

# THE CLARION

The Magazine of The Parish of St Mary The Boltons

FEBRUARY 2008

## Lent

If you have children at school you will probably already know that Easter falls very early this year, on 23 March. Easter is the only date in the Christian calendar based on the lunar cycle, which is why it varies each year. Easter Day is always the first Sunday after the full moon that falls on or after 21 March. The earliest date that Easter can be celebrated is 22 March and the latest is 25 April.

The date of Easter determines the beginning of Lent and so this year, Ash Wednesday – the day when Lent begins – is on 6 February. The word ‘Lent’ comes from the lengthening of days and indicates an understanding of Lent as a time of spiritual growth and renewal. This includes looking at our own lives and discovering or discerning how we have fallen short in our daily lives of responding to God’s love for us.

The Ash Wednesday service sets the tone for the season of Lent. We pray that we may keep it faithfully, through self-examination, repentance, prayer, fasting, self denial and reading and meditating on God’s holy word.

During the service we are reminded of our human frailty as the sign of the cross is made with ash on our foreheads, accompanied by the words, ‘Remember that you are dust and to dust you shall return’. The ash is made by burning the palm crosses from Palm Sunday of the previous year, so linking together the past and present in our continuing spiritual and earthly journeys.

Ann Lewin’s poem entitled ‘Ashing’ (below) reminds us that this branding, or marking with the sign of the cross in ash is a sign that we belong to God, and it’s also a sign of God’s forgiveness and love for us, poured out for us on the cross. It is His ‘life-mark’ and we come away from the service secure in the knowledge of that love that strengthens our resolve to keep a ‘holy Lent’.

I very much hope that you will join me at the Ash Wednesday service (6 February at 7pm) to mark the beginning of a holy Lent and that you will also find time to take part in the Lent groups that are being offered this year. Details of these can be found on page 2.

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*Ginny Thomas*

## Ashing

Light as a feather  
A finger touch me,  
Branded me cross-shaped,  
Smudged me with ash.

Light as a feather,  
God’s finger caressed me  
With sign of forgiveness,  
Marked me with love.

Light as a feather,  
Penitent shriven,  
Signed with his life-mark,  
I go on my way.

*Ann Lewin*

© Ann Lewin 1997 from *Candles and Kingfishers – Reflections on the Journey*. Foundry Press.

## Images

If you look at the notice board in the north transept you will see three pictures/images on display. They have been supplied by Pat Schleger and are there to stimulate thought and discussion. Do look at them any time you’re in church, but especially during coffee after the Sunday service; they might be a good topic of conversation.

The pictures will remain on the board for a month and will then be replaced. If you have three interesting or thought provoking images that you would like displayed, please contact John in the parish office.

## **Book Trolley**

The Book Trolley, to be found either at the west end of the church, or in the north transept, is proving to be very popular and donations have reached almost £100. The money raised will be sent to the Al Ahli Arab Hospital in Gaza. Many thanks for your support and to Margarete Geier for setting up the trolley and monitoring it.

## **Traidcraft**

Mary Blanchet who runs the Traidcraft stall at St. Mary's once a month (on the second Sunday of the month) would welcome help, especially with selling the items after the 10.30am service. Please call 020 7352 6958 or e-mail her [marygabrielle@yahoo.co.uk](mailto:marygabrielle@yahoo.co.uk) if you are able to help.

## **A Book for Lent**

Each year the Archbishop of Canterbury invites a theologian to write a book to be read and studied in Lent. This year John Arnold, Dean Emeritus of Durham Cathedral responded to the Archbishop's invitation. His book is called 'Life Conquers Death' (published by Zondervan, £8.99). Each chapter has an essay exploring one aspect of the story of God's love and ends with a series of questions for discussion.

The book can either be read individually or in a group. *If enough (4 minimum) people are interested in reading the book and forming a discussion group I would be happy to organise it. The group would meet once a week for the five weeks of Lent at a mutually convenient time. Please call the parish office 020 7835 1440 if you're interested.*

Ginny Thomas

## **Summer Fair**

The Summer Fair will be held on Saturday 21 June. Please note the date in your diaries and keep the day free! Fiona Brown, Carolyn O'Driscoll and Charlotte Wilson are the organising committee this year. If you have any ideas or suggestions, and especially if you would like to help, please contact them via the Parish Office: 020 7835 1440 or [info@stmarytheboltons.org.uk](mailto:info@stmarytheboltons.org.uk)

## **Lent Groups**

### **Life Balance**

Life at the beginning of the 21<sup>st</sup> century is often hectic and exhausting and this five-week Lent course explores how we might find the right balance between rest, work and play. The course explores the biblical concept of Sabbath and how Sabbath principles can re-order our time, refocus our priorities and refresh our spirits. There is a booklet to accompany the course and each session includes scripture reading, discussion, and time for prayer. We will meet in small groups on the following days and times.

Please phone the parish office – 020 7835 1440 – to reserve a place in one of the groups. (The accompanying booklet is £3.99 and is available from the parish office.)

### **Lent Talks**

There will be two talks in Lent given in connection with the parish pilgrimage to Spain in May. The talks will concentrate on two individuals strongly associated with two of the places we will be visiting: Toledo and Avila.

**On Wednesday 27 February, 7.45pm-9.0pm** (following the 7pm Eucharist). Peter Tyler will speak on 'El Greco and the Renaissance'. Peter is an expert in the field and his illustrated talk promises to be extremely informative.

**On Sunday 9 March 2.0pm-4.0pm** Julienne McClean will give an illustrated introduction to St. Teresa of Avila, the Spanish mystic and author of several works, including 'The Interior Castle'. The talks are open to anyone interested in the topics.

### **Lent Book Group:**

If there is enough interest, a group will meet to discuss the Archbishop of Canterbury's Lent Book 'Life Conquers Death' by John Arnold. If you would like to be part of such a group please contact Ginny via the Parish Office.

## Christian Zionism.

Paul Rogers, the very shrewd and prescient professor of Peace Studies at Bradford University, has just brought out a book called 'Towards Sustainable Security'. In the first chapter he talks about the aims of the al-Qaida movement, some of which stretch well into the future, up to 50 or even 100 years ahead. He argues that America has similar long-term aims for the Middle East. One of them, obviously, is oil. But interestingly he puts that in second place after what he calls 'the central place of Israel in US policy in the Middle East'. This is rooted, of course, in the strong support of the American Jewish lobby for the state of Israel since its founding in 1948, and then in the Cold War as a bulwark of Western interests against Soviet influence in Egypt and Syria. When the Cold War ended the support of the American Jewish community for Israel tended to decline, due to lack of sympathy with the hard-line policies of Sharon. But the Israel lobby benefited substantially from the increasing electoral and political influence of Christian Zionism. He goes on:

*'With a substantial minority of the American evangelical community of over 100 million people believing that the Jews of Israel have a God-given dispensation to prepare the way for the End Days and the second coming of Christ, support for Israel is a natural outcome. This is directly reflected, in turn, in support for the Republican Party .... While Christian Zionism may not maintain its current political significance in future administrations, it is likely to remain a major force in US politics, substantially aiding those who regard the enduring support for Israel as being fundamental to US interests in the Middle East.'*

Note his use of the very strong word 'fundamental'. Reverting to the Jewish lobby in a later chapter he says that support for Israel among Christian evangelicals extends way beyond the convinced Christian Zionists, although that group alone encompasses well over 20 million people:

*'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 if 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". A separate Pew poll showed that 53% of those surveyed believed that Israel was given by God to the Jews and a CNN/Time poll indicated that 59% of those polled believed in the prophecies of the Book of Revelations'.*

Where does this come from? Apocalyptic thought foresees a future climax to history and tries to unlock the secrets concerning the timing, sequence of events and other details, leading to the end of history or Last Times. The roots of this probably lie in Persia and later spread to Assyria and Babylon. So it became familiar to Jewish writers during their captivity in those countries. There are traces of it to be found in Daniel, Ezekiel, Zechariah, Matthew 24, Thessalonians and of course the 'Apocalypse' itself (the Book of Revelation).

Christian Zionism holds that there is an essential continuity between Old and New Testaments and their peoples. The Puritans were the first to seize on this point. Keen to read the Bible in its original texts, they were forced to seek out Rabbis in Amsterdam, to teach them Hebrew. From them they also learned that God's covenant with the Jews was eternal; that Palestine was their rightful home and that God would eventually ensure their return. The same idea was picked up 200 years later in the 1830s by evangelical Christians and influenced such major figures as Samuel Taylor Coleridge and Lord Shaftesbury. John Nelson Darby, an Irish Anglican who defected from the church and helped to form the Plymouth Brethren, did most to spread these ideas by regular trips to the United States around 1870. Darby added some ideas of his own: for example, that 'born again' Christians would be swept up to heaven prior to Jesus' return. (*1 Thessalonians 4:16-17*) This event came to be called the 'Rapture'. Perhaps the greatest advance in the popularity of this thinking came from the publication by the American Congregational minister Cyrus I. Scofield, of the *Schofield Study Bible* in 1909. The Christian Zionism of its day had a great effect on

David Lloyd George and Lord Balfour. Its theories coincided neatly with British imperial ambitions for a land bridge to India, and they came together in Balfour's famous speech in 1919:

*"For in Palestine we do not propose even to go through the form of consulting the wishes of the present inhabitants of the country ... The four great powers are committed to Zionism, and Zionism, be it right or wrong, good or bad, is rooted in age-long traditions, in present needs, in future hopes, of far profounder import than the desires and prejudices of 700,000 Arabs who now inhabit the ancient land."*

The full doctrine is known technically as 'futurist premillennialist dispensationalism'. (But forget that). Its key features include:

- a literal interpretation of scripture;
- the view of certain key biblical texts as having a future fulfillment;
- a sequence of events during the 'Last Days' that leads to a type of prophetic count-down;
- a highly pessimistic view of history and of humanity.

The prophetic count-down includes the rise of a mysterious figure called the Antichrist; the development of a coalition of nations who will follow this demonic leader; and an attack on Israel which will lead to a final battle of Armageddon. The revived Jewish state will become God's primary instrument to thwart the power of this evil coalition and the Antichrist. Just as Israel is about to be attacked the true believers in Christ will be removed from history in the 'Rapture' (I Thessalonians 4:17. *Then we ... shall be caught up ... in the clouds to meet the Lord in the air; and so we shall always be with the Lord*). Jesus would then return to defeat the Antichrist at Armageddon and establish the Millennial Kingdom, with Jerusalem as its capital. Being biblical literalists, most premillennial thinkers see the modern state of Israel as the community God will use in this End Time scenario. Its establishment in 1948 and the capture of Jerusalem and the West Bank are the fulfilment of prophetic texts and a sign that Jesus will soon return.

Underlying this theology is one crucial point that represents a radical departure from the basic doctrines of Orthodox, Catholic and

Protestant theology. There are two distinct Covenants and Covenant people: the Jew and the Christian. In this system, disproportionate emphasis is placed on the Covenant with Abraham and Israel. The Covenant with Jesus and the Church are superseded and made functionally irrelevant, or as Darby puts it, 'a mere parenthesis'. The church is literally on the sidelines in this system. With the return of Jesus the true believers or the 'saved' will be translated out of history.

Apart from sidelining the church, there are three other obvious theological errors in this way of thinking.

- a. The modern nation Israel is seen as the focal point in God's redemptive work in the world. This is completely heretical. Israel is a modern political state and not, in any Christian theological sense, the focus of God's redemptive work.
- b. There is the implication that Jerusalem, as the capital of Israel, will have an elevated place in the countdown to the millennium. In fact Tel Aviv is the capital of Israel and recognized as such by every nation on earth save Israel itself. The 'New Jerusalem' of Revelation is a different matter altogether.
- c. There is an obsession with the need for the state of Israel to occupy all the territory promised by God to Abraham in Genesis 15:18. 'On that day the Lord made a covenant with Abram saying "To your descendants I give this land, from the river of Egypt [i.e. the Nile] to the great river, the river Euphrates ..."'. This was, in fact, roughly the territory conquered by King David and ruled by King Solomon, but never since. Modern Israel has not claimed ownership of land east of the Jordan, acknowledging that its occupation of the Golan is only tactical, but regards Judaea and Samaria (the West Bank) as being its historic heartland. Christian Zionists therefore strongly oppose any peace process such as the 'Road Map', which would trade land for peace. Yet without it there can be no justice for the Palestinian people and therefore no peace with Israel's neighbours.

- d. And the interests of the indigenous Arab Christian communities in Israel and the West bank are simply air-brushed out.

Scripture, and the way it is used, are at the heart of this discussion. To give you an idea of how it works for Christian Zionists I have looked up in the *Scofield Study Bible* the section on Revelation 19:17. The verse 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, a text that might well have appealed to Saint Francis. But not for Scofield. He picks up on the word 'Come' and glosses 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](#).'*

I wonder what you make of this? I cannot get my mind around it. I can see how a biblical author could write history - as he or she saw it - together with commentary and predictions related to their own time, which could indeed be proved right.

I can see how a poet, like the author of the Book of Job or a psalmist, could be inspired to write passages of enduring beauty and truth - as indeed did the classical Greek authors who were roughly their contemporaries. What I simply cannot grasp is how a job lot of cherry-picked gobbets, like those conjured up by Scofield, can be woven together to make up a precise narrative of events still in the future, each one bearing a meaning that cannot possibly have been intended by the original author. This seems to me to be, quite frankly, blasphemous. The only exception, about which I feel vaguely uneasy, is God's Covenant with Abram. (*Genesis 15:18*). This was repeated to Isaac, Jacob, Moses and Joshua. Its meaning is quite unambiguous. It is explicitly open ended and the authors clearly intended it to be so. From the Christian point of view we are faced with a straight challenge: is the return of the Jews to Palestine to be read as the direct action of God in space and time? Or is it nothing of the kind?

Meanwhile let me finish with two quotations. One is from the Book of Acts 1:6,7 describing Jesus' last appearance on earth:

*"So when they had come together they asked him, "Lord will you at this time restore the kingdom to Israel?" [the classic millennialist question] 'He said to them "It is not for you to know times or seasons which the father has fixed by his own authority"'*

He did not even try to be polite or diplomatic. In his farewell remarks to his friends he was forthright to the point of bluntness: 'Forget it!'

The other quotation comes from Michael Freund, former director of communications for Benjamin Netanyahu. In 2006 he wrote: *'Thank God for Christian Zionists. Like it or not the future of the relationship between Israel and the US may very well hinge far less on America's Jews than on its Christians'*.

If this is true, then God help all of us.

Hugh Beach

## The story behind Valentine's Day

Later this month, millions of us will be exchanging Valentine's Day cards. For some, it will be a chance to let someone know that they are attracted to them, for others it's a reminder of the love that they share for each other. But have you ever stopped to think about the day? Like many festivals attached to Christianity, the origin is disputed. It is thought that St Valentine was a Roman who was martyred for his faith, killed on 14 February 269AD.

Valentine had been serving as a priest in Rome during the reign of Emperor Claudius, and it was Claudius who had Valentine jailed. His crime? Records suggest that he was giving aid to martyrs in prison – and while he was in prison himself, Valentine converted his jailer by restoring the sight of the jailer's daughter. Before he was executed, according to the legends, he wrote a farewell note to his jailer's daughter. It was signed 'From your Valentine': the first Valentine's card.

It just happens that February 14 was also a Roman festival devoted to Juno, the queen of the Roman gods and goddesses. The Romans also knew her as the goddess of women and marriage.

It is easy to see how the two events became entwined: February 14 became the day for sending declarations of love and St Valentine became the patron saint of lovers. Indeed, Pope Gelasius set aside February 14 as Valentine's saints day.

Before printing presses made Valentine's cards a commercial proposition, people would mark the day by sending poems and gifts such as flowers to their loved one. Villages would also celebrate the day by holding some kind of gathering, often a ball.

However, cards were printed in the 1800s and now the US Greeting Card Association estimates that approximately one billion valentines are sent each year worldwide, making the day the second largest card-sending holiday of the year after Christmas.

If you are thinking of buying a Valentine's card this year, then spare a thought for the man who was martyred for his faith: and give thanks that he was willing to stand up for the sake of the Gospel in the face of such difficult and challenging opposition.

St John's, Smith Square  
Thursday 13 March 2008 at 7.30pm

Nonsuch Singers  
Kiku Day *shakuhachi* (Japanese bamboo flute)  
Graham Caldbeck conductor

### *Wild Ways & Butterfly Dreams*

Roxanna Panufnik *Wild Ways* (world première)  
John Tavener *Butterfly Dreams*  
Eric Whitacre *Water Night*  
I thank you God for most this amazing day  
Jonathan Dove *The Darkling Thrush*  
Stanford *The blue bird*  
Vaughan Williams *Silence and music*;  
Elgar *Part-songs*

Box Office 020 7222 1061  
Online booking [www.sjss.org.uk](http://www.sjss.org.uk)

### Christian Aid Week - Can You Help?

Christian Aid Week this year begins on Sunday 11 May. Joanna Hackett who is our Christian Aid Representative will be away on the parish pilgrimage that week and we therefore need to find someone who can organise St. Mary's contribution.

This consists mainly of organizing helpers to collect outside one of the local underground stations on a designated day and to help with counting the money on the Saturday. If you can help in this way, please call the parish office on 020 7835 1440.

### Explanation of the word 'Lent'

In the late [Middle Ages](#), as [sermons](#) began to be given in the [vernacular](#) instead of Latin, the [English](#) word *lent* was adopted. This word initially simply meant *spring* and derives from the [Germanic](#) root for *spring* (Lenz) (specifically [Old English](#) *lencten*; also the [Anglo-Saxon](#) name for March—*lenct*—as the main part of Lent, before Easter, usually occurred in March). In modern Dutch, the word for "spring" is still "lente", while the 40-days fasting period is called "vasten". The use of this particular term to describe the period at this point is unique to English.

## **Lent: how God wants us to fast**

The season of Lent (the period of 40 days, not counting Sundays, between Ash Wednesday and Easter Saturday) has been part of Church life since the earliest days of the Christian era. It was certainly marked in churches in the third to fourth century AD when it is mentioned in The Apostolic Constitutions, an early church manual. Lent reminded these early disciples of the period of preparation and fasting that Jesus spent in the wilderness, and it was used as a time of preparation for Easter. Throughout church history it has been a special period of prayer, fasting and of almsgiving to the poor. But for many modern people, when they think in terms of Lent, it is generally in negative terms. They think of 'giving something up for Lent'. Where there is a positive emphasis, it is thought of in purely physical terms – giving up smoking for health benefits, or giving up cakes to lose some weight before the summer holidays.

Our forebears thought about Lent in much more positive terms. They saw it as a time of renewed commitment to God, and of spiritual preparation for Easter. 'Giving something up' is supposed to remind us of our need for repentance and changing our ways. It should confront us with the challenge to live as Jesus lived: focussed on God rather than on worldly things.

Perhaps the problem is that, for us in the West, fasting is seldom costly. It easily becomes a lifestyle choice. We choose what we give up, and select from a whole range of things we can afford to give up, because we know they are always there should we want them. It is, therefore, good that during Lent we also mark Fair Trade Fortnight. It reminds us that for much of the world, going without is not a choice or a spiritual discipline, it is a fact of life – every day. How should we fast? In the Bible the prophet Isaiah speaks of the sort of fasting God actually wants us to undertake. In chapter 58 he says, 'Is it just a day when a person inflicts pain on himself?' The fast that is pleasing to the Lord is 'to break unjust fetters, and let the oppressed go free.' 'Share your food with the hungry,' Isaiah calls. Lent, the season of fasting, then becomes a season of promise. Because God goes on to say: 'And if you spend yourselves on

behalf of the hungry and satisfy the needs of the oppressed, then your light will rise in the darkness, and your night will become like the noonday.'

Can I encourage you to fast in a new way this Lent? Mark Lent, but also Fair Trade Fortnight (25 February to 9 March). Switch – even if it is only for the 40 days of Lent – to a fair-trade brand of coffee, chocolate, or other produce (you can get them the monthly stall at church or from most supermarkets). Rather than some token diet, use the 40 days of Lent to concentrate on something positive: your own spiritual lives, and improving the lives of people around the world.

©David Fleming

## **Bishop Michael's Farewell**

Bishop Michael's farewell service will take place on the Feast of the Presentation of Christ in the Temple on Saturday 2 February at 3.00pm at St Mary Abbots Kensington. All welcome.

## **Simple Lunch**

General Sir Hugh Beach will be speaking on 'Christian Zionism'. This will be on Thursday 14th February at the usual time of 12.30pm.

## **Police Surgery**

The next police surgery will be held in the church office on Tuesday 26 Feb at 2.00pm.

## **Women's World Day of Prayer**

The annual Women's World Day of Prayer international service will be held on Friday 7 March 2008 at 11.0am at the Servite Church, 264 Fulham Road, London SW 10. The theme of the service this year, which has been chosen by Christian women of Guyana, is 'God's Wisdom Provides new Understanding'. The service which will be hosted by the Kensington and Chelsea branch of Women's World Day of Prayer. It lasts approximately one hour and is followed by light refreshments. A crèche will also be available.

## **Sunday School**

There will be no Sunday School on Sunday 17<sup>th</sup> and 24<sup>th</sup> February

**Contributions for the March Clarion should be sent in to the church office by 25 February**

# ST MARY THE BOLTONS CALENDAR FEBRUARY 2008

## SERVICES AND READINGS

### SUNDAY SERVICES

8.00am Eucharist

10.30am Sung Eucharist

4.30pm Evening Prayer

*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 at 8.30am (Eucharist on Feastdays) on Mondays, Wednesdays and Thursdays except Public Holidays.

Wednesday 7.00pm Eucharist

### READINGS in February

#### Sunday 3 February

#### Presentation of Christ in the Temple (Candlemas)

Readings at 10.30am

Malachi 3. 1-5; Hebrews 2. 14-18; Luke 2. 22-40

Wednesday 6

Ash Wednesday

Readings at 7.00pm

Joel 2. 1-2, 12- 17; 2 Corinthians 5.20b - 6.10; John (8. 1-11)

#### Sunday 10 February

#### First Sunday of Lent

Readings at 10.30am

Genesis 2. 15-17, 3. 1-7; Romans 5. 12-19; Matthew 4. 1-11

Wednesday 13

Jonah ch. 3; Luke 11. 29-32

Readings at 7.00pm

#### Sunday 17 February

#### Second Sunday of Lent

Readings at 10.30am:

Genesis 12. 1-4a; Romans 4. 1-5, 13. 17; John 3. 1-17

Wednesday 20

Jeremiah 18. 18-20; Matthew 20. 17-28

Readings at 7.00pm

#### Sunday 24 February

#### Third Sunday of Lent

Readings at 10.30am:

Exodus 17. 1-7; Romans 5. 1-11; John 4. 5-42

Wednesday 27

Malachi 2. 5-7; Matthew 11. 25-end

Readings at 7.00pm

#### Sunday 2 March

#### Fourth Sunday of Lent Mothering Sunday All Age

#### Service

Readings at 10.30am

Exodus 2. 1-10; 2 Corinthians 1. 3-7  
Luke 2. 33-35

### REGULAR EVENTS

Mondays

9.30am Mothers & Toddlers

Thursdays

9.30am onwards Fabric Group

Saturdays

9.15am onwards Gardening Group

Sundays

Sunday School in term time

#### February

Sunday 3 Parish Lunch

Tuesday 5 7.30pm Shrove Tuesday Pancakes at Vicarage

Wednesday 6 7pm Ash Wednesday Eucharist

Thursday 8 12.30pm Simple lunch

Sunday 10 Traidcraft

Sunday 10 Baptism Fergus Davies

Sunday 10 Baptism Alice Dineley

Wednesday 13 Lent Course week 1

Wednesday 20 Lent Course week 2

Wednesday 27 Lent Course week 3

### FROM THE JANUARY 2008 REGISTERS

Sunday 02 Baptism Bronte Harrison

20 Baptism Pierre Frasser-Allen

20 Baptism Thomas Willett

20 Baptism Benedict Quinton

27 Baptism Jemima Baillieu

### DIRECTORY

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**Priest in Charge** The Revd Ginny Thomas

The Parish Office 020 7835 1440

[gabby@stmarytheboltons.org.uk](mailto:gabby@stmarytheboltons.org.uk) (day off: Tuesday)

#### **Churchwardens**

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Mark Nichols 020 7370 0752

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020 8670 0100 / 07774 655028

**Parish Administrator** John McVeigh

020 7835 1440 [john@stmarytheboltons.org.uk](mailto:john@stmarytheboltons.org.uk)

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**Verger / Caretaker** David Ireton

020 7244 8998 / 07881 865386 (day off: Wednesday)

#### Parochial Church Council Officers

**PCC Secretary** Joanna Hackett 020 7518 8430 **Electoral Roll**

**Officer** Sarah Baillieu 020 7341 4141 **Treasurer** Carolyn

Stubbs 020 7835 0074 **Gift Aid Secretary** John Barker 020

8571 0737 **Children's Advocate** Verena Tschudin 020 7351

1263

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Ann Parkin Magalhaes 020 7565 2756 **Prayer Network** Verena

Tschudin 020 7351 1263 **Readers & Intercessors Rota**

Malcolm Gregory 01932 355863 **Servers, Sidespeople &**

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