

SPIRE



TOWER

The Parish Magazine of Saint Andrew and Saint Mark Surbiton

February/March 2012

Price: 35p

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The next issue of *Spire & Tower* will be
April/May 2012

The Editor will be Kitty Carruthers

If you wish any Diary Dates or another items to be
included in the next issue please contact Kitty by
20 February

kittycarruthers@blueyonder.co.uk
phone 0208 399 7736

You can give typed or manuscript contributions to
Andy at the Parish Office before the deadline date

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necessarily reflect those of the Vicar or the PCC

The Vicar writes...



One of the questions raised in the churches survey undertaken last year was about how our Christian faith impacts and influences our daily lives. To be blunt: 'Does it make a difference?' Well, I guess this is a question we all ponder with some sense, perhaps, of inadequacy. There are many examples of faith groups that have adopted an explicit 'rule of life' covering everything from consumption of wine to care of the elderly. 'Rule' is probably not the word we want to hear, but possibly we might appreciate some deeper examination of the fundamental Christian attributes and

have the courage to hold up our own lives as in a mirror. In fact, I do believe that the regularity of prayer, attendance to the life of the parish, and also the call to 'be in community' has a powerful effect on most of us.

Nonetheless, in the coming weeks I suggest that this might be a theme we adopt. For starters, there will be a series of 'Book Club' evenings discussing chapters of historian Michael Burleigh's epic work on Religion and Politics as conducted in particular societies in the 20th century. In Lent one of the 'teaching' programmes will be on living the **Christian life at home**. And at the end of March there will be a week of finding time for **prayer and meditation** in the compass of a busy day.

Back in 1990 I was a member of the Society of St John the Evangelist, an Anglican Order called to a life of prayer and service. I spent the time at the house in Boston USA. It was, for me, a profound period of living together with others, of serving the tremendous demand for our guesthouse, and finding what is now fashionably called a proper 'work/life balance'.

The pace of change and disruption in our lives today makes us especially vulnerable to the clarion calls to be constantly active and to respond in seconds to the promptings of others. We badly need a way of dealing with the contemporary means of social networking.

But enough of this at the moment. The Community I joined spent much time compiling a new 'Rule' covering all aspects of its life; for example 'Hospitality', 'Poverty' (as in modern USA!), 'Old age', 'Friendship'.

I am adding below some words from the Chapter entitled 'Challenges of Life in Community' and I hope it will strike a chord with us as we in our parish try to live the life Christ would have us live with each other.

Every Christian is called to live in community as a member of the Church.

A Christian community is not formed by the natural attraction of like-minded people. We are given to one another by Christ and he calls us to accept one another as we are. By abiding in him we can unite in a mutual love that goes deeper than personal attraction. Mutual acceptance and love call us to value our differences of background, temperament, gifts, personality and style. Only when we recognize them as sources of vitality are we able to let go of competitiveness and jealousy.

We are also called to accept with compassion and humility the particular fragility, complexity and incompleteness of each person. Our diversity and our brokenness mean that tensions and friction are inevitably woven into the fabric of everyday life. They are not to be regarded as signs of failure. Christ uses them for our conversion as we grow in mutual forbearance.

We also recognize an implicit critique of the tendency for communities to harden into institutions, and for officialdom to replace the spontaneity of mutual service. How do we fearlessly subject our life to hard questions in the light of the gospel, resist inertia and rigidity, minister to one another generously as equals, and stay open to the fresh inspiration of the Spirit.

Thank you to all who contributed to this edition:

Jemma Bowring
John Kelly

Janet Cooper
Sue Sabourin

Harry Gilmore
Peter Stokes

David Houghton

ANY OTHERS??

Looking at Religion in the Bodleian, the British Museum and the National Gallery

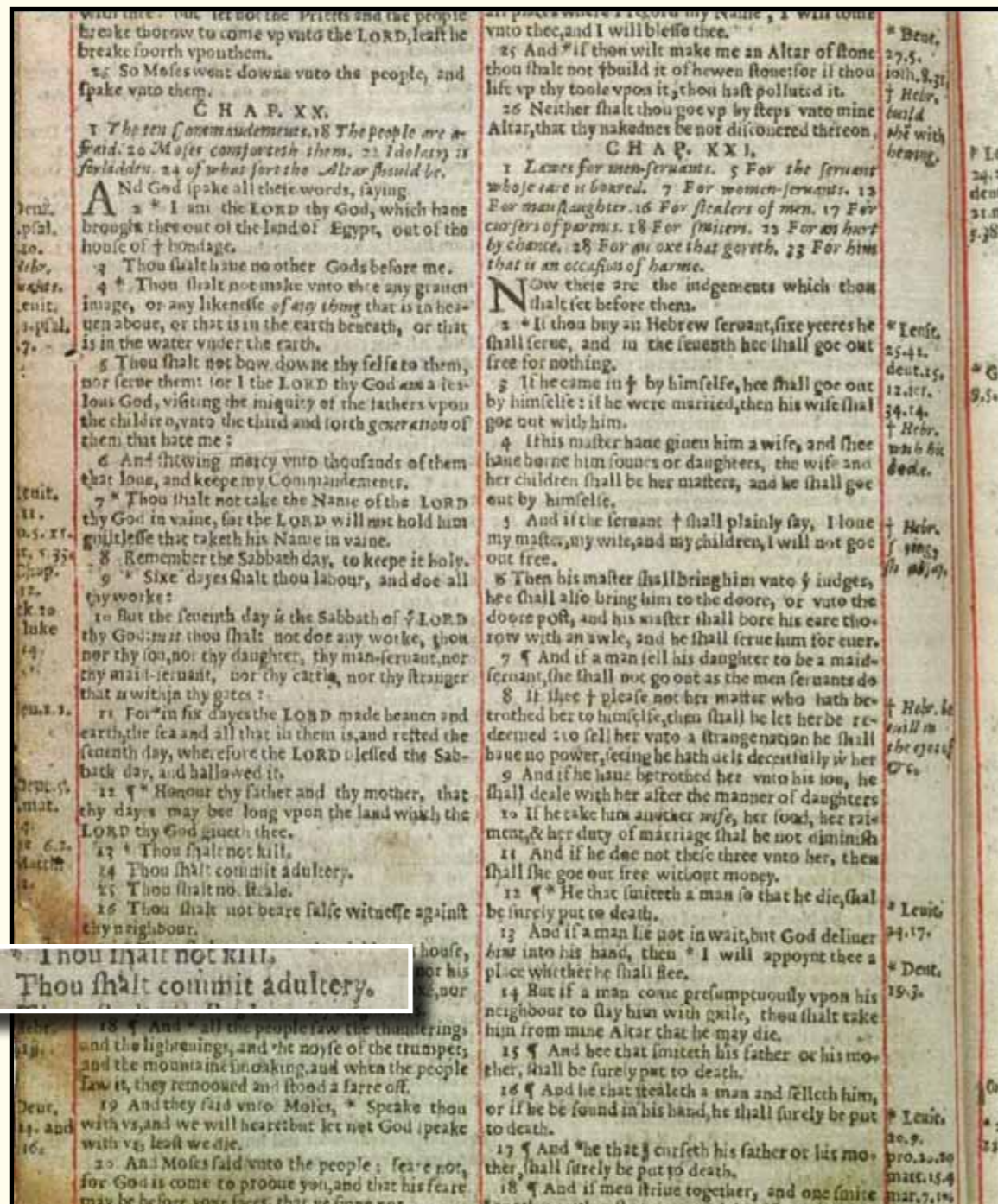
In August a small group from the parish went to Oxford to see **Manifold Greatness: the making of the King James Bible**, an exhibition at the Bodleian Library. The emphasis was on the members of the two Oxford companies who worked on the KJB; the First Oxford Company covered Isaiah to Malachi while the second tackled the Gospels, Acts of the Apostles and Revelation. The 1611 Bible was 'Newly Translated out of the Originall tongues'. This meant looking behind the Latin of the Vulgate, to Hebrew and Greek texts, making use of new European scholarship.

Eight of the fifty or so men who contributed to the KJB were educated at Merchant Taylors' School founded as recently as 1561; the boys there were taught Hebrew as well as Greek and Latin. Lancelot Andrews, leader of the first Westminster Company, added Aramaic, Syriac and Arabic to his Hebrew, Greek and Latin. The Hebrew scholars among the translators tapped into the work of medieval rabbis, useful when the Greek and Latin versions presented textual problems. Perhaps the most surprising illustration in the book of the Bodleian exhibition is a page from *De Animalibus insectis* (Bologna, 1602) showing locusts and grasshoppers, with their names in various ancient languages – useful, for example, in correctly identifying the flies, lice and locusts that plagued the Egyptians (*shown right*).

The Bodleian book also introduced to us a related exhibition at the Fogler Shakespeare Library in Washington DC. Whereas Anne Boleyn's 1534 copy of Tyndale's New Testament is in the British Library in London, and the copy of the 1660 re-issue of the KJB that was owned by Charles II now belongs in Lincoln College, Oxford; Queen Elizabeth I's copy of the Bishop's Bible (1568) is in the Fogler; whilst a copy of the 1611 Bible, specially bound for Prince Henry (son to James I) now belongs to Washington National Cathedral; and a 1701 copy of the KJB bound for Queen Anne is in the Fogler.

This American section of the Bodleian Book reminds us that the astronauts aboard Apollo 8 read the opening of Genesis from the KJB as they watched the Earth rise while orbiting the moon. The live television broadcast of this on Christmas Eve 1968 was watched by a quarter of the people on earth. One story has it that a Japanese reporter covering this flight in Houston rang NASA to ask for a copy of the speech the astronauts were reading. When NASA told him to look in a drawer in his hotel room, where of course he found a Gideon Bible, he praised NASA's public relations for ensuring there was a transcript of the 'speech' ready at his bedside.

The second title page of Anne Boleyn's 1534 copy of Tyndale's New Testament.



13 Thou shalt not kill.
14 Thou shalt commit adultery.

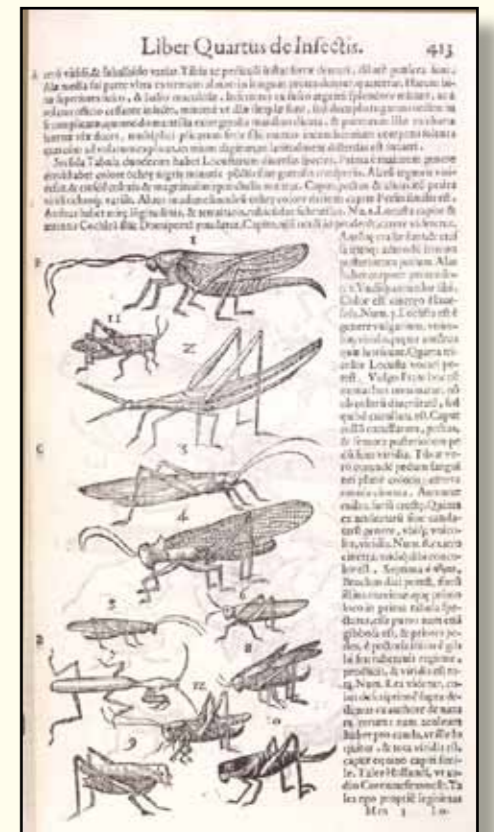


Above: The 'Wicked Bible' of 1631, in which the seventh commandment was rendered as 'Thou shalt commit adultery' (exodus 20:14)

Left: The New Testament title page of the 1611 King James Bible.

Right: The story of Jonah, as depicted in the lavishly illustrated Harper's Illuminated Bible, published in the 1840s.

(All illustrations on these two pages taken from the catalogue for 'Manifold Greatness: the making of the King James Bible')





Above: The 'Beautiful blue' Reliquary Chasse with the Adoration of the Magi.

Below: The Thorn Reliquary (c. AD 1400-10).



From the KJB at Oxford to **Treasures of Heaven: saints, relics and devotion in Medieval Europe** at the British Museum.

Two of my friends said that although they knew they would miss seeing some marvellous craftsmanship, they simply couldn't bring themselves to look at objects where reverence had been shown to body parts, or to pieces of the True Cross. One of these friends said that she would have had no difficulty with one object I mentioned; now in the Vatican, simply a box of stones picked up in the Holy Land, during the 6th century – simple souvenirs of places associated with the life of our Lord, with no taint of body parts and free from all doubts about the authenticity of, e.g., the Holy Nail.

If you could get past the Protestant problem with relics, then the exhibition offered a feast of craftsmanship. One article in the catalogue was on 'Enamel shrines for relics in Limoges and Cologne, 1100 – 1230' and a number of these colourful enamels was displayed. Precious metals were used not only because they were expensive but because they had been purified in fire. Gems were rich in symbolism; the Venerable Bede associated jasper with the strength of incorruptible faith; garnet was associated with compassion.

The exhibition began with the white marble of a 4th century Roman sarcophagus. The Trier Ivory depicts dozens of figures in or watching a procession; it was the work of a master craftsman working in Constantinople in the first half of the 6th century. Catalogue no 52 was another simple wooden box, this one painted with scenes from the life of the Baptist.

Two items later, the Holy Thorn Reliquary which was bequeathed to the BM in 1898, is a stunning work of gold, enamel, rock crystal, pearls, rubies and sapphires made in the 1390's for Jean duc de Berry, brother of the French King. There were a couple of examples of the peculiarly Irish custom of a bell shrine; that of St Conall Cael, for example, is a simple metal bell of the 7th or 8th century, enclosed in a 15th century shrine of gold, bronze, silver and rock crystal. The Musée de Cluny lent a reliquary jewel possibly commissioned by Charles IV (King of Bohemia from 1347); it was described as being of silver (engraved) partially gilded,

enamel (champlevé, opaque red, black and white enamel, translucent green), rubies, garnets, sapphires, amethysts, rock crystal, pearls and glass. No wonder the word 'sumptuous' occurred several times in the catalogue.

As well as hostile confrontations, such as the Crusades, commercial, diplomatic and artistic exchanges between Islam and the Western Christian world during the Middle Ages saw the re-use of Islamic objects in the West. The rock crystal plaques that formed the sides of a casket now at Cluny came from a tenth-century casket from Fatimid Egypt. There were a couple of examples where an Egyptian rock crystal perfume bottle had, some few hundred years later, been used to display a relic.

And there were other stories: the shrine of the Bell of St Cuileáin held a jewelled crucifix until 1802, when Father Michael Bohun foolishly stored it in an open stable ... The Holy Thorn Reliquary was in the treasury chapel of the Holy Roman Emperors in Vienna until 1860. When it was sent for restoration, the chapel got back a replica and the original was sold; the forgery was not uncovered until 1925.

Versions of the exhibition had been shown in Cleveland and Baltimore before it reached the British Museum. Several items did not cross the Atlantic either way, so the fullest account is in the big scholarly catalogue. Time was when this would have been printed in England but this and the Bodleian one were printed in China.

In contrast to the large exhibition at the BM, with items from Europe and America as well as Britain, **Devotion by Design** at the National Gallery was a modest affair. Subtitled 'Italian altarpieces before 1500' and using mostly items from the Gallery's own collection, it was an attempt to remind us of the original place and function of paintings that are now seen in art galleries rather than in churches. For the technically minded, it was possible to walk behind a couple of these huge constructions to see the nuts and bolts. The wall panels were not very helpful in identifying all the saints who stand around in these altarpieces.

When altarpieces were removed from churches, their predellas were often sawn off and sold as separate pieces (and hence are often widely scattered), so it was good to see some intact. Beneath one large painting of the Baptism of Christ, the predella showed the life of the Baptist from his birth to his death at the hands of Herod and his appalling wife and daughter. Another Baptism delightfully showed small fish swimming around the feet of Jesus.

One predella sequence was devoted to Jerome. It included my favourite bit of his iconography when all the other monks climb the walls or look for somewhere to hide when the lion limps into the monastery; poor lion, he was only looking for a saint to take the thorn out of his paw. The episode I hope one day to see is when the lion drives off those rich ladies who come to pester Jerome when he's got work to do, like translating the Vulgate – which takes us neatly back to the KJB.



Scenes from the Life of Saint Jerome': Predella. Francesco Botticini c. 1490.

Colston Hartley



Christmas Day Party 2011

For many years our parish has organized a party at lunchtime on Christmas Day. Our aim is to provide a traditional meal and good cheer to those who would otherwise be alone.

The party was formerly held in the old parish hall in Balaclava Road, but in 2005 it moved to the YMCA building in Victoria Road. The arrangements there are that the YMCA staff cook the food, whilst the parish is responsible for providing decor, drinks, transport, entertainment and presents. The YMCA make a modest charge for the food for our eighty or so guests – but not for any of their own residents who choose to join the party.

On the day most guests are collected from their homes by car or minibus and delivered to the YMCA by about noon, when they receive a welcome glass of sherry. A turkey and Christmas pudding lunch with wine or soft drinks is served at about 12.30, and this is followed by the singing of Christmas carols led by the church choir; and the Queen's speech on a big screen. After that there is tea and cake before the guests are given a small bag of presents and taken home. It has become traditional for the Mayor of Kingston to make an appearance at the party; and that tradition was honoured this year by Councillor Patrick Codd and his wife, Susan.

Since we moved to the YMCA, the party has become rather more of a joint venture between our church and the wider community – very much in the spirit of our **Vision** for the future. On Christmas Day itself upwards of fifty volunteers are involved in driving, serving food and drink, singing carols, and welcoming and chatting to guests. Many of these are members of our congregation; but many are not, and the mix is healthy and welcome. Financially, too, the party now gets a lot of external help

Many people are involved in making the party a success; and they all deserve our thanks.

So a big thank you to all our volunteers; and to:-

The management and staff of Surbiton YMCA

The children of our church school, who made Christmas cards for our guests

Everyone who provided a wrapped gift

The following for financial support

Surbiton Farmers' Market

Kingston Rotary Club

Waitrose, Surbiton

DickyBirds

Margaret Barnes School of Dancing

David Bonner Masonic Lodge

Elmbridge Trust for Elder People

Members of our congregation

The following for gifts in kind

Gordon Bennett!

The Surbiton Flyer

Fields, Morris and Verdin



And thanks finally to Sarah Stokes, our party organizer, who made the whole thing happen; with the help of her husband and of Nigel Knowles, who organised the drivers. Sarah has promised to run the party again this year, but we shall need a new organiser in 2013. Please talk to Sarah if this sounds like the sort of challenge that you would relish.

Photographs on the facing page are by Elizabeth Bawdon, Janet Cooper and Peter Stokes

Weddings



Wadzanai and Tendai Kadzirange, one of the last weddings at St Mark's before it closed for renovations



Nikki and Will Barker.

Pantomime

Sleeping Beauty or Harry Plotter saves Sleeping Beauty from the Three Witches (and her Mother)

The Synopsis

The pantomime is set at court of the King of Surbiton and the ninety-one year old Queen, and at Pigwart's School of Witchcraft and Wizardry, where Professor McGonegall, Professor Chrysanthemum and Whizzo, the Wizard teach, and which Harry Plotter, Ron, Hermione and Natalie attend.

It is year of the Surbiton Olympics and the King's Diamond Jubilee celebrations, presided over by the Lord Chancellor, during which the childless Queen is told by Fairy Bindweed that she will have a baby daughter, to be named Rose. As she grows up she will be well (too well) looked after by the Child Protection Officer and the self-appointed Health and Safety Officer, the Queen.

Harry Plotter and his friends have to save Princess Rose from the machinations of two of the witches so that she can marry Prince Charming.

The Cast

King of Surbiton	David Houghton
Queen of Surbiton	Moira Greenfield
Professor McGonegall	Valerie Baxter
Professor Chrysanthemum	Dieter Kadan
Whizzo, the Wizard	Peter Oldham
Harry Plotter	Edward Miller
Ron	George Oram
Hermione	Rebecca Oram
Natalie	Natalie Miller
Lord Chancellor	Tobias Frank
Fairy Bindweed	Helen Hancock
Child Protection Officer	Janice Price
Princess	Rose Stella Liu and later, Ariana Faderani
Witches	Peter Stokes & Janet Cooper
Prince Charming	Alex Ritson

Sleeping Beauty
OR
HARRY PLOTTER SAVES SLEEPING BEAUTY FROM THE THREE WITCHES (AND HER MOTHER)

Saturday 3rd March at 2:30 and 6pm
Sunday 4th March at 2:30 and 6:30pm
at St. Andrew's Church
St. Andrew's Road, Surbiton, KT6 4DT

Tickets: £5 or £15 for a family ticket (up to 2 adults and two children)
Available from 1st February at:
Regency Bookshop, 45 Victoria Road, Surbiton KT6 4JL 020 8399 2188
(opposite the YMCA) Cash, or cheques payable to SASM pcc.
The Maple Road Farmers' Market, Surbiton on Saturday 18th February,
between 10am and 1pm
St Andrew's Church, after the 10.15 Sunday service.
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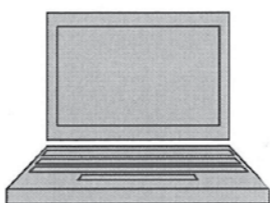
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My Hobby: Marguerite Burrow

I started to paint nearly 80 years ago when I went to Lancaster School of Art between the ages of 16 and 20.

A year later war broke out and I left home to join the forces. It was not until 43 years late that I started painting – and I took it up seriously.

In recent years I have exhibited my work at the annual exhibition at The Christian Alliance Hall King Charles Road.

The Summer Exhibition will be on the 9th June.

I am absolutely convinced that it is a very good therapy when one gets older.



Dear St Andrew's and St Mark's Church members

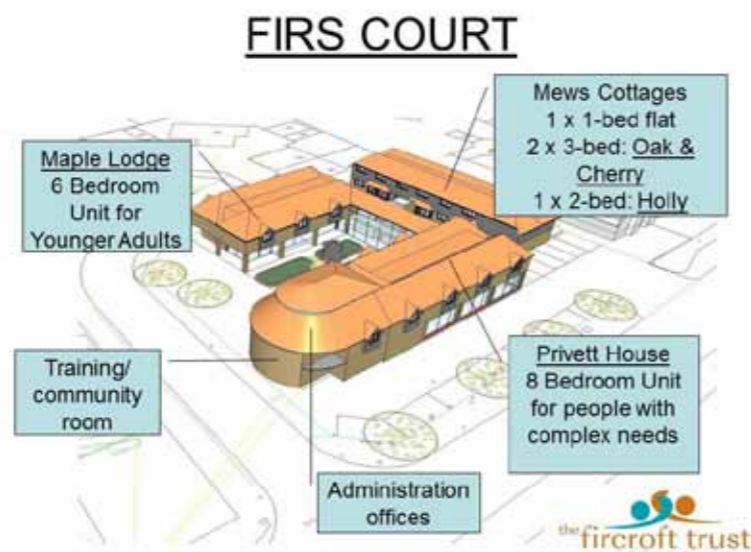
We have been very moved by your support of our Building Potential appeal to build new residential homes in Chessington for adults with learning disabilities – to be called Firs Court. We also understand that the Fircroft Trust has become your charity of the month, and for that we are truly grateful.

The residents are becoming increasingly excited about the move and as we have worked very hard to ensure that everyone understands what that means, we can't wait to get going. The builders have assured us that they will be finished by the end of February, so hopefully all residents will be settled in by the end of March.

We were on site last week and it has been so exciting to see how the building work has progressed. Even as I write this, the bathrooms and the internal decorating is taking place, and it is lovely to see colour now being added. To begin the process of making the building into a home, we have a housewarming gift list running at John Lewis, number 477989, should anyone be interested in supporting that.

We would like to thank everyone for their faithful support. It is invaluable support such as yours that helps us achieve so much.

With best wishes on behalf of all our residents
The Fircroft Trust



Profile: Lara Jane McDonnell

Lara, what is your job?

I am a Shipping Law solicitor.

How long you have been attending St Andrew's & St Mark's ?

Approximately three years.

What is your idea of perfect happiness?

Spending quality time with those I love.

How do you relax?

Yoga and performing outdoor activities.

Which character in the Bible, after Jesus, inspires or interests you most?

Difficult one, as there are quite a few.

What are your favourite Bible verses?

Those which reflect Jesus' power when he heals the sick and Psalm 100, a Psalm of praise.

What do you think is the hardest thing about being a Christian?

Maintaining one's faith 100% at all times.

What single thing would improve the quality of your life?

Being closer to my parents, who live in South Africa.

What is your favourite journey?

My favourite recent journey, if you mean literally and I suppose spiritually as well, was the church trip to Walsingham which I thoroughly enjoyed.

What is your favourite meal?

Rather restricted in this department, being a lacto-vegetarian, but probably a nut roast!

Where do you like to go for holidays?

Anywhere new, I've visited most parts of Europe and the Southern hemisphere, so next on my list is the States.

What is the most important lesson life has taught you?

Maintain a positive outlook and pay attention, by living in the present.

Thank you Lara



A Year with the Polesden Lacey Group

We had a very enjoyable year in 2011. In the spring highlights were the Panto Cinderella in Surbiton (yours truly was otherwise engaged looking for a prince and could not join the audience), a very successful Poetry and Music Evening, leading into summer with a visit to Walpole's villa in Strawberry Hill.



Other highlights of the year were a visit to the National in London, a sumptuous tea at 42 Norton Avenue, not to mention our annual barbecue and a foodie-fest at Borough Market.

We ended the year with our Green Team coming equal third in the Parish Charity Quiz, finishing with a festive lunch with the Flying Circus at the Tudor Barn in Eltham.

Thank you all for your support. Rehearsals are well in hand for this year's Panto; in the meantime look out for the next programme which will have a visit to Kew Gardens, a Poetry and Music Evening on St Patrick's Day, a river trip to Hampton Court as well as a visit either to the theatre or the cinema.

Best Wishes for 2012

Janet Cooper

Left, going up the table: Barbara Prince, Vera and Joyce Palmer, Beryl Francis, Audrey Eldridge, John Wickenden, Robin Pellett, Helena Snyders,

Right going up the table: Janet Cooper, Mair Richards (hidden), John Bassett, Valerie Baxter, Harry Gilmore (hidden), Olga Wickenden, Peggy Howell-Jones, Ruth Gilmore (photographer)



Lent Lunches

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St Mark's & St Andrew's – Then and Now

Extract from *The Surrey Comet* 20 October 1979

One church for gentry – another for servants

St Mark's Church was built in 1845 to serve the elegant new town of Surbiton that was being created on the former oat and barley fields of Maple Farm. From the start its congregation included some of the wealthiest and most influential people in Victorian Britain and it flourished so strongly that it had to be enlarged in 1854.

Thus salvation for the wealthy was assured. Prospects for the poor, in what was then called Lower Surbiton, were not so certain until 1872, when St. Andrew's Church was consecrated for what the vicar, the Rev. Charles Burney, described as "the numerous poor for whom the provision in St. Mark's Church is lamentably inadequate."

Throughout the Victorian and Edwardian eras, the gentry flocked to St. Mark's, while their servants attended St. Andrew's. This gradually led to a situation where, although St. Andrew's was only the daughter church of St. Mark's, with no clergy or parochial status of its own, its churchmanship was very different in style.

Revival

St. Mark's stood for rigidly conventional C of E, where even the slightest deviation, such as a coloured altar frontal, could (and did) cause near riot in the correspondence columns of the *Surrey Comet*.

St. Andrew's meanwhile, had been fired by the revival of beauty and inspiration in worship brought about by the Oxford Movement. Its congregation longed for independence but did not achieve it until 1933 when, after a special investigation, it was made into a separate parish. Now, as part of the social revolution that transformed Surbiton, again the two parishes are one again.

St. Mark's was destroyed by enemy bombs in 1940, but reopened in 1960 after massive rebuilding that took three years to complete.

St. Andrew's is one of Surbiton's most distinctive landmarks. Its plan is based on that of an early Christian basilica while its tower, unique in this region, was built as a thanks offering for the recovery from illness of the Prince of Wales (later Edward VII).

The above transcription from a *Surrey Comet* article written 30 years ago briefly describes the background of our two churches. They were part of the same parish until 1933 when they divided, to be reunited in 1977.

Thirty five years on from the reuniting of the two separate parishes, 2012 sees a new beginning. St Andrew's has been restored and provided with meeting rooms and a kitchen (completed in 2010) and soon work at St Mark's will be finished, with areas for functions and a new hall – to complement the Church as a place for worship. These changes to the buildings will provide a welcome to the whole community and the 21st century should see St Andrew's and St Mark's come together as one entirety, as foreseen in the Parish Vision.

St Mark's Church – bombed, restored, and now being refurbished.



St Mark's Church 14 January 2012 – Renovation under way
(All photos by John Kelly)



St Andrew's Church September 2009 and Today



Diary Dates

The Emmaus Course - Monday evenings to 27 February

The Emmaus Group will resume its meetings on Monday evenings in St. Andrew's beginning on the 30th January and running up until and including 27th February beginning at 8pm. As usual, biscuits and drinks will be available from 7.30pm onwards. The theme for the next module is **Overcoming Sin** and looks at the question of sin, God's choice to overcome evil with good and how Christians can apply goodness in our lives and 'not be overcome by evil, but overcome evil with good'. It is not necessary to have been to previous sessions in the Course and new people to join the existing group are always welcome.



If you would like to know more about what is involved, please see either Celia or Tim or contact them by either phone or email and take one of the leaflets that can be found in the church.

Celia O'Neill: 0208 399 1596 (ray@theoneills.demon.co.uk)

Tim Lavis: 0208 224 1085 (timlavis@hotmail.com)

SSAM Fellowship – 22 February & 21 March

Programme to be arranged.

Please watch the pew sheet for details or phone Jean Wrench 8399 7039

Flying Circus – 23 February

The Flying Circus is planning to visit the Cinema Museum in Kennington "A Treasure House of Cinematic Memorabilia" on Thursday 23rd February

Details of future visits can be found in the pew sheet nearer the time.

Pancake Party – 25 February

Saturday 25 February 3-5pm

at St. Andrew's Church

For parents, carers and their children – babies to aged approx. 7 years

Come and join in the games and activities on a pancake theme - and eat a pancake, or two!

A small entrance fee will be charged to cover catering costs.

Parish Lunch – 26 February

The next Parish Lunch will be on Sunday 26th February at The French Table, Maple Road

2 course lunch £21.50 (includes service charge)

Please book with Olga Wickenden 8399 5476



The Parish in February 2012

All services at St Andrew's

SUNDAY 5 FEBRUARY

3RD SUNDAY BEFORE LENT

08.00 Holy Communion
10.15 Parish Eucharist
18.00 Choral Evensong

SUNDAY 12 FEBRUARY

2ND SUNDAY BEFORE LENT

08.00 Holy Communion
09.15 The 9.15 service for families and pre-school children
10.15 Sung Eucharist and Sunday Club
18.00 Evening Service

SUNDAY 19 FEBRUARY

1ST SUNDAY BEFORE LENT

08.00 Holy Communion
10.15 Sung Eucharist and Sunday Club
18.00 Healing Evening Service

WEDNESDAY 22 FEBRUARY

ASH WEDNESDAY

08.30 Morning Prayer
10.30 Holy Communion
19.30 Sung Eucharist
Baked bean supper

SATURDAY 25 FEBRUARY

10.00 – 15.00 Lent prayer and quiet day

SUNDAY 26 FEBRUARY

1ST SUNDAY IN LENT

08.00 Holy Communion
09.15 The 9.15 service for families and pre-school children
10.15 Sung Eucharist and Sunday Club
18.00 Evening Lent Service

Morning prayer is said at 08.30 Tuesday and Wednesday

Holy Communion is celebrated on Thursday at 10.30 and Friday at 08.30

For other weekday services and events, please look at the weekly Pew Sheet and Church Noticeboard.

Classified

SOLICITORS

Palmers 90/91 Clarence Street
Kingston Upon Thames KT1 1QY
Ring John Perry on 8549 7444

PIANOS

Piano Workshops
111-113 Ewell Road
8 399 4110

OPTICIANS

M S Kalsi
24 Claremond Road, Surbiton
8399 9887

UNISEX HAIRDRESSING

Jon Garrod
316A Hook Road, Chessington
Surrey KT9 1NY 8 391 3331

SAMARITANS

Kingston Branch: In Distress or Despair
8399 6676
12 St Andrew's Road, Surbiton 8399 6677
National Number 0345 90 90 900

TRAVEL PLANS Surbiton

For all your travel needs –
business and liesure
8390 1234
email: travelplans@dai.pipex.com

Ministry Team

The Rev David Houghton	The Vicarage, St Mark's Hill, Surbiton KT6 4LS	020 839 6053
The Rev Imogen Nay	Currently on maternity leave	
The Rev Helen Hancock	helencnm@gmail.com	07818 095728
Canon Janice Price, Reader		0208 8397 6795
Sarah Stokes, Southwark Pastoral Auxiliary		020 8399 2527
Celia O'Niell, Sunday Club Leader		020 8399 1596

Churchwardens

Tim Lavis	Flat 6, Hillside, 41 St Mary's Road, Long Ditton KT6 5HB	020 8224 1085
Richard Weir	12c Cadogan Road, Surbiton, KT6 4DL	020 8399 8325
John Wickenden	42 Norton Avenue, Surbiton KT5 9DY	020 8399 5476
Paul Cooney	12c Cadogan Road, Surbiton, KT6 4DL	020 8399 8325

Church Officers

Treasurer: Peter Stokes 020 8399 2527
20a Upper Brighton Road, Surbiton KT6 6LS
Assistant Treasurer Jackie Page 020 8942 3906
PCC Secretary Dr Helen Goepel 020 8224 1353
Director of Parish Music
Dr Derek Barford 020 8397 0511

Parish Office 020 8390 9129

St Mark's Church, St Mark's Hill
currently in the portacabin by main entrance
Email: sams@btinternet.com
Parish Wesbite: www.surbitonchurch.org.uk

Contact the Parish Office for Baptisms, Weddings
and Church & Hall bookings.

This issue of *Spire and Tower* edited by
Olga Wickenden & Kitty Carruthers

St Andrew's and St Mark's CofE Junior School
Maple Road, Surbiton KT6 4AL
Head Teacher Alison Vigurs 020 8390 2976

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