

THE CLARION

The Magazine of The Parish of St Mary The Boltons

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

June 2016

The Offertory

Over the page you will find an article about the offertory procession taken from the May *Clarion* of 1954. In it the writer speaks about the Eucharist being the ‘combined offering of priest and people’ in their worship, which he says is signified by the people taking part in the singing, readings, and offertory procession.

The **offertory** (from Medieval Latin *offertorium* and Late Latin *offerre*) is the part of a Eucharistic service when the bread and wine for use in the service are ceremonially placed on the altar.

Just as the Eucharistic theology varies among Christian denominations, so does the understanding of the offertory. Some Eucharistic theology sees Christ as offering Himself as both the priest and victim of the ‘sacrifice of the Mass’. As all believers are members of Christ’s Body, the Church, the offertory has therefore been seen as the moment when we all offer ourselves in service to God: ‘Through him, and with him, and in him’.

In the early Church, the people brought bread and wine to the church and ‘offered’ them to the priest for the celebration of the Eucharist. They also brought other gifts of food or money that they ‘offered’ to help the work of the Church. The terminology became conflated, which may have led to some differences of understanding about the meaning of the offertory. The recent re-naming of the offertory as the ‘Presentation of the Gifts’ in the Roman Catholic Church means that the theological image is that of

gifts being presented rather than offered in a religious sacrificial act.

This conflation of terminology does not just relate to the names for those things being brought, as donations of money not only support the needs of the Church, but also purchase the bread and wine that are also presented. Even if we do not subscribe to the idea of Christ as priest and victim and ourselves as sacrificial offerings representing Christ’s body, then the collection of money can still represent ourselves. That is because often our work is compensated with money, from which a portion is given to God as a sacrificial offering.

‘Offering’ is a difficult word when used in connection with the Eucharist. Fundamentally it refers to the action of Christ giving himself to the Father in the sacrifice of the cross. We are joined to Christ’s self-offering when, as part of the Church (the body of Christ), we offer the consecrated bread and wine (representing Christ) to the Father. This takes place during the Eucharistic Prayer.

The purpose of the offertory rite is simply to prepare the altar, the gifts and the assembly for the offering of the whole Church that takes place during the Eucharistic Prayer. The procession with the gifts by members of the assembly is one expression of the assembly’s participation in the Eucharistic offering. The real offering does not take place at this time of preparation.

As the preparation of the gifts is a secondary rite – a low-key moment between the Liturgy of the Word and the Liturgy of the Eucharist – it is therefore not something that should be given

undue ceremony. The procession of the bread and the wine to the altar was not a uniform practice of the ancient church, and some people see the offertory procession detracting from the centrality of the Eucharistic Prayer and the Distribution, as the procession shifts the focus from God's gifts to our own. As such, in many churches there is no offertory procession at all; the gifts are simply brought to the altar from the credence (side) table by a server or vergier. In most Anglican churches the collection of money and the bringing up of the elements are separated, and the table is prepared with the bread and wine while the plate is being passed round.

Whichever way the offertory is ordered, the focus must be on the Eucharistic prayer, because it is through the prayers of the people, offered on their behalf by the priest, that Christ becomes present. For some people, this is Christ's actual presence in the bread and wine that retains the appearance of those elements, for others, Christ simply becomes present in a special way in the bread and wine, and for others Christ's presence is found in the community gathered around the table.

In my own mind the centrality of the Eucharist in our Christian worship is because it is a reminder of the grace of God: just as we receive the bread into our open hands, so we receive the grace of God: without having to sing or read or pray or work or pay for it. It is just given, and given to all who wish to receive.

There is an invitation to communion that I have used once at St Mary's, which sums this up, and with which I close:

Come, to this table, not because you must, but because you may, not because you are strong, but because you are weak.

Come, not because any goodness of your own gives you the right to come, but because you need mercy and help.

Come, because you love the Lord a little and would like to love him more.

Come, because he loved you and gave himself for you.

Come, and meet the risen Christ for we are his body.

Sarah Archer

The Holy Communion service has always been, and must continue to be, the one fundamental act of worship of the Christian Church. On the continent of Europe and in this country there is a great movement in progress to emphasise this fact, and still more to emphasise the part which the ordinary man in the pew has to play in the offering of this worship. The Eucharist is not a question of a priest at the altar saying some prayers and performing some actions quite independently of the congregation assembled behind him; it is much more a combined offering of priest and people together – each performing his own essential part and yet all joining in the total act of worship and pleading the one Perfect Offering.

At St Mary's we already have a fairly strong tradition of congregational singing and congregational worship in general and we must make every effort to preserve this trend. But it is at the Parish Communion or Family Eucharist at 9.15 a.m. on Sundays that we try specially to stress the people's part in the Communion Service, and both the Gospel procession and the Offertory processions are means towards this end. The reading of the Gospel to the people at the top of the nave emphasises the need for every Christian to carry the Faith into everyday life, while the taking up of the bread and wine and alms to the altar by three members of the congregation reminds us that the Offertory is far more than the collecting of money in a bag. Our latest endeavour is by means of the Parish Breakfast after the service to develop that oneness in the family of Christ which we have experienced while kneeling together round the Altar. *[Ed., see back cover]*

The Summer Fair, Saturday, 18 June, 12.30pm- 4.30pm



Our wonderful Summer Fair is fast approaching and we would love your help please.

This could be:

- To set up the Fair from 9.0am on Saturday, 18 June
- To help run a stall for an hour or so at the Fair
- To clear up after the Fair from 4.30pm
- To donate: bric-à-brac, second hand books, bottles for the Tombola, cakes and jams
- To donate raffle or silent auction prizes such as concert or opera tickets, tickets to sporting events or anything else that is 'special'
- To make a cash donation to cover the Fair's expenses
- To put up posters or distribute flyers promoting the Fair

If you are willing and able to help, please contact Christina Nelson
(christina.d.lyons@gmail.com/ 07786678845)
or call the Parish Office on 020 7835 1440.

Please bring your donations to the church from 5 June 2016.

Sound Seekers

Sound Seekers is a unique UK registered charity dedicated to helping people with

hearing loss, especially children, in some of the poorest communities of the developing world. In many parts of Africa people who are deaf are excluded from school and will never have the opportunity to secure a livelihood. Sound Seekers work in partnership with local organisations and institutions to deliver sustainable and cost-effective projects that advance understanding of deaf people's needs and improve their access to health services, education and social support, together with initiatives that enable people to avoid, or overcome, the effects of deafness.

St Mary The Boltons Church has very kindly decided to support Sound Seekers' work by helping to refurbish and equip a deaf unit at Kansenshi Basic School, Ndola, Zambia. The school has 2150 pupils, 87 of whom are deaf, between six and 21 years old. The school faces many of the resource constraints common to government schools in Zambia, but has a great ethos and commitment to quality education and care of its pupils. In a recent interview, the Head Teacher of the school, Mabel, explained, 'A lot of the children have to travel far to get to school as this is the only unit in the area. They usually travel over an hour to get to school and we just can't turn away these children, they need an education'. The Sound Seekers management team have built up an excellent relationship with staff there, having visited many times, and are confident in the honesty and professionalism of the staff.



In 2017, thanks to St Mary The Boltons Church, Sound Seekers will repair and refresh the classrooms in the deaf unit as well as provide teaching and learning equipment to the staff and pupils there. At present, there is no shelving or storage space for children to keep food or books. The environment in Zambia is dusty and humid, which attracts a lot of insects. Having a

secure place to hold pupils' food will ensure it remains fresh and the shelving will prevent textbooks and learning materials from being damaged, thereby leading to a better and a more ordered learning environment.



One of the classrooms in the deaf unit at Kansenshi Basic School

The deaf unit is also in need of learning equipment and teaching materials, which include stationery, exercise books, posters, wallcharts, books and science and art equipment. The provision of new equipment and teaching materials will be a massive improvement from the pile of dusty and out-dated books that are currently in the classrooms in the deaf unit of the school.

As well as working in Zambia, Sound Seekers supports projects in Cameroon, The Gambia, Malawi and Sierra Leone. For more information, please visit www.sound-seekers.org.uk or contact the Fundraising Manager, Alice Davis at alice@sound-seekers.org.uk.

Christina Lyons



Some of the students at Kansenshi Basic School

Toilet Twinning

2.4 billion people don't have somewhere safe, clean and hygienic to go to the loo. That's more than a third of the people on the planet!

Toilet Twinning raises funds to enable people living in poor communities to have clean water and a basic toilet, and to learn about hygiene – a vital combination that helps end generational poverty.

When people learn about the link between open defecation and disease, and go on to build their own toilet as a result, their families begin to enjoy better health. Children are well enough to go to school. Parents are well enough to work their land and grow enough for their family to eat.



Perched among the sweeping foothills of the Himalayas, Kancha's latrine stands proud: the first one to be built in Risthabot, Nepal.

Kancha, 52, talks of how life has changed since a staff member from local partner, Share and Care, came to his village and taught him about the link between sanitation and health.

He and his wife, Shaili, can now grow enough food to feed the family. Before, they were often too ill to farm and took out loans to buy food.

Kancha's only regret is that he did not meet Share and Care earlier. He lost one daughter to dysentery at the age of five; his three-year-old son died after suffering diarrhoea for a week. 'If I knew then what I know now, I think my children would still be alive,' says Kancha.

How does it work?

For just £60, you can twin your toilet with a single, household latrine in an impoverished community.

For £240, you can twin with a school block.

You'll receive a framed certificate to hang in your loo - featuring a photo of your toilet twin, the latrine's location and even its GPS coordinates so you can find your twin online!

Latrines are available for twinning in a dozen or more countries across Africa, Asia and South America.

For more information contact
www.toilettwinning.org
Christina Lyons

John's Farewell Party



After more than eight years faithful service in the Parish Office, John McVeigh left us for pastures new. He is now the Operations Manager and Bursar at St Luke's Church in Sydney Street, where his many skills as manager, administrator and organiser, will come to the fore.

John has had an interesting and varied career, including as Credit Management and working for the BBC World Service, and Linklaters. At St Mary's we will remember him as the first point of contact at our church, where he was always welcoming, efficient, and informative.

His charismatic communication skills enabled him to deal with a wide variety of requests and queries. He also showed great compassion and skill in dealing with people in need. We owe him a debt of thanks for those years, and after church on 17 April, gave him a fitting send off with refreshments, including champagne, and a chocolate cake decorated with sparklers.

The South Transept was full of parishioners who had gathered to wish John well and celebrate his time at St Mary's. Despite being a farewell party, it was a happy occasion. The vicar, Sarah Archer, and warden, Leo Fraser-Mackenzie gave warm speeches thanking John and praising him for loyal and dedicated service at the church, and Ann Mulcare presented him with a cheque and gift of Dartington Glitz Crystallised Swarovski cocktail glasses on behalf of the church. John responded in typical fashion. He thanked everyone he had worked with closely, with an especial mention for Margarete Geier and reminded us all that he was still a close neighbour and would not lose touch.

We wish John well in his new post. He leaves with our heartfelt thanks and love.

Ann Mulcare, Leo Fraser-Mackenzie, Wardens

What brought me to St Mary's



I remember the warm welcome I received from Leo the first time I set foot in St Mary The Boltons some time in 2008. It reminded me of the church where I grew up in Ipswich, Suffolk, which coincidentally was also a St Mary's – St Mary le Tower.

Going to church played a big part in my childhood. Being a chorister at St Mary le Tower meant singing at three services every Sunday and two practices during the week for eight years. For the most part I enjoyed the music very much

but there were occasions when I felt some resentment towards not being able to have a Sunday morning lie-in or spending Friday evenings at choir practice when my school friends were having fun at each others' houses.

It therefore may not come as a surprise that, when I went to university at Imperial College London, church was swiftly replaced by Sunday morning football in Hyde Park. God never left me though and it was not long before I sought to fill the spiritual void in my life.

I decided that the perfect way to combine the all-important socialising at university with church was to go to the churches that my peers were going to. My first 'dabble' was Grapevine in Putney. At the time, I remember thinking how ludicrously far it was from my halls of residence in Evelyn Gardens but, in retrospect, I have since recognised my aversion for traveling within London. Grapevine itself was a noisy affair, filled with rock music and prayer. While the passion and enthusiasm was undeniable, neither the jam doughnuts nor my friends were able to persuade me to make a return trip.

A few years of dabbling at other churches followed: Chelsea Old Church, HTB, St Luke's, St Mary Abbot's, to name but a few. I did not fit in any of them. Sunday morning brunches and socialising were still proving more tempting than church.

Then I spotted it on a walk back to my flat after a day at work: I had deviated from the usual route to have a change of scenery and walked past St Mary The Boltons; a stunning church tucked away in the midst of a beautiful residential area. I attended a service the next Sunday where I was greeted by Leo and sat through a wonderful sermon by Ginny given in her usual, affable style, and I was hooked. I

was home. St Mary The Boltons brought me the peace, tranquillity and stimulating thought that I had been longing for. It was a rural church in the middle of Kensington that reminded me of my church in Ipswich.

Nearly a decade later and here I am delighted that, following a long and difficult interregnum, Sarah has been appointed and brought with her the fresh thinking that keeps St Mary The Boltons and my faith alive. I feel privileged that I will be getting married here in the autumn and above all, I am excited for the future of this beautiful church that I am so grateful to be a part of.

Joshua Lee

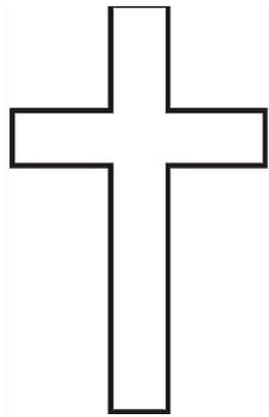
The Meaning of the Cross for Today, Part 3

In the two previous articles I have written about the belief that Christ died on the cross for our sins, and explained how a Christian can make a virtue of suffering by identifying with Christ crucified. There is, however, quite a different way of looking at these questions, which I owe to Archbishop Rowan Williams (his chapter 'The Cross in the 21st Century' in Edmund Newell, Ed. *Seven Words for the 21st Century*, DLT, London, 2002, pp. 1-8).

His starting point is bleak. In the nearly two thousand years that have passed since the death of Jesus, language about crosses has become a dead metaphor. In a world where crosses are mainly seen in churches and around people's necks, what has happened to the original, difficult and transformative content of the language? How can the cross be talked about now in a way that makes a difference? 'Take up your cross' now means 'Put up with minor discomforts' or at most, 'Be sure that you do something to show God that you take him seriously by making yourself uncomfortable in some way'. 'We all have our crosses to bear' means that we must

demonstrate perseverance in circumstances we do not fully control. The cross has become a sign for something disconnected from the actual experiences of power and powerlessness, fear and hope. It has become the marker of a minority interest group who seem to use it with rather obsessional frequency.

‘To walk with Jesus’ Rowan Williams says, ‘is risky; but not in the simple sense that you might become a martyr. That’s bearable, even



attractive to a certain mind set. The majority of those crucified in Roman Judea were not in fact freedom fighters but a mixture of petty thugs, delinquent or runaway slaves and innocents executed for the purposes of plain

state terror. The crucified is literally nailed up as a notice of what the powerful mean to say. The cross is not about extremity of suffering so much as extremity of helplessness, impotence in speaking what *you* mean to say. The cross is where non-citizens are executed; it defines the fact, much thought about by the earliest Christians, that belonging with the God of Jesus is the opposite of being a citizen. So this is not simply a transition into a mildly utopian community alongside the state; it is to invite the unwelcome fate of being written out of the story, having no meaning that the public sphere can grasp’.

Rowan Williams continues: ‘Following Jesus leads to where God is; following Jesus leads to places where people are robbed of their speech and their social power. Only with this in mind can we grasp how the cross begins to be the act of creating a new communal phenomenon, sufficiently new and peculiar to be still, two thousand years on, tantalisingly hard to describe and constantly trying to

evade its own distinctiveness. The cross is where Christian distinctiveness is focussed – not because Christianity is first and foremost a religion of suffering, but because it is a social reality constituted by the strange impact of divine action in the death of someone by this particular method, which is associated with the slave and non-citizen. What is unique on the cross of Jesus is not either some special intensity of agony or some abstract transaction to placate God’s justice. It is the fact that this death, this slave’s death, is carried by the one who has consistently and unbrokenly carried God’s absolute promise in his every act and word. And by bearing this in God’s name and power, the cross creates a different kind of citizenship by its invitation to belong with the God of non-belongers.’

It is telling that Rowan Williams says the cross begins to create a new social phenomenon ‘constantly trying to avoid its own distinctiveness.’ It is indeed almost impossible to reconcile his vision of non-belonging with what we see in England today. He wrote as the primate of an *established* church. Anglican bishops sit in the House of Lords; what are they to make of the suggestion that they live in an extremity of helplessness, impotent in speaking what they mean to say? Or I myself who, so far from being a non-citizen, tried for forty years to carry out my civic duty as a loyal member of Her Majesty’s armed forces, and was latterly quite often required to say things that power could hear.

Rowan Williams also says that being a non-citizen was much on the minds of the earliest Christians; but not for long. Henry Chadwick, speaking of the Emperor Constantine (272 - 337) explains: ‘In fact, as the fourth century advanced, it became increasingly the tendency for final decisions about church policy to be taken by the emperor, and the group in the church which at any given time swayed the course of events was very often that which succeeded in obtaining the imperial ear.’ (*The Early Church*, ‘The Pelican History of the Church 1’. Penguin Books,

Harmondsworth, 1967. p.132). Since then, having things to say that power *can* hear has been a constant preoccupation of most Christian Churches.

Of course there have been exceptions. One Christian who took non-belonging seriously was St Francis of Assisi (1181-1226). Heir to a prosperous business in the cloth trade and with military ambitions, he changed tack completely in his mid-twenties and adopted the life-style of a penitent. He fell in love, so he said, with his 'lady poverty' and acquired an intense devotion to Christ, dropping out of society and breaking with his family completely. Living in caves and shacks, and eating only what he could get by begging, he devoted himself to rebuilding derelict churches with his own hands, caring for lepers, and spending long periods in solitary prayer. Meanwhile his personality radiated *joie de vivre*, and love for all creatures. Being a magnetic preacher he soon attracted a following, and decided to set them up as a religious Order formally approved by the Roman Church. He met the description of a non-belonger in many ways. He had an intense antipathy to money, was unwilling to adopt any form of settled life-style and did not want his followers to occupy, let alone own, any form of building. He also had a deep suspicion of book-learning. Yet he was far from impotent in speaking what he meant to say, nor did he hesitate to speak to power (Bishops, Cardinals and the Pope) in defence of his Order. He also had a notably successful meeting with the Sultan of Egypt. Finally his identification with the sufferings of Christ led to the physical marks of crucifixion (*stigmata*) appearing on his hands, feet and side. His death, of many infirmities, was long drawn out and very painful. At the same time he composed the first and one of the most famous poems in the Italian language, *The Canticle of the Sun*, a triumphant celebration of the glories of God's creation. His followers

also, for the most part, constantly tried to 'avoid their own distinctiveness'. Soon they were living in comfortable friaries, had built some of the grandest churches in Christendom and invaded the universities. At the start of the fourteenth century the most prominent theologian-philosophers of their day were Franciscan friars: Duns Scotus (1266-1308) and William of Occam (1287-1347).

I am painfully aware of the inconclusiveness of this discussion. It may be some consolation that Rowan Williams describes the implications of the cross for today as 'tantalisingly hard to describe'. But I make no excuse for trying.

This concludes the series, lasting just over a year, in which I have attempted to explore different ways in which Christians can apprehend God: as creator of all things; as the ground of our deepest prayer; as guardian of our daily mercies and as tortured figure on a cross.

Hugh Beach

Wintershall Life of Christ 21-26 June 2016

The Life of Christ is a wonderful, authentic open air performance of the life of Jesus from birth to resurrection, held on the beautiful Wintershall estate near Guildford with its woodlands, lakes and open parkland. Follow their cast of 100 and live animals around the estate as they bring the story to life. The performance starts at 10am and finishes at 3.30pm each day. The performance is in three acts with a lunchtime interval.

These are just some of the comments they received from last year's audience: 'A wonderful and deeply moving production'; 'Out of this world'; 'I loved every bit of the Life of Christ'; 'A visual blessing'; 'Absolutely amazing and very atmospheric'; 'I was moved to tears more than once'.

To book the Life of Christ, please go to the website: www.wintershall-estate.com or call 01793 418 299. Tickets are priced at £24 Adults, £18 Senior Citizen, £12 Child, £60 Family (2 Adults and 2 Children).

Ask Nick: A Conversation with the Leader of the Council

St Mary's recently hosted an evening where people were given the opportunity to ask questions of the Leader of our local Council. There were a number of stalls giving information about local services and events, and below are details of a couple of organisations that may be of interest.

Open Age: Chances for Londoners over 50 to work, learn, take part, and stay healthy in body and mind

Open Age organises over 380 weekly activities (such as arts and crafts, culture, health and fitness and IT training) in community venues across RBKC, Westminster, and Hammersmith & Fulham. Free registration and free activities are available, and classes cost around £1 per hour. Open Age also have a variety of volunteering opportunities available, and provide Link-Up Workers to assist clients in finding the right activity, support with arranging transport, and escorting to the first meeting. Open Age also offers a programme of activities and events for unpaid carers. For more details contact: Open Age Main Office: St Charles' Centre for Health and Wellbeing, Exmoor Street, London, W10 6DZ. Tel: 020 8692 4141 email: mail@openage.org.uk Website: www.openage.org.uk

People First

This is a support service for people to maintain independent living. There is a great deal of information about services on offer on their website www.peoplefirstinfo.org.uk

Out in the garden

A few years ago St Mary's received a certificate for being an Eco Church, and now we have gone one step further by buying two composting cones. This is good news for our garden waste, now that RBKC is no longer collecting it. Rather than pay for the new service, composting is the cheaper and better alternative.

Apart from the autumn when there will be enough 'brown' material to mix with the 'green' material, we will need to supplement the brown part with paper. Any old paper will do, but toilet paper rolls and kitchen towel rolls are way the best items to use. We already collect various items for good causes, and here comes another request for collecting. Please bring your toilet and kitchen towel rolls to the church and if you can, leave them (in a bag for the moment) behind the garden shed on the north side of the church.

A lot of seeds have gone into the ground and some will hopefully turn into flowers. Do look out for new flowers, colours and perhaps bees and butterflies too, as we want to attract as much wildlife as possible.

Verena Tschudin

June Year's Mind

Joan Palin
Pamela Shaw
Gary Davies
Britta Osbahr
Leslie Stone
Leonard Berry
David Dixon
Evelyn Davson
Madge Terry
Grahame Challen
Hugo Garten
Marjorie Cooling
Kenrick Prescott
Gisela Osbahr
Doreen Allen

WEEKDAY SERVICES

Usually Morning Prayer is said daily at 8.30am
& Evening Prayer at 5.30pm: except on Public
Holidays. Wednesday 12noon Eucharist.

Readings in June 2016

Sunday 5 June, 2nd Sunday after Trinity

Readings at 10.30am *1 Kings 17. 17-end*
Galatians 1. 11-end
Luke 7. 11-17

Wednesday 6 Eucharist
Readings at 12md *2 Corinthians 4. 1-10*
Matthew 24. 42-46

Sunday 12 June, 3rd Sunday after Trinity

Readings at 10.30 *2 Samuel 11. 26-12.10,*
13-15
Galatians 2. 15-end
Luke 7. 36-8.3

Wednesday 15 Eucharist
Readings at 12md *2 Kings 2. 1, 6-14*
Matthew 6. 1-6, 16-18

Sunday 19 June, 4th Sunday after Trinity

Readings at 10.30am *Isaiah 65. 1-9*
Galatians 3. 23-end
Luke 8. 26-39

Wednesday 22 Eucharist
Readings at 12md *2 Timothy 2. 3-13*
John 12. 24-26

Sunday 26 June, 5th Sunday after Trinity
Readings at 10.30am *1 Kings 19. 15-16, 19-end*

Galatians 5. 1, 13-25

Luke 9. 51-end

Wednesday 27

Eucharist

Readings at 12md

Zechariah 4. 1-6a, 10b-end

Matthew 16. 13-19

Sunday 3 July, 6th Sunday after Trinity

Readings at 10.30am

Isaiah 66. 10-14

Galatians 6. [1-6], 7-16

Luke 10. 1-11, 16-20

Upcoming in June 2016

Sunday 12 Preacher: Ven Sheila Watson,
former Archdeacon of
Canterbury

Sunday 26 12.30 Baptism of Frederick
Roworth

13.30 Baptism of Elaina Clarkson

Parish Office

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The Boltons, SW10 9TB

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Vicar

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vicar@stmarytheboltons.org.uk

(Day Off Friday)

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Administrator 020 7835 1440

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

Anthony Bryceson

Tania Caubergs

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

Assistant Treasurer

Bill Gallagher 020 7384 3246.

Electoral Roll Officer Fiona Parsons

Gift Aid Secretary

John Barker 020 8571 0737

Clarion Editor

Verena Tschudin 020 7351 1263

Readers & Intercessors Rota

Mary Meeson (call 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 Parish Office

Editor's Note

I am dealing with *The Clarion* ONLY on a temporary basis until a new Administrator is in place. Please send all contributions to my home email v.tschudin@btinternet.com until further notice.

Verena Tschudin

Contributions for the July/August Clarion should be sent to Verena Tschudin by 28 June 2016.

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

Picture of the cover of *Clarion* May 1954,
from which the text on page 2 is taken.

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MAY 1954

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