

SPIRE

St. Stephen's Community Magazine
Christmas 2018
Issue 28



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WELCOME

Sandra Potter, Martin Knight - Editors



Angela Emmott your usual editor is away this month so she asked Martin and I to edit the Christmas edition of Spire. More than a little daunting as she is so professional and produces such a good and interesting magazine.

However, as Martin is a geographer and I am a travel agent, it seemed a good idea to look at how Christmas is celebrated around the world. St. Stephens, is a microcosm of London with members of our congregation as well as the parish coming from many different countries, so we asked them to write about Christmas in their homelands.

I have just come back from Crete where I was intrigued to learn that when children go out in the street singing carols, they carry model boats, reflecting the maritime heritage, decorated with nuts and if they sing well enough are rewarded with dates and nuts. Christmas Trees are popular in Greece. But an older and more traditional decoration is a shallow wooden bowl with a piece of wire suspended across the rim. A sprig of basil is wrapped around a wooden cross and hangs from the wire. Some water is kept in the bowl to keep the basil alive and fresh. Once a day someone dips the cross and basil into some holy water and uses it to sprinkle water in each room of the house This is believed to keep the 'kallikantzaroi' (bad spirits) away. The kallikantzaroi which apparently come down the chimney from the middle of the earth, are meant to appear only during the 12-day period from Christmas to Epiphany. They are liable to put out fires and sour milk. Having a fire burning through the twelve days of Christmas is also meant to keep the kallikantzaroi away (burning old shoes is meant to be an excellent way of scaring them off).

However you celebrate Christmas, the whole team at St. Stephen's wishes you a very happy and peaceful Christmas and hope to welcome you at one of our services.

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Christmas Cards
by Elo Allik-Schünemann are on sale for £1 each at the back of the church or order 10+ for free delivery in the parish - schunemann@btinternet.com

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Corrigendum
Many apologies to Millie Stoney for misnaming her in the last edition of Spire.

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The team: Sandra Potter, Martin Knight, Bernhard Schünemann, Christine Murrell, & Sarah Bucknall.

Animals audition for a place in the holy stable

by Revd Canon Bernhard Schünemann



Just before Christmas Archangel Michael announced that he would hold an audition for the two animals to be chosen to be in the stable with baby Jesus. Time was pressing, he thought to himself, and we need at least two animals to guard and warm baby Jesus, once he has been born and placed in the crib by his mother Mary.

The first animal in the queue was the Lion. 'I am the king of all the animals, after all, most other animals are frightened of me, I could kill or maim anyone who wanted to come close to baby Jesus' he mused and let out a huge roar, so as to prove a point. But the Archangel Michael shook his head: that would be too dangerous, nobody wishing to visit the baby Jesus in the stable was supposed to be frightened or even lose their life! He thanked the Lion, praised him for his strength and sent him on his way.

Next up was the Monkey, he performed some awesome tricks, demonstrating very entertaining finesse and speed, but while he was very impressive it proved to be too restless and noisome for the Archangel. 'Why don't you take me' said the Fox, 'I am a clever thief and I can steal anything the baby Jesus needs,' but Archangel Michael would certainly not have any of that, he scolded the Fox and told him to earn his keep in a more moral fashion.

Next in the queue came the Dog of the farm in which the stable stood. 'I am a good guard-dog' he said proudly, 'I have already scared away a number of thieves and good-for-nothings!' But the Archangel again looked doubtful, 'that is not exactly what I was looking for, we are not really in the business of scaring away thieves, but well done, keep up the good work!' Quietly the Cat sidled into view, 'I have a gentle nature and I could lick the baby Jesus clean,' Michael shook himself a little 'that was meant really lovingly, I am sure, but I am not sure that licking is what the baby Jesus really needs.'

And so, the audition went on for several more hours. Many more animals came, keen to be chosen, amongst them a snake, a mouse,



a giraffe and an elephant. The last two at least were just simply too big to fit into the small stable, they wouldn't even have squeezed through the door. The snake might have caused too much fear, as indeed the mouse might have done, he did look a bit like a rat! He also interviewed some sheep, but it turned out they wanted to remain with their flock after all, and the he-goat was simply too smelly! Michael did find a kind word of encouragement for each of God's creatures in the audition.

Finally, right at the back of the queue were two more animals: the Ox and the Donkey, they had been a bit shy about coming forward.

St. Michael encouraged them: 'do come forward, why didn't you come to the audition earlier?' 'Well you see, Archangel Michael, we are not quite sure what we have to offer to the baby Jesus, we have no real skills, we can only carry burdens or pull heavy carts. We don't really inspire fear in anybody we are rather placid and peace-loving, really.' The Donkey let her ears droop over her eyes, that's how embarrassed she was. The Ox didn't look too happy either.

'Well,' said the Archangel enthusiastically flapping his wings, 'you are exactly what we are looking for. The baby Jesus loves exactly this kind of gentleness, humility and modesty, and what is more, he has a heart for all those who are suffering or are downhearted. Come forward and stand right by the crib, keep the baby warm and keep him company. He is going to be born very shortly. And then there was a rushing of wings and the archangel flew back into heaven and joined the chorus of singing angels.

And that is how it is that for 2000 years now throughout the world the ox and the donkey stand right by the crib together with Mary and Joseph, the shepherds and the wise men!



In Estonia

by Elo Allik-Schünemann

Dear Dulwich People! I have enjoyed my 12 Christmases with you so very much. Thank you for making my Christmases here always very special and exciting. I love all about it, including the material side and the lights side. I like the fact that it is outrageously jolly and holy! I want to tell you, why.



I come from Estonia, a small nation in North Eastern Europe, where I celebrated some fabulous Christmases with my family when I was young. Estonian Christmas traditions are very ancient. In 1441, as on the photo above, the first public Christmas tree was put up in Tallinn town hall square and the Brotherhood of Blackheads, the unmarried merchants, the traders in the Hanseatic League, danced around it. Estonia being one of the last European countries to face the crusaders, were, with their 166 Lutheran churches, nonetheless great celebrators of Christmas, where it has been the most important event of the year for centuries. The traditions include the peasants bringing straw into the houses to sleep on, leaving their beds for the ancestors' spirits to sleep in. Christmas foods in the past centuries included pork, fish, roast potatoes, sausages, beans and beer, as well as the sweet bread with saffron and home-made rye bread.



Traditional Estinian straw crafts

Christmases were banned during 49 years of Soviet Occupation. At my local church, St Peter's, Tartu, as late as in 1987, the head and deputy head of my school stood at the door taking down the names of the children who attended, so that the KGB could investigate afterwards. My young brother Kristjan, when asked by the teacher what kind of day it was, (it was an especially long school day!) said, it was "Jesus' birthday". He was invited to a "conversation" with the headmaster. During Stalin's lifetime, say early 1950's, it was worse still for my parents, whose parents had to cook the food the day before so that the spies could not smell it and bring Christmas trees in potato sacks so that the communist regime would not see them being brought to houses. Christmases never stopped, but they were very private, and never talked about in public. Thick curtains were placed to cover the windows, not to be "found out", which ironically suited already ancient traditions of having to keep out the evil spirits.

On a more cheerful note, Christmases have been freely enjoyed in Estonia again since 1991 together with the freedom: of religion, speech, trade and the presents that especially the children look forward to! And so they should!!





Kringel (Estonian Christmas Ring)
Recipe available on the Spire page on the website

In Mongolia

by John and Shan Durham



As a former diplomat, overseas postings meant that my wife and I spent many of our Christmases abroad; several in New Zealand and Australia – where Christmas was a summertime event - and several in Somalia and Sudan – where it is hot all the year round and trying to produce a traditional Christmas dinner was almost impossible. Christmas in Frankfurt where we spent five years was slightly colder than in London and therefore felt more traditional. Our coldest Christmases however were spent in Ulaanbaatar, the capital of Mongolia, where I served as Ambassador for almost three years.

We moved to UB - as most expatriates used to call it - in 1997 after a four year posting in Brisbane. When we left Brisbane in January, the temperature was around 35C; when we arrived in UB six weeks later it was minus 35C, quite a shock to the system! This did however mean that by the time our first Christmas came around, we knew what sort of temperatures to expect.

Mongolia is predominantly a Buddhist country where Christmas in our day was only celebrated by members of the small expat community. There were probably less than fifty 'Brits' in those days, many of whom were VSOs (Voluntary Service Overseas) who taught English, often in remote parts of Mongolia, which incidentally is the size of Europe but only has a little over three million population. Life for them was tough so just before Christmas we invited as many of them as could make it back to UB to a pre- Christmas buffet dinner.

Provisions were a bit of a problem even for us in the capital however. After more than sixty years as a Soviet satellite, Mongolia had become a new democracy but its economy was weak and western-type food hard to come by. Fortunately, we at the embassy were able to order tinned and packet foodstuffs from suppliers in Western Europe and the Queen's Messengers – our diplomatic couriers – brought fresh fruit and vegetables to us by train from Beijing, so we certainly didn't starve!

On our first Christmas in UB our daughter, son-in-law and two grandchildren visited us from Queensland together with our son and girlfriend from the UK. Our grandchildren were astonished and bemused to see snow and ice for the first time. Sadly, the atmosphere in UB is so dry that the snow falls as a fine powder and is hopeless for making snowballs, but it is excellent for sledging. Christmas in our cosy apartment above the embassy was a warm and happy affair but there was no Christian church for us to attend. How different things might have been if Nestorian Christianity – which gained a foothold in Mongolia many centuries ago – had flourished. These days a steadily increasing number of Mongolians have converted to Christianity and the Bible Society has translated the Bible into Mongolian; the first consignment arrived during our time in UB but was held up by customs formalities. Fortunately, we were able to secure their release – on Christmas Day!





In Germany

by Katharina Schramm



The smell of gingerbread biscuits and mulled wine is connected to Christmas in Germany. It has been exported to Christmas markets with stalls set up at Winter Wonderland or Covent Garden. Even German supermarket chains live on these exports starting to sell "Lebkuchen" and "Stollen" from as early as September. German Christmas traditions are commercialised all over the world with Christmas songs as "Stille Nacht" or "Oh Tannenbaum" sounding from lots of loudspeakers on nearly every Christmas market.

Christmas parties are often a get together on a Christmas market with a few glasses of mulled wine - rather than in the office or a restaurant.

German children get their presents on "Christmas eve" (Heilig Abend). Usually the whole family attends a Christmas mass at Church around 3pm and then goes home to open up the presents under the light of a Christmas tree which is often still lit with real candles. In my family we sing a few Christmas songs prior to the exchange of gifts. Some families employ a Santa Claus to bring the presents.

Christmas dinner is often rather a simple meal like sausages and sauerkraut to commemorate that Jesus was born into a poor family. Turkey is not on the list of most families.

The 25th and 26th of December are completely dedicated to families. Shops are closed during this time. Family traditions vary for those days but one thing that definitely does not happen is the exchanging wrongly sized, coloured or unwanted Christmas gifts to the shops and long queues for sale items.

Churches are usually packed on Christmas Eve - less so on the two Christmas days.

In Nigeria

by Temple Sambo



I remember as a child growing up in my home town, Twon Brass in the Brass local government area, in Bayelsa State, Nigeria.

We used to start celebrating Christmas after the midnight mass on Christmas Eve. After the service we took the manger with a carved image of Jesus Christ lying in it from the church and went from house to house, singing Christmas carols and songs. We would stop in front of each house we passed and we would be given money or gifts. We would continue going around until the early hours of the morning before returning the manger to the church when we would collect all the money and gifts we had received and hand them over to the Priest.

Then we went back to our homes to get ready for the Christmas service. We would all wear new dresses to church that were specially made for the Christmas celebration. After the church service we went to visit families and friends, and each family or friend we visited, we would be given gifts or money and we would be treated to a special Christmas meal, comprising of rice and stewed chicken. Later in the day, we would go and gather at the town square to be entertained with traditional dances and a masquerade display, performed by a mixture of all ages. The display and entertainment continued throughout the festive period during which we sometimes took part.

I used to look forward to Christmas as a child and remember it as a family celebration.

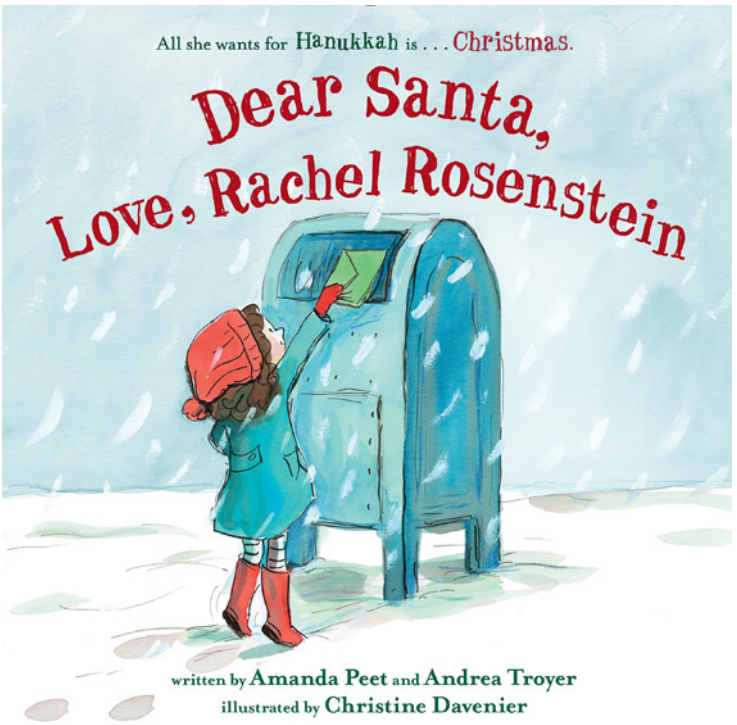


Recipe available on the website

for Others

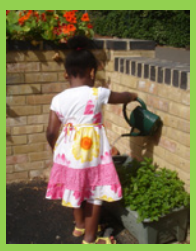
by Peter Frost

For Jewish people, Christmas day is also often taken as an opportunity to bring the family together, again not as a religious event, but because everyone has the day off and offspring can travel back home to be with the family. Our Jewish friends in Los Angeles report that, when kids, they celebrated Hanukkah and Christmas as they both fell during December, although Christmas for them disappeared over the years. However, they say that the US economy still benefits from the results of their Hanukkah gifting! Nowadays, Christmas Day for them involves watching a good movie followed by a Chinese dinner – something quite the norm, they say, for the Jewish community in West L A!



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Christmas Music

by Martin Knight
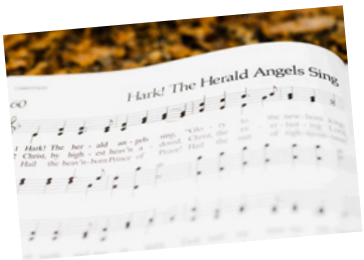


Music has long been important in parish life, but at no time is this more evident than in the Christmas season. Carols are traditionally associated with Christmas, perhaps more so in English-speaking countries than elsewhere, and many are familiar to Christians and non-believers alike, and even to worshippers of other Faiths.

However, it may not be widely recognised that carols were originally peasant rhymes and songs set to popular dance tunes in the parish churchyards and market-places of Medieval Europe, and were spread by troubadours, mummers, and wandering Franciscan friars (St Francis himself was the first to popularise the Crib). They were down to earth, often with pre-Christian echoes, some were ribald, but they were usually lively, rhythmic, and easy to remember (eg T*he Holly and the Ivy, the Boar's Head and Sussex Carols*). The Church was quick to recognise their value in passing on the Good News of the salvation of Christ to people who had limited education and life experience beyond that of their family and parish, and the Nativity story, with its spirit of joyful celebration in an everyday setting, yet profound implications for the whole of mankind, suited its purpose well, eg *Puer natus est, Adam lay ybounden.*

As the years went by new influences came into play: travellers, merchants, and returning Crusaders brought new texts, instruments and dances from Europe and the Holy Land to supersede the basic pipe and drum; polyphony dressed plainsong in harmony, and cradle songs were added (*Lully Lullay* etc). Although we think of carols as being typically English, it is interesting that many of our favourite carols are in Latin, and have French and German origins: *Personent hodie, Quem pastores, There is no rose*, and *In dulci jubilo*, spring to mind.

Later, during the Renaissance and Reformation, church music became more international, elaborate and complex; traditional carols took a back seat, or went back to their roots in the countryside. The Protestant Reformation in northern Europe saw the depths



of this decline in church music under Cromwell's Protectorate in England, but the trend reversed dramatically in the new towns of the Industrial Revolution. There was revived interest in simple congregational hymn-singing, as personified by Isaac Watts, Charles Wesley, and others, leading to the great nineteenth century religious revival from which most of our best loved hymns and carols date: *Once in Royal David's City, O come all ye faithful, Hark the herald, While shepherds watched, I saw three ships, O little town of Bethlehem, Ding Dong merrily,* and dozens more are all part of that great tradition.

In the 20th century the gramophone and the BBC broadened and deepened the appeal of Christmas music (eg through Vaughan Williams, and David Willcocks and the Choir of King's College Cambridge), a trend continuing via the social media of the 21st century (John Rutter, John Tavener and many others).

One concern of recent developments is an increasing tension between carol singing which is participatory, homespun, and very much in the long-standing English tradition, and Christmas musical performance which either demands larger forces, or is more demanding technically - a common criticism of '*Festivals of Nine Lessons and Carols*', and 'Albert Hall'-type Christmas extravaganzas.

Let us not forget Christmas music from other traditions: Eastern Orthodox (Tchaikovsky), Afro-Caribbean (gospel), North American (revivalist), and even secular: (*Twelve Days of Christmas, We wish you a Merry Christmas, White Christmas*, and even Christmas Party pop songs (which may be non-religious, but are often in the best carolling

Cont... p 15

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In Ghana

by Irene Anin



Ghana is a diverse country with over 20 tribes and over 70 languages are spoken and each of the various tribes celebrate Christmas differently according to their norms. Christmas or Bronya celebrations in Ghana start from the 20th of December and last until the 2nd of January. Ghanaians are rooted in their traditions and customs and so it is not surprising that the commercialisation seen in other parts of the world is not seen here. However as a Christian country all tribes place heavy emphasis on the need for celebrating with family and the message of goodwill to all men is interpreted by us through the sharing of meals with friends and neighbours and reconciliation with those we are at odds with.

In the run up to Christmas the towns and villages of Ghana become busier with people returning to their home towns to be with their families. The youth make Christmas houses or Bronya tsu with palm branches and then spend Christmas Eve and Christmas day in these houses. Neighbours and family members provide refreshments and food to these young people and on Christmas Eve they collectively emerge from their houses and celebrate by setting off fireworks. This tradition is now dying out in the cities but remains active in the villages.

In the bigger urban areas, masqueraders walking on stilts can be seen standing by traffic lights where they perform tricks and busk for money. Free outdoor concerts and parties are thrown in popular public spaces and traffic comes to a standstill as the many Ghanaians who live abroad all return home for the festive period.

The excitement mounts on Christmas Eve when there are firework displays, dances and parties and the churches are full to capacity with worshippers. As part of the service, many churches put on nativity plays and at the end of the service a celebratory atmosphere takes hold with dancing and singing in the streets. The next day, Christmas celebrations start at dawn with carol singing in the streets from door to door, spreading the good news of Christ's birth. Whilst this is mostly done by children, people of all ages join in and do so spontaneously and in large numbers such that what started off as a small group becomes a mass gathering! After this there is the formal Christmas day church service, the focus of our celebrations. Worshippers start filling the churches one hour before the commencement of the service with regular and annual attenders all mingling together to wish each other well, catch up on gossip and of course...for more carol singing!

After service, families return home to celebrate with more music, singing and dancing. Every house is an open house where there will be lots to eat and although the type of food to be consumed differs from one area to another chicken is always on the menu! Children are given sweets and gem biscuits which they string with thread to form a necklace or bracelet and each will receive a new dress or outfit and a new pair of shoes to be worn on Christmas day. This clothing is termed bronya atare (literally meaning Christmas dress) and is the most anticipated present a child will receive.

We greet each other Afehyia Pa which means " Happy new year" but is the seasonal salutation understood by everyone.





at Dulwich Wood Nursery and Primary

by Helen Jary, Deputy Head

Christmas at Dulwich Wood primary and nursery schools is, of course, an exciting time. There is always a talent show, Christmas parties and Christmas jumper day in aid of Save the Children. There is also a visit from Father Christmas: he gives each child a beautifully wrapped present donated by our parents' association, the Friends of Dulwich Wood. Nursery, Reception and Year 1 children perform the cutest Christmas shows, starring angels, shepherds and stable animals of every shape and size! We bring the children in Key Stage 2 to St Stephens for a very special Christmas celebration of songs and readings. We sing in the Community Shop for the older Kingswood residents at their Christmas lunch as well as having our own Christmas lunch for pupils with crackers and jokes. Our Winter Fayre is another greatly anticipated event, this year it will be on Friday 21st of December.

Our Christmases always feel very special because we are able to bring together children and families from many different ethnic groups and religious backgrounds. At Dulwich Wood we have children from all over the world, from Sweden to Somalia: there are 36 different languages spoken across our school community; over 30% of our children are from black, Asian and minority ethnic backgrounds. Every year in the Autumn Term we have an International Food tasting event: everyone donates a traditional dish from their country to share, people bring flags, dress in traditional costume and genuinely show how proud they are of their cultural heritage. Please feel welcome to come along to the school to see and experience what a fantastic multicultural mix of people we all are.

We value all religious celebrations by teaching about them in Religious Education lessons and through our assemblies. We visit different places of worship and encourage speakers from other faiths to share their beliefs in assembly. We make Christmas cards but also Eid, Diwali and Chinese New Year cards. Every year we celebrate Diwali and this year we were visited by a fantastic professional dancer who explained the traditional symbolism and hand shapes in Indian dance and taught a few Bollywood moves! One of our Sikh families even shared how they celebrate Diwali in their home.

Save the Children
CHRISTMAS JUMPER DAY
Friday 14th December



We also celebrated both Eids, Muslim children wore their Eid clothes to school and we had a commemorative photograph taken. Children often ask if they can present their beliefs in assembly, preparing PowerPoints, teaching songs and sharing what is important to them. One of our parents is a Jehovah's Witness, who presented what they believe, also a Humanist speaker from the Humanist Society came to talk to us about their beliefs. Always children are respectful and interested, asking questions and making links.

Children made Chinese Dragons and danced to mark Chinese New Year, they learnt about Buddha and the Jade Emperor, one of the most important gods in Chinese culture. Year 3 went to the Neasden Temple and Years 2 and 6 visited St Stephens Church. Father Bernhard visits us at least once a term to share with us what is happening in the Christian calendar. His assemblies are always well received, with children often pointing out similarities to their own religions or places of worship.

We believe that every child at Dulwich Wood is unique and special; we truly care about what they get up to outside of school, what is important to them and what their families believe. We aim to make our curriculum as multicultural and inclusive as we can, inviting children to bring in things from home to share, accepting what children and parents wear and what is important to them. We are educating citizens for the future, citizens who respect and tolerate each other.

Christmas is the perfect time for us to celebrate how lucky we are to be part of an harmonious community, where everyone can share this special holiday time together. Peace on earth and goodwill to all!








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- Funded 2 year old places available
- Open 7.45am-6pm Monday-Friday (Various sessions available)
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PLACES AVAILABLE NOW!

St Margaret Clitherow Church Hall, 22 Dulwich Wood Park, London, SE19 1HL
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In Malaysia

by Maria Branchini



I was born in Sarawak, a small state in northern Borneo, often associated with hornbills and orang utans. It was a British Colony till it joined Malaysia in 1963. According to the 2010 census, 42% of the population of Sarawak is Christian, but the figure significantly shrinks when combined with the predominantly Muslim population in West Malaysia, making it a minority religion practised by only 9.2% of Malaysians.

In Sarawak, around Christmas time, organised Christian groups would visit old peoples homes, hospitals and parishioners' homes to sing carols or "caroling". All churches would be centre of activities, with overcrowding at every service: mid night mass and multiple services throughout Christmas Day, much to the delight and at the same time exhausting to the diminished number of Roman Catholic priests. The main public event would be a parade round the town, participated by all Christian denominations, singing carols, accompanied by drums, trumpets and cymbals. My mother would have laboriously reared a couple of turkeys since Easter, to the amusement of neighbours who were more used to chickens and ducks. Come Christmas, the exotic birds would disappear: anyone for turkey curry?!

I have fond memories of following a priest leading a prayer group and bringing holy communion to a rural area around Christmas. The Ibans are the indigenous people of Sarawak, taking pride in their hunting skills and some still live in longhouses, only accessible after hours of long journey, often without cars. After the religious service, we would sit in the long corridor which acted as connecting sitting rooms to 40 or more households. The hosts would bring out home brewed highly alcoholic rice wine called tuak; none of those namby-pamby imported beers! The conversation would flow as smoothly as the constant top ups of tuak, reminiscing how the younger ones had moved into town, leaving the longhouse half empty and quiet. Those remaining still preferred to farm their own rice, selecting one of over 30 species of padi for they said it tasted much better, also enabling them to make rice wine according to traditional recipes and to ensure plentiful supply of tuak for their main annual festival, Gawai, on 1st June. By the time we departed, the potent alcohol was beginning to take effects and most of our hosts were very jovial, doing the graceful Ngajat dance. Any thoughts of having a poor harvest in the ever changing weather didn't seem to matter: hey ho, tomorrow's another day...



Christmas Music cont from p9

tradition). Nor should we ignore the children's favourites: *Away in a manger, Little Drummer Boy, Little Donkey,* and so on.

St Stephen's Church has recently celebrated its 150th birthday with a new, specially commissioned, Parish Mass; now we are looking forward to continuing our traditional Christmas musical celebrations. I humbly offer two spine-tingling musical moments to savour from those celebrations: '*Once in Royal David's City...*' sung by a candlelit treble in the darkened church on Christmas Eve, and *'Yea Lord, we greet thee...*' sung jubilantly by a packed congregation on Christmas Day in blazing light; we warmly encourage you to come and join us!

Christmas at St Stephen's

Advent Sunday December 2

10am Choral service, including the lighting of the first candle on our Advent Wreath

Sunday December 9

10am Special Advent Sunday service with participation of the young people of St Stephen's

Sunday December 16

6pm Lessons and Carols with the St Stephen's choir and readers from our community

Christmas Eve - Monday December 24

4pm Blessing of the Crib Service with the St Stephen's choristers, a service of carols, readings and a procession to the crib, children may wish to come dressed as one of the characters of the nativity story. Please donate a children's toy and place beneath the Christmas tree for deprived local children

11pm Midnight Mass with the St Stephen's choir

Christmas Day - Tuesday December 25

8am Holy Communion (BCP)

10am Christmas day Choral Eucharist with the St Stephen's choir

Regular Services

Sundays

8am Holy Communion (BCP)
10am Choral Eucharist with Sunday School during term time
12noon Holy Baptisms

Monday to Friday

8.30am Silent Prayer followed at
8.45am by Morning Prayer

Wednesday

9.45am Holy Eucharist



St Margaret Clitherow RC Church
4 Kingswood Drive, SE19 1UR
Fr. Chris Keen
Parish Priest (020) 8670 1639
http://www.stmargaretclitherowdulwich.org

Christmas Eve
4pm Children's mass
10pm Carols and 1st mass of Christmas

Christmas Day
10.30am Christmas Day mass

Regular Services
Sunday Mass 10.30am
Portuguese Mass 9.00am
Holy Days: Mass 9.30am & 7.00pm
Sacrament of Reconciliation
Saturday: 5.45pm-6.00pm

Kingswood Community Baptist Church
Dulwich Wood Federation Primary School,
Bowen Drive, SE21 8NS
Pastor: Mawuli Doe
(info: Sandra Surrey 07986 002389)

23rd Dec
10:30am Carol Service

Christmas Eve
7:30pm Service

Christmas Day
10:00am Service

New Year's Eve
9:00pm Service

Regular Services
Sundays 10.30am
Wednesday 7.30-9.00pm
Non-denominational Bible Study Ketra Rooms
Saturday Prayer Group 10am-12noon
37 Kingswood Drive, Pastor Mawuli's home