

THE CLARION

The Magazine of The Parish of St Mary The Boltons

JULY/AUGUST 2008

Summer, a time to ..?

In his Choruses from 'The Rock', T.S. Eliot describes London as a 'time-kept city', a city whose people are dominated by the clock, whose lives are regulated, even dominated, by time. If that was true in 1934 when Eliot wrote the work, how much truer this is today when the pace of life has become quicker, even frantic, as we try to fit more and more into the time we have been given.

Sometimes our lives become so impossibly full that we lose the ability to enjoy what we do and our lives are increasingly lived on the surface, superficially. Perhaps, however, the summer months can give us an opportunity to slow down and savour life more. Perhaps, to adapt the words from Ecclesiastes (the beginning of chapter 3), summer can be:

- a time to play and a time to rest

- a time to talk and a time to listen

- a time to be energetic and a time to relax

- a time to explore and a time to discover

- a time to daydream and a time to contemplate

- a time to open our eyes and a time to open our ears to the glory of God

- a time to count one's blessings and a time to give thanks

- a time to pray and a time to praise God

Warm and sunny weather would of course make a great difference to our enjoyment of the above, but whatever the weather, I hope this summer will be a time to savour and to remember.

Ginny Thomas

Summer Fair

The Summer Fair this year was held on 21 June on a cloudy, but warm day. Early rain diminished and the setting up progressed well. The Bric-à-Brac and Book stalls were able to shelter under gazebos this year, as were the Raffle and Silent Auction. The first visitors arrived just before 2.0pm.

Although there were no bouncy castles this year, the younger visitors were kept entertained by the selection of giant games available, balloon stand, lucky dip, Treasure Hunt and Sunday School stall. Adults were able to peruse the Plants, Books and Bric-à-Brac stalls, try their luck on the well stocked Tombola and Raffle and bid for the various items at the Silent Auction, which included art work by James Parfitt, Quentin Blake and Ken Howard RA.

Visitors were kept fed and watered by the Pimms Tent, Barbecue, Cake Stall and Krispy Kreme stall – new for 2008 – and further refreshment was provided by the ladies in the hall offering tea/ coffee and cake and strawberry pavlovas and cream.

A big thank you to everyone who helped with the Summer Fair in any way, be it helping to set up or take down, manning a stall on the day or by making a donation.

Initial estimates show that approximately £6000 has been raised for the two charities the Fair was supporting, International Health Partners (IHP) and the Universal Beneficent Society (UBS).
THANK YOU!

Fiona Brown

The Poetry of Blake

Blake saw things differently from most of us. From his childhood onwards he saw angels in the trees, and he wrote:

'what', it will be questioned, 'when the sun rises, do you not see a round disk of fire somewhat like a guinea?' O no, no. I see an immeasurable company of the heavenly host crying, 'Holy, holy, holy is the Lord God Almighty'. I question not my corporeal or vegetative eye any more than I would question a window concerning a sight. I look through it and not with it.

To Blake, our way of seeing (with the corporeal eye) is defective. He wrote:

If the doors of perception were
cleansed everything would appear to
man as it is, infinite.

And he ends his poem 'The Marriage of Heaven and Hell' with the memorable line 'For everything that lives is holy'.

He distrusted the workings of the intellect, and rational, scientific thinking. In the short poem 'Mock on, mock on, Voltaire, Rousseau' he ends with the verse:

The atoms of Democritus
And Newton's particles of light
Are sands upon the Red Sea shore,
Where Israel's tents do shine so bright.

Blake's deep religious faith was anything but orthodox, but he could convey his belief in an image of penetrating beauty:

Though thou art worshipped by the
names divine
Of Jesus and Jehovah, thou art still
The Son of Morn in weary night's
decline
The lost traveller's dream under the hill.

Blake believed we create our own mental prisons. In every voice in the London streets he heard 'the mind-forged manacles'. The image of bonds and confinement recurs again and again, as in the short poem 'Eternity'.

He who binds to himself a joy
Does the winged life destroy;
But he who kisses the joy as it flies
Lives in eternity's sun rise.

Blake has no doubt that the way to this mental liberation is love.

Love to faults is always blind,
Always is to joy inclined,
Lawless, winged, and unconfined,
And breaks all chains from every mind.

Again, the image of freedom is the breaking of chains: 'the mind-forged manacles'. Love, according to Blake, must be universal and all-embracing. This is touchingly expressed in 'The Little Black Boy' who can only look to a future state when he and the white child will have shed their bodies and he can hope that he will 'be like him, and he will then love me'. This idea is stated in startlingly clear terms in 'The Divine Image':

And all must love the human form
In heathen, turk or jew;
Where mercy, love and pity dwell
There God is dwelling too.

The power of love is expounded in the poem 'The Clod and the Pebble', where the little clod of clay 'trodden by the cattle's feet' says;

Love seeketh not itself to please,
Nor for itself hath any care,
But for another gives its ease
And builds a Heaven in Hell's despair.

The Clod of Clay seems to have been a favourite character of Blake's; he introduces her again in 'The book of Thel' where she speaks to the maiden Thel:

O beauty of the vales of Har! We live not
for ourselves.

Thou seest in me the meanest thing, and
so I am indeed,
--- But he that loves the lowly, pours his
oil upon my head,
--- But how this is, sweet maid, I know
not and I cannot know;
I ponder, and I cannot ponder; yet I live and love.

That last line encapsulates so much of Blake's belief, his feeling for the humble, his abnegation of reason and the certainty that it is love which gives meaning to life, regardless of mental effort.

The opposite of selfless love is presented in a quite terrifying poem 'A Poison Tree'.

I was angry with my friend:
I told my wrath, my wrath did end.
I was angry with my foe:

I told it not, my wrath did grow.

... And it grew both day and night,
Till it bore an apple bright,
And my foe beheld it shine,
And he knew that it was mine,

And into my garden stole
When the night had veiled the pole:
In the morning glad I see
My foe outstretched beneath the tree.

Here we see Blake expressing his love of openness and the dangerous consequence of repressed feeling. The poem, like the poison tree, seems to grow by itself until its appalling climax where the rhythm throws the emphasis on the fatal word 'glad'.

In the truly terrible poem 'London', as he walks through 'each chartered street' (the sense of confinement and restriction again) Blake feels oppression, and presents human suffering in concentrated images of shocking clarity:

How the chimney sweeper's cry
Every blackening church appals;
And the hapless soldier's sigh
Runs in blood down palace walls.

The language is remarkably economic; every word tells, and tells powerfully.

Some of Blake's finest poems are the briefest, for example 'The Sick Rose'.

O Rose, thou art sick!
The invisible worm
That flies in the night,
In the howling storm,

Has found out thy bed
Of crimson joy,
And his dark secret love
Does thy life destroy.

The power of this poem lies in its ambiguity. What is 'the invisible worm'? Jealousy, suspicion, disease, death, the Fall? We are not told. Ambiguity is a very powerful tool, as layers of meaning unfold, overlap, interact, contradict.

Yet Blake can also accept the human situation quite philosophically:

Man was made for joy and woe;
And when this we rightly know
Through the world we safely go...

He could accept the human condition as it is but he never lost sight of human aspiration and longing for something beyond the finite.

Ah, Sun-flower! weary of time,
Who countest the steps of the sun,
Seeking after that sweet golden clime
Where the traveller's journey is done:

Where the youth pined away with desire,
And the pale virgin shrouded in snow
Arise from their graves and aspire
Where my Sun-flower wishes to go.

The youth and the pale virgin experience resurrection as they join the Sunflower in its quest for the ideal.

To Blake, perception was crucial; if the 'gates of perception' are cleansed then it is possible to break the 'mind-forged manacles' of our own making and transcend our limited vision of life.

To see a world in a grain of sand
And a heaven in a wild flower,
Hold infinity in the palm of your hand
And eternity in an hour.

(For ease of reading I have modernised Blake's spelling and use of capital letters.)

Anne Garten

Behind the hymn 'The Day Thou Gavest' by John Ellerton

It is not very often that words and music fit each other so perfectly, or that you simply cannot imagine singing a hymn to another tune. But *The Day Thou Gavest* and 'St Clement' are inseparable. They both have a beautifully lyrical quality in which the tune harmonises with and accentuates the words in exactly the right places. This is by design; Clement C Scholefield wrote the tune especially for the hymn.

John Ellerton, who wrote the words, was an Anglican priest, born in 1826 in Clerkenwell, served in Brighton and Cheshire, and died in 1893 in Torquay. He was an authority on hymns but was far from being an ivory-tower academic; he was an able and energetic minister, and very

active in education and in parish work. He wrote or translated over 80 hymns, but this is his best-known by far. Its theme is the universal rule of God, to which the Church witnesses in its world-wide worship. There is a lovely sense of prayerfulness about it; busy he might have been, but a hymn like this comes from a deep spirituality and meditating on Scripture.

It sets the scene by evoking the worship of English parishioners, attending matins and evensong. They will go home and sleep, but the praise of God continues; as England sleeps, 'earth rolls onward into light', and other congregations are lifting up their voices. The voice of prayer is never silent, nor does the strain of praise die away. The three central verses of the hymn develop the same theme. The Church is everywhere: there is never a moment when God's praises are not sung.

John Ellerton lived through the high Victorian period, when Britain was an unchallenged superpower, extending its rule – benevolent, most people believed at the time – to the ends of the earth. The missionary movement was advancing with the Empire, and English parish churches could be found wherever the colonial power was established. James Morris, in one of his wonderful *Pax Britannica* books, tells how he associates this hymn above all others, with the British Empire. It became the anthem of the soldiers and administrators who served their country abroad and linked them to home.

But John Ellerton was no starry-eyed imperialist. The last verse says, 'So be it, Lord: thy throne shall never/ Like earth's proud empires, pass away...' There will be, as the Gospel is preached, an ever-growing chorus of praise to God, though even Britain's empire would one day crumble away.

Queen Victoria chose it to be sung at her Diamond Jubilee in 1897. It was sung in Hong Kong a hundred years later, when Britain returned control of the colony to China. But: 'Thy kingdom stands, and grows forever/ Till all Thy creatures own Thy sway.'

Mark Woods

Joke

A musician who joined an orchestra on a cruise ship was having difficulty keeping time with the

rest of the band. Finally, the captain said, "Either you learn to keep time or I'll throw you overboard ... It's up to you, sync or swim."

Choir practice dates

July

Sunday 6 Practice 9.30
Friday 11 Practice 7.30pm
Sunday 13 Rehearsal of anthem at 9.50pm

August

No additional Sunday morning rehearsal in August
Sunday 31 Rehearsal of anthem at 9.30

Visitor Pass for St. Paul's Cathedral

We have four passes for entrance to St. Paul's Cathedral for the use of parishioners and friends to use. Please call the parish office to arrange collection.

Confirmation Classes

I will be offering confirmation classes in the late summer/autumn to anyone who is interested in being confirmed later this year. There will be separate classes for adults and children and the confirmation service will be at St. Paul's Cathedral on Saturday 1 November.

If you would like to find out more about the classes or if you would like to attend please let me know by ringing the parish office – 020 7835 1440.

Ginny Thomas

Key Dates

Please note some upcoming key dates for your diary;

September

Sunday 7 Sunday school begins
Thursday 11 Our highly popular Thursday Lunch Club restarts, speaker tba.

Sunday 14 St Mary's Patronal Festival

Thursday 18 PCC meeting 7.30pm

October

Sunday 5 Harvest Festival All Age Service with guest preacher Cannon Rosalind Brown of Durham cathedral.

Sunday 5 Parish Lunch

Thursday 9 Thursday Lunch Club speaker tba.

November

Saturday 1 Confirmation at St. Paul's Cathedral

Sunday 2 All Saints with Parish Lunch
Monday 3 All Souls day Eucharist 7pm
Thursday 13 Thursday Lunch Club

December and 2009 dates will follow, just one to note now, **Sunday 14 December** Advent Carol Service.

July's Year Mind

Mary Harrington
Lorraine Seely
Robert Hawker
Abbé Jean-Paul Mahieu
Julian Ridsdale
Rosemary Everett
John Harris
Hazel Bosworth
Enid Ingle
Poppy Readman
David Messerlian
Thomas Harrington

A new framework for our charitable giving

Last year the PCC noted that while 'St Mary's does a lot of charitable giving, it appears to be undertaken in a rather haphazard manner without real focus or coordination'. I was asked to work on an overview of our giving and I undertook that work with support from Vanessa Arkell, Katrin Roskelly and Anthony Williams. The outcome was not just an overview, but proposals for a new structure for our giving. The report that we prepared was discussed at some length by the PCC in May and some amendments were made to the original proposal. The essential features of the new framework will be set out in a separate article. In this article I want to share some of the factors that influenced me as we were working on the project and describe how it is anticipated the framework will work in practice.

I start with a sermon by Ginny last autumn, not long after the PCC had asked for the overview to be prepared. She reminded us that charity is not a substitute for social justice and challenged us to think with our hearts, but to avoid being wishy-washy and to love with our heads, but to avoid being detached or abstract. This set me thinking about the connection between social

justice and social change and the real work done by charities (the recipients of our charity/charitable giving). A feature of the most successful ones is that they combine work at the sharp end with an ability to use the knowledge and understanding they gain from direct exposure to social issues to achieve wider change in society. Social justice and social change do not come about by themselves or through government policy initiatives; fundamental change only comes about when people are changed, and people are changed by real, direct experiences. It seems to me therefore, that in order to give well we must have a real understanding of the issues involved, not just from our perspective but from the perspective of those to whom we give, and we must be prepared to be changed by what we discover. Giving in this way may motivate us to work for social justice.

These thoughts lie behind the new framework. We will support just two charities with the greater part of our giving over two years and we have built into our process some real opportunities for learning about and from the work we support. In future, charitable giving will become part of our financial planning and a budget will be established and reviewed every year by the PCC with the aim of ensuring that this increases year by year as it is essential that it is both an established part of our community and is regularly reviewed. The budget will be supported by all the forms of fund raising that we have used in the past, therefore we do not have the distraction of many requests for different causes. Of course suggestions for new ways of adding to the overall pot would be very welcome. The PCC decided that the budget will be £20,000, starting from 2009. However, the new framework will be used this year to select the charities that benefit from the collections at the Christmas services, which have traditionally been given to charity and also to select the giving that is supported by the ground rent from 11 Redcliffe Gardens, which is decided at the end of each calendar year.

The framework relies on members of the congregation making requests to the Charities Committee both for a charity to become adopted for two years or to receive a smaller donation from the remaining third of the charitable pot.

The Charities Committee will consider applications and make recommendations to the PCC for final approval. In order to assist this process, application forms will be available from the Parish Office from 15 July. These should be returned to the Parish Office by 15th September. If you are proposing a charity as one of our two adopted charities to receive money for two years, please also bear in mind that that you must demonstrate a deep understanding of the charity and be prepared to share this knowledge with the congregation, for example by writing an article for the Clarion or talking at a monthly lunch.

The essential features of the new framework for charitable giving

The Charitable Pot:

all fund raising for charitable purposes goes into the single pot, which is divided three ways

Beneficiaries

- 2 main 'adopted charities': 1 local and 1 international
- 2-year commitment to each, (open to extension)
- One third of the pot is allocated annually, mainly in smaller grants. Beneficiaries to be local or international
- 'Local' means within the Kensington area and preference given to those closest to the Parish

Selection of charities

- A Charities Committee to solicit and filter proposals, with final decision by PCC
- Applications to be made by parishioners to the Charities Committee direct application from charities will not be accepted)
- Standard application form available from the Parish Office from 15 July
- Applications to be returned to Parish Office by 15 September

Financials:

- Charitable giving to appear as a financial item in the church's budgeting and financial reporting

Communication:

- More information to be obtained and shared before decisions are made about donations

- Parish sponsor for each adopted charity required to show knowledge of the adopted charity
- Sponsors of adopted charities to provide regular updates throughout the period of sponsorship
- Active use of talks and Clarion articles

Summer Reading

If you have some 'spare' time during the summer and feel inclined to do some faith-related reading, here are two suggestions of books that I have recently been reading, thanks to the most welcome birthday book tokens given to me by the congregation.

What is the point of being a Christian? by Timothy Radcliffe OP (published by Burns and Oates, £11.99).

Timothy Radcliffe is a Dominican friar who has been Provincial of the English Province of the Order, and Master of the Order. He draws on many sources and experiences and while packed with detail, the book is very readable; his argument for and interpretation of the Christian Gospel is couched in a deep understanding of human nature and the problems and anxieties of modern men and women.

The Contagion of Jesus by Sebastian Moore (published by Darton, Longman & Todd, £14.95) The subtitle is 'Doing Theology as if it Mattered' and it has been described as a 'passionate rather than a rigorous theology based on a loving God, a saving Christ and a church of friendship and discipleship'.

While the new bookshop on the Fulham Road, Crockatt and Powell, probably will not stock these books, they may well be prepared to order them for you. If not, try Church House bookshop, Great Smith Street, Westminster; the bookshop at the London Centre for Spirituality at the church of St. Edmund the King, Lombard Street; or the St. Paul's Multimedia Centre on Kensington High Street.

Ginny Thomas

Contributions for the September Clarion should be sent in to the church office by 23rd August

ST MARY THE BOLTONS CALENDAR JULY 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 daily at 8.30am (Eucharist on Feastdays) Evening prayers usually said on Monday, Wednesday and Thursday except Public Holidays. Wednesday 7.00pm Eucharist

READINGS in July

Wednesday 2

Readings at 7.00pm

Amos 5 14-15,21-24;

Matthew 8. 28-end

Sunday 6 July

Readings at 10.30am

Seventh Sunday after Trinity

Zecharia 9. 9-12; Romans 7. 15-25a;

Matthew 11. 16-19, 25-30

Wednesday 9

Readings at 7.00pm

Hosea 10. 1-3,7-8,12; Matthew 10. 1-7

Sunday 13 July

Readings at 10.30am

Eighth Sunday after Trinity

Isaiah 55. 10-13; Romans 8. 1-11;

Matthew 13. 1-9,18-23

Wednesday 16

Readings at 7.00pm

No Evening Eucharist

Sunday 20 July

Readings at 10.30am:

Ninth Sunday after Trinity

Wisdom 12. 13, 16-19; Romans 8.

12-25; Matthew 13. 24-30, 36-43

Wednesday 23

Readings at 7.00pm

Jeremiah 1. 1, 4-10;

Matthew 13. 1-9

Sunday 27 July

Readings at 10.30am:

Tenth Sunday after Trinity

1 Kings 3. 5-12; Romans 8. 26-39;

Matthew 13. 31-33, 44-52

Wednesday 30

Readings at 7.00pm

Jeremiah 15. 10, 16-end;

Matthew 13. 44-46

Sunday 3 August

Readings at 10.30am

Eleventh Sunday after Trinity

Isaiah 55. 1-5; Romans 9. 1-5;

Matthew 14. 13-21

REGULAR EVENTS

Mondays Mothers & Toddlers in term time

Thursdays 9.30am onwards Fabric Group

Saturdays 9.15am onwards Gardening Group

Sundays Sunday School in term time

July

Sunday 06 Choir Practice 9.30am

Sunday 13 Traidcraft

Friday 11 Choir Practice 7.30pm

From June's Registrars

Sunday 1 Baptism Georgia Orgill

Friday 6 Funeral Helen Woolley

Tuesday 10 Funeral John Grantham

Saturday 14 Baptism Harry Calcraft

Sunday 15 Baptism Phoebe Knight

Sunday 15 Baptism Ella Wray

Saturday 28 Baptism Cecilia Queisser

Sunday 29 Laetitia Gibbs

Sunday 29 Saffron Day

DIRECTORY

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St. Mary's Church House, The Boltons, London SW10 9TB

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www.stmarytheboltons.org.uk

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

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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

Co-ordinators: Bible Study Group Betty Greenland 020

7373 2625 & Grahame Challen 020 8222 8394 **Clarion Editor**

Verena Tschudin 020 7351 1263, vtschudin@fastnet.co.uk **Clarion**

Distribution Elizabeth Davson 020 7373 1872 **Coffee Rota**

Betty Greenland 020 7373 2625 **Flowers** Boo Simpson 020 8878

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

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

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

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

Social Secretary Sylvia Gregory 01932 355863 **Sunday**

School Jane Dass 0207 370 5309 **Traidcraft** Mary-G Blanchet

020 7352 6958, Dorothy Patrick 020 7352 1396 **Assistant**

Treasurer Bill Gallagher 020 7384 3246.

ST MARY THE BOLTONS CALENDAR AUGUST 2008

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10.30am Sung Eucharist

4.30pm Evening Prayer

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READINGS in August

Sunday 3 August

Readings at 10.30am

Wednesday 6

Readings at 7.00pm

Sunday 10 August

Readings at 10.30am

Wednesday 13

Readings at 7.00pm

Sunday 17 August

Readings at 10.30am:

Wednesday 20

Readings at 7.00pm

Sunday 24 August

Readings at 10.30am:

Wednesday 27

Readings at 7.00pm

Sunday 31 August

Readings at 10.30am

Sunday 7 September

Readings at 10.30am

Eleventh Sunday after Trinity

Isaiah 55. 1-5; Romans 9. 1-5;
Matthew 14. 13-21

Transfiguration of our Lord

Daniel 7. 9-10, 13-14; Luke 9. 28-36

Twelfth Sunday after Trinity

I Kings 19. 9-18; Romans 10. 5-15;
Matthew 14. 22-33

Ezekiel 9. 1-7, 10. 18-22;

Matthew 18. 15-20

Thirteenth Sunday after Trinity

Isaiah 56. 1, 6-8; Romans 11. 1-2a,
29-32; Matthew 15. 10-20, 21-28

Bernard, Abbot of Clairvaux

Revelation 19. 5-9, John 15. 7-11

Bartholomew the Apostle

Fourteenth Sunday after Trinity

Isaiah 43. 8-13; Acts 5. 12-16;
Luke 22. 24-30

No midweek Eucharist

Fifteenth Sunday after Trinity

Jeremiah 15. 15-21; Romans 12. 9-end;
Matthew 16. 21-end

Sixteenth Sunday after Trinity

Ezekiel 33. 7-11; Romans 13. 8-end;
Matthew 18. 15-20

REGULAR EVENTS

Mondays No Mothers & Toddlers in August

Thursdays 9.30am onwards Fabric Group

Saturdays 9.15am onwards Gardening Group

Sundays No Sunday School in August

August

Sunday 10 Traidcraft

From July's Registrars

Sunday 13 Baptism Jemima O'Gorman

26 Baptism Rosanna Muscutt

26 Baptism Ralph Smith

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Sunday School Jane Dass 0207 370 5309

Traidcraft Mary-G Blanchet 020 7352 6958, Dorothy Patrick
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