

# Christ Church Information

## Pentecost 2003

**Christ Church Vicarage, 16 Copse Hill,  
London, SW20 0HG  
Tel : 020 8946 4491**

**Dear Friends,**

**T**o keep you up to date with the process of appointing a new vicar, the advertisement has appeared in **The Church Times** on two consecutive weeks and there have been several enquiries. All enquirers have been sent a copy of the Parish Profile and we now wait to see how many will send in applications.

The Bishop of Kingston, the Rt. Revd Richard Cheetham, the Vicar of Wimbledon, the Revd Christopher Davies, and our two parish representatives, Jenny Tomlinson and Colin Holloway, will meet this month to draw up a short list, and then conduct interviews a few weeks later. Once an appointment has been made it

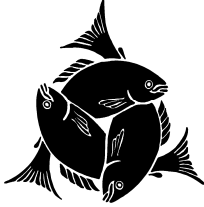
will be at least three months before a new vicar can be inducted, and longer if work needs to be done to the vicarage.

Please remember in your prayers all those on the interviewing panel. They have some very important decisions to make on our behalf.

All best wishes

Sue Rocksborough Smith

PEACE  
BE TO  
YOU.



# Thought for Pentecost

*Thought for Pentecost :*

*All were amazed and perplexed, saying to one another "what does this mean?"  
(Acts 2:12)*

The remarkable and supernatural events that occurred on the Day of Pentecost caused the wondering crowd to ask this question. Pentecost (the Feast of Weeks) occurred seven full weeks after the offering of the First Fruits at Passover (Lev. 23:15; Deut. 16:19). For example Deuteronomy 16:19 simply stipulates that individuals were to make an offering in proportion to the size of the harvest they have taken in that year. The Festival of the Weeks or Pentecost in Greek was the day of sacred assembly in which no work was allowed. The primary focus of the festival was the gratitude to God for the Harvest.

For Christians, Pentecost is of the highest significance, it is the day on which the Spirit was poured out on the Church. It was:

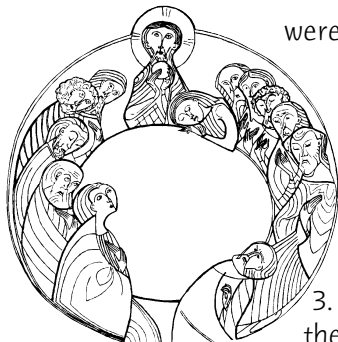
1. *The fulfilment of a promise.* In his thought-provoking sermon, Peter claimed that the promise of Joel 2:28 had now seen its fulfilment: "I will pour out my Spirit on all people..." This promise had been supported by a further promise from the Lord Himself (Acts 1:5). Further, it was the promise of the Father to the Son: "And see, I am sending upon you what my Father promised; so stay here in the city until you have been clothed with power from on high" (Luke 24:49). On that remarkable day, these promises were fulfilled.

2. *The experience of the power.* Although the apostles had enjoyed three years of individual instruction from the Teacher, their lives were characterized more by weakness than by power and success. But Pentecost changed all that when "they



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# the Season 2003



were all filled with the Spirit". "But you will receive power when the Holy Spirit has come upon you..." (Acts 1:8). They were all filled with the Spirit; "All of them were filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them the ability" (Acts 2:4). They were now 'full of power'.

3. *The indwelling of a Person.* It was the real heart of the Pentecost event. Jesus had promised that "the Spirit ... lives with you and will be in you" (John 14:17). This means nothing less than the personal and permanent indwelling of the other Comforter of whom Jesus had spoken. Not a power, not an influence, not an emanation, but a divine Person who would bring with Him His own powers and attributes.

All the threefold answers above, and not the spectacular miracles, are the true focus of the Pentecost. In Isaiah's prophecy the Holy Spirit is termed "the spirit of burning" (4:4) and of Christ it was prophesied, "He will baptize you with the Holy Spirit and with fire." God reveals the purpose of the fire: "I will thoroughly purge away your dross, and remove all your impurities" (Isa. 1:25).

As the Spirit of burning, He cannot tolerate sin in the believer whose body is His temple. His purging work aims to consume everything that is out of harmony with His divine nature.

Lord, we pray that while Pentecost can never be repeated, the blessing and power released then may be more manifest in our churches. This event resembles the resurrection of Christ.



*The Spirit was sent at Pentecost – it is with us today and we pray it will not leave us, and will fill and enable all Christians in all churches – Amen.*

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# A Pilgrimage to



March 15<sup>th</sup> 2003 was an auspicious choice for the induction of our greatly cherished Celia Thomson as Residentiary Canon at Gloucester Cathedral. It was a beautiful Spring morning when 50 or so from Christ Church, set off in buoyant spirits, more reminiscent of centenary pictures of the charabanc outings of yesteryear than of medieval woodcuts of Canterbury pilgrims. We skirted the dreaming spires and thence to the rolling country of the Windrush valley in good time for leisurely lunch at Burford. Thence, past snow-white ranks of whitethorn hedges to Gloucester and tantalising distant vistas of the cathedral.

More of a commercial centre than a tourist attraction, the city is dominated by the cathedral. This was the magnificent setting for an historic occasion. The east window is, at 72 x 38 feet, the second largest medieval stained glass window in the country after York Minster's. It was made ca. 1350 to commemorate the victory of Edward III at Crecy in 1344.

We estimate that with Celia's friends and family and others from Christ Church who spent the weekend in Gloucester there were well over a hundred visiting participants attending for the great occasion. There was standing room only in the choir for tardy travellers who overflowed into the nave.

There followed an uplifting choral celebration of the admission and installation of the first woman residentiary canon appointed by the Crown. In addition to the ecclesiastical glitterati usual on such occasions (a brace of bishops, a dean and assorted minor functionaries) the Lord Chancellor's representative was there to read the Letters Patent and to remind us of an enduring link between Church and State.

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# Gloucester

The towering kindly figure of the Bishop of Gloucester presented the Deed of Institution , Celia's passport to a stall in the choir, courtesy of the Dean who preached an inspiring sermon.

The hymns – Charles Wesley's "O for a thousand tongues", Bianco da Siena's "Come down O Love divine" and Timothy Rees' "God is love: let heaven adore him" gave us opportunity of adding heartfelt thanksgiving and prayerful aspirations to those of the welcoming clergy.

Celia read the chastening opening verses of Matthew 7, continuing with the promises on which our faith is founded and ending with the Golden Rule. Now she was our vicar no longer but part of the Gloucester Chapter. Being familiar with the inner workings of cathedral life, Celia is no ingénue, but any concerns we may have had about her well-being in the hierarchy were mollified by the warmth of the greetings we shared afterwards at a reception in the Chapter House.

Then for most of us, back to Christ Church which felt slightly lonely – but enriched by the service of a memorable and devoted vicar. For those who wish to have a memento of Celia in her robes after holy communion on the day following her induction, we suggest you speak encouragingly to Cynthia Aird.

*John Wilson*

*The illustrations, the cloisters and two details of medieval stained glass, are derived from photographs from Gloucester Cathedral's website - <http://www.gloucestercathedral.uk.com/>*



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# GIFT AID

## ***If you are a taxpayer are you taking advantage of the Gift aid scheme?***

Since April 2000 The Church has been able to recover tax on all contributions made by taxpayers.

All that the Inland Revenue requires is for these contributions to be traceable so all gifts of cash have to be made in a Gift Aid envelope but all contributions are confidential and there is no need for any commitment to give a regular amount.

Donations of loose cash put in the collection cannot be claimed on. The Sunday collections regularly exceed £100 . If we could reclaim the tax on at least a proportion of that amount it would make a considerable difference to Church finances.

Gift Aid envelopes are always available at the cross aisle, alternatively, you can make a general Gift Aid Declaration and you will then be given a supply of numbered envelopes to use whenever you wish and without having to complete an envelope every time. Once you have made a general Declaration any recorded gifts which you make to the Church will be tax efficient.



**The collection always increased dramatically when John was sidesman**

The old Covenant system is almost at an end so if you are a taxpayer and you contribute on a regular or occasional basis to Christ Church please consider using the Gift Aid Scheme. It does not matter whether you prefer to pay by Bankers Order or by cash or cheque in the collection plate.

If you would like more information about how the scheme works or about completing a Gift Aid Declaration please contact me at Church or on 8947 6958.

*Remember, the Church can reclaim 28p tax from the Inland Revenue for every £1 contributed under the Gift Aid Scheme.*

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# **FACES OF CHRIST**

## **QUIET DAY**

**SATURDAY 14<sup>th</sup> JUNE 10.30 am - 4.00 pm**

**ST MICHAEL'S ANGLICAN CONVENT  
HAM COMMON**

**LEADER VAL HANCOCK**

**BRING A PACKED LUNCH  
TEA AND COFFEE PROVIDED**

**PLENTY OF PARKING SPACE  
LIFTS AVAILABLE**

**PLEASE SIGN THE LIST AT THE BACK OF THE CHURCH**

**COME AND EXPERIENCE THE DIFFERENT FACES  
OF OUR LORD JESUS CHRIST AS HE LIVED AND  
CONTINUES TO LIVE ON EARTH**

**“And while he was praying; the appearance  
of his face changed...”     *Luke 9:29***



# A Walk from Whitechapel to Mile End

**A** group from Christ Church gathered at Whitechapel underground station on what was forecast to be a wet Saturday morning but no rain came, and we even had sunshine! Anyway, as our guide, John Barrett, said at the beginning of the walk there were three parts to it; the first part would be noisy, the second part the opposite and finally a walk by a canal.

Our first stop was outside the Royal London Hospital which had opened there on a greenfield site in 1754. At the time it was probably the finest hospital building in London - it even had a primitive flushing system. We even saw one of the hospital's emergency helicopters take off on a mission.

On the opposite side of the road John pointed out the site of a shop where Joseph Merrick was on display as the 'Elephant Man'. He was later taken into the Royal London where he lived in comparative comfort before his death in 1890. The street here is very wide which is very fortunate as most days of the weeks there is a market which dates back to the 1850s when the stallholders were Irish traders who came here to escape the famine in Ireland. Then by the 1900s the traders were mainly Jewish. They have moved out and today's stallholders are Asian selling fruit and vegetables, clothes, clocks and watches and household linens.

As we then walked eastwards John pointed out the site of several breweries, including the brewery which produced the first bottled brown ale in the country. We then stopped opposite the Blind Beggar pub. The story goes there was once a blind beggar who had a beautiful daughter and she had many suitors but once they found

out she was the daughter of a pauper they

rejected her. That is until another young man came along who married her because he loved her and then found out his father-in-law was not poor but very rich. It was also in this pub in 1966 that Ronnie Kray shot George Cornell. A few yards further on is Sidney Street where the infamous siege took place on 3rd January 1911 when two anarchists who had murdered three policemen took refuge in a house, since demolished. The siege by the police was watched by Winston Churchill as Home Secretary.

But what surprised everyone were some delightful almshouses built by the Corporation of Trinity House in 1695 for '28 decayed Masters and commanders of Ships or ye widows of such.....'

Then across the road we saw a plaque on a building to Captain James Cook who lived there in the 1760s. This was more or less the end of the noisy part of the walk, as we walked around the corner into the quiet and calm of Stepney Green. Here we saw some very attractive 18th century houses, but in particular the oldest house in Stepney dating from 1694 and built for a London merchant. For many years this was a very fashionable area for City merchants and captains of ships to live. We also saw what remains of a Jewish School, one of whose pupils in the 1920s was Barnet Winogradsky. This boy reached the semi-final of a Charleston competition and formed a partnership with the winner - they called themselves the Delfont Boys. The pupil changed his name to Bernard Delfont (later he became Lord Delfont of Stepney) and became the famous agent and impresario.

From there we walked past a City farm onto 'the jewel in the crown of this walk' which was to see the interior of the Church of St Dunstan's and All Saints. The church is of great antiquity, the first church on the site possibly having been built in the 7th century. Dunstan became Archbishop of Canterbury in 961, and in 1029 he was made a saint.

There is a legend that Dunstan was a keen metal worker, and his hobby has led to a story about him. One day the Devil came to tempt Dunstan as he worked at his anvil by conjuring up alluring images of sin and wickedness. However, Dunstan was not tempted, and he responded by picking up a some hot tongs and tweaking the Devil's nose. The tongs became Dunstan's badge, and can be seen carved in stone over the main entrance to the church.

The oldest item in the church is a stone rood dating from the 10th century, and one of the more modern items is the east window which shows Christ on the cross over a wartime Stepney devastated by the bombing of the Second World War. There are also many interesting and ancient memorials around the walls commemorating people who had contributed a lot to the life of the church over the centuries. Finally, we are grateful to the two ladies who came and opened the church especially for us. It was much appreciated by all of us.

From the church we walked through the churchyard to see a plaque to Dr Barnardo on the site of where he established his first shelter for homeless and destitute children. From there we walked to see the outside of the Ragged School Museum (closed on a Saturday morning). The schools had this name because they catered for children who had nothing to wear but rags. There were 148 of these schools in London, and this particular one was opened by Dr Barnardo in 1877 and within two years it became the largest in London.

*So for the third part of the walk we had a short walk along the Regent's Canal, opened in 1820, to our final stop at Mile End underground station.*

John Barrett

