

St Peter's Parish Magazine



April and May
Eastertide Edition
2024

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From Fr Jonathan



Dear friends

A very happy and joyful Eastertide to you all – all fifty days of it! As this magazine goes to press, we have just celebrated Holy Week and the Paschal Triduum – the Great Three Days of Christ's Passover from death to life in the new Exodus and eternal liberation we have through him. The liturgies of this Great Week were truly beautiful this year and our huge gratitude goes to all those who worked so hard to ensure this was so – to Andrew, Dan and the professional choir, to Andrew, Fiona and our family choir, to our altar servers, flower arrangers and readers and to Colin, our Verger and Facilities' Coordinator.

The newly built St Peter's Church after the catastrophic fire of 1987 is a most beautiful liturgical space in which to celebrate these liturgies and it is wonderful to have Fr Desmond Tillyer back concelebrating with us on a regular basis. It was his vision and energy, together with the parishioners of the time, which ensured that St Peter's was indeed rebuilt and rose, phoenix-like, from the ashes. I am delighted that Fr Desmond will be preaching for us on the Sunday that we are observing as our Dedication Festival this year – 12th May.

The following week – Sunday 19th May - is the great Festival of Pentecost, the Fiftieth Day of Easter and we shall be welcoming the Rt Revd Rob Wickham for this year's Confirmation Service whilst Bishop Sarah is having a very well-earned sabbatical. Bishop Rob was the Area Bishop for the Edmonton Episcopal Area of the Diocese of London, the Area in which my former parish of Emmanuel, West Hampstead was situated and his wife Helen and children were members of our congregation. Bishop Rob is now the Chief Executive of the Church Urban Fund and also serves as an honorary assistant bishop in the Dioceses of London and Southwark. Please do pray for our fifteen

candidates as they take this important step on their Christian journey.

On 3rd May eight of us from St Peter's will be going on pilgrimage to the Shrine of Our Lady of Walsingham with our friends from St Matthew's, Westminster and Christ the Saviour, Ealing Broadway. It has been some time since St Peter's has been on a formal pilgrimage to Walsingham and we now have a prayer lamp in the Holy House for our Parish and School. We are fortunate indeed to have such a beautiful image of Our Lady of Walsingham at the west end of St Peter's and we look forward to re-forming our Parish Walsingham Cell in the months ahead.

Our Lent Course this year explored how we might form a personal rule of life in our Christian discipleship and our thoughts were inspired by the late Fr John Gaskell's book in the Affirming Catholicism Series "Making a Rule of Life". Later in this magazine there is an article exploring the various headings which might form the basis of such a rule of life, which all members of St Peter's are invited to undertake for themselves.

There is also a separate short article in this magazine on the Sacrament of Reconciliation, often known as confession, which is another of the Church of England's best kept secrets and which I am willingly able to offer to any who would like to avail themselves of it.

You will notice that in the leaflet rack by the parish library in the north west corner of church there is a whole series of free leaflets published by an organisation called *Gospel Imprint* which explain many of the things which are treasured parts of our life in our tradition of the Church. Do please have a look at them and feel free to take any that you might find interesting and useful.

We are very aware that the safety scaffolding in the portico remains and that the portico being out of use has such an effect on our parish life and outreach. We have been temporarily diverted from the work on this in order to carry out some important work to renew the fire alarm throughout the building and to install new emergency lighting and compartmentation to

ensure that the church is compliant. Ours is a complicated site with the four flats in the roof, tenants in the crypt and the various offices, halls and meeting rooms that we have. We have our Quinquennial Surveyor's Inspection of the Church this summer and also the five yearly electrical survey. In a few months this will be in hand and then we can focus more directly on launching the major capital appeal for the portico and tower and other works inside the church inspired by the PCC Vision Day earlier in the year.

Our Annual Parochial Church Meetings take place this year on Thursday 23rd May following a celebration of the Holy Eucharist in Church at 6.30 pm. At these meetings the Churchwardens and PCC members are elected for the coming year. It is above all a celebration of Church life and it would be lovely if as many of you as possible could join us for this year's meetings.

Thank you so much for all that each and every one of you brings to the life of our Church.

With my warmest good wishes, love and prayers, as always,

R Jonathan



The Rt Revd Rob Wickham
who will be conducting this year's Confirmation Service at St
Peter's on the great Festival of Pentecost – 19th May 2024

From the magazine for April 1934

Although we are not immediately concerned with the Diocesan Fund at the moment, I should like to let it be known that we are considering afresh the contribution which the Parishes in the Rural Deaneries are asked to try to give to the needs of the Diocese. It has come to my notice as Rural Dean that in several Parishes that there is some disquietude at the amounts which they are told are expected of them. So at the meeting of the Ruri-Decanal Conference some months ago, I myself suggested that the Conference should ask its Finance Committee to reconsider the whole question of the basis on which parishes have been assessed. Personally, I feel it would be a great advantage if we could get clear of all terms such as quota and assessment; it destroys all the right idea and conception of Christian Giving. Some of us tried some time ago to put the whole idea of Parochial Finance on what we believe to be a more Christian and human basis. Copies of that report, entitled "The Spirit of Giving" will be found on the book table in the church and I hope that they will be taken and read. The Conference accepted the Report but I fear it was more honoured in the breach than the observance. I cannot help feeling that there is in the Parishes a feeling of soreness. I am hoping that [the Finance Committee] will accept my suggestion of consulting with Incumbents and Churchwardens as to what they feel they are able to contribute... If it is a sound principle that people can only be governed with their consent I believe it is equally true that people can be expected to give only if they are consulted.

COMMENT

Historically there was considerable diversity among the funds that individual parishes had to meet their needs – in a poor area there would be little money, and rich areas would have much more security. There were from time to time charities set up, for example the Queen Ann's Bounty, originally set up in 1703 to support the incomes of clergy in a poorer parish (and recently in the news because of its connection with the South Sea Company, much involved with the slave trade. There were however a number of initiatives in the 19th century until after the Second World War to even out the more extreme disparity between parish incomes. The system of contributions to a Diocesan Fund is under discussion in the article above, by Austin Thompson. The system for evening out inequalities now takes the form of a Common Fund at Diocesan level, to which each parish is asked (in theory it is voluntary) to contribute a basic amount covering costs of paying, accommodating and training clergy and contributing to pension funds and other related costs, including related diocesan overheads. Churches which are reasonably sound in finance are asked to offer something more than this minimum to balance out poorer parishes which cannot pay their full share. Currently St Peter's contribution is in the region of £93,000 per annum which is somewhat above the basic share. Remember this next time someone tells you that churches get everything free!

Valerie Smith

From the magazine for May 1934

This month a Jubilee is being kept which is of great importance to us at St Peter's. It is that of the Community of the Resurrection in Grahamstown South Africa. The Foundress of the Community, Mother Cecile, was a worshipper in the church as a young girl. It was a sermon which she heard Bishop Wilkinson preach, as by chance she passed the church and found its lights on for a service, which made a lasting impression on her and led to her dedication to the service of God in his Church. She was prepared for her Confirmation by Bishop Wilkinson and when Bishop Allen Webb [of Grahamstown], who was a frequent preacher at St Peter's called for workers in the Diocese to which he had just been called, Cecile Isherwood at once volunteered and with a few friends she went out to lay the foundations of the educational work which not only set a high standard of education for Church Schools but also had an influence on the whole educational work in South Africa. The story of the slender and meagre beginnings of that work which eventually grew to such eminence is told in her life. She so far regarded St Peter's as the inspiration of her work that she named the little chapel of those early days after our Dedication and that remains to this day... She stands as one of those practical idealists which the late Lord Rosebery declared to be the most powerful forces for good in the world. We have every cause to thank God for the work she did and her community is still doing... We shall all join with the Sisters in thanksgiving to God for the 50 years, and in prayers for his continual blessing.

COMMENT



This account differs from the usual ones in placing less emphasis on her educational work than in her foundation of the Community of the Resurrection of Our Lord, and the words that inspired her vocation “I was not disobedient to the heavenly vision” do not find a place. Nevertheless, the major work of the Sisterhood was in education with schools not only in South Africa but in Zimbabwe. Mother Cecile died at the age of 44 in 1906. A photograph of her now hangs in the Vicar’s Study. In the 1980s St Peter’s re-established contact with the community and gave financial help in training some of the pupils - Rebecca, Mathonsi and Nikki. The Sisters had a house in London, at St Peter’s Bourne for a time and some of the congregation attended their festival day for a number of years at the house, and later at St Peter’s. but with the reduction of numbers of Sisters in England St Peter’s Bourne has now closed.

Valerie Smith

Making a rule of life in our Christian discipleship

During Lent two groups meeting via Zoom on Tuesday evenings and in person after the Eucharist on Wednesday mornings explored what it might mean to draw up a simple rule of life in our Christian discipleship. Our thoughts were inspired by Fr John Gaskell's short book "Make a rule of life" in the Affirming Catholicism series edited by Fr Jeffrey John. A rule of life is something which gives balance and equilibrium in our Christian discipleship in the often hectic and frenetic situations of our everyday lives. Below are the headings which we explored, which are offered in the hope that all members of St Peter's congregation might draw up such a rule of life for themselves in the particular circumstances of their daily lives.

Worship

The primary Christian vocation is to worship and to give thanks and praise to God who is the source and origin of all life and love and who places an answering love into our hearts. Worship, as many of the Eucharistic Prayers remind us, is "our duty and our joy and that worship finds its summit in the Holy Eucharist which is celebrated here at St Peter's three times on a Sunday morning, every day from Monday to Friday at 12.30 pm and also on Wednesdays at 8 am. A rule of life should include a commitment to be in Church for the Eucharist on all Sundays unless reasonably prevented from doing so and on all the Principal Holy Days (often known as holy days of obligation) throughout the year. In addition to this, if you are not able to be present on Sundays - or in addition to Sundays - you might like to come to one or more celebrations of the Eucharist throughout the week.

Private Prayer

In parallel with a commitment to public worship Christians also commit ourselves to a daily time of private prayer. Our lifestyles and work patterns vary considerably and so this could be first

thing in the morning, during the day whilst at work or commuting or at the end of the day before bed. A possible structure for private prayer could be around the Daily Office of Morning and Evening Prayer which you can install for free as an App or podcast on your smartphone or tablet by going to the Church of England website: <https://www.churchofengland.org/prayer-and-worship/join-us-service-daily-prayer/daily-prayer-app-and-podcast>

Bible Reading

As well as hearing the Scriptures in Church in Worship it is a good practice to read them privately and regularly to ourselves, placing ourselves in the context of the lived worshipping life of a wide variety of communities of faith and our forebears in the pages of Old and New Testament alike over the centuries. Reading the Old Testament places us in the Scriptures which would have been known to Jesus and the disciples and the religious thought world in which they lived. Of course, the Bible is a vast library of books in itself and an attempt to read the Scriptures from beginning to end often gets bogged down somewhere in the middle of Leviticus! There are various ways of guiding us through this. One way is following the daily lectionary as given in Morning and Evening Prayer (as above). Another very popular international way is through something called “The Bible Challenge – read the Bible in a year” by US Episcopal Priest Fr Marek Zabriskie, Rector of Christ Church, Greenwich CT. His book contains all sorts of useful commentary by reputable and inclusive biblical commentators from the UK and throughout the world. There are also various other guides throughout the year including the Bible Society’s “Open the Book” especially good for children. If you would like to find out more about any of these, please speak to Fr Jonathan.

Reconciliation and Guidance

One of the ways in which we can be helped and accompanied in our spiritual lives is through availing ourselves of a spiritual director or soul friend. This is someone who can travel with us and help us to notice cairns on our journey and support us through life’s

inevitable ups and downs. There are a number of these available, especially through the London Centre for Spiritual Direction, where Fr Jonathan trained a spiritual director. Set up in the Diocese of London the Centre is ecumenical in approach and on its website has a list of available spiritual directors, both lay and ordained. Another possibility is through the London Jesuit Centre in Mount Street.

Allied to this, but separate from it, is the formal Sacrament of Reconciliation (otherwise known as Confession) which sometimes surprises people to know is freely available in the Church of England under the basic Anglican adage “all may, none must, some should”. There is a separate article on the Sacrament of Reconciliation elsewhere in this edition of the magazine.

Giving

The final area of a rule of life should also include an element of freewill giving, both to our local church and to wider charities. In the Old Testament there is the long and venerable tradition to pay “tithes” or a “tenth” or one’s annual possessions to support the clergy, the Temple worship and to aid the poor. There is no hard and fast rule about giving and everyone’s response should be in realistic proportion to their income, remembering that the widow’s mite is as valuable as Zacchaeus’ riches. The Church of England as a general rule recommends giving 5% of one’s NET income to one’s church and the other 5% to other charities.

All of these headings together are intended to form a suggested structure for a rule of life. Your clergy at St Peter’s are always willing to talk to you on a 1:1 basis on any of these, or indeed any other matter.

Fr Jonathan

Searching for St Peter

Experiencing something by chance often heightens a sense of enjoyment doesn't it? So it proved for me on a recent visit to Northumberland. I wasn't actually searching for St Peter on this occasion. I had instead been visiting the Chillingham Cattle - a wild and unique breed of white cattle that some say have lived in and around Chillingham since Roman times. Even today, they are untouched by man. They get no special feed nor veterinary treatment. They live self-sufficiently on their protected parkland. I thought I had had my spiritual experience for the day up on the beautiful hillside overlooking the Cheviots - escorted to within about 150 yards of them. We stood in silence and it was not hard mentally to turn the clock back - with livestock and surroundings that were pretty much unchanged for hundreds of years.

It was on the way back to the car park that I saw the belfry of a small church through some trees and decided to take a look. Sure enough, it was a St Peter's. The oldest part dates back nearly a thousand years. The highlight though is a 15th century tomb which is so large and so elaborate, there is a suspicion it was made for another church. It is the final resting place of local big-wig Sir Ralph Grey who died in 1443 and his wife Elizabeth. It is made of sandstone with alabaster figures. The carving is intricate and opulent. As the hint of red on Lady Elizabeth's sleeve shows, it would have been spectacular when it was new - meant to impress. Flecks of red, blue, black and gold paint can still be seen. Around the base are the figures of saints, bishops or other religious figures including of course St Peter. Sadly, the keys in his right hand appeared to have been recently chipped. Still, he didn't look too worried. He almost seemed to be smiling.

David Stanley

The tomb of Sir Ralph and Lady Elizabeth Grey. Note her ladyship's red sleeve.



The figure of St Peter on the corner of the tomb.



St Peter's, Chillingham, Northumberland

The Sacrament of Reconciliation



The Sacrament of Reconciliation (also known as Confession and Absolution) is one of the best kept secrets of the Church of England. Many do not seem to realise that this is something which we willingly and gladly offer - although under that very Anglican adage “all may, none must, some should”. It is commended in the 1662 Book of Common, especially in the Order for the Visitation of the Sick and elsewhere.

The ultimate biblical foundation for this important sacrament lies in Scripture - initially in Jesus’ announcing of the radical good news of the Kingdom in Mark 1:15, “the Kingdom of God is come near; repent and believe the Gospel” – but also in the apostolic commission given by the risen Jesus to the disciples in the upper room in John 20:23, “When he had said this, he breathed on them and said to them, “Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained”. It is, furthermore, in the famous confession of St Peter in Mathew 16:18-19, “And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be

bound in heaven, and whatever you loose on earth will be loosed in heaven”.

This great authority and commission is passed down by the Bishops to Priests at their ordination. It is a solemn task, but also a great privilege and honour. In the Sacrament of Reconciliation the priest acts merely as God’s vehicle and minister for it is God himself who forgives and the one of the most important lines in the rite is the final line of all, “Go in peace, the Lord has indeed put away your sins. And, of your charity, pray for me a sinner also”.

But why do we need such a formal rite when every single celebration of the Holy Eucharist begins with an act of corporate confession by the whole congregation together, followed by the general absolution, and we might have our own ‘examen’ (or examination of conscience) at the end of each day?

Yet there is something particular powerful, in absolute confidence, in being able to name the things which so trouble us out loud and in the presence of another fallible human being. Such an act brings a certain objectivity to the things we might wish to bring to God.

The sacrament of reconciliation acknowledges that sin is a reality in our daily lives. We come to it in true contrition for what we have done and in acknowledging that we wish to restore our relationship with God which has been damaged by sin and with firm purpose of amendment of life. We bring to confession “all the sins which we can remember” and do not deliberately edit or leave out other things. After the act of confession the priest may offer some brief advice in the light of that which has been confessed and then the priest will offer an act of penance. This may be something short, such as portion of a psalm or a well know prayer of the Church. This is not because God’s grace is offered cheaply but it rather witnesses to the abundance of God’s love and forgiveness – God who is always there to draw us back

to God's self and there is a reminder also to offer an act of thanksgiving for God's ever cleansing and renewing power in our lives.

A powerful image of God's heart of love and forgiveness can be found in the well-known parable of the Prodigal Son in Luke chapter 15 – God's open arms are shown in the father's open arms of love, whose embrace is open, even before the Prodigal Son has said a word. Nowhere is this more powerfully depicted than in Rembrandt's oil painting of the Return of the Prodigal Son, reproduced at the head of this article.

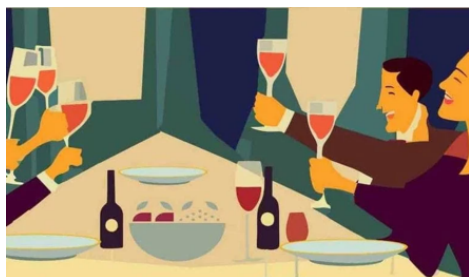
Most important of all is the so called "Seal" of the confessional. Whatever you say to a priest will be held by him or her in absolute confidence. They will not divulge it or speak of it again.

If you are interested in availing yourself of the Sacrament of Reconciliation the clergy of the parish would be very happy to speak to you about it any time. Later in Eastertide there will be published a weekly regular time, but you may also arrange this with either of the clergy at a time most convenient to yourself. Your clergy here are also themselves regular penitents and avail themselves of this great sacrament regularly during the year.

If you would like to read more about this there are two excellent books written on this subject: "Reconciliation" by Fr Martin Smith, published in 1985 and "Confessing our sins" by Fr Nicholas Stebbing CR (Community of the Resurrection, Mirfield)" published in 2002 and available via the Mirfield Retreat House Bookshop or online.

Fr Jonathan

Hospitality, then and now



Google says... “the friendly and generous reception and entertainment of guests, visitors, or strangers. The business of providing food, drink, and accommodation for the customers of restaurants, bars etc

or guests at hotels.” So, hospitality can be given, or it can be bought.

Hebrews 13 v2 “Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.” Abraham did that, providing water for visiting strangers to wash their feet and offering bread and meat. Well, he got someone else to organise that while he stood in the shade with them, talking about their mission. But it was hospitality, Old Testament style.

The New Testament is full of stories of hospitality, mainly involving Jesus. There was the sad lack of it at his nativity but the first miracle at Cana is the most obvious instance. Mary Magdalene also saved the face of Simon the Leper by her attentions to his comfort. The central point of our worship is based on a formal dinner party, a strange preface to the dreadful days which followed.

At St Peter’s we continue to have a succession of tea parties to which asylum seekers, refugees and their wonderful hosts are invited. It is a delight to see and hear the hall full of guests from many countries enjoying each other’s company in a multiplicity of languages. Somehow, without request, a goodly quantity of food arrives in good time and gallons of tea brewed on the spot as required.

But what of hospitality today? It is a pleasant privilege to invite friends’ home and do ones best to give them a jolly time. Almost the other side of the coin is Commercial Hospitality. It is a subject which can be studied at a college of further education, and presumably produces qualifications. Not only is there hotel

and restaurant management to be considered but also corporate ventures. This is where to read between the lines when receiving invitations.

Some are for outright fundraisers, often for very good causes. Sometimes there is an invitation to “Buy a table” not meaning a piece of furniture but an opportunity to get eight or ten of your friends to cough up a sizeable sum for the joy of dining with you in a relatively grand venue and receiving the feel-good effect of having been seen to do one’s bit for the charity concerned. It has been known for invitees to send a modest contribution to the cause in order to not have to go to such a contrived event.

Even the humble coffee morning has not escaped. The welcome success of the magnificent Macmillan Coffee Mornings has set a good precedent which has been copied to an unfortunate degree. “Do come to coffee” is quite different from “Come to my coffee morning.” Also beware of “I would love to see you at my book launch” which includes the tacit “where I shall hope to sell you a signed copy even if it is on a subject of little interest to you.”.

The latest arrival on our shores has been The Shower Party. These have been imported from our friends across The Pond. A “Shower” used to be a meteorological term signifying either a welcome laying of the dust after a period of drought or that it is time to run and bring the washing in.

People under the age of about thirty will be aware that it can have a different meaning. Wasn’t it Humpty Dumpty who said, “A word means what I want it to mean”? If the word Shower is preceded by a qualifier such as “Engagement”, “Wedding”, “Baby”, “Graduation” or any other happy event, then beware.

What is actually involved is not only getting yourself to a possibly distant part of the country bringing with you a gift, selected from a wish list lodged at a well-known store, online of course. It also means making a sizeable contribution to the “host’s” expenses.

At this rate it won’t be long before we are selling tickets in advance for our own funeral wakes.

Ann Bawtree

Saint for April



St. Mark, feast day April 25, painted by Andrea Mantegna 1448

Picture for May



Josephine Butler 1828-1906 Social reformer who transformed the lives of women and girls.

Book for Eastertide

It is strange that while there seems to be plenty to read about and to do in Lent, it can seem to come to an end on Easter Day, with little recognition being given to the fifty days of celebration leading up, via the Ascension, to Pentecost, or Whitsuntide. There seem to be enormous numbers of books covering Lent; some of these will also look at some Resurrection appearances but stop after the first week. Perhaps this is because we find it easier to try, however, unsuccessfully, to embrace discipline, than to open ourselves to rejoicing and growth. Perhaps it is also due to the focus of some rapidly growing strands of Christianity on the Crucifixion and Atonement as the be all and end all of our Christian lives with the Resurrection seen as hardly more than the Father's seal on the Son's work..

I was attracted to **Paula Gooder's book "This Risen Existence"** because she too noticed the imbalance between preparation for and enjoyment of the Easter season and for this reason decided to write her own Easter book to bridge the gap. She succeeds in this, writing clearly and accessibly. The book begins with a general meditation on the meaning of resurrection as it might have been understood in Jesus's day and its relevance to us. Subsequent sections look at the themes of Resurrection, Ascension and Pentecost through examination of numerous passages from the gospels and epistles showing how the different presentations widen our understanding. Christ's Resurrection becomes through our incorporation in him our resurrection too, changing how we think about the future, about our own identity and about how we should live our lives. His Ascension gives us the motivation to put our new lives into practice; it celebrates a sort of absence where we can no longer "trail around after him"; it also gives us access through the continued presence of his risen humanity with the Father to the very throne of God. Pentecost through the descent of the Holy Spirit transforms us and gives us the power to put into practice what is appropriate to our new life. All three celebrations

become interwoven leading us to live fully our risen existence. I like the simple image at the end of the book, suggested by a remark of one of the author's children that God leads us into full life as a child might produce a picture, first drawing us and then colouring us in.

Also useful for seeing Eastertide as a whole is a short book **by Barry Hudock, "Easter - Season of Life and Fire"** which focuses on three passages from the New Testament, S. Matthew's account of the visit of the women to the tomb on Easter Day, S. Paul's description in Romans of the life of the Christian buried and raised with Christ and the description of Pentecost in Acts. It follows a common pattern of Bible study notes, looking at the background to the material, posing questions for the reader, or the participant in a study group, to consider and suggesting actions and prayers linked with the passages. It is straightforward and simple to follow but by no means superficial. As well as the text there are attractive and significant images to focus on - an icon of the Resurrection, images of fire and wind, tombs and fonts. It too makes the link between all the events of Eastertide and between them and our own lives. It emphasises the priority of Easter over the Christmas celebrations and explains how the weekly Sunday service, a little resurrection celebration, is the oldest commemoration of the Resurrection. And looking at Easter and Pentecost it says "The two mysteries are one, The risen Jesus is the giver of the Holy Spirit. The Pentecost event is the culmination of his death and resurrection."

Our third book. **"Easter Faith" by Gerald O'Collins.** falls into a rather different category, being primarily analytical rather than devotional. It looks at the basis for faith in Christ's Resurrection. In doing so, it considers how background assumptions qualify attitudes to the Resurrection. For instance those who start with the premise that God made the laws of nature and never suspends them in particular cases will discount interpretations that require such interventions. Even if we do not start from this rigid position, there are a number of ways in which our understanding of the resurrection might be enhanced or limited.

For instance, people have looked for analogies with the Resurrection, sometimes through seeing parallels with Old Testament stories, sometimes drawing on experience of nature, or human nature. Others might take into account possible parallels with other experiences of bereavement and reassurance, or revelations to mystics, or personal experience of Christ. The author explores the limitations and value of these approaches, considers the issue of the empty tomb both historically and theologically and the implications of the resurrection for our salvation and for our whole view of God.. Unlike some more academic books this does not drain the Easter story of its mystery and richness but emphasises the awesome nature of the resurrection from the dead as the beginning of God's new creation

Any of these books, in their different ways, will make Eastertide an enriching experience and avoid a wholly inappropriate sense of post-Easter day let down. They, and other relevant books, are exhibited on the table in the prayer corner. Please feel free to borrow one.

Valerie Smith

*Holy Week at St Peter's
Maundy Thursday*



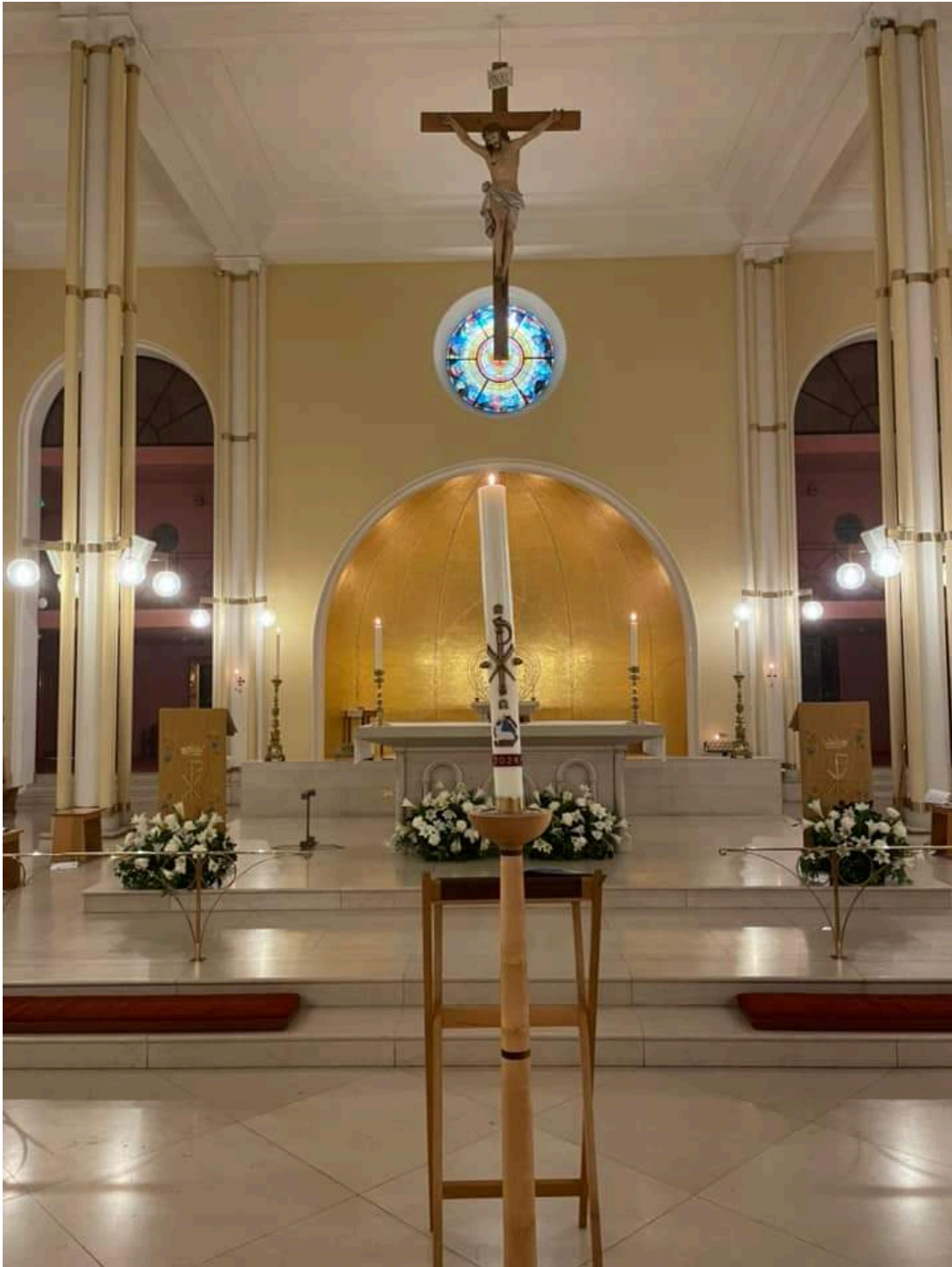
Good Friday



The Easter Vigil



Easter Day



Calendar of intentions April 2024

Mo 1	<i>Monday in Easter Octave</i>	The Peace of the World
Tu 2	<i>Tuesday in Easter Octave</i>	Bishop Sarah
We 3	<i>Wednesday in Easter Octave</i>	The spread of the Gospel
Th 4	<i>Thursday in Easter Octave</i>	The Unity of the Church
Fr 5	<i>Friday in Easter Octave</i>	His Majesty King Charles III
Sa 6	<i>Saturday in Easter Octave</i>	Fr Luke, Archdeacon of London
Su 7	Second Sunday of Easter	The Parish and the People of God
Mo 8	The Annunciation of Our Lord to the Blessed Virgin Mary (<i>transferred</i>)	Shrine of Our Lady of Walsingham
Tu 9	<i>Dietrich Bonhoeffer, pastor, martyr, 1945</i>	Modern day martyrs
We 10	<i>William Law, priest, spiritual writer, 1761</i>	Contemporary spiritual writers
Th 11	George Selwyn, bishop, 1878	The Church in New Zealand and Melanesia
Fr 12	<i>Eastertide weekday</i>	Westminster Abbey
Sa 13	<i>Eastertide weekday</i>	Westminster St Margaret Deanery
Su 14	Third Sunday of Easter	The Parish and the People of God
Mo 15	<i>Eastertide weekday</i>	St Peter's School

Calendar of intentions April 2024 (cont)

Date	Day	Prayer Intention
Tu 16	<i>Eastertide weekday</i>	Westminster City School
We 17	<i>Eastertide weekday</i>	Easton House School
Th 18	<i>Eastertide weekday</i>	Knightsbridge Kindergarten
Fr 19	Alphege, archbishop, martyr, 1012	+Justin, Archbishop of Canterbury
Sa 20	<i>Eastertide weekday</i>	Chelsea and Westminster Hospital
Su 21	Fourth Sunday of Easter	The Parish and the People of God
Mo 22	<i>Eastertide weekday</i>	Victoria BiD
Tu 23	George, martyr, patron of England, c 304	The Church and People of England
We 24	Mellitus, Bishop of London	Diocese of London
Th 25	Mark the Evangelist	Evangelists in our own generation
Fr 26	<i>Eastertide weekday</i>	Belgravia Neighbourhood Forum
Sa 27	Christina Rossetti, poet, 1894	Religious poets and wordsmiths
Su 28	Fifth Sunday of Easter	The Parish and the People of God
Mo 29	Catherine of Siena, teacher of the faith, 1380	Spiritual Directors
Tu 30	<i>Eastertide weekday</i>	Westminster Central Hall

Calendar of intentions May 2024

We 1	Ss Philip and James, Apostles	Church House, Westminster
Th 2	<i>Athanasius, bishop, teacher of the faith, 373</i>	Theologians
Fr 3	<i>Eastertide weekday</i>	Parish pilgrimage to the Shrine of Our Lady of Walsingham
Sa 4	<i>English saints and martyrs of the Reformation Era</i>	Ecumenical dialogue and collaboration on a local level
Su 5	Sixth Sunday of Easter	The Parish and the People of God
Mo 6	<i>Eastertide weekday – Rogation Day</i>	Our stewardship of creation
Tu 7	<i>Eastertide weekday – Rogation Day</i>	Our eco committee
We 8	<i>Julian of Norwich, spiritual writer, c 1417</i>	Religious retreat houses
Th 9	ASCENSION DAY The 40th Day of Easter	Praise for the Ascension of Our Lord and Saviour Jesus Christ
Fr 10	<i>Eastertide weekday</i>	Victoria Neighbourhood Forum
Sa 11	<i>Eastertide weekday</i>	The Passage
Su 12	Seventh Sunday of Easter Sunday after Ascension	The Parish and the People of God
Mo 13	Our Lady of Fatima	The Shrine of Our Lady of Fatima, Portugal
Tu 14	St Matthias the Apostle	Greycoat Hospital School
We 15	<i>Eastertide weekday</i>	Grosvenor Estate

Calendar of intentions May 2024 (cont)

Date	Day	Prayer Intention
Th 16	<i>Eastertide weekday</i>	Our Confirmation candidates
Fr 17	<i>Eastertide weekday</i>	The House of Commons
Sa 18	<i>Eatsrtide weekday</i>	The House of Lords
Su 19	PENTECOST The 50th Day of Easter	The Parish and the People of God
Mo 20	<i>Alcuin, deacon, abbot, 804</i>	Liturgists
Tu 21	<i>Helena, protector of the Holy Places, 330</i>	Jerusalem
We 22	<i>Feria</i>	Victoria Station
Th 23	<i>Feria</i>	Our Annual Parochial Church Meetings (APCM)
Fr 24	<i>John and Charles Wesley, evangelists, hymn writers, 1791 and 1788</i>	Our newly elected Churchwardens
Sa 25	<i>The Venerable Bede, monk, scholar, historian, 735</i>	Our new elected Parochial Church Council (PCC) members
Su 26	TRINITY SUNDAY	The Parish and the People of God
Mo 27	<i>Feria</i>	The Cardinal Hume Centre
Tu 28	<i>Lanfranc, monk, archbishop, scholar, 1089</i>	Theological Colleges – especially the College of the Resurrection, Mirfield
We 29	<i>Feria</i>	For an increase in vocations to the ordained ministry
Th 30	CORPUS ET SANGUIS CHRISTI	Thanksgiving for the Institution of the Holy Eucharist
Su 31	Visitation of the Blessed Virgin Mary to Elizabeth	All mothers

Readings for April & May 2024

<p>7 April 2024 2nd Sunday of Easter Acts 4: 32 – 35 John 1: 1-2: 2 John 20: 19–31</p>	<p>5 May 2024 Feast of Dedication Kings 8:22-30 Hebrews 12: 18 – 24 Matthew 21: 12 - 16</p>
<p>14 April 2024 3rd Sunday of Easter Acts 3:12 – 19 John 3: 1 – 7 Luke 24: 36b-48</p>	<p>9 May 2024 Ascension Day</p>
<p>21 April 2024 4th Sunday in Easter Acts 4:5-12 John 3: 16-24 John 10: 11 - 18</p>	<p>12 May 2024 7th Sunday of Easter Acts 1:15-17 & 21-26 John 5: 9-13 John 17: 6-19</p>
<p>28 April 2024 5th Sunday of Easter Acts 8: 26 – 40 John 4: 7-12 John 15: 1-8</p>	<p>19 May 2024 Pentecost Ezekiel 37: 1-4 Acts 2: 1- 21 John 15:26-26 & 16:4b-15</p>
	<p>26 May 2024 Trinity Sunday Isaiah 6: 1-8 Romans 8: 12-17 John 3: 1-17</p>

Recipe

Rhubarb crumble cake

Ingredients

250g pack of butter, softened.

250g golden caster sugar, plus 1
tbsp

2 tsp vanilla extract

5 large eggs

300g plain flour, plus 7 tbsp

2 tsp king powder

1 tsp ground cinnamon

300g rhubarb, washed, trimmed and finely sliced.

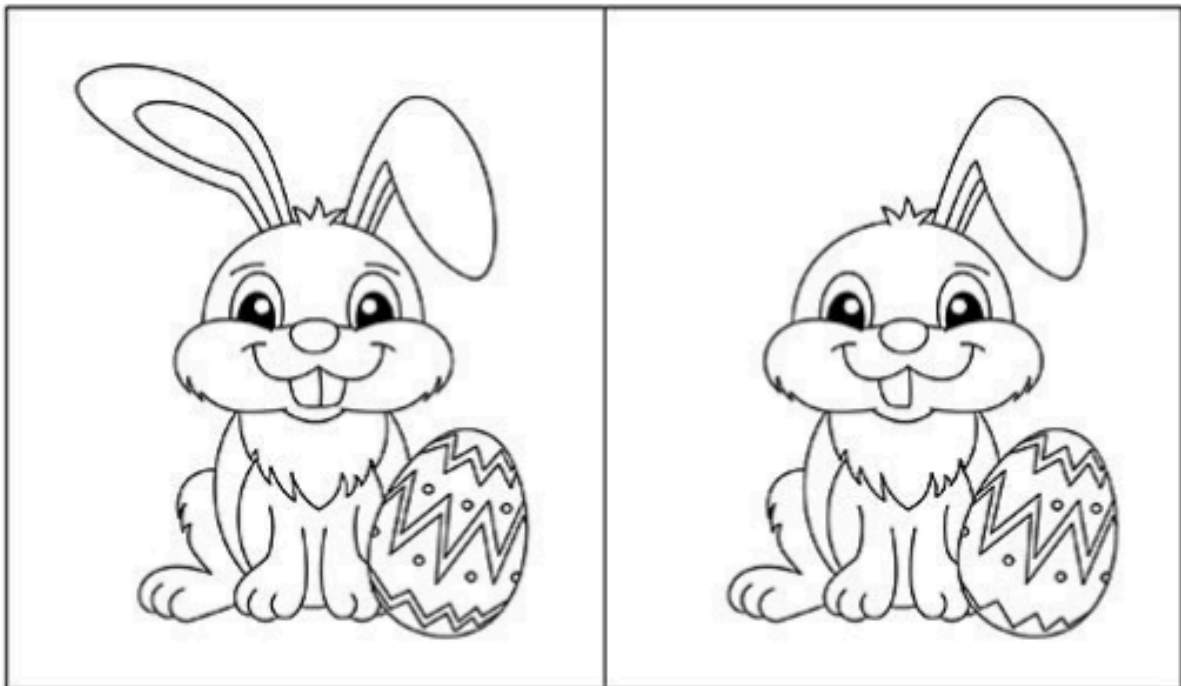
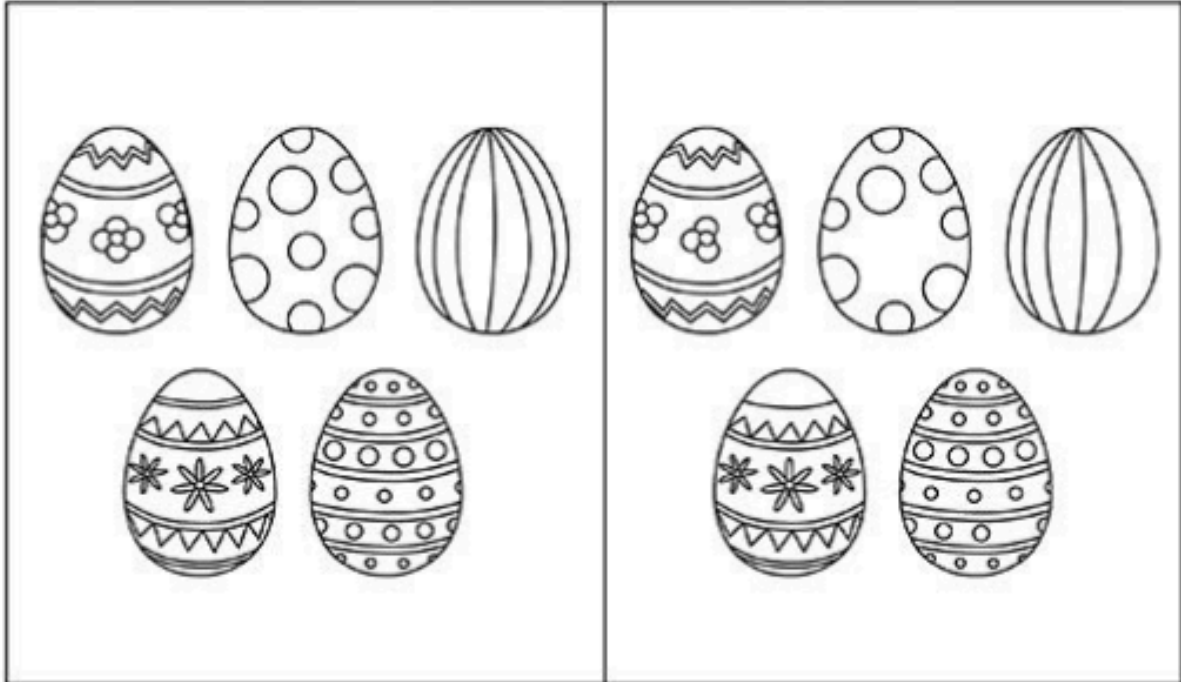


Method

- **STEP 1** Heat oven to 160C/140C fan/gas 3 and grease and line the base and sides of a deep 20cm round cake tin with a little of the butter and baking parchment. Put the butter, 250g sugar and vanilla into a big mixing bowl. Beat until light and fluffy with an electric whisk.
- **STEP 2** Beat in the eggs, one by one, then fold in the 300g flour and baking powder. Spoon out 85g of the batter and stir the extra 7 tbsp flour and cinnamon into this with a cutlery knife so it becomes crumbly.
- **STEP 3** Fold the rhubarb into the rest of the cake batter and scrape into the prepared tin. Scatter over the crumble mix followed by 1 tbsp sugar. Bake for 1 hr 15 mins, until a skewer poked in comes out clean – you'll need to lay a sheet of foil on top after an hour if the cake is browning too much. Cool for 15 mins in the tin, then finish on a wire rack.

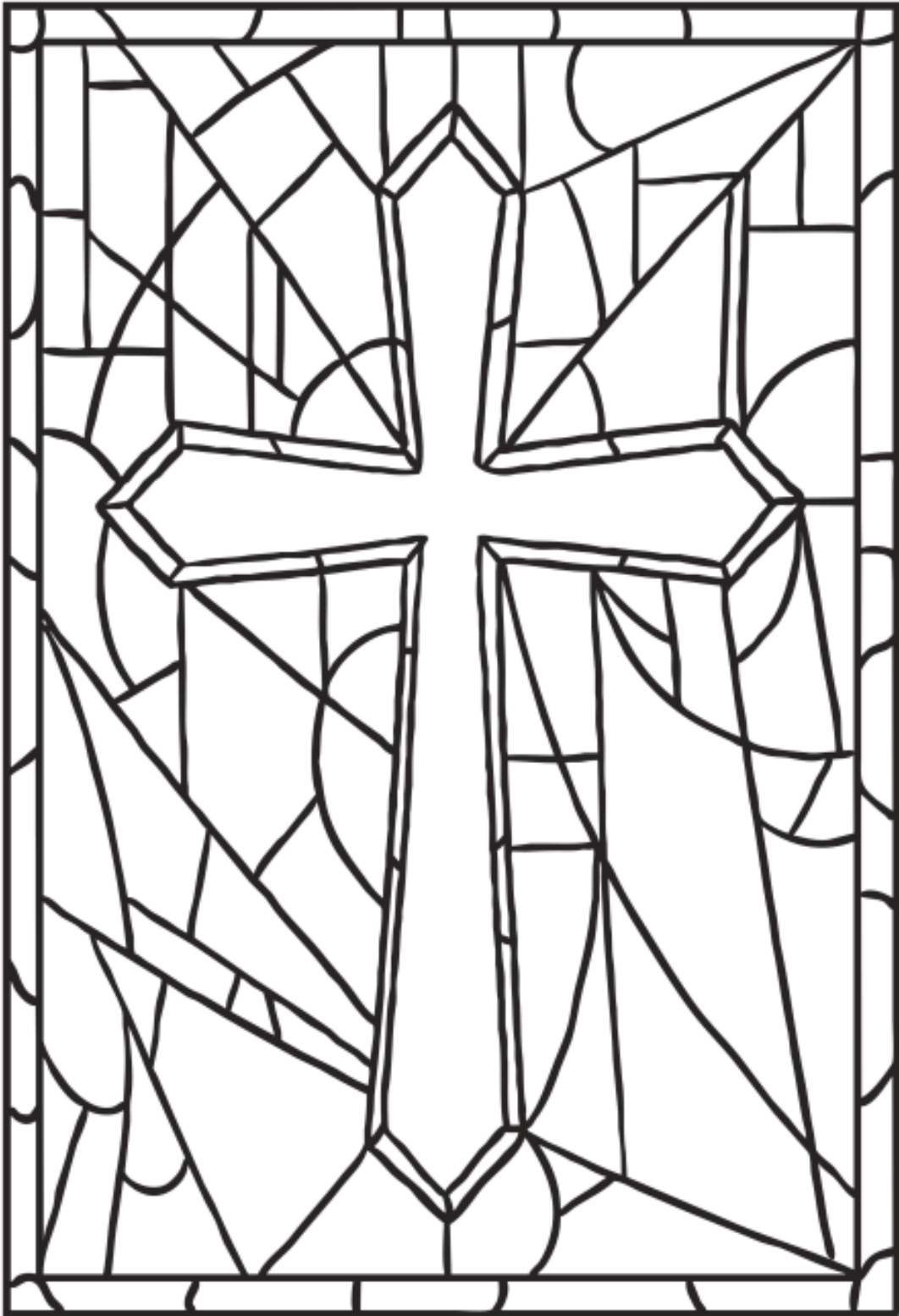
Children's Pages

Can you find five differences between the pairs of pictures?
When you've found them, colour in the pictures.



Eggs are a symbol of Easter as they speak to us of new life!

Children's Page
Colour this stained-glass cross

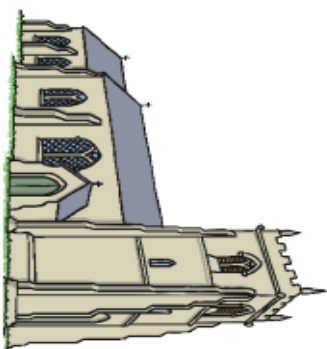
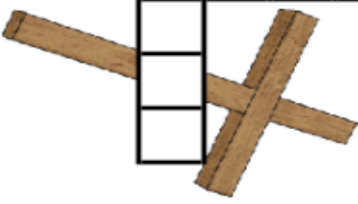


2	On his head, Jesus wore a crown of these. (6)
4	Jesus' final meal with his disciples is known as the Last _____. (6)
6	Lent leads up to this Christian festival. (6)
8	The story of Jesus' _____ is remembered on Easter Sunday. (12)
10	When Jesus entered Jerusalem on a donkey, people waved these. (4,6)

Down

1	This disciple betrayed Jesus. (5)
3	Jesus was nailed to this. (5)
5	During Lent, many Christians give money to these organisations. (9)
7	The week before Easter Sunday is known as this. (4,4)
9	People often give up this sweet treat during Lent. (9)
11	During Lent, this colour cloth is placed on the altar in churches. (6)
13	Lent begins on this day of the week. (9)

12	Jesus was arrested in this garden. (10)
14	Lent represents the time when Jesus spent this many days and nights in the desert. (5)

Children's Page

Can you find these Easter words?

N M I B I G Q N S L V A N F L G D L V O
J C O D E D M C H E C T M G C F C Q Y I
F G L T E T F H M L I Q O R E Q E S C R
X E Y X W V R R V U X T D W T J B A M U
E V I G R O F A S I H H K K R C W I B T
N Z Y H G I Y P Y A C A D Y D R G V R N
O K D K T J I G X D V Z F V V U P V K E
I E K V X L S Z Z R Q V B H O C C Z V C
T Q T U A S U D S E S P S I P I Q E E Y
C H T T T P L K V N A Q C M X F V C A D
E Y E X Y P C M B S Q U B B Y Y I Y E T
R C G K Y P N B I Y C Q B Z T F R B C I
R M J U Y A B I G R O D Y O I R B Y U G
U S I L B E A S I I W Z W R R E C O C W
S Y Y T W H M D G V F L C B U Q W W W C
E A S T E R O R B M R A T E B W H P D Q
R P G F S U Y Z R R S I A U Q B V M T A
J E S U S K E C K M X G L I S Q B R I S

alleluia

betray

centurion

crucify

easter

forgive

golgotha

holy

jesus

mary

pontiuspilate

resurrection

sacrifice

thief

tomb

Our Common Life

<p>Vicar Fr Jonathan Kester 07539 332408 020 7235 4242 frjonathan@stpetereatonsquare.co.uk</p>	<p>Parish Administrator Sheila Matthews 020 7235 4482 admin@stpetereatonsquare.co.uk</p>
<p>Licensed Lay Minister Dr Judith Richardson 07907 459693</p>	<p>Book-Keeper Susan Redwin 020 7235 4482 finance@stpetereatonsquare.co.uk</p>
<p>Honorary Assistant Priests The Rev'd Jacqui Miller The Rev'd Herbert Bennett</p>	<p>Director of Music Andrew John Smith 07545 009607 acjsmith45@hotmail.co.uk</p>
<p>Churchwardens Richard Carter 07973667252 Samantha Singlehurst 07930 826475</p>	<p>Deputy Director of Music Andrew Sackett andrewjsackett@gmail.com</p>
<p>Hon Treasurer John Hilary jhilary@gmail.com</p>	<p>Resources Committee Richard Carter</p>
<p>P.C.C. Secretary Valerie Smith Vasmith440@gmail.com</p>	<p>Worship & Formation Group Convenor: Fr Jonathan Kester</p>
<p>Verger/Facilities Coordinator Colin Chadwick 07365002204 verger@stpetereatonsquare.co.uk</p>	<p>Electoral Roll Officer Sarah Armstrong sarahanne.hasker@gmail.com</p>

Our Common Life

Standing Committee Chair: Fr Jonathan Kester	Communications Group Valerie Smith
Hospitality Co-Ordinator Raana Khatabakhsh	Safeguarding Officer Vivien Reed
Parish Magazine Editor Phoebe Hilary	Children's Advocate Sammie Singlehurst
School Headteacher Jane Carrington 020 76414230	Bible Reading Fellowship Please contact Parish Office for more information
P.C.C. Members Sarah Armstrong Samantha Atkins Maite Boudy Richard Carter Deborah Chapman Mark Dowsett Mary Drummond Robin Duttson Jane Franses Jim Glen John Hilary Michael Johnson Julia Jordan Lee Marshall Evelyn Olugboja Ekanem Peers Alex Porter Judith Richardson Valerie Smith Nancy Wood	Deanery Synod Richard Carter 020 76414230 John Hilary jhilary@gmail.com Jim Glen 07970375655 Ekanem Peers empeers@yahoo.co.uk Judith Richardson 020 3268 0055
	Lay Eucharistic Ministers Valerie Smith Carl Muller Jane Booth Ann Caro Raana Khatabakhsh Evlyn Olugboja
School Governors Foundation PCC Fr Jonathan Kester (Ex Officio) Jim Glen Judith Richardson	

St Peter's in the community

Our new community notice board, designed and produced by James Armstrong, is now on display in the church

ST PETER'S EATON SQUARE

INSPIRING THE NEXT GENERATION

St Peter's Poppets is an informal session for parents and carers with small children. We meet in the comfortable Parish Hall at St Peter's every Monday and Friday morning 9.30-11, and you can drop in any time - you do not need to book or register.



St Peter's Poppets welcomes any parent or carer with small children to this relaxed play session for toddlers and all pre-school children. Arts and craft activities and lots of safe toys are available and there are refreshments so adults can relax while their children play.



INTERACTIVE, INCLUSIVE AND LIVELY READING CLUBS

We offer all the resources for young people to discover the wider world through reading for pleasure and discussion. Our reading clubs help pupils develop character, communication, social and leadership skills, providing an escape from everyday concerns.



COMMUNITY

SUPPORTING THE HOMELESS

St Peter's Eaton Square has a strong and long standing link with The Passage through volunteering and collecting donations for Harvest and Christmas.



VISION, MISSION AND VALUES

The Passage takes its values and ethos from the teachings and example of St. Vincent De Paul, a Christian and social reformer who co-founded the Daughters of Charity in 1633. Vincent believed in action rather than words and in hands-on service to vulnerable people.

Our vision is of a society where street homelessness no longer exists and everyone has a place to call home.



Food is donated by church members and local people (e.g. schools, businesses and charities) and stored. Volunteers sort and pack the food into food parcels. We partner with front-line care professionals, who identify people in crisis and issue them with a voucher.++



OUTREACH

HELPING REFUGEES

St Peter's Eaton Square has a team of trained volunteers who befriend refugees and asylum seekers in London. We meet our new friends in their homes, give practical gifts and host "welcome parties" as a way for refugees to feel part of our church community.



Welcome Boxes to welcome refugees and people seeking asylum as they moved into their locations. We also set up our national Welcome Network, which functions as a secure online referral system, so that refugees can be referred, or self-refer, to receive a welcome from a local church in their location. This Welcome Network has grown exponentially and now over 1,100 churches UK-wide from many denominations are part of this Network!

No refugee alone Every refugee welcomed by the local church



HAVE A SPARE ROOM?

WHY NOT WELCOME A REFUGEE LODGER FOR 6 MONTHS WITH OUR SUPPORT?

EARN UP TO £7,500 TAX FREE PER YEAR

PROVIDE STABILITY
Help reduce homelessness and rough sleeping among newly granted refugees.

BE SUPPORTED
We will support you and the Refugee Lodger throughout the placement.

DO SOMETHING MEANINGFUL
Offer a safe housing solution for newly granted refugees.



Donations to Christmas charities

Each year, as part of our thanksgiving at Christmas we make donations to three different charities, with the emphasis on those particularly concerned with children and young people. Traditionally one of these is an international charity, one a national one and one a local one. The money comes from collections taken at our Christmas services, together with donations from some of those who hold their own Christmas carol services in our church. This year our international charity was Freedom from Torture which supports those who have been victims of torture as well as campaigning for change, our national charity was the Children's Society working alongside young people and their families, providing specialist support to help them make positive changes and our local one the Caxton Youth Organisation, based in Westminster and focusing on empowering learning disabled and autistic young people. This year we collected £3515.60 divided equally among the three charities.

SERVICE TIMES:

Sunday Morning Services

BCP Holy Communion	08:15
Family Eucharist at	09:45
Sung Eucharist with our world-class choir	11:15

Weekday Eucharist

Monday to Friday	12.30
<i>Also Wednesday</i>	08.00

Morning prayer: Monday - Friday at 08:00am (Excluding Wednesday)

Evening prayer: Monday - Friday at 5.00pm

We are open for private prayer Monday – Friday 8.00am – 5.00pm