

Installation of Wilma as an Honorary Canon at Southwark Cathedral



The new Honorary Canons, l-r: Revd Canon Dr Andrew Bishop, Revd Canon Tim Pike, The Very Revd Andrew Nunn, The Rt Revd Christopher Chessun, The Rt Revd Jonathan Baker, Revd Canon Tim Goode and Revd Canon Wilma Roest Revd Canon Dr Ann Nickson

Earlier this year The Bishop of Southwark, the Rt Revd Christopher Chessun, appointed seven new Honorary Canons at Southwark Cathedral including our Rector the Revd Wilma Roest. The appointments were made in recognition of long service and dedication in the Diocese and the wider Church. The new canons had served as ambassadors for their faith in their parishes and other ministry. The appointments took effect immediately because, owing to the pandemic, the new canons would not be able to be formally instituted and installed at the Cathedral until later on when circumstances allowed. On 4 October this service was, however, finally able to take place.

In normal times a large number of members of our three congregations would have travelled up together from Richmond to the Cathedral by South Western Railway and the Underground to attend this service in person to support Wilma. After the service we would have gathered for photographs and lots of conversation inside and outside the

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*The Very Revd Andrew Nunn, Dean of Southwark Cathedral, Wilma and Revd Canon Dr Ann Nickson
Rt Revd Christopher Chessun*

Magdalene on 1 November, the very last Sunday before the second lockdown began, Wilma was formally presented with the cassock which had arrived from the ecclesiastical tailors. We thank Wilma for her service to RTM, the Diocese and the Church of England and more recently for all the additional strength, support and love she has given us during these immensely challenging times.



*Wilma's Honorary Canon badge worn on her scarf
Revd Canon Wilma Roest*

cathedral, celebrating this very special occasion. These are not normal times, however, and so the socially distanced service meant that there could only be a very limited number of people from RTM able to attend in person. But for those of us who were not able to be at the cathedral, our thoughts and prayers were very much with Wilma and the other canons that day.

Southwark Honorary Canons wear a black cassock with red trim. It is often the custom amongst parishes that when their priest is appointed an Honorary Canon, the members of the congregation present the cassock to the priest as a gift and this is what RTM did. At the end of the 9.30am service at St Mary



Wilma in her new Canon's Cassock

Ronan Mulcahy

Advent

Rev'd Neil Summers

Despite the underlying hope of the coming of light at Christmas, the rather foreboding early days of Advent can feel disconcerting, accentuated in our hemisphere as days grow shorter and darkness intensifies. The Judaeo-Christian tradition is shot through with images of light and darkness - though always with a clear preference for the light. Yet engaging with darkness is part of the human experience, too, whether we like it or not. Scripture knows this very well.

In Luke's gospel, Jesus says, *'There will be signs in the sun, the moon, and the stars, and on the earth distress among nations ... the roaring of the sea and the waves. People will faint from fear and foreboding ... Now ... **stand up and raise your heads**, because your redemption is drawing near.'*

I don't know about you, but international distress, stormy weather, people fainting from fear, the heavens being shaken - or, indeed, a pandemic - are hardly events that make me want to stand up and raise my head.

Some of you might remember a TV drama some years ago called *Collision*. On a busy road there's a multiple pile-up and the story explores the lives of those caught up in it: who they were before the accident; what happened to them as a result; how they reacted. Some are tragically killed; some discover things about people close to them that they would never have guessed otherwise; an international scandal is uncovered; a young woman is prompted by what happens to fulfil a lifetime's ambition and travel the world. The question running through the episodes like an insistent drumbeat is: **Why** did this happen? **Why** then? **Why** there? **Why** those people? The police have a theory to do with the man in the car at the front of the pile-up, thinking something sinister in his life caused him to react a certain way and lose control of the vehicle. But at the very end of the last episode comes the answer. The accident happened because a wasp got into the man's car and, whilst trying to swat it away, he swerved, thus causing the chain of events that followed. There was no sinister reason for what happened: it was just a wasp.

Somehow that resonates with my understanding of Advent, and of life. Through its images of chaos, darkness, storms and apocalypse, Advent suggests that 'stuff' happens in life. It happens because something else happened, and that happened because of something else. What happens may be painful, unjust, tragic, destructive, incomprehensible, and there may be no comforting, overarching reason that at a particular moment in time we are caught up in particular events. In fact, it might just have been a wasp.

But that is not the end of it, fortunately - otherwise Advent would be a very depressing season, placing us perpetually at the mercy of events. Instead, it offers us a flipside. If everything is **caused** by something else and we're all caught up in myriad chain reactions over which we have little control, then everything also **connects** with everything else. The spider-web of people, connections and meaning that spans heaven and earth is so vast that we can barely begin to trace

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The light is coming - daybreak in Norway

Rev'd Neil Summers

Awards of Lancelot Andrewes Medals

Elspeth Fearn

The Lancelot Andrewes Medal is a special award which is in the gift of the Bishop of Southwark and on September 27, at a socially distanced ceremony in Southwark Cathedral, Bishop Christopher awarded Lancelot Andrewes medals to seven people for their distinguished service during the pandemic. These included RTM's Reader and Diocesan Secretary Ruth Martin for working with Bishop Christopher and the former Director of Communications Revd Canon Wendy S Robins on the Diocese's Coronavirus Task Force. Another recipient with an RTM connection was the Revd David Adamson, Curate at St George the Martyr and St Hugh Southwark, for his work on the food project at St George, which provides a healthy basket of food for those struggling to access or afford food in the local area. David and his family worshipped for many years at St Matthias.



Lancelot Andrewes by Simon de Passe, 1618 Wikimedia

The Coronavirus Task Group, chaired by Bishop Christopher, comprises the Dean of the Cathedral Andrew Nunn, an Archdeacon (Alastair Cutting), Wendy and Ruth and their objective is to read, discuss and discern what guidance should be given from the diocese to parishes as government and national church guidance unfolds, bringing into the discussions the fruits of the other networks of which they are part. They also seek to answer questions from parishes and develop or suggest additional resources to support them. They are available every day and in contact with each other on a near daily basis.

So who was Lancelot Andrewes and what is his connection to Southwark? He was an eminent churchman and scholar (1555-1626) who served during the reigns of Elizabeth I and James I and was Bishop of Chichester, Ely and finally of Winchester. He was also much involved with the translation of the King James Version of the Bible (the Authorised Version) and was an eloquent and learned preacher. The Bishops of Winchester also owned a residence in London, in Southwark, because the place then fell within the diocese of Winchester and it is there that Lancelot Andrewes died, mourned widely, and is buried beside the High Altar in St Saviour's and St Mary Overie, now Southwark Cathedral.

The Lancelot Andrewes Medal on the obverse side has the head and shoulders of Andrewes wearing his Canterbury cap. The words around the side of the medal read 'Godly service ; zeal for the Gospel' which are the qualities for which the medal is awarded. Speaking to Team Talk Ruth Martin said 'I was humbled as I feel I don't need any recognition for what I do, it is a privilege to serve the diocese as Diocesan Secretary, but it was lovely to be joined by my daughter Elizabeth for the award and to have received many kind emails.'

'For having wealth and wherewithal to 'do good'. If you do not, talk not of faith for you have no faith in you' Lancelot Andrewes

Advent - continued from page 3

its intricate gossamer threads, but we can recognise which of them are infused with God's love, light and joy, and which belong to the darkness.

We live with two truths - a potent mix of what makes sense and what doesn't; what reassures us and what makes the going tough; what is random and what speaks of the divine love that numbers each hair of our heads. Darkness may lead to disorientation, even despair, but Advent insists, 'Stand up and raise your heads ...' for a light that nothing can extinguish will pierce the gloom, a child will be born, the divine love is on your side

God and the Pandemic: a Christian reflection on the coronavirus and its aftermath, by Tom Wright – SPCK, 2020

Originally, this review was going to cover three relatively short pamphlets dealing with the Coronavirus pandemic from a theological perspective. I became disillusioned with two of them when they asserted that suffering and death came into the world when Adam and Eve disobeyed God in the Garden of Eden – in my view a rather too literal and easy reading of that particular story. Since, for instance, current scientific understanding tells us that viruses have been around on earth for untold millions of years, this assertion seems a bit of a stretch. And when science tells us something that is fully within its range of competence – that viruses have been around for a very long time – then we really have no choice but to sit up, take notice and take it on board.

After jettisoning these two titles, I was left with Tom Wright's *God and the Pandemic*. At 76 pages it's more of a short book than a pamphlet, so perhaps in the end it's fortunate that I'm reviewing only one title and not three. Wisely in my view the author doesn't claim that the Christian faith knows why there is evil in the world. All we can know is that things are not as they should be. They are not as God wants them to be.

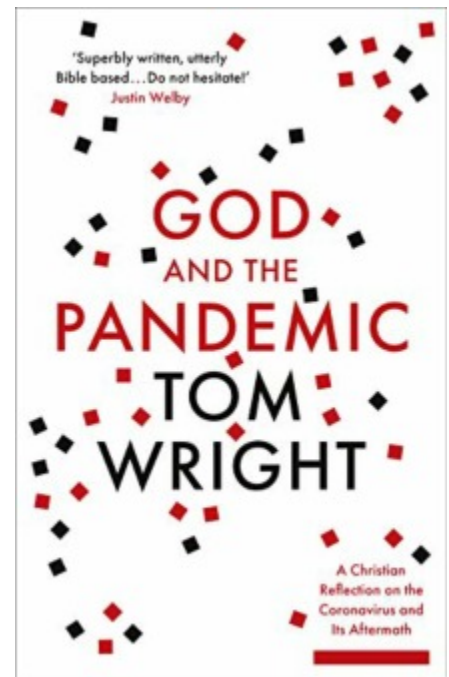
So how does the author believe that Christians should respond to an event such as the Pandemic? I haven't the space to go through everything he says (Tom Wright is erudite and fertile of thought) but he suggests in essence that the response should be threefold.

Lament. We aren't to regard the Pandemic as some sort of punishment for bad behaviour in a kind of finger-wagging, reflex response. Some Christians may be tempted to think – and even speak – along these lines but it would be a mistake. This is a time for lament, he says, for admitting that we don't have easy answers. He quotes St Paul: 'Rejoice with those who rejoice and weep with those who weep'. The Bible knows all about suffering and pain. We are not to minimise them. He asserts, I assume correctly, that roughly a third of the Psalms lament that things are not as they should be. Christians are to be human and humane. Sometimes we are as mystified and frustrated as anybody else. Possibly more so since we believe in an entirely loving God.

Prayer. 'The thing above all which the Church should be doing at present is praying'. He moves into a discussion of Romans 8. As we pray in a kind of unknowing darkness for the grief of the world, we find that God himself, God the Holy Spirit, is praying for us, with us and in us. We are participating in the very life of God.

Action. The Bible contains plenty of calls to action, so it should in no way surprise us that Tom Wright says that action is integral to our response. We do what we can in our own lives to help others through this crisis. Nothing showy, nothing that's going to put others at risk. Simply love transferred from our hearts to our hands in one process of self-giving. Again he refers to Romans 8. In this process of self-giving we participate in the fulfilment of the universal purposes of God so that all creation – we included – may obtain the freedom of the glory of the children of God.

Throughout the author is at pains to stress that none of this – lament, prayer, action – can ever be effectively done apart from Jesus, apart from what he was and is, apart from what he did and does. He is the central, unavoidable fact of the Christian life. He is the context in which Christians breathe.



Revd Alan Sykes

A Woman with a Mission

Fenella Warden

On a cold November day in 2015 I was waiting on the concourse of King's Cross station for the 11.35 to Ely to hear Evensong in the cathedral. An acquaintance had seen me and came over to greet me. "Where are you going?" and her response to my answer was "Why." As I sat on my train I pondered her question and considered my answer.



The Octagon, Ely Cathedral

Andrew Sharpe

HISTORYAs many of you will know, Evensong goes back to the Reformation using elements of the old monastic offices of Vespers and Compline. The liturgy that is still used today is taken from Cranmer's Book of Common Prayer from 1549. The fact that it has continued to be sung or said in all 42 English cathedrals for so long is thrilling. 4 million people worldwide listen to, or catch up with, the live, weekly Evensong broadcast on Radio 3 which first started in 1926. I came out of Ely cathedral on a dark November evening with T.S. Eliot's words from Four Quartets ringing in my ears.....

“ A people without history
Is not redeemed from time, for history is a pattern
Of timeless moments. So, while the light fails
On a winter's afternoon, in a secluded chapel
History is now and England.”

ARCHITECTURE The English Cathedrals constitute one of the world's great architectural achievements. There are few buildings surviving from the Dark Ages, St Wilfrid's Anglo-Saxon crypt at Ripon being an exception. Canterbury was made a place of worship by Augustine in 597 and the building started in 1070. The community of Cuthbert arrived in Durham from Lindisfarne in 995 and built an Anglo-Saxon cathedral. Salisbury built over 38 years from 1220 is the first in the new Early English Gothic style. When the dioceses were first formed the area of each was large and the people few. Now it is the reverse so some medieval churches have become cathedrals, Birmingham, Derby, Portsmouth, Chelmsford. The beauty of the buildings is sufficient reason for visiting but the most important aspect for me is the

...MUSICI was hoping by now to have visited all 42 cathedrals ending in my home town of Manchester. This was not to be but the music in the 36 I have visited was of such a high standard and I had the impression from many that they are vibrant places of wonderful music and worship. I mention one particular occurrence

CHELMSFORD ... a winter, Wednesday afternoon in Essex with a packed cathedral for a live broadcast. In front of me sat, what I assumed to be, a grandmother, a mother and a daughter. My other assumption was that perhaps the mother had a son in the choir. I spoke with her at the end of the service and indeed that was the case. "But there is no cathedral choir?" "No," said Mum, the Director of Music visits local primary schools and any child can audition and my son got a place. "How often does he rehearse?" "Every day after school Monday to Friday....it means everything to him." When I think of this I become quite emotional.

UN Climate Change Report 2020

Elspeth Fearn

During the first lockdown there was, during the first two or three months, considerably improved air quality due to a great reduction in road traffic and also in the number of planes flying overhead. The latter was particularly noticeable in places like Richmond, under the Heathrow flight path, where the new quietness felt quite unreal. The air became fresher and the purer quality of the light in those perpetually sunny days all added to our sense of communing better with nature and being really able to appreciate the wonders of our planet.

Across the world we saw similar effects. For example, in northern India the Himalayas were visible for the first time in a generation. In China, a heavily industrialised and polluting nation, satellite images from the US space agency NASA showed that pollution levels were decreasing with falling levels of nitrogen dioxide because Chinese manufacturers had stopped work because of lockdown. Hopes were therefore high that real progress in tackling climate change might possibly be kick-started by the decreases in activity because of Covid19.

The disappointing news however is that that is not the case. The UN report 'United in Science' which appeared in September and is a new multi-agency report from leading scientific organisations, including the World Meteorological Organisation, observed that climate change continues to affect glaciers, the ocean, economies and human living conditions often seen in consequences like droughts or flooding. More particularly:



The blue marble

taken by the crew of Apollo 17, 1972

- climate change had not stopped for Covid 19 and emissions are headed in the direction of pre-pandemic levels
- there is an increasing rate of ice loss from the Greenland and Antarctica ice sheets and the sea level rise is unprecedented
- greenhouse gases are at their highest level in 2 million years
- global fossil CO₂ emissions rose 62% over 1990-2019
- 2016-2020 is set to be the warmest period on record and 2019 in particular was the second hottest year on record
- consumption patterns must change to support climate action

It is still not however too late to stop climate change. Fossil fuels – coal, oil and gas - need to be replaced with cleaner renewable energy, wind and solar power, and Governments need to invest further in low carbon solutions. As individuals we can also play our part by recycling widely and reducing single use plastic, switching to renewable sources of energy, and where possible walking or cycling to work and to school.

In 2021 world leaders will convene for the 26th UN Climate Change Conference to be held from November 1 - 12 in Glasgow under the sponsorship and presidency of the UK government. This conference is intended to accelerate action towards the goals of the landmark Paris Climate Change Conference of December 2015 and the UN Framework Convention on Climate Change and is a key

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Open House Weekend in the Richmond Team Ministry

The architecture festival Open House London which takes place over a weekend every September allows the public to see inside buildings which are not generally accessible. Over the 2019 weekend there were 365,000 visits across London to hundreds of places. Some of the venues are always extremely popular such as the Foreign and Commonwealth Office which normally receives thousands of visitors to see the magnificent interiors such as the Durbar Court and the Locarno Rooms. The 2020 weekend on 19th and 20th September inevitably had to be different, with many venues, including the Foreign and Commonwealth Office, showing virtual tours on their websites instead of live tours. However, as places of worship had not been able to open for several months Open House Weekend asked some of them which could cope with social distancing and live visitors



Flowers at St Mary's to greet the visitors Emma Meredith

to open to the public, including our three churches. So on the Saturday St Matthias and St John the Divine were open from 10.00am to 12.00noon and St Mary Magdalene from 10.00am to 4.00pm. Although these were limited times all three churches received visitors and those visitors were very appreciative for the opportunity to look inside.

At St John the Divine Paul Velluet was available to answer visitors' questions. One couple came all the way from Horsham in West Sussex with a plan for what to visit. St Matthias found that having the church doors open also meant that a few passers-by came in for private prayer. At St Mary Magdalene visitors were mainly local people and one was searching for the grave of John Lewis who campaigned for public access to Richmond Park in the 1750s. His grave is outside the church but currently inaccessible because of the fence for the current building works. The visitor will be kept in touch with when the grave can be visited. Our three churches are of eminent architecture, either Grade II listed or Grade II *. and we are justifiably proud of

them. Our thanks to go to all the volunteers who were at the churches to greet and help visitors on that Saturday. Jackie Harrison of St Mary Magdalene said she really enjoyed meeting the visitors and the time just flew by.

UN Climate Change Report 2020 - continued from page 7

pivotal moment - 'Together for our Planet'. World leaders will be asked to commit to urgent global climate action and UK businesses are being invited to join the 'Race to Zero' initiative, to commit to achieving net zero emissions by 2050 at the very latest. In a recent further development in the UK, the government on 17 November announced that from 2030 the sale of new petrol and diesel cars and vans will be banned and hybrid vehicles will be outlawed five years later.

The UN Secretary General Antonio Guterres in his foreword to the United in Science Report wrote 'This has been an unpredictable year for people and the planet. The Covid 19 pandemic has disrupted lives worldwide. At the same time the heating of our planet and climate disruption has continued apace. We must turn the recovery from the pandemic into a real opportunity to build a better future. We need science, solidarity and solutions.'

Introducing 'Wild Church' at St Matthias

Revd Anne Crawford

We have come to realise over these strange and uncertain times that being outside and connected with the natural world is good for our souls, and vital for our physical and mental well-being. During lockdown we have had time to stop and smell the roses, we've appreciated the sounds and the sights and the smells of the world around us like never before, our senses heightened both by fear of a virus no one understood and the awesome power of nature to turn our world upside down and take back control. The current pandemic has made us feel small, insignificant and vulnerable, but it's also shown us just how much we depend on the health of our planet and how important it is to work with nature rather than against her.

Realising the importance of our connection to the natural world and the healing power of simply spending time in the great outdoors, prompted an exploration of ways in which we as a Church can re-connect with God in creation both in our worship and through focussing more on ecological issues and our care of the planet. We were also aware of a need to re-connect children with outdoor spaces – there is actually a condition called 'Nature Deficit Disorder' where children today



Planting a tree

Revd Anne Crawford



Painting stepping stones

Revd Anne Crawford

feel alienated by the natural world and find it hard to understand their place within it. We all live life increasingly in front of a screen, but lockdown has provided us with a glimpse of an alternative way of being (despite Zoom!), and encouraged by the ancient Christian practice of outdoor sacred spaces, now seemed the perfect time to introduce a new way of worship. And so, Wild Church at St Matthias was born!

We are hoping to hold our Wild Church worship once a month, and at the moment we are meeting in the church garden to adhere to government guidelines on public worship and making sure we stay safe by observing physical distance from one another. Once life returns to some sort of normality we are hoping to take Wild Church out beyond our churchyard walls and worship in more open, wild places. Our first service took place on Harvest Sunday, and

despite the torrential rain we marked the occasion by planting a little Crab Apple tree. We listened to a reading from Luke's Gospel (the lilies of the field), and then we heard about the generosity of a

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20 Year Ministry at St John the Divine and RTM

On Sunday 4 October, after morning service, the congregation of St John the Divine celebrated 20 years of the Revd Neil Summers' ministry there. Because of social distancing, the gathering had to take place not in the church and the narthex, as would normally happen, but outside in the courtyard. It was a rainy morning but that didn't dampen spirits and an umbrella was kindly held



About to cut the cake

Fiona Morgan

over him as Neil ceremonially cut the magnificent cake. This had been made by Huw Morgan and had chocolate and white icing and the number 20 cleverly baked in the middle so that every slice showed that figure.

Congratulations to Neil on his 20 years of ministry and service at St John the Divine and RTM and also to the congregation for not letting coronavirus and the elements prevent them from celebrating this special achievement.



The cake

Huw Morgan

Introducing 'Wild Church' at St Matthias - continued from page 9

nursery man named Johnny Appleseed who shared not only his apple seeds and saplings, but also his love of Jesus with the communities he visited. We thought about how we might share our faith and sow seeds in the lives of people we meet, and in our prayers we asked that God would be present in the very core of our being and help us grow strong in faith and love. We considered the birds of the air as well as the lilies of the field, and made some wonderful apple bird feeders to keep our feathered friends happy during the colder months.

Our second Wild Church session took place on All Saints Sunday. Our theme was 'Living Stones' and we thought about the foundations of faith laid by the great Saints Peter and Paul, and we heard from the letters they wrote to the early Church about how Christians are to be the 'living stones', a church made up of flesh and blood, walking in the light, life and love of Christ. In our prayers we explored our worries about entering a new phase of lockdown, and in our imagination we attached our worries to some stones and then laid them down on the grass, the foundations of a prayer cairn which anyone will be able to add to over the next few weeks and months.

One of our young mums had created a stepping stone which we all helped to paint with fingerprint caterpillars, bees, frogs and butterflies, a wonderful way to mark out our sacred space in the church garden, and a reminder of our calling to be a stepping stone to God. We ended our worship by planting spring bulbs, a symbol of hope and of better days to come.

Wild Church is open to anyone regardless of age, and I hope you might feel encouraged to discover more and perhaps come along and join in. Creating a sacred space outside our church building feels an important step to take as we begin another spell of lockdown, and I am looking forward to developing this new way of worshipping, and creating a garden where the opportunities to catch a glimpse of God through the beauty of his creation are as endless and limitless as his love.

Auckland Castle

Elspeth Fearn

Amongst many other things the coronavirus has badly affected museums, galleries and historic buildings and caused a great deal of uncertainty about their future. At the end of last year a new attraction opened in County Durham, which, it was hoped, would help regenerate the town of Bishop Auckland, a former mining area. Auckland Castle is the former palace of the Prince Bishops of Durham, who governed the North of England for over 700 years. In 2012, the Church of England sold the property to Jonathan Ruffer, an investment banker, but originally from the local area, who has since undertaken a huge ongoing restoration project of some £12.4 million including funds from the Heritage Lottery Fund. The object has been to restore the building to its previous Georgian Gothic splendour and the Castle and its contents have been placed in trust for the people of the North East. Many new jobs would be created in an area where the rate of unemployment is high.

Included in the sale was a collection of 12 paintings by the Spanish artist Francisco de Zurbaran (1598-1664) sometimes called 'the Spanish Caravaggio' and known mainly for pictures of monks and nuns. The Auckland paintings, which depict Jacob and his 12 sons, were acquired by Bishop Trevor in 1756 at auction. He was unable to acquire the 13th painting so commissioned a copy to be made. The Auckland collection of Zurbarans is one of the biggest in the world and the paintings will eventually be housed in a special new gallery that will be the first in the UK dedicated to Spanish art, putting into context the Zurbaran pictures.

Auckland Castle opened on November 2 and was looking forward to its first full season in 2020 but then disaster struck when coronavirus arrived and the Castle had to shut, although the Deer Park has remained open for people to walk in. Despite this closure restoration work has continued, the kitchen has been reconfigured to provide up to 2,500 free meals a day and the seventeenth century walled kitchen garden was turned over to vegetable growing and food production, all to aid the local community. The Castle will not now reopen to visitors until 2021 and the charity running it has had to restructure to make savings but they are determined to continue to make progress on this huge project. So when in the future and we hope in more normal times, you are able to visit County Durham do go and see Auckland Castle.



Jacob

Remembrance 2020

2020 saw many important wartime anniversaries - the commemoration of 75 years since VE Day and VJ Day, the marking of 100 years since the unveiling of the permanent Cenotaph and also of the interment of the Unknown Warrior in Westminster Abbey. All these commemorations and the annual Remembrance Sunday service in Whitehall not surprisingly took a very different form from usual. The municipal service by the Richmond Riverside also could not be held and sadly, we could not join friends at Richmond Synagogue for their service of remembrance. A short Act of Remembrance, socially distanced but very moving, was however able to take place at 11am on Sunday 8 November at the War Memorial outside St Mary Magdalene. Although the season of remembrance has, like so many parts of our lives been different this year, the most important matter is not the rituals, however much we value them, but the remembrance in our hearts.



The Cenotaph

Andrew Shiva

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St John the Divine



St Mary Magdalene



St Matthias

Our Churches