

THE CLARION

The Magazine of The Parish of St Mary The Boltons

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

November 2014

Remembrance Sunday 2014: Love your enemy?

‘At first we were worried about the superficial things like their bawdy language and their womanising’ - this is Chaplain to the Forces F. R. Barry writing about his soldiers in World War I. ‘Our real problems were very much deeper than that. Religion apparently meant nothing to them. Was this something for which we should upbraid men who were enduring far more than we were? Or, could there be something lacking in the religion? For we learned in battle how splendid and how noble these apparently irreligious people were. How were these grand qualities related to the gospel that we had been ordained to preach? What message had the gospel for them, and in what form ought it to be presented? And beyond all that, in so evil a situation, of which the Devil seemed to be in control, how could we go on believing in God at all? We had to face the ultimate challenge to faith, first for ourselves, and then for the men to whom we had been sent to minister.’

One can appreciate Barry's perplexity at the thought of two Christian nations, each urged on by their national churches and their service padres, fighting each other to the death. The Bishop of London, asked for his advice in 1915 as to what the church should do, answered simply: ‘Mobilize the nation for a Holy War’. And the German soldiers had ‘*Gott mit uns*’ – ‘God with us’ embossed on the buckles of their belts.

Yet for the Christian soldier there is a still more painful dilemma: how to reconcile Jesus' injunction to ‘love your enemies’ (Matthew 5:44) with the military task of defeating, and where necessary killing, one's opponent in battle? Augustine of Hippo had a go at this, in a letter to Flavius Marcellinus, an Imperial Commissioner and staunch Catholic, who had arrived in Carthage around 410, to become the

scourge of the Donatists and inspired Augustine to write his *The City of God*. The letter to Marcellinus (is a classic description of what it could mean to love one's enemy in war.

‘The just warrior loves the unjust aggressor insofar as he withholds himself from vengeance, commits himself to benevolence and so uses violence to punish him “with a sort of kind harshness” doing him the service of constraining him from further wrongdoing and encouraging him to repent and embrace peace.’ (Letter 138, in *Political Writings*, ss.9, 11, 14, pp. 35, 36, 38)

A modern term for this might be ‘tough love’. Sadly this does not always work. Augustine lived just long enough to see violence destroy his life's work in Africa. He died in 430 with the Vandals hammering at the gates of Hippo, and soon the city was evacuated and partly burned. Today the Islamic State and their like seem to be equally impervious to ‘repentance’ but slaves to one of the most barbaric forms of any great religion.

Can it be really appropriate to talk about the motivation of combat soldiers in terms of ‘love’? Does history really confirm that soldiers commonly fight with ‘love in their hearts’ for their enemies? I prefer to think in terms of the Golden Rule, doing to others as you would wish them do for you. This has been the driving motive behind International Humanitarian Law; the Geneva Conventions covering the treatment of prisoners of war and the wounded; treaties banning or constraining the use of inhumane weapons such as poison gas, germs, incendiaries, anti-personnel landmines, cluster bombs and so forth; and the whole field of arms control. It may be that terms such as love, repentance, forgiveness, and reconciliation are most at home in the context of personal and intimate relationships and that when we

use them at the social and political level we mean something analogous but attenuated.

To finish on a more poignant note, here is the macabre climax of Wilfred Owen's poem *Strange Meeting*, written in the summer of 1918 a few months before he was killed in action. He imagines escaping down some 'profound dull tunnel', knowing himself to be hell, and there meets a strange figure who, after addressing him at length, finishes with these words:

'I am the enemy you killed, my friend.
I knew you in this dark; for so you frowned
Yesterday through me as you jabbed and killed.
I parried; but my hands were loath and cold.
Let us sleep now. . . .'
General Sir Hugh Beach

Interregnum update

After all the activity in September, this last month has been much quieter. But it is good to be able to report that after some further editing, the Parish Profile was finally agreed and sent off to the Joint Patrons within the timescale that had been set. An advertisement (paid for by the PCC) for the position of Vicar of St Mary's appeared in the Church Times on 10 October and it was also posted on the London Diocesan website. It has also been posted, together with the Parish Profile, on our own website, under the News Section.

Applications close on 13 November. They are processed in the first instance by the office of the Bishop of Kensington and the Parish Representatives are not able to make any report about applications at this point. In many ways a watershed has been passed, as we are able now to look forward to the interview date, which has been set for 26 November.

Nevertheless, it is probably wise to treat this just as a milestone, as much work remains to be done. Please continue to use the prayer for the interregnum, remembering at this point those who, in the light of the Parish Profile and the advertisement, may be pondering their own calling to and competence for ministry in this Parish, as well wondering or worrying about the elusive chemistry involved in forming a new relationship with a parish.

Leo Fraser-Mackenzie

Prayer for the interregnum

God of love and joy and peace,
strengthen our rootedness in faith,
kindle our openness in thought
and renew our reaching out in service
as we discern the future leadership
of the parish,
and guide us individually and together
in the decisions to be made,
through Jesus Christ.
Amen

Services during the Interregnum

The Sunday 8.0am and 10.30am services continue, and also the mid-week Eucharist with prayers for healing on the first Wednesday of the month.

Usually Morning Prayer is said daily at 8.30am except on Public Holidays.

Advent Discussions at St Mary's

This year, in place of a more traditional course of study for Advent, there will be a series of discussions around the statement that appears in most of the printed or electronic material produced at St Mary's: *rooted in faith, open in thought, reaching out in service*. The discussions will take place on at different times and places on three Sundays, Mondays and Wednesdays during November with the final discussions taking place on Advent Sunday.

By way of background it may be helpful to remind readers that the threefold statement of aims originated from the PCC annual away day meeting in January 2012 during a review of the five values of 'welcoming', 'empowering', 'respecting', 'reaching out' and 'exploring', which were chosen in 2005 by the then PCC to describe our common life. Earlier this year the PCC adopted a new Mission Statement and Action Plan (available on our website <http://www.stmarytheboltons.org.uk/about/mission-statement-mission-action-plan/> in which these three aims are also embedded. Our Mission Statement also commits us to interpret our aims in the light of the London Diocese Capital Vision 2020 to be confident, compassionate and creative. More information about Capital Vision 2020 can be found at <http://www.london.anglican.org/mission/capital-vision-2020/>.

During our Advent discussions we will examine each of the three aims separately. We will take one limb each week and look at it from three different perspectives. We will start with a personal perspective, but we also want to discuss what each aim means for us as a parish, and what they mean for us as part of the wider church. We want to gather and write up the outcome of these discussions in the hope that they will form a useful and up to date introduction to parish thinking for a new incumbent, but we also hope that through discussion our own individual relationships with God will be focussed and encouraged.

The discussions are open to everyone. For more practical details about them see the Invitation that appears elsewhere in this *Clarion* and also the sign-up sheets at the back of the church.

Leo Fraser-Mackenzie

An Invitation to Advent Discussions

You are invited to three sessions to discuss the three aims of the parish:

rooted in faith

open in thought

reaching out in service

Each discussion will examine one of the aims over one hour. Discussions will take place on

Sundays 16, 23 and 30 November, 12 noon in Church. There will be one or two groups, depending on numbers of participants

Mondays 17, 24 November and 1 December

Wednesdays 19, 25 November and 2 December

These discussions are for anyone and we hope that the results will be of use to the congregation and the new vicar. Sign-up sheets with further administrative details are at the back of the church.

*Ann Mulcare and Leo Fraser-Mackenzie,
Church Wardens*

Thursday Lunch

The next Thursday lunch is on Thursday 13 November. The speaker is Venla Freeman from The First Aid Nursing Yeomanry (FANY). Venla will be talking about the history and current work of the corps.

If you would like to attend, please put your name on the sign-up sheet at the back of church, or call the Parish Office.

Study and meditation

I was grateful to Anne Swift for letting us know where we can join in the beautiful words and music of Taizé during St Mary's interregnum (October *Clarion*). Owing to advancing years I find it difficult to attend evening events, apart from the monthly Prison Fellowship Prayers at St Barnabas, Holland Park.

One of my main reasons for joining the congregation of St Mary's was hearing about the regular day-time Bible Study group, also the Advent and Lent groups. It is good to have opportunities to study in order to grow in our Christian life, and equally, as many have discovered, to be still and meditate.

To my delight I have recently discovered a lovely group belonging to the World Community for Christian Meditation, which meets every Wednesday from 1.0-2.0pm in the Chapel of the Resurrection in St Mary Abbots Church, Kensington (www.wccm.org). I was made to feel at ease and assured that all newcomers are very welcome.

Greta Trevers

Jeremy Taylor (1613–1667)

Jeremy Taylor was a cleric in the Church of England who achieved fame as an author during the Protectorate of Oliver Cromwell.

Taylor was born in Cambridge, the son of a barber. His father taught him grammar and mathematics, and he was then educated at the newly opened Perse School in Cambridge before going to Gonville and Caius College. In 1633, he was elected a fellow of the college and was ordained, although still below the canonical age. He then accepted the invitation of a former

fellow-student to take his place for a short time as lecturer in St Paul's.

Archbishop William Laud sent for Taylor to preach in his presence at Lambeth, and took the young man under his wing. Although Taylor did not leave Cambridge at once, he spent much of his time in London because Laud wanted him to have better opportunities of study. In November 1635 he was nominated by Laud to a fellowship at All Souls College, Oxford, where 'love and admiration still waited on him'. He seems, however, to have spent little time there. He became chaplain to the archbishop, and chaplain in ordinary to Charles I. After two years in Oxford he was presented by William Juxon, Bishop of London, to the rectory of Uppingham, in Rutland. In the next year he married Phoebe Langsdale, by whom he had six children. In the autumn of that year he was appointed to preach on the anniversary of the Gunpowder Plot, and apparently used the occasion to clear himself of a suspicion, which haunted him all his life, of a secret leaning to Roman Catholicism. This suspicion seems to have arisen chiefly from his intimacy with Christopher Davenport, a learned Franciscan friar who became chaplain to Queen Henrietta; but it may have been strengthened by his known connection with Laud, as well as by his ascetic habits.

More serious consequences followed his attachment to the Royalist cause. He was deprived of his parish and joined the king at Oxford. In 1643 he was presented to the rectory of Overstone, Northamptonshire, by Charles I. During the next fifteen years Taylor's movements are not easily traced. He was taken prisoner with other Royalists at the siege of Cardigan Castle on 4 February 1645. In 1646 he was in partnership with two other deprived clergymen, running a school at Newton Hall in Carmarthenshire. Here he became private chaplain to Richard Vaughan, 2nd Earl of Carbery, whose mansion, Golden Grove, he immortalised in the title of a popular manual of devotion. In 1649 he was in London during the last weeks of Charles I, from whom he received a watch and some jewels. In 1650 he published *The Rule and Exercises of Holy Living*, a manual of Christian practice which deals with the means and instruments of obtaining every

virtue, the remedies against every vice, and ways of resisting all temptations, together with prayers containing the whole Duty of a Christian. *Holy Dying* was published in 1651, the year his first wife died. Both books quickly established themselves as classics of Anglican spirituality as well as being some of the finest examples of English prose.

His second wife, Joanna Bridges, was said to be a natural daughter of Charles I. She owned a good estate, though probably impoverished by Parliamentary exactions, at Mandinam, in Carmarthenshire. From time to time Taylor reappeared in London in the company of his friend John Evelyn, in whose Diary and correspondence his name repeatedly occurs. He was imprisoned twice more: from May to October 1655, on unknown charges; and again in 1657, because of the indiscretion of his publisher, Richard Royston, who had decorated his *Collection of Offices* with a print representing Christ in the attitude of prayer.

He left Wales for Ireland in 1657 and in 1658, through the good offices of John Evelyn, he was offered a lectureship in Lisburn, Co. Antrim, by Edward Conway, 2nd Viscount Conway. At first he declined the post, which was to be shared with a Presbyterian, and carried a very meagre salary. But he was induced to take it, and found a congenial retreat in his patron's property at Portmore on Lough Neagh.

At the Restoration, instead of being recalled to England, as he probably expected and certainly wanted, he was appointed to the see of Down and Connor, to which was shortly added the adjacent diocese of Dromore. He was also made a member of the Irish Privy Council and vice-chancellor of the University of Dublin. Of the university he wrote:

'I found all things in a perfect disorder... a heap of men and boys, but no body of a college, no one member, either fellow or scholar, having any legal title to his place, but thrust in by tyranny or chance'. Accordingly he set himself vigorously to the task of framing and enforcing regulations for the admission and conduct of members of the university, and also of establishing lectureships.

His episcopal work was still more arduous. At the time of the Restoration there were about

seventy Presbyterian ministers in the north of Ireland, and most of these were from the west of Scotland, with that dislike for Episcopacy that distinguished the Covenanting party. No wonder that Taylor, writing shortly after his consecration, said: 'I perceive myself thrown into a place of torment'. This probably exaggerated the danger in which he lived, but there is no doubt that his authority was resisted and his overtures rejected.

This was Taylor's golden opportunity to show the wise toleration he had advocated in his writings, but he had nothing to offer the Presbyterian clergy except the alternatives of submitting to his jurisdiction or losing their livings. At his first visitation he declared thirty-six churches to be vacant, and these were repossessed on his orders. Many of the gentry were apparently won over by his sincerity and devotedness as well as by his eloquence. With the Roman Catholic element of the population he had little success. Not knowing the English language, and firmly attached to their traditional forms of worship, they were nonetheless compelled to attend a service they considered profane, conducted in a language they could not understand.

The troubles of his episcopate no doubt shortened his life, as did domestic sorrows. In 1661 he buried Edward, the only surviving son of his second marriage. His eldest son, an officer in the army, was killed in a duel; and his second son, Charles, who was destined for the ministry, left Trinity College and became companion and secretary to the duke of Buckingham, at whose house he died. The day after his son's funeral Taylor caught fever while visiting the sick, and after a ten-day illness he died at Lisburn on 13 August 1667. He was buried in the cathedral he had built at Dromore, where a chancel was later built over the crypt where he was laid to rest. Here, to give a flavour of his writing, is a prayer for humility from The Golden Grove: 'Thou, O God, who givest grace to the humble, do something also for the proud man; make me humble and obedient. Take from me the spirit of pride and haughtiness, ambition and self-flattery, confidence and gayety: teach me to think well, and to expound all things fairly of my brother, to love his worthiness, to delight in his

praises, to excuse his errors, to give thee thanks for his grace, to rejoyce in all the good that he receives and ever to believe and speak better things of him than of myself.'

He is remembered as perhaps the greatest of the 'Caroline Divines', a man of broad outlook and warm heart who wrote with great passion and belief, and whose conviction and faith still speak to us today. Coleridge placed him among the four masters of early seventeenth century literature, with Shakespeare, Bacon and Milton. He is remembered in the Church of England's calendar with a Lesser Festival on 13 August.

Hugh Beach

with due acknowledgement to Wikipedia



Report of Thursday Lunch, 9 October

Twenty five people attended this lunch at which the speaker was William Rhodes, Chief Executive of Your Credit Union, which covers Kensington & Chelsea.

Credit Unions have their roots as parish banks, which were started by Revd Henry Duncan in 1810 to help poor people in rural Scotland. That developed into today's Trustee Savings Bank.

The local Your Credit Union branch was started nearly two and a half years ago by a gathering of local Housing Associations, local people, and RBKC. It provides credit to people who might otherwise go to high interest lenders who charge exorbitant interest rates on loans – as much as about 7,200% APR – and often leave people in a worse financial and personal state than before they took the loans. Loan sharks also operate in Kensington & Chelsea and prey on weak and vulnerable people who feel they have no one to turn to in a crisis. The credit union can help families with small loans for items such as washing machines when maybe an appliance breaks down.

The Credit Union takes deposits from investors, who range from large and small

(depositing a few pounds) investors attracted by the social value of the organisation's work. Deposits attract a dividend, and loans are made at modest interest rates to people who have a reasonable prospect of repaying them over time; loans from £50 up to £7,500 are repayable over up to five years. About 60% of applicants are approved for loans. The Credit Union is a community-owned, not-for-profit co-operative, owned by its members, not by external shareholders. It is regulated like a bank. It is committed to helping people in need and to supporting the local economy. It encourages people to save money and to open a bank account (which many do not have).

The Credit Union is supported by the Church of England through the Archbishop's campaign against Wonga, and by Bishop Paul, who joined in 2013. We are encouraged to support the Union by becoming members and savers, by recommending it to others, and through the PCC investing in a Deposit Account. Eighty percent of deposits are loaned to local people. Savings are secure with the Credit Union as all deposits are covered by the Financial Services Compensation Scheme, just like a bank, up to £85,000.

The discussion part after William's talk showed how much he had touched the people who had attended the meeting and who recognized clearly the problems that the Credit Union was created to help to solve.

Leaflets and posters about the Union are on display in our church, and John McVeigh will be pleased to help arrange responses to any questions.

Arthur Tait



Coffee after the 10.30am Service

Could you volunteer to join the Coffee Rota? We are in need of some extra helpers as some of our volunteers have been faithfully serving coffee at St

Marys for many years and now wish to retire. Please speak to Joanna Hackett if you are willing to join the rota. Thank you.

The parish church of All Saints, Tudeley, Kent

This is a very modest and small church up a country lane, which ends at the church. The outside seems to be a hotch-potch of styles with a red brick tower. Go inside and you get a wonderful surprise as every window is filled by stained glass, designed by Marc Chagall.

The story of how this came to be is sad. A wealthy family called d'Avigdore-Goldsmid, who lived in a big house in the parish, lost their daughter Sarah shortly after her 21st birthday in a sailing accident in the bay of Rye. Not long before this tragedy the mother and daughter had been on a trip to Israel and had seen Chagall's windows in the synagogue of the Hadassah Hospital in Jerusalem and were very excited by them. In 1967 the parents decided to ask Chagall to design a memorial window for their daughter in All Saints church. It is the East window and depicts the sad story of her death. The main colour is blue with swirling waves in which you see the drowning Sarah and then watch her progress through the window until she is climbing a ladder towards the crucified Christ.

Apparently Chagall so enjoyed working on this project that he offered to do all the other windows in the church, to which the parish council agreed. These were finished in 1985, shortly before his own death. There are four windows of Victorian stained glass in situ and they have been moved to the vestry and backlit so they are easy to see. When my daughter and I visited the church there were an elderly couple cleaning it and I had a chat with the wife who said to me, 'well I've got used to them now and they do look lovely when the sun is shining'.

Because the church is so small, the scale is very intimate; you are not straining your neck to look at them, which I think makes the windows all the more enjoyable and very special. It is a possibility that we might make a parish trip to the church in 2015 if enough people are interested in seeing the windows.

Pat Schleger

Will-writing assistance

Will Aid is a scheme that runs each November, when a firm of local solicitors will write a will for you without charging their normal fee. Instead, you are invited to make a voluntary donation to Will Aid, which will be passed on to the nine charities it supports (Actionaid, British Red Cross, Christian Aid, AgeUK, NSPCC, Save the Children, SCIAF, Sight-Savers, Trocaire). The suggested donation is £95 for a basic simple will or £150 for a pair of basic mirror wills. The willaid.org.uk web-site gives more information.

If you have not yet made a will, why not take advantage of this opportunity. An early approach one of the participating firms is recommended.

Also, for your information, the PCC has had a legacy policy since September 2013. If you would like a copy, please let me know. Further information on legacies may also be found by accessing www.churchlegacy.org.uk or www.parishresources.org.uk

John Barker

Tel: 020 8571 0737 or jabarker151@aol.com



Out in the garden...

The garden now has its winter look, which Ian Todman, the professional gardener who comes twice a year, helped to give it.

Alas, while the plants rest,

the squirrels have been busy digging up the bulbs I planted for the spring. The robins seem to love it when Jo, John and I rake the leaves.

The Big Leaf Rake is planned for 30 November and if you can spare a few minutes for this after the 10.30 service, the robins might also give you a song.

The nerines gave much pleasure with their bright pink colours, suddenly shooting up in the rockery. Next to the rockery is a big rosemary bush. Next time you go past it and have a roast ready for lunch, feel free to snip off a twig. Other plants may not lend themselves for home decoration.

Verena Tschudin



Passes for St Paul's Cathedral and Westminster Abbey

We have four free passes to get FREE entry into St. Paul's Cathedral and Westminster Abbey.

If you would like to pick up the tickets please call or e-mail John at the parish office.

November's Year's mind

Catherine Barclay
Clifford Gregory
Roderick Cooling
Lidia Griggs
Barbara Pratchett
Harry Davson
Neale Stainton
Windsor Richardson
Frederick Greenland
Mary Taylor
Ken Slater
Dorothy Coleman
James Murray
Malcolm Gregory
Archibald Murray
Tony Thomas
Enid Channing
Dorothy Shuckburgh
John Bassett
Pamela Greig

SUNDAY SERVICES

8.00am Eucharist, 10.30am Sung Eucharist
The meeting room at the back of the church is available for people with pre-school children. There is a baby changing facility in the wheelchair accessible toilet in the hall.

WEEKDAY SERVICES

Usually Morning Prayer is said daily at 8.30am except Public Holidays.

Readings in November 2014

Sunday 2 November All Saints Day

Readings at 10.30am *Isaiah 56. 3-8;*
Hebrews 12. 18-24;
Matthew 5. 1-12

Wednesday 5 November All Souls

Readings at 7.00pm *Romans 5. 5-11;*
John 5. 19-25

**Sunday 9 November
Remembrance Sunday**

Readings at 10.30 *1 Thessalonians 4. 13-end;*
Matthew 25. 1-13

**Sunday 16 November Second Sunday
before Advent**

Readings at 10.30am *Zephaniah 1. 7, 12-end;*
1 Thessalonians 5. 1-11;
Matthew 25. 14-30

Sunday 23 November Christ the King

Readings at 10.30am *Ezekiel 34. 11-16, 20-24;*
Ephesians 1. 15-end;
Matthew 25. 31-end

**Sunday 30 November First Sunday of
Advent**

Readings at 10.30am *Isaiah 64. 1-9;*
1 Corinthians 1. 3-9;
Mark 13. 24-end

Parish Office

St Mary's Church House, The Boltons, London
SW10 9TB Tel 020 7835 1440

www.stmarytheboltons.org.uk

Parish Administrator

John McVeigh 020 7835 1440 (Parish Office)

Mon to Fri 9.15am-2.15pm

john@stmarytheboltons.org.uk

Director of Music John Ward

07853 406050

boltonsmusic@gmail.com

Verger / Caretaker David Ireton

020 7244 8998 / 07881 865386

Day off: Tuesday

**Churchwardens and Vice-chairmen
of the PCC**

Leo Fraser-Mackenzie 020 7384 3246

Ann Mulcare 020 7937 2005

Members of the Parochial

Church Council

Mr Leo Fraser-Mackenzie

Mr Richard Brudenell

Mrs Tania Caubergths

Mr Craig Drake

Miss Margarete Geier

(Deanery Synod Representative),

Mrs Mary Godwin

Miss Joanna Hackett (PCC Secretary)

Mr Timon Molloy

Mrs Ann Mulcare (Deanery Synod

representative)

Mr David Parsons

Mrs Edward Quinton

Mrs Judy Rydell

Mrs Katrin Roskelly

Safeguarding Officer

The St Mary The Boltons' Safeguarding Officer is Timon Molloy. His role is to help us to safeguard and promote the welfare of children and adults at risk. He 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 Timon on: 07816 184207. Alternatively, you can 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 111

Children's Champion

The St Mary The Boltons' Children's Champions are Chris and Katie Fowkes. Their role is to ensure that the voices and needs of the children and young people are heard and reflected in parish life. They can be contacted via: Katie.Fowkes@talktalk.net / [07810 831505](tel:07810831505)

Treasurer Carolyn Stubbs 020 7835 0074

Assistant Treasurer

Bill Gallagher 020 7384 3246.

Electoral Roll Officer Fiona Parsons

Gift Aid Secretary

John Barker 020 8571 0737

Monday Bible Study Group

Pat Schleger 020 7589 2359

Wednesday Bible Study Group

Margarete Geier 020 7373 1639

Clarion Editor

Verena Tschudin 020 7351 1263

Readers & Intercessors Rota

Mary Meeson (call Parish Office)

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

Sheila Gibbs 020 8788 9744

Thursday Monthly Lunch

Ann Tait 020 7352 5127

Social Secretary

Margarete Geier 020 7373 1639

Sunday School Parish Office

**Contributions for the December/January
Clarion should be sent in to the Parish
Office by 21 November 2014**

*The PCC of St. Mary with St Peter & St. Jude, West Brompton is a
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