurturing, wise and loving. I remember his smile, his strength. I always carry the memory of that walk. It has made me a better father, a better man.

Toba had a very special relationship with him. She was always his 'American goddaughter', and they both cherished their roles. He was proud of her early political career in Washington, D.C., and kept track of her favorite politicians, even in his last week of life. He loved her passion for social justice, and they frequently talked when either had a thought to share. Love of travel was a gift our mother gave Toba and me at an early age, and Uncle Malcolm was a large part of that equation over the years. Toba and Uncle Malcolm enjoyed going to Scotland together, the three of us had a magical trip to Disneyland Paris... every excursion was an adventure, no matter the location.

And there was none who was more charming. During a trip to Omaha about five years ago, I phoned him around 6.00 in the evening to let him know I was coming over to the hotel to collect him for dinner with our mom and families, and that I would arrive in about 10 minutes. Terrific, he would meet me in the lobby. Ten minutes later I entered the lobby of the hotel and found Malcolm sitting and talking by the fireplace with a circle of middle aged couples around him. It appeared he was holding court, his theatrical charm on full display, and at the height of his powers. The women were laughing, and it seemed to me, most obviously, flirting with him. I extracted him from the scene and as we walked to the car, I complimented him that at age 84, in just 10 minutes, he was able to elicit an entire gaggle of new admirers.

I had never seen anything quite like it. He turned to me and said with his beautiful, deep, sonorous, lyrical voice, 'Sometimes, Michael, personality is the most important trait'. A lesson well said and well learned.

The thing that I will always remember about Uncle Malcolm, is that he loved beauty. He loved the beauty of dance and of creation, the beauty of his friendships and his family, the beauty of hard work and the journey that accompanies it, the beauty of learning, and of teaching, the beauty of passion and imagination. He had the strongest will that I have ever known. With that will, that strength, that work ethic, the constant striving for perfection, there was Uncle Malcolm's capacity for wonderment, the artist's belief in the ideal, the still more beautiful later. Malcolm worked at what he loved, and his art defined him, so exquisitely, so genuinely. I believe now that each friend he loved, in some ways, was also his pupil. He loved us enough to push us to be better, to strive a little harder, and to find that small spark of the divine. Like any great artist, his work remained an unfinished symphony.

In closing, I think about my daughter, Lillian, who loves dancing. I believe she may have been able to pirouette before she could walk. To watch Uncle Malcolm lovingly guide and instruct her over the years was such a joy. He was always the consummate teacher when working with her, passing along his gift, his knowledge, his art, and his voice to a new generation. I know he was so proud of all of those he taught and with those he shared his love of dance over the years; that they would be his voice, his true legacy. I still see that every time I watch my beautiful daughter dance. He is alive in the movement of all the dancers who benefitted from his passion for teaching, his search for the divine during his career and his lifetime. I know that my sister's children, Eleanor and Teddy, as well as my children, Lillian, Jack, and Eva, will share their memories of Uncle

Malcolm, or as he wished to be called, 'Opa', with their own children someday. I hope their children will hear countless stories of a man who loved his friends and family deeply, who lived by a code of ethics and civility that was both rare and inspiring in this world, and who had the love of movement flowing so intimately through his soul, that he worked his entire life to share and perfect his art with those around him. He will forever be missed, but never forgotten by those who knew and loved him.

Michael Cohen, godson



September's Year's Mind

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



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.

Two events taking place:

in Bramham Gardens

and Nevern Square

Readings in September

Sunday 4 Sep., 15th Sunday after Trinity

Readings at 10.30am *Deuteronomy 30. 15-end*
Philemon 1-21
Luke 14. 25-33

Sunday 11 Sep., 16th Sunday after Trinity Patronal Festival

Readings at 10.30am *1 Chronicles 29. 6-19*
Ephesians 2. 19-end
John 2. 13-22

Sunday 18 Sep., 17th Sunday after Trinity

Readings at 10.30am *Amos 8. 4-7*
1 Timothy 2. 1-7
Luke 16. 1-13

Sunday 25 Sep., 18th Sunday after Trinity

Readings at 10.30am *Amos 6. 1a, 4-7*
1 Timothy 6. 6-19
Luke 16. 19-end

Sunday 2 Oct., Harvest Festival, All Age Worship

Readings at 10.30am *Genesis 1. 4b-15*
Matthew 6. 25-33

Parish Office

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

Parish Administrator

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Mon to Fri approx. 9.15am-2.15pm

Director of Music

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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
Katrín 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.

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Gift Aid Secretary

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Mary Meeson (call Parish Office)

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Margarete Geier 020 7373 1639

Sunday School Parish Office

Contributions for the October Clarion should be sent to the Parish Office by 26 September 2016

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

