

# THE CLARION

The Magazine of The Parish of St Mary The Boltons

MARCH 2008

## Easter – A Champagne Event

In a recent article in The Church Times, the Revd. Miranda Threlfall-Holmes, a chaplain at University College, Durham, asked 'Can't we make Easter a champagne event?'. She is bothered by the contrast between our Easter and Christmas celebrations. In comparison to Christmas, Easter is low-key and boring. Christmas celebrations seem to have so much that Easter celebrations do not have: presents and cards, parties, decorations, plays and shows, family events and excitement. In comparison, Easter has chocolate, daffodils, bunnies and chicks – all rather low-key. She asks how we can re-invent Easter as a richer, more culturally resonant, and above all, a more exciting festival.

Part of the difficulty seems to be in the very event we are celebrating. At Christmas, it is so much easier to identify with the birth of a child and the joy that the birth of a child brings. With the birth of God's Son, that joy is magnified as we celebrate His coming to live among us, sharing in the uncertainties and messiness of our daily lives. In the depths of winter darkness it is easier to grasp the symbolism of this child as the light of the world, coming to bring light into the world's darkness.

But at Easter we are celebrating something much more intangible and mysterious: the Resurrection. Of all the mysteries our faith invites us to contemplate, this is by far the most astonishing; it shatters all our conventional and logical ways of thinking. The proclamations of the Resurrection are extraordinary: death is vanquished and sin is overcome, there is new life to be experienced *now*.

How can we even begin to express our joy, our astonishment and thanksgiving adequately, especially in a world that is largely oblivious to the meaning of Easter?

Yet, where the world fails to offer help, the Church, not surprisingly, has much to offer and it comes mostly through its liturgy. The Church has of course been preparing to celebrate Easter since the beginning of Lent, when the weekly worship, like the church building itself, has been pared down, stripped of its celebratory aspects. The lack of flowers in Church throughout Lent corresponds to the absence of joy and praise in the liturgy: we have not been singing the *Gloria*, and our *Alleluia* – that quintessential expression of joy and praise – have been absent. Both return on Easter Day; the flowers at St. Mary's are always a special delight and are all the more heartfelt and joyful because of their previous absence.

Our celebrations are all the more heartfelt and greater if we have prepared for them by living through the liturgy of the three days leading up to Easter Day: the *Triduum* – Maundy Thursday, Good Friday and Holy Saturday.

A description of the services can be found below and I do encourage you to attend *all* the services if you can. They belong together and form a progression, culminating in our celebrations on Easter Day when our *Alleluias* – our rejoicings – ring out more positively and joyfully as we celebrate God's power to bring new life out of death, to change our lives for ever.

This year, thanks to the generosity of a parishioner, there will be champagne after the service while the children hunt for Easter eggs, the symbol of the new life which we are given through Christ's resurrection. I hope it will not just be the champagne and chocolate Easter eggs that make Easter a richer celebration this year: I hope and pray it will be that the mystery and meaning of the Resurrection has deepened our faith and our faithfulness, so that not just the service on Easter Day, but the whole of our lives resonate with joy.

Ginny Thomas

## The Triduum

These are the three holy days at the end of Holy Week – Maundy Thursday, Good Friday and Holy Saturday – which commemorate the Last Supper, Passion and Death of Christ. They are the most solemn and distinctive celebrations of the Church's year, leading up to the greatest celebration of the year, Easter Day. Maundy Thursday (Maundy comes from the Latin *mandatum novum* a new commandment which is the traditional antiphon used at the service) is celebrated with a Eucharist during which the Church calls to mind the Last Supper and the priest re-enacts Jesus washing his disciples' feet. The liturgical mood is complex. It begins grandly with white vestments and white on the altar, not seen since the beginning of Lent. White, the Church's colour of celebration, visually anticipates the triumph of Easter. During the service we also sing the *Gloria*, not sung at all during Lent.

Then the mood shifts. At the end of the service the altar is stripped and all decorations are removed. The Church becomes stark and bare and the reserved sacrament is taken and placed, at St. Mary's, in the south transept, where an Easter garden, the garden of Gethsemane, has been prepared. Here the vigil begins as we wait, as Jesus waited, in silence, prayer and meditation. This is how the service ends. There is no 'closure' to the service, no closing blessing or organ music.

On Good Friday the sombre mood continues; this is the most solemn day in the Christian calendar. It is a day to let ourselves be led into the mystery of Christ's sacrifice of his death and suffering for us, the mystery of our own lives and death.

Many Churches observe a three hour 'Watch by the Cross' – the time when Jesus hung on the cross – with a service of meditation and prayer. This year at St. Mary's we will hear the Gospel of John in a dramatic recitation by Paul Alexander. This will be preceded by a service for children and adults in which the events of Holy Week are retold and hymns sung, ending with refreshments and hot cross buns.

Holy Saturday is that 'in between' day when we continue to wait and prepare for the great celebration of Easter Day itself. As darkness falls we look forward to the celebration, and the Vigil service begins with the lighting of the

new Easter candle. This is lit from a fire made outside the west doors and is carried into the dark church accompanied by the words, 'The Light of Christ' and the congregation's response, 'Thanks be to God'.

The congregation carry candles lit from the Easter candle and in the darkness only lit by flickering candle light, we hear the story of God's salvation for the world. The service ends with the Church in light and we celebrate our joy in the time-honoured manner of eating and drinking.

With this foretaste of Easter Day, we return to Church the following morning to celebrate the great day itself with a service of Sung Eucharist: our service of thanksgiving where our joy is fully expressed as our 'Alleluias' ring out in praise to God that Jesus Christ is risen. He is risen indeed!

I hope that this year you will take the opportunity to attend the services on these three sacred days and so enter fully into the mystery and wonder of Easter.

*Ginny Thomas*

### **ST. MARY THE BOLTONS HOLY WEEK AND EASTER SERVICES 2008**

Palm Sunday 16<sup>th</sup> March  
8.00am Said Eucharist

10.30am Sung Parish Eucharist with Procession of Palms

Monday 17<sup>th</sup> March  
12 noon Said Eucharist with Meditation

Tuesday 18<sup>th</sup> March  
7.00pm Said Eucharist with Meditation

Wednesday 19<sup>th</sup> March  
7.00pm Stations of the Cross

Maundy Thursday: 20<sup>th</sup> March  
7.30pm Sung Eucharist of the Last Supper. Vigil until 11pm

Good Friday 21<sup>st</sup> March  
10.30am Informal Service for Children and Adults  
12 Noon Dramatic Recitation of St John's Gospel by Paul Alexander

Easter Eve: Saturday 22<sup>nd</sup> March  
7.30pm Vigil and Lighting of the Paschal Candle

Easter Day: Sunday 23<sup>rd</sup> March  
8.00am Said Eucharist  
10.30am Sung Parish Eucharist

## The Bishop of London's Lent Message

**Is not this the fast I require: to loose the fetters of injustice, to untie the knots of the yoke, and set free those who are oppressed, tearing off every yoke? (Isaiah 58:6)**

The Bishop of London introduced the Diocesan Lent Appeal, Education for All, and invited members of the Diocese to join him in Tearfund's Carbon Fast for this Lent.

It is in the spirit of this verse from the Ash Wednesday liturgy that I want again to commend to you the Diocese of London's Lent Appeal. Under the banner "**Education for All**" we are setting out to raise £75,000 to build and equip a school in each of our three link dioceses in Angola and Mozambique. The three bishops are clear that education is a key priority for their people as they strive to lift themselves out of poverty, the scale and depth of which is hard for most of us to grasp. I have previously suggested that each parish might try to contribute at least a Sunday's collection to this appeal. The modest sum we hope to raise will make a real difference. I do hope you will be able to make this a priority.

Resources can be found at [www.london.anglican.org/LentAppeal](http://www.london.anglican.org/LentAppeal).

Secondly, you will know that, as part of the London Challenge 2012 commitments, the diocese aims to reduce its carbon footprint by 20.12% by 2012. We are proposing three straightforward and practical steps that parishes can easily take. These are: replace conventional lightbulbs with low energy ones; turn down the boiler by one degree; and switch to a green energy supplier.

The season of Lent provides an excellent opportunity to focus on these aims. On Shrove Tuesday in Trafalgar Square I launched with the Bishop of Liverpool and Christian Development Agency Tearfund a "Carbon Fast" for Lent. There is an action point for each of the 40 days of Lent to help us reduce our personal emission of carbon dioxide.

For instance, on Ash Wednesday we were invited to begin by removing one light bulb and living without it until Easter; and then to replace it after the fast with an energy saving bulb (which will, over its lifetime, save 60kg of carbon dioxide per year and up to £60). Other actions include snubbing plastic bags, and reducing our use of dishwashers.

It is a fast, and involves a measure of self-sacrifice; but it is also designed to send a powerful signal to the Government about the importance of our shared carbon footprint and its impact on our climate. It would be wonderful if we were all able to embrace this simple regime and commend it to our Christian friends and others with whom we work. (There is a free guide, available to download from [www.london.anglican.org/Shrinking-the-Footprint](http://www.london.anglican.org/Shrinking-the-Footprint).)

We need to keep before us the uncomfortable truth that the countries with the smallest carbon footprints (like Angola and Mozambique) are those most likely to suffer from the effects of climate change. This contrasts with much greater carbon dioxide emissions by affluent, industrialised countries like ours: the countries which have also the greatest capacity to change things. This, then, is part of the fast that may be required of us in our own age. Whatever Lenten discipline you have decided to follow, I hope that the Carbon Fast may be a not too onerous addition.

With thanks for our partnership in the Gospel.

### **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.

## Summer Fair

A date for your diaries.....St Mary The Boltons Summer Fair, **Saturday 21<sup>st</sup> June 2008, 2pm - 5pm**. Please tell all your families, neighbours and friends!

The organising committee of Fiona Brown, Carolyn O'Driscoll and Charlotte Wilson would welcome any support you can offer, both on the day and in advance. Although donations cannot yet be accepted, pledges of support and promises of items would be gratefully received. Please contact the committee via the Parish Office if you can help in any way.

Details are still to be finalised, but the stalls will include second-hand books, bric-à-brac, plants and raffle. Cake, jam and marmalade makers will be needed to stock up the cake stall, which is always so popular.

More details in next month's Clarion.

## My Sister

Spring has come early to London. The sun is shining, the sky is blue and in my garden Square, tulips, camelias, cyclamens, daffodils and even a mimosa tree are in full bloom. I should be happy, but my heart is heavy. My sister, my friend, Mari, is suffering.

Mari, her daughter Angham and her three children with the lovely Arabic names Uola (Heaven), Salam (Peace) and Masara (Happiness), have been worshipping at St. Mary's for more than three years. They are refugees from Iraq who had come via Holland to London in order finally to find a better and more peaceful life. For the first eight months, the family of four lived in two rooms in Earls Court until Mari found slightly larger accommodation in Isleworth, while Angham and the children moved to South Ealing.

Mari comes from a long line of Catholic Christians. All her children and grandchildren are committed Christians. Only 3% of Iraq's population are Christians; the rest are Muslims, with about 60-65% Shiites and 32-37% Sunnis

I was immediately drawn to Mari because of her courage and fighting spirit. She told me that her home town was Basra in southern Iraq.

When she lost her husband over twenty years ago, she tried her best to bring up her family of two boys, Hazim and Mazin and one girl, Angham, on her own. When the Gulf War started on 16 January 1991, life became more and more difficult. Mari and her daughter Angham, her son Hazim, and their children managed to flee to Holland, leaving behind her son Mazin and his family.

Although Mazin and his wife and three children loved their country Iraq, they too finally felt compelled to leave, initially seeking refuge in Syria. Eventually, to the joy of his mother Mari and his sister Angham, they arrived in England in December of last year. After only a brief reunion, the family was split up. Mazin was put into a Detention Centre in Longstanton, near Cambridge and his wife and three children were moved into a flat in Stoke on Trent.

Mazin is facing extradition from Britain to an uncertain future alone in Greece. His wife and three children have been given permission to stay in Stoke on Trent. An appeal to keep Mazin in England has gone to an MP who has a good record of defending human rights; a letter from St Mary's was sent to the Detention Centre near Cambridge and Mazin and his family were urgently added to the list of people on our Prayer Network.

Why do I feel compassion for Mari and her family? Mari and I have quite a lot in common. We both experienced the ravages of war, Mari in Iraq and I as a child in Berlin; we are both in our mid-sixties, we are both committed Christians and we both enjoy needlework: Mari is a first-class seamstress. We were not born in the UK. Last but not least, we are both mothers. If I put myself into Mari's shoes, I simply cannot imagine that my son would have to leave Britain against his own free will. Children need their father, a wife needs her husband, a mother wants to be close to her son or daughter. All I can do for Mari at this moment, who is my sister and friend, is to pray for her and trust in God that her son Mazin will soon be reunited with his family and that they can live in peace together.

Anne Swift

## **Bishop Michael's Installation**

Bishop Michael will be installed at St. Paul's Cathedral during Evensong at 3.15 pm on Sunday 20 April. We need to let the Bishops office know numbers by Friday of Easter Week, 28 March. If you would like to attend please ring the parish office.

## **Police Surgery**

The next police surgery will be held in the church office on Tuesday 25 March at 2.00pm

### **Simple Lunch**

"A swarm of bees in May"  
A talk by Leo Fraser-Mackenzie  
on Thursday 13th March

## **Thruppence-off (unfortunately!)**

In the 2007 budget, the Government announced that the basic rate of income tax would be reduced from 22% to 20% from 6 April 2008.

As Gift Aid is linked to this basic rate, the amount of tax we will be able to reclaim on any eligible donations will also reduce. Instead of the current ratio of just over 28p in the £1, from 6 April we will be able to reclaim only 25p for every £1 contributed.

In relation to our most recent claim, this would mean a reduction in our annual tax refund in the region of £1700. Since it would be unusual for any government to give a tax refund in respect of tax it had never received, there is no obvious way this particular 'penalty' can be avoided. It's another of those 'unintended consequences' of which life is so full. Though (presumably) unintended, however, such a consequence could hardly have been unexpected. The proportion of contributions that it has been possible to claim as a tax-refund has been reducing over a long period.

All the Government has to do to offset this tendency as far as we are concerned is to adopt the approach of certain other countries and provide direct help in providing for the cost of upkeep of our churches, but a decision along those lines may be some way off.

In the meantime, may we encourage you to ensure that any special contributions to the church you may be contemplating in the near future are in St Mary's bank account by 5 April, so that we can at least maximise our refund while the current tax refund rate still applies.

## **Gift-Aid/Stewardship Envelopes**

Most of those who use the boxed sets of manila envelopes have received their envelopes for 2008. If you have not, please let me know.

There are extra boxes available for any others who would like to make cash contributions in this way as part of the offertory, whether or not they also contribute by standing order and whether or not their donations qualify as Gift-Aid contributions. The main advantage from St Marys' point of view is, however, that a tax refund is in most cases claimable where money is received in such envelopes.

Even people coming to church only occasionally may find it useful to have a box of envelopes. Users have a unique number, which is printed on each envelope and removes the need for a name and address to be entered each time.

John Barker – Gift-Aid Secretary

## **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.

## **CAN YOU COUNT?**

Of course you can! However .....

The booklet telling the story of St Mary The Boltons tracks the size of the congregation here since the first complete year in 1851. That story ended just as Ginny was taking over in 2004.

The book explains that the only consistent measurement available over the years about the size of congregation is the number of communicants. Clearly many other people attend services and activities in the church without taking communion, but this particular measure is the only one consistently available.

It shows huge ebbs and flows over the years in the number of occasions when people took communion. The highest annual total, achieved in 1959, of 13,637 compares with as few as 1,104 in 1948, and with totals in the range 6,500 to 8,613 in the heyday of the Victorian era.

During the 1990's the annual totals were in the range 3,275 to 4,479. Under Gerald's leadership the annual totals grew to 4,983 in 2003, his last full year. It is good to record that with Ginny at the helm the numbers held steady at 4,851 in 2005 and 4,988 in 2006, and in 2007 rose to 5,118. This was the first time that the annual communicant total exceeded 5,000 since 1985 (when the number was 6,497).

Will the (small) increase in 2007 be a flash in the pan, or might the gradual rising trend under Gerald and Ginny be a stepping stone towards the larger number of communicants in some earlier eras? We may have some confidence that last year's increase is sustainable in that the number of weddings and baptisms in the last three years has been higher than for some time, and that congregations in some other parts of London are increasing. 'Knees on hassocks' are by no means the only way to gauge the health of a congregation, but it is a useful yardstick for making comparisons with earlier periods.

Arthur Tait

### Gerard Manley Hopkins

Hopkins is often considered a difficult poet. This is partly because of his unusual use of words (and he frequently invents them) partly because of his use of "sprung rhythm." That is, he throws the emphasis on two or three words in a line and leaves the rest to look after itself. The only way to read it – and Hopkins must be read aloud – is to take a deep breath and let rip,

### Hurrahing in the harvest

*Summer ends now; now, barbarous in beauty, the  
stooks arise*

*Around; up above, what wind walks! What lovely  
behaviour*

*Of silk-sack clouds! Has wider, wilful wavier  
Meal-drift moulded ever and melted across skies?*

*I walk, I lift up, I lift up heart eyes,  
Down all that glory in the heavens to glean our Saviour;  
And, eyes, heart, what looks, what lips yet give you a  
Rapturous love's greeting of realer, of rounder replies?*

*And the azurous hung hills are his world-wielding  
shoulder*

*Majestic – as a stallion stalwart, very-violet-sweet! –*

*These things, these things were here and but the  
beholder*

*Wanting; which two when they once met,  
The heart rears wings bold and bolder*

*And hurls for him, O half hurls earth for him off under  
his feet.*

This sonnet starts with a picture of the fields in autumn. This is a fairly conventional subject, but Hopkins invents adventurous combinations of words underlined by alliteration: "wind-walks", "silk-sack", and "wilful-weaver." Each word is chosen carefully, "barbarous" originally meant "bearded," so the word perfectly describes ripe corn. Comparing the clouds to drifts of meal reminds us of the end product of harvest – the flour meal. The second quatrain opens with an echo of the Prayer Book – "Lift up your hearts," preparing for sensing the presence of Christ in the beauty of the clouds. The word "glean", drawn from the harvest, suggests that this is something requiring effort, yet the forward surpasses anything human love can bring. The sestet opens by equating the blue hills with Christ's world wielding shoulder", combing sweetness with strength. And then the sonnet takes off. All that beauty exists but we don't see it – the beholder is lacking. But when we do see it – when the beauty out there and the onlooker come together – then it's a knock-out blow. And there the sprung rhythm races to a superb climax in the final line: And hurls for him, O half hurls earth for him off under his feet.

## God's Grandeur

*The world is charged with the grandeur of God.*

*It will flame out, like shining from shook foil;*

*Gathers to a greatness, like the ooze of oil*

*Crushed. Why do men then now not reckon his rod?*

*Generations have trod, have trod, have trod;*

*And all is seared with trade; bleared, smeared with  
toil;*

*And Wears man's smudge and shares man's smell;  
the soil*

*Is Bare now, nor can foot feel, being shod.*

*And for all this, nature is never spent;*

*There lives the dearest freshness deep down things;*

*And though the last lights off the black West went*

*Oh, morning, at the brown brink eastwards, springs-  
Because the Holy Ghost over the bent*

*World broods with warm breast and with ah! Bright  
wings.*

The sonnet 'God's Grandeur' states its theme in the opening line: "The world is charged with the grandeur of God" where the world "charged" suggests electric power, what original comparisons follow: "shook foil" to convey brilliance, and the ooze of crushed oil to suggest a slow, swelling, powerful movement. The stark mono syllables hammer out the question "why do men then now not reckon his rod?" The repetition of "have trod" brings home the monotony of the lives of the whole generations, and the internal rhyme of "seared", "bleared", "smeared" emphasises repetition again, alliteration of man's "smudge" and "smell" is faintly disgusting. "Nor can foot feel, being shod" reminds us of the need to put off one's shoes on holy ground. So far the beat of mono syllables emphasises the monotony of human life, but with the sestet comes the change of mood, a complete revolution of feeling; "Nature is never spent". The simplicity of the language "dearest freshness" is in itself refreshing. The contrast of sunset and sunrise shows in the image of the Holy Ghost. The "bent" would suggest at the same time the curve of the earth and the corruption of the world. A the word "brood" reminds us of Genesis: "The Spirit of God moved on the face of the waters", and the sonnet ends with the soaring image of "bright wings", the wings of the dove that descended at the Baptism.

Within the confines of a sonnet Hopkins has moved from the opening statement of God's grandeur, through a picture of utter dreariness to a ecstatic conclusion. So much is conveyed in so few words.

Hopkins is not really difficult. Every word tells, and total immersion in any one of his poems brings rich rewards.

Anne Garten

### MARCH'S YEAR MIND

Ivy Gwendoline Cooling

Olive Gwendolyn Smith

Rhoda Emily Bolton-Dignam

John (Johnnie) Buchanan Gairdner

Christie Harry Parkinson

Maximilian Oliver Heyer

Dorothy Eileen Buss

Florence Amy Lidderdale

Ivor Howlett

Countess Elizabeth Halka Ledochowska

Michael Wilson MD, Priest

Aida Violet Gowan

Vera Owen

Hugh Alexander Pringle

Dorothy Victoria Hale

**Contributions for the April Clarion  
should be sent in to the church office by  
25<sup>th</sup> March**

# ST MARY THE BOLTONS CALENDAR MARCH 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 March

#### Sunday 2 March

Readings at 10.30am

Wednesday 5

Readings at 7.00pm

#### Sunday 9 March

Readings at 10.30am

Wednesday 12

Readings at 7.00pm

#### Sunday 16 March

Readings at 10.30am:

Wednesday 19 7pm

#### Sunday 23 March

Readings at 10.30am:

Wednesday 26

Readings at 7.00pm

#### Sunday 30 March

Readings at 10.30am

#### Sunday 6 April

Readings at 10.30am

### 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

#### March

Sunday 2 Parish Lunch  
Sunday 9 Traidcraft  
PCC Meeting to accept accounts  
Thursday 13 12.30pm Midweek Simple Lunch  
Monday 17 12 noon Said Eucharist  
Tuesday 18 7.00pm Said Eucharist

Wednesday 19 7.00pm Stations of the Cross  
Thursday 20 7.30pm Sung Eucharist, Vigil till 11.00pm  
Good Friday 21 10.30am Children's Service  
12 noon Dramatic Recitation of St John's Gospel by Paul Alexander  
Saturday 22 7.30pm Easter Vigil & Lighting of Paschal Candle  
Sunday 23 Easter Day  
8.00 am Said Eucharist  
10.30am Sung Parish Eucharist  
Monday 24 Bank Holiday Church Closed

### FROM THE MARCH 2008 REGISTERS

Sunday 10 Baptism Fergus Davies  
Sunday 10 Baptism Alice Dineley  
Sunday 23 Baptism James Mitchell

### DIRECTORY

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The Parish Office 020 7835 1440

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

#### Churchwardens

Arthur Tait 020 7352 5127

Mark Nichols 020 7370 0752

**Director of Music** Graham Caldbeck

020 8670 0100 / 07774 655028

**Parish Administrator** John McVeigh

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

Office open 9.15am – 2.15pm Monday to Friday

**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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9898 **Garden** Audrey Pine 020 7373 8349 **Mother & Toddlers**

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

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

**Social Secretary** Sylvia Gregory 01932 355863 **Sunday**

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