

THE CLARION

The Magazine of The Parish of St Mary The Boltons

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

May 2017

Easter Journey

We are an Easter people – people of the Resurrection. During this current season of Easter our church is dressed in gold and adorned with flowers and new candles. During our services we repeat alleluias at every opportunity and if the certainty of some popular Easter hymns knows no bounds, the psalms too are full of the same ringing certainty of clashing cymbals and blasts of trumpets, all to celebrate the victory of life over death. We are an Easter people, on the march, triumphant.

Yet on only the second Sunday of the season we heard about the disciples meeting in fear, in a room with the doors locked. A week later they met again, mostly excited that they had seen Jesus again, after his death on the cross. In the face of all the excitement and certainty of the majority, one of the disciples, Thomas, who had not at that point seen Jesus or touched his wounds, was full of doubt. He remained sceptical and found his faith through his doubt.

That is a powerful message. Amid all the confidence and splendour of our Easter celebration there is still room for doubt, uncertainty, ambiguity. I think that what the example Thomas is showing us is that doubt is not the antithesis of faith. Doubt and questioning and ambiguity do not exist in some parallel universe, out there beyond the pale, with doubters on the outside and believers on the inside. Rather, doubt and uncertainty can and do exist within the church, both within the body of believers and among those who have yet to come to faith. It is acceptable to have a faith that is ragged and fuzzy round the edges.

Doubt, uncertainty and ambiguity do not deny faith any more than a faith that is ragged and a bit fuzzy; rather, they are the signs of the beginning of the journey of faith, or perhaps even the place in which faith is forged. After all, Thomas quickly came to believe in the risen Jesus. For us here at St Mary's, this understanding and acceptance of the place of doubt and uncertainty and questioning should reinforce our commitment, not just as an aspiration, but a real firm and hard commitment, to being a community that is both rooted in faith and open in thought. It may be a paradox to be both rooted in faith and questioning at the same, so we need also to address the issue of how we can truly and honestly hold these two things together in our hearts. What is the glue that can hold those with a firm faith and those whose faith is ragged and fuzzy together in one body?

The same story about Thomas's demands for proof, points to an answer. It is the love of God through the presence of Jesus. The message that comes with Jesus each time he appears to the disciples is simple: peace be with you. The instruction from Jesus is equally simple and equally difficult at the same time: as the Father has sent me, so I send you. We have freely received God's love, and so we must as freely pass it on. We are not just Easter people, we are people of the Resurrection on a journey from Darkness to Light; on a journey from Death to Life; on a journey from Unknowing to Knowing. Always we travel with peace and love in our hearts. These things have been given to us and as we journey on, these things we must always be ready to share. *Leo Fraser-Mackenzie*

A Warm Welcome

to Revd Jenny Welsh

as our new Vicar. Her Induction is on **8 May 2017** at 7.30pm. Please come and support Jenny at the beginning of her ministry here and meet her personally.



Julian of Norwich (1342-?1413/6)

On the day our new Vicar, Jenny Welsh, is inducted, the Church England remembers Julian of Norwich. She has become known and loved more generally in the last 30-40 years thanks to Revd Robert Llewelyn, a local priest.

'Julian of Norwich was an English anchoress and an important Christian mystic and theologian. Her *Revelations of Divine Love*, written around 1395, is the first book in the English language known to have been written by a woman. Julian was also known as a spiritual authority within her community, where she also served as a counsellor and advisor. She is venerated in the Anglican and Lutheran churches, but not the Roman Catholic Church

Very little is known about Julian's life. Even her name is uncertain; the name 'Julian' is generally thought to have been derived from the Church of St Julian in Norwich, to which her anchorite's cell was joined. 'Julian' was, however, a common name among women in the Middle Ages and could possibly have belonged to the anchoress as well as to the church.

Julian's writings indicate that she was probably born around 1342 and died around 1416.^{[6][7]} She may have been from a privileged family residing in or near Norwich, at the time the second largest city in England. At least one source considered it likely that she received her early education with the Benedictine nuns at nearby Carrow.

Plague epidemics were rampant during the 14th century and, according to some scholars, Julian may have become an anchoress unmarried or, having lost her family in the plague, as a widow. Becoming an anchoress may have served as a way to quarantine her from the rest of the population. There is scholarly debate as to whether Julian was a nun in a nearby convent or a laywoman.



Statue of Julian on the front of Norwich Cathedral, holding the book *Revelations of Divine Love*
www.wikipedia.org/wiki/Julian_of_Norwich

When she was 30 and living at home, Julian suffered from a serious illness. As she was presumed to be near death, her curate came to administer the last rites of the Catholic Church on 8 May 1373. As part of the ritual, he held a crucifix in the air above the foot of her bed. Julian reported that she was losing her sight and felt physically numb, but as she gazed on the crucifix she saw the figure of Jesus begin to bleed. Over the next several hours, she had a series of sixteen visions ['shewings'] of Jesus Christ, which ended by the time she recovered from her illness on 13 May 1373. Julian wrote about her visions immediately after they had

happened (although the text may not have been finished for some years), in a version of the *Revelations of Divine Love* now known as the *Short Text*; this narrative of 25 chapters is about 11,000 words long. It is believed to be the earliest surviving book written in the English language by a woman.

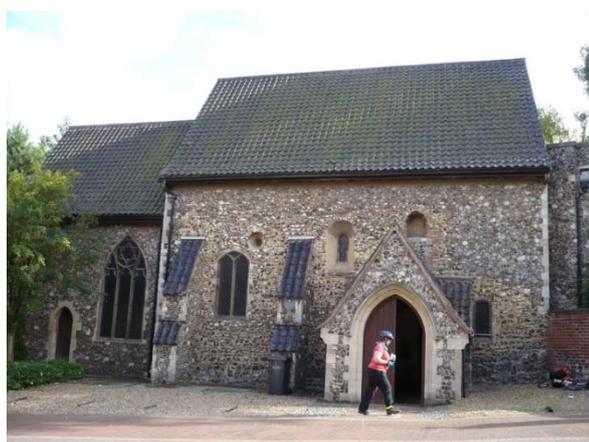
Twenty to thirty years later, perhaps in the early 1390s, Julian began to write a theological exploration of the meaning of the visions, known as *The Long Text*, which consists of 86 chapters and about 63,500 words. This work seems to have gone through many revisions before it was finished, perhaps in the 1410s or even the 1420s.

The English mystic Margery Kempe, who was the author of the first known autobiography written in England, mentioned going to Norwich to speak with her in around 1414.

Adam Easton's *Defense of St Birgitta*, Alfonso of Jaen's *Epistola Solitaria*, and William Flete's *Remedies against Temptations*, are all referred to in Julian's text'. 1)

Charity uncreated is God; charity created is our soul in God; charity given is virtue. This is a gracious gift that works in us so that we love God for himself and love ourselves in God, and love what God loves for God's sake. 2)

1) From www.wikipedia.org/wiki/Julian_of_Norwich
2) R. Llewelyn (ed) *Enfolded in Love. Daily Readings with Julian of Norwich*. 1980, DLT, p. 64.



The Church of St Julian, Norwich
www.wikipedia.org/wiki/Julian_of_Norwich



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How to read the Bible (8)

The Resurrection Appearances

The earliest report of the post-resurrection appearances of Jesus is in Paul's First Epistle to the Corinthians (15. 3-11). This lists, apparently in chronological order, an appearance to Peter, then to the eleven apostles, then to five hundred of the brethren at once, then to James (presumably James, the brother of Jesus), then to 'all the postles', and lastly to Paul himself. This list differs from other New Testament accounts as it makes no mention of any appearances to women, while the other sources do not mention any appearance to a crowd of 500. There is general agreement that the list is pre-Pauline – it is often called a catechism of the early church – but less on how much of the list belongs to the tradition and how much is from Paul. Most scholars feel that Peter and the eleven are original, but not all believe the same of the appearances to the 500, James and 'all the apostles'.

The earliest narrative accounts of the resurrection begin with Mark, written about 68-70 CE. The oldest manuscripts of this gospel end at Mark 16:8, and scholars are in near-universal agreement that the so-called 'longer ending' (Mark 16. 9-20) telling of appearances to Mary Magdalene, to two unnamed followers walking in the countryside, and to the eleven apostles, is not part of the original Mark. If so, Mark originally contained no post-resurrection appearances, although in Mark 16. 7, the young man found in the tomb instructs the women to tell 'the disciples and Peter' that Jesus will see them again in Galilee.



The authors of Matthew (c. 80-90 CE) and Luke/Acts (a two-part work by a single author, usually also dated to around 80–90 CE) based their lives of Jesus on the Gospel of Mark. They diverge widely after Mark 16. 8, where Mark ends with the discovery of the empty tomb. Matthew has two post-resurrection appearances, the first to Mary Magdalene and 'the other Mary' at the tomb, (28. 9-10) and the second (compatible with Mark 16. 7), to all the disciples on a mountain in Galilee, where Jesus claims authority over heaven and earth and commissions the disciples to preach the gospel to the whole world (28. 16-20). Luke does not mention either of the appearances reported by Matthew, explicitly contradicts him regarding an appearance at the tomb (Luke 24. 24), and replaces Galilee with places near Jerusalem as the location of his stories. In these, Jesus appears to Cleopas and an unnamed disciple on the road to Emmaus (24.13-32); to Peter (as

reported by the other apostles); and to the eleven remaining disciples at a meeting with others (24. 34 and 36-48). The appearances reach their climax with the Ascension of Jesus before the assembled disciples at Bethany (24. 50,51).

In addition, Acts recounts 'appearances' of Jesus to the martyr Stephen (7. 55,6), to Paul on the Road to Damascus (9. 3-6), and to Peter (10. 13-15). For Stephen this takes the form of a heavenly vision, while Paul and Peter hear the voice of Jesus. In these stories there is no bodily visitation, though in 1 Corinthians 15. 8 Paul claims to have 'seen' him.

The Gospel of John was probably written after 80 or 90 CE. Jesus appears at the empty tomb to Mary Magdalene (20. 14-17), then to the disciples without Thomas (20. 19-23), then to all the disciples including Thomas (the 'doubting Thomas' episode, 20. 26-28). It finishes with an extended appearance in Galilee to Peter and six (not all) of the disciples in Chapter 21. This appearance in Galilee is widely believed to be a later addition to the original gospel. John 21. 14 describes it as the third post-resurrection appearance of Jesus, although there have already been three appearances in chapter 20. Chapter 20 ends at verses 30,31 in a way just as conclusive as Chapter 21. 25. Rowan Williams describes Chapter 21 as the 'Galilean Fantasia'. (*Resurrection: Interpreting the Easter Gospel*, Darton, Longman and Todd, 1982, p. 75.)

These stories are strange in several ways. The first is that one cannot reconstruct a consistent sequence of events on the basis of what these sources tell us. They do not agree on who witnessed the appearances, in what order, where, when and in what circumstances. Those who have tried to trace the historical steps are agreed only on some very general conclusions: 1) The resurrection was an experience shared by different followers of Jesus, and repeated in different circumstances; 2) The first experiences of the men probably took place in

Galilee; 3) It is not clear whether the first appearance was to Peter or Mary Magdalene; 4) Some experiences may have taken place in the context of meals where the memory of Jesus was more intense; 5) The theory that the resurrection appearances emerged in the minds of his followers as a way of overcoming suppressed guilt, particularly by Peter (who denied Jesus) and Paul (who persecuted his friends) is not well supported by the texts. (José A. Pagola, *Jesus: an Historical Approximation*. Trans. Margaret Wilde, Convivium Press, 2007, p. 399, footnote 39).

Rowan Williams puts the position as follows: A second form of strangeness concerns the nature of Jesus' body after the resurrection. Plainly it has an irreducible degree of physicality. Jesus eats (Luke 24. 2,3) and this body is related to the one that died on the cross in that some of the wounds have left marks, which Thomas is invited to verify by sight and touch. It is not a ghost: 'A spirit has not flesh and bones as you see that I have' (Luke 24. 39), but it has ghostly qualities: entering a locked room (John 20. 19) and vanishing without trace (Luke 24. 31). At the Ascension Jesus 'parted from them', and (according to some manuscripts) was 'carried up into heaven.' (Luke 24. 51). The depiction of this event by some artists, in the form of Jesus' feet disappearing into a cloud, is one of the more risible side-effects of this story. Rowan Williams consistently refers to all these appearances as 'apparitions' (*Resurrection*, Chapter Five).

To be continued.

Hugh Beach



The Temple Church

The Temple Church in The Strand is a late 12th-century church built by the Knights Templar as their English headquarters. During the reign of King John (1199–1216) it served as the royal treasury, supported by the role of the Knights Templars as proto-international bankers. It is famous for being a round church, a common design feature for Knights Templar churches, and for its 13th and 14th century stone effigies. It was heavily damaged by German bombing during World War II and has since been greatly restored and rebuilt.

The church building comprises two separate sections. The original circular church building, called the *Round Church* and now acting as a nave, and a later rectangular section adjoining on the east side, built approximately half a century later, forming the chancel.

After the capture of Jerusalem in 1099 by the Crusaders, the Dome of the Rock was given to the Augustinians, who turned it into a church while the Al-Aqsa Mosque became a royal palace. Because the Dome of the Rock was the site of the Temple of Solomon, the Knights Templar set up their headquarters in the Al-Aqsa Mosque adjacent to the Dome for much of the 12th century. The "Templum Domini", as they called the Dome of the Rock, featured on the official seals of the Order's Grand Masters (such as Everard des Barres and Renaud de Vichiers), and soon became the architectural model for Round Templar churches across Europe.

It was consecrated on 10 February 1185 by Heraclius, Latin Patriarch of Jerusalem. It is believed that King Henry II (1154–1189) was present at the consecration.

The Knights Templar Order was very powerful in England, with the Master of the Temple sitting in parliament as *primus baro* (the first baron in precedence of the realm). The compound was regularly used as a residence by kings and by legates of the Pope. The Temple also served as an early safety-deposit bank,

sometimes in defiance of the Crown's attempts to seize the funds of nobles who had entrusted their wealth there. The quasi-supra-national independent network and great wealth of the Order throughout Europe, and the jealousy this caused in secular kingdoms, is considered by most commentators to have been the primary cause of its eventual downfall.

In January 1215 William Marshall served as a negotiator during a meeting in the Temple between King John and the barons, who demanded that the king should uphold the rights enshrined in the Coronation Charter of his predecessor and elder brother King Richard I. Marshall swore on behalf of the king that the grievances of the barons would be addressed in the summer, which led to the signing by the king of Magna Carta in June.

Marshall later became regent during the reign of John's infant son, King Henry III (1216–1272). Henry later expressed a desire to be buried in the church and in order to accommodate this, in the early 13th century the chancel of the original church was pulled down and a new larger chancel was built, the basic form of which survives today. It was consecrated on Ascension Day 1240 and comprises a central aisle and two side aisles, north and south, of identical width. The height of the vault is 36 feet 3 inches. Although one of Henry's infant sons was buried in the chancel, Henry himself later altered his will to reflect his wish to be buried in Westminster Abbey.

After the destruction and abolition of the Knights Templar in 1307, King Edward II took control of the church as a Crown possession. It was later given to the Knights Hospitaller, who leased the Temple to two colleges of lawyers. One college moved into the part of the Temple previously used by the Knights, and the other into the part previously used by its clergy, and both shared the use of the church. The colleges evolved into the Inner Temple and the Middle Temple, two of the four London Inns of Court.



An 1827 woodcut of The Temple Church

In 1540 the church became the property of The Crown once again when King Henry VIII abolished the Knights Hospitaller in England and confiscated their property. Henry provided a priest for the church under the former title 'Master of the Temple'. In the 1580s the church was the scene of the Battle of the Pulpits, a theological conflict between the Puritans and supporters of the Elizabethan Compromise. Shakespeare was familiar with the site and the church and garden feature in his play *Henry VI, part 1* as the setting for the fictional scene of the plucking of two roses of York and Lancaster and the start of the Wars of the Roses.

Following an agreement in 1608 by King James I, the two Inns were granted use of the church in perpetuity on condition that they should support and maintain it. They continue to use the Temple church as their ceremonial chapel.

The church escaped damage in the Great Fire of London of 1666. Nevertheless, it was refurbished by Christopher Wren, who made extensive modifications to the interior, including the addition of an altar screen and the installation of the church's first organ. The church underwent a Victorian restoration in 1841 by Smirke and Burton, who decorated the walls and ceiling in high Victorian Gothic style in an attempt to return the church back to its supposed original appearance. Further restoration work was executed in 1862 by James Piers St Aubyn.

On 10 May 1941, German incendiary bombs set the roof of the Round Church on fire, and the fire quickly spread to the nave and chapel. The organ and all the wooden parts of the church, including the Victorian renovations, were destroyed and the Purbeck marble columns in the chancel cracked due to the intense heat. Although these columns still provided some support to the vault, they were deemed unsound and were replaced in identical form. The original columns had a slight outward lean, which architectural quirk was followed in the replacement columns.

During the renovation by the architect Walter Godfrey, it was discovered that elements of the 17th century renovations made by Wren had survived in storage and these were replaced in their original positions. The church was rededicated in November 1958.

The church was designated a Grade I listed building on 4 January 1950.



The interior of the Chancel facing west toward the Round Church

Among other purposes, the church was originally used for Templar initiation ceremonies. In England the ceremony involved new recruits entering the Temple via the western door at dawn. The initiates entered the circular nave and then took monastic vows of piety, chastity, poverty and obedience. The details of initiation ceremonies were always a

closely guarded secret, which later contributed to the Order's downfall as gossip and rumours spread about possible blasphemous usages. These rumours were manipulated and exploited by the Order's enemies, such as King Philip IV of France, to fabricate a pretext for the Order's suppression.

Today the Temple Church holds regular church services. It also holds weddings, but only for members of the Inner and Middle Temples. The Temple Church serves both the Inner Temple and the Middle Temple as a private chapel.

In 1927, the Temple Choir under George Thalben-Ball became world famous with its recording of Mendelssohn's Hear my Prayer, including the solo 'O for the Wings of a Dove' sung by Ernest Lough. This became one of the most popular recordings of all time by a church choir, and it sold strongly throughout the twentieth century, reaching gold disc status (a million copies) in 1962 and achieving an estimated 6 million sales to date.

Verena Tschudin, with acknowledgement to https://en.wikipedia.org/wiki/Temple_Church



Church governance and results of the elections at the 2017 Annual Meetings

The results of the elections that took place at the Annual Meetings at the beginning of April are published below and a notice of the results has already been displayed on the main church notice board at the west end of church as required by the relevant rules.

Results of elections for the Parish of St Mary with St Peter and St Jude, West Brompton in the Deanery of Chelsea

At the Meeting for the election of Churchwardens and the Annual Parochial Church Meeting, held on 2 April 2017

the following were elected as churchwardens:

Antony Bryceson

Judy Rydell

The following were elected to the Deanery Synod:

Leo Fraser-Mackenzie

Margarete Geier

Ann Mulcare

The following were elected to the Parochial Church Council:

James Bell

Joanna Hackett

Brian Hallock

What are the rules that govern church elections and require the publication of the results in such a formal manner? You may think that the Church Representation Rules, as they are known, are some dusty document existing since time immemorial, and to some extent this is true because the history of the constitution of the church of England is one of continual adaptation and renewal rather than violent root and branch reform. Thus the Synodical Government Measure 1969 from which the Church Representation Rules derive their status also provides the legal foundation for the current system of General, Diocesan and Deanery Synods, which are an important feature of the governance structure of the Church of England today. Even though the Synodical Government Measure reformed the old Church Assembly it did not completely abolish the centuries-old Convocations of Canterbury and York, which still have a place in the constitution of the church. Even if some aspects of constitution of the Church of England are literally medieval, it is a combination of the modern Church Representation Rules and the Parochial Church Council (Powers) Measure 1956 (itself amended by the Synodical Government Measure) that provide the legal foundations for the operation of local church councils today. Among other things the Church Representation Rules determine the number of council members there should be for any given number

on the Church Electoral Roll. This is surprisingly high for smaller electoral rolls. For St Mary's with just over 200 on the Electoral Roll, the number of elected PCC members is 12. The Rules also set the standard of one third of the Council being re-elected each year, thereby ensuring a regular turnover of members, but also providing some continuity. Both these standards can be varied, provided the amendments are approved by an annual meeting at least a year before they come into effect. Overall numbers on PCCs can be much higher as those elected as wardens are *ex officio* members of the PCC, and those elected to Deanery and Diocesan Synod also sit as members of the PCC, while of course licensed clergy serving in the parish are members too. The Charities Acts are another significant influence on the operation of church councils in the twenty-first century. For many years in the twentieth century Church of England church councils were recognised as operating as charities, but exempted from the need to register. For the last ten years, however, church councils have been required to register with the Charity Commission like any other charity if they have assets or income above a certain size. Charitable status for church councils brings with it the obligations to report to the Charity Commission and to operate in the same way and to the same standards as any other charity, including meeting their public benefit tests and reporting on public benefit. In recent years the Charity Commission has become a much more proactive regulator and in their latest review of Public Benefit reporting the Commission found that barely 50% of registered charities were meeting the required standard. As is now required, the St Mary's Trustee Annual Report and Accounts for 2016 will be lodged with the Charity Commission in June, along with the details of all the PCC members who are the trustees of the charity.

Leo Fraser-Mackenzie



The 2017 Summer Fair, 17 June, 12md-4pm



The planning group is hard at work and making good progress, but we need your help. The Sunday School children have chosen which stall they want to help 'man' but we still need an adult volunteer to take care of the tombola. Will you be the person? Please let Joanna Hackett know if you can, on jhackett@geraldeve.com and 07720 850 482 or you can call the Parish Office.

As always, we need both sponsors and items to sell. Ideally we want to cover all costs in advance of the day so that all the money we take at the Fair can go straight into the Charitable Pot. The Fair is the Pot's most important contributor. Perhaps you could cover the £60 cost of the scones and strawberries for the cafe? Or maybe contribute towards the cost of hiring the tables and chairs? Or provide £105 for the hire of the PA system?

A reminder that we will need:

Home-made cakes, bread, jams and marmalade

Bottles for the tombola that will encourage people to put a hand in the drum; drinks of any sort are always good, but you can be as imaginative as possible

Good as new toys and games

Quality and preferably undamaged items for the Bric-à-Brac stall (no clothes or electrical items please)

Prizes for the raffle and the big hamper

Second hand books, but no magazines, periodical or text books please

We are sure that everyone will have something at home that you won't miss, but someone else

will want. Please, though, do not deliver anything to church before Sunday 11 June as we have very little storage space.

The Summer Fair is St Mary's' biggest opportunity to open our doors to the local community, so remember the date: **17 June**, and the time: **12 noon to 4 pm**. Tell your friends and neighbours about the fair and why not bring along the whole family on the day?

Look out for a great new poster in the June issue of *The Clarion* and the 500 flyers that will need distributing! We will be grateful for whatever you can do to make the Fair a success.

Anthony Williams



Out in the Garden

With the final items of scaffolding having left the premises on Maundy Thursday, the real shape of the garden became again visible. The workmen had tidied up very neatly, but it was interesting to find their smaller souvenirs among the plants: plastic bottles, sandwich wrappers, small coins, numerous plastic ties, gloves, bits of stone from higher up the building, screws and nuts large and small, and some bits of wood on which the scaffold tubes stood, now deeply sunk into the ground. That was only to be expected, but the variety was interesting.

Also interesting to find was which plants had done well with the nine months or so of no attention, and which had died the death. The lilies of the valley had plenty of time to spread extensively, as did some weeds, the climbing rose just climbed higher, but the osteospermum completely dried up.

In the meantime, some more scaffolding had to be put up for more equipment to be put into the tower. When all this is finished... in the coming weeks and months the south-east corner of the garden will need attention and perhaps some re-arrangement of plants and landscaping. However, the garden can again serve the local community as before, for a time of resting, having lunch, enjoying the place and the sun, and simply relax and perhaps enjoy the lovely scents of the lavender, rosemary, and many others of the varied plants and flowers..

Verena Tschudin



www.google.co.uk



Year's Mind for May

George Godbolt
 Helene Stockton
 Frances Vernon
 Grenville Lake
 Charles Tait
 Jean Garraway
 Richard Dowbiggin
 Norman Griggs
 Richard Branston
 Rosemary Hulse
 Martin Hulse
 Paul Newall
 Ivor Porter
 Edward Hamilton
 Richard Hopkins

SUNDAY SERVICES

8.00am Eucharist, 10.30am Sung Eucharist

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 and Evening Prayer at 5.30pm, except Public Holidays.



Readings for May 2017

Sunday 30 April, Third Sunday of Easter

10.30am Acts 2. 14a, 36-41
 I Peter 1. 17-23
 Lue 24. 13-35

Sunday 7 May, Fourth Sunday of Easter

10.30am Acts 2. 42-end
 I Peter 2. 19-end
 John 10. 1-10

Sunday 14 May, Fifth Sunday of Easter

10.30am Acts 7.55-end
 I Peter 2.2-10
 John 14.1-14

Sunday 21 May, Sixth Sunday of Easter

10.30am Acts 17.22-31
 I Peter 3.13-end
 John 14.15-21

Sunday 28 May, Seventh Sunday of Easter

10.30am Acts 1.6-14
 I Peter 4.12-14; 5.6-11
 John 17.1-11

Sunday 4 June, Pentecost

10.30am Acts 2.1-21
 I Corinthians 12.3b-13
 John 20.19-23



Parish Office

St. Mary's Church House, 020 7835 1440
The Boltons, SW10 9TB
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Vicar

Revd Jenny Welsh

Parish Administrator

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Mon to Fri 10am-2.00pm

Director of Music

John Ward 07853 406050
boltonsmusic@gmail.com

Verger/Caretaker

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

Churchwardens and Vice-chairmen of the PCC

Antony Bryceson, 020 7937 1055
Judy Rydell 020 7736 3733

Members of the PCC

James Bell
Julie Crutchley
Leo Fraser-Mackenzie (*Deanery Synod
Representative*)
Margarete Geier (*Deanery Synod
Representative*)
Sheila Gibbs
Joanna Hackett (*PCC Secretary*)
Brian Hallock
Ann Mulcare (*Deanery and Diocesan
Synod Representative*)
Katrina Quinton
Katrin Roskelly
Camila Ruz
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: Sheryl Kent, Diocesan Safeguarding Adviser: 020 7932 1224

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

Family Lives: 0808 800 222 (Previously Parentline) Childline: 0800 111

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 / 07810 831505

Treasurer

Carolyn Stubbs 020 7835 0074

Assistant Treasurer

Bill Gallagher 020 7384 3246.

Electoral Roll Officer

Fiona Parsons (call Parish Office)

Gift Aid Secretary

John Barker 020 8571 0737

Wednesday Bible Study Group

Margarete Geier 020 7373 1639

Clarion Editor

Verena Tschudin 020 7351 1263

Reading at St Cuthbert's and St Matthias' School

Sheila Gibbs 020 8788 9744

Social Secretary

Margarete Geier 020 7373 1639

Sunday School

(call Parish Office)

Contributions for the June Clarion should be sent to the Parish Office by 22 May 2017.



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