

THE CLARION

The Magazine of The Parish of St Mary The Boltons

rooted in faith

open in thought

reaching out in service

OCTOBER 2012

Making a Living and Making a Life: Planned Giving Programme 2012

It was Winston Churchill who said, 'We make a living by what we get but make a life by what we give.' To live, we all need to get the things that sustain us, principally food, clothing and a place to live. We spend a great deal of our lives working to obtain these things for ourselves and those dependent on us and once those basic needs have been fulfilled we will usually go on to acquire other things that make living more comfortable.

But as the quotation by Winston Churchill suggests, 'getting' in order to live is only one side of our existence; it is living, but not having a life. Having a life comes not through acquiring more things, but through giving. Paradoxically giving enriches us; it adds depth and dimension to our living, making us look beyond ourselves and our own needs, connecting us to other people so that they too may do more than just live.

For Christians the model of our giving comes from God. God gives generously and without stinting and his motive for giving is always love: wanting the best for the whole of his creation so that all may flourish.

At this time of year, as we celebrate Harvest Festival, we are particularly aware of God's generosity to us in providing us and the world with food so that we may live, making it possible to have a life. God is generous to us in numerous other ways as well. For each of us that generosity will take different forms and it is often helpful to remember and reflect on these ways so that we do not take God's generosity for granted. The more we are aware of God's generosity, the greater our thankfulness to God.

As we thank God for his generosity so we too are called to be generous: in giving/spending time with others, in helping others through the abilities we have been given, and in giving of our money. Traditionally these three ways of giving have been summed up in 'time, talents and treasure.'

It is through the generosity of giving of our time, talents and treasure that St Mary's has a life that has depth and meaning as a place of worship, where we are rooted in faith, open in thought and reaching out in service. I am extremely grateful to all who give generously in so many different ways, giving our life at St Mary's both richness and depth. In the last few weeks many of you will have received letters in connection with our Planned Giving Programme and I would particularly like to thank all who have responded so positively and helping us to maintain our worship and life at St Mary's.

On Sunday 7 October following the 10.30am Harvest Festival service we will be holding our Harvest Lunch, both of which give us the opportunity to celebrate our life at St Mary's and God's generosity to us. There will be activities for children, including a scarecrow making competition. Invitations have been sent out but if you have not received one and would like to come, please call the Parish Office on 020 7835 1440 to put your name down. I look forward to seeing you there.

Ginny Thomas

Recommended Reading

Leaving Alexandria: A Memoir of Faith and Doubt

by Richard Holloway, Canongate

Richard Holloway was Bishop of Edinburgh and Primus of the Scottish Episcopal Church until he stood down in 2000. Karen Armstrong has described the book as 'a poignant memoir, written with integrity, intelligence and wit,' which 'lays bare the ludicrous and entirely unnecessary mess we have made of religion.' It has also been described as 'a delight and inspiration to believers, non-believers and ex-believers alike.'

God Save The Queen: The Spiritual Heart of the Monarchy

Ian Bradley, Continuum

Ian Bradley is Reader in Practical Theology and Church History at the University of St Andrews and a minister in the Church of Scotland. In this fascinating study he 'traces the religious dimension of monarchy from its Biblical and primal origins and argues for its importance as a spiritual force in British life, as well as exploring what this might mean in a society that is both multi-faith and increasingly secular.' A timely book to read in the year of the Queen's Diamond Jubilee.

Secrets of the Dead

Tom Harper, Arrow Books

Tom Harper's latest novel is on the one hand a fast-paced modern thriller with Balkan gangsters, a plucky heroine who goes through some hair-raising adventures and a hunt for a unique historical treasure; and on the other an evocative narrative about one of the Emperor Constantine's trusted aides, a murder and a run through some of the key elements of his rise to power and reign. It takes in the Battle of Milvian Bridge and intriguingly, acts as a primer on the Council of Nicea, and is an imaginative description of how the Nicene Creed came to be agreed, interwoven with court intrigue and messy removal of pretenders to the succession. (Tom Harper is the *nom de plume* of Edwin Thomas, Ginny and Patrick's son.)

Quiet Day Saturday 20 October: Reflecting on our Lives

You are invited to attend a day of reflection at the convent of St Michael and All Angels, Ham Common on Saturday 20 October, 10.30am – 3.0pm. The day offers an opportunity to step out of our every day routine and to review our material and spiritual lives in the quiet surroundings of the convent. There will be some structure to the day, which will be led either by one of the sisters at the convent or by the clergy. There will also be time for personal reflection and weather permitting, to walk in the garden, the common or the surrounding area.

There will be a charge of £10 to cover costs and we will need to bring our own lunch. The convent is easily accessible by tube to Richmond and then a short bus ride from the station. If anyone will be going by car, it may be possible to car pool.

If you would like to attend please speak to Ginny or Ruth or call the Parish Office: 020 7835 1440.

**Thursday 4 October
Taizé Service
at 7.30pm**



Come, be still, find peace.
A time of quiet contemplation with readings,
prayer and the beautiful songs of Taizé.

Visit to Waldsassen, Germany in early March 2013.

There will be a meeting for all those interested in our proposed trip to Waldsassen on Sunday 14 October following the 10.30am service. The meeting will take place in the church hall when further information and plans will be discussed.



Harvest Festival Lunch and Planned Giving Programme: 7 October 2012

We will be celebrating
Harvest Festival on Sunday

7 October. Following the service there will be a special Harvest Festival lunch held in the church. Invitations to the lunch will be sent to you by post.

During lunch there will be a 'Make Your Own Scarecrow' competition for children, and we need cast-off children's clothes to form the basis of the scarecrow. Please bring in to the parish office any long-sleeved children's shirts, jumpers, trousers and socks, so that we can bring them to life on 7th!

If you would like to attend, please contact the Parish Office on 020 7835 1440.

Thursday 11 October: 11.45 Eucharist followed by Thursday Lunch at 12.30

The speaker this month is Dinah Garrett who will be talking about her experiences as a Games Maker at London 2012.

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

Barrow Hill at the Finborough Theatre

At the edge of our Parish lies the small Finborough theatre above a wine bar, which consistently receives wide press coverage for its bold approach to new plays and the high standard of its acting.

At the end of August they staged *Barrow Hill* by Jane Wainwright, which was billed as the struggle between generations focused on a small Methodist Chapel, built in the late 1800s and now to be converted into luxury flats. Kath represented the last of the dwindling faithful, whose lives and especially family memories were associated with the chapel, while Graham,

her son, was a struggling builder desperate for the work to convert the building to pay his mortgage. To complete the family dynamics, we had Alison, Graham's daughter who worked for him, but was frustrated by the lack of opportunity to live life more fully and keen to break away.

As the play developed it became more about these three generations, their memories, their hopes and disappointments and seemed less about a protest to save the chapel. Kath was the most compelling character and when she is beaten during her overnight vigil and is hospitalised we feel her pain, as her memories are knocked down to be replaced with a slick and modern edifice...

The only thing that is saved is the hand-carved font, which may provide a lasting symbol of the old building and the old faith.

A small group of St Mary's parishioners who had seen the play, which was largely sold out, came to the Vicarage to discuss their thoughts and conclusions around the play, and it became clear that one of the messages was around the loss of faith between generations, and how over two generations that which had been central to community life, can become eroded and irrelevant if not nurtured. We thought that St. Mary's needs to work hard at building an intergenerational community of faith to nourish the roots for the healthy future of our church. We felt that the play had not dipped deeply enough into the role of the church in community and how rootless many people in today's mobile society feel without a sense of community, and a physical place to bring them together to meet not just their peers, but also people from all ages and backgrounds. We were full of praise for the key actors, Janet Henfrey as Kath, and Charlie Roe as her son. One of the pleasures of the Finborough is its intimacy so that every nuance of the actors is clearly seen and you are almost on stage with them.

This was a chance for parishioners who enjoy the arts, theatre, music or visual art, to see a work in their own time and then come together to discuss its relevance for us. It is hoped to do this from time to time as

appropriate opportunities arise. The next discussion will focus on the opera by Ralph Vaughan Williams, the *Pilgrim's Progress*, which is being staged at English National Opera from 5-28 November. We are hoping to have a discussion for anyone who would like to come to the Vicarage (with refreshments!) on Thursday 29 November.

PS: Coventry Cathedral is celebrating its golden jubilee this year with an exhibition on the Cathedral's art treasures, their making and meaning, called a *Journey into the Light*. It is on from September until 28 October.

Patrick Thomas

A Pilgrimage to the Holy Land

We have been invited to join parishioners of St Luke and Christ Church, Chelsea to join them on a pilgrimage to the Holy Land next October, 2013 from 10 to 17 October.

The tour starts in Jerusalem and includes visits to Bethlehem, Bethany, Jericho, Nazareth and Mount Tabor, Galilee and Caesarea. Four nights will be spent in Jerusalem staying at the Golden Walls Hotel close to the Old City, and three nights in Tiberias, staying at the Ron Beach Hotel which is by the Sea of Galilee.

The cost of the tour is £1,495 sharing a twin-bedded room with private facilities. Single rooms are available at a supplementary cost of £275.

If you are interested in joining the pilgrimage please speak to Ginny.

St Nicholas Table Top Sale 13 October 9.0am-1.0pm

St Nicholas Fund is a charity based in Chelsea and Westminster Hospital raising funds for the children's wards at the hospital. They are having table top sale in St Marys Church Hall on Saturday 13 October, 9.0am-1.0pm. The sale will include children clothes, home baked cakes and more. Please do come and support this local charity.

Sustainability Group Top Tip



SOME THINGS ARE BETTER HOT

However, LAUNDRY is not one of them!

The truth about washing in cold water:

- it's just as effective as washing in hot for everyday loads
- it helps your cloths last longer (hot wears them out)
- it uses 1/10th the energy needed to run a hot wash!

Is the Church of England too Protestant?

Richard Harries, one-time bishop of Oxford, who often provides a 'Thought for the Day' on BBC Radio 4's Today programme, is an old friend. When I told him I had done a piece for the *Clarion* (July/August 2012) on the 39 Articles he put me down with the comment 'too Calvinist'. Some members of St. Mary's will agree; indeed we routinely flout at least two of the Articles, albeit for good reasons. Article XXII condemns the invocation of saints as 'repugnant to the Word of God' and Article XXVIII says that the Sacrament of the Lord's Supper 'was not by Christ's ordinance reserved...'. We do both. Nevertheless I think Bishop Harriess' criticism is overdone. I will explain why.

When Queen Mary Died in 1558, Elizabeth succeeded to the throne. One of the most important concerns during her early reign was the question of what form the state religion would take. Communion with the Roman Catholic Church had been reinstated under Mary using the instrument of Royal Supremacy. Elizabeth relied primarily on her chief advisors, Sir William Cecil, Secretary of State, and Sir

Nicholas Bacon, Lord Keeper of the Great Seal. It seems likely that Cecil himself devised the resulting settlement. Often described as 'The Revolution of 1559', this was put into effect by two Acts of Parliament. The 'Act of Supremacy' re-established the Church of England's independence from Rome, while the 'Act of Uniformity' set out the form the English church would take.

The Act of Supremacy revived ten Acts of Henry VIII that Mary had repealed, and confirmed Elizabeth as Supreme Governor of the Church of England. This passed without difficulty. Use of the term 'Supreme Governor' pacified many who were concerned about a female leader of the Church. All but one of the bishops, (the octogenarian Anthony Kitchin of Llandaff) lost their posts and were replaced by appointees who agreed with the reforms. A hundred fellows of Oxford colleges were deprived of their livings and many dignitaries resigned rather than take the oath. The Queen also appointed a new Privy Council, removing many Roman Catholic counsellors in doing so. On the question of images, Elizabeth's initial reaction was to allow crucifixes, candlesticks and roods (1), but some of the new bishops protested. In 1560 Edmund Grindal, Bishop of London, was allowed to enforce the demolition of rood lofts in his diocese, and in 1561 the Queen herself ordered the demolition of all lofts, although she sometimes displayed a cross and candlesticks in her own chapel. Thereafter her determination to prevent any further restoration of 'popery' led to a more thoroughgoing destruction of roods, vestments, stone altars, dooms (2), statues and other ornaments.

The Act of Uniformity, which required the population to attend Sunday service in an Anglican church, at which a new version of the Book of Common Prayer was to be used, passed by only three votes. It was more cautious than earlier drafts had been. It amended harsh laws proposed against Roman Catholics; it removed the abuse of the Pope from the litany and kept wording that allowed for both a subjective and objective belief in the Real Presence at Communion.

After Parliament was dismissed, Elizabeth, along with Cecil, drafted what are known as the Royal Injunctions of 1559. These were additions to the settlement and largely stressed continuity with the Catholic past; for example, ministers were ordered to wear the surplice; and wafers, as opposed to ordinary baker's bread, could be used at Communion. There had been opposition to the settlement in the shires, which for the most part were largely Roman Catholic, and the changes are often said to have been made to accommodate their views. What succeeded more than anything else was the sheer length of Elizabeth's reign; while Mary had been able to impose her programme for a mere five years, Elizabeth had more than forty. Those who delayed, 'looking for a new day' when restoration would again be commanded, were defeated by the passing of years.

The settlement is often seen as the beginning of Anglicanism. As one historian has said, 'Although Elizabeth cannot be credited with a prophetic latitudinarian policy which foresaw the rich diversity of Anglicanism, her preferences made it possible' (3). An important feature is the compromise in wording and practice between the first two editions of the Book of Common Prayer. For example, when Thomas Cranmer wrote the 1549 Communion Service, it contained the words 'The Body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life'. The 1552 edition, which was never implemented, replaced these words with 'Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving'. The 1559 Prayer Book, published by Archbishop Matthew Parker, combined the two and this persists into the final version of the Book of Common Prayer, published under Charles II in 1662. The prevailing view among historians today is that Elizabeth was compelled by the Lords to accept a more Catholic settlement than she wanted, rather than having Puritan reforms forced on her by a militant group of Protestants in the Commons.

By the time of Elizabeth's death in 1603 there had emerged a new party, 'perfectly hostile' to Puritans but not adherent to Rome, who came to be called Anglicans. The dispute was now between the Puritans, who wished to see an end to the Prayer Book and bishops, and the Anglicans, who looked kindly on the Elizabethan Settlement, who rejected 'prophesyings' (i.e. extempore prayer during services), whose spirituality had been nourished by the Prayer Book and who preferred the governance of bishops. It was between these two groups that a new, more savage episode of the English Reformation was to emerge, leading to the English Civil Wars of 1640. The Church was associated with the losing Royalist side and during the period of the Commonwealth (1649-1660) its bishops were abolished and the Book of Common Prayer was banned. The restoration of the Stuart dynasty to the throne in 1660 was followed closely by the issue of a new Book of Common Prayer in 1662. This is a lightly revised version of Cranmer's 1559 book and remains the definitive text to this day. The extent to which the foundation documents of the Church of England are the product of raw politics is remarkable, beginning with the desire of Henry VIII to divorce his wife and ending with the return of the Stuarts to the throne in the person of Charles II. Richard Harris, himself Lord Harries of Pentregarth, can at least take comfort from the role played by their Lordships' House in this process 450 years ago.

Hugh Beach (with due acknowledgement to Wikipedia)

References

- 1) The rood screen is an ornate partition between the chancel and the nave. It would originally have been surmounted by a rood loft carrying the great rood, a sculptural representation of the crucifixion.
- 2) Doom is a traditional English term for a painting or other image of the Last Judgement. It was commonly painted on a large scale on the western wall of churches.
- 3) Dickens AG *The English Reformation*, 1967, Fontana, p. 403.

Sunday 7 October, 2.00-6.00pm Forum of Faiths Treasure Hunt

A journey of discovery of treasures in 12 places of worship in Kensington and Chelsea.

Christian churches of various denominations, including St Mary The Boltons, as well as a Sikh Gurdwara, a Mosque and Synagogue will all be opening their doors, offering visitors a glimpse of those things they find most beautiful, most interesting or most special. Visitors will pick from the list of places to visit and interpret the clues to discover them, taking a photograph and collecting a small souvenir from each place. Places of worship will be offering the simple hospitality of water and lavatories, at least; sometimes a little more, especially if you make the Gurdwara your last visit...

The Forum of Faiths hopes to put up a display of the photos you take at a later date.

Put the date in your diary; more information to follow.

Upcoming dates for your diary

Sunday 7 October	Harvest Festival
Sunday 4 November	All Saints
Wednesday 7 November	All Souls' transferred
Sunday 11 November	Remembrance Sunday
Sunday 9 December	Nativity play 7.00pm Carol Service
Monday 24 Christmas Eve	4.00pm Crib Service 11.30pm Midnight mass
Tuesday 25 Christmas	10.30am Sung Eucharist

Putting Age on the Agenda

Ann Morisey preached the Sermon on our Patronal Sunday and made references to the Bible with regard to ageing, pointing out that Christ had not faced old age, having died at roughly 33 years of age.

After the Service, she gave a short lecture on old age, beginning with the format that there are now four, instead of seven, 'ages of man.' It is preferable, she suggested, that Botox should be abandoned because there is a limit during which such enhancements can be effective and

do, of themselves, eventually have an adverse effect.

Longevity in the modern world has developed a rather different time-scale. The old 70 is the new 50 and we should not necessarily give up our cars at 80. There has always been a gender difference in the studies on longevity and she thought that this had its origin in early humans when 'hunter-gatherers' were always given first pickings of their bounty and women were content with the leftovers. The men-folk had to be kept strong and healthy with plenty of protein to give them strength and energy to pursue their hunting the next day to 'bring home the bacon.' Women, however, preferred to keep slim and even anorexic as it was thought that a thin body would not conceive so many pregnancies.

Nowadays, modern medicine, heart and transplant surgery and the plethora of advice we are all given via the media have helped us to extend our lives and a much larger percentage of the population achieve their 80s and 90s. However, the stresses of single parenting, the need to achieve far too much in this material world, too many pies and not enough exercise, have had an adverse effect on our immune systems, which promote well-known and unfortunate statistics.

Finally, she suggested that we should rejoice about what we have in old age. Certainly, there will always be the Victor Meldrews among us who feel that things were much better when they were young. In the last 50 years, however, families tend to be much smaller and more dispersed, which presents difficulties when it comes to looking after grandparents, but close family life and cooperation is by far the best option and can be very rewarding. Assisted suicide is an ethical and legal minefield and should be left alone.

Helen Trafford

Brothers and Sisters

Most of us are familiar with the hymn *All creatures of our God and King*, which is a metric English version of St Francis of Assisi's Canticum of the Sun. The hymn does not bring out the

essential of Francis' text that speaks of 'Brother Sun', 'Sister Moon', 'Brother Wind', 'Sister Water', even 'Sister Death of the body'. This way of addressing 'creatures' is not just quaint or romantic but hides a deep understanding of living with the earth that may have been much easier when there were no surfaced roads or cars, no supermarkets, and ships navigated by the moon and stars. Francis lived 'with' the world, not above it or against it, as we are so used to doing.

As human beings our primary way of living is in relationship, based on the fact of our life begins by being totally dependent on the mother during pregnancy. That is a relationship of creation and gives us the connection to all existence, seen and unseen, macro and micro, and all other 'creatures'. Today we are increasingly aware of how not only climate, but thoughts and actions in one part of the world influence all of us. Literally everything is in relation to something else and the more we can see and live with these relationships, the more we understand ourselves, each other, our world and what God is about.

Francis talked about sun and moon, wind, fire and water, grass, fruits, cold and heat. These were the immediate surroundings of his day. He might also have mentioned animals, houses, droughts and food. How easy is it to speak of 'sister oxygen', 'brother atoms'? Or what about sister gas, brother oil, sister blood cells, brother carbon monoxide? The list could go on: computers, instincts, insects, work, rest, carpets, noise, seasons, mortgage. Try putting a 'sister' or 'brother' in front of any of these, and anything else that comes to your mind (sister slug, brother bindweed?), and see what happens to the relationship that you then find yourself having with that object. They suddenly become intimate, friends, precious, and 'for' you rather than against you. If you are in relation with them, you are less likely to waste them or treat them badly. You live 'with' the world rather than against it.

Or think of pain, illness or bereavement. They too, are or become brothers and sisters; so do treatments and medicines. Accidents or severe illnesses or pain are not easily or immediately

welcomed as brothers and sisters, but they can become so. Sibling relationships can be quite fraught, and they are also normally the longest relationships we have in life. Reaching harmony can be a long road. Francis had an abhorrence of lepers and would make a detour to avoid them, until one day he came across a leper by the road, got down from his horse and embraced the man and cleaned and bandaged him. This incident is regarded as Francis' 'conversion'. Maybe these days it might be called his enlightenment. Feelings and emotions are often much stronger than any will.

Francis referred to himself, and specifically to his body, as Brother Ass, because he (it) was so stubborn. Some of this stubbornness is perhaps not surprising from today's viewpoint, given how badly he often treated his body with excessive fasting. This is perhaps a 'reality-check' on the idea that a brother and sister relationship with all things living is either easy or romantic. For Francis it was, and for today it can still be, a way of living.

Times of uncertainty and darkness, often experienced by older people, are not 'bad' or temptations if they can become sisters and brothers, because they too are part of us and all creation, even if they are sometimes or often also strangers.

Are any of the 'creatures' a sister or a brother? Is night a sister? Does morning have the quality of a brother or a sister? Does anger have the characteristics of a sister, but fear that of a brother? All relationships change, and so also those with whom and what we are surrounded.

Francis did not only praise God for the existence of the natural world, but by recognizing everything as sister and brother, he left a legacy of deep theological insights that is close to today's evolving understanding of creation. Francis saw that each (created) object and person has its own being and voice, and a kind of consciousness that enables it to acknowledge its creator in its own way. Everything becomes a revelation of God and of our place in the relationship of everything. Try thinking of a few things that you like to be your brother or sister, and try the same with difficult

concepts or people. Put a 'brother' or 'sister' before a name or item and see how your relationship with that person or item changes to one of more respect and acceptance. Thinking in a more relational way can lead to unexpected joys.

Verena Tschudin

Faith Gordon will preach at St Mary's on 21 October.

Faith Gordon is a CMS mission partner in training, preparing to work in Brazil. She is hoping to work with local churches, developing business and training programmes that meet the spiritual, social, educational and employment needs of the various slum communities in a holistic and sustainable way. It is a calling that she has felt since the age of 14, but the Lord had plans to first develop her skills and talents in other areas. She completed a degree in Biological Sciences and went on to obtain a PhD in Management. Although the original calling to Brazil remained strong, in 2002 Faith felt compelled to work in China. In 2005, she spent a period of five years in various provinces of the country where she worked among undergraduate and MBA students. She mentored many of them, some of whom came to Christ while others grew deeper in their walk with the Lord.

Faith particularly loves children and throughout her time in China also worked voluntarily with disabled and poor children, in schools and children's homes. At the end of 2009, while still serving in China, she again felt the call to Brazil and undertook an exploratory fact-finding mission, which confirmed her desire to work with vulnerable and marginalised communities. Since returning to the UK in 2010, Faith became the guardian of a little girl named Vanessa. God worked a miracle in opening the door for her to take Vanessa with her to Brazil.

Currently, Faith works and worships at the Chinese Church in London. She is responsible for maintaining its website, tri-lingual communications, and one of its departments, where she works strategically with its leadership team and as a pastoral intern.



Beautiful Ribbon Christmas Tree Decoration Workshop

Please stay behind after the 10.30 service on 18 November when Joanna Hackett will give a light-hearted and easy-to-follow class on how to make lovely tree decorations. These are a beautiful addition to any Christmas tree and also make

super gifts.

The cost of the workshop is £5 and you should be able to make at least two decorations within the hour and a half.

Everyone, including children, are welcome. Please use the sign-up sheet at the back of church to indicate whether you would also like lunch (£5 extra).

Hoping to see you for some creative fun!
Joanna Hackett

🎵🎵 Autumn Concert and Reception 🎵🎵

In aid of the Royal National Lifeboat
Institution

with the Ealing String Trio, featuring Philip
Haworth (oboe)
(Graduates from the Royal College of Music)
playing music by Bach, Schubert and Mozart

Thursday 11 October 2012 at 7.15 pm
at St Mary The Boltons, SW10 9TB

£25 per ticket to include drinks and canapés

For further information and tickets contact
Valerie Heathorn
vheathorn@onetel.com 020 7244 8971
or pick up a leaflet from the back of the church



Thursday Lunch Meeting Report: 6 September

Thirty people attended the meeting on 6 September to enjoy lunch together and to hear a talk by Mark Balaam, Chairman of the Eardley Crescent Residents Association about the proposals for redeveloping Earl's Court. He reported that this huge plan involves demolishing the whole Earl's Court Exhibition Centre and neighbouring areas and redeveloping more than eleven million sq. metres of land. This will include seven thousand, including some 'affordable', residential units, to house an additional fourteen thousand people. There will be substantial business, retail, and hotel facilities, and new education, community, hospital, culture and leisure services. The plan will provide a road system from north to south and a new East-West High Street to create more effective links throughout the area. There will be strong emphasis on cycling and walking opportunities, including nearly ten thousand cycle parking spaces.

The scheme straddles the two Boroughs of Kensington and Chelsea and Hammersmith and Fulham on land owned by the developer, EC Properties Ltd, Transport for London and the Gibbs Green and West Kensington estates, the latter being sold by LBHF Council to EC Properties. It is expected to take about twenty years to complete, in seven separate phases, including eighteen months to demolish the Exhibition Centres. The Earl's Court, West Brompton and West Kensington stations will be upgraded, and all materials involved in the scheme will be moved by rail. Double deck trains are planned.

Mr Balaam said that extensive consultations have been taking place, and more are planned. Inevitably there are huge concerns among local people, not least about the height and density of the proposed buildings. Residential Associations and other related groups are playing an active part in seeking satisfactory solutions. The Greater London Authority is supporting the scheme, keen to see the extra housing provided. The two Councils have prepared a 'Supplementary Planning Document' for this 'Opportunity Area', which aims to set

the standards to be followed. The extent to which the final plans are consistent with these remains to be seen.

Questions put to Mr Balaam indicated strong interest in the proposed scheme. Those who want to know more about it or to make representations can consult the two Councils' websites: [www.rbkc.gov.uk/planning and conservation.aspx](http://www.rbkc.gov.uk/planning_and_conservation.aspx) or

www.lbhf.gov.uk/earlscourtapplication

Arthur Tait

Proposed changes to Chelsea and Westminster Hospital

We have come together as a group of residents in the Royal Borough of Kensington and Chelsea to raise awareness of the current NW London NHS public consultation called Shaping a Healthier Future.

NW London NHS propose that four out of nine A & E departments in this area will close and all nine hospitals will also change their roles: Central Middlesex, Charing Cross, Chelsea and Westminster, Ealing, Hammersmith, Hillingdon, Northwick Park, St Mary's and West Middlesex.

The consultation process (and associated road shows) were launched at the beginning of the summer holidays, so many residents are unaware of the issues being raised and that we have until 8 October 2012 to have our say.

The consultation is in the form of a questionnaire asking people to choose from Option A, Option B or Option C. Whichever option we choose will affect patients in another borough - from Brent through to Chelsea.

Both Chelsea & Westminster and West Middlesex hospitals have created a postcard campaign urging their local residents to choose Option A to keep their A & E departments open. Although we are in favour of free speech, we feel that this type of canvassing creates an atmosphere of divide and rule by pitting one set of hospitals and their patients against another.

We have been brought up in the Christian tradition of 'Thou shalt love thy neighbour as thyself.' We believe that we should come together as patients and residents in a spirit of unity to have our say.

We are campaigning for the NW London NHS proposals to be scrutinised further and that we are given more time to explore what other options are available to us.

Kensington and Chelsea residents in support of the Save Our Hospitals campaign.

Kandc.residents@gmail.com

www.saveourhospitals.net



October's Year Mind

Mary Challen
Charles Lawther
Margaret Singer
James McNair
John Marryat
Mary Proctor
John Williams
Anne Williams
Gavin Hodge
John Symons
Sandra Ockwell
Florence Payne
Mary Pretyman

SUNDAY SERVICES

8.00am Eucharist

10.30am Sung Eucharist

4.30pm Evening Prayer.

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 (Eucharist on Feastdays); Evening Prayer is usually said at 5.30pm on Monday, Tuesday, Wednesday and Thursday except Public Holidays. Wednesday 7.00pm Eucharist

READINGS in October 2012

Wednesday 3 George Bell
Readings at 7.00pm *Job 9. 1-12, 14-16; Luke 9. 57-end*

Sunday 7 October Harvest Festival
Readings at 10.30am *Deuteronomy 26.1-1; 1 Timothy 2.1-7 Matthew 6.25-33*

Wednesday 10 Paulinus, Bishop of York
Readings at 7.00pm *Galatians 2.1-2, 7-14; Luke 11. 1-4*

Thursday 11 Ethelburga, Abbess
Galatians 3.1-5 Luke 11. 5-13

Sunday 14 October Nineteenth Sunday after Trinity
Readings at 10.30am *Amos 5. 6-7, 10-15; Hebrews 4. 12-end; Mark 10. 17-31*

Wednesday 17 Ignatius Bishop of Antioch
Readings at 7.00pm *Galatians; 5. 18-end; Luke 11. 42-66*

Sunday 21 October Twentieth Sunday after Trinity
Readings at 10.30 *Isaiah 53. 4-end ; Hebrews 5.1-10; Mark 10. 35-45*

Wednesday 25 Eucharist
Readings at 7.00pm *Ephesians 3. 2-12; Luke 12. 39-48*

Sunday 28 October Simon & Jude
Readings at 10.30am *Isaiah 28. 14-16; Ephesians 2. 19-end; John 15. 17-end*

Wednesday 31 Martin Luther
Readings at 7.00pm *Ephesians 6. 1-9; Luke 13. 22-30*

Sunday 4 November All Saints Day
Readings at 10.30am *Wisdom 3. 1-9; Revelation 21. 1-6a ; John 11 32-44*

Upcoming in October 2012

Wednesday 3 5-6pm Confirmation Class for Young Adults
7.45pm Wedding Preparation
7.45pm Adult Confirmation Class

Thursday 4 7.30pm Taizé Service

Saturday 6 Kensington Area Conference: St Luke's Redcliffe Gardens

Monday 8 7.00pm Bible Study

Wednesday 10 10.30am Bible Study
5-6pm Confirmation Class for Young Adults

Thursday 11 12.30 Thursday Lunch

Saturday 13 Wedding of Kate Levin and James Hart

Wednesday 17 5-6pm Confirmation Class for Young Adults

Saturday 20 Quiet Day at St Michael's Convent, Ham Common, Richmond

Sunday 21 2.00pm Baptism of Chloe Cauberghs

Monday 22 7.00pm Bible Study

Wednesday 24 10.30 Bible Study
5-6pm Confirmation Catch up class for Young Adults

Thursday 25 2.30-4.00pm Time for Tea

Churchwardens;
Leo Fraser-Mackenzie 020 7384 3246.
Ann Mulcare 020 7937 2005

Members of the Parochial Church Council
Revd Ginny Thomas (Chair)
Mr Philip Bedford-Smith,
Mr Leo Fraser-Mackenzie,
Miss Margarete Geier (Deanery Synod Representative),
Mrs Mary Godwin,
Miss Joanna Hackett (PCC Secretary),
Revd Ruth Lampard,
Mr Kevin Loprimo,
Mr Timon Molloy,
Mrs Ann Mulcare (Deanery Synod Representative),
Mr David Parsons,
Mrs Katrina Quinton,
Miss Camila Ruz,
Mrs Ann Tait

Contributions for the November Clarion should be sent in to the Parish Office by 17 October 2012

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