

# THE CLARION

The Magazine of The Parish of St Mary The Boltons

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

February 2017

## Christmas gifts?

On the twelfth day of Christmas what gift would you perhaps expect to receive from your true love? Traditionally it might be twelve drummers drumming, but perhaps if you lived in Sussex, where a different version of the familiar carol survives, it might be twelve parsons preaching. However this year around twelfth night I heard of somebody buying

The crib remains on display at St Mary's, as in many other churches, until 2 February, which marks the end of the forty day celebration of Christ's birth. This is when Mary and Joseph presented the infant Christ in the Temple, recognising him as the Light of the World.

While the fortieth day after Christmas does not often fall on a Sunday, it is an important stage in



decorations at a discount in the winter sales for next year's celebrations, i.e. Christmas 2017. While this may be good for the household budget, it did provide food for thought about why the focus on the Christmas season is generally so short, when in some Christian traditions it is celebrated for forty days. This may come as a surprise to anyone for whom even twelve days is too long or who associate forty days only with Lent.

the Christian story and the Church of England permits the celebration of this feast day to be moved to the nearest Sunday so that it can more easily be observed within the normal weekly pattern of worship that most of us observe, and this is how it has been observed at St Mary's this year. The formal name for this feast day in the church calendar is The Presentation of Christ in the Temple, but it is also known as Candlemas, because it is often marked with the blessing and lighting of candles.

Up to this point in the Christmas story we have heard of ordinary but unnamed shepherds responding in terror to angels singing in the sky and going to the manger, or of far from ordinary wise men, travelling a great distance in response to a star in the sky and giving gifts of great worth, even the tools of their trades. How easy is it to identify with these characters and to share their experience and their response to the birth of Christ? After all, scientists can explain most astronomical events nowadays.

In the story of the Presentation told by Luke, we hear of a man of Jerusalem, Simeon by name, and a widow, Anna by name, meeting the infant Jesus. For the first time we hear of ordinary named individuals meeting Christ. How much easier it is to identify with the experience of Anna and Simeon. It is easier to identify with people seeking comfort and support in bereavement around the church, or in the midst of city life seeking answers to philosophical questions before death, than with the terror of the shepherds seeing angels in the sky, or the wise men on their long journey bringing gifts that seem strange to us in the 21<sup>st</sup> century. If our celebration of Christmas is so short because it is hard to identify with the participants in the story, here at the Presentation we are in no doubt that there is room for ordinary humans. We are reminded too, that Christ often breaks through unexpectedly in our lives, but it helps if like Simeon and Anna we have been aware of Him, or at least of the prompting and nudging of the Holy Spirit. It can be good to recognise such occasions by the lighting of a candle. They are always available in St Luke's chapel to the left of the altar.

*Leo Fraser-Mackenzie*

## **The Venerable Sheila Watson has two new jobs**

The Venerable Sheila Watson has been assisting at the Parish Eucharist and other services at St Mary since last July. We offer her our hearty congratulations on her appointment both at St Paul's and separately as Preacher at Lincoln's Inn. St Paul's Press notice follows:

### **Appointment of The Venerable Sheila Watson as Additional Chapter Member and Canon Non-Residentary of St Paul's Cathedral**



St Paul's Cathedral is delighted to announce the appointment of a senior woman cleric as the first ordained additional member of its Chapter, the Cathedral's governing body.

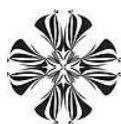
The Venerable Sheila Watson will be joining the Chapter at the end of January 2016 following installation at a service in St Paul's by the Bishop of London. Her role will be to advise and support the work of the Chapter in its governance of the Cathedral, including its strategic direction and ongoing development.

Sheila has recently been appointed to the stipendiary post of Preacher at Lincoln's Inn, a post held by John Donne before he became Dean of St Paul's in 1621. At St Paul's she will be working alongside five full-time clergy (the Dean and four Residentary Canons) and two other unpaid additional Chapter members, Lay Canon Gavin Ralston, who is Head of Official Institutions at Schroders, and Lay Canon Pim

Baxter who is Deputy Director of the National Portrait Gallery.

The Dean of St Paul's, the Very Reverend Dr David Ison, said: 'We are delighted that Sheila is able to join the Chapter of St Paul's. She brings a wealth of skills and experience from different posts in the Church and in her consultancy work, including knowledge of two other cathedrals, as well as her new work as Preacher at Lincoln's Inn. She becomes the first ordained additional member of Chapter, and along with our Lay Canons, she will bring different perspectives to the Chapter in its governance of the Cathedral and helping us to develop further our mission in London for the twenty-first century.

The Venerable Sheila Watson said: 'I have a great affection for St Paul's as the cathedral in which I was ordained as deacon and later priest. It is a great privilege to be invited to join Chapter as non-residentiary canon of a Cathedral with such a key role for the diocese, London and the wider world. I very much look forward to taking up this new appointment alongside that of Preacher at Lincoln's Inn.'



### **Earls Court Community Project**

The Project has been developing a new web site. This is [www.kingdomcompassion.com](http://www.kingdomcompassion.com) and is now up and running. The old web site, [www.eccp-ywam.org.uk](http://www.eccp-ywam.org.uk) is still there, but is no longer being kept up to date.

Thank you for all the coverage over the winter months with invitations to deliver clothes to the Project. When I went to help with a lunch

before Christmas it was the clothes rack that everyone went for as soon as they came in!  
*Philip Bedford Smith*



The more you seek God, the less you will find God.  
If you do not seek God,  
You will find God.  
God does not ask anything else of you except  
that you let yourself go  
and let God  
be God  
in you.  
(Matthew Fox, *Meditations with Meister Eckhart*, 1983, Bear & Co.; p.52)



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

For almost twenty years I have been St. Mary's representative at the annual Women's World Day of Prayer (WWDP) service, which this year takes place on Friday 3 March at 11 a.m. at Christ Church, Christchurch Street SW3. The church is close to the Royal Hospital and Cheyne Walk.

The service this year was prepared by Christian women of the Philippines. During 24 hours a great wave of prayer goes around the world. Three million men, women and children in 170 countries and islands will have prayed with and for the people of the Philippines. In the British Isles alone, some 6,000 services will have been

held. 'Am I being unfair to you?' is the theme for the 2017 service.

You may ask why should I like this special service? It is actually one of the very few events at which our congregation interacts with other Christian churches in Kensington and Chelsea. Too often we are too inward looking.

Our intrepid group of the Kensington and Chelsea branch consists of Chelsea Old Church (Linda de May), Our Most Holy Redeemer (Sarah Kisielewska), Holy Trinity (Lynette Paul), St. Augustin (Virginia Watson) St. Luke's (Valerie Brunskill, St. Mary Abbots (Marie-Christine Nibagwire), St. Mary's, Cadogan Street (Aileen McGinlay), St. Columba's, Church of Scotland (Daphne Moore), The Moravian Church (Tricia Jameson) and The Servite Church (Beata Newman).



We are grateful that the Mayor of our Borough is always in attendance, as well as a few Chelsea Pensioners in their bright red uniforms. I very much hope that you can join us, too.

Anne Swift

## How to read the Bible (5)

William Tyndale was born around 1494 of a well-to-do family living in Gloucestershire. He took his BA at Oxford in 1512 and his MA

three years later. He then studied at Cambridge and was clearly a brilliant scholar; proficient in eight languages, including Latin and Greek, and also Hebrew, then almost unknown in England. In 1522 he became private tutor to an Oxfordshire family. Around this time he became strongly influenced by the teachings of Martin Luther. (See the December 2016 edition of *Clarion*). Luther's works had been ceremonially burned at St. Paul's, but this had done nothing to contain the spread of his ideas. More books and pamphlets were smuggled in from Germany and the Low Countries. In 1522 Luther had flouted the papal ban on translations of the Bible by publishing a version of the New Testament in German, and Tyndale now spoke of making his own translation into English. Speaking of the church authorities, he complained that:

'They have ordained that no man shall look on the scripture unless he be noselled (i.e. led or taught) in heathen learning for eight or nine years and armed with false principles with which he is clean shut out of the understanding of the scripture'. (Peter and Charlotte Vardy, *Bible Matters*, SCM Press, 2015, pp. 15, 16).

'Christ Jesus commanded that they should preach it (the Gospel) to all creatures'. Did not 'all creatures' include English speakers? Was it not Christ's command to give them God's word in their mother tongue?

Of himself he wrote of being:

'embraced by the light of Evangelion (that we call the Gospel), ... a Greek word and signifieth good, merry, glad and joyful tidings, that maketh a man's heart glad and maketh him sing, dance and leap for joy '.

For Tyndale to translate the bible was an act of affection and rapture.

'If God spare my life, ere many years I will cause a boy that driveth the plough shall know more of the scripture than thou (the Pope) dost'.

(Bryan Moynahan, *William Tyndale*, Abacus, 2002, pp. 31, 32, 35 and 81).



John Wycliffe (1331-1384) was an influential dissident priest within the Church and precursor of the Reformation in England. He and his followers had translated the whole bible into English but the books were in manuscript, bulky, few in number and very expensive. Because supporters of Wycliffe had been involved in the Peasant's Revolt (1381), King Henry IV passed a law (*De heretico comburendo*, of 1401) which prohibited translating or owning a bible. Yet now Tyndale was proposing to translate the whole bible afresh, from the original Hebrew and Greek into the English of his day, and to print it in handy form. He offered his services as a translator to the Bishop of London, Cuthbert Tunstall, but the Bishop, seeing the danger, rebuffed him. In 1524, realising that he could never safely translate the Bible in England, Tyndale accepted sponsorship from a London cloth merchant and immigrated to the continent. He never came back, and for his remaining dozen years lived a hand-to-mouth existence in Germany and the Netherlands, dodging the Church authorities of the Holy Roman Empire.

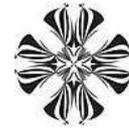
Tyndale's first translation of the New Testament was printed early in 1526. Copies arrived in London within a month. Tunstall began to have all the copies he could lay hands on collected and burned at St. Paul's Cross. Still they circulated. Tunstall started to buy them in bulk before they left the Continent. Tyndale used the money for further translation. The original print run was 3,000 copies. The exact price is unknown, presumably a few shillings. (The British Library recently bought one for £1 million). Tyndale then began on the Old Testament. He completed the *Pentateuch* between Easter and December 1529, and printed it back in Antwerp early in 1530, copies reaching England that summer. In 1531 he translated *Jonah* and revised *Genesis*. In 1534 he completely revised the New Testament. This was his masterpiece. Then came a false friend called Henry Phillips, who kidnapped Tyndale and handed him over to the authorities. Tyndale was imprisoned in a castle near Brussels called Vilvorde for sixteen miserable months, convicted of heresy, tied to a stake, strangled and burned.

While the prefaces and marginal notes with which Tyndale embroidered his translations were clearly Lutheran and partisan, the text itself was almost wholly accurate. Tyndale never deliberately altered the sense and meaning of any passage. He did however translate four words in ways that were deeply objectionable to the authorities. He translated the word *ἐκκλησία* (*ecclesia*) as 'congregation', and not as 'church'. This was a direct threat to the Church's ancient, but non-scriptural, claim to be the body of Christ on earth. It was to strip the hierarchy of its pretension to be Christ's representative, transferring this to the individual worshippers who made up each congregation. Instead of 'priest' he used 'senior' or 'elder' for the Greek word *πρεσβυτερος* (*presbyteros*), stressing the absence of any priestly hierarchy in New Testament times. He rendered the Greek *μετανοείτε* (*metanoia*) as 'repent', rather than as 'do penance', which the

Church relied upon to justify its huge vested interest in the lucrative industry of pardons and indulgences. He translated the Greek ἀγάπη (agape) as 'love' rather than 'charity'. This also could be taken as discouraging the generous donations and bequests with which the faithful were persuaded to pave their way to heaven. The real horror of Tyndale's testament to the Church lay not so much in the exact choice of words, but in the fact that they were English. As their heretical polemic moved out of Latin and into the vernacular, the whole of English society was open to the infection. It was for this that he gave his life. (Moynahan, pp. 104-6)

His last words are said to have been 'Lord, open the King of England's eyes'. That was on 6 October 1536, and with commendable speed the Lord acted. Only months after Tyndale's execution King Henry VIII licensed the first official English translation, consisting of Tyndale's 1534 New Testament, his *Pentateuch* and his *Joshua to Chronicles*, with the rest being the work of another translator of genius, Miles Coverdale (1488-1569). Three years later Thomas Cromwell (1485-1540), acting for Henry VIII, ordered a magnificent lectern version to be set up in all churches. So within three years of his death Tyndale's work was officially, even lavishly, established, (though never acknowledged), and by the King's Command. In the early years of the seventeenth century, by direction of King James I, a panel of scholars in Oxford, Cambridge and London started work on what we now know as the 'Authorised Version', or more accurately 'King James's Bible'. This came out in 1611. As it says on the title page, it was 'Translated out of the original tongues and with the former translations diligently compared and revised'. People have always been astonished that the committee of scholars who worked on the Authorised Version, so often spoke with one voice, apparently by a miracle. It was of course no miracle at all. The voice, though never acknowledged, was William Tyndale's. In the

parts that he had translated, nine tenths of the Authorised Version are his. His work has stood the test of nearly 500 years and makes modern versions sound humdrum by comparison.  
*Hugh Beach (to be continued)*



Mel Calman, *My God*, 1970, London, Aurun Press.



## From the Diocese of London 'Ministry Matters' newsletters, December 2016/January 2017

All items can be viewed (and your own added)  
on the diocesan

website: [www.london.anglican.org/events](http://www.london.anglican.org/events)  
and [www.london.anglican.org/jobs](http://www.london.anglican.org/jobs)

Housing Justice Hosting Scheme has been operating in London since September 2015. Housing Justice has however been coordinating the London Hosting Network for many years which works with a number of projects including the Quakers, Praxis and Jesuit Refugee Service, accommodating guests with no recourse to public funds.

The interest in Hosting increased in an unprecedented way following the picture on 2 September 2015, of the body of little boy Aylan Kurdi drowned off the coast of Turkey. Housing Justice and other schemes providing hosting were inundated with phone calls and emails from people who had spare space and wanted to help.

If people don't have a spare room but would like to support the project, we encourage donations to our fund which provides guests with £25.00 per week hardship funding if they have no other source of income

- As of the end of October 2016, 3662 nights hosting had been provided by the Housing Justice hosting scheme
- we currently have 50 registered Hosts, with 25 guests currently on the programme (some hosts are only available for short term placements and others are not currently able to host).
- There have been 33 guests placed (some more than once if their first host needed the room back)
- 10 people have moved on successfully from hosts, either to NASS accommodation, friends and family or other longer-term accommodation
- We have 14 men and 4 women on our waiting list at the moment but the need is higher than this and when we are able to recruit more hosts, we will be able to identify further guests.

For further information please contact: Tommy Cloherty at Housing Justice 020 3544 8094/07827947016,  
[hosting@HousingJustice.org.uk](mailto:hosting@HousingJustice.org.uk)

## Lent Appeal for 2017 'Sowing Seeds for Tomorrow'

The economic situation in both Angola and Mozambique is severe with oil prices falling and currency devaluations. When this is coupled with the long-lasting drought that both countries are experiencing and also the political insecurity in Mozambique it is hard for our partners to find funds for their larger projects. We will be joining in with the three educational priorities that they have identified as critical for the future of the church:

**Angola:** is increasing the number of classrooms in its church schools to meet the huge need for school places there and to meet new government requirements, thereby ensuring a continuing Christian presence.

**Lebombo** (Southern Mozambique): is initiating a significant project to create a new accredited seminary outside Maputo to train the next generation of church leaders.

**Niassa** (Northern Mozambique): is building a church training hub with accommodation in Nampula for the huge Lurio region – to be used for training locally ordained priests, lay leaders, Mothers' Union, community development fieldworkers and teams. Anyone who has travelled from Pemba to Lichinga will understand why this is so necessary.



## **London Churches Social Action Network seminar**

Tuesday 7th February 2017, 11.30am-1.45pm. This will take place at Emmanuel Room, Methodist Central Hall, Storey's Gate, London, SW1H 9NH. The focus will be on Christian responses to the Dementia. There is a great line-up of contributions. If you are planning to attend and have not registered yet, please email [londonchurches@btinternet.com](mailto:londonchurches@btinternet.com).

The Personal Support Unit – free legal service. We have been made aware of a free legal service in Hounslow which may be of interest. Their trained volunteers help people who are facing civil court proceedings without legal representation. For more information, please [click here](#).

World Development Matters 87 All set for the New Year with our Diocesan Lent Appeal for our ALMA partners and an action for Fairtrade Fortnight. Plans for a Green Communion and Green Hearts to 'Share the Love' in February along with other Green initiatives including divestment for churches and training for the Big Shift campaign. Also interesting news of grants for workplace Electric Vehicle Charging Points and other fantastic 'green' news. Other news on CETA, FGM, International Women's Day, the aid budget, migration issues church resources and a supermarket action on overuse of antibiotics. Also reflections on the achievements of 2016 and a message from Micah Global, 'God loves you', which I commend to you all.

The Bike Project - The Bike Project collect unwanted bikes, repair them and donate them to refugees and asylum-seekers in London. So far they have donated over 1,000 biked but there's always more demand! Part of the issue is coordinating donations: people have bikes to donate, but limited ways to get them to the Bike Project. They are looking to set up drop-off points across London. All they need is a

secure space for 10 bikes and somebody to contact them about the donations. For more information, [click here](#), or contact Caz Hattam ([caz@thebikeproject.co.uk](mailto:caz@thebikeproject.co.uk)). CREATIVITY

## **Weekday Services**

Usually Morning Prayer is said daily at 8.30am and Evening Prayer at 5.30pm, except on Public Holidays.

On the first Wednesday of the month there will be a Eucharist at 12noon, which will include prayers for healing.

## **Sunday Services**

Sunday 8.00am and 10.30am services.



## **Silent Prayer**

Silent Prayer before the Sunday Service in the chancel (the area behind the altar) and St Luke's Chapel (where the Pietà is), are available for anyone wishing to pray before the service.

On the second Wednesday of each month, a group gathers in church for silent prayer. A simple introduction is followed by a short prayer/poem and then two sessions of 20 minutes each, with a moment's break for shifting position half-way through. The intention is 'to be', letting the silence speak, and learning to hear what the silence presents to us.

If you feel this might be for you, please come to the church at 11.00 until 12.00 noon on any of the following dates:

8 February,  
8 March  
10 May  
14 June

12 July

We look forward to being with you then.

### Adult Learning

St. Paul's Cathedral invites you to explore the challenges, contradictions and joys of the 21<sup>st</sup> Century Christianity through its programme of events (some ticketed, some free). There are leaflets at the back of church with more details of the programme running until the end of July 2017. These include evening talks with speakers such as Malcom Guite, Kate Coleman, Paula Gooder and John Suchet.

The details of the programmes are as follows:

St Pauls Cathedral,  
Tuesday 7 February 6.30pm – 8.00pm  
Marina: Samuel Taylor Coleridge and the Voyage of Faith.  
Speaker: Malcom Guite.  
All are welcome. To register for free places at [www.stpauls.co.uk/coleridge](http://www.stpauls.co.uk/coleridge)



EMERGENCY PRAYER LEARNING POETRY WISDOM CONVERSATION QUESTIONS  
All welcome

**Mariner: Samuel Taylor Coleridge and the Voyage of Faith**  
Malcolm Guite

Coleridge is, without one of the great Romantic poets, a great overlooked for their wild hair and being a great romantic writer. It's both an interesting poet, but also a man of profound faith. Malcolm Guite has written a new biography exploring the life of the poet through the lens of Coleridge's great poem 'The Rime of the Ancient Mariner', a story of high hopes, inner weakness, and something to help it in much more than an individual story. It is a spiritual journey of the human condition itself.

Malcolm Guite is a poet, prose and academic at Cambridge University and his latest book is 'Mariner: A voyage with Samuel Taylor Coleridge' (October 2015). He will explore Coleridge's life, faith and journey and bring his own fresh light to a well-known and profound thought.

The event will include plenty of time for questions and a quiz.

St Paul's Cathedral  
Tuesday 7 February  
6.30pm - 8.00pm

Free all welcome.  
To register for free places, please go to [www.stpauls.co.uk/coleridge](http://www.stpauls.co.uk/coleridge)

**St PAUL'S CATHEDRAL**

This event is part of a winter season programme at St Paul's exploring Christmas, the Epiphany and other key events. For more information please go to [www.stpauls.co.uk/coleridge](http://www.stpauls.co.uk/coleridge)

### Forthcoming dates are:

Tuesday 28 March 6.30-8.30pm  
Whoever has Ears to Hear, Let Then Hear  
The Gospel According to Mark, read by David Suchet  
All are welcome. To register for free places at [www.stpauls.co.uk/mark](http://www.stpauls.co.uk/mark)

Tuesday 6 June 6.30-8.00pm  
The God who Speaks: the Bible and the Holy Spirit Today.  
Speaker: Kate Coleman and Paula Gooder.  
All are welcome. To register for free places at [www.stpauls.co.uk/holyspirit](http://www.stpauls.co.uk/holyspirit)



### Sunday School

Sunday School and Little Lambs take place during term time.

### 2017 Dates

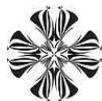
5 February  
**Half-term 12-19 February**  
26 February, 5, 12, 19, 26 March, 2 April



### February Year's Mind

Edward Lidderdal  
Mark Pilkington  
Peter Davies  
Robert Priest  
Thomas Spicer  
Antony Clives

Storm Larkins  
Thomas Barclay  
Anjoli Fernando-Kleinsorge  
Bella Callan  
David Hancock  
Roderick Owen  
Simon Perkins  
Luly Dwight  
Lynette Hopper  
Gary Marshfield  
Derek Pilkington  
Iris Warwick  
Madeline Habgood  
Knabarra Morse



### Readings for February 2017

#### Wednesday 1 Feb; Eucharist and Healing

Readings at 12noon *Hebrews 11.32-end*  
*Mark 5.1-20*

#### Sunday 5 Feb; 4th Sunday before Lent

Readings at 10.30am *Isaiah 58.1-12*  
*1 Corinthians 2.1-end*  
*Matthew 5.13-20*

#### Sunday 12 Feb; 3rd Sunday before Lent

Readings at 10.30am *Deuteronomy 30.15-end*  
*1 Corinthians 3.1-9*  
*Matthew 5.21-37*

#### Sunday 19 Feb; 2nd Sunday before Lent

Readings at 10.30am *Genesis 1.1-23*  
*Romans 8.18-25*  
*Matthew 6.25-end*

#### Saturday 26 Feb; Sunday next before Lent

Readings at 10.30am *Exodus 24.12-end*  
*2 Peter 1.16-end*  
*Matthew 17.1-9*



#### Parish Office

St. Mary's Church House, 020 7835 1440  
The Boltons, SW10 9TB  
[www.stmarytheboltons.org.uk](http://www.stmarytheboltons.org.uk)

#### Parish Administrator

Sam Mander, 020 7835 1440  
Mon to Fri 10.00am-2.00pm  
[office@stmarytheboltons.org.uk](mailto:office@stmarytheboltons.org.uk)

#### Director of Music

John Ward 07853 406050  
[boltonsmusic@gmail.com](mailto:boltonsmusic@gmail.com)

#### Verger/Caretaker

David Ireton 020 7244 8998  
(Day Off Tuesday) 07881 865386

#### Churchwardens

Leo Fraser-Mackenzie 020 7384 3246  
Ann Mulcare 020 7937 2005

#### Members of the PCC

Richard Brudenell  
Tania Cauberghs  
Julie Crutchley  
Leo Fraser-Mackenzie  
Margarete Geier (Deanery Synod Representative)  
Sheila Gibbs  
Joanna Hackett (PCC Secretary)

Ann Mulcare (Deanery Synod  
Representative)  
Edward Quinton  
Katrín Roskelly  
Camila Ruz  
Judy Rydell (Deanery Synod  
Representative)  
Ann Tait  
Kelly Webb  
Anthony Williams

### **Safeguarding Officer**

The St Mary The Boltons' Safeguarding Officer is Julie Crutchley. Her role is to help us to safeguard and promote the welfare of children and adults at risk. She is the first point of contact for children, adults at risk and other members of the congregation regarding suspicions of abuse and other safeguarding concerns.

If you have any concerns, please contact Julie on 07764497413. Alternatively, speak to:

Annette Gordon, Diocesan Safeguarding  
Adviser: 020 7932 1224

Churches' Child Protection Advisory Service  
(CCPAS) helpline: 0845 120 4550

Family Lives: 0808 800 222  
Childline: 0800 1111

### **Children's Champion**

The St Mary The Boltons' Children's Champions are Chris and Katie Fowkes. Their role is to ensure that the voices and needs of the children and young people are heard and reflected in parish life. They can be contacted via: [Katie.Fowkes@talktalk.net](mailto:Katie.Fowkes@talktalk.net) / 07810 831505

**Treasurer** Carolyn Stubbs 020 7835 0074

### **Assistant Treasurer**

Bill Gallagher 020 7384 3246.

**Electoral Roll Officer** Fiona Parsons

### **Gift Aid Secretary**

John Barker 020 8571 0737

### **Clarion Editor**

Sam Mander & Verena Tschudin  
*Contact the Parish Office*

### **Readers & Intercessors Rota**

Sam Mander *Contact the Parish Office*

### **Reading at St Cuthbert's and St Matthias' School**

Sheila Gibbs 020 8788 9744

### **Social Secretary**

Margarete Geier 020 7373 1639

**Sunday School** *Contact the Parish Office*

**Contributions for the March Clarion  
should be sent to the church office by 23  
February 2017.**

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