



The Last Instalment

Freshly ordained as a Deacon in Chichester Cathedral in June 1982, I arrived in my curacy parish, St Leonard, Seaford, East Sussex, to be put in my place by my training incumbent 'Remember that clergy come and go, but the people remain'. Well, forgive me if I have outstayed my welcome in the parish of St Luke and Christ Church, Chelsea, but 19 years later I am finally going- into retirement! And, thank God, the people remain.

The word in the New Testament which gives us the English term laity, in fact doesn't mean laity as we use it- no, it means everyone. The 'laos' are the whole people of God, whether living and ministering as priest or as bankers, cleaners, nurses, shop staff, whether young or old, whatever our social or educational background whatever our ethnicity or political persuasion. Together we are the people of God, those who have seen and tasted of truth, hope and justice in this Jesus of Nazareth and have, however unsatisfactorily, responded to the sense of relationship with God, drawing us into an ever

deeper engagement with God's world, God's people and ultimately with that God who is at the heart of all things. So, in many ways, retirement from being Rector of this parish won't change me at all. I'll still be attempting to be a follower of Jesus Christ, still adhering, insufficiently, to that vision of love which we find in Christ's willingness to be spent entirely for God's unconquerable love, which even death on a cross cannot quench. On the other hand, life will be very different indeed. I'll have to learn, after 43 years, what it feels like to sit in the pew, to be a volunteer in a parish's life, to be a regular recipient of word and sacrament rather than a conduit through which these gifts are channelled.

But it also means leaving a house and home of 19 years and this, I think, is even more difficult for a clergy spouse and family. We've been so lucky to make our home among you at 64A Flood Street. We have met and got to know each other in church, in school, in social life, at the Café Portico and through your commitment to Christian Aid and Glass Door. Moving on for Ramani will bring its very particular losses. So please remember her too. Through the kindness of Lord Cadogan, we shall not be moving far, but church etiquette asks us to move out of the parish itself in order to make room for my successor. The tangible things are hard enough, so it makes the intangible things even more important to cherish and foster. Friendship, commitment, engagement, faith, belonging are at the heart of the Christian journey. It is through these, in worship and service that all people of faith truly find their home in God.

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So Ramani and I thank you for all the kindnesses, the friendship, the laughter and the shared experiences we have had in Chelsea, conscious also of the darker times and the difficult days. But we take huge joy in the insight of the prophet Micah (6:8), when he asks

'What does the Lord require of you, but to do justice, to love kindness and to walk humbly with your God?'

We've tried our best to do that with you all here in St Luke and Christ Church, Chelsea. So, thank you for your walking with us over 19 years and even though our steps will diverge onto different paths after 31st May, we know that we are, together, the 'laos', the people of God, committing ourselves every day to his love.

FR BRIAN LEATHARD

CHRISTIAN AID NEWS

RAMANI LEATHARD

Christian Aid Week 2025: St Luke's & Christ Church

Christian Aid marks its 80th anniversary of existence this year, for it has been fighting poverty and injustice since 1945. With your support, we've been able to offer hope to communities who need it most.

Set up in the aftermath of the Second World war in response to the influx of refugees from Eastern Europe, Christian Aid worked with people of all faiths and none – wherever need is revealed. Our distinctive model sees local organisations implement programmes as they are best placed to understand and react with relevant knowledge. This local approach has been strengthened over the decades. But as in 1945, Christian Aid continues responding to the lifesaving needs of people in conflict-ridden Gaza and in earthquake struck Myanmar.

Recurring through these times the biblical passage from the Prophet Micah, keeps echoing **“What does the Lord require of you but to do justice, to love mercy, and to walk humbly with your God?”** (Micah 6 v. 8)



Photo: Gaza Strip - Christianaid.org.uk

The Prophet Micah's words are an imperative, a call to speak out for justice and peace for all Gods people, whether in the Gaza strip or in Myanmar. Central to our faith

is our belief that all people are created in the image of God with inherent dignity and infinite worth. So it is for all peoples– for in such diversity there can be unity.

Our challenge is to spend time listening to and reflecting on how we allow the voices of the marginalised and poor to be the creators and drivers of our actions. Christian Aid's continuing vision is of standing together with our partner organisations and being united in hope. Former Archbishop of Canterbury, Rowan Williams wrote

that “the voices of the innocent must be heard above the din of war.... [and of the importance of] listening to the most immediate pleas from those on the ground.” The time to do this is NOW. And the Church has an important role to play in building peace and justice, inspired by love, mercy and justice so that in humility

we may hear the suffering of the people of, for example, Myanmar and Gaza and learn from them of all that makes for peace for all peoples regardless of their ethnicity, creed or gender.

I have recently retired from 36 years of working for Christian Aid. Its current corporate strategy is entitled **“Standing Together”** and is based on the sentiment that when people work together the world can be changed. It is also my belief that change comes from within and that we in churches like St Luke's and Christ Church, along with Christian Aid partners and local communities, can be agents of change and critical actors in providing hope for the future.

Anniversary Prayer:

God of compassion, in whom is abundant love for all your children to live and flourish and find refuge, give us strength and courage to reflect your love through our lives.

We pray for the people of Myanmar and the Gaza strip, as they struggle to overcome conflict and disaster. May those who have lost homes be sheltered, the hungry fed, the injured and bereaved comforted.

In Christian Aid's 80th anniversary year we ask that staff, partner organisations and local communities continue to be united in hope and one in striving for your peace, ever inspired to do justice, love mercy and walk humbly with our God. Amen.



Photo: Myanmar Earthquake - Christianaid.org.uk

On Easter Monday, like many millions of people in the Western hemisphere, I awoke to the news of the death of Pope Francis just a day after the Church's celebration of Easter, a day that marks Christ's Resurrection and the defeat of death itself.

Although one could hardly be surprised that Pope Francis had died after his recent illness, his death (like all death) came as a shock, yet somehow it seemed all the more magnified owing to its proximity to our celebration of new life and all its glory. This problem was expressed in liturgical function: during the eight days after Easter, the church is forbidden to perform any Requiem Masses (Eucharists that particularly remember the dead, more commonly performed in November around All-Souls Day).

before the funeral, I picked up Pope Francis' autobiography titled *Hope*. Originally intended to be published posthumously, Francis's words recount his familial origins in Italy before their migration to his native Argentina, a significant part of his sympathy for migrants and refugees that would define his pontificate. Indeed, in the opening pages, he recounts the tragic story of the sinking of a ship carrying many Italian and European migrants off the coast of Brazil who were bound for Argentina seeking new life in



one remembers the cost of such growth.

I love this description of hope. While it is easy to sentimentalise, Francis's illustration helpfully reminds us that that hope is not the avoidance of suffering, struggle, and often pain, but the embracing of it in order to push upward and move through the same. It is perhaps providential

then that Francis's passing would occur immediately after Easter, where we see Christ himself endure trial, torture, humiliation, and ultimately death, only to emerge on the third day risen and glorious, but still bearing the scars of his Passion.

While our Church of England regards the Papacy and its office holder as a friend rather than a leader, it is undeniable that the Pope himself serves as the most visible Christian witness to the world, which always hungers for hope amidst calamity and chaos. As we

move through this month of May and the election of a new Pope, let us join our prayers with our Roman Catholic siblings that they (and we) may find another person whose life so clearly honours that Christian promise of new life and honest hope that stems from Christ's Easter victory.



Pope Francis's tomb, image released by the Vatican.

While the Roman Catholic Archbishop of Westminster suspended this rule temporarily for the faithful to appropriately honour their departed leader, the sting of Francis' death still lingers, expressed most palpably on the day of his funeral on Easter Saturday. In the days after his death and

South America, a ship that his ancestors narrowly missed. Knowing the struggle of migration and uprootedness, Francis continues to explain the importance of knowing one's own roots so that one can have the hope of a new future, which (like a tree) can only 'blossom in an eternal springtime' if

Noyes Fludde, Modern Britain and Faith

Last year, St Luke's hosted a performance of Benjamin Britten's Noyes Fludde (1958) - something I've been reading about as part of some of my research into the cultural influences of the Church of England in post-war Britain.

It's a gloriously eccentric piece of music: written for Suffolk schoolchildren, it employs Chinese gongs, handbells and recorders, and musical motifs both secular and spiritual from all ages to tell the story of the Flood. Throughout, Britten draws on hymns to engage the wider audience-cum-congregation: the fifth-century text "Lord Jesus, think on me" sung to the sixteenth-century tune Southwell at the opening, before God announces his curse to Noah; John Dykes's Victorian seafarers' hymn, "Eternal father strong to save" at the height of the storm; and, following God's promise and the appearance of the rainbow, Joseph Addison's "The spacious firmament on high" sung to Tallis's Canon. They are moments of stability and spiritual focus amidst the watery chaos, but they are integrated precariously into the wider score and can be viewed as fragile statements of faith and refuge in a wider society that was secularizing rapidly.

The anxieties about faith and the culture I've been reading in the 1950s sound just as fresh to us now and

are in evidence in a new book by the cultural historian Bijan Omrani, *God is an Englishman: Christianity and the Creation of England* (Swift Press, 2025). Omrani, who is of Persian descent, argues convincingly that over 1700 years, Christianity has been instrumental in the creation and development of our nation, our laws and morality, our structures of government and kingship as much as our architecture and our attitude towards our landscape as much as our language. Like the authors Seebohm Rowntree and G. R. Lavers in 1951 (in their seminal study *English Life and Leisure*) who contended that Christian ethics could not be sustained for long without belief ("We are in fact," they declared, "living on the spiritual capital of the past"[1]), Omrani passionately believes that British society's sublimation, if not denial, of its Christian identity will prove perilous. 1700 years' influence takes a long time to fade, of course, but we might notice the sharp differences in our society now with that of the 1950s when, despite anxiety about declining religious belief, community solidarity was far stronger, people shared a rich cultural and spiritual vocabulary, and the search for beauty was felt as itself religious. I don't think we can be so sure of those connections and bonds now.



The Richmond tomb in Framlingham Church, Suffolk, as it appears on the cover of Benjamin Britten's Noye's Fludde

Might the rising number of young people (men, in particular) returning to faith be a response to our cultural and religious fragility – a desire to recover and cherish the foundations of our law, democracy, and literature? It is too early to say and the kind of Christian nationalism

sweeping American life feels decidedly alien and dangerous to us. While the Church of England still retains some kind of position in the firmament of public life, however, might we yet nurture this appetite to recover the mystery and beauty of Christianity with imagination and flair for the benefit of all? It's a good question to be posed to those candidates for the see of Canterbury.

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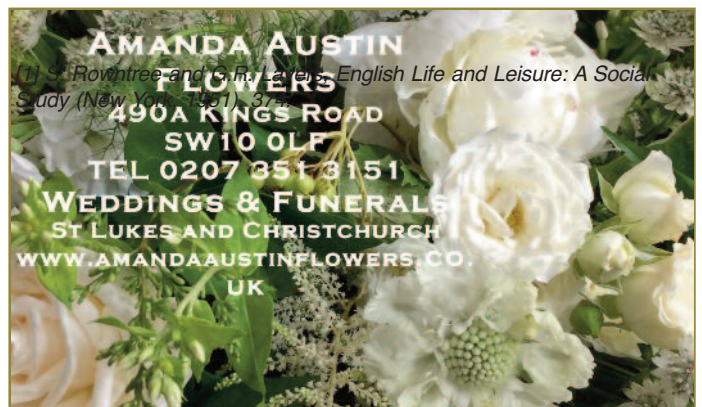
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St Luke's Summer Fair Is Fun For All Ages

This year's Summer Fair is on Saturday 7 June and will again be a joint day with the Emergency Services.

We are very lucky to be hosting the Emergency Services at the fair to showcase ambulance crews, the RNLI, the local fire brigade, and all aspects of the police (dogs, horses, and motor bikes). As usual raffle tickets will be available to purchase (£5.00 per book) from the Parish Office and on the day too!

Donations are needed for stalls: bric-a-brac, good quality adult clothes & accessories, jewellery, children's clothes & toys, books, home produce & bottles for the tombola. If you are able to donate an "experience" (dining, beauty, exhibitions, tickets for cultural/sporting events, etc), please contact the Parish Office. There are always significant costs involved in running the fair, and we would welcome all financial donations to meet these costs. If you would like to help in this way and wish to write a cheque, please make it payable to St Luke's DCC or contact the Parish Office. Many thanks! The summer fair will again be raising funds for the St Luke's Summer Programme. This is a three-week activity club for local children during the school Summer Holidays.



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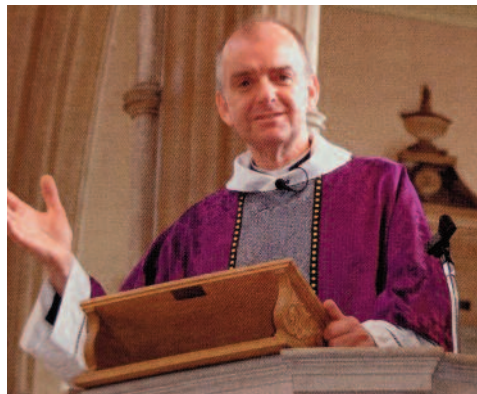
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Father Brian through the Years

Fr Brian and Ramani joined us here at St Luke's and Christ Church in October 2006 along with their daughter Anusha. For 18 years they have dedicated their time, effort and care and we have been incredibly lucky to have them with us for all these years! Please see a selection of images from throughout the years below.











"Worship the LORD with gladness. Come before him, singing with joy. His unfailing love continues forever, and his faithfulness continues to each generation" Psalm 100:2-5

Our 9.30am Family Service on the first Sunday every month at Christ Church is where everyone in our church family joins together to worship Jesus.

The service is a short 30-35 minutes, and the clergy help children to understand biblical concepts and connect with their faith in a fun and engaging way.

The Family Service in April marked the start of Passiontide, when we turned from the personal discipline and reflection of Lent to focus on our Lord's forthcoming suffering and death, and what it means for us as Christians.

For the first time some of our young members of the church led by Fr Daniel performed a drama play of the Gospel when for a second time Jesus visits Lazarus and his sisters Mary and Martha.

And Nicholas added: "Initially I felt very nervous, but Anna and our lovely new priest Daniel were so supportive that I felt very proud and confident in my role. It was a beautiful experience to be able to do such a great play in front of the whole church. "



Emilie age 8 said: "I was Martha, and I was nervous at first but soon warmed up as the play was pretty funny and everyone enjoyed it. A highlight for me was that we could choose our own costumes from a big range of choices Anna had brought."

Siena, 8, said she had confidence in the acting, as she learned at school some of the stories and she would like to come back again.

Aemilia shared that she had a "cool Sunday. I got to be Jesus! For this special occasion I got

dressed up in beautiful white clothes. But what I loved the most, was that I was able to support my little brother Nicholas who played Lazarus."

This monthly service is always very well received by parents/carers, children and members of the congregation. As everyone was very much engaged with the service incorporating a play, we will continue with this format, where children can perform and play different characters from the Gospel and bring it to life.

If you would like your child/ren to take part in the Family Services, please email me to let me know. We will need 3-5 children for each Family Service to play leading roles, but all children attending will be part of the play, as Jesus had lots of followers.



Alleluia! Christ is Risen!
Love, Anna

S.T.E.P UP Review

What's the difference between worship and veneration?

Is it ever okay to lie?

What do the Five Buddhist Moral Precepts have in common with the Ten Commandments?

These were just some of the questions I was recently asked over the first part of the Easter half-term during the parish's annual tutoring event for young people preparing for their GCSE and A-Level exams. In addition to my attempts to revisit Religious Studies, we were also able to give them access to professional tutors who specialised in Chemistry, Physics, Biology, English, Maths, and Geography in order to help them boost their grades and receive one-on-one support, with a separate



quiet space free for their personal revision and study. Beyond the benefit of the tutoring itself, I was personally amazed at the dedication of the students who managed to resist the beautiful sunshine we had that week so that they could use their free time for serious study. Commenting on the event, one young person described the relief of getting the opportunity to brush up on modules she had struggled with, and another spoke of his post-exam ambitions which would only be possible if he achieved the necessary grades. All attested to the benefit of the programme and were exceedingly grateful for the opportunity and are looking forward to next year!

This event was made possible through some very generous donations to cover the cost of the programme, the dedication of the tutors, and the organisational efforts from the Parish Office. On behalf of all our young people, I would like to thank each of you most sincerely for your support.

GLASS DOOR

MATTHEW FALK

Glass Door Winter Shelters Draw to a Close

As the winter night shelter season has drawn to a close, we reflect on what Glass Door has managed to achieve for the homeless over this last season.

Together, we've offered almost 15,000 safe nights indoors to people who would otherwise have been sleeping on the streets or in an unsafe environment. That is 15,000 times someone had a warm place to rest, food to eat, and people around them who cared. This is no small thing; it's a powerful, compassionate response to the injustice of homelessness.

It's been a season full of challenges, but also one of real and lasting impact. While the shelters may be closing for the season, our casework team will continue to support guests on their journey forward. Many people go on to secure accommodation after their time with us often as a

direct result of the stability, encouragement, and practical support they received while staying in the shelters.

This year, we've supported 570 guests in our night shelters, and 112 of those have been housed so far—both of which are a more than last season's figures.

These aren't just numbers. Each one represents a person who has faced extraordinary challenges and found support, dignity, and hope within our shelters. None of this would have been possible without your support, your volunteers, and your willingness to open your doors and hearts.



VE Day at 80: Remembering the End of War in Europe

On May 8, 2025, the world marks the 80th anniversary of Victory in Europe Day—commonly known as VE Day.

This important day commemorates the formal surrender of Nazi Germany to Allied forces in 1945, effectively ending the Second World War in Europe. It was a moment of immense relief and celebration for millions, as well as a time of solemn remembrance for those who had endured unimaginable hardship.

VE Day represented a turning point in world history. After nearly six years of conflict that had engulfed much of the globe, the announcement of peace in Europe brought crowds pouring into the streets. In London, people gathered in Trafalgar Square and outside Buckingham Palace, where they cheered as King George VI and Prime Minister Winston Churchill addressed the nation. Across the Atlantic, celebrations erupted in cities like New York and Ottawa, while across Europe—still scarred by war—people embraced cautiously, mourning the losses while daring to hope for a better future.

The atmosphere on that day in 1945 was unlike any other. For many, VE Day was a moment to rejoice, to hug loved ones, and to exhale after years of fear, rationing, and separation. But joy was tempered by the heavy cost of war. Over 60 million people had died during World War II, including civilians caught in bombings, soldiers on the front lines, and victims of the Holocaust. Families were grieving, cities were in ruins, and countless communities were forever changed.

VE Day was therefore both a celebration of victory and a deep moment of reflection. It was a chance to honour

those who served—on land, at sea, and in the air—as well as the countless civilians who contributed to the war effort in factories, farms, hospitals, and homes. It was also a time to remember those who never returned.

Eighty years later, VE Day continues to serve as a moment for people of all ages to reflect on the past. For the diminishing number of surviving veterans and wartime civilians, the 80th anniversary is deeply personal. For younger generations, it is an opportunity to learn about the events that shaped the modern world and to better understand the values of perseverance, courage, and community.

Across the United Kingdom, Europe, and the Commonwealth, commemorative events are taking place to mark the occasion. These include wreath-laying ceremonies at war memorials, church services, historical reenactments, and school-led projects. Museums are hosting special exhibitions featuring wartime artifacts, photographs, and first-hand accounts, helping to bring history to life for a new audience.

Local communities are also playing a vital role in preserving these memories. From interviewing veterans to organizing remembrance walks and concerts, people are finding meaningful ways to honour those who lived through this extraordinary period.

While VE Day commemorates the end of the war in Europe, it is also a reminder that peace cannot be taken for granted. The Second World War began only two decades after the First, showing how fragile peace can be when tensions go unresolved. That lesson remains as relevant today as it was in 1945.

VE Day serves as a chance to reflect not just on military victory, but on the human capacity for rebuilding and renewal. After the war, cities were reconstructed, communities were restored, and international cooperation grew in the hope of preventing future conflict. The efforts of ordinary people to heal, recover, and move forward are just as much a part of VE Day's story as the battles that led to victory.



A letter from RBKC on Cemetery Strategy

Options for the future of Kensington and Chelsea Council's Cemeteries

We are in the initial stages of putting together a consultation to discuss options for a new Kensington and Chelsea Cemetery Strategy. The reason for the new strategy and consultation is that space in our cemeteries is running out; this is a London-wide and indeed national challenge and one many local authorities are facing.

The options available to us to create new space for burials are complex and need to be handled delicately. The consultation will focus on two options. Firstly, whether residents think this Council should focus on providing new grave space. If we cannot provide new grave space, this would mean that borough residents would then have to pay more to be buried elsewhere, or



have to bury loved ones further away, as private cemeteries charge significantly higher fees, and other local authorities charge higher fees to non-residents. The second option is looking at

increase the capacity within our existing cemeteries.

The options for increasing capacity are as follows and have been implemented in other London boroughs where burial capacity is an issue:

There are two options for creating additional burial space:

1. Reusing a grave: Reusing graves is an option that allows graves that haven't been buried in for over 75 years to be reclaimed by the Council following consultation; either:
 - a. any remaining capacity within individual graves can be used by someone else; or
 - b. Lift and deepen the original remains and reuse the whole grave for up to three burials.
2. Raising ground levels within an isolated area at Hanwell Cemetery. An area of this cemetery contains Victorian era (over 120 years old) common graves. This area could be 'mounded up' to raise ground levels and create new depth for future burials. This would potentially create hundreds of new grave plots with no disturbance of any existing remains and limited removal of memorials as there are very few memorials in place in this area.

We are aware that this is an emotive subject, and it is our greatest intention to handle it as respectfully and

empathetically as possible. We would therefore appreciate any thoughts or concerns you have in this initial stage so your feedback can be incorporated into the final consultation document.

As a guide, we would like to know your thoughts on the following:

- How do you think your congregation will feel about the questions we are asking?
- Your thoughts on the options presented?
- Is there anything that we can change about these proposals to be more sympathetic to residents' feelings?
- Do you think there are any other options that we have not considered? and,
- How would you like to be involved in the consultation moving forward?

We would be happy to hear your views in a way that is most convenient to you, via email or virtual/in person meetings (please email to arrange an in-person meeting). If you would like to email your response, please send it to parksprojectstorbkc.pov.uk by

Sunday 8 June 2025. Or you can post them to Parks Projects Team, The Stable Yard, Holland Park, W8 6LU. We look forward to hearing from you.

Yours faithfully,

MONICA CASTELINO
Parks Manager



Praise, my soul

“I’m sorry I haven’t a clue” is a long-running BBC Radio comedy show where one of the games the panel has to play is ‘one tune to the words of another’ – something we actually do in church quite regularly (even if with less hilarious results!).

There are, though, hymns which seem so wedded to the words that it’s hard to ever imagine them not being born together, even if they weren’t.

It’s not generally known that most of the hymns we sing are not really poems (though they may indeed be poetic) but paraphrases of scripture. This is where someone has re-jigged a biblical text and put in some rhyme and metre so that it can flow to a tune (which in many cases is pre-existing). Some of Wesley’s hymns (he wrote a measly 6000) seem to go on for ever – most of the ones we sing are only excerpts!

Psalm 103 is originally of course in Hebrew and ‘Praise my soul’ dates from the 1830s. The author was Henry Francis Lyte, a Scottish born Anglican priest (educated in Ireland) who ended up living in the West Country. His orchard also produced the hardy perennial ‘Abide with me’! In setting the words, he was careful to generalise (so ‘He shewed his ways unto Moses’ doesn’t get any air-time) whilst still mentioning many of the main points (so ‘like as a father pitieth his own children’ becomes the well-known ‘father-like he tends and spares us’). Annoyingly, one of the verses seems to have gradually been estranged from its brothers, yet it is worth quoting (and adding in

before the last verse where possible!) since it relates very much to the idea of mortality and eternity – vital issues at funerals where this hymn is often sung.

**‘Frail as summer’s flow’r we flourish;
Blows the wind, and it is gone;
But while mortals rise and perish,
God endures unchanging on.
Praise him! praise him!
Praise the high eternal One.’**

The music came some 30 years later and is by John Goss (1800-80), the first organist at St Luke’s (till 1838) before he became Organist of Wren’s glorious

St Paul’s Cathedral up the road. The melody is so celebrated that no-one seems to notice that the first phrase has 5 feet (not the usual 4), and to make it scan ‘properly’ he has to repeat the penultimate line so the syllables are 8.7.8.7.8.7. Goss (like Lyte) might not have been unduly prolific, but it is nice to note that his anvil also clad the sturdy warhorse ‘See amid the winter’s snow’!

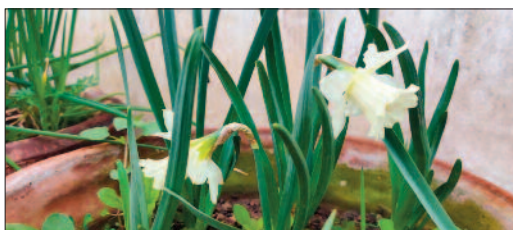
It is not generally known that until Vaughan Williams made a fuss promoting UNISON singing (in the English Hymnal of 1906) many folk in church sang the harmonies. Having said that, Goss in 1869 produced different harmonies for each of the 5 verses; in trying to colour the words’ meanings, he was aiming to make it speak more richly; indeed, his musical ‘story’ is arguably part of its charm.

Hymns are how most of us pick up theology, and the tunes help us to remember them. It’s easy to forget that hymns somehow live within us, nudging us to be just that little bit more aware of their meaning and relevance each time we bump into them.



Samuel Sebastian Wesley, oil painting, 1830s, Royal College of Music

Some photographs of the wonderful 200th anniversary daffodil bulbs in bloom!



FROM OUR REGISTERS



The wedding of Mark Grey & Emma Darwin at St Luke's



The wedding of Polina Hristova and Conor Quarry at St Luke's



Tigerlily Henson's baptism at St Luke's

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(Direct Line: 020 7351 6133)
hallbookings@chelseaparish.org

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,
London SW3 4AS



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 and 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 other 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

- 08 May 2025** – FGM Charity Concert
- 10 May 2025** – Full Bell Peal at St Luke's
- 11 May 2025** – Fr Brian & Ramani Farewell Eucharist at St Luke's (No service at Christ Church)
- 14 May 2025** – APCM in St Luke's Hall
- 18 May 2025** – Christian Aid Sunday
- 01 June 2025** – Confirmation Service at Christ Church (No service at St Luke's)
- 07 June 2025** – St Luke's Summer Fair
- 19 June 2025** – Imperial College Chambre Choir Concert
- 20 July 2025** – Chapel Choir of Girton College Concert

For more information on any of these events, please see our website or contact the parish office.