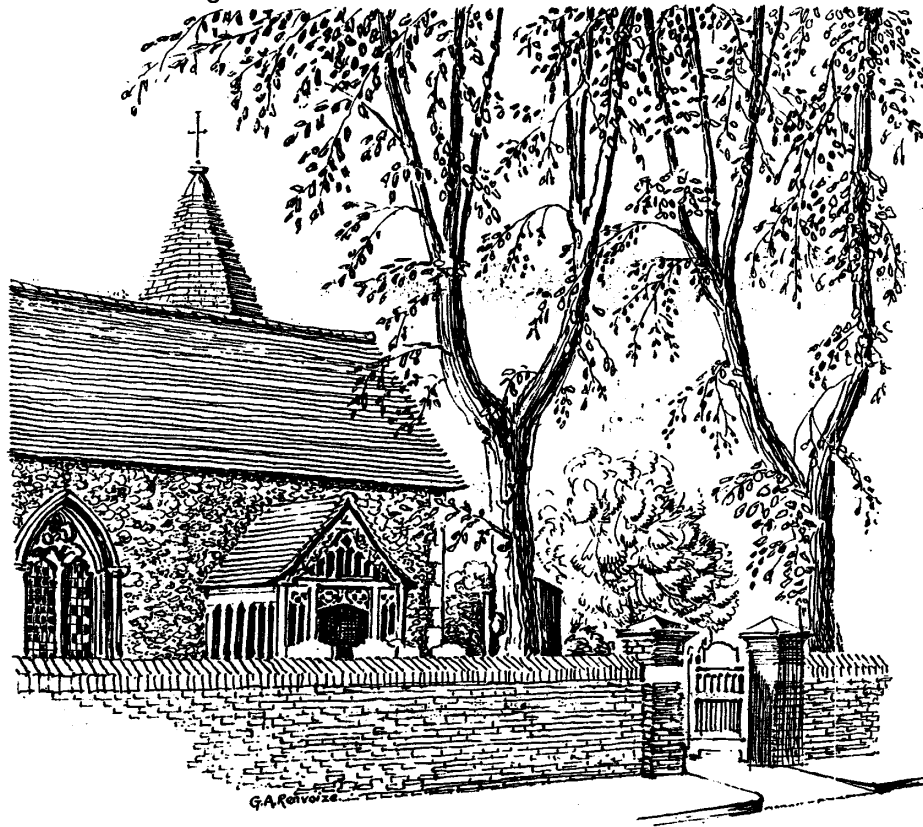


The Parish Magazine



St Mary the Virgin Merton

September 2010



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St Mary's

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Church

Vicar's letter

Sermon preached on 15th August -Festival of the Blessed Virgin Mary

In the Yr 2000, the Church of England (C of E) revised the categories of those it celebrates in its calendar, allocating them to one of 4 categories:

- 1st Principal Feasts -like Christmas, Epiphany, Easter and The Ascension
- 2nd Festivals -like major Saints days, the Apostles, All Saints' Day and today's Festival of the Blessed Virgin Mary (BVM)
- 3rd Lesser Festivals - like St Francis of Assisi, St Patrick or the Conception of the BVM
- 4th Commemorations -of holy people who are not saints, Florence Nightingale, William Temple, Dietrich Bonhoeffer and John Henry Newman

In as much as this touches the Mother of Jesus, in the C of E, this is how celebrations are categorised, in date order. *(the use of capitals/bold/lower case indicating the level of importance)*

- 15th March **THE ANNUNCIATION OF OUR LORD TO THE BVM** 1st order
- 15th Aug **General Festival of The BVM** 2nd order
- 8th Sept Birth of the BVM 3rd order
- 8th Dec Conception of the BVM 3rd order

So that is how it is for us in the Cof E.If we look back however, we can see that the honouring of women in the Church from the early centuries when much of the calendar was set, those women honoured with a place in the calendar were almost entirely confined to virgins, martyrs and a few Queens, and, of course, chief of them all the BVM. So when we reflect on the current debates in the C of E about the ordination of

women as bishops, the history of how women could be honoured in the Church down the ages is relevant. For probably nineteen centuries, women were viewed through the prism of how Mary was viewed and what it was that was celebrated about her:

- uniquely to give birth to the Saviour of the world but also her virginity
- her submission and obedience
- the absence of original sin

As a human being, which she was, Mary lived somewhere – we know about her time in Bethlehem and Nazareth, but after Jesus died, where did Mary live – where is the equivalent of her blue plaque? A Roman Catholic (RC) tradition has it that she lived in a house with St John near Ephesus in Turkey – you can visit it. An Orthodox tradition has Mary also living in St John's house but in Jerusalem near the garden of Gethsemane. About 10 yrs ago I visited the house in Ephesus and overheard one visitor asking another 'but where is her grave?' which unbeknown to the visitors unearthed a huge theological question, debated over the centuries which actually gives rise to the specific celebration on this 15th August, observed in different ways by Roman Catholics and the Eastern Orthodox.

Did Mary die? - if so, where was her body buried?

Despite the RC clarity in the doctrine of The Assumption of The BVM, the definition is ambiguous on whether she actually died but is very clear that '*The BVM was assumed, body and soul, into heavenly glory*'. And the Orthodox describe her departure from this earth as a falling asleep or Dormition of the Theotokos (Greek for God-bearer) as its celebration is called. The tradition continues, Mary was buried in Gethsemane but after three days Christ had taken her body to heaven to be reunited with her soul.

For many centuries in the western Church, not only was Mary honoured as the B Virgin M, but going back a step further, her conception was believed to be special too - even immaculate. Now let's be clear, there has never been any suggestion that Mary herself was conceived in any other way than you and I were; but that once conceived, the western idea of being tainted by original sin, which befalls us all by virtue

of our human conception, Mary was preserved from as a special privilege (because of what lay in store for her) thus avoiding the stain of original sin. Now the eastern Church never accepted, and still doesn't, this original sin idea which St Augustine did so much to promote in the west. Generally in the west, the Immaculate Conception of Mary was accepted though crucially not defined – few things were then. As far back as 1476 the Pope made the observance a universal feast throughout the Church (though the extent of that must be tempered by the context because by that time, the Eastern Orthodox had been split off from the West for over 400 years and were no more bound by the Pope than we are today). And it wasn't until 1854 that Pope Pius IX declared the following definition of the doctrine of the Immaculate Conception of The BVM:

'We declare, pronounce and define that the doctrine which holds that the BVM, at the first instant of her conception, by a singular privilege and grace of the Omnipotent God, in virtue of the merits of Jesus Christ, the Saviour of mankind, was preserved immaculate from all stain of original sin, has been revealed by God, and therefore should firmly and constantly be believed by all the faithful.'

Pope Pius IX, *Ineffabilis Deus*, December 8, 1854.

The Orthodox remember didn't accept this biological passing on of original sin nor the guilt associated with it. And in the C of E, as I said at the beginning, we treat it as a Lesser Festival not called 'Immaculate', but simply remembering the natural event of the 'Conception of The BVM'. And while Anglo Catholic Anglicans might believe the doctrine of the Immaculate Conception, the question must arise, as Anglicans, not RC's, do we consider ourselves to be bound by the RC definition as a revealed doctrine which must be held by all believers as a matter of faith?

Here we touch on one of the central controversies at the centre of the Reformation and whether we accept the role of The Pope as currently exercised by the RC Church? We shall hear plenty about this, no doubt, over the next few weeks as Pope Benedict XVI prepares to make a State Visit to the UK. The Book of Common Prayer, which as we know is still authorised in the C of E and in use, contains amongst its pages the 39

Articles of Religion -No 37 of which contains the sentence:

'The Bishop of Rome hath no jurisdiction in this realm of England'

And the history of the Church continues to unfold.....

In 1870, Pope Pius XII promulgated, during the 1st Vatican Council, the Decree of Papal Infallibility so that under certain conditions, when he spoke *'ex cathedra'* that is from the Chair of St Peter, symbolic of his teaching authority as successor to St Peter and Supreme Pontiff, on matters of faith and morals, the Pope, when he satisfied these conditions, had the ability to decree on and give definition to a matter of doctrine or morals that was binding on all RC's.

'So then', I quote: 'should anyone, which God forbid have the temerity to reject this definition, let him be anathema'.

The promulgation of Papal Infallibility gave expressly to the Pope what had long been held to belong, and believed still to belong to, the Church's magisterium generally ie the RC college of bishops when speaking with a united voice – they too claim infallible teaching which is binding. This point was made very clear as recently as during Pope John Paul II's Pontificate when making clear that ordination in the RC Church was to continue to be restricted to men only, he relied on the infallibility of the general magisterium rather than his own Pontifical capacity.

So following the definition of Papal Infallibility in 1879, (which was also retrospective) the first time it was used after that date was 1950 when Pope Pius XII defined the Assumption of The BVM which RC's call this festival on 15th August. This doctrine was dogmatically and infallibly defined on November 1st, 1950 thus:

The BVM 'having completed the course of her earthly life, was assumed body and soul into heavenly glory.'

So with all this historical development in mind centring around the person of Mary, the archetypal woman for the Church, we might reflect how we view the debate today on women in the Church and whether they can have authority and be consecrated bishops; and consider carefully the claim of some members of the C of E who say they will not accept the authority of a woman bishop, if they are consecrated. One of the arguments put forward is an ecumenical one -that to consecrate women bishops would create a further obstacle to our possible reunion with Rome one day. Clearly

this is not an issue at all for evangelicals nor most 'middle of the road' C of E members who have no pretence of accepting the role of the Pope nor many of the doctrines decreed. It is however an issue for some Anglo Catholic Anglicans and their parishes. I worked in such a parish in the early 1990s during my second curacy where the Vicar was opposed to women being ordained priests. He and others put forward this ecumenical argument against ordaining women which I did not accept at the time as a valid reason and I accept it even less now and let me tell you why.

My reply to this ecumenical objection, was that in 1896 Pope Leo XIII declared all Anglican ordinations '*absolutely null and utterly void*'. So how could the ordination of women to the priesthood then or possibly as bishops soon, detract one iota from how Rome views **all** our male deacons, priests and bishops? You cannot get any more empty than '*utterly void*'. It was an official Papal Bull which in the eyes of the RC Church renders every Eucharist ever celebrated in this Church since its 1st Vicar in 1558, as an invalid sacrament, absolutely null and utterly void.

But, my protagonists protested 'that was in 1896, the RC Church does not believe that any more'. Well, the RC Church had a golden opportunity to demonstrate the change of view, if that was the case, when in 1995, C of E priests sought to convert to Roman Catholicism (my former Vicar included). They were in for an awakening. When my Vicar said he would leave the C of E to become RC, he sought, with others, to be received as a priest in the RC Church and sincerely believed what he and others had been led to believe that all that would be required of them was some tuition on canon law and moral theology and a little ordination '*topping up*'.

Out of curiosity more than anything, I went along to the '*topping up*' ceremony in Westminster RC Cathedral in 1995 which was clearly no '*topping up*' but identical to every RC priest's ordination. It was ordination for the first time but with one important difference. All the candidates lying prostrate before The Cardinal Archbishop of Westminster, Basil Hume, were former C of E priests and before the Cardinal began, and I was close enough to be able to see, with a face, I readily admit, as gloomy as one could imagine,(perhaps reflecting his personal distaste at

what he then had to do), he relayed this message:

'Before I begin with the ordination, he said, I am required by the Holy Father, Pope John Paul II to remind you all of the 1896 Papal Bull 'Apostolicae Curae' which still stands today.'

The Cardinal then proceeded to ordain the men priests as if for the first time. No doubt there! -as anyone who knows RC ecclesiology would understand. The RC Church finds it extremely difficult to repeal, if not impossible, its official declarations. And the one in 1896 was not a knee -jerk reaction but the culmination of an investigation, over a significant period, to consider the question of whether Anglican orders had any claim of validity at all. The answer came back loud and clear -they had none and continue to have no validity, in RC eyes and that is official – absolutely null and utterly void.

So you will not be surprised to hear that I do not share that view of the RC Church .If I did, there would only be one rightful course of action and that would be to resign and become RC - not a proposition I entertain. And I note in passing, that if one does become RC, there is no question of a Woolworths 'Pick & Mix' nor an al a carte approach but take it all or not at all.

So I conclude, on this Festival of The BVM, which we in the C of E celebrate without dogmatic definition and not having to accept RC dogma of the Assumption as infallibly defined by Pope Pius XII, I suggest that when it comes for the C of E to finally decide whether to consecrate women as bishops, we should not be diverted by the ecumenical red herring swimming down the Tiber into inaction or indecision because we wait for Rome to give us a lead.

The Reformation gave the Church the Bible in the common language
The Elizabethan Settlement struck a via media between the polarised extremes

Reformers did away with much superstition over matters religious
And exposed the abuses of indulgences and religious power
which power is now shared in the C of E by men and women; and unless the C of E is going to throw out the system which gives bishops, priests and lay men and women a voice in the governance of our Church, or reverse its position taken way back in the 1970s that *'there were no theo-*

logical objections to the ordination of women', we should take the decisions according to the governance of the Church of this realm and while not seeking to eject anyone, recognise as the Book of Common Prayer does, that Churches can and have erred and will continue to make mistakes. The question is, do we have the capacity to recognise a mistake and make timely amends? After all, how long did it take the C of E to get around to acknowledging it was wrong on the slave trade? And how many centuries did it take the RC Church to get around to acknowledging it was wrong on Galileo?

May our prayer to God, on this Festival of the BVM, re-apply her own words to our current situation today:

as Mary said, 'Let it be to us, according to His Word'. Amen.

From John




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Chutneys & Jellies, Pickles & Preserves, Jams & Marmalades

Now is the time to make home produce in time for the Christmas Fair.

Why not try one of these recipes or find other interesting ones on the web - www.bbc.co.uk/food or the Women's Institute www.thewi.org.uk

The Chutney and Jam Stall is being run by Elaine Fender and Hilary Yates. Elaine will add decorated tops and labels for your jars. Please state the date when the produce was made.

Ring Hilary on 8542 5082 or Elaine on 8542 8740 to make arrangements for delivery – and for more inspiration.

Looking forward to the tasting!

Hazel Abbott, Christmas Fair
Organiser

Green Tomato Chutney

Why not use up these tomatoes that refuse to turn red and make this delicious green tomato chutney.

You can vary the type of sugar, from plain granulated through to light and dark soft browns and muscovados.

1.3 kg (3lb) green tomatoes
675 g (1 ½ lb) cooking apples
675 g (1 ½ lb) onions
2 Tablespoons salt
350 g (12 oz) sugar
2 teaspoons ground mixed spice
225 g (8 oz) sultanas (or raisins or dates)
575 ml (1 pint) malt vinegar

Mince the tomatoes, apples and onions. Place in a large bowl and sprinkle over the salt. Cover and leave overnight

Next day, pour off the liquid that has been drawn out by the salt and discard it. Transfer everything to a large preserving pan. Bring to the boil, with the vinegar, and then add the sugar, spice and fruit

Bring to the boil and then simmer until soft and pulpy, about 1 ½ hours

Spoon into cooled, sterilised jars, seal with vinegar-proof lids and label

Store for 6 – 8 weeks to mature before using

Pineapple, fig and ginger chutney
The pineapple flavour really comes through in this tangy chutney, making it a perfect accom-

paniment for ham and all your festive cold meats and cheeses

1 large pineapple or 450 g (1lb) of prepared fresh pineapple roughly chopped
450 g (1lb) Bramley apples, peeled cored and finely chopped
50 (2 oz) fresh root ginger, finely chopped
140 g (5 oz) dried ready to eat figs, chopped
2 tsp black mustard seeds
1 red onion, finely chopped
½ tsp freshly grated nutmeg
500 ml cider vinegar
450 g (1lb) light muscovado

Finely chop pineapple in a food processor
Tip into a large, wide pan with the apples, ginger, onion, figs, spices, vinegar and 2 tsp salt. Bring to the boil, stirring, then boil for 10 minutes until apples are softened.

Add sugar, stir until dissolved
Simmer for 20 – 30 minutes, stirring occasionally, until the chutney is thickened.

Pot into warm sterilised jars, seal and label
Will keep for six months

Traditional Berry Jam
This is an easy to make jam us-

ing seasonal fruits but try with apple and blackberries. Berry jam is notoriously difficult to set, lemon and jam sugar provides pectin but you may had to add more setting agent

500g (1 lb) blackberries
500g (1 lb) cooking apples, peeled, cored and chopped
Juice of 1 small lemon
2 kg jam sugar

Put the blackberries and apples into a preserving or large pan with the lemon juice and 100ml (3.5 fl oz) water. Place over a medium heat and simmer gently for 10-15 minutes, until tender and reduced. Pop a couple of saucers into the freezer to chill.

Add the sugar to the pan and cook, stirring to dissolve. Bring to the boil and boil rapidly for 5 minutes. Remove from the heat.

Put a teaspoonful of jam onto a chilled saucer for 1 minute. Drag your finger lightly over the jam. If it wrinkles, it has reached setting point; if it doesn't, boil for a couple more minutes, then turn off the heat and try again with another chilled saucer.

Set aside to cool for 1 hour.
Pot into warm sterilised jars, seal and label
Will keep for six months

September Prayer Calendar

Please pray:

1. For our choir, leading the worship in York Minster, today until Sunday
2. For pupils and staff returning to school at this time
3. For all affected by natural disasters, especially those recently in Pakistan
4. That God may relieve the needs of others, and give us thankful hearts
5. THE 14TH SUNDAY AFTER TRINITY Guide all people into the way of peace
6. For the residents of Aylward Road and their St Mary's roadwarden
7. For all staff and patients in hospice care
8. THE BIRTH OF THE BLESSED VIRGIN MARY Thanking God for Mary's grace of humility and spirit of living obedience shown to us
9. For the Wimbledon Civic Theatre Trust, helping young people in the community, especially those with some disability
10. For children neglected and abused by their parents
11. Giving thanks for the beauty of the countryside on much of which we can freely roam
12. THE 15TH SUNDAY AFTER TRINITY For our parish on the day of our Patronal Festival
13. For the residents of Baker's End and their St Mary's roadwarden
14. HOLY CROSS DAY For the people of all churches dedicated to the Holy Cross
15. For our continuing engagement with young people following recent initiatives
16. For those who work for Macmillan Cancer Support
17. For people with whom we share our daily lives and work
18. For our (Lay) Readers Barbara Moreland and Alan Morris
19. THE 16TH SUNDAY AFTER TRINITY For visitors to our church for Open House Weekend
20. For those who have come forward to prepare for confirmation
21. MATTHEW Apostle and Evangelist Save us from a love of money and teach us how to share our comparative wealth
22. For Queen Mary's Hospital for Children based on the St Helier site
23. For our PCC, meeting tonight
24. For the residents of Cannon Hill Lane and their St Mary's roadwarden
25. Ember Day – For all in training for ministry
26. THE 17TH SUNDAY AFTER TRINITY For Kat, our curate, on the day of her Ordination
27. For all in the fire service
28. For members of Deanery Synod meeting tonight at St Mary's
29. MICHAEL AND ALL ANGELS Encouraged by the great company of angels may we serve you faithfully
30. For those who face hazards at sea as sailors or fishermen



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Why are there different churches?

One of the main themes of the Pope's visit will be relations between all the different Christian Churches in the United Kingdom, a theme called "ecumenism".

Divisions are part of the long history of Christianity, not only in this country but throughout the world.

The divisions we see most clearly in the United Kingdom are those which arose at the time of the Reformation. It was a period in the sixteenth century when disagreements between different convictions of belief within the Catholic Church became so deep and bitter that a break-up of the Church in Europe took place. The exact causes of these breaks are much studied and are given different interpretations. But in England the causes were intertwined with the political challenges facing King Henry VIII, whereas in Scotland the issues were more focussed on questions of doctrine.

In Europe, the challenges to Catholic teaching came from a number of reformers, the best known of whom were Martin Lu-

ther and John Calvin. These challenges also came about at a time of the strengthening of the nation state and so many of the churches that emerged at that time took on a status which connected them closely to the identity of the state or nation in which they developed.

These divisions, which still exist today, do not make sense unless we understand the passion for the truth - on both sides - that underlies them. Our culture is often suspicious of any claims to objective truth, preferring the idea that each person can have their own version of the truth as long as we are all tolerant of each other.

But the Christian perspective rejects such a proposal and instead insists that people are endowed with reason and an inbuilt desire for the truth. Christians believe that God has chosen to give us, in Jesus Christ, a revelation of the truth about ourselves and about the mystery of God. The whole truth of that mystery is beyond human comprehension, but among the various attempts to approach it, some get nearer to the heart than others. That is where the arguing often starts.

Many of these arguments are not just between Churches and denominations but also internal to them.

The work of ecumenism is the task of overcoming the divisions between Christians and striving to find again a way of living in visible harmony and, indeed, visible unity. The aspects of the truth that each distinct Church or community believes it has preserved are too important simply to be set aside. The ecumenical method followed by the Churches involves digging deeper into the truth, enabling us to recognise in each other those aspects of the truth which we already share, and those aspects of the truth which we believe we hold in trust for each other. We learn in the process that there are insights possessed by our ecumenical partners that we also can value. This is why ecumenism at its best becomes a mutual exchange of spiritual gifts.

This is a difficult pathway, for each of the Christian communities is deeply committed to the truth it holds and no amount of power-play or negotiation will alter those commitments. Rather the key to ecumenism lies in the

shared conviction that in Christ is the truth we all seek and our common search is to know him, love him and serve him as best we can. So it is that Christians increasingly pray together before the Lord; work together in service of him; study together to deepen a shared understanding and appreciation of what still divides us; accept each other's faults and failings, and ask forgiveness for past wrongs. Pope Benedict is profoundly committed to all these tasks.

The deepest divisions, not surprisingly, concern those matters in which we are drawn closest to Christ, especially in the Eucharist; the Sacrament of Christ's abiding presence among us. Catholics believe that the Eucharist actually "makes" the Church. The Church as a visible and ordered society, a true communion, is found most clearly in the Eucharist. For this reason when Catholics celebrate the Mass only those "in full communion" with the Catholic Church are usually invited to receive Holy Communion, even though all are invited to participate in the hearing of the Word of God and in the offering of the Sacrifice of the Mass itself.

There will be a significant moment in Westminster Abbey when members of all the different Churches and Christian communities join with the Pope to pray together and to ask for God's blessing. They will be united in prayer in a way that transcends all their divisions.

There will be another important "ecumenical" event, too. This will take place at Lambeth Palace when Pope Benedict will visit the Archbishop of Canterbury and will meet with bishops of the Anglican Communion together with bishops of the Catholic Church in England, Wales and Scotland. There is a special relationship between the Anglican Communion and the Catholic Church, for they share many common aspects of the Catholic tradition and have been following a process of study and growing closer over the last forty years. Many points of agreement have been identified, even as new difficulties have arisen. Recently the Pope and the Archbishop of Canterbury reached formal agreement to begin another stage in the dialogue between the two, known as the Third Anglican Roman Catholic International Commission (ARCIC). Both are committed in

faith to persevere, until, in Our Lord's own words, "They may all be one." While full doctrinal agreement has proved elusive, over the 40 years of progress our personal relationships have been gradually transformed. Members of different churches now embrace each other as friends and allies instead of as rivals or even enemies.

The visit of Pope Benedict is a great occasion for presenting the Christian Gospel as a vital part of life in modern Britain today. Yet the divisions among Christians can inhibit the effectiveness of this presentation. So the work of the Churches to overcome these divisions is important. In a society in which there are still serious tensions, the example of the Churches' own efforts in overcoming division is part of the witness we can give.

Extract from "The visit of Pope Benedict XVI"

Archbishop Vincent Nichols

President of the Bishops' Conference of England & Wales

Cardinal Keith O'Brien

President of the Bishops' Conference of Scotland

Spirituality

To Be At One With Oneself

When I was a child I spoke as a child, I thought as a child: but when I became a man I put away childish things.

For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as I am known. (*Corinthians 1 chpt: 13 vs.: 11&12.*)

Following a discussion with a friend concerning the 'Spirituality' section in the Church Magazine, he asked me whether, in view of the nature of some of the material I include, I felt at ease when reciting the Nicene Creed.

On reflection, I have to admit that I am no longer as comfortable, as I used to be, with the form of words the Creed uses to express certain of the 'beliefs' that I have been reaffirming Sunday after Sunday since I was a child.

To my mind there seems good reason that those 'beliefs', formulated some 1600 years ago, need now to find expression in words enlightened by the centuries of scholarship, scientific discovery and experience that have since come to pass. (I am tempted to suggest that it might be made the subject of an 'initiative').

There is, for instance, a view that when man, in the course of the evolution of human consciousness, became aware of his vulnerability in this phenomenal universe, he needed to find

some explanation for its existence and a means of controlling his destiny. Thus religion came into being, and with religion – creeds. But creeds can bind, and man’s spirit cannot be bound.

For me, Jesus was the life in which a new consciousness appeared on earth. He was a human being who was so whole, so free and so loving that he transcended all human limits, including the limit of death. With His Coming the Way was opened for us to realise a life at one with God, at one with oneself and a part of eternity.

Hubert Bradbury

Answers to last month’s crossword
Across: 1.Relic 4.Crusade 8.Quieter 9.Beige 10.Idyll 11.Sanctus
13.Arts 15.Marine 17.Parson 20.Past 22.Notator 24.Haven 26.Green
27.Science 28.Vatican 29.Mummy
Down: 1.Requiem 2.Laity 3.Catalan 5.Urban 6.Aviates 7.Epees
12.Asps 14.Repo 16.Retreat 18.Atheism 19.Nunnery 21.Arisen
22.Negev 23.Tonic 25.Venom

SEPTEMBER DIARY 2010



1-5 *The Choir* are in residency at **York Minster**

2 10:30am Holy Eucharist, *Gregory the Great*

5 THE FOURTEENTH SUNDAY AFTER TRINITY

8:00am Parish Eucharist *Philemon: 1-21 Luke 17: 11-19*

10:00am Parish Eucharist with Baptism *Luke 17: 11-19*

Celebrant: The Revd Graham Derriman

6:30pm Evensong *Ps 121 Isa 43: 14 - 44: 5*

John 5: 30-end

Occasional Singers sing today AM/IPM

7 9:00am Holy Communion, *The Birth of the Blessed Virgin Mary*

8 8:00pm Building & Works Committee, *The Vicarage*

9 10:30am Holy Eucharist, *Charles Lowder, Priest*

12 PATRONAL FESTIVAL

8:00am Parish Eucharist *1 Cor 7: 25-31 Luke 6: 20-26*

9:30am Sung Eucharist & Procession *1 Cor 7: 25-31 Luke 6: 20-26*

6:30pm Festival Evensong *Ps 11 Zechariah ch 7*

Mark 10: 17-31

13 7:00pm Standing Committee, *The Vicarage*

8:00pm Finance Committee, *The Vicarage*

14 9:00am Holy Eucharist, *Holy Cross Day*

8:00pm New Initiatives Committee, *The Vicarage*

16 10:30am Holy Eucharist, *Cyprian, Bishop of Carthage*

17 7:30pm-9:00pm Beetle Drive

18 12:30pm Wedding: *Shona Clydesdale & William Humphries*

19 THE SIXTEENTH SUNDAY AFTER TRINITY

8:00am Parish Eucharist *1 Tim 2: 1-7 Luke 16: 1-13*

9:30am Parish Eucharist *1 Tim 2: 1-7 Luke 16: 1-13*

12.00noon - 5.00pm Open House

6:30pm Evensong *Ps 129 Ezra ch 1*

John 7: 14-36



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Bishop's Letter

Hope and fear are two extremely powerful human emotions and attitudes. They can dramatically affect how we approach the issues that face us and how we live our lives. The fear of financial collapse, poverty, terrorism, and climate change are the 'apocalyptic horsemen' of our age. We are rightly fearful of the dreadful consequences which could turn deeply challenging situations into nightmare scenarios if we fail to take the right action. However, fear in itself will not get us very far in finding a solution which will be lasting. For that we need to appeal to the deep human need for real hope.

Hope and fear operate at every level of human life. We are in the midst of the World Cup, and also of the Wimbledon Tennis tournaments. Those who take

part could be paralysed by the fear of failure, or inspired by the hope of



glory. Getting the balance right is crucial to success. One of the key themes of the World Cup opening ceremony in Johannesburg was the appeal to our hopes and dreams as human beings – wherever we are. As we read in the book of Proverbs - 'Without hope, the people perish'.

Hope and fear operate in our Church life. We are fearful for the future of the Christian faith in our country and worry that the Church is a slowly and inevitably declining institution. We are fearful that the current fault lines in the Anglican Com-

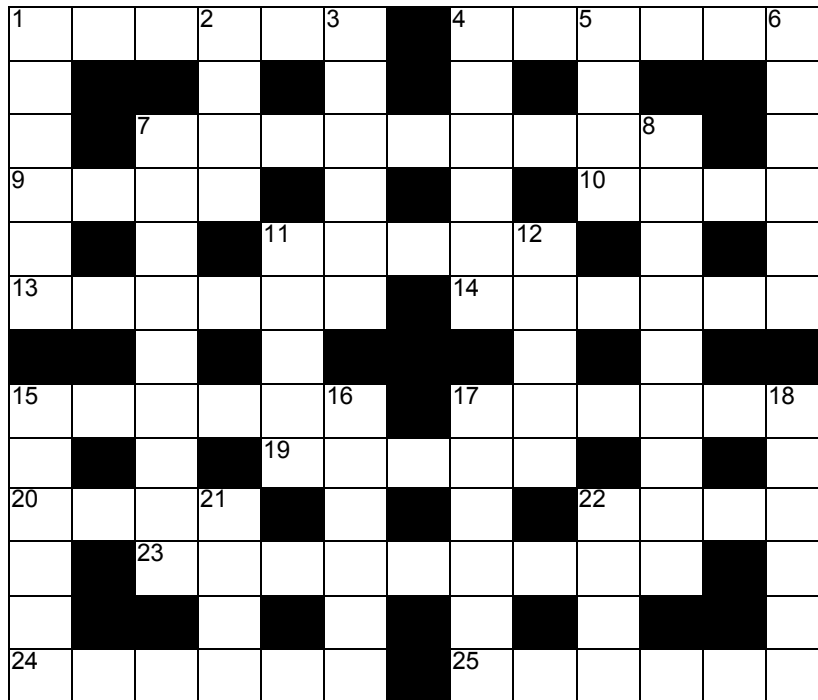
munion and the Church of England over the ordination of women, and over the separate matter of gay and lesbian issues, will cause irreparable damage to our Church. In our own Diocese we might be fearful over the appointment of the next Bishop of Southwark – that he might lead the Diocese in a direction we may not agree with – depending on our viewpoint.

Christians, of all people, should not be governed primarily by our fears. We are called to be full of hope. Not a naive hope which does not see or feel the dangers we face, but a profound hope based on our understanding of God – revealed in the death and resurrection of Jesus Christ. At the heart of our faith is the belief that God is always at work in every situation, no matter how grim, to bring new life and new hope.

We are coming up to a period where many people go on holiday and the pace of life slows down. As a Diocese we are also in the midst of our time of vacancy in see. Both of these can be seen as good times to pause and reflect honestly about the things which fundamentally shape our approach to life. What are the real deep drivers? Are we primarily governed by our fears? Or are our lives and actions properly based on the God of hope who raised from the dead Our Lord Jesus Christ? As Paul said, ‘May the God of hope fill you all with joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit’.

+ Richard Kingston

Crossword



Clues across:

- 1. Religious meeting place (6)
- 4. 1 across have them (6)
- 7. Governed by bishops (9)
- 9. Real (4)
- 10. Stay (4)
- 11. Ethical (5)
- 13. Difficult journey (6)
- 14. Trendier (6)
- 15. Three times (6)
- 17. Traces (6)
- 19. Table in 1 across (5)
- 20. Broken (4)
- 22. Leave (4)
- 23. Biblical character (9)
- 24. Threw (6)
- 25. Unhappier (6)

Clues down:

- 1. Chests (6)
- 2. Ready to eat (4)
- 3. Plant used in purification rites (6)
- 4. He doubted (6)
- 5. Erosion (4)
- 6. Person in an order (6)
- 7. Taking of the bread and wine (9)
- 8. Biblical book (9)
- 11. Holy city for Muslims (5)
- 12. Unclean person of biblical times (5)
- 15. Moses found laws on one of these (6)
- 16. Escaped (6)
- 17. Tracking devices (6)
- 18. Poser (6)
- 21. So (4)
- 22. Courtyard (4)

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It promotes public discussion on matters of importance including Health, Transport, Education and Urban Design, and it works with Residents Associations to give their voice greater weight.

For information on events and how to join see our website :
www.wimbledoncivicforum.org.uk

St Mary's directory

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		Email	vicar@stmarysmerton.org.uk
HON.READERS	Mr Alan Morris 39 Dorset Road SW19 3EZ	Tel	020 8542 5086
		Email	training@alansmorris.plus.com
	Mrs Barbara Moreland 23 Melrose Road SW19 3HF	Tel	020 8542 3427
		Email	Barbara.moreland@kcl.ac.uk
SOUTHWARK PASTORAL AUXILLIARY	Mrs Brenda Richards 73 Sandbourne Avenue SW19 3EH	Tel	020 8540 4769
		Email	eric.brenda@therichardshome.net
CHURCH WARDENS	Mr Neville Squires 20 KenleyRoad SW19 8JQ	Tel	020 8542 5381
	Mrs Hazel Abbott 65 Poplar Road SW19 3JS	Email	nevillejsqu@yahoo.co.uk
		Tel	020 8286 8099
		Email	abbotthazel@hotmail.com
SUNDAY CLUB	The Church Hall 9.30 am		
CRECHE	Mr Simon Hillson 24 Wilton Crescent SW19 3QZ The Church Hall 9.30am	Tel	020 8543 5818
DIRECTOR OF MUSIC	Mr Karl Dorman 51 Bembridge House, Iron Mill Road, Wandsworth, London SW18 2AQ	Tel	07870 938167
		Email	KarljDorman@hotmail.com
ELECTORAL ROLL OFFICER	Mrs Barbara Moreland 23 Melrose Road SW19 3HF	Tel	020 8542 3427
		Email	Barbara.moreland@kcl.ac.uk
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		Email	
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		Email	krysia.willams@btopenworld.com
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020 8540 9059

BIBLE READING FELLOWSHIP
Mr Neville Squires
20 Kenley Road SW19
020 8542 5381

CHOIR
Mr Karl Dorman
Fridays 7.00-8.30pm Church
Men Fridays from 8.00pm Church

PARISH SAFEGUARDING OFFICER
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23 Bournemouth Road SW19 3AR
020 8540 5230
john.combs@talk21.com

CHURCH FLOWERS
Mrs Sheila Martin
7 Church Path SW19 3HJ
020 8542 8979

MOTHERS' UNION
Mothers' Union 1st Tuesday in the month 2.00pm
Joy Mills
13 Andridge Court 2a Church Lane SW19
020 8540 1515

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ROAD WARDENS
Mr G Clark & Mrs D Cairns
62 Mostyn Road SW19
020 8542 9101

SACRIST and VERGER
Mrs A Simpson
14 Tybenham Road SW19 3LA
020 8543 3764

SIDESPERSIONS
Derek Cox
49 Tybenham Road SW19
020 8542 2174

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Mr Justin Pieris
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020 8542 0132

THE CHILDREN'S SOCIETY
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62 Mostyn Road SW19
020 8542 9101

GUIDE COMPANY
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Martin Way Methodist Church Hall Martin Way Morden
Mrs Geraldine Ellis
22 Northway Morden SM4 4HF
020 8542 4758

BROWNIES
1st Merton Park Tuesdays 6.00pm
Allison Lister
64 Sandbourne Avenue SW19
020 8540 1620

6th Merton Park Mondays 5.45pm
Martin Way Methodist Church Hall, Morden
Sally Holmes
19 Fairway
Carshalton Beeches SM5 4HR

GUIDES Wednesdays 7.30pm-9.00pm
Martin Way Methodist Church Hall, Morden
Mrs M Apted
13 Cannon Close SW20 9HA
020 8540 5799

SCOUT GROUP 1st Merton Park
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116 Brighton Road, Burgh Heath, Tadworth KT20 6AQ
01737 354130

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Leader *Clive Tullett*
116 Brighton Road, Burgh Heath, Tadworth KT20 6AQ
01737 354130

SCOUTS Wednesdays 7.15-8.45pm
Leader *Mr M Clark*
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020 8648 5043

Nelson Pack Thursdays 6.15-7.45pm
Leader *Mrs J.Clark*
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020 8648 5043

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19 Shaldon Drive Morden SM4 4BE
020 8542 5045 clare.quinn@blueyonder.co.uk

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