



Adam and Eve statues behind the high altar at St Luke's Church

Adam blames Eve, Eve blames the Serpent

The Church of England has had not just a bad press, but a terrible press recently- and, in my view, rightly so. We have no one to blame but ourselves.

While on a very serious level it is summed up in the word Safeguarding- whether the indescribable torment by John Smyth as outlined in the Makin report and over which the Archbishop of Canterbury resigned, or the bullying and harassment charges prompting the Bishop of Liverpool to retire, or indeed the issues around the Chelmsford or Blackburn priests' (non) removal from office. All this and so much more has made us look both immoral and out of control.

Having been engaged in several safeguarding cases locally, I have admiration and respect for the seriousness and clarity with which issues are dealt with in this diocese of London. But behind this lies something deeper. Yes, there may be systemic weakness and failure, but beyond lies our flawed humanity.

Unsurprisingly, therefore, I would assert that the issue is one we can trace back to the Adam and Eve story, that incident of the apple. In this mythical narrative is described the core of the issue, namely the use and abuse of power.

As that story develops each blame another- Adam blames Eve, Eve blames the serpent and so it goes on.

The abuse of power, the attempt to become 'God-like', supreme, is echoed in the story of the Tower of Babel too and is countered time and time again across the scriptures with warnings from the prophets and written into Law and good practice. How often for example, do we hear of the need to care for the widow and the orphan, to leave the edges of the fields for the stranger and destitute to harvest for their needs. This is about generous, inclusive use of power.

Wishing to become like God therefore is not about acquiring power, but rather in acknowledging the limits of power in allowing others space to be truly human, acknowledging that all God's children are made in the divine image. Something which the world's supposed strongmen (and women) today might wish to take to heart.

For Christ sets a topsy-turvy world-view as a model for the true use of power. A child is set in the midst of the community's leaders, and they are told that unless we accept the kingdom of God like a child, we cannot enter it. A bleeding woman is cured, a foreigner returns to thank God for healing from leprosy. Jesus of Nazareth empties himself, spending power on restoring the powerless.

We desperately need another model for safeguarding in the Church of England- yes, I firmly believe that it needs to be a truly independent, well-resourced body. But until we come to see living safely with each other as primarily about the way we use or abuse power, that safeguarding will always be reactive and attempting to catch up. Keeping ourselves, each other and the world safe first requires a long hard look at the way each of us, our church, our communities and our world uses and abuses power.

Maybe that's an agenda for Lent.

BRIAN LEATHARD

During March there are many things coming up to keep an eye out for!

One of the main things happening this month in the Church which you may have read about in last month's magazine is the renewal of the church electoral roll.

This happens every 6 years and to all Church of England churches. ALL names from the previous electoral roll will be removed and everyone will need to resign on. You will find a link below to sign up – we would appreciate if you could do this as soon as possible!

March also sees Shrove Tuesday, Ash Wednesday, Mothering Sunday and more, so it is a busy month in

the calendar! The annual church Pancake party will be on Tuesday 4th March from 4pm – 5.30pm, open to all ages! Please let the parish office know if you plan on attending. Also, if you are interested in helping to bunch together the daffodils for the Mothering Sunday service, please also contact the parish office.



Throughout this month's magazine you will find a wide variety of articles ranging from the Christianity behind pancake day to the revolution of AI. We are looking for more articles and topics to include in the parish magazine, so if you have a book recommendation, painting/ art review, an interesting story behind a photograph or recipe you love please do get in contact with me: Milliekirkland@chelseaparish.org

Sign up to the St Luke's and Christ Church Parish Electoral Roll by using this link:

<https://forms.gle/hybiB6irQqEpX7M36>

(Paper versions will also be available at the back of both churches)



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AI superagency may yet encourage the rediscovery of a Christian humanism

The rapid advancement of AI in the coming months and years looks set to revolutionise the way in which we handle knowledge, engage with complex tasks and develop robotics.



Just as people must have sensed the tantalising possibilities of Gutenberg's development of movable type in the mid-fifteenth century, so we are beginning to discern that we are in the midst of a dramatic intensification of the digital age, the outcomes of which will shape generations to come. While the clergy shouldn't be too complacent that they may yet be replaced by robots (ChatGPT can probably provide more substantial sermons than a good chunk of the Anglican clergy), the new landscape rendered by AI begs the question –



not least for young people contemplating their future – of what our future work lives will look like and how best we prepare ourselves for this.

The vision of humanity at the beginning of Genesis may yet help us here. To share in the image and likeness of God (Gen. 1.26) is to be partakers of God's creative activity, delighting in the world God has

made, caring for it, informed by our relationship to God and to each other, and being vice-gerents of this creative domain ourselves.

I thought of this hearing an AI expert on the radio saying last week that he'd recommend wood-work to school leavers in coming age: as the work-place is revolutionised, not least in many positive ways as barriers to knowledge and agency are lowered, is it possible that we will develop a new sensitivity and regard for those uniquely human attributes: of love, physical

tenderness, the significance of subjective experience, artistic imagination, and our physical embodiment?

This might be why Gen Z are reportedly much more open to the metaphysical and spiritual than the generations above them. Are we seeing a new generation that has been brought up with screens and smartphones now yearning to

reorientate themselves, who are finding in faith a new appreciation and regard for their bodily existence? There are perhaps parallels here with John Ruskin and William Morris placing a new value upon craft, design, and beauty in industrialising Britain in the 19th century. For them, the Christian tradition offered a rich resource for renewing their vision of being human by its high estimation of fleshly life, God having inhabited it.

Similarly, we might note a series of leading intellectuals returning to Christianity at the moment. For many of them, a key text has been Larry Siedentrop's magisterial study, *Inventing the Individual: The Origins of Western Liberalism* (Harvard, 2017). Here Siedentrop argued that Christianity was transformative for humanity in the development of the individual's inner life, individual responsibility and agency, and the notion of free will. Each of these will come under sustained scrutiny and pressure by the rise of AI and the question Siedentrop's study has naturally invited of many is how such values can be sustained in a world without faith.

All of which is to ask, might it paradoxically be possible that an era of AI superagency may yet encourage the rediscovery of a Christian humanism that we in the secular West have so long disregarded?

Shrove Tuesday

What is the best pancake topping? Is it maple syrup? Chocolate sauce with cream? Or (the correct answer): lemon and sugar? How about a savoury topping: bacon, cheese? Such a lofty question surely must be considered as we approach Shrove Tuesday, commonly called 'Pancake Day', which this year falls on the 4th of March.

Depending on who you're asking, the next question (after some serious debate) is often '...and what are you giving up for Lent'?

The answer in response usually being concerned with a food or drink that we're just as fond of as our pancake toppings.

Christianity is a faith aplomb with food customs, not dissimilar from our Jewish and Muslim cousins who likewise eat special foods at certain points in their calendars: the Passover Seder is one example, with its varieties of wine, matza, bitter herbs and vegetables, or another being the great meals shared after the sun has set during Ramadan, usually begun by consuming sweet dates. It may surprise us that Christians have just a rich culinary tradition, although considering our principal act of worship revolves around a meal, perhaps it shouldn't. But what are our traditions? Turkey at Christmas, lamb at Easter? Bemoaning the ever early-arrival of Easter eggs in our supermarkets? These much-reduced observances are but a shadow of our historical relationship with food, agriculture, and

the seasons themselves, which are so deeply intertwined with our religious observances.

Take our Anglo-Saxon forebears as an example. When Christianity was being spread among them, the Church found a people who were already fasting at this time of year owing to the natural depletion of foodstuffs after winter, as Eleanor Parker details in her book *Winters in the World*. She goes on to say that the Anglo Saxons were able to enhance their austerity by adding a spiritual dimension to it by subscribing their practice to the behaviour of Christ in the wilderness, creating the Lenten habits that we imitate to this day (although the Anglo Saxons never had to give up chocolate or coffee). At the same time, their meditation on divine habits were met with very human ones by creating Shrovetide, the period before Lent itself in which perishable items were consumed, often in social settings. It was the last chance

to feast before Easter, and so in addition to Pancake Day, they also had Collop (bacon) Monday, as well 'Cheese Week' and 'Butter Week'. Far from being an excuse to over-indulge, these festivities were part of a careful preparation that would also include going to Confession, the combination of which would make a person 'shriven': absolved from sin and ready for the Lenten journey.

In our parish we will be doing much the same as our ancestors in the faith by making merry at our own annual Pancake Party, but it's

also an opportunity to imitate them further by being mindful of our dependence on the earth and its bounty, as well as those who cannot afford the food that we often take for granted. As we shrive at this time, let us do so with an ever deeper meditation on Christ who comes to us in a meal, nourishing us that we may nourish others.

BAXTER MCROLSTON



The face of Jesus appeared on this pancake on Good Friday, April 18th, 2014, says Karen Hendrickson, a north California restaurant owner.

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St Luke's Choir in Chelmsford Cathedral – 15 & 16 February 2025

Chelmsford's parish church of St Mary the Virgin serviced worship from the early-13th century to 1914, when it became a cathedral.

While not built on the scale of most of Britain's cathedrals, Chelmsford has a flourishing congregation, two choirs (one professional, one voluntary) and two organs (both built in the mid-1990s). In mid-February, St Luke's Choir provided music for two Evensongs and a



sung Eucharist. The welcome from the clergy team was fervent and genuine. The Precentor and Bishop both hold music degrees, and it is evident that choral and organ music are big cogs in Chelmsford's wheel. As



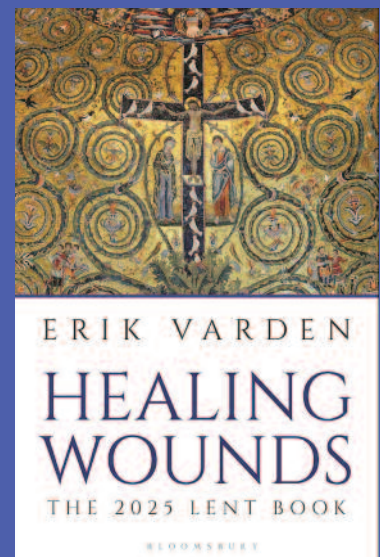
ever, Rupert Jeffcoat rose to the challenge of mastering two idiosyncratic instruments quickly and effectively: the Dean stopped a service at one point to let the congregation know how Rupert's hymn playing made her want to dance!

The choir sang its usual eclectic mix of Anglican, Catholic, and gospel fare – very little of which had previously been known to the local congregation. The major event of the weekend was the choir's final service, at which the Revd Dr Sue Lucas was installed as Archdeacon of Southend. More than thirty clergy packed into the chancel alongside the choir: the party atmosphere was palpable. The Bishop, the Rt Revd Dr Guli Francis-Dehqani, presided, and her gravitas, empathy, and pragmatism were evident throughout – will she be our next Archbishop of Canterbury? It's easy to regard England's newer cathedrals as poor relations of the large gothic ones, especially if they originally served as parish churches, yet Chelmsford's building and the ministry within it are out of the top drawer. The next tour for St Luke's Choir is Ely Cathedral at the end of July.

Lent Bible Study Group

During Lent we will be discussing the book *Healing Wounds* by Erik Varden, a monk and bishop, now appointed by Pope Francis to the see of Trondheim (copies available at the Parish Office).

We meet at St Luke's on Tuesdays from 10-11am, starting on Shrove Tuesday, 4th March. All welcome - please contact the Parish Office if you would like to join us.



“Crucifixion”

painted in 1960 by

William Edward Narraway

My father was born in London in 1915, although his early childhood was spent in the West Riding of Yorkshire.

Always passionate to paint and draw from a very early age, Dad was awarded a place at art school; but it could not be afforded, and in the mid-1930s he moved to London to work.

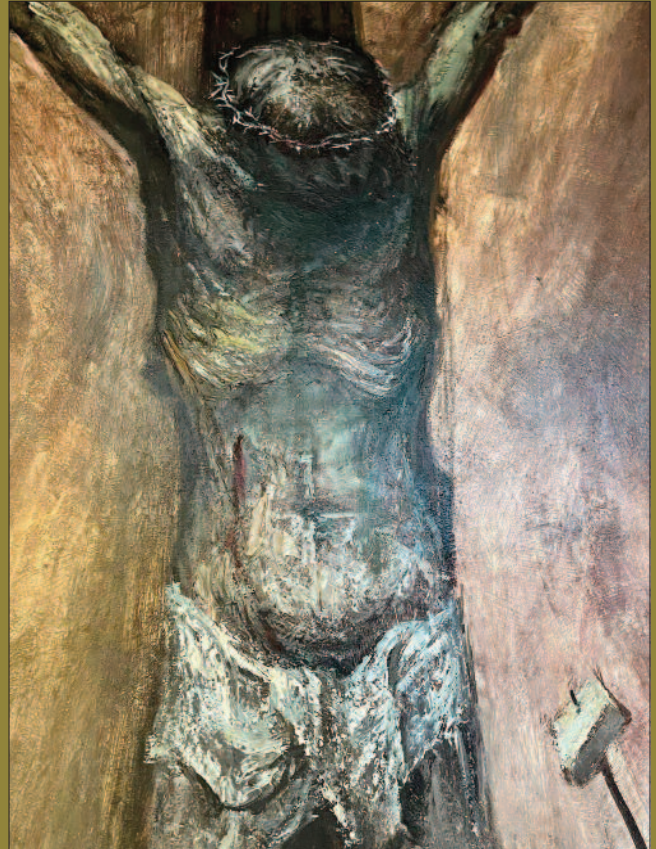
In his own words: “I was rather hungry for a while, I did everything, designing anything people would pay me for. It was stage scenery for a while, book illustrating and designing for advertising. In the evenings I would draw and paint from life in St Martin’s Art School.”

Following the war, he became a successful freelance commercial artist, including cover illustrations for the John Bull magazine and illustrating a number of books. Alongside commercial art work, he also produced landscapes and observational works, being first selected for the Royal Academy summer exhibition in 1942.

Dad married my mother, Olive, in the final year of the war, and they settled in Holmbury St Mary in the Surrey Hills, where he became embedded in village life, building their house overlooking the green. He lent his considerable talents and enthusiasm to village life: captaining the village cricket team for 16 years and designing the pavilion – still standing; leading the local bonfire association; singing in the choral society; and performing in village Victorian Extravaganza shows.

Towards the end of the 1950s he decided to focus on his passion for portraiture, and by the time he died in 1979 he had built a reputation as a significant post war portrait artist and sculptor, well established among the top flight of his generation of portrait artists. He was known for his commissions of the British Royal family (completing five paintings of Queen Elizabeth II), as well as business leaders, well-known musicians and actors, and senior church, military and academic figures.

Dad enjoyed meeting people in all walks of life, from the local lengthsman to the Queen; he was generally



among the last to leave parties and receptions. When painting, “I always talk to my sitters – there has to be a line of communication to bring out the life force, to make the face alive.” It was unsurprising that many of his sitters became family friends.

Dad produced two religious paintings that I know of, reflecting his faith and beliefs. In 1948, a vision of humanity, “We of this Earth”, a central figure rising from the earth reaches up through Easter and the church on one side; figures descending into a stygian gloom on the other – the plight of humanity.

The “Crucifixion”, painted in 1960, is monochrome, sombre and oppressive. In the soldiers at the foot of the Cross, it encapsulates the weary despair and hopelessness of those bearing witness to the death of Jesus. Dad objected strongly to the killing of any living thing and this painting seems to say “This is what happens when we go to war; humanity crucifies Him again”.

The purpose of all paintings is to be seen, and I am delighted and most grateful that Dad’s “Crucifixion” will be shown (in its first outing, I believe) in your church. It also seems appropriate that it is in Chelsea, Dad having been elected a member of the Chelsea Arts Club in 1960.

**Contributed by his surviving son,
NICHOLA NARRAWAYS**



“Start children off on the way they should go, and even when they are old, they will not turn from it.” Proverbs 22:6

If God is the ultimate example of being a parent, we should follow Him and encourage our children as much as we can while we are here on this earth.



God will use us to impact their lives and ultimately their walk with the Lord in a mighty way. Parents and carers should actively teach and guide their children from a young age in the right path, so that when they grow up, they are likely to continue making good choices and live a righteous life.

At our toddlers' ABC group (0 to 3 years old), we are trying our best to emphasise the importance of early instruction and positive role modelling in shaping a child's character and values. "ABC Toddler group is a warm and welcoming space where little ones and their parents/carers come together each week. It's a joy to see familiar faces, sing along to favourite songs, and watch the children grow in faith and friendship. Parents/carers also have the chance to share advice, support one another, and build lasting connections in a caring community," says Sevi's mum Daria.



We have different toys for children to play and learn how to share, and a craft table for our future artists. After an hour of interacting and shared refreshments (we also celebrate everyone's birthdays!) we gather to hear the bible story and then sing songs. The most exciting moment probably is at the end when we are marching and singing in the Light of God with our musical instruments around the Church.

Recently the number of children has increased, and everyone is looking forward to our weekly meetings on Thursday morning 10am to 11.30am at Christ Church. Everyone is welcome and no booking required. We have a suggested donation of £3.

Happy Month of March!

Happy Pancake Day!

Happy Mothering Sunday!

Love, Anna

March 1 - Joy Saint David of Wales

In the Old Testament, when King David welcomed the Ark of the Covenant into Jerusalem, he danced for joy. Why? Because he knew he was in the presence of God.

Just like King David, Saint David of Wales knew how to dance for joy.

Born into Welsh royalty, David decided to become a missionary and travel across Wales converting as

many people as he could to Christianity. In these travels, he founded a number of monasteries based on strict but purposeful rules designed to lead monks into deep prayer. In prayer, they would find the Holy Spirit, and the Holy Spirit would give them joy.

There is a reason David became the patron saint of Wales. His own intoxicating joy, which flourished within him through a vibrant prayer life, attracted countless people to convert to Christianity and many to fill the monasteries he founded. He inspired a legacy of Christian joy in Wales. In his last sermon before he died, he famously told the congregation, "Be joyful, keep the faith, and do the little things that you have heard and seen me do." This has become a Welsh proverb.

And did those feet? - Mr Weston's Good Wine by T.F. Powys

Just imagine: God turning up - with his sidekick Michael - as a travelling wine-salesman. Well, on 20 November 1923 that happened in Folly Down, a village in rural England (which I think is Dorset/Somerset way). Mr Weston is the merchant with remarkable powers, come to see what folk are up to (also mentioning that he's never been inside a church!).

Allegory has a long tradition (think of Bunyan's Pilgrim's Progress) and Powys's language is similarly simple yet heavily layered. Biblical resonances are everywhere, infused with phrases from hymns, psalms and the Good Book; the more one knows of these, the more one will notice. Although set in the aftermath of World War I, there is a timeless quality to the story, where normal Christian imagery nestles with tropes of folk-religion such as virginity, fecundity, trees and weather. Powys could have chosen His wares to be gloves, radio-sets or pork-pies, but wine works because it is so fruitful in imagery (John 2; Luke 22; Mark 2; Matthew 20 and more!).

There is a lack of pretension amongst the country folk (though the use of 'yokel' English can be a bit grating - Mr Weston speaks proper, naturally!) and all the action takes place

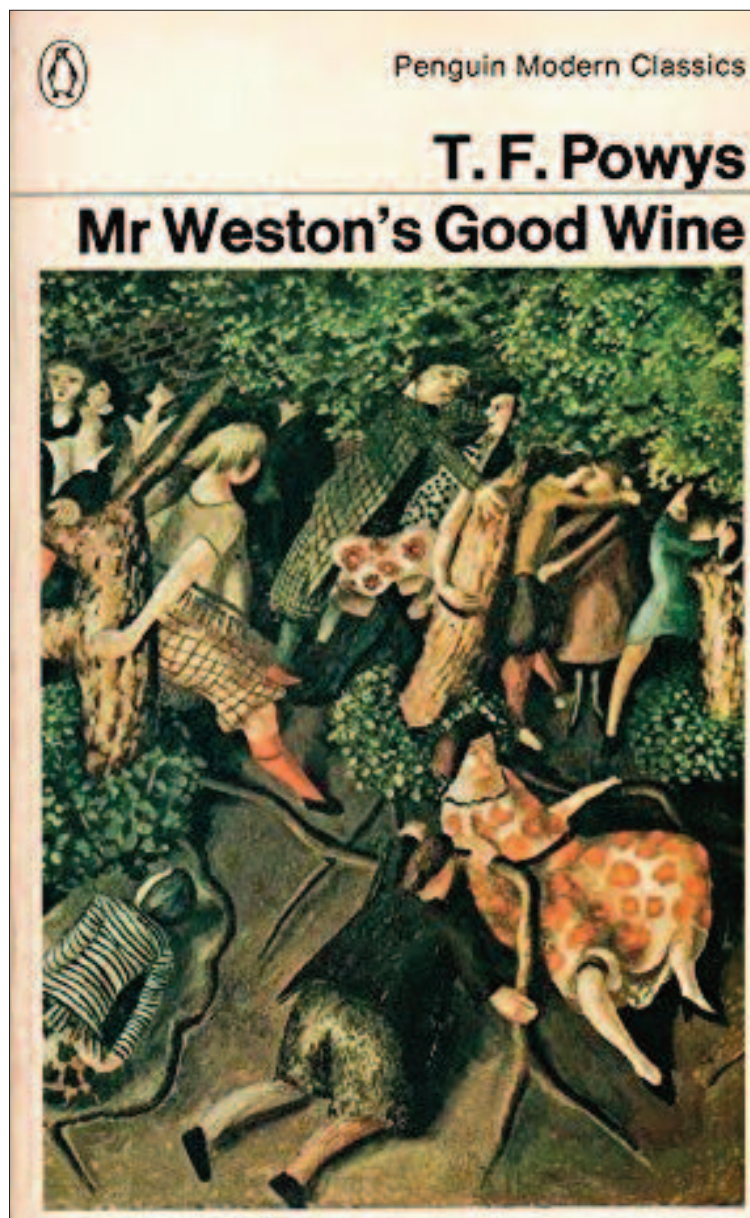
in a single night: helped by the fact that (with its biblical precedent in Joshua) time stands still. Other miracles occur (like the priest's perpetually full bottle) but it's not all supernatural, with rusticity observed in the cottages and tavern.

The range of characters is wide (Mr Bird is a sort of St Francis, and there's the venomous Mrs Vosper) but the machinations of a community are well-observed with quasi-pagan superstition weaving its way into this bucolic tapestry. The 42 named chapters are almost all short, and they read almost like bible readings with a point and something to provoke thought. Drinking Good Wine doesn't give you a hangover, though its earthy notes will linger.

Mr Weston's presence is somewhat unsettling and challenging, but then how could it be otherwise? Mr Weston coming among us does not turn everything

perfect, and a pastoral idyll of communal bliss does not emerge, but it does help us realise that God's ways are somehow unsearchable and incomprehensible (especially when Mr Weston mentions his mother's garden!).

Powys was related to William Cowper (the 18th century poet who battled insanity), most famous for 'God moves in a mysterious way'. Mr Weston's excursion reminds us that this sort of prophetic text (found in William Blake and others) opens out the call to act justly and love mercy. Yet Mr Weston's quick visit makes an enormous and yet unnoticeable difference: Powys seems to suggest that God can't really sort things out unless we somehow take part.



RUPERT JEFFCOAT

Mr Weston's Good Wine by T. F. Powys, publ. 1927. Available in Penguin and other editions.

Sheet pan salmon with roasted new potatoes and asparagus

Serves three.

Ingredients

400g new potatoes, halved if large
2 tbsp olive oil
8 asparagus spears, trimmed and halved
2 handfuls cherry tomatoes
1 tbsp balsamic vinegar
3 salmon fillets, about 140g/5oz each
handful parsley leaves

Method

Heat oven to 220C/fan 200C/gas 7. Tip the potatoes and 1 tbsp of olive oil into a baking sheet pan, then roast the potatoes for 20 mins until starting to brown. Toss the asparagus in with the potatoes, then return to the oven for 15 mins.

Throw in the cherry tomatoes and vinegar and nestle the salmon amongst the vegetables. Drizzle with the remaining oil and return to the oven for a final 10-15 mins until the salmon is cooked. Scatter over the parsley leaves and serve everything scooped straight from the baking tray.



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African Palms for Ash Wednesday

Every year the church gets palm crosses to mark Palm Sunday – the Sunday before Easter. We buy our palm crosses from an organisation called African palms.

The palm crosses are made across eight villages in the Masasi area in southern Tanzania. These villages include Mpeta, Namikunda, Mlundelunde, Mumbaka, Machombe, Chivirikiti, Makanyama and Marika. They are made from Dwarf Palms (*Hyphaena Coriacea*), which grow wild.

The palms are cut from an area close to Mbangara and are then dried and cut into strips to be transported back to the other villages by foot or bicycle. There they are then woven into palm crosses.

At St Luke's and Christ Church some of the palm crosses are kept for the following year where they are burned and used to create the ash that is used for the imposition of ashes at the Ash Wednesday services. Ash Wednesday marks the first day of Lent. Traditionally the mark of a cross is made on the persons forehead. This is meant to represent mortality, repentance and the need to turn back to God. After Ash Wednesday the 40 days of Lent follow, this is typically when one gives something up, but it is worth remembering that this is also a time that one could take something up instead. Examples of this could be taking 10 minutes a day of quiet reflection or possibly taking the time to read a bit of a gospel each day.





ST LUKE'S & CHRIST CHURCH
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HOLY WEEK & EASTER 2025



Palm Sunday – 13 April
10.30am Sung Eucharist and Procession with Donkey from St Luke's to Christ Church
6.30pm Music and Readings for Holy Week at St Luke's

Monday – 14 April
8.00am Eucharist at St Luke's
9.00pm Compline at St Luke's

Tuesday – 15 April
8.00am Eucharist at St Luke's
9.00pm Compline at St Luke's

Wednesday – 16 April
8.00am Eucharist at St Luke's
9.00pm Compline at St Luke's with Choir

Maundy Thursday – 17 April
8.00pm Sung Eucharist with Foot Washing and Vigil at Christ Church

Good Friday – 18 April
10.00am Children's Service at St Luke's
12.00pm-1.00pm Veneration of the Cross at Christ Church
2.00pm-3.00pm Passion of Our Lord at St Luke's

Holy Saturday – 19 April
8.00pm Vigil Service with Lighting of the New Fire at Christ Church

Easter Day – 20 April
8.00am Holy Communion at St Luke's
10.30am Sung Eucharist at St Luke's
11.00am Sung Eucharist at Christ Church
3.00pm Choral Evensong at St Luke's

Lent Course 2025: Meeting God in Mark

This year's Lent Course is an exploration of an often rather overlooked gospel - the Gospel according to St Mark - using a little book by Rowan Williams and paintings from The National Gallery (in its bicentennial year).

The course features three evening sessions, led by Fr Daniel, shaped around the book '*Meeting God in Mark*' by Rowan Williams (SPCK, 2014). Alongside these evening sessions, there is a 45-minute Passiontide guided tour of a selection of paintings at The National Gallery led by Fr Daniel - offered both in an early afternoon and early evening slot. *Please contact the Parish Office to sign up.*

Books will be available to buy from the Parish Office.

11 March, 7.30-9pm

Session 1: The Beginning of the Gospel

18 March, 7.30-9pm

Session 2: Telling Secrets

1 April, 2pm: National Gallery Tour 1

(meeting at the Getty entrance on Trafalgar Square), followed by tea at the Crypt of St Martin in the Fields

4 April, 6pm: National Gallery Tour 2

(meeting at the Getty entrance on Trafalgar Square), followed by an early evening drink at a nearby hostelry!

8 April, 7.30pm

Session 3: A lifelong passion



Raphael, The 'Mond' Crucifixion (c.1502-04)

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parishoffice@chelseaparish.org

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Children's Administrator: Anna Stamenova

annastamenova@chelseaparish.org

Children's Choir Director: Polina Sosnina

childrenschoir@chelseaparish.org

For enquiries regarding baptism, confirmation (adults and children), marriages, funerals and home communion visits, please contact the clergy via the Parish Office. Also for the Planned Giving Schemes for both churches.

ST LUKE'S

Sydney Street, London SW3 6NH



Churchwardens: Liz Brutus and Sophie Wilson
Director of Music: Jeremy Summerly j.summerly@icloud.com
Organist: Rupert Jeffcoat

CHRIST CHURCH

Christchurch Street,
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Churchwardens: Jonathan and Louisa Price
Director of Music: Gareth Wilson 07939 378 759
Organist: Joe McHardy

Safeguarding Officers:
(for any safeguarding issues in the Parish)
Duncan Kennedy (Mob: 07548705667)
Lizzie Watson-Steele (Mob: 07855455559)

Services

Sunday Services

0800 Holy Communion	St Luke's
1030 Sung Eucharist	St Luke's
1100 Sung Eucharist	Christ Church
1500 Choral Evensong	St Luke's

Weekday Services

0900 Monday	Morning Prayer at Christ Church
0900 Tuesday-Thursday	Morning Prayer at St Luke's
1230 Thursday	Holy Communion at St Luke's

Open for Prayer

St Luke's is open for prayer from 0900-1530
Monday to Saturday

Party Venues For Hire

The Hall of Remembrance, Flood Street, St Luke's Hall, St Luke's Street, and The Hut, Alpha Place. All are available to hire for children's parties, workshops, rehearsals and public or private meetings. All halls are light and airy, on the ground floor with high ceilings. For more information contact tel: 020 7351 6133.

Youth & Childrens Activities

Children's Ministry

Sunday School takes place in term time during the Sunday services at St Luke's (10.30am) and Christ Church (11.00am). On the first Sunday of the month, Sunday School pauses at both churches as we gather for a **Family Service** (9.30am) at Christ Church. A crèche is available during all services.

ABC Club for parents, carers and toddlers, takes place on Thursdays from 10.00am-11.30am at Christ Church.

To find out more, contact Anna Stamenova, the parish Children's Administrator: annastamenova@chelseaparish.org

Youth

Youth Events for ages 11+ take place every Thursday.

For more information, contact Baxter McRolston at Baxtermcrolston@chelseaparish.org

We also have several uniformed groups supported by the Church. If you would like to find out more about these please scan this QR code:



Upcoming Events

- 04 March 2025** – Pancake Party in St Luke's Vestry
- 05 March 2025** – Ash Wednesday (Easter Services will follow in the next magazine)
- 11 March 2025** – Lent Talk Session 1: The Beginning of the Gospel
- 18 March 2025** – Lent Talk Session 2: Telling Secrets
- 30 March 2025** – Mothering Sunday
- 01 April 2025** – National Gallery Tour 1
- 04 April 2025** – National Gallery Tour 2
- 07 April 2025** – Step Up Tutoring Begins
- 08 April 2025** – Lent Talk Session 3: A Lifelong Passion
- 13 April 2025** – Palm Sunday