

# THE CLARION

The Magazine of The Parish of St Mary The Boltons

DECEMBER 2011 & JANUARY 2012



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## **Rethinking Christmas: what does a 'good' Christmas look like in 2011?**

This double issue of The Clarion comes out on the first Sunday of Advent, the beginning of the Church's new liturgical year. For many people Advent is their favourite season of the church's year. Like all beginnings there is a sense of anticipation, not only as we look forward to Christmas but as we once more begin the great story of God's redemption of the world and our part in it. As Advent begins so we enter once more into that cycle of birth, death and new birth and life which is the mystery of God's love for the world and all creation.

Traditionally Advent is a time of preparation for the celebration of Christmas and our Advent course this year is entitled 'Rethinking Christmas: what does a 'good' Christmas look like in 2011?' Increasingly Christmas is becoming a secular holiday, a time to exchange presents and (over) eat and drink to cheer up at the darkest time of the year. In these challenging economic times it perhaps also provides a welcome opportunity to forget, at least for a day or two, the harsh realities of life.

As faithful Christians it is easy for us to get caught up in the often frantic preparations of buying and giving presents, preparing food and entertaining. In doing so it is easy to forget that at the heart of our celebrations is something very simple, yet profound; the birth of a child, who is God in human form, whose birth and death will transform the world and lead to new life for those who believe in him.

Rethinking Christmas gives us an opportunity to think how we might re-connect with the meaning of Christmas and celebrate it accordingly; how we can re-connect with the simplicity of the birth of a child in relative obscurity in a stable in Bethlehem and its profound meaning for the world and for each of us.

For each of us a 'good' Christmas will mean something different; for some it will be a time to be with family, for others a time to be alone or with friends. For many it will be a time to reach out to others, especially to those for

whom Christmas is far from joyful and more of a trial. This year some may consciously simplify their celebration, not out of necessity, but out of a desire to enter into the meaning of Christmas more profoundly.

However you decide to celebrate Christmas and its meaning this year, I hope it will be a time of great joy and rejoicing.

*Ginny Thomas*

## **Upcoming dates for your diary**

### **Thursday 1 December**

7.30pm Taizé Service

### **Sunday 4 December**

#### **St Nicholas Lunch**

Parish Lunch with activities for children

### **Thursday 8 December**

11.45am Eucharist

Conception of the Blessed Virgin Mary

12.30pm Thursday Lunch

### **Sunday 11 December**

10.30am All-Age Worship with Nativity Play

7.00pm Carol service

### **Thursday 15 December**

3.00 - 4.00pm Time for Tea

### **Saturday 24 December Christmas Eve**

4.00pm Crib Service

11.30pm Midnight Mass

### **Sunday 25 December Christmas Day**

10.30am Sung Parish Eucharist

### **Sunday 1 January 2012**

#### **Naming of Jesus**

8.00am Said Eucharist

10.30am Sung Parish Eucharist

## **St Nicholas Lunch**

This will take place on Sunday 4 December 2011

following the 10.30am Sunday Service. This is to celebrate the conclusion of our Planned-Giving Programme. Tickets cost £5 (to include a glass of wine) for adults; children are free.

For the children there will be a visit from St Nicholas, a treasure hunt in the church, face painting and a 'Name the Bear' competition. For adults there will be a raffle for a Christmas Hamper donated by members of the PCC.

**Thursday 8 December 11.45  
Eucharist followed by the  
Thursday Lunch at 12.30**

Our speakers this month will reflect on Early Memories of Christmas. If you would like to attend, please put your name on the sign-up sheet at the back of the church.

## Winter Fuel Payment

Fuel Poverty: you can help  
Make a difference just streets away  
Keep our Borough warm this winter  
Help your neighbours escape fuel poverty  
Warm the homes of our neighbours in need

‘Heat or eat?’ This harsh choice is one that will be faced by many of our neighbours as temperatures drop and fuel costs soar this winter, although help could be at hand.

Fuel poverty – when more than 10% of household income goes on energy costs – affects more than 12% of all Borough households, a level 50% higher than the London average. The situation is particularly acute for older residents, many of whom live alone and on fixed or declining incomes.

‘Our Borough has the highest percentage of over 65s living alone in the whole UK’, says Jeremy Raphaely, Director of the Kensington and Chelsea Foundation, ‘and with many homes lacking central heating, double glazing and adequate insulation, older people will suffer’.

The government makes Winter Fuel Payments of £200 to all over 60s, and £300 to all over 80s, but with average energy bills now around £1300 per year, this will not go very far for those in need.

‘Last year several donors sent us their Winter Fuel Payments, asking us to apply them for the benefit of those who needed them more than they did’. says Jeremy. ‘In response, we have now set up a special Winter Warmth Fund to offer all who can afford to do so the opportunity to make a similar gesture. It is a simple way of making a huge difference to our vulnerable older neighbours’.

Working with the local NHS, the Council and local voluntary organisations, including Age Concern Kensington and Chelsea, the Foundation will help to provide boiler servicing and maintenance, advice on energy efficiency and home insulation, as well as ‘winter hotspots’ opportunities for otherwise isolated older people to come together for a warm drink and some company.

‘Together we can change older people’s lives!’ says Jeremy. ‘Every penny given to us will receive the warm thanks of our neighbours in need’.

To donate your Winter Fuel Payment or learn more about the work of The Kensington and Chelsea Foundation, please call Jeremy Raphaely or Frankie Pryse-Jones today on 020 7229 5499, or email [team@thekandcfoundation.com](mailto:team@thekandcfoundation.com), or visit [www.thekandcfoundation.com](http://www.thekandcfoundation.com)

## A Sermon in stone

*Oranges and Lemons  
Say the bells of Saint Clements*

...

*Here comes a candle to light you to bed  
And here comes a chopper to chop off your head*

Many of us may remember this ditty as part of a children’s game. Yet it is a safe bet that few know what the words mean, which church it refers to, who Saint Clement was, and which is the most famous church bearing his name.

Various theories have been advanced to account for the rhyme, including: that it deals with child [sacrifice](#); that it describes [public executions](#); that it describes [Henry VIII's](#) marital difficulties. Problematically for these theories, the last two lines with their different metre, do not appear in the earlier recorded versions of the rhyme. Nor is it certain which church is referred to. It may be [St Clement Danes](#) or [St Clement Eastcheap](#), both of which are near the wharves where merchantmen landed citrus fruits. The tune is reminiscent of [change ringing](#), and the intonation of each line is said to correspond with the distinct sounds of each church's bells. Today, the bells of [St. Clement Danes](#) ring out this tune.

Of Clement himself only slightly more is known. Pope Clement I (called Clemens Romanus to distinguish him from a later [Alexandrian](#) namesake), is the first of the 'Apostolic Fathers.' His [feast](#) is celebrated on 23 November. He has left one genuine writing, a letter to the [Church](#) of [Corinth](#), and many others have been attributed to him. He seems to have been the third pope after Saint Peter. St. Irenæus tells us that Clement 'saw the blessed Apostles and conversed with them, and had yet ringing in his ears the preaching of the Apostles and had their tradition before his eyes.' Of his life and death nothing certain is known. He was almost certainly not the Clement mentioned by Paul in Philippians 4:3 as this one must have been a resident in Philippi. There is a tradition, dating to the fourth century, that pope Clement I was banished to the Crimea by the Emperor Trajan. When he had converted the people of that country and had seventy-five churches built, Trajan ordered him to be thrown into the sea with an iron anchor. About 868 St Cyril, passing through the Crimea, dug up some bones in a mound (not under the sea) together with an anchor. He carried these relics back to Rome and they were deposited in the high altar of the basilica of St Clement in Rome. To this remarkable building we now turn.

The current basilica was rebuilt in one campaign by Cardinal Anastasius, (ca 1090-1120), after the original church was burned out during the [Norman](#) sack of the city under [Robert Guiscard](#) in 1084.<sup>†</sup> Today it is one of the most richly adorned churches in Rome. It consists of three [naves](#) divided by arcades on ancient marble or granite columns, with [a floor of beautiful inlaid paving](#), in the style known as *Cosmatesque* after the *paviours* of the Cosmati family who perfected this style. (The floor of Westminster Abbey is a rare example north of the Alps.) The choir is surrounded by a low wall of ancient marble, recycled from earlier buildings. Behind it, in the [presbytery](#), is a canopy raised on four gray-violet columns over the shrine of Clement in the [crypt](#) below. An [episcopal seat](#) stands in the [apse](#), which is covered with mosaics on the theme of the *Triumph of the Cross* that are a high point of Roman 12th century mosaic art. It is strange to discover that the caretakers are [Irish](#)

[Dominicans](#). They have been here since 1667, when England outlawed the Irish Catholic Church and expelled the entire clergy. [Pope Urban VIII](#) gave them refuge at San Clemente, where they have remained, running a residence for priests studying and teaching in Rome. The Dominicans themselves conducted excavations in the 1950s in collaboration with Italian archaeology students. What they found is quite astonishing.

Immediately beneath the present church lies a church dating to the 4th century when the former home of the Clemens family was acquired and extended. This 'first basilica' is known to have existed in 392, when St Jerome wrote of a church here dedicated to St Clement. It contains the second largest collection of early medieval wall paintings. Among these is one of the earliest examples of the passage from Latin to vernacular Italian: a fresco of around 1100 AD depicts the pagan Sisinnius and his servants, who think they have captured St Clement, but are dragging a column instead. He encourages them by saying '*Fili de le pute, traite!*' (Come on you sons of bitches, pull!) Over the next several centuries, San Clemente became a beacon for church artists and sculptors, profiting from [Imperial](#) largesse. The church was the site of councils presided over by [Pope Zosimus](#) (417) and [Symmachus](#) (499). The last major event that took place in the lower basilica was the election in 1099 of Cardinal Rainerius of St Clemente as [Pope Paschal II](#).

Underneath this church lies a still older building with an even more unusual history. It consists of remnants of the foundation of a [republican era](#) building that was destroyed in the [Great Fire of 64](#). A new house was built on those foundations shortly thereafter. At this time, the home was owned by Clement's family and he allowed his house to be used as a secret gathering place for fellow Christians, the religion being outlawed at the time. However, even more improbably, an apartment complex in the basement of the same building was used around 180-220 as part of a sanctuary of the [cult of Mithras](#). The main cult room, which is about 9.6m long and 6m wide, was discovered in 1867 but could not be investigated until 1914 due to lack of drainage. A shallow apse at the

far end of the low vaulted space is trimmed with pumice to render it more cave-like. Ventilation is provided by seven holes in the ceiling. In the main room of the sanctuary stands an altar, in the shape of a sarcophagus, and with the main cult relief of Mithras slaying a bull, on its front face. Two torchbearers appear on the side faces, and on the back is a serpent. Other monuments discovered in the sanctuary include a bust of [Sol](#) (the 'unconquered Sun') kept in the sanctuary in a niche near the entrance, and a figure of Mithras being born of a rock. One of the rooms adjoining the main chamber has two oblong brickwork enclosures, one of which was used as a ritual refuse pit for remnants of the cult meal. All three monuments are still on display, tastefully lit.

We have here a sermon in stone if only we knew how to read it: the cults of Mithraism and Christianity sharing, for a few years in the third century at least, adjoining rooms in a Roman family home. Both were tiny minority religions at the time, but what was their relationship? Christians certainly adopted one Mithraic custom. December 25 was the birthday of Sol, who as we have seen, was closely connected to Mithras, and was adopted by Christians as the birthday of Jesus early in the 4th century. Some have suggested that two faiths developing in the same area of the world at the same time are likely to have similar ideas and practices, regardless of their level of interaction. Ritual communal meals and the theme of sacrifice for salvation, for instance, were common not only to Mithraism and Christianity, but much of the ancient world. We simply do not know. What we do know is that Mithraism died out with the rest of Graeco-Roman paganism after the conversion of Constantine in the 4th century. The cult of St Clement went from strength to strength and he now has churches dedicated to him all over the world; and a nursery rhyme to prove it.

*Hugh Beach*

## Quaint Saints

In December the Church celebrates quite a few well-known saints (e.g. Mary, Stephen, John, Nicholas, John of the Cross, Thomas of Canterbury) but had you heard of Eulalia of

Merida? The *Oxford Dictionary of Saints* (DH Farmer, ed, 1992) gives the following details: 'Eulalia of Merida (Spain) (d. c. 304), virgin and martyr. The existence and cult of this martyr are known from the Calendar of Carthage and the Martyrology of Jerome. There are also hymns in her honour by Prudentius and Venantius Fortunatus and a sermon of Augustine. Her martyrdom was known to Bede (in his hymn to Etheldreda), Aldhelm, and the OE martyrology; it inspired too the oldest surviving French poem, the *Cantilène de Sainte Eulalie*. Her Acts of the 6<sup>th</sup> century are unreliable. These make her a girl of twelve who, when the edicts of Diocletian were published obliging everyone to offer sacrifice to the gods, came to the judge at Merida and reproached him with trying to destroy souls through obliging them to deny the one true God. The judge Dacian tried to flatter, bribe, and lastly terrify her, but she trampled on the sacrificial cake and spat at the judge. Executioners then tortured her and she was burnt alive.

Snow covered her body until it was buried by Christians near by. The oven in which she was believed to have been burnt is incorporated into her shrine at Merida.

Later, a very similar story was developed concerning a supposed Eulalia of Barcelona, but the Bollandists and other scholars are convinced that there was only one martyr Eulalia, that of Merida. Oviedo [in northern Spain], however, also claims her relics. Feast: 10 December.'

*Verena Tschudin*

## Banking on hunger

The journal *The New Internationalist* usually treats one main topic per issue. The November 2011 (No 447) concentrated on 'hunger'. The following extracts are from the article 'The food rush' by Hazel Healy (pp 15-19).

'Glued to screens in London's square mile, Canary Wharf and Wall Street are thousands of traders who ... are working on the assumption that, pretty soon, there will not be enough food to go round.

Banks have designed products to get consumers and pension funds to bet on products as diverse as aduki beans, greasy wool and “leveraged soya beans”. Uptake is high. This year, investments in food derivatives stood at \$126 billion, compared to \$3 billion in 2003.

... The top three foods (or “soft”) commodities – wheat, rice and maize – are also the staple diet of the world’s two billion poorest people. And since high-finance got in a frenzy about food, one billion – a seventh of the world’s population – cannot afford to eat’. ...

‘Since powerful, new investors started pouring money into food markets, prices have been behaving in strange ways. Markets are aggressively volatile: wheat shot up by 46 per cent in three weeks in January and February of 2008, fell back completely by May and was up again by 21 per cent within the month. Maize has surged by 102 per cent in the year to April 2011. Steady upward pressure pushed food prices up by an average of 83 per cent between 2005 and 2008.

High prices translate directly into misery and malnutrition. In poor household in the developing world, food can account for 70 per cent of income, leaving families with stark choices. People eat fewer and less nutritious meals, cut back on healthcare and schooling. Children stop growing, as malnutrition takes its toll... The World Bank estimates that since June last year, food prices have catapulted and additional 44 million people into poverty and hunger.

Getting rich off hunger is immoral. But causing hunger is nothing short of murder. Naturally, banks are quick to deny any correlation between the billions of dollars flooding food markets and the under-fives dying of malnutrition. They say prices reflect a squeeze on supply caused by failing harvests and a run on demand caused by biofuels, China’s appetite for meat and a growing world population.

Yet Oliver de Schutter, the United Nations Rapporteur for the right to food – who is concerned with feeding people, not making money from money – says these factors are, at best, minor catalysts. Instead, he maintains, the

wild fluctuations and price inflation are caused by a “speculative bubble”.

But how did investors get their paws on the world’s food supply in the first place? Who exactly is doing it and how?

... [It appears to be] a product called The Agriculture Booster... [that] includes a mix of commodities, most of the ingredients of your breakfast: wheat, corn, sugar and coffee, plus the cotton in your tablecloth. The pull of this “Simple. Secured. Liquid” investment’ [enables people to] get exposure to commodities without the bother of actually having to take physical delivery of, say, a tonne of wheat.

The Booster derives its value from the underlying asset of food prices. The past performance graph shows that it peaked during the 2008 food crisis and again in January this year: this is a *bonafide* way to profit from hunger’.

(Here, the author describes in some detail how she was helped to deal in the Booster on the Commodity Futures, using index tracked futures prices. She considers this as ‘back to the futures’, footloose and FTSE-free’, ‘blowing bubbles’, ‘complex, risky, wrong’.)

... There is something particularly sick about wealthy and unaccountable élites increasing their fortunes in a way that stunts – and starves – children. This is raw-edged capitalism at its worst...

Food is for eating, not indexing, leveraging or “betting long”. Let’s get it out of high-finance and put it back on the plates of the hungry’.

Pat Schleger and Verena Tschudin

<http://www.newint.org/features/2011/11/01/food-speculation-commodities-trading/>

## **Christmas Outreach:**

### **Sponsor a Turkey**

The Earl's Court Community Protect is providing food over three days at Christmas this year. Instead of providing the Boxing Day meal (as we used to) we will provide the Christmas dinner. We will provide six turkeys all the vegetables, Christmas puddings and mince pies.

Please give generous donations to cover the costs of the food for those less fortunate than ourselves.

*Margarete Geier*

## **The Big Give**

The West London Churches Homeless Concern is enormously grateful for all the generous help extended over the years by St Mary the Boltons to WLCHC's efforts to help homeless people in West London. We now ask for your kind support again, to help us take advantage of an opportunity to secure extra funds that are being made available by TheBigGive. Donations made online from 5-9 December via this link <http://new.thebiggive.org.uk/project/nightshelter> will attract up to 50% matched funding.

Why do we need to raise more funds? As many readers will know, WLCHC runs emergency winter night shelters for men and women who would otherwise sleep on the streets, and employs caseworkers who help homeless people find work, medical care and, where we can, permanent accommodation. We also offer showers, laundry facilities and a clothing and shoe service. Less tangibly, but at least as importantly, we offer friendship and dignity to our vulnerable and marginalised homeless guests.

We operate out of church halls, staffed mainly by volunteers, and accommodate about 35 people a night between November and March. Unfortunately, we are always oversubscribed and with homelessness on the rise, this year we are already having to turn away at least as many people as we can accommodate each night, and the cold has barely begun to set in.

We want to expand our service. We have found more churches that will lend us their halls and provide volunteer teams, covering an expanded area encompassing Hammersmith, Fulham, Brook Green, Chelsea, Kensington, Putney and Barnes. Although our service is very cost-effective, with church halls, volunteers and much of our food and clothing donated, some costs are unavoidable. This winter we need to raise an extra £70,000 on top of our existing fundraising target of £220,000.

We are registered with TheBigGive, which matches up to 50% donations made online from 5-9 December. If you are willing to help us take advantage of this great opportunity, please search "TheBigGive and WLCHC" and give that way, or use this link

<http://new.thebiggive.org.uk/project/nightshelter>

Outside 5-9 December, you can still give via our website, [www.wlchc.org](http://www.wlchc.org) or by sending a cheque to 'WLCHC' to our office at 155a Kings Road, London SW3 5TX.

St Mary the Boltons is already more than generous to WLCHC, and we know that parishioners have many calls on their generosity. If our work appeals to you, and if you can make a donation, in a small charity like ours every little really does help.

WLCHC is registered in England as a company limited by guarantee; company no. 3950659; charity no. 1083203

## **Thursday Lunch meeting Report: 10 November: 'Storybook Dads'**

Storybook Dads is one of the charities which we are financially supporting this year. It helps imprisoned parents to maintain family ties by making recordings of them reading bedtime stories for their children. For women prisoners the scheme is called Storybook Mums. Every prison in the country is eligible to participate and so far over 90 do so. One of them is HMP Bronzefield, which is the only privately managed purpose-built prison for women in the UK. It is a local prison in Middlesex and within our diocese, and so it satisfies our geographical requirement for the UK charities we help.

As at most prisons, at Bronzefield the scheme is run by the prison librarian and it was the librarian, Sibylla Parkhill, who told us how much the service is appreciated. Sibylla makes some 250 recordings each year. If the mother has reading difficulties, then Sibylla reads out a section of the story which the mother repeats, adding a personal message at the beginning and end. The recording is then sent to a special unit at Dartmoor prison, where the scheme started, and Sybilla's voice is edited out and music and sound effects are added before a CD is posted to the child.

Each recording is limited to a maximum of 10 minutes and demand is such that each mother is only allowed one every three months. The age range of the children is usually up to 12 years and they may play a CD over and over again until the next one arrives, testing the tolerance of their other parent or guardian. Some parents know the stories they want to read while others need Sybilla's help to choose the right ones. All stories must be read in English, partly to ensure that nothing unacceptable is included, but mainly so that it can be edited appropriately. Storybook Dads is also beginning to produce DVDs, and in 2010 across the country over 5,000 CDs and DVDs for over 15,000 children were created. It is soon to be extended to included army parents as well.

I was left in no doubt that St. Mary's is supporting a very worthwhile charity and one that continues our current theme of helping those in prison in some way. Coincidentally, Storybook Dads also echoes the help with reading that members of our congregation give to the same age range of children at St. Cuthbert with St. Matthias Primary School.

If you wish to make a personal donation you can do so at <http://www.justgiving.com/storybookads/Donate>

*Anthony Williams*

### **Meaningful Chocolate Fair Trade Tree Decorations**

are available from Traidcraft and cost £3.95 per set plus p&p. For every box sold a donation of 15p will be made to Traidcraft Exchange. Traidcraft also sell the Divine Milk Chocolate Advent Calendar (£3.99). Contact Traidcraft at: [www.traidcraftshop.co.uk](http://www.traidcraftshop.co.uk) or by phone 0845 330 8900.

An example is available from the parish office

### **Shop for Christmas, give to charity**

If you are shopping online for Christmas presents this year, then link through Easyfundraising site. Easyfundraising is the simplest way to raise funds for your good cause. You shop online with your favourite stores and you raise money at the same time. For more information then go to [www.easyfundraising.org.uk](http://www.easyfundraising.org.uk)

### **The Lifeboats Come to St Mary's**

Many people associate the Royal National Lifeboat Institution (RNLI) with powerful and expensive lifeboats being launched into stormy seas along our coastline, on a mission to save lives. What they often do not realize is that there are more rescues on the River Thames each year than in other more obvious locations around the UK. Also, what many people do not realize is that the RNLI relies solely on fund-raising, volunteers and voluntary contributions to carry out its vital work.

With this in mind, on 20 October the RNLI's Kensington Branch held its first fund-raising concert for many years in the beautiful surroundings of St Mary's. Around 100 people were captivated by the rapturous playing of four very talented young ladies, all graduates from the Royal College of Music, who serenaded us with two delightful string quartets by Haydn (often referred to as the 'father of the string quartet') and Tchaikovsky. A delicious reception followed the music and the evening as a whole realized a profit of around £2,500 for the RNLI: not bad for a small, but very active, Branch.

Our thanks go to all the staff at St Mary's, particularly our brilliant Verger, Dave Ireton, without whose invaluable assistance and

sensible suggestions our modest event might not have been possible.

We hope to repeat the occasion next year at St Mary's as part of our annual programme of fund-raising activities and already have ideas about how we can make the occasion even more enjoyable. Our other regular activities include a quiz night and an evening of Scottish Dancing, both supplemented by a delicious hot supper.

If anyone would like to join our friendly Branch, you would be very welcome. Please contact any of the following:

Christopher Thornhill, 16 Bartle Road, W11 1RF, tel. 07715 240276, email

[christopher.thornhill@btinternet.com](mailto:christopher.thornhill@btinternet.com)

Lynn Riley, tel. 07930 408530, email

[lynnriley2003@hotmail.com](mailto:lynnriley2003@hotmail.com)

Valerie Heathorn, tel. 020 7244 8971, email

[vheathorn@onetel.com](mailto:vheathorn@onetel.com)

Valerie Heathorn

**Holy Trinity Sloane Square  
Sloane Street, SW1X 9BZ**

**Saturday 17 December 2011 at 7.30pm**

**Make we joy**

***Eight centuries of Christmas music***

A Medieval medley

Renaissance motets by Victoria &  
Sweelinck

20<sup>th</sup>-century carols by Walton, Britten,  
Leighton, John Gardner  
John Joubert, Jonathan Dove & Judith  
Bingham

Carol arrangements by Vaughan Williams,  
Holst & Graham Caldbeck

Well-known audience carols

**Nonsuch Singers**

*Ogan* Richard Pearce  
*Cnductor* Graham Caldbeck

**Tickets £15, (£10 concessions)**

**Under 16s free**

Available **at the door** (cash/cheque only)  
or through

**[www.nonsuchsingers.com/concerts.html](http://www.nonsuchsingers.com/concerts.html)**

## **Old Mobiles for a New Sound System**

The sound system at St Mary the Boltons is in need of replacement and we would be grateful for your help by donating your old mobile phone. Not only can the recycling of old mobile phones be used to raise valuable donations, it can also help to protect the environment. When put out as waste, mobile phones end up in landfill sites with the possibility of chemical contamination from leaks into surrounding soil.

It is estimated that 40% of the population now owns a mobile phone and with Christmas approaching, they will be on many gift lists for friends and family. If you do have an old mobile that you would like to dispose of, there will be a collection box at the front of the church throughout January. All phones will be put forward for recycling by an environmentally conscious company or charity.

Thank you for your support.

*Ann Mulcare*

## **Sustainability Group Top Tip: Gas versus Electricity**

The Head of Environmental Challenge for London Diocese, Brian Cuthbertson, visited us on Sunday 18<sup>th</sup> September. In the Question and Answer session after the service he mentioned that, on reviewing the energy consumption of London Churches for 2009 and 2010, he noticed that gas consumption was down, which was good news, but that electricity use rose in 2010. He wondered why this might be and suggested that when it's cold to save energy some Churches might be heating the whole Church less, so not turning on the main gas boilers, but heating smaller spaces with small electrical heaters.

This might seem like a wise and obvious choice, but gas costs roughly one third as much as electricity, and generates about one third of carbon emissions compared with electricity. Brian suggested that, when it's cold, at Church or at home, it may be more carbon efficient, and cheaper, to use the gas central heating, rather than heating a smaller space with an electric heater.

## Art Exhibition

An Art Exhibition is to be held in June 2012 at St Mary the Boltons. There will be a preview to the exhibition on the evening of 14 June, which will be opened by the well-known and respected artist Professor Ken Howard, OBE, RA. It is hoped that this exhibition will encourage both members and non-members of the congregation to visit the church and also give the artists an opportunity to display and sell their work. There will be a warm welcome to you all.

We are looking for a high standard of work at the 2012 exhibition and our only selection process will be that the art submitted should include original work by a local artist, and also be for sale.

To the artists in our congregation: if you would like to exhibit your work, please let us know. You can do this by leaving your details in an envelope at the church marked Art Exhibition; you will be forwarded the details regarding submission, sale and collection.

We look forward to hearing from you.

*Ann Mulcare & Lorraine Baxter*

### **Clothes for homeless people**

If you have any unwanted clothes in good condition please put them in the box at the back of church.

## December and January's Year Mind

Ethel Doris  
Margaret Payne  
Alexandra English  
Antony Gowan  
Patricia Coghill  
Harry Dwight  
Kathleen Mundy  
David Lidderdale  
George Priest  
Jacqueline Lewis  
Edward Sloane  
Doris Stone  
Georgina Davson  
Ethel Sutcliffe  
Beatrice Spicer  
Basil Robinson  
Albert Beauchamp

Alice Wood  
Keith Kerry  
Timothy Pringle  
Anstice Goodman  
Tilly Halliwell  
Mary Millbourn  
Dorian Chinner  
Clarissa Morse  
Frances Perry  
Noel Patrick  
Leonard Wright  
Emily Greenland  
Francis Mundy  
Margot Macpherson  
Francis Spicer  
Anthony Glynn  
Alexander Fleming  
Ffreebairn Simpson  
Violet Berry  
Joan Ommanney  
Jane Hawker  
Ellen Payne

**St. Martin-in-the-Fields WC2N 4JJ**

**Friday 3 February 2012 at 7.30pm**

**I was glad**

***Great British Choral Music***

Tallis	O nata lux
Byrd	Sing joyfully
Purcell	I was glad
Parry	I was glad
	& Blest pair of Sirens
Stanford	Beati quorum via
Elgar	Give unto the Lord
Vaughan Williams	O taste and see & Valiant for truth
Howells	Magnificat ( <i>Collegium Regale</i> )
Britten	Rejoice in the Lamb
Walton	Jubilate & hymns for all
Arr. Vaughan Williams	The Old Hundredth
Parr	Jerusalem

**NONSUCH SINGERS**

Richard Pearce *organ*  
Graham Caldbeck *conductor*  
Box Office 020 7766 1100  
Online [www.smitf.org](http://www.smitf.org)

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

**Contributions for the February Clarion  
should be sent to the church office by 20  
January 2012**