

THE CLARION

The Magazine of The Parish of St Mary The Boltons

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

November 2016

Remembrance, Dedication and Harvest

This year we remembered the dedication of Church House, in 1966. Part of the Harvest Festival and Harvest Tea was an expression of this. There follow some extracts from The Clarion of October 1966, which Sheila Gibbs has kindly supplied.

DEDICATION OF CHURCH HOUSE

Thursday 20 October at 6.30pm

by the

Lord Bishop of Kensington

We are very fortunate that the dedication of our new Church House will occur within two days of the anniversary of the dedication of St. Mary the Boltons by the Lord Bishop of London in October, 1850. As we have a service of Holy Communion every Thursday evening at 6.30pm, we shall on the October 20th make this a Parish Communion. The Bishop of Kensington will be the Celebrant and Prebendary Gilliant, who is patron of St. Mary the Boltons, will preach the sermon. We naturally hope that every parishioner who can possibly attend will be in the church and we have invited neighbouring clergy as well as the previous incumbent, the Revd, David Ritchie, to join us on this occasion.

After the Parish Communion at which we shall use the Collect, Epistle and Gospel for the anniversary of a church dedication, we shall leave church and go in procession to the new

Church House where the Bishop will be invited to make the dedication. If it is wet, we shall be able to use the connecting door which leads from the Memorial chapel into Church House. This doorway which originally led into the open and has been sealed up for longer than most people can remember, has in recent weeks been cleaned and made usable again and the altar rail in the Memorial Chapel has been reshaped to allow for easy access between the church and the new Church House.

Our verger, Mr. Briers, and his wife will also welcome parishioners to visit their new flat above Church House after the dedication.

The new Church House will afford many opportunities for people to use their 'time and talents' in the service of the Church. Although we have been able to have the walls decorated after all, only two quick coats of emulsion paint have been applied, and this cannot be regarded as a permanent finish. Over the coming months we shall want to repaint with hard-wearing oil paint to a well thought out colour scheme. There are also many small carpentry and decorating jobs requiring immediate attention. The Revd. John Ashby and Micky Briers are making themselves jointly responsible for organising a working party, and anybody who can give assistance should contact one of them.

The sewing party has an enormous amount of work on hand, and are, alas, shortly losing one if their keenest members, Mrs. Reynor. Curtains, chair covers, cushions, etc., have to be made, so fingers nimble with needle and thread would be welcomed. Please contact Mrs. Taylor.

The Parish Magazine was founded in 1872, but the earliest issues of which we have copies are dated 1879. The original Magazine comprised four sheets of local matter, as well as a Church Calendar and parish notices, and it was hoped that it would have a wide circulation 'for the especial benefit of the poorer of our brethren'. It was recommended by the Vicar in lieu of a Sunday paper for domestic servants, who would find its pages 'full of instructive and informative matter'. The Magazine was often a means of finding employment for parishioners and frequently one reads of the Vicar recommending cooks, laundry women, governesses, window cleaners, odd-job men, and the like.

Harvest Tea

We had our first Saturday Harvest tea earlier last month, which was a huge success. The children all joined in helping to decorate the Church window sills with all the wonderful gifts they had brought to the Church.



Shortly afterwards, the children were entertained by John Ward (our music Director), acting as the pied piper.

The following week, Bousfield School had their Harvest Festival here at St Marys. The pews were filled with 400 young people and 100 adults, and token gifts were presented by each year group. The entire School had collected over 20 crates full of gifts for the charities we support, which was absolutely delightful.

All these contributions were delivered to our charities: Glass Door, St. Cuthbert's Centre, Earls Court Community Project and Paul Byrne Court.

Contributions were also made by Paint Pots when a small group of children came into the church carrying gifts of food to support our charities. They arranged them before the altar and we would like to say thank you to the children and to their parents.

Margarete Geier



Sam – our New Parish Administrator

Growing up I had no idea what I wanted to be: from flight stewardess to pilot; from doctor to lawyer; fashion designer to running my own business. I literally felt so unsure, but one thing I was sure of was that I knew I had an aptitude for management, including how to use a PC.

Over the past two decades, I've worked possibly anywhere and everywhere as I was never afraid of working hard and I definitely enjoyed learning. Back then, there wasn't much of a requirement when taking on an admin role, so I literally had every opportunity to take on as many courses as possible, to help me grow and develop further.

From small companies in the City to the investment banking world, I certainly learnt to manage a large office with everyone having their own personal needs. My only goal was to look after them and make their life as simple as possible.

Shortly after my 30th birthday, I made myself a personal goal: to get married, to have children, to have my home and set up my own business – and I achieved them all. I met my husband, we

had our first son Joshua, and we got married, which was later followed by the birth of our second son Micah. During this whole entire time, I wanted to be there for my children, and I knew that working in the City was not an option, so I trained to become a Montessori teacher, with the vision of having my own nursery. Shortly after I had gained my Early Years Diploma in Montessori Pedagogy, I trained again in Treasure Baskets and Heuristic play, with the plan to have my own classes for toddlers, which was my very first start at running my own business. Sadly, two years later I had to close the business as being a early years teacher didn't actually work round my children.

During this summer, I received a phone call saying that there was an amazing opportunity for a part time role at St Mary's as Parish Administrator. I literally jumped at the chance! Not only would I be doing what I love, but the hours work perfectly around my children and my network marketing business that I run from home.

So here I am, and I have to say, I have never received such a warm welcome, or kindness as I have received being here and I am so grateful to be part of such a beautiful family.
Sam Mander



A November Saint

One of the Saints of the Anglican Calendar is Hilda of Whitby (614-80), celebrated on 19 November.

'Hilda was a relative of King Edwin of Northumbria. She grew up in his household, and when he became a Christian in 627, she was baptized. Bede tells us that Hilda's life fell into two equal parts. Until she was thirty-three, she lived the normal life of a noblewoman. As a Christian, she probably carried our works of charity. Then she decided to live the religious life, and Aidan, who had come from Iona to preach the gospel in the northern kingdom, persuaded her to stay in Northumbria rather than go to the royal nunnery at Chelles, near Paris, where her sister was already a nun. She lived a secluded life with a few companions before becoming abbess of a small monastery at Heruten (Hartlepool) for some years. Aidan and other monks from Lindisfarne often visited the house, and were impressed by her 'innate wisdom and love of God'.

Hilda must have been in her early forties when she was appointed abbess of Streaneshalch – later called Whitby by the Danes – as superior of a double monastery. The monks were responsible for worship, while the nuns led an enclosed life focused on prayer and contemplation. Hilda was head of the whole establishment, which also included a large landed estate. The monks and nuns did not undertake manual work, and though there were still serfs in England, monasteries did not use their labour. Farm labourers, huntsmen, shepherds, butchers, fishermen, carpenters and wood carvers, blacksmiths and leather workers and other workers from the locality were employed. One of them was a cowherd named Caedmon, whom Hilda encouraged to study the Scriptures, become a monk and sing of the great Christian themes.

Hilda established a regular pattern of monastic life, and built up a library of manuscripts – all the New Testament and part of the Old

Testament, which were then available in various translations, and had to be copied by hand on parchment or vellum. The learning and piety of her monastery were so celebrated that five of her monks became bishops. She became much respected as a wise woman, and many people came to her for counsel.

Streaneshalch, like all the religious houses in the north of England at the time, followed the practices of the Celtic Church. When the differences with the Roman practice brought to the south by Augustine of Canterbury became acute, it was chosen as the meeting place for what is now known as the Synod of Whitby (664). When the final decision was taken to adopt the Roman system (largely on the representation of Wilfrid), Hilda did so without question.

Bede tells us: 'In the year of our Lord 680, Hilda, abbess... a most religious servant of Christ, passed away to receive the reward of eternal life on the seventeenth of November at the age of sixty-six, after a life full of heavenly deeds.' *Jones, K.2000, The Saints of the Anglican Calendar. Norwich, Canterbury Press, pp 320-1. Verena Tschudin*



Will Aid November

Will-writing assistance Will Aid is a scheme that runs each November, when a firm of local solicitors will write a will for you without charging their normal fee. Instead, you are invited to make a voluntary donation to Will Aid, which will be passed on to the nine charities it supports (Actionaid, AgeUK, British Red Cross, Christian Aid, NSPCC, Save the Children, SCIAF, Sight-Savers, Trocaire). The suggested donation is £95 for a basic simple will or £150 for a pair of basic mirror wills. The willaid.org.uk web-site gives more information. If you have not yet made a will, why not take advantage of this opportunity. An early

approach one of the participating firms is recommended.

Also, for your information, the PCC has had a legacy policy since September 2013. If you would like a copy, please let John Barker know. Further information on legacies may also be found by accessing www.churchlegacy.org.uk or www.parishresources.org.uk
John Barker Tel: 020 8571 0737 or jabarker151@aol.com
John Barker



What the black angel sees

This photo was taken by one of the people who are working on and in the tower at the moment. One of the eight black angels around the tower is looking east. Is it really the Post Office tower in the distance?



How to read the Bible (3)

St Francis of Assisi (1182-1226) read and made use of the Bible in a way that was unique. The son of a well-to-do cloth merchant, his early life was chaotic. He first entertained military

ambitions, but after a battle between Assisi and Perugia in 1202, which Assisi lost, Francis was held prisoner in Perugia for a year. Five years later, still with dreams of military glory, he set off for a crusade in Southern Italy, but turned back almost at once, apparently in response to a divine 'visitation'. He then reverted to the dissolute lifestyle of a rich young playboy until being brought up short by a second 'visitation'. This rooted him to the spot, and when his companions found him he told them that he had fallen in love with 'the lady poverty'. Soon after this he felt impelled to embrace a leper and then to work among lepers. A third 'visitation' came while praying in a ruined church. It seemed that a figure on a crucifix spoke to him saying 'Francis, go and repair my church'. He took this literally. The first step was to raise some money, so he helped himself to stock from his father's shop and sold both it and his horse in a nearby town. He offered the proceeds to a priest, who prudently declined it. This quite inexcusable act led to a public hearing presided over by the Bishop of Assisi. Francis took off all his clothes and formally renounced his parents. Sadly, they were never reconciled. In the following months Francis was to be seen begging for stones (to repair churches), for oil and for his daily bread, all 'for the love of God'.



Now in his mid-twenties, Francis had become a laughing-stock to his fellows: without money, without friends, without a home and without

prospects. Despite this he remained surprisingly cheerful. A fourth, and decisive 'visitation' was at hand, mediated this time by scripture. It was on St. Matthias' Day (24 February, probably in 1206). Attending Mass, he heard the words of the Gospel for that day. 'As you go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils. Freely ye have received, freely give. Provide neither gold, nor silver, nor brass for your purses, nor scrip for your journey, neither two coats, neither shoes nor yet staves, for the workman is worthy of his meat' (Matthew 10:7-10). After consulting with the priest, Francis cried out 'This is what I have been wanting; this is what I have been seeking; this is what I long with all my heart to do.' Suiting actions to his words, he shook off his sandals, and threw aside his leather belt, knotting a piece of rough cord round his waist. He was setting himself, in the most literal and uncompromising way, to be nothing less than an 'imitation of Christ'.

For the next two years Francis continued with the restoration of churches and care of lepers, supporting himself by begging, but his chief occupation had become the preaching of repentance. To begin with this had little effect, but a further turning point was impending. Bernard of Quintavalle, a prominent citizen, among the richest and wisest men in Assisi, a magistrate and the owner of a handsome *palazzo*, told Francis that he was ready to renounce his wealth and join him. Somewhat thrown by this, Francis again sought guidance from Scripture. Entering a church with Bernard, and a third man called Peter, Francis reverently took the Gospel-book and allowed it to fall open. It opened at the passage which reads: 'If thou wilt be perfect go and sell all that thou hast and give to the poor and thou shalt find treasure in heaven.' (Matthew 9:21). A second opening revealed the words: 'Take nothing with you on the journey' (Luke 9:3); and a third: 'He that will come after me let him deny himself' (Matthew 16:24). After this there could not be much doubt as to what God was saying,

and Francis declared joyfully: 'This, my brothers, is our life and rule and that of all those who wish to join our society'. The date was probably 16 April 1209 (John Moorman, *A History of the Franciscan Order*, Oxford University Press, 1968, pp. 4-11).

By this stage Francis had committed himself, not only to reading the gospel literally, but also to living literally the gospel life. He and his brethren worked, if they could, but accepted payment only in kind, never touching money. Failing that, they lived by begging. They could get jobs in private houses, but must never have buildings of their own. Francis had a deep suspicion of book-learning, which he thought would puff his followers up with grand ideas, and distract them from their true vocation, which was to preach the gospel.

Over the next ten years thousands of people decided to follow him: some to be enrolled in the Order of Friars Minor, some to enter the convents of the 'Poor Clares', and some to adopt a simpler rule of life as lay members of the 'Third Order' (Moorman, p. 3). A way of life that was feasible for a small band of enthusiasts led by a man of genius became quite impossible when the Order spread. The friars had reached Oxford within St. Francis' lifetime and two of the greatest philosopher-theologians of the middle ages were Franciscan: William of Occam and Duns Scotus. No sooner had Francis died, in 1226, than a money-raising campaign was launched to finance the building of a magnificent friary and church at Assisi, which remain wonders of medieval art and architecture to this day.

In 1230 a papal Bull was published allowing the friars to have use of houses, furniture and books, so long as these things belonged nominally to the Church. Other friars clung to the principles for which they believed Francis had stood and this difference was never resolved. In 1317 new Statutes were sent out asking for special attention to frugality in

buildings, clothing and lifestyle. Twenty-five friars refused to accept them (as insufficiently austere) and were handed over to the Inquisitor, himself a Franciscan. Under the Inquisition twenty submitted but five declined. One was sentenced to life imprisonment and four were burned to death on 7 May 1318. In 1321 the issue flared up again over the question whether Christ and his apostles had been absolutely poor without possessions of any kind. No Franciscan doubted that in adopting a life of renunciation they were following in the footsteps not only of Saint Francis but of Christ himself: He who had lived without any possessions or place to lay his head and had taught that the highest form of discipleship was in self-denial – 'go, sell all that thou hast and come follow me' – but to the church at large it was plain that if that theory were correct then all the temporal possessions of the church would stand condemned. In 1323 the Pope issued a Bull giving a clear dogmatic response to the question of Christ's poverty. He declared that in future to deny to our Saviour and his apostles the lawful right of possession and the right use of those things of which there is biblical evidence, either direct or indirect, was heretical: and those who had asserted the poverty of Christ were obliged to recant. Popes by now had issued no less than 32 Bulls concerning the governance of the Order, but to no avail. Finally, in 1571, driven by their irreconcilable interpretations of scripture, Franciscans in the Roman Church divided permanently into two separate and independent orders.

It is ironic, but perhaps not surprising, that Francis's handling of scripture, while heroic, was also deeply divisive and remains so to this day.

Hugh Beach (to be continued)



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



Capital Vision 2020: Where will you be this time tomorrow?

'Through Capital Vision we imagine a Church for London that is Christ-centred and outward looking. We seek to be more confident in speaking and living the Gospel of Jesus Christ, more compassionate in serving communities with the love of God the Father and more creative in reaching new people and places in the power of the Spirit'.

(<http://www.london.anglican.org/mission/capital-vision-2020>). Capital Vision 2020, lest we forget, is the vision for the whole Diocese of London for 2020. It is a vision which, through our Mission Statement, St Mary's is committed to share.

A recent development to pursue the vision of being more confident in speaking and living the Gospel is the 'Where will you be this time tomorrow?' initiative. Many churches across London are seeing the fruits of asking this simple question on a Sunday morning. A new short film, which can be seen through the Diocese of London website <http://www.london.anglican.org/articles/this-sunday-ask-where-will-you-be-this-time-tomorrow>, encourages us to join in, by asking this question of our neighbours on a Sunday and praying for them and our whole church family not just on a Sunday but on Monday, Tuesday and every other day of the week too. As members of the body of Christ we are called to carry the aroma* of Christ in our daily life wherever that takes us. Can you ask your neighbour this question this morning over coffee and then remember to pray for them during the week?

* 2 Corinthians 2:15-17 (NRSVA):¹⁵ For we are the aroma of Christ to God among those who are being saved and among those who are perishing; ¹⁶ to the one a fragrance from death to death, to the other a fragrance from life to life. Who is sufficient for these things? ¹⁷ For we are not peddlers of God's word like so many; but in Christ we speak as persons of sincerity, as persons sent from God and standing in his presence

Leo Fraser-Mackenzie



Diocesan Notices

The Diocese of London sends various newsletters and notices to parishes. Here is a selection of topics from recent emails:

Fifty percent more clergy needed

The C of E is seeking to increase the number of candidates selected for ordained ministry from

around 500 each year to 750. And they are targeting a 'substantial increase' in the number of both young, and black and minority ethnic (BAME) ordinands. They say that the increase is both 'necessary and achievable'.

The Province's General Synod called on the Church to work towards a 50 per cent increase in candidates for ordination by 2020 at its meeting in February 2015. The C of E says that the increase 'is needed to stabilise and increase the numbers ministering in parishes, chaplaincies and new forms of church.'

'The aspiration to increase the number of new clergy by 50 per cent is part of a wider vision to release and develop the gifts of the whole people of God,' the Bishop of Guildford, the Rt Revd Andrew Watson, chair of the C of E's Ordained Vocations Working Group, said. 'It's encouraging to see most of the dioceses really rising to this challenge, as they reshape their vocations teams and put new and more proactive vocations strategies in place.'

'We are picking up a fresh commitment to 'pray to the Lord of the Harvest', along with early reports of an increase in the number of enquiries from potential candidates.'

Summarising a statistical review published today to help dioceses develop their own plans, a C of E spokesperson said that 'while similar numbers of men and women are being recommended for ordination training each year, women are testing their vocations at a later age and tend to retire sooner than the men. Currently, women recommended for training are, on average, significantly older than the men recommended. The majority of younger paid clergy are men, while, among older clergy, more are women. The Church is encouraging women to test their vocations younger.'

Work to increase the number of ordinands follow projections that show a steady decline in the total pool of clergy if the current trends in

ordinations and retirements continue. 'Clergy delaying retirement by a year would help slow the rate of decline in numbers but cannot prevent it,' the C of E said. 'Reaching the aspiration of a 50 per cent increase in ordinations would provide a stable pool of around 7,600 full-time equivalents. If the rise is only a temporary peak and ordinations fall again to current levels gradually after 2023 then the pattern of decline will return.'

In addition to increasing the number of new ordinands, the C of E is also trying to increase the proportion of younger ordinands so that half of those recommended for stipendiary ministry are under the age of 32, and they want that group to have a 50/50 gender balance. They are also seeking to increase the percentage of BAME ordinands to 15 per cent, to mirror the percentage in the general population.

'Progress in these areas will be monitored and reported annually, along with a review of the Church of England's deployment needs,' the C of E said.

For more information see <http://www.anglicannews.org/news/2016/09/church-of-england-needs-50-per-cent-increase-in-ordinands.aspx>

Bishops begin journey towards Eco Diocese status

The UK-based Christian environmental charity A Rocha has expanded its already-successful Eco Church award scheme and is now looking to recognise Eco Dioceses. Dr Ruth Valerio, A Rocha's director of churches and theology, outlined the scheme last week at a breakfast seminar attended by Christian conservationists and more than 50 Anglican bishops. Three of them – from Chichester, Birmingham and Canterbury – signed on the dotted line to begin the process of registering their sees as Eco Dioceses.

A Rocha said that an Eco Diocese would act as an incentive for change at a diocesan level while encouraging parishes to take the challenge. A diocese can achieve Eco Diocese status by meeting set criteria.

'I'm delighted we're one of the first to sign up,' the Bishop of Dover, Trevor Willmott, Bishop in Canterbury, said. 'Many of our churches have already begun their Eco Church journey. Now as a diocese, we can do the same. 'With the support of this simple system, we'll be able to make sure our duty to care for the environment is part of all we do.'

The event was organised with the support of Shrinking the Footprint, the Church of England's environment initiative. More than 350 congregations have registered with Eco Church, since its launch earlier this year. 'Green shoots of environmental care are springing up across the Church of England,' Dr Valerio said. 'Eco Diocese encourages those shoots to grow strongly and bear fruit.'

While the Bishops of Chichester, Birmingham and Dover were ready to sign up, many other bishops expressed interest in taking their dioceses on the journey. Similar schemes are set to be rolled out to other UK denominations, including the Methodist Church and the United Reformed Church.

For more information see <http://www.anglicannews.org/news/2016/09/bishops-begin-journey-towards-eco-diocese-status.aspx>



Weekday Services

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

The Eucharist will take place once a month on the first Wednesday of the month at 12noon and 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.

If you feel this might be for you, please come to the church on 16 November and 14 December 11.0am -12.0md

We look forward to being with you then.



Sunday School

Sunday School and Little Lambs take place during term time. Term dates are:

6, 13, 20, 27 November
4, 11 December

November's Year's Mind

Roderick Cooling
Lidia Griggs
Paul Slaymaker
Harry Davson
Windsor Richardson
Frederick Greenland
Mary Taylor
Ken Slater
Dorothy Coleman Chadwick Gregory
Enid Channing
Dorothy Shuckburgh
John Bassett
Pamela Greg



News

Our former Vicar, Rev Dr Sarah Archer, has been appointed Chaplain to the Bishop of Portsmouth.
We wish Sarah well in her new position.

Royal Trinity Hospice
Living every moment



Light up
a Life
2016

Join us to celebrate the lives of friends,
family and loved ones and celebrate our
vital work this Christmas

St Mary The Boltons,
Kensington, SW10 9TB
Thursday 1 December
at 7:30pm

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Readings in November

Wednesday 2 Nov; Eucharist and Healing

Readings at 12noon *Philippians 2.12-18*
Luke 14.25-33

Sunday 6 Nov; 3rd Sunday before Advent

Readings at 10.30am *Job 19.23-27a*
2 Thessalonians 2.1-5,13-17
Luke 20.27-38

Sunday 13 Nov; 2nd Sunday before Advent Remembrance Sunday

Readings at 10.30am *Malachi 4.1-2a*
2 Thessalonians 3.6-13
Luke 21.5-19

Sunday 20 Nov; Sunday next before Advent Christ the King

Readings at 10.30am *Jeremiah 23.1-6*
Colossians 1.11-20
Luke 23.33-43

Sunday 27 Nov; 1st Sunday of Advent

Readings at 10.30am *Isaiah 2.1-5*
Romans 13.11-14
Matthew 24.36-44

Sunday 4th Dec; 2nd Sunday of Advent

Readings at 10.30am *Isaiah 11.1-10*
Romans 15.4-13
Matthew 3.1-12



Parish Office

St. Mary's Church House, 020 7835 1440
The Boltons, SW10 9TB
www.stmarytheboltons.org.uk

Parish Office

Parish Administrator

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office@stmarytheboltons.org.uk

Director of Music

John Ward 07853 406050
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 / 07810 831505

Treasurer Carolyn Stubbs 020 7835 0074

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Reading at St Cuthbert's

and St Matthias' School

Sheila Gibbs 020 8788 9744

Social Secretary

Margarete Geier 020 7373 1639

Sunday School Parish Office

**Contributions for the December Clarion
should be sent to the Parish Office by
21 November 2016**

*The PCC of St. Mary with St Peter & St. Jude, West
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