

St Peter's Parish Magazine



August & September
2023

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From Fr Jonathan



Dear friends

As I write this letter for the magazine, I have just marked the first anniversary of my arrival as your Vicar here at St Peter's. I want to thank you all for the warm and generous welcome which you have given to Herbert and me as we have made our home here in the rooftop Vicarage flat above the nave of the church. It has been a joy to get to know you all and to experience the whole gamut of parish life and worship for a full twelve-month period. I feel so fortunate to be here and for the great inheritance I have received from my predecessors, as together we seek to refine our vision for the future.

I am going to spend the summer period reflecting on the many blessings in our life together. In the autumn the PCC will be having an away day to work on our Mission Action Plan (MAP) for the next five years as the previous one (2018-2023) comes to the end of its span. Much of our life together will revolve around the renovation and restoration work we need to do to the portico and the tower, but we also wish this to have a primary missional focus as we ensure that our beautiful building continues to be a beacon of light and hope drawing people to Christ's inclusive love and generosity and a resource for the whole local community in all its diversity. As part of this wider missional focus, we will be undertaking a community audit both of the wider parish community and of each of you all as the family of God at St Peter's so that you all have the opportunity to contribute as partners in this shared vision.

As the holiday period is now upon us, I hope that, wherever the next month or so finds you, it will be a time of rest and refreshment and quality time with those closest to you. The centrality of our prayer life at St Peter's in all our services and celebrations of the Holy Eucharist continue at their usual times throughout the summer holiday period.

Of course, the word 'holiday' is derived from the words 'holy-day' and August and September have a number of holy days within them. Sunday 06 August is the great Feast of the Transfiguration when Jesus goes up the mountain with his closest disciples and his outward appearance momentarily changes to be one of brightness, wonder and glory – a prefiguring of the glory that would one day be his and, ultimately, ours. The word 'transfiguration' is the Latin rendition of the Greek 'metamorphosis', witnessing to an outward change to the same inner reality. Think of the lifecycle of the miraculous transformation of the caterpillar into a butterfly! The account of the Transfiguration of Jesus in the Gospels is a glimpse of the glory and wonder of God's resurrection life, through the saving work of Jesus on the cross.

The second major feast day in the month is that of the Blessed Virgin Mary on 15 August (kept in various places in the Western and Eastern Churches as the Assumption or Dormition of Our Lady). By tradition there is no tomb or grave for Mary after her life's end and so from earliest days there came a belief that, because of her high and unparalleled role as 'God-bearer', Jesus uniquely drew her to be with him in eternity. Anglicans sometimes get worried that this is an unwarranted dogma a long way away from classic Anglican theology. And yet the great Anglican bishop, hymnwriter and Chaplain to Charles II, Thomas Ken (1637-1711) wrote in verse 4 of his hymn "Her virgin eyes saw God incarnate born" (in the green New English Hymnal number 182):

*"Heaven with transcendent joys her entrance graced,
Next to his throne her Son his mother placed;
And here below, now she's of heaven possest,
All generations are to call her blessed"*

August also contains the feasts of St Bartholomew the Apostle (24th) and September, the birthday of the Blessed Virgin Mary (8th), Holy Cross Day (14th), St Matthew the Apostle (21st) and St Michael and All Angels (29th).

As you know, this year we shall be having a Michaelmas Fair on Saturday 30th September, a smaller version of the earlier, traditional St Peter's May Fairs, but one which is primarily to gather us all together and unite us after the years of the pandemic and also to raise funds for the Church restoration appeal. Further details about this can be found elsewhere in this magazine, on the website and in our weekly pew sheets.

I want to conclude by thanking you all most sincerely for your very kind messages of love, prayer, sympathy and support on the death of my brother David on Tuesday 18th July at the age of 55 in the Princess Alice Hospice, Esher. He had been diagnosed with stage iv pancreatic cancer earlier this year and leaves behind his wife Charlene and four children between the ages of 11 and 20. I would be most grateful if you could very kindly remember in your prayers my parents, Gillian and Gerald, who live in Arundel in West Sussex, in their grief. Charlene, my mother and I were all with David when he died and I was able to pray with him the traditional prayers of commendation and anoint him with the holy oils as we entrusted him to God, the source and origin of all life and love, in the strength of the resurrection of Jesus Christ.

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

R Jonathan

From Rev'd Julie



It is mid-summer. The children are on holiday and it is fairly quiet in the church. We look forward to the Michaelmas Fair in the Autumn but for now we take a well needed break. Summer is a time both to rest and to have a bit of fun. And so, I thought I would share a recent sermon for you to enjoy.

“I open with a slightly controversial statement. There is from time to time conflict in the church. We don't always get along. We say things we wish we hadn't and we sometimes act the way we shouldn't. And this is nothing new. Conflict is a major theme throughout the history of the Bible. Bitter infighting was no stranger to St Paul and themes of conflict and reconciliation are woven throughout the revelation of Jesus and the early church.

I recently visited a local charity working with homeless people. It was my first visit in quite some time. Prior to the pandemic I volunteered as a chaplain attending the weekly prayer service and afterwards spending time with the people. On this visit I again attended the chapel service and met an interesting mix of people. Together, we explored the parable of the sower. And I think we gained a fresh insight into its meaning through the unexpected power of story.

I love how much of the bible comes to us in story. For stories are personal. They draw us into the life of God and God's people. And the parables of

Jesus in particular stop us from reducing faith to a series of facts. For they don't merely *describe* an attribute of or event about God, they *evoke* an element of God's reality in our lives. Stories remind us that the faith we embrace is much more than an intellectual idea; that faith is an experience of the creative and redemptive power of God. And in today's parable, using images of seed and soil, Jesus helps us to glimpse the power of forgiveness and the gift of grace.

A few weeks ago year 1 from St Peter's school came to church for a visit. They arrived with enthusiasm ready to tour the church and to find various items they had been studying about the life of St Peter. After we finished the tour we had time for a few questions. And they asked a number of questions about God and about my personal faith.

One child asked, 'how do you really know if God is here?'

Another asked, 'Why do you pray?'

And my favourite, 'Do you receive special messages from God?'

I had to think a bit before answering the last one. After a while I said 'yes, we all do.' God does give us messages. And he does this in many ways. One way is through listening to the stories Jesus told. Jesus loved to tell stories about God. Sometimes the meaning is obvious. Other times the meaning is a bit more nuanced as in today's Parable of the Sower. To set the scene. Jesus is teaching the crowds from a boat but his images are very much connected to the earth. The story he tells is simple and yet the parable is unusual in that Jesus offers an interpretation.

A farmer is sowing seed and scatters them on different types of soil - some good and others bad. Jesus is the sower. The good soil is one who hears the word and bears good fruit. The bad soil is one who either abuses or rejects the word and bears bad fruit.

And although Jesus gives this interpretation, the story raises a few troubling questions.

For one, why does the sower throw perfectly good seeds on bad soil? It seems a bit wasteful. And, what happens to the bad soil, to those of us who do not always get it right, who make mistakes, who lose our temper, who simply do not understand?

Throughout Matthew's Gospel, and throughout the bible as a whole, there are many who "hear the word of God and do not understand." Religious leaders are antagonistic to Jesus' from the beginning. The crowds initially listen to Jesus yet turn against him in the end. The disciples misunderstand, run away and even betray Jesus. And as Jesus tells the Parable of the Sower, I think he has all of this in mind.

My husband Ivan and I recently visited the National Gallery to see the exhibit on St Francis of Assisi. The collection of paintings, books and sculpture tell the life story of St Francis with a particular focus on his conversion and experience of God. St Francis had a dramatic story. Growing up he knew both privilege and the reality of violence. In his conversion he embraced poverty and a love for creation. He cared for others and sacrificed much for his faith. But it was his self-understanding that spoke to me. St Francis knew who he was. He understood his need for God and he experienced the power of God's grace. He understood that bad soil can be transformed.

We all fall short, and we all need God's forgiveness. Accepting this helps us to let go of all that holds us back from embracing the love of God. And knowing our need of God helps us to live in peace and grace with each other.

This brings me again to last week's service. There were three men there who, in many ways, make up the heart of the community. And I was struck by their openness and generosity, despite their history of brokenness.

We spoke together about the difficulty of forgiveness and the power of grace. After a while I asked, where do you see signs of God's grace today? One of the men thought a moment and said simply, 'I am alive...' This is a miracle. I am only alive because of God.'

This man, like the others, has undergone great struggles. And yet, his life is a sign that the presence of God is real, that God breathes life into a community where all are welcomed and valued. For like seeds and soil, we grow and we are transformed together. And the source of this growth is often unexpected.

So where do we see signs of grace today? For each of us the answer may be different. But I think the parable of the Sower helps us in the search.

At the beginning of this sermon, I described the sower as scattering his seed carelessly and recklessly. And, as the sower is Jesus, it would seem that he is not very concerned with keeping the decorum of his day. Jesus spends most of his time in bad soil, with people who hold little promise. He invests in disciples who never seem to get the point and squanders his time with tax collectors and prostitutes. And yet Jesus promises to produce an abundant harvest. How can this be? Why does Jesus bother with people whose lives are less than fruitful?

I think the answer is pretty clear: Jesus values and transforms people that most reject. Jesus did not give up on the people he loved. And he does not give up on us. Life can be overwhelming. Our attempts to improve ourselves and do for others often feel insignificant. And yet, there is hope for everyone. For, as St Paul writes to the new Roman church, 'There is therefore now no condemnation for those who are in Christ Jesus.... For the Spirit of life has set you free.'

Have a blessed summer!

Revd Julie

St Peter's Story

THE POTTED VERSION: Part 1

The August-September magazine for 1943 seems somewhat uninspiring so for this magazine I thought I would do something different based on the Open Day exhibition held in church on 1 July, with notes and pictures relating to the various stages of the church's history.

Thomas Fuller

From 1725 to 1827 the parish church of what is now St Peter's parish would have been St George's Hanover Square. So someone living in today's parish would have had a walk of one and a half to two miles in order to go to church. Walk over there some time and see. In view of the growing development of the Belgravia area in the early nineteenth century with the projected work of Thomas Cubitt, the church of St Peter's was built in 1827 to a design by Hakewill and



though it was destroyed by a fire in 1836 it was rebuilt to the original plan straight away. The dimensions were the same as those of the present church. The first Vicar was Thomas Fuller, although the parish boundaries – from Hyde Park in the north, to the river on the south, to Sloane St on the west and Vauxhall Bridge Rd

in the east – were not formally assigned until 1830. Other parishes were carved out of this as the 19th century advanced. Thomas Fuller was of a conservative frame of mind and not likely to be carried away by the high church Anglo-Catholic movement, embodied in St Barnabas Pimlico (built in 1850) but he was a faithful parish priest with great generosity of spirit and instituted daily morning and evening prayer and a weekly Eucharist. When he resigned in 1869

on grounds of poor health he was succeeded by George Howard Wilkinson, a high churchman with a more ceremonial approach to worship who changed the character of the austere Georgian building by extending it to the east in a Victorian Gothic style by Blomfield; this is now the sacristy. We also owe the meeting room extension to him. You can see his memorial in the south transept. His concern with mission to the parish (as well as abroad) resulted in his founding a daughter church on Wilton Rd, St John's, to serve the people in the poorer part of the parish round Victoria, built in 1874. In its day it was very successful and attracted a diverse congregation. It was destroyed by a bomb in 1940, although you can see the crucifix that belonged to it on the outside south wall of St Peter's. He also acquired a chapel on Palace St built in 1766 which was used for children's worship and for families in what was then a poor area. What is left of it is incorporated into The Other Palace Theatre on the same site. It was in his time that the present St Peter's School was built and a new community for religious sisters, which subsequently moved to Truro. George Wilkinson left in 1883 to become Bishop of Truro and he was succeeded by John Storrs who completed the beautification of the east end, set up a metal screen in front of the new chancel and added on the south side of the sanctuary a Blessed Sacrament chapel, now the Verger's vestry. In a time of considerable social change he was a capable and much-loved Vicar, famous for some time for his 3pm Children's Sunday Service. He left in 1913 and was briefly succeeded by Algernon Lawley who left because of health problems, leaving Austin Thompson who took over in 1916 to guide the church through the difficult period between the wars after a lot of families round the parish had lost so many young officers in battle.



He sustained the parish through the subsequent period of social change and celebrated the 100th anniversary of the foundation of St Peter's by establishing a small church in Canada to serve a mining community. He was killed in April 1941, when a bomb fell into the church grounds while he was on fire watch. You can see his memorial bench at the south west side of the church.

As the bomb raid that killed Austin Thompson also destroyed the nearby church of Christ Church Broadway, near where the post office is now situated, it was perhaps natural that Prebendary Kirk who had been Vicar of Christ Church should now take charge also of St Peter's parish as well as of some of the parish of St Andrew's Ashley Gardens, which stood where at present Victoria St meets the piazza in front of Westminster Cathedral. He oversaw the restoration of St Peter's after the war, while continuing to meet the needs of his extended parish, without pay, until his retirement in 1954.

Valerie Smith

To be continued

Searching for St Peter



What remains of the summer offers the chance to visit other churches and even search further afield for images of our patron saint, St Peter.

I came across two in one small chapel on the way back from holiday in Cornwall. Tyntesfield is a National Trust house not far outside Bristol. It is an example of Victorian Gothic Revival architecture. The chapel is said to have been modelled on Sainte-Chappelle in Paris. It was added to the main house in the 1870s, around the time the chancel was added to our own church. There would have been some similarities of decorative style with our St Peter's before the fire.

Indeed the wall mosaic of St Peter behind the altar at Tyntesfield's chapel resembles some of those that survive at the east end of our church.

There was also a St Peter in the stained glass window in Tyntesfield's chapel, with a picture below of that story from St John's Gospel of Jesus asking Peter to "Feed my Sheep."

The wealthy family who built Tyntesfield and its chapel were devout members of the Church of England but were Tractarians - high church anglo-catholics who wanted a revival of traditional forms of worship. They challenged Government interference in the CofE and the way the Church did things at the time. For that reason, the chapel was never consecrated for public worship by the Bishop - so only the family worshipped there.

The long-term benefit of that has been that the chapel has remained unchanged since it was built.

David Stanley



August - Picture of the Month

St . Dominic



St . Dominic, founder of the Order of Preachers 1221 (notice the dog because Dominicans were known as 'hounds of God' from the Latin 'Domini canis.')

September - picture of the month

Wilson Carlile



Wilson Carlile founder of the Church Army 1942

The Alban Pilgrimage



When we go to Italy or Spain, we love the local festa with processions and feasting and diversions in honour of our local saints. But the idea of a festa in England is rather strange. We have not yet got round to having colourful celebrations of the patron of Westminster, Edward the Confessor, and it is hard celebrating St George since his name and symbols became linked with the National Front and thuggish sports supporters. Near London, there is, however, an annual Alban Pilgrimage at St Alban's, usually on the Saturday nearest his day in June, a revival of a tradition which ceased after the destruction of his shrine at the Reformation, which had been venerated from at least the fifth century. When I described my recent participation in the Pilgrimage to my Italian class and referred to the *processione* at the beginning of the celebration, our teacher explained that *processione* was used primarily for religious processions and that the word I was looking for was *sfilata*, an ordinary procession. I was able to astonish her with the claim that unlikely as it might seem, this was indeed a religious procession. Of course, in parts of the north of England religious processions of both Protestants and Roman Catholics were common at Whitsun until very recently.

The Alban Pilgrimage is impressive and enjoyable. Alban was a romanised Briton, living in the third century who gave shelter to a priest fleeing persecution and became a Christian; he was subsequently denounced to the governor of the city, and condemned to death for his faith and for refusing to burn incense to the statue of the Emperor as to a god. His simple and resonant profession of faith made under questioning was "My name is Alban and I worship and adore the true and living God who created all things". The story is told most famously by the Venerable Bede, but there are considerably earlier shorter accounts, and his intercession appears to have been invoked about the year 400 by



Germanus of Auxerre on a visit to Britain.

The procession today is a jolly affair with enormous figures of Alban and the priest, given the name Amphibalus, with a chariot and models of horses and groups of children and adults dressed as Roman soldiers, medieval peasants, and even lions. Visiting church groups with their banners

and individual pilgrims join the procession. The route recalls the journey



of Alban from the place of his conviction (or sometimes from the Roman Verulamium) to the hill on which stands the Abbey. As the story of the appearance of a spring is narrated, water, sometimes aimed at part of the procession, springs from a hose into the air and when the procession reaches the Abbey, the figure of Alban has its head chopped off and the head is carried in procession by the Dean into the Abbey before the festival Eucharist. The afternoon is full of enjoyable activities for children and adults. This year there were medieval singing and dancing, displays of various crafts, opportunities to paint tiles and draw stained glass windows as well as an arena for mock fights by a selection of peasants and soldiers. In the past activities have included races and the rolling of plastic eyeballs (a reference to the legend that the eyes of the first soldier charged with beheading Alban fell out). There, is of course, food available both in the grounds and in the Abbey refectory and the hill by the Abbey is a favoured spot for picnics. For those looking for a more reflective afternoon, there was an Orthodox service of intercession at the restored shrine of Alban and an opportunity for prayers of healing in the Lady Chapel. You can also just admire the inside of the Abbey and the various exhibitions there; recently the medieval shrine to the priest Amphibalus has been restored. The afternoon concludes with Evening Prayer in the Abbey and a procession past the shrine of St Alban, onto which it is the custom to throw red roses: "Among the roses of the martyrs, brightly shines St Alban." The next pilgrimage is 22 June 2024. I definitely recommend it.

Valerie Smith

Things in the church

Among our sets of vestments is a white set. Like the other sets it consists of stoles, chasubles and falls that cover the lecterns.

The white set at St Peter's relates particularly to the Christmas period and for Eastertide, where white is also sometimes used, we tend to use the gold set instead on Sundays. White is one of the joyful colours and also represents purity.



On the falls, one of which is seen here, the lily is the dominant symbol. It is particularly associated with the Blessed Virgin Mary and in pictures of the Annunciation, Gabriel is often shown carrying a flower; sometimes a pot of lilies is depicted near where Mary is sitting. Other saints are also traditionally depicted with lilies – S. Joseph not only because of his association with Mary but because, according to legend, when a spouse was being sought for Mary, he was chosen when his staff blossomed with a lily. The lily is also associated with other celibate saints – the most familiar is the statue of S. Antony of Padua whose statue stands in so many Roman Catholic churches, regardless of the dedication. There are also two well-known

Dominicans, St Dominic himself and S. Catherine of Siena who are shown with this symbol. The other feature is the combined letters A and M, the first letters of Ave Maria, the first words in Latin of Gabriel's salutation to Mary at the Annunciation. On the chasuble is also depicted a cross with a lily at the centre. The crosses and the AM letters use the real gold Jap thread given to the church by Kitty Gauntlett, a former seamstress at Truro Cathedral, kept in the church, but untouched by the 1987 fire.

Valerie Smith

St Aidan of Lindisfarne



St Aidan of Lindisfarne (died 31 August 651) was an Irish monk and missionary credited with converting the Anglo-Saxons to Christianity in Northumbria in the seventh century. He founded a monastic cathedral on the island of Lindisfarne, known as Lindisfarne Priory, served as its first bishop, and travelled ceaselessly throughout the countryside, spreading the gospel to both the Anglo-Saxon nobility and the poor.

Aidan is the Anglicised form of the original Old Irish Aedán (Modern Irish Aodhán) meaning 'little fiery one'. Possibly born in Connacht, Aidan was originally a monk at the monastery on the Island of Iona, founded by St Columba. Nothing is known of his early life.

In the years prior to Aidan's mission, Christianity throughout Britain was being largely displaced, as pagan Anglian, Saxon and Jutish tribes gradually settled across what is now England and achieved dominance. In the monastery of Iona (founded by Columba of the Irish Church), however, the Faith found one of its principal Anglo-Saxon champions in Oswald of Northumbria, a noble youth who had been brought up as a king in exile since 616. Baptized as a Christian, the young king vowed to bring Christianity back to his people—an opportunity that presented itself in 634, when he gained the crown of Northumbria.

As soon as he had established himself as King, Oswald requested that missionaries be sent from Iona rather than the Roman-sponsored monasteries of Southern England; this was presumably because of his personal connection to the monks of Iona. At first, they sent him a bishop named Cormán, but he alienated many people by his rigour, and returned in failure to Iona reporting that the Northumbrians were too stubborn to be converted. Aidan criticized Cormán's methods and was soon sent as his replacement. He became bishop in 635.

Allying himself with the pious king, Aidan chose the island of Lindisfarne, which was close to the royal castle at Bamburgh, as the seat of his diocese. An inspired missionary, Aidan would walk from one village to another, conversing with the people he saw and slowly interesting them in Christianity: in this, he followed the early apostolic model of conversion, by offering them first the milk of gentle doctrine, to bring them by degrees, while nourishing them with the Divine Word, to the true understanding and practice of the more advanced precepts. By patiently talking to the people on their own level (and by taking an active interest in their lives and communities), Aidan and his monks slowly restored Christianity to the

Northumbrian countryside. King Oswald, who after his years of exile had a perfect command of Irish, often had to translate for Aidan and his monks, who did not speak Old English at first (though so little is known of the transition from British to Anglo-Saxon settlement patterns that it is possible some of Aidan's less exalted hearers may have been able to understand him without interpretation).

In his years of evangelism, Aidan was responsible for the construction of churches, monasteries, and schools throughout Northumbria. At the same time, he earned a tremendous reputation for his pious charity and dedication to the less fortunate—such as his tendency to provide room, board and education to orphans, and his use of contributions to pay for the freedom of slaves. Bede's *Historia Ecclesiastica* gives this account:

'He was one to traverse both town and country on foot, never on horseback, unless compelled by some urgent necessity; and wherever in his way he saw any, either rich or poor, he invited them, if infidels, to embrace the mystery of the faith or if they were believers, to strengthen them in the faith, and to stir them up by words and actions to alms and good works. [...] This [the reading of scriptures and psalms, and meditation upon holy truths] was the daily employment of himself and all that were with him, wheresoever they went; and if it happened, which was but seldom, that he was invited to eat with the king, he went with one or two clerks, and having taken a small repast, made haste to be gone with them, either to read or write. At that time, many religious men and women, stirred up by his example, adopted the custom of fasting on Wednesdays and Fridays, till the ninth hour, throughout the year, except during the fifty days after Easter. He never gave money to the powerful men of the world, but only meat, if he happened to entertain them; and, on the contrary, whatsoever gifts of money he received from the rich, he either distributed them, as has been said, to the use of the poor, or bestowed them in ransoming such as had been wrongfully sold for slaves. Moreover, he afterwards made many of those he had ransomed his disciples, and after having taught and instructed them, advanced them to the order of priesthood.'

After his death, Aidan's body was buried at Lindisfarne, beneath the abbey that he had helped found. His feast is celebrated on the anniversary of his death, 31 August.

Richard Carter

St Michael and All Angels, Berwick, East Sussex

A Good Day Out

Rail strikes allowing, a 90-minute train ride from Victoria plus a two-mile walk when you alight at Berwick brings you to the door of St Michael and All Angels in Berwick, a beautifully unique monument to the power of 20th century visual art allied with holiness.

There has been a church at Berwick since at least the 11th century. It suffered in the Reformation, fell into disrepair by the Victorian era, was slowly restored over 66 years by a rector named Ellman. A WWII doodlebug knocked out its stained-glass windows which were repaired with clear panes.

It was also during WWII that the Bishop of Chichester, George Bell, became inspired to rekindle the relationship between the Church and contemporary art. (It was Bell who commissioned TS Eliot to write *Murder in the Cathedral* when he was Dean of Canterbury Cathedral.)

The artists Duncan Grant and Vanessa Bell had settled three miles away at Charleston Farmhouse, a gathering place and hub of artistic activity for all the Bloomsbury set. Grant and the open-minded, highly cultured Bishop Bell became friends. There's much more to this part of the story, but, in short, a commission was conceived and fulfilled by Duncan Grant, Vanessa Bell and her son, Quentin Bell, who created a jewel of 20th century art.

Beginning in 1941 and working over many years, these three artists covered every interior wall with gloriously colourful murals of scenes from the life of Christ. The clear glass windows have remained, so today you can view close up these religious works and take time for contemplation and prayer with views of the rolling Downs framed in stone on either side. Worth the journey.

You'll probably need a restorative before returning home. The Cricketers Arms in Berwick has local beers, a charming garden and good fish and chips. St Michael and All Angels is open daily from 10am - 5pm. It's recently been restored and there's now a loo. www.berwickchurch.org.uk

Nancy Wood

Readings for Aug/Sept

6 August 23 – The Transfiguration/Trinity 9

Daniel 7:9-19, 13-14

2 Peter 1:16-19

Luke 9:28-36

13 Aug 23 – Trinity 10

Kings 19: 9–18

Paul to the Romans 10: 5–15

Matthew 14: 22–33

20 Aug 23 – Trinity 11

Isaiah 56.1,6-8

Romans 11.1-2a,29-32

Matthew 15. [10-20]21-28

27 August 23 – Trinity 12

Isaiah 51: 1-6

Romans 12: 1-8

Matthew 16: 13-20

3 Sep 23 – Trinity 13

Jeremiah

15: 15-21

Romans 12: 9-21

Matthew 16: 21-28

10 Sep 23 – Trinity 14

Ezekiel 33.7-11

Romans 13.8-end

Matthew 18.15-20

17 Sep 23 – Trinity 15

Genesis 50:15-21

Romans 14.1-12

Matthew 18. 21-35

24 Sep 23 – Trinity 16

Jonah 3.10 – end of 4

Philippians 1.21-end

Matthew 2-.1-16

Calendar of intentions - August 2023

Tu1	<i>Feria</i>	Our altar servers
We 2	<i>Feria</i>	The Cardinal Hume Centre
Th 3	<i>Feria</i>	Housing Justice
Fr 4	<i>Jean-Baptiste Vianney, 24ure d'Ars, priest and spiritual guide, 1859</i>	Parish Priests
Sa 5	<i>Oswald, King, Martyr, 642</i>	King Charles III
Su 6	TRANSFIGURATION OF OUR LORD	The Parish and People of God
Mo 7	<i>John Mason Neale, priest, hymn writer, 1866</i>	Hymn writers
Tu 8	<i>Dominic, priest, founder of the Order of Preachers, 1221</i>	Dominicans
We 9	<i>Mary Sumner, founder of the Mothers' Union, 1921</i>	The Mothers' Union
Th 10	<i>Laurence, deacon, martyr, 258</i>	All deacons
Fr 11	<i>Clare of Assisi, founder of the Poor Clares, 1253 John Henry Newman, priest, 1890</i>	The Poor Clares, Arundel
Sa 12	<i>Feria</i>	London Ambulance Service
Su 13	TRINITY 10	The Parish and People of God
Mo14	<i>Maximilian Kolbe, friar, martyr, 1941</i>	Modern day martyrs
Tu 15	Assumption of the Blessed Virgin Mary	Shrine of Our Lady of Walsingham
We 16	<i>Feria</i>	Our older members

Calendar of intentions - August 2023(cont)

Th 17	<i>Feria</i>	The Houses of Parliament
Fr 18	<i>Feria</i>	Westminster Abbey
Sa 19	<i>Feria</i>	Westminster Cathedral
Su 20	TRINITY 11	The Parish and People of God
Mo 21	<i>Feria</i>	Westminster Central Hall
Tu 22	<i>Feria</i>	Westminster Chapel
We 23	<i>Feria</i>	The Passage
Th 24	Bartholomew the Apostle	Bishop Sarah
Fr 25	<i>Feria</i>	Victoria BID
Sa 26	<i>Feria</i>	Grosvenor Estate
Su 27	TRINITY 12	The Parish and People of God
Mo 28	<i>Augustine, bishop, teacher of the faith, 430</i>	Justin, Archbishop of Canterbury
Tu 29	<i>Martyrdom of John the Baptist</i>	The Church Urban Fund
We 30	<i>John Bunyan, spiritual writer, 1688</i>	Spiritual writers
Th 31	<i>Aidan, bishop, missionary, 651</i>	Lindisfarne

Calendar of Intentions - September 2023

Fr 1	<i>Giles, hermit, c. 710</i>	Places of retreat
Sa 2	<i>Martyrs of Papua New Guinea, 1901, 1942</i>	Courage in our faith
Su 3	TRINITY 13	The Parish and People of God
Mo 4	<i>Birinus, bishop, 650</i>	Spiritual directors
Tu 5	<i>Feria</i>	St Peter's School
We 6	<i>Allen Gardiner, founder of the South American Mission Society, 1851</i>	Eaton House School
Th 7	<i>Feria</i>	Mother Catriona Laing, being collated and inducted as Vicar of Emmanuel, West Hampstead
Fr 8	Birthday of the Blessed Virgin Mary <i>Accession of King Charles III 2022</i>	His majesty the King and Queen Camilla
Sa 9	<i>Charles Fuge Lowder, priest, 1880</i>	Anglican Catholic Future
Su 10	TRINITY 14	The Parish and People of God
Mo 11	<i>Feria</i>	Chelsea and Westminster Hospital
Tu 12	<i>Feria</i>	The Belgravia Surgery
We 13	<i>John Chrysostom, bishop, teacher of the faith, 407</i>	Theologians
Th 14	Triumph of the Holy Cross	The Society of Catholic Priests (SCP)
Fr 15	<i>Cyprian, bishop, martyr, 258</i>	St Mellitus College

Calendar of Intentions - September 2023 (cont)

Sa 16	<i>Ninian, bishop, c 432</i> <i>Edward Bouverie Pusey, priest, 1882</i>	Affirming Catholicism
Su 17	TRINITY 15	The Parish and People of God
Mo 18	<i>Feria</i>	St Peter's Faith Group
Tu 19	<i>Theodore, archbishop, 690</i>	Stephen, Archbishop of York
We 20	<u><i>John Coleridge Patteson, bishop</i></u> <u><i>and companions, martyrs, 1871</i></u>	St Peter's PCC meeting tonight
Th 21	Matthew, Apostle	St Matthew's, Westminster
Fr 22	<i>Feria</i>	The Royal Mews
Sa 23	<i>Feria</i>	The Guards' Chapel
Su 24	TRINITY 16	The Parish and People of God
Mo 25	<i>Lancelot Andrewes,</i> <i>bishop, spiritual writer, 1626</i>	The London Spirituality Centre
Tu 26	<i>Wilson Carlile,</i> <i>founder of the Church Army, 1942</i>	The Church Army
We 27	<i>Vincent de Paul,</i> <i>founder of the Lazarists, 1660</i>	The Company of Mission Priests and the whole Vincentian family
Th 28	<i>Feria</i>	Alcoholics Anonymous
Fr 29	St Michael and all Angels	St Michael's, Chester Square
Sa 30	<i>Jerome,</i> <i>translator, teacher of the faith, 420</i>	St Peter's Michaelmas Fair

Recipe



Panzanella

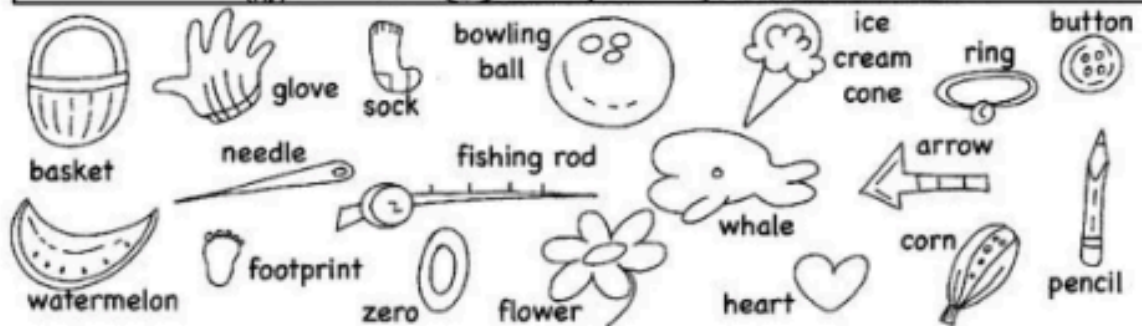
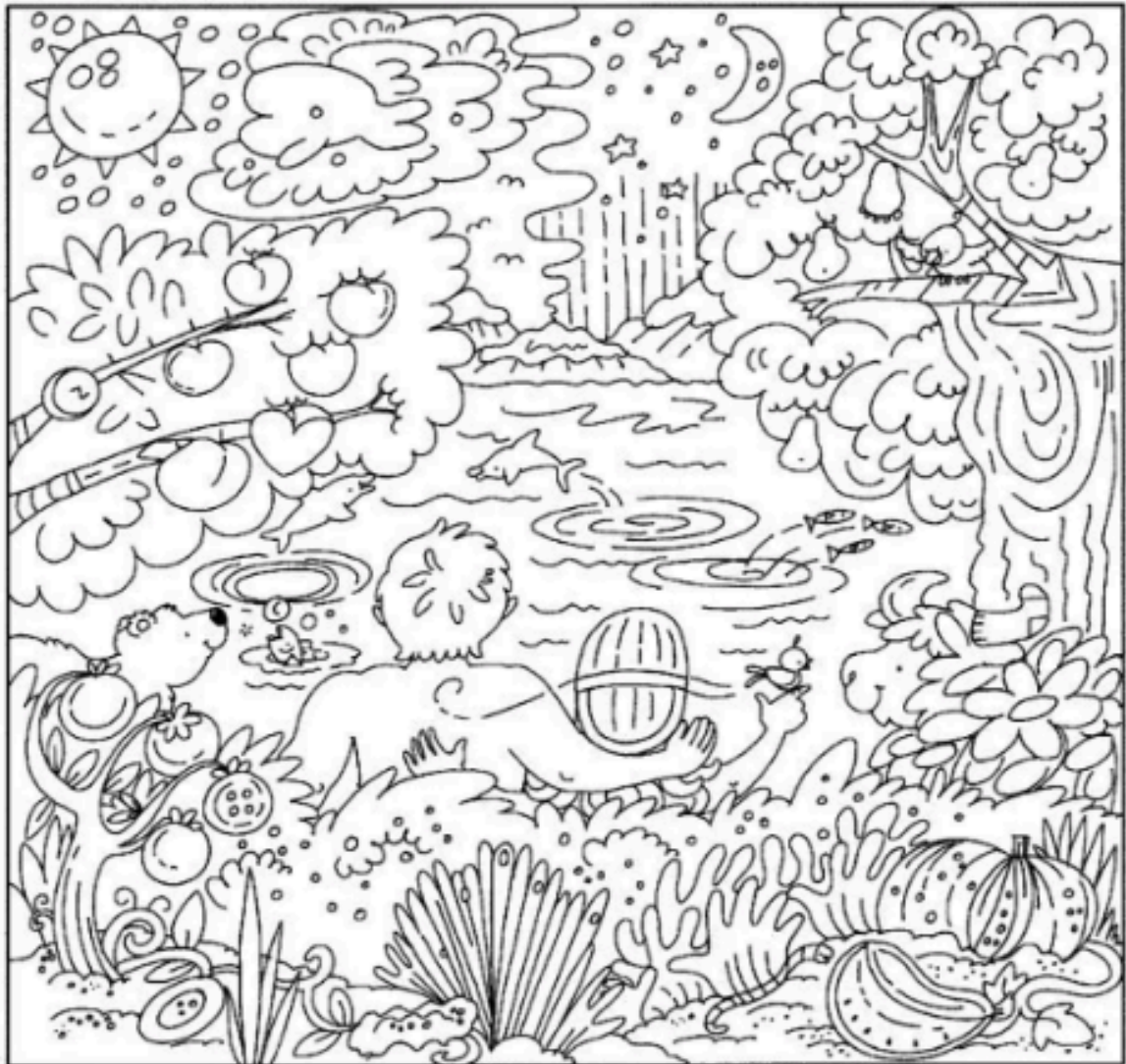
This Tuscan favourite is a great way of using up stale bread and leftovers!

1kg ripe mixed tomatoes, halved or quartered.
300g day old sourdough or ciabatta, torn into large chunks.
100ml extra virgin olive oil
50ml red wine vinegar
small finely chopped shallot
tinned or fresh anchovies
100g black olives
handful of basil leaves, torn

- **STEP 1** Heat the oven to 180C/160C fan/gas 4. Put the tomatoes in a colander and sprinkle over 1 tsp sea salt, then leave to sit for 15 mins.
- **STEP 2** Spread the chunks of bread out on a baking tray and toss with 1 tbsp of the oil. Bake for 10-15 mins, or until lightly toasted.
- **STEP 3** In a bowl, whisk together the remaining oil, the vinegar and shallot. Season to taste. Toss the anchovies with the tomatoes, croutons, olive oil dressing, the olives and half the basil in a large bowl. Spoon the panzanella onto a serving plate and top with the remaining basil.

Children's Pages

The Creation Story Genesis 1:1-31



Can you find these objects hidden in the picture?

Childrens Pages

Creation Story

Across

4. This is the opposite of dark. (5)

6. God created this on the second day. (3)

9. God wanted humans to look after _____. (7)

10. What was the garden called that God made for Adam? (4)

Down

1. God blessed the seventh day and made it a _____ day. (4)

2. On the seventh day, God had a _____. (4)

3. On the fourth day, God created the Sun, the Moon and the _____. (5)

5. Many different animals were created on the sixth day. He also created _____. (6)

7. Something that grows out of the earth that God created on the third day. (6)

8. God created these to fly in the sky. (5)

K	H	E	A	V	E	N	S	T	C
C	D	A	A	P	O	D	Q	D	R
R	O	O	N	H	O	S	D	L	E
E	O	C	I	G	U	A	I	M	A
A	L	E	M	M	E	B	L	A	T
T	B	A	A	H	T	B	I	H	U
I	S	N	L	R	M	A	G	T	R
O	A	A	S	A	T	T	H	L	E
N	T	I	D	D	D	H	T	U	S
E	T	O	M	A	N	K	I	N	D

CREATION
MANKIND
HEAVEN
ANIMALS
CREATURES

OCEAN
GOD
SABBATH
LIGHT
EARTH

Work out these anagrams for words about the creation.

1. nnnegibig

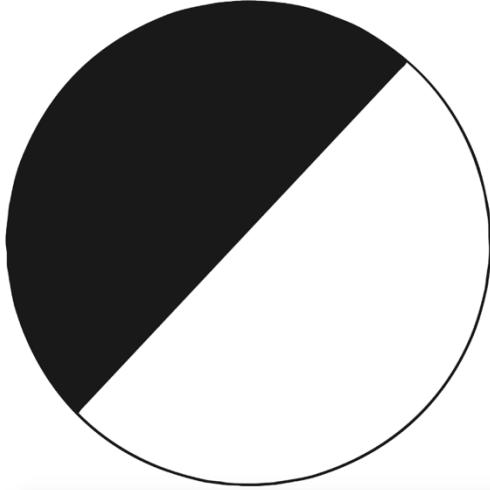
2. shavene

3. slamain

4. swaster

Children's Pages

Colour in the events of each day of creation.
Check Genesis chapter one and number the
pictures in the right order



Day _____

God created _____.

_____.



Day _____

God created _____



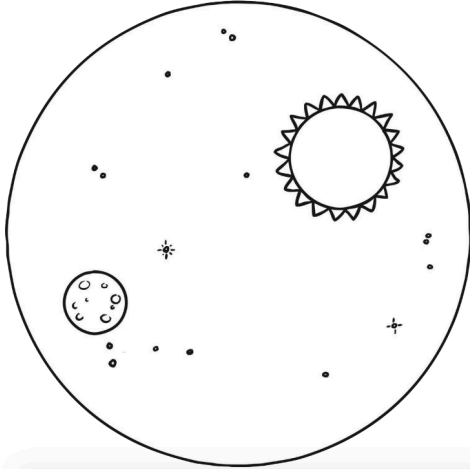
Day _____

God Created _____



Day _____

God Created _____



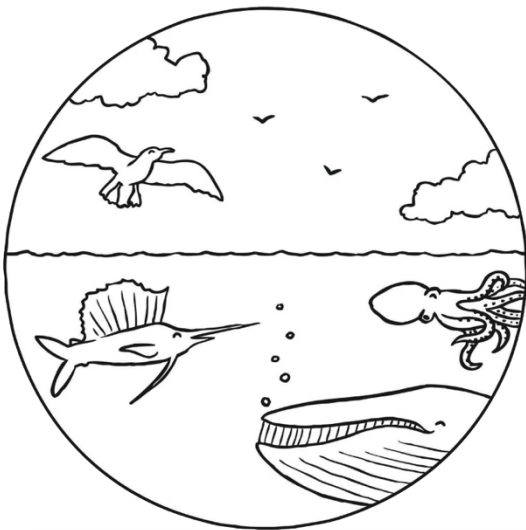
Day _____

God created _____



Day _____

God Created _____



Day _____

God created _____

Our Common Life

<p>Vicar Fr Jonathan Kester 07539 332408 020 7235 4242</p>	<p>Parish Administrator Sheila Matthews 020 7235 4482 admin@stpetereatonsquare.co.uk</p>
<p>Priest Missioner The Rev'd Julie Khovacs 07540 418623</p>	<p>Book-Keeper Susan Redwin 020 7235 4482 finance@stpetereatonsquare.co.uk</p>
<p>Licensed Lay Minister Dr Judith Richardson 07907 459693</p>	<p>Director of Music Andrew John Smith 07545 009607 Acjsmith45@hotmail.co.uk</p>
<p>Honorary Assistant Priests The Rev'd Jacqui Miller The Rev'd Herbert Bennett</p>	<p>Deputy Director of Music Andrew Sackett andrewjsackett@gmail.com</p>
<p>Churchwardens Richard Carter 07973667252 Samantha Singlehurst 07930 826475</p>	<p>Resources Committee Richard Carter</p>
<p>Hon Treasurer John Hilary jhilary@gmail.com</p>	<p>Worship & Formation Group Convenor: Fr Jonathan Kester</p>
<p>P.C.C. Secretary Valerie Smith Vasmith440@gmail.com</p>	<p>Transformation Group Convenor: The Revd. Julie Khovacs</p>
<p>Electoral Roll Officer Sarah Armstrong Sarahanne.hasker@gmail.com</p>	
<p>Verger Callum Shaw 07365002204 verger@stpetereatonsquare.co.uk</p>	

Our Common Life

Standing Committee Chair: Sammie Singlehurst	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
School Governors Foundation PCC Fr Jonathan Kester (Ex Officio) Jim Glen Judith Richardson Rev'd Julie Khovacs	Lay Eucharistic Ministers <i>Note that all our LEM licenses expired in February, New licenses are being arranged; the following license only has been renewed to tide us over until then.</i> Callum Shaw 07365 002204



ST
PETERS
CHURCH

London SW1W 9AL

SATURDAY
30TH SEPTEMBER
2023
12PM-4PM



Circus entertainment
World food stall
Art activities
Vauxhall City Farm
Children's games
Live music
BBQ
Mulled Cider
Cakes

MICHAELMAS FAIR

AmnesTea



The Amnesty International group would like to thank everyone for their generosity and the interest shown at the AmnesTea. We were thrilled to raise just over £122.

If anyone would like to join our group which meets at St. Peter's on the third Tuesday of the month please let me know.

Phoebe Hilary

Action on Plastic!

As well as millions of individuals, we need governments and businesses to take action to tackle plastic pollution. The plastics treaty that is currently being negotiated could hold them to account. Pray that leaders and decision-makers will be influenced by a vast movement of Christians across the world calling for action on plastic for our global neighbours and for God's creation. Visit **tearfund.org/rubbish** to sign the petition.

Hosting with Housing Justice



Do you have a spare room that you could offer to a homeless asylum-seeker, refugee or other migrant in need? The Compassionate Communities team within the Diocese of London is working in partnership with Housing Justice to provide temporary accommodation for London's destitute asylum-seekers, refugees and other forced migrants while they resolve their immigration status.

Find out more here or scan the QR code below:

<https://www.compassionatecommunitieslondon.org.uk/refugee-response/hostingwithhousingjustice>





The Westminster Food Bank needs donations more than ever!

There are ways we can continue to help the most vulnerable in our society... Please bring in your non-perishable food for the Foodbank. Contact Rev'd Julie for information on where to leave donations. Our volunteers will deliver them to the Food Bank promptly. Financial support is also appreciated.

I was hungry, and you fed me...
(Matt 25.35)

The Westminster Foodbank is based at Westminster Chapel and provides three days' - worth of nutritionally balanced (non-perishable) food to residents in the Borough of Westminster experiencing financial crisis, through a voucher scheme. It is part of a nationwide network of Foodbanks.

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