

# THE CLARION

The Magazine of The Parish of St Mary The Boltons

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

June 2020

## Ordination and Vocation

Back in the mists of time (December last year) the editors thought it might be interesting to consider themes from the traditions of the Church for *The Clarion*, month by month, to help us all to think about the life of St Mary's more generally. That's why we launched a series on the traditional Seven Sacraments.

This month's theme of Ordination may not be an obvious way into our life together, being a bit of a niche sacrament if you like. Obviously, people like me think it is awfully important, but most people quite reasonably think it is something that happens to a few people who end up as vicars, or Heaven help them, as bishops. I could talk for hours about what ordination is from my perspective as a parish priest, as well as someone who has helped others talk through their own sense of calling to the ordained ministry, and like to think that might even be helpful to some people beginning to discern a sense of vocation in themselves. But I think there is a far more interesting discussion to be had about vocation and calling and what that means for all of us, not just the ones who fancy themselves in a clerical collar.

Vocation and calling are slippery words. Think of those jobs that traditionally were called vocational like nursing, or care work, or teaching (jobs that are, coincidentally, underpaid and undervalued) or people who have had 'vocational training' like plumbers, or lorry drivers or emergency medical technicians. It is interesting to see how these roles are suddenly key to the survival of our nation: such is the challenge of Covid-19, it seems, as values are turned upside down. Yet vocation is not just about our daily occupation or paid (or unpaid) work. There are other vocations too: to a faithful covenanted relationship like marriage or to the

single life; to a life of good works; to friendships; and to our life of faith. Vocation is a calling to a kind of relationship, and this helps us to ask where that call comes from. For Christians, we might say, the call is from God, but I would suggest that for all of us it may be discovered in the sense of our shared humanity, and our shared responsibility for one another.



VectorStock.com/4421014

Vocation is a many-layered thing: our various callings are not separate from each other and even arise from each other, like the concentric layers of an onion. I am a priest, for example, but that vocation comes as a way of responding to the call to be a Christian. For me, being a Christian is the way in which I respond to the most basic vocation of all, which is to be a human being set in the midst of other humans, and a creature of God set in the middle of God's creation. All of them are a call and a command to love and service, to God, and to his world, his people, his creation.

*Jenny Welsh, Vicar*

## **Lockdown, Ordination and the Song of Zechariah**

The closure of our churches and places of worship at a time of national crisis has undoubtedly presented different challenges for us all. From an early age we have been taught that the church is the House of God and so we have come to think that the church is the place to find Him. We turn to our local church to mark significant life events, be they moments of celebration or sadness, pain or relief, and we expect to find there someone we think has special access to God. Over time this has hard-wired in us a view of church that is available when we want it, and that is built around a building, a vicar and a particular locality. If the building is closed, even to the people our hard-wired view has led us to think have special access to God, does that mean no access to God? Has God been locked up inside his own house? Some may think or feel that is what has happened during lockdown, but surely God cannot be constrained in this way.

If there is any lesson to learn from the weeks of lockdown, it is that it is time to re-examine this hard-wired view of what our local parish church is. Another thing thrown into clear perspective by the pandemic crisis – and now ripe for re-examination – is the economic foundations of the church. The subsidy that we have enjoyed for many years by exploiting our property assets will be significantly reduced, but we still have the cost of maintaining an expensive building, as well as paying for a vicar, vicarage, and other staff, not to mention the cost of the activities. How are we to manage that?

A starting point for this re-examination might be to reacquaint ourselves with the concept of the priesthood of all believers. This emphasises that all who have faith in Christ and are baptised share in Christ's priesthood and that through Jesus we all have equal access to God. The other side of this coin is that we all have a responsibility to minister to one another, to be present for one another through the good times and the difficult times,

drawing on and sharing the faith that nurtures us. This does not undermine the concept of ordination to the priesthood, but rather recognises its place as a means of selecting and giving authority to our church leaders. It recognises their role in studying and teaching the Word of God, rather than being themselves the means by which we access the divine.



As we emerge from the physical constraints of the pandemic lockdown, let us hear again the words of the Song of Zechariah, or the Benedictus as it is called in The Book of Common Prayer. Zechariah, one of the chosen priests allowed to enter the sanctuary to offer incense, was struck dumb because he did not believe the promise given to him in the sanctuary that his wife would bear a son, but recovered the power of speech when his son was born and then foretold what would become of his son, John: 'And you, child, will be called the prophet of the Most High; for you will go before the Lord to prepare his ways, to give knowledge of salvation to his people by the forgiveness of their sins'. These words are addressed to us too, for we are all to go before the Lord to prepare his ways.

*Leo Fraser-Mackenzie*

## St Francis of Assisi's Vocation

It is a common impression that a vocation or call is something clear, direct, and definite. Mary, the Mother of Jesus, is portrayed as having been given a message from God and she said 'yes' after only a moment's hesitation of 'how is this possible'?

St Francis of Assisi was a rich young man, a popular leader among the town's youth, presumably game for any prank. Apparently Francis used to help himself to bales of cloth from his father's shop and sold them to get money for entertaining his friends.

One day he visited the little church of San Damiano, just outside Assisi, where the now famous San Damiano cross hung (a copy is there now), and Francis heard a voice coming from the cross: 'Francis, go and repair my church'. Francis did not hesitate, taking the command literally, and bought bricks and mortar and repaired San Damiano, and various other local churches too.

As so many other towns, Assisi had its share of lepers. They usually lived in groups somewhere outside the town walls and had to ring a bell if they went together somewhere. Francis was disgusted to see these crippled, smelly and disfigured people. In the years of repairing churches and spending much time in prayer, he underwent 'trials', that is, various daily events that taught him various insights. The final one was to become 'converted'. Francis wrote in his Testament, 'During my life of sin, nothing disgusted me like seeing victims of leprosy. It was the Lord Himself who urged me to go to them. I did so, and ever since, everything was so changed for me that what had seemed at first painful and impossible to overcome became easy and pleasant. Shortly after, I definitely forsook the world'. (Englebert, O. *St Francis of Assisi*, 1979, Franciscan Herald Press).

Francis became so convinced that the world needed 'a fresh attitude towards material possession that he chose Lady Poverty as his bride, desiring that all barriers set up by privilege

based on wealth should be overcome by love' (TSSF, *The Principles for Daily Living*, various dates) and started preaching all through the towns and villages of Umbria. Yet he also spent much time in silent prayer. This eventually led him to ask St Clare – his closest companion – and one of his brothers, if he should continue preaching against discrimination and how to love all people, or give his life entirely to prayer. They prayed and talked together and told Francis that he should continue preaching, which is what he did.

From misunderstanding the call to 'repair the church' as meaning to build up the Church spiritually, not only a local building, to the uncertainty if he should continue his life of preaching and active fighting for equality among all people, Francis needed the help and guidance of his close friends. Vocation is not always a once-and-for-all event, but very often something that we grow into and discover, even a winding path with many changing aspects that we may understand only gradually.

*Verena Tschudin*



St Francis with the Leper

[www.google.com](http://www.google.com) and [holydormition-WordPress.com](http://holydormition-WordPress.com)

## A Disrupted Life

It is sensible to make plans. A well-known saying is, 'Fail to plan and you plan to fail', but in the end God is in charge. He may disrupt our plans with his own and I believe that the corona virus lockdown is a challenge for us to listen and obey and keep on trusting in God.

In fact, I will even go so far as to admit that the enforced hiatus has been an unexpected blessing for me. It has given me the time and opportunity to delve deeper into my father's family history and in particular his early life and his eight years as a missionary in Brazil. It took me several days to type up copies of letters that my father had written to his friends back in Germany between 1930 and 1938 and sort out all the photos he had taken during that period.

My father was born on 10 January 1906 in a small village in Hessen, Germany. His parents were devout Lutherans. His parents were pleased that Karl-Hans, the oldest of their six children, followed in his pastor grandfather's footsteps, now also embarked on studying theology in Berlin in order to become a minister.

My father soon discovered that life in the German metropolis in the 1930s offered more than just studying difficult texts about theology and preparing for his ordination. In fact, it could be great fun, particularly when he met vivacious Gisela, my mother, in the church Youth group.

In 1930 my father had to leave his beloved fiancée behind in lively Berlin when he accepted a call by the American Lutheran Missouri Synod to become the pastor for mainly German immigrants in Porto Alegre, Southern Brazil. Gisela, who in 1933 had finished her training as a Red Cross nurse in Berlin, soon followed. Life was hard and both my parents learned to ride horses as their only means of transport. They grew their own food and helped to build a school and a church.

In 1935 my brother Jürgen was born. When anybody asks me where I was born, I enjoy saying, 'I was made in Brazil and was born in Germany in 1938', as my parents had decided to return to Germany just for a holiday in that year. Unfortunately the Second World War scuppered all their plans to go back to Brazil.

They were stuck in Berlin. My father was forced to fight Hitler's evil war in Poland while Gisela and her two children, i.e. my brother Jürgen and I, were trapped in Berlin until our flight on foot out of the inferno on 21 April 1945, back to our grand-parents' house in Hessen. My father's plans for his missionary work were abruptly changed, and coronavirus has given me the opportunity to think more about the 'changes and chances' of the moment in the light of God.

*Anne Swift*



[www.episcopalcafe.com](http://www.episcopalcafe.com)

## British Sign Language

In January I was given the opportunity to attend a course on British Sign Language. It was sponsored by Royal Parks, assisted by Action on Hearing Loss and taken by John Mancini, who received the National Teacher of the Year Award in 2010. A small group of five people, and John, met for ten Friday mornings at Brompton Cemetery. When attending the first lesson I did not anticipate being introduced to such a vibrant, alive and challenging language.

John began each session with a simple greeting, and we came to understand that British Sign Language was more than a series of signs and gestures. Each week we sat in a semicircle, learning new signs for familiar words. Many of the gestures had a logical base. Hello, thank you, and good-bye are obvious examples. Our facial expressions and body language also played a part. As we attempted to engage in conversation in such a new idiom it made me realise how much more attention I was giving to the person I was communicating with; how much more focused we all were. We were experiencing a new dimension in communication, grammar and structure. It was not easy, but John introduced us to the language with skill, patience and humour. Suddenly we were all understanding and laughing at his jokes. We were making progress.

During the following weeks we improved our vocabulary, became less self-conscious with our hand signing, and also learned a little of the history of BSL and its community. We were all surprised to discover that sign language existed in the deaf community as far back as 1570. A pioneer and teacher, Thomas Braidwood founded the first School for the Deaf in 1760. However, the use of sign language was not encouraged in schools, as there was an emphasis on lip reading as being the best way forward.



[www.disabled-world.com](http://www.disabled-world.com)

In 1974 BSL was at last accepted as a language in its own right and as an official minority language in the UK in 2003. John won a scholarship to a school for deaf children, and amused us with his stories of the children using sign language to communicate when the teacher's back was turned. Now it is estimated that there are at least 24,000 people in the UK who use BSL as their main means of communication. It is also interesting to note that inherent in signing are regional accents.

Recently I sat in a café and looked around at the other people there. I realised that most of the conversations going on around me lacked the eye contact and interaction that we had learned in the class. I realised that I had learned a lot more than a series of hand gestures. One thing that was apparent in the class was that the younger members of the group learned more quickly and their memory was better. I told John that I doubted I would ever be able to communicate that well. He told me that even a simple gesture to a deaf person could make a difference. I shall remember that.

*Ann Mulcare*

## Lockdown in Lagos

I am very grateful to be writing today from my London flat and not my Lagos apartment. I was allocated a seat on a repatriation flight two weeks ago.

Nigeria's borders closed on 23 March. Inter-state travel around the country is also forbidden. The government strictly enforced stay-at-home orders, causing hardship for millions of day workers in Lagos, who work today to eat tomorrow. These are the men one sees at street corners hoping to join a building gang or road crew; the women selling pounded yam and semolina cakes from buckets at the roadside. Keeping these people off the streets cuts them off from their livelihoods. For a couple of weeks things were quiet – fear of contagion was widely rumoured to be preventing rioting. As the weeks went by, people became more desperate, although outbreaks of unrest remained extraordinarily few. Some people took to what Nigerians quaintly call 'banditry', a literal highway robbery involving blocking the road and extorting trapped drivers with menaces. Rich people like me acquired armed men to ride pinion if we ventured out (for me, weekly, to the grocery store ten minutes away). Official roadblocks multiplied as authorities escalated enforcement. Still, three petrol stations were torched in the week before I left. Probably, just families desperate for diesel to power the generators anyone who wants electricity has to run.

The lockdown converted to a curfew on 3 May, which means the angry, hungry people are now allowed out during the day. My colleagues are more firmly locked down as a result. At least we professionals can work remotely – when poor connectivity, black outs and the stress of multi-generational households permit. Many of my team have taken to night-working, when children are asleep and the generator budgeted. Thankfully, we are paid.

My colleagues remain afraid. There is no healthcare system to be overwhelmed. In fact,

many hospitals have locked down too, and basic medication, such as for the endemic malaria or typhoid my middle-class friends just expect to live with, is effectively unavailable on prescription. What to do, but buy black market?

I felt profound relief when I stepped onto the plane and took my seat, coupled with a profound guilt that I have that privilege. I feel a sense of betrayal that I know my colleagues do not assign to me. There is no deserving in either direction. I am simply foreign, and lucky.

In Nigeria, as I would not have 'dared' to do here, I send out prayers. Once a week, I now email



almost forty colleagues with a prayer or poem. I cast my net for wisdom from as many faith traditions as I can – Catholic, Protestant, Jewish, Hindu, Muslim – just in my accounting team, three of the five are represented. Nigeria celebrates both Good Friday and Eid Mubarak. Faith and inter-faith co-existence is quotidian in Lagos, despite the pitiless Northern insurgency of Boko Haram. The vibrancy and common-place expectation of the divine in daily life is humbling. Foreign indeed.

*Karen Harrison*

## A Lockdown Ramble

I needed to recover from reading the morning paper, the sun was shining, so it was time for my daily government-mandated exercise. Like a lot of people, amid the sadness and anxiety of the present times I have been discovering new corners of the local area.

Down first to the little Westfield Park behind the World's End Health Centre, once a bomb-site and now a very welcome oasis of fresh green and cheerful flowers, with the birds seeming to sing louder than usual in the absence of competition. Then beneath looming Lots Road Power Station to the mudflats of Chelsea Creek, where the buried Counter's Creek joins the Thames, and barges used to supply the power station and gas works. A pair of swans is drifting around as usual. Lately I have seen near there a jittery wagtail, a fluffy gosling with its parents, and a heron trying to swallow an eel.

Redevelopment has recently opened up an expansive view towards the City, but I turn the other way, with a nod across the river to St Mary's, Battersea, where Blake was married, and then along the river past Chelsea Harbour. Now we have a new walkers' etiquette, and approaching strangers nod to each other as we do the Covid two-step. I think I hear the sound of rushing water, then realise that it is the wind in the tree above me, usually swallowed up by the capital's rumbling.



At first sight the riverside Imperial Gardens just looks like landscaping for posh flats, but proves to be a delightful and extensive enclave and open to the public. Then it is up through the intricacies of Sands End and into the secret seclusion of charming Imperial Square, tucked out of sight just 50 yards from New Kings Road, and with an exit you cannot see from the entrance, but can find if you follow the overwhelming scent of a jasmine bush.

Across the main road by the gloriously-named The Lost Hours (if only), I drop down for a Mediterranean moment, heading past a sunken row of pretty pastel cottages towards – of all things – a small grove of ancient and well-tended olive trees. Why are they here?



I emerge onto the Fulham Road just at Stamford Bridge, apparently a corruption of the original Sandy Ford across Counter's Creek, now trickling somewhere beneath the Tube line. I trickle past the renovated chapel and library of the old teacher training college, now apartments, and remember that the library once housed our former parish school, after it had to move from Gilston Road.

Back home a little weary, and ready for another day indoors.

*Philip Welsh*

## Responding to Covid-19 in Uganda and Rwanda

*In the February issue of The Clarion we featured the charities the parish is supporting this year. Among them is 'Teach a Man to Fish'. The text below is a short update.*

The governments of Rwanda and Uganda have responded to the Covid-19 pandemic by closing schools. In Rwanda schools will remain closed until September and in Uganda certain school levels will start going back on 02 June, starting with students who are due to sit their national exams this year.



In May we conducted rapid consultations in the poor communities where we operate with teachers, parents and education officials to see how we could support children and young people to continue their learning during school closure.

In Rwanda we plan to support upper secondary school students who are at risk of dropping out of school altogether to join "Summer Business Clubs". These clubs will be guided by our lead teachers who will receive extra training to facilitate young people in out-of-school groups in an adapted version of our School-Business programme. Young people will be guided to plan and set up their own small summer business as a Club and to use a portion of any profit they make to help particularly poor students to return to school. We will track the change in young people's knowledge and skills during participation.

In Uganda we plan to deliver home learning packs to 4,725 primary and lower secondary students. These will encourage and help them to continue learning at home while they wait to return to school. Our packs will contain 10 simple activities that will develop young people's knowledge and also their capacity to learn through doing. These

printed activity sheets will include: thinking about what you would like to be/do in your life after school (goal-setting); thinking about what people around you want and/or need (market research, empathy); understanding your skills and the resources you have around you (resource assessment and critical thinking); coming up with an idea that gives people what they want/need (creativity, problem-solving) ; thinking about how to sell your product or service (communication) and so on. We will follow up and track how they are getting on with supportive phone calls and we will encourage teachers to ask children to speak about what they did, when they return to school. We will also track the change in a sample of young people (5% of total group) before they embark on the assignments and after they have done their assignments.

May we thank you and your colleagues on the Charity Committee once again for your generosity and support again this year.

*Alison Rivett*

Programme Development  
and Fundraising Manager  
and *Anthony Williams*  
and the *Charities Committee*

## Bells for Grenfell

On 14 June is the 3rd Anniversary of the Grenfell Fire, a major event for this city and the nation. As a public memorial cannot happen as usual, we will join with other London churches at 6pm on 14 June in tolling our bell 72 times, to remember each victim of the fire. A two minutes silence will follow, ending with ringing the bell three times, to mark the three years since the fire. Perhaps you will hear the bell of the church where you are and remember to pray for those who died and those who survived the tragedy.

*Jenny Welsh*

## Zoom Book Group Wednesdays from June 11, 7.30pm



Would you like to read a book together this summer? I am hoping to form a book group meeting on Wednesday evenings from 10 June, using the wonders of Zoom and would be pleased to welcome anyone who would like to join. The first book I propose we read together is *How to Live - a guide to the Christian*

*Journey*, by Stephen Cottrell and Steven Croft.

The book is a guide to the essentials of the Christian life: Prayer; Reading the Bible; Worship; Relating faith to daily life; Sharing your faith; Seeking God's kingdom. It was previously published as *Travelling Well* and so may be already familiar to some of us.

*How to Live* is available from Church House Bookshop or other online outlets, and costs £9.99 <https://chbookshop.hymnsam.co.uk>

If you would be interested in joining the group, let me know and I will make sure you get the Zoom link to join the sessions. You can do it either by video link or by telephone (including land line) so I hope those who don't use computers will not be excluded. I will be glad to order copies of the book if that's helpful.

*Jenny Welsh*

## Our New Parish Manager

I'm delighted to introduce myself as your new Parish Manager. I joined St Mary's in mid-March, coming from working just down the road at St Luke's (Sydney Street) and Christ Church. While there, I worked for around three years with John McVeigh, whom some of you, I am sure, will remember from when he worked here. While there, my main roles were communications, including the Parish Magazine and preparing pew sheets for services. I also helped with the financial administration.



I had hoped to be able to meet many of you, and to join a Sunday service by now, but sadly the restrictions surrounding Covid-19 mean that we haven't been able to meet for worship, and that I have been working from home since my second week with you. It's been lovely to be able to speak to some of you in my first weeks here, and I look forward to being able to meet many more of you in the months to come, as and when we are able to gather again and life begins to return to normal.

I was born and grew up locally, and live nearby with my family. When living in London, I have been a regular worshipper at Christ Church, which follows a liberal catholic tradition. I was confirmed at Canterbury Cathedral when I was a teenager.

I went to secondary school in Kent, and then did my degree in English Literature at the University of Sheffield. While at school and university, I sang regularly in a number of choirs, and in my third year at University I worked as the librarian on the University Singers' Society, making sure we had all the music we needed to sing from a diverse repertoire, making correct editions available on time as needed. In various choirs over the years, I have enjoyed learning a wide range of repertoire, including singing in the chapel choir for school church services, which gave me the opportunity to

learn a wide range of English Choral Church music. Music has always been an important part of my life; while at school, I also learnt the piano and the oboe, and used to play in the orchestra.

I also learnt how to row at school, and continued this for some of my time at university.

In my spare time I enjoy reading (mostly fiction), singing, going to the theatre, baking, and walking - I have enjoyed walking particularly in parts of the Kent and Sussex coastline, and Cornwall. When I was at University, I used to visit different parts of the Peak District near Sheffield, too.



*A walk in Cornwall, photo: J. Ellard*

I hope you have been keeping as well as possible in these strange times, and look forward to being able to meet you in person when we are able to gather again, and for worship, hopefully before too long.

*Jane Ellard*

## **Services and Other Information**

We will still be in isolation through the month of June and the church closed for public worship. We record the service each week as a podcast which can be found at [www.youtube/user/boltonsmusic](http://www.youtube/user/boltonsmusic). It is usually available on Saturday evenings, and we invite you to listen with us at 10.30am on Sunday if you can. Sunday Coffee via Zoom begins at 11.30am, and you can join us by telephone or video. The links are available via the weekly email. If you would like to receive this, please contact our parish manager on: [office@stmarytheboltons.org.uk](mailto:office@stmarytheboltons.org.uk)

### **Sunday 7 June, Trinity Sunday**

Listen to the Podcast at 10.30am

Readings: 2 Corinthians 13.11-end  
Matthew 28.16-20

### **Sunday 14 June, Trinity 1**

Listen to the Podcast at 10.30am

Readings: Romans 5.1-8  
Matthew 9.35-10.8

### **Sunday 21 June, Trinity 2**

Listen to the Podcast at 10.30am

The Preacher will be Sister Ancy Mathew from RAHAB UK, one of the charities we are supporting this year

Readings: Jeremiah 20.7-13  
Matthew 10.24-39

### **Sunday 28 June, Trinity 3**

Listen to the Podcast at 10.30am

Readings Jeremiah 28.5-9  
Matthew 10.40-end

Morning Prayer is said daily at 8.30am via a Zoom Link, which can be accessed through the weekly newsletter. If you would like to receive the newsletter, contact the Parish Manager, [office@stmarytheboltons.org.uk](mailto:office@stmarytheboltons.org.uk)

## **Silent Prayer in Church**

The Silent Prayer meetings in church on the second Wednesday of each month are suspended. However, the people who normally attend have decided to 'join' in their own home at the same time. Feel free to do the same.

Simply sit at home, comfortably, but without distraction, for 20 minutes, then take a short break to change position, and sit for another 20 minutes, on 10 June at 11am. You will join an invisible group who are very much present. There are no prescribed prayers or exercises; just relish the silence and let it speak to you in its characteristic 'still small voice'.

## **Year's Mind June**

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

## **Parish Office**

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

## **Vicar**

Reverend Jenny Welsh  
vicar@stmarytheboltons.org.uk  
020 7835 1440 and 07864 807959  
(Day Off Thursday)

## **Parish Manager**

Jane Ellard  
office@stmarytheboltons.org.uk  
020 7835 1440

## **Verger/Caretaker**

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

## **Churchwardens**

Antony Bryceson 020 7937 1055  
Edward Quinton 020 7373 6094

## **St Mary's Church Bank Details**

Account name:  
PCC of St Mary with St Peter & St Jude  
Account number: 80692190  
Sort code: 20-80-14

## **Assistant Treasurer**

Bill Gallagher 020 7384 3246.

## **Electoral Roll Officer**

Fiona Parsons (call Parish Office)

## **Gift Aid Secretary**

Philip Bedford Smith  
GiftAid1@stmarytheboltons.org.uk

## ***The Clarion Editor***

Verena Tschudin 020 7351 1263  
v.tschudin@btinternet.com

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

Sheila Gibbs 020 8788 9744

## **Social Secretary**

Margarete Geier 020 7373 1639

## **Sunday School**

children@stmarytheboltons.org.uk

## **Safeguarding at St Mary's**

The St Mary The Boltons' Safeguarding Officer is Clair Gordon. 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 Clair on 07850 944 834. In the event of Clair not being available, Kelly Webb may be contacted at 07971 552 014.

Alternatively, speak to: Sheryl Kent, Diocesan Safeguarding Adviser: 020 7932 1224  
Churches' Child Protection Advisory Service (CCPAS) helpline: 0845 120 4550  
Family Lives: 0808 800 222 (Previously Parentline) Childline: 0800 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: children@stmarytheboltons.org.

## **Finance and giving**

As with all of us, the financial situation at St Mary's is serious. Our church still needs to meet its costs of paying our Common Fund to the diocese and the salaries of our lay staff who are continuing to work or are furloughed. Our Sunday collections and income from services have stopped during the closure, as has the important income from hall lettings. Thank you to all those who have continued to support St Mary's through regular giving and one off donations. Can I please encourage you, if you are one of those who would normally put your donation into the plate on Sundays, to consider giving by bank transfer, whether each week or by standing order? It is easy; we can still benefit from your GiftAid, and it will help us to maintain our ministry in this difficult period.

PCC of St Mary with St Peter and St Jude  
Account Number: 80692190  
Sort code: 20-80-14



**There is a Hearing Loop in operation at St Mary The Boltons.**

**Contributions for the July/August *Clarion* should be sent to the Parish Office by 28 June 2020. The theme is 'Unction,' also known as 'Anointing of the Sick.'**

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