

# THE CLARION

The Magazine of The Parish of St Mary The Boltons

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

December 2016/ January 2017

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## **To ride the crest of the wave or harness its power, that is the question**

The seasonal advertisements have been on television for some time; seasonal decorations are being erected around the Royal Borough, and Christmas trees for sale will soon appear on the streets. There is a sense of inevitability at this time of year that the festive season is just around the corner and that soon it will gather momentum and carry us through to the New Year. Will you ride the crest of the wave through traditional festivities and crash out at the end of the year, energy dissipated, like a wave crashing on the shore and disappearing in spray and bubbles? Or will you find a way to harness the power of the wave in a manner that will carry you through this period and on into the New Year?

At our Remembrance Sunday service in November we were reminded of the importance of remembering past events, but we were reminded also that if 'tradition' thus established is not to corrupt it (i.e. our memories of former times and events) those traditions must be continually interrogated. Looking closely at the church traditions around this time of year may provide a clue as to how we might harness the power of the wave of energy and excitement that is now building in expectation of the birth of Christ.

We discover that a new church year begins well before the actual birth of Christ. There are still four whole weeks of the season of Advent to experience before the celebration of the Twelve Days of Christmas can begin.

Somewhere in our remembrance of the twelve days of Christmas, the waiting

period beforehand has been overlooked and devalued as Advent and Christmas coalesce in to a 'festive season'. The significance of the distinction between Advent and Christmas, the waiting period and the celebrations, cannot be underestimated. The distinction can perhaps most easily be understood by reference to the reality of the arrival of a new child in the family, which most of us will have experienced in some form or another, whether as parents, sisters or brothers or simply as the friend of an expectant mother. The last period before birth is a period of waiting, and it has to run its course.

In the waiting, there is a time to get prepared, to make sure everything is physically ready for the birth and for the new born child. It is too a time to stay awake, for who knows when the birth will be and also a time to wake up to the reality of how life will change for mother and father of course, but also for other members of the family and their friends.

A new member of the family means existing relationships and ways of doing things will have to be adapted and a new order established. Or perhaps not, and life can continue as normal, can't it? The crying of a new born child in the night cannot be ignored. Even close friendships can be disturbed by the arrival of a child as mother's attention is diverted. Choices have to be made as to how to respond.

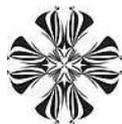
Choices have to be made about how we prepare for and celebrate Christmas and how we consider the effect of the birth of Christ in our own individual lives. Finding time to consider afresh the impact of it will help us harness its energy. This year, our Advent study

course will help us do that, looking again at the 'reports' of the Coming of Christ through the eyes of Luke, John, Mary and Paul. Wondering, pondering, receiving and living are themes that emerge from this analysis and the course promises to help us engage with the distinctive nature of Christian spirituality and how we can give expression to it in our lives, thus living in the light of Christ's coming. Do join us for an evening, even if you are not able to come to all the sessions.

Finally, at the end of a difficult year for the parish of St Mary's, the lessons we learn from Advent and Christmas are equally relevant to the period of interregnum. During the waiting period while we are without a full-time Vicar, we must stay awake and carry on, for we do not know when the appointment will be made. We must also prepare for change and be prepared ourselves to change and adapt to a new ministry. We have to make a choice.

As the year draws to a close, take time to ponder on it and to wonder at the coming of Christ, the Son of God. May the Light of Christ shine brightly for you this Christmas!

*Leo Fraser-Mackenzie*



## **Remembrance Sunday**

"On Friday 11th November Falkner House went to St Mary's Church because we were commemorating Remembrance Day. The service was very interesting because lots of people did readings about what might have happened to their families during the war. It was very exciting for me because I did a reading with a friend. We sang lots of hymns and everybody was wearing poppies. The trumpet teacher played The Last Post and we had two minutes to remember people who died in the war. I hope everybody will remember the people that died in the war because they fought very hard against lots of other countries to help our country win."

*Written by Flora, Year 2 at Falkner House*



## Advent Course

The final sessions of the Wednesday Advent Course are on 7 & 14 December in the Church Hall starting at 7pm and ending no later than 8.30pm.

If you would like to attend, please sign on the sheet at the back of church. The cost of the course booklets is £4 and they can be purchased today at the back of church or from the parish office during the week.

## St Mary's Christmas Services 2016

**Sunday 11 December 10.30am**  
All-age worship with Nativity play

### Saturday 24 December

*Christmas Eve*

4.00pm Crib Service

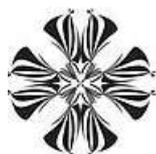
11.30pm Midnight Mass

### Sunday 25 December

*Christmas Day*

08.00am Eucharist

10.30am Sung Parish Eucharist



## Update on the Tower Installation

The work on the tower was originally scheduled to have taken around six weeks, starting in September. Possibly what we did not anticipate was that this was six weeks work, not necessarily consecutively. The work is still not finished and it can hardly have gone unnoticed that there have been periods of both intense activity and some weeks when nothing much has moved. It is now anticipated that the equipment in the tower will be installed and operational by early December to meet a busy time of year for the mobile phone operators.



The new windows were delivered in the third week of November (see picture) and installation should start in the last week of the month so that by the time this edition of *Clarion* has been printed, the new windows should have been installed.

The new 'temporary' windows are in fact made of two layers – see photo on following page – and are designed to remain in place for the period of the lease. The external sheet is of crystal clear fibre glass and on the inside of this a separate latticework has been fixed to provide the familiar diamond pattern.

Behind this on the inside there is separate layer of frosted material (also fibre glass), so that from a distance the window will have an appearance similar to the large east facing window in the vestry. In fact all the materials in the new windows are either fibre glass or nylon, so there are no iron rods that could rust away.

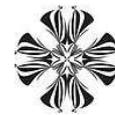


The new windows are being installed by Jago Developments, who are based in Chichester and specialise in church windows.

Once the windows have been installed, the scaffolding will be removed, except

on the south side where it is still required for the construction of the new access ladder and platform. Work on the new ladder will not start until January, and indeed it has not yet been made, as the builders will need to tailor make it to fit exactly in the south west corner of the church.

*Leo Fraser-Mackenzie*



### **The First Charity Meal**

Our Charity Meal initiative was launched last month when Katrina and Edward Quinton hosted a dinner. Seven guests had a very enjoyable evening at the same time as raising money for the Charitable Pot.

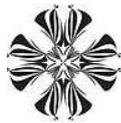
Have you considered holding a Charities Meal yet? The idea is that you host a coffee morning, lunch, tea, dinner or supper for maybe six or eight people. Instead of each guest saying thank you by perhaps bringing a bottle of wine or flowers, they pay for their meal, but the money is donated to the parish's Charitable Pot. Hopefully this will make your guests feel good, as well as appreciative of your hospitality and good food!

Although you could invite members of the congregation, ideally it will be other friends, neighbours, acquaintances or work colleagues. The amount you charge

will depend on the meal being offered, but the Charity Committee thought £15-£20 per person could be an appropriate price for a lunch or dinner. If you are a renowned cook then maybe you could charge even more???

Will you rise to the challenge?

*Anthony Williams on behalf of the Charity Committee*



### **Earls Court Community Project**

St Mary's has been a uniquely valuable supporter of the Earls Court Community Project in recent years. I am writing to let you know of changes that are being made, and in which I am involved as the Accountant and Company Secretary.

The name of the project is in the process of being changed to Kingdom Compassion. This reflects the fact that fewer of our activities are currently taking place in Earls Court. The weekly coffee bar, where lunches are provided and a clothes store is available, is carried out at West London Family Church in Lillie Road, Fulham. Some counselling training and drop in groups take place at St Luke's, Redcliffe Gardens, and there is also a new Bush Fellowship that happens at St Simon's, Shepherds Bush. However it is still basically the same Project and

the Earls Court Community Project name will continue to be recognised.

We have also opened up a new bank account, details of which will be of interest to anyone who would like to donate by bank transfer. The details are as follows:

Branch sort code 60-22-16  
Account number 68673221  
Nat West, Fulham Broadway Branch  
Name: Kingdom Compassion YWAM

A new donation/gift aid form will be available very soon.

The Trustees have asked me to convey their deep gratitude for all that St Mary's has contributed to the Project over the years, enabling it to continue having a significant impact among some of the most needy and vulnerable members of the local community. This involvement dates right back to when the project started in 1985, when the work was located in St Jude's Church, which was a major partner. Since the parishes were merged, St Mary's has several times selected the ECCP as one of its nominated charities. Members have also been involved in helping to put on the Christmas lunches, donating clothes and giving in other ways. Most recently of course there was the fantastic gift of food items from the Harvest Festival. Look out in the weekly service sheets for further opportunities this year as Christmas approaches.

*Philip Bedford Smith*

## **Glass Door Homeless Charity**

St Mary the Boltons has a long tradition of supporting Glass Door Homeless Charity, formerly known as West London Churches Homeless Concern. The charity has grown and now shelters about 90 people every night in winter and helps many more through their drop-in centres.



*Doing laundry*

Anthony\* came to Glass Door after being imprisoned as a slave right here in England. After fleeing, he showed up at the King's Road drop-in centre without a penny and paranoid his captors would find him.

Glass Door gave him a safe place to sleep, shower, do laundry and find hot meals. Eventually, Anthony felt comfortable enough to open up to Sarah, one of the charity's caseworkers.

First, she helped him apply for a lost birth certificate, as Anthony had no ID. Sarah helped him fill out the right forms and even accompanied him to interviews. Thanks to her support, the local council were able to arrange a studio flat for him. Anthony now volunteers with Glass Door and is on

the path towards rebuilding an independent life.

Anthony was just one of a thousand individuals who came through the charity's doors last year. Each individual has a unique set of challenges; some are women fleeing violent homes, some have lost jobs and resorted to sleeping on night buses, after savings dwindled. Glass Door is open to all, irrespective of race, nationality or religion.



*Caseworker and guest*

Glass Door would not be able to help so many individuals – it is the largest emergency winter night shelter in the capital – without the support of churches. Twenty-two churches provide the space for the night shelters, others organise volunteer teams, and many contribute financially.

Christmas is often the most difficult time of year for people who are homeless. Glass Door shelters provide a welcome refuge from November to April – and right through the holiday period – thanks to the commitment of volunteers, staff and the churches who host the shelters.

If you would like to find out more about our work and how to help, please visit [www.glassdoor.org.uk](http://www.glassdoor.org.uk).

Melissa Kerschen

Glass Door,  
155a Kings Road,  
London SW3 5TX

\* real name not used for protection and anonymity



### Sunday School Corner

We are delighted to show Christmas card designs by Florence and Finn and we look forward to more contributions from the Sunday School children going forward.

Katie and Chris Fowkes



Card by Florence



Card by Finn

### How to read the Bible (4)

#### Martin Luther

Following the adoption of a definitive biblical canon for Christian use at the Council of Rome in 381, Pope Damasus I commissioned his secretary Jerome (347-420) to produce a translation of the original Hebrew and Greek texts into Latin. From 382 to 405 Jerome worked in Rome, Antioch, Bethlehem and Alexandria, sorting through all the available manuscripts, consulting Christian and Jewish scholars and translating most of the Old Testament from scratch himself. His translation, known as the *Vulgate*, was very successful and eventually accepted as the authoritative version of Scripture, taking precedence over the original Hebrew and Greek texts. For the next 1400

years few Christians put much emphasis on Scripture as a primary authority in religion. Even if they could read Latin and had access to a library, ordinary Christians and even clergy were effectively barred from reading the bible for themselves, unless they had completed higher courses in the philosophy of religion and Catholic theology (Peter and Charlotte Vardy, *Bible Matters*, SCM Press, 2015, pp 13-16).

This situation was changed dramatically by the life and work of Martin Luther (1483-1546). He was destined for the law and joined the University of Erfurt. Having received his master's degree in 1505 he enrolled at Law School at the same university, but dropped out almost at once. Apparently this was due his being terrified by a bolt of lightning during a storm. He cried out, 'Help! Saint Anna, I will become a monk!' Thereafter he regarded this cry for help as a vow for life. He left law school, sold his books, and entered an Augustinian Friary, still in Erfurt, devoting himself to fasting, long hours in prayer, pilgrimage, and frequent confession. Luther described this period of his life as one of deep spiritual despair. He said, 'I lost touch with Christ the Saviour and Comforter, and made of him the jailer and hangman of my poor soul.' Johan von Staupitz, his superior, pointed Luther's mind away from continual reflection upon his sins towards the merits of Christ. He taught that true repentance does not involve self-inflicted

penances and punishments, but rather a change of heart. In 1508 von Staupitz, now the first dean of the newly founded University of Wittenberg, sent for Luther to teach theology. In 1512, having been awarded a doctorate in theology, he succeeded von Staupitz as professor and spent the rest of his career there.

In 1516, Johann Tetzel, a Dominican friar and papal commissioner for indulgences, was sent to Germany by the Roman Catholic Church to sell indulgences to raise money to rebuild St Peter's Basilica in Rome. Roman theology held that faith alone cannot justify a person; justification rather depends only on such faith as is active in charity and good works. The benefits of good works could be obtained by donating money to the church.

By this time Luther had arrived at a very different view. While lecturing on the Psalms and the books of Hebrews, Romans, and Galatians he became convinced that the church had lost sight of what he saw as several of the central truths of Christianity. Most important for Luther was the doctrine of justification – God's act of declaring a sinner righteous – by faith alone, in Jesus as the Messiah. 'This one and firm rock, which we call the doctrine of justification', he wrote, 'is the chief article of the whole Christian doctrine'. Luther came to understand justification as entirely the work of God.

On 31 October 1517, Luther wrote to his bishop, Albert of Mainz, protesting the sale of indulgences. He enclosed in his letter a copy of the document that came to be known as the *Ninety-five Theses*. (According to one account, Luther had nailed his *Theses* to the door of All Saints' Church in Wittenberg).

They were soon printed in several places in Germany. In January 1518 friends of Luther translated them from Latin into German. Within two weeks, copies of the theses had spread throughout Germany and within two months throughout Europe, reaching France, England and Italy. His refusal to renounce his views at the demand of Pope Leo X in 1520, and the Holy Roman Emperor Charles V at the Diet of Worms in 1521, resulted in his excommunication by the Pope and condemnation as an outlaw by the Emperor. Prince Frederick III, Elector of Saxony and a supporter of Luther, gave him sanctuary in his Wartburg Castle in Eisenach. While there, he translated the New Testament from Greek into German, using a variant of the language spoken at the Saxon Chancellery. This version quickly became both popular and influential, making its mark on the evolution of the German language and literature. Luther returned to Wittenberg the next year and in 1525 he married a nun, Katharine von Brora. Apart from raising a family, he found himself increasingly occupied in organising a new church.

In the course of his trial at Worms Luther had defended himself in the following words: 'Unless I am convinced by the testimony of the Scriptures or by clear reason (for I do not trust either in the pope or in councils alone, since it is well known that they have often erred and contradicted themselves), I am bound by the Scriptures I have quoted and my conscience is captive to the Word of God. I cannot and will not recant anything, as it is neither safe nor right to go against conscience. May God help me, Amen'.



His views on the primacy of scripture were uncompromising. He said: 'a simple layman armed with Scripture is greater than the mightiest pope without it'. He rejected what Catholics considered to be Apostolic Tradition as a source of original authority alongside the bible. He taught that the bible of the Old and New Testaments is the only divinely inspired book and the only source of divinely revealed knowledge. Scripture alone is

the formal principle of the faith and the final authority for all matters of faith and morals because of its inspiration, authority, clarity, efficacy, and sufficiency. Lutherans hold that every single statement of the bible calls for instant, unqualified and unrestricted acceptance. Every doctrine of the bible is the teaching of God and therefore requires full agreement. Every promise of the bible calls for unshakable trust in its fulfilment; every command of the bible is the directive of God himself and therefore demands willing observance. There is some inconsistency here. On justification, the key sentence in Romans reads 'our contention is that a man is justified by faith, apart from the observances of the law' (3:28). Luther, in his translation, added the crucial word 'alone' after 'faith',\* which supports his argument, but appears nowhere in the Greek. He rejects the Epistle of James as scripture because he could not reconcile its teaching on faith and works in 2:20-22 with his doctrine of justification by faith alone.

Nevertheless Luther's reputation as a biblical scholar remains high. Henry Wansbrough, a Benedictine monk at Ampleforth, writes as follows: '[Luther] shows himself to be not only an ebullient controversialist but also a careful exegete. He makes good use of the bible texts, argues persuasively for their meaning, and illustrates them by the tradition of the church in the form of early church writers.\*\* ... Brilliant, witty and down-to earth, [his] early works

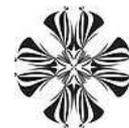
have a racy and hard-hitting quality, which is highly attractive. It is hard to escape the conclusion that if the Church itself – and in particular theology – had been in a better condition and had treated this excitable, original and combative theologian with more sympathy (and he them), his insights and his devotion might have fed into a reform of the church from the inside'. (*The Use and Abuse of the Bible: A Brief History of Biblical Interpretation*, T&T Clark, 2010. pp 107 and 119).

(This essay has drawn on Wikipedia articles: 'Martin Luther', 'Sola Fide' and 'Sola Scriptura')

\* 'alleine durch den Glauben'

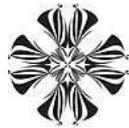
\*\* This comment refers particularly to a book *The Babylonian Captivity of the Church*, published by Luther in 1520, two days after his condemnation for heresy by the pope. It is a full-scale attack on the sacramental system that was the basis of church life.

Hugh Beach





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



## Diocesan Notices

The Diocese will bid farewell and Godspeed to Bishop Richard at St Paul's Cathedral on Candlemas, Thursday 2 February at 6pm. This Service will be a ticketed event by invitation only, however unallocated seats in the Cathedral will be available on the evening of the 2 February.

Alongside the service in the Cathedral, the Bishop will launch a parallel celebration in Paternoster Square shortly before 6pm with the aim to make use of social media to send the message that Christ is the Light of the World to millions of people and the service in the

Cathedral to be broadcast in the square, so that everyone inside and outside the cathedral will be able to join in.



## Venerable Tim Raphael, RIP

We heard on 21 November that Tim Raphael died on Saturday 19 November. His name will be familiar to many people at St Mary's. In his notice to parishes, the Bishop of London wrote:

*Tim was ordained 61 years ago to serve as curate at St Stephen's, Rochester Row and after a brief incumbency in Southwark and ten years in New Zealand, latterly as Dean of Dunedin Cathedral, he returned to become Vicar of St John's Wood in 1972. He served faithfully as Archdeacon of Middlesex from 1983 until he retired to Cheltenham in 1996.*

Leo Fraser-Mackenzie added that Tim was also priest in charge at St Mary's during a long interregnum in the 1980s, and he himself referred to St Mary's as his 'bolthole'.

Please remember in your prayers his wife Anne, their children and the wider family. May he rest in peace.



**Carols by Candlelight:  
A Festival of Nine  
Lessons and Carols  
Sunday 11 December  
at 7.00pm**

A beautiful service, this year led by a professional choir of eight voices, but with opportunities for congregational singing of traditional favourites, woven between nine readings; a new journey through the ancient story of the birth of Christ. Join us to place Christ at the heart of Christmas this year.

**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 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:  
4, 11 December

**2017 Dates**

15, 22, 29 January, 5 February

**Half-term 12-19 February**

26 February, 5, 12, 19, 26 March, 2 April

**December's and January's Year's Mind**

Ethel Doris  
Angela Raynor  
Sybil Sassoon  
Georgia Pemberton  
Margaret Payne  
Alexandra English  
Antony Gowan  
Patricia Coghill  
Harry Dwight  
Kathleen Mundy  
David Lidderdale  
Victoire Ridsdale  
Gerda Turner  
George Priest  
Jacqueline Lewis  
Edward Sloane  
Doris Stone  
Charles Foster -Taylor  
Georgina Davson  
Ethel Sutcliffe  
Beatrice Spicer  
Basil Robinson  
Albert Beauchamp  
Alice Wood  
Keith Kerry  
Timothy Pringle

Elizabeth Graham  
 Anstice Goodman  
 Tilly Halliwell  
 Mary Millbourn  
 Dorian Chinner  
 Clarissa Morse  
 Frances Perry  
 Noel Patrick  
 Leonard Waight  
 Emily Greenland  
 Francis Mundy  
 Margot Macpherson  
 Francis Spicer  
 Anthony Glynn  
 Anthea Smith  
 Alexander Fleming  
 Harry Dwight  
 Ffreebairn Simpson  
 Robert Collins  
 Violet Berry  
 Joan Ommanney  
 Jane Hawker  
 Ellen Payne



**Readings for December 2016**

**Sunday 4 Dec; 2nd Sunday of Advent**

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

**Wednesday 7 Dec; Eucharist and Healing**

Readings at 12noon *Isaiah 40.25-end*  
*Matthew 11.28-end*

**Sunday 11 Dec; 3rd Sunday of Advent**

Readings at 10.30am *Isaiah 35.1-10*  
*James 5.7-10*  
*Matthew 11.2-11*

**Sunday 18 Dec: 4th Sunday of Advent**

Readings at 10.30am *Isaiah 7.10-16*  
*Romans 1.1-7*  
*Matthew 1.18-25*

**Saturday 24 Dec: Christmas Eve  
 Midnight Mass**

Readings at 11.30pm *Isaiah 52.7-10*  
*Hebrews 1.1-4*  
*John 1.1-14*

**Sunday 25 Dec: Christmas Day**

Readings at 10.30am *Isaiah 9.2-7*  
*Titus 2.11-14*  
*Luke 2.1-20*

**Readings for January 2017**

**Sunday 1 Jan; The Naming and  
 Circumcision of Jesus**

Readings at 10.30am *Numbers 6.22-27*  
*Galatians 4.4-7*  
*Luke 2.15-21*

**Wednesday 4 Jan; Eucharist and Healing**

Readings at 12noon *1 John 3.7-10*  
*John 1.35-42*

**Sunday 8 Jan; The Epiphany**

Readings at 10.30am *Isaiah 60.1-6*  
*Ephesians 3.1-12*  
*Matthew 2.1-12*

**Sunday 15 Jan; 2nd Sunday of  
 Epiphany**

Readings at 10.30am *Isaiah 49.1-7*  
*1 Corinthians 1.1-9*  
*John 1.29-42*

**Sunday 22 Jan; 3rd Sunday after  
 Epiphany**

Readings at 10.30am *Isaiah 9.1-4*  
*1 Corinthians 1.10-18*  
*Matthew 4.12-23*

**Sunday 29 Jan; 4th Sunday after  
 Epiphany**

Readings at 10.30am *1 Kings 17.8-16*  
*1 Corinthians 1.18-31*  
*John 2.1-11*



### **Parish Office**

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

### **Parish Office**

#### **Parish Administrator**

Sam Mander, 020 7835 1440  
Mon to Fri 10.00am-2.00pm  
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 Caubergths  
Julie Crutchley  
Leo Fraser-Mackenzie  
Margarete Geier (Deanery Synod  
Representative)  
Sheila Gibbs  
Joanna Hackett (PCC Secretary)  
Ann Mulcare (Deanery Synod  
Representative)  
Edward Quinton  
Katrin 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

#### **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



***Wishing you all a  
Happy and Blessed Christmas  
and a  
Joyful and Peaceful New Year***

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

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