

THE CLARION

The Magazine of The Parish of St Mary The Boltons

JUNE 2004

The Revd Ginny Thomas

On Sunday 9 May Gerald announced that with his enthusiastic encouragement the Bishop of Kensington has appointed The Revd Ginny Thomas as Associate Vicar of St. Mary The Boltons with effect from 1 September for an initial period of a year. This will enable Gerald to wind down during his last month and prepare for his move to America.

Ginny writes

If someone had told me 15 years ago that I would one day be a priest in the Diocese of London, I would have laughed and said 'Certainly not!'

Fifteen years ago we - my husband Patrick and our two children Edwin and Iona - were living in the United States, in Fairfield Connecticut. We had moved there in 1987 following several years of living in Germany and Belgium, where Patrick's work as an insurance broker had taken us.

We had met at the University of East Anglia where we both studied European Studies and started our married life together in Glasgow before moving to London and then abroad.

While we were living abroad, and before the children were born, I taught English as a foreign language. When we moved to Fairfield I became involved in voluntary work, which included being on the management committee of a local youth orchestra and becoming chairwoman of an environmental education programme which was part of the school curriculum in the local schools.

It was also in Fairfield that I became very involved with our local church; St. Paul's, not only serving on the Vestry (the PCC) and becoming a warden, but also chairing the church's lively adult education programme and taking part in other activities such as visiting the elderly in their homes and helping at a local soup kitchen.

I was encouraged to attend Yale Divinity School at New Haven, Connecticut and after some hesitation enrolled for their Masters of Divinity degree - a three year full time course which was challenging but also very stimulating. It was during that time that I felt I needed to explore the call to ordination, although it was somehow clear to me that the call was to come back to England.

We were able to move back in the summer 1997 after I graduated from Yale; Edwin and Iona were already here continuing their education and Patrick was able to get a transfer within his company. After some weeks we

found St. Luke's Church in Sydney Street and a little later I started to explore ordination. I was accepted for training in 1998 and after two years further study was ordained at St. Paul's Cathedral in 2000 and priested at St. Mary Abbots Church in Kensington the following year. After ordination, I was able to continue at St. Luke's as an honorary curate and for the past four years have 'served my title' there.

We very much enjoy living in London - after an absence of 23 years - and whenever we can we like to go to the theatre and concerts, the opera and to spend time exploring the city. We both like to garden but this alas is something we have had to forgo, as we live in a flat.

I have been fortunate to have had four varied and happy years of training and ministry at St. Luke's. I am now very much looking forward to coming to St. Mary's in September as the Associate Vicar and working with the wardens, the PCC and with everyone at St. Mary's as we continue on our journeys of faith together.

Ginny Thomas

Graham Caldbeck

The New Director of Music

Graham Caldbeck has directed the Nonsuch Singers since 1996 and is one of Britain's leading conductors of amateur choirs, known for his wide-ranging musical skills, innovative programming and vital and stylish performances.

After reading music at Trinity College, Cambridge, where he was a Choral Scholar under Richard Marlow and Conductor of the Trinity College Chorus, he sang with Guildford Cathedral Choir under Barry Rose and Winchester Cathedral Choir under Martin Neary and David Hill. He holds both the Fellowship and Choir Training diplomas of the Royal College of Organists and is a former Assistant Organist at St. Martin-in-the-Fields, London.

Between 1984 and 1999 Graham was conductor of the Winchester-based chamber choir, Southern Voices, which he co-founded and rapidly established as one of the leading choirs in the area, regularly giving performances in Winchester Cathedral, Turner Sims Concert Hall at Southampton University and Romsey Abbey. Since 1990 he has also directed the Somerset Chamber Choir in its performances in Wells Cathedral and King's College Chapel, Taunton. He has performed with many of the UK's finest vocal soloists and period instrument ensembles.

Apart from his concerts with the Nonsuch Singers, detailed elsewhere, he will be conducting the Somerset Chamber Choir's 20th Anniversary concert in Wells Cathedral on 31 July, when soloists Emma Kirkby, Elizabeth Watts, James Bowman, Andrew Kennedy, Håkan Ekenäs and Peter Harvey join Canzona and the choir to perform Purcell's *Hail, bright Cecilia!*, Handel's *Dettingen Te Deum*, Britten's *Hymn to St. Cecilia* and James MacMillan's *Christus vincit*.

Since 1989 Graham has worked at the Royal College of Music where successively he has held the posts of Assistant Director of Studies, Head of Undergraduate Studies and Head of Individual Studies and also worked as an Academic Studies professor. He has conducted the Chorus, the Chamber Choir and the Junior Department choirs and played a key role as a Chair of Final Recital examiners and member of the Director's audition panel for awarding entrance scholarships. In 1993 he was awarded Hon RCM by HRH Prince Charles, the President of the College. Between 1997 and 2003 he was External Examiner for the BMus course at the Guildhall School of Music & Drama. This summer he is leaving the College to pursue a freelance musical career.

(From the programme notes of the concert conducted by Graham at St. John's, Smith Square on Sunday 9 May 2004.)

Memory

A Response to Gerald's Easter Day Sermon

(Thank you for) your sermon. It fitted in so well with my reflections on what I had seen and experienced during my trip to Kazakhstan.

One of the places that I visited was a former prison camp, different from the German concentration camps, but terrifying all the same. The most curious thing, however, is the extent to which all memory of it has been erased. People living on that very territory, sometimes in the very houses of the 'ex-prisoners', know little and worse, **do not care**. Yet all of this dates back only fifty years.

Many ex-prisoners still live in the area and the agriculture that was associated with the camp flourished right up until the end of the Soviet era - some ten years ago. Rather than in any way trying to come to terms with the past, there is a dreadful - to me, at least - mythologizing of history in progress. Everything is described in stylized tropes - and of course, 'we' are not to blame - it was done to us, the fault of others. No sense of responsibility or awareness of the same tendencies re-emerging. No sense of the complexity of human responses. No engagement with the past.

At the same time, there is a clutching at the supernatural - widespread belief in UFOs, ghosts, gurus etc. The religious communities are the exceptions. There are many of them around here as several famous religious leaders - Lutherans, Mennonites, Catholics and Orthodox - were imprisoned in the camp for long periods (18 years or more). They were amazing people and one cannot hear about them without feeling utterly humbled. When they were released they built churches virtually with their bare hands. Their experiences

are well recorded by their own communities but the population at large is indifferent to this human drama - not bored, not condemnatory, not impressed - just disconnected.

I visited several churches in and around Karaganda and even a Carmelite convent. I talked theology late into the night ... with a Catholic priest and felt slightly reassured that these people - few in number - do seem to connect with the past. But this only heightened the sense of unreality - as though they were living in a parallel universe, cut off from the rest of the population. I am not sure if any of this makes sense. I was quite distressed by it and have not yet had time to reflect on it all. ...

Shirin Mitchell

St Augustine

In the New Testament reading we had the story of Paul's crossing from Troy, on the Western edge of Asia Minor, to Philippi on the European mainland. According to the great Catholic historian Christopher Dawson (1889-1970) - of whom you have never heard, and nor had I till I came to write this talk - Paul's journey did more to shape the future of European history and culture than anything recorded by the great writers of the day. Dawson's point was that the deepest currents of history are not so much political and economic as spiritual and cultural. History, he said, is not simply an account of the contest for power in the world - important as that is - nor a mere side-effect of the means of production. No, history is driven, over the long term, by culture: by what men and women honour, cherish and worship; by what societies hold to be true and good; by the expressions they give to those convictions in language, literature and the arts; by what they are willing to stake their lives on. But Dawson did not invent this view of history. It dates back to the early fifth century AD and a book called *The City of God*.

This talk is about the author of that book, Saint Augustine. Not the Italian monk sent by Pope Gregory in 597 to re-found the church in England who became the first - rather unsuccessful - Archbishop of Canterbury. Not that one. This was an African monk who had become a bishop some 200 years earlier. (395)

Augustine came from a town called Tagaste (now Souk Ahras) in the Medjerda Mountains near Constantine. His father Patrick was a minor bureaucrat with tax collecting duties, the owner of a small vineyard worked by Berber slaves. When Augustine was born (in 354) Rome had been Christian for only forty years and Patrick was never converted. Augustine's mother, on the other hand was a fervent catholic. Her name was Monnica - interestingly enough a Berber name. Augustine was brought up to speak Latin, and groomed for the civil service. At the age of eleven he was sent off to high school as boarder in a town near by. There he was steeped in pagan literature, which is to say Latin - particularly Virgil - and he loved it. But he hated his teacher of Greek, and never became any good at it.

At the age of sixteen Augustine came home for a year while his father tried to raise money for the boy's university education, unsuccessfully. But the year was a crucial one for Augustine in two ways. First, he found for himself a wealthy patron. The man was extremely

rich, gave Augustine the run of his house and large estate, and then agreed to pay his university fees. Secondly, he met and fell in love with a young Christian woman, whose name is never mentioned and whom he never married, but they lived together faithfully for fourteen years. Soon they had a son, whom Augustine hadn't wanted but of course doted on, whom they called 'Godsend'.

Augustine went to university at Carthage for three years, was impressed by Cicero, and finding catholic Christianity coarse and crude opted for a heretical version called Manichaeism - which we needn't delve into. He was a brilliant student. After another short break at home he went back to Carthage as a teacher of literature, and this time stayed for seven years. He won a poetry prize, published his first book, gained a high reputation as a public speaker, but got fed up with the bad behaviour of his students (!) and moved across to Italy.

He spent five years in Italy, first in Rome, and then at the court of the Emperor Valentinian in Milan as official orator. He was by now 30 years old, with a career in the civil service opening up. He lived in style with his mistress and their son Godsend, his mother, brother and two cousins, slaves, shorthand writers and copyists. He had the prospect of marrying into a rich family, but before he could become engaged to a suitable girl he had to give up his mistress. He says it broke his heart to do so and maybe it did. He sent her home, to be heard of no more. But since his new fiancée was under age he took a stop-gap mistress - very modern behaviour I am sorry to say. He was unhappy about this and came up with one of his epic comments. He says he prayed to God: "Grant me chastity and continency, but not yet". For I was afraid lest Thou shouldst hear me soon, and soon deliver me from the sin of lust, which I desired to have satisfied rather than extinguished'. Embarrassing candour. But God gave him more than he bargained for. Through the good offices of Ambrose, bishop of Milan, Augustine became a Christian. This was a great joy to his mother and changed Augustine's life completely. He gave up his official position and with it all thoughts of marriage and of course his new mistress. He spent a cold winter in a country villa, effectively in retreat, was baptised by Ambrose in the spring and turned his thoughts back to Africa. On the way home his mother died, though not before they had shared a glimpse of what Augustine called 'eternal wisdom' - plainly a flash of mystical experience.

Back in Africa, now aged 34 and with both his parents dead, he settled on the family estate. But his son died also and Augustine decided to move to the seaside. The place he chose, called Hippo, sounds to us a bit comic, with irresistible undertones of 'glorious mud'. In fact, at the end of the fourth century it was a thriving Roman city, Hippo Regius no less, with overtones of Royal patronage. It was roughly half way between Tunis and Algiers and ranked second only to Carthage in the Roman province of Numidia. Paved roads, amphitheatres, aqueducts were all taken for granted. A great ditch protected the province to the south. Everyone assumed that this Roman order was both providential and eternal. But it was neither.

Augustine went there to start a monastery. Fr. Gerald spoke on Low Sunday of spending thirteen hours a day in silence, and maybe that is what Augustine hoped to do. Fat chance! The bishop, a Greek who knew little Latin and was a poor preacher, soon spotted him. Augustine's rhetorical skills were just what were needed and within a few years he was ordained. Soon after that the primate at Carthage agreed to consecrate him as an assistant bishop. This happened when he was 41 and Augustine stayed at Hippo for the rest of his life.

So, far from the life of cloistered study that Augustine wanted, he found himself hugely stretched by his official duties - as bishops always do. Because the Roman Empire farmed out administrative duties Augustine had to preside over an ecclesiastical court every day, hearing property and other civil cases. He was in constant dispute with heretics: Manichaeans, Pelagians, Donatists. At the Pope's bidding he went on long journeys - along the North African coast as far as Mauretania - to settle ecclesiastical quarrels. He had endless problems with his own clergy. Meanwhile the whole system around him was collapsing. In 410 Rome fell to the Visigoth Alaric and there was an ominous sense that the Empire was falling apart. The immediate threat came from the Vandals, under a leader called Gaiseric, who came down through Spain, crossed into North Africa, and invaded Numidia from the west. When Augustine died in the year 430, aged 76, Hippo was under siege. Within a decade Carthage had fallen and the whole diocesan framework that Augustine had struggled to sustain lay in ruins.

Why is Augustine so important? Being a bishop was no big deal; there were several hundred of them in North Africa alone and one was consecrated every week. Nor was he a great scholar in the ordinary sense; his Greek, as I said, was weak and Hebrew he hardly knew at all. To the sophisticated Roman critics he was hopelessly provincial - a 'donkey protector' to his fellow Africans, as one of them rather rudely called him. But this dusky little man was the first intellectual super-star of the Christian church. In books on theology and mysticism he is still quoted at length. His work was the inspiration not only of the medieval Roman church but also many aspects of Protestantism. Chambers Encyclopaedia describes him as the greatest psychologist and political thinker since Aristotle. And as a philosopher he was equally outstanding. Bertrand Russell, himself a noted sceptic, in his *History of Western Philosophy* devotes two chapters to St. Augustine and describes him as of 'very great ability'.

Augustine's mental energy was prodigious. Towards the end of his life he made a catalogue of the books he had written and there were ninety-three of them. He preached several times a week - sometimes every day - and four hundred sermons are extant, as are three hundred of his letters. He dictated to relays of shorthand writers, pacing about as he did so, often late into the night, and employed teams of copyists. His 'Complete Works' run to 43 volumes; twice the size of an encyclopaedia. They are now coming out in English translation, and it is taking more than 20 years. To quote a recent biographer: 'Though he read so much that we are amazed he found time to write, he wrote so much that few, we believe, can have read it all'. As a preacher he was unashamedly populist, using wordplay, jingles, witticisms, outrageous puns, all

manner of verbal fireworks. These things don't translate, but to give you an example: he is arguing that the military profession is not evil in itself though soldiers often are and says 'The damage is not done by militia-ness but by maliciousness'. It is so bad that you can't forget it. (Nor should we, in the light of recent photographs). But he also has a lovely passage about simplicity. 'Often the plainest prose, done with a certain economy, unstudied and as it were spontaneous, with rhythm of phrase not showy but dictated by the very things at issue - all this can provoke such applause that the prose hardly seems plain'. The preacher-teacher, he says, should take steps to be heard not only with understanding but also with pleasure and assent. Write that up behind the lectern in every classroom and lecture hall, carve it in stone over every pulpit!

In mid-life Augustine wrote an autobiography called *Confessions*. Oddly it contains, towards the end, some of his best philosophical writing, on the subject of time. God, he says, stands outside time. Time was created when the world was created. But there is a great paradox. The future is real only as present expectation. The past is real only as present memory. But the present itself is of infinitely short duration. Augustine calls it the 'minutest particle of moments', something that has 'no space'. Where then does duration come from? As Wittgenstein and others have pointed out Augustine fails to solve the problem that he poses. But he himself is well aware of this. He says, disarmingly, what then is time? 'If no one asks of me, I know; if I wish to explain to him who asks, I know not'. He implores God to enlighten him. The nearest he gets is to suggest that time is subjective: in the human mind that does the expecting, considering and remembering. This is why there can be no time without a created being and why to speak of time before the creation is meaningless. In any modern textbook of metaphysics you find these ideas still taken seriously.

And in other ways Augustine's thinking is modern. He was the first Christian thinker to discuss questions of peace and war in a way soldiers and their political masters can relate to. The early church had been mainly pacifist but Augustine did not have that option. For one thing, Christianity was now the official religion of the Empire. For another, he had to advise army commanders trying to protect his own diocese from invaders: Vandals from the West and Berbers from the South. He laid down rules for deciding when it is justifiable to make war and how it is proper to conduct it. These rules are the basis of Just War theory. Tony Blair, in a speech at Chicago five years ago, laid down five major considerations to be borne in mind when deciding whether to intervene militarily. These correspond, very closely, with the criteria of Just War theory. The first was 'Are we sure of our case?' But I must not use the pulpit to make political points, must I?

Another modern feature of Augustine is his attitude to scientific truth. His main reason for turning against the Manicheans was that they taught bad astronomy. Their ideas on 'solstices, equinoxes and eclipses' simply did not correspond with the best astronomical knowledge of the day. Augustine says that it is not scientific errors as such that he is condemning but those who deliver them with an air of authority as if known through divine revelation. What would he have thought of the way the church treated Galileo in the seventeenth century, or the

44 percent of Americans today who take the first chapter of Genesis literally?

But what has endeared Augustine above all as a Christian is his ardent, consuming love of God. I finish with the opening sentences of the *Confessions* - famous as they are - and allow them to speak for themselves.

'Great art Thou, O Lord, and greatly to be praised; great is Thy power and of Thy wisdom there is no end.

And man, being a part of thy creation, desires to praise Thee, - man who bears about with him his mortality, the witness of his sin, even the witness that "Thou resistest the proud" - yet man, this part of Thy creation, desires to praise Thee.

Thou movest us to delight in praising Thee; for thou hast formed us for Thyself, and our hearts are restless till they find rest in Thee'.

Hugh Beach

(An address given on Sunday 16 May 2004)

The Methodist Church Collection of Modern Christian Art

Chelsea Methodist Church is delighted to welcome the Methodist Collection of Modern Christian Art. The timing of the exhibition marks the conclusion of the centenary celebrations of the re-location of the church on the King's Road, Chelsea and the 2004 Chelsea Festival.

Many will be surprised that the Methodist Church has an art collection. It is the product of the vision and enterprise of two people who found considerable fulfilment in its selection and display: Dr John Gibbs and The Revd Douglas Wollen.

Focusing on episodes in the life of Christ, the collection of nearly forty pieces contains work by some of Britain's most renowned artists of the twentieth century, including: Graham Sutherland, Elizabeth Frink, Edward Burra, Eric Gill, Patrick Heron, Mark Cazalet, F. N. Souza, and Norman Adams.

The Methodist Church Collection of Modern Christian Art was started in the 1960's. Dr John Gibbs believed that the quality of 'religious art' and 'church furnishings' was poor and it was his hope that an extensively exhibited collection would help draw attention to the situation and encourage a more imaginative approach to the commissioning and buying of paintings, sculpture and church furnishings.

From 1962 The Collection grew, having various permanent homes and toured the country's galleries extensively. In 1998 The Collection acquired a permanent base at Westminster College, Oxford. At the same time a body of Managing Trustees was formed, charged with caring and promoting the collection.

We hope that visitors to the exhibition will make it well known to all who may be interested.

The Art Exhibition will be open to the public at
Chelsea Methodist Church & Pastoral Centre
15th -27th June
11.00am and 6.00pm Admission is free.

Rublev

One day, God walked in, pale from the grey steppe,
slit-eyed against the wind, and stopped,
said, Colour me, breathe your blood into my mouth.

I said Here is the blood of all our people,
these are their bruises, blue and purple,
gold, brown, and pale green wash of death.

These (god) are the chromatic pains of flesh,
I said, I trust I make you blush,
O I shall stain you with the scars of birth

Forever. I shall root you in the wood,
under the sun shall bake you bread
of beechmast, never let you forth

to the white desert, to the starving sand.
But we shall sit and speak around
one table, share one food, one earth.

*Andrei Rublev's icon showing the persons of the Trinity
as angels seated at a table dates from the fourteenth
century and is in the Tretyakov Gallery, Moscow.*

From *'The Poems of Rowan Williams'*
Archbishop of Canterbury
The Perpetua Press
ISBN 1-870882-16-4

Alexander Awareness Week
Celebrating 100years of
The Alexander Technique in the UK
14th – 20th June 2004

There will be an Alexander Technique Awareness talk
and demonstration by Suzi Morris in the church hall on
Wednesday 9 June at 7.45pm. All are welcome. Cost a
donation is requested. This is a wonderful opportunity to
find out about the Alexander Technique, which is a
simple and practical way to help you with posture, pain
and performance.

Beware that Committee!

*Has the New Year seen you join a committee?
If so, I wonder if it bears any resemblance to the one in
this poem from Frilford Heath Golf Club, kindly sent to
a parish magazine by Sue Biggs*

Oh, give me your pity, I'm on a committee
Which means from morning to night
We attend and amend and contend and defend
Without a conclusion in sight.
We confer and concur, we defer and demur
And reiterate all our thoughts.
We revise the agenda with frequent addenda
And consider a load of reports.
We compose and propose, we suppose and oppose
And the points of procedure are fun.
But though various notions are brought up as motions

There's terribly little gets done.
We resolve and absolve, but we never dissolve
Since it's out of the question for us.
What a shattering pity to end our committee
Where else could we make such a fuss?

Donation to ALMA'S Children

A letter was received from Hugh Watkins the Link
Officer of the Angola, London and Mozambique
Association, thanking the people of St Mary's for their
donation of £345 collected during the Lent.

Hugh writes

The first tranche of money was sent to Angola in 2000.
New desks have been provided in two existing
classrooms at a primary school at Viana, and two new
classrooms built and equipped at another school at
Kikola which, like Viana, is a suburb of Luanda, the
capital. Photographs of these new classrooms were
displayed at an ALMA meeting in London. We have just
sent some more money to Angola to start the
construction of a new school at St Joseph's, Rocha
Pinto, Luanda.

During his pilgrimage to Mozambique in November
2001 the Bishop of London opened and blessed three
new classrooms at Buquene High School, an Anglican
school about 150 miles to the north of Maputo, the
capital; and launched an email link between St Cyprian's
High School in Maputo and its twin, Twyford High
School, West London.

The continuing generosity of so many people and
parishes, both inside and outside of our diocese, enables
us to look at other schemes of a similar nature in both
Angola and Mozambique where these facilities are so
badly needed. As future schemes are funded we shall
keep parishes informed by referring to them in ALMA's
annual accounts (*see at the back of the church*) and by
displaying photographs at ALMA meetings.

Please convey my gratitude to all those who contributed
to this gift.

Hugh Williams

Friends of Brompton Cemetery Events 2004

The Russian Orthodox Church
&
Brompton Cemetery

A lecture by John Harwood will be held in Brompton
Cemetery Chapel on Thursday 10th June at 6.15pm for
7.00pm. Drinks and snacks available before the lecture
and a donation is requested.

'An Evening of Song'
at
St Mary The Boltons

Sunday 6th June at 7.00pm

An 'Evening of Song' with 'Two Songbirds and a
Robyn' presenting Robyn Sevastos (piano), Gari

Glaysheer & Randy Nichols (Tenors). The songs will be a collection of Verdi, Donizetti, Lehar, and Puccini arias, including Nessun Dorma and Una furtiva lagrima. Also a selection of Ivan Novello songs and show tunes from Gilbert & Sullivan. Tickets are £10 (Tel: 020 7373 9371 or on the door). Randy Nichols is on the staff of St Mary's.

Concert at St Jude's

Saturday 12th June at 7.30pm

The programme will include the music of Bach, Beethoven, Brahms & Mozart. Admission £5.

Please do support these two concerts.

St Mary's 'Country Fayre'
Saturday 26 June 2004
2.00pm – 5.00pm

Posters and flyers are now available. If you can help to advertise the 'Country Fayre' by placing a poster in your window or at work or in shops etc locally please take some from the back of the church. Please give flyers to your friends and neighbours and encourage them to come and support the church in raising money for The Children's Society.

If you are able to give time on the day

- From 10.00am to help set up stalls, move tables and chairs, put up umbrellas, receive items.
- From 2.00pm until 5.00pm help on a stall or activity
- From 5.00pm help clear away, ensure the grounds and gardens are tidy.
- Donate gifts for raffles, bottles for the Tombola, bric-a-brac, toys, etc for the stalls.

Please contact the Parish Office all offers of help will be warmly received.

The Children's Society

The Children's Society is a voluntary Society of the Church of England whose vision and aim is to create a world where all children and young people are respected and valued, free from poverty, prejudice and harm.

They work with children on the margins of society – children with whom, often, no one else will work listening, involving them in decisions and campaigning to change the laws that affect them.

The Children's Society operates around 80 projects across England. The project activities vary, but include work with the following:

Young runaways. Over 100,000 under-16's run away from home each year. The pioneering work of The Society has helped thousands of children find safety and refuge.

Young carers. Around 51,000 young people in the UK regularly care for siblings, parents or relatives. Weighed down by responsibilities at an early age, many miss out on essential childhood activities. The Society works with these young people to raise awareness of their needs and provide vital support.

Younger travellers. Children of traveler families have to cope with poverty, bullying, hostility and constant fear of eviction. The Society works with children from these families, helping them to access essential needs, such as health care, education and a safe home.

Young people living in poverty. 3.9 million children in the UK are living in poverty. The Society works with children living in the most deprived areas and involve them and their families in actively improving their communities.

School children. Each year thousands of children are excluded from school, The Society works with children, parents, and schools to identify and tackle the causes of disruptive behaviour.

Young refugees and asylum seekers. Children of refugees are often shut away in accommodation centres with limited access to the local community. The Society campaigns against discrimination and helps refugee children get an education.

Young people in trouble with the law. In England, a child as young as 10 can be criminally responsible. Children as young as 15 are experiencing bullying, violence and self harm in England's prisons. The Society aims to provide more effective and long-lasting solutions to youth crime than prison.

Children in care. Nearly 60,000 children and young people are currently in care. The Society strives to give them a voice and to ensure the services helping them are addressing real needs and concerns.

Who do you see
the beggar
the disability
the refugee
the criminal
or
the child?

For more information about The Children's Society, see their website www.childrenssociety.org.uk

Help Needed

Sunday School throughout the term. . .

Coffee after Church making and serving coffee after the Sunday Service. . .

Flower Arrangers - If you would like to join this group or learn the art or help with the tidying-up.

Thursday Group – between 9.00am-1.00pm to make and mend the church fabric.

Friday Lunches - Noon to 2.00pm prepare and clear.

If you can help with any of the above please contact the parish office 020 7835 1440.

