

St Peter's Parish Magazine



February & March
2024

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From Fr Jonathan



As this edition of the Parish Magazine goes to press the Church is celebrating the Presentation of the Lord in the Temple (Candlemas) forty days after Christmas Day on 02 February (which we at St Peter's anticipated the previous Sunday). Candlemas is a pivotal time in the Church's Calendar and is sometime compared with the Roman God Janus with two faces – one which looks forward and the other backwards. As Jesus is presented in the Temple by his parents Mary and Joseph and encounters the old man Simeon, so Candlemas looks back with great joy to the light come into the world in his birth at Bethlehem, a light no darkness can ever quench.

And yet crucial also to the Candlemas account (Luke 2:22-38) is the prophecy of Simeon to Mary, the mother of Jesus "*and a sword shall pierce your own soul also*". As she stood at the foot of the Cross of Calvary, she knew only too painfully that prophecy realised as he opens wide his arms and draws the whole world to himself in an eternal act of saving love. For Candlemas looks forward to all that we shall prepare for during Lent in the great events of Holy Week and Easter, whereby we are loved into salvation.

This year, by chance, **Ash Wednesday** falls on Valentines' Day, helpfully reminding us that, at the heart of all our penance and contrition is the love of God, ever drawing us back to his heart of love. This is, perhaps, captured most beautifully in the Parable of the Prodigal Son who, as the prodigal returns, his Father's warm and loving arms are open before he has even said a word.

This edition of the magazine contains further details of our varied **Lenten programme** here at St Peter's, of which we hope everyone will be able to find something helpful. Our **Lent Course** this year (offered both on Zoom and in person) does not require lots of reading, but rather aims to help us all in forming a personal rule of life in our Christian discipleship, from worship and private prayer, to study of Scripture, to giving and to the Sacrament of Reconciliation (confession) and guidance. All you will need to do is to attend the session and we hope that it will plant some practical seeds for you to form your own rule of life as you continue in your pilgrimage of faith.

There will also be the opportunity to walk the **Stations of the Cross** on Thursday evenings at 7 pm, prayerfully walking that last walk with Jesus from his trial to his crucifixion and being laid in the tomb, pausing briefly at each to ponder that love divine which draws us back to the compassionate heart of God. There will be a **Lent Quiet Day** in the beautiful Church of St Botolph's, Bishopsgate on 09 March (by kind permission of Fr David Armstrong) reflecting further on aspects of our Lenten journey and the journey of our lives.

And then on the first four Sundays of Lent we shall be having a series of **teaching sermons on Holy Week and the Triduum** (the Great Three Days) and how our liturgies as we know them today are deeply grounded in the writings of Egeria, the fourth century pilgrim to Jerusalem, carefully recording all that she saw there and reminding us that what we do today has its historical origins in early Christianity and in continuity with our forebears in the faith.

Season of Stewardship and Generosity

On Candlemas Sunday a letter went out from our Stewardship Team to all members of the congregation in church at the conclusion of our prayerful season of stewardship and generosity begun on Christ the King last year and inviting us all to reflect on our level of giving to our beloved Church.

Responses are invited by the first Sunday in Lent and may either be placed in the box at the back of Church or posted back. Thank you so much for your continued generous support for your Church which faces, as we all do in our homes, continued rising costs and as we remain open to all as a bright beacon of God's love and light.

Pilgrimage to Walsingham
Friday 3rd May to Sunday 5th May

Later in the Magazine is an article about the Shrine of Our Lady of Walsingham in Norfolk and an opportunity to go on a brief residential pilgrimage there in Eastertide. It is a wonderfully holy place in a quintessential English Village and it will be a joy to take pilgrims there from St Peter's on a pilgrimage which we will share with friends and fellow pilgrims from St Matthew's, Westminster and Christ the Saviour, Ealing Broadway. Do please let me know if you would like to come.

Welcome Colin!

And last, but by no means least, a very warm welcome to **Colin Chadwick** who started in the new role of **Facilities Coordinator and Verger** in January. Colin will be mainly working Tuesdays to Saturdays and has already made a very good start as we address and respond to the many opportunities and challenges that our beautiful building presents us with and as we shape things for the future.

There is so much to look forward to as we move forwards, undergirded by prayer and quiet attentiveness to God. Thank you so much for all that you bring to our life together at St Peter's.

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

R Jonathan

**A prayer for Lent
(the Collect for Ash Wednesday)**

Almighty and everlasting God,
you hate nothing that you have made
and forgive the sins of all those who are penitent:
create and make in us new and contrite hearts
that we, worthily lamenting our sins
and acknowledging our wretchedness,
may receive from you, the God of all mercy,
perfect remission and forgiveness;
through Jesus Christ your Son our Lord,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.
Amen

**A prayer as we approach Passiontide
(the Collect for Lent 3)**

Almighty God,
whose most dear Son went not up to joy but first he suffered
pain,
and entered not into glory before he was crucified:
mercifully grant that we, walking in the way of the cross,
may find it none other than the way of life and peace;
through Jesus Christ your Son our Lord,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever. Amen

A brief history of Pilgrimage to Walsingham



This year, Fr Jonathan will be leading a pilgrimage during Eastertide to the Shrine of Our Lady of Walsingham and we will be joining with friends and fellow pilgrims from St Matthew's, Westminster and Christ the Saviour Ealing Broadway from Friday 3rd May to Sunday 5th May. Please do contact Fr Jonathan if you would like to come on this year's pilgrimage.

At St Peter's we have a beautiful replica of the image of Our Lady of Walsingham at the west end of the Church (shown in the picture) and a lamp burns for our parish in the Holy

House at the heart of the Shrine Church. Fr Jonathan is a Priest Associate of the Holy House at Walsingham and has been since his ordination to the priesthood in 1994.

Many parishes have a cell of Our Lady of Walsingham which meets regularly to celebrate the Eucharist and for friendship and fellowship. We very much hope to restart such a cell at St Peter's after this year's pilgrimage.

Here is a brief history of Pilgrimage to Walsingham published by the Shrine

In the year 1061, in the reign of St Edward the Confessor, a widow of the lord of the manor of Walsingham Parva, called Lady Richeldis, had a vision of the Virgin Mary. The Virgin Mary appeared to Richeldis and took her in spirit to Nazareth and

showed her the house where the Angel Gabriel had appeared to her. Richeldis was told to take note of the measurements of the Holy House and to build a reproduction of it in Walsingham (hence the name 'England's Nazareth' which was given to Walsingham). Richeldis saw the vision three times.

It proved difficult for workman to build the wooden house and Richeldis spent all night in prayer. The next morning it was discovered the chapel was completed and it was believed that Our Lady, with the assistance of the holy angels, had removed the House to the spot which she herself had chosen, by which a spring of water was found. This is the Walsingham legend.

Walsingham quickly became a centre of pilgrimage and was the most popular pilgrimage site in Britain. In the fourteenth century Augustinian Canons built a Priory to look after the pilgrims and they encased the Holy House in a chapel of stone to protect it. Many kings and queens came to pray at the Shrine, the first being Richard Coeur de Lion. Pilgrims often took off their shoes to walk the last mile to the Shrine barefoot as a sign of penitence. This place is now the site of the Slipper Chapel (the Roman Catholic National Shrine).

In 1536 King Henry VIII, who had made pilgrimages here, dissolved the monasteries. In 1538 his Commissioners came to Walsingham to break up the holy buildings and seize any valuable goods and the Shrine was destroyed. They burnt the statue of Mary with the infant Jesus on her knee which was above the altar.

In 1921 Father Alfred Hope Patten became the Vicar of S Mary's Church in Walsingham. He wanted to revive pilgrimage to the village, so he had a statue carved from wood of Mary with Jesus. It was copied from the original Priory seal now in the British Museum. This statue was put in a side chapel in St Mary's Church.

Father Patten set about raising money to build a new shrine. He purchased some land in the village opposite the Priory and plans were drawn up for a church to be built with a Holy House inside it. The church was designed so that it would resemble the original shrine, although it was made of stone not wood. A well was discovered when building started and is part of the new church.

In 1931 the statue was taken from St Mary's Church and placed above the Altar in the new Holy House. Pilgrims were invited to light candles in it as a sign of their prayers and thousands of pilgrims come from this country and all over the world today.

For more information about the Shrine and its beautiful grounds and facilities please see:

<https://www.walsinghamanglican.org.uk>



From the Magazine February 1934

AN OPEN CHURCH: FEB 1934

Easter Day, 1934, will mark a big event in the life of St Peter's as a centre of Christian activity, for on that day the church will become free and open to all and pew rents will be a thing of the past so far as St Peter's is concerned. There are but a few who will not agree that the system of proprietary sittings in church are today an anachronism. The system has been dropped and is being dropped in many churches in London and elsewhere and now St Peter's also has come into line, The system had its merits and its uses in that a certain income was derived therefrom which income annually formed a part of the money produced by the parish as the stipend of the incumbent. But the disadvantages outweigh even this advantage. If God's church is to be the spiritual centre of the Christian life of the district it is quite out of keeping with the spirit of Christianity as founded by Christ that a certain part of the church should be leased for money to certain people to the exclusion of others. Any idea of making money out of trading with a portion of God's House smacks very much of the system which Christ himself condemned when he overthrew the tables of the money changers ...On all that there will be no argument. As to the practical implication of the change. Some months ago the Vicar and Churchwardens issued a circular letter to all subscribers and pew holders, in the course of which it was suggested that the time had come to depart from the whole idea of pew rents. Many of course did not reply to that circular letter, indeed no reply was asked for; but several wrote letters wishing success to the venture. The next move was for the Parochial Church Council to consider the matter most carefully, and the result of that consideration was that the Council decided definitively that the change should be made and at the same time

the Vicar and Churchwardens were instructed to proceed with the necessary steps.

COMMENT

Magazines from 1944 were getting rather thin on content so I have arbitrarily leapt back to 1934 where there is more material. It will come as a surprise to most that one ever could pay for a particular seat in church. This really began on any scale in the early nineteenth century and was generally over by the mid twentieth. It did serve to raise funds and was used not just by the very rich but by up-and-coming tradesmen and others of moderate means. Other seats, generally humbler, were provided for those who could not pay. Associated with this were a number of persons called “pew openers”, who guided people to the right pews and if necessary, unlocked them (for a consideration!). At least some of the pews prior to the fire had doors, but I do not recollect if they were lockable. These and the humbler seats can be seen in this 1870 photo. Pew openers were often elderly poor women. Peter Storrs, a long-time member of St Peter’s who died in 1996, remembered two old ladies in black bonnets who in his childhood were always at the west end of the church, though by then they seemed merely to have handed out hymn books.

Valerie Smith



From the magazine for March 1934

To the Editor:

Sir,

- There is a new spirit permeating St Peter's – a spirit of adventure in service for Christ in this district, of discontent with things as they were. In about a month's time will be held the Annual Meeting of the Electoral Roll, at which meeting will be chosen those who as members of the Council will have the privilege of developing this spirit of enterprise in the forthcoming year which begins at Easter. Hitherto the Electoral Roll have only been called together once a year for what is really a business meeting, and the attendance has often been meagre; but our Great Adventure for Christ will increase its effectiveness in direct proportion to the presence or absence of two factors. The first is the degree to which we realise that the machinery of the Church exists not solely or even primarily for "business" purposes, but in order that we may more carefully and thoroughly direct and carry through our efforts to bring into a distracted world that ideal state which we call the Kingdom of God. The second factor is the degree to which we can bring it about that our efforts are not merely those of well-meaning individuals, but a great piece of corporate team work on the part of the whole of Christ's Family in this place. It would be a great and helpful source of inspiration if all the members of the Roll – that is all who have faced and accepted the responsible privilege of being members of that team – were to meet at a special service to which they would be bidden, individually and by name, on a day shortly before the Annual Meeting. The service would be one of thanksgiving for all the privilege means, and of prayer for guidance in the use of it. And, further, this act can well be sealed (as is done in some churches) by having all those who are elected to serve on the Council, formally and solemnly admitted to office at one of the services on the Sunday following the Annual Meeting.

I am, Sir,

A member of the electoral roll.

COMMENT

Getting a congregation, even the regular worshippers, to engage with the church Electoral Roll, remains difficult. There is the basic confusion between this and the civil Electoral Roll, with an assumption that if one is on the latter one is also on the church roll. Then many people who quite rightly think that worshipping with the church is what is most important jump to the conclusion that therefore being on the church Electoral Roll does not matter. It does, partly because it gives some indication to the diocese of the strength of the church but also because it makes possible for those on it to attend the church AGM (the Annual Parochial Church Meeting), to elect members of the Parochial Church Council and to stand for the Parochial Church Council which has the important task of working with the priest to promote the pastoral, evangelistic, social and ecumenical mission of the church as well as having financial and legal responsibilities. The correspondent in 1934 thought of ways of making clearer the importance of Electoral Roll members and the PCC they elect. It is not clear if these were effective. But you have an opportunity shortly to join the church Electoral Roll if you are not already on it, provided you are baptised, 16 or over, belong to the Church of England or a Church in communion with it, or belong to some other denomination and declare yourself also to belong to the Church of England. You must also be either resident in the parish, or have regularly attended public worship at St Peter's for six months or more, The 2024 revision of the Electoral Roll will start sometime in March, and forms will be available for you to complete. Please take this invitation seriously.

Valerie Smith

Searching for St Peter



An overnight stay in the Norfolk market town of Holt offered the chance not only to search for St Peter but also for my wife Sue's ancestors, through her mum's family, in a nearby graveyard. We had no idea what, or who, we would find. We did know the church was a St Peter's - well, actually St Peter and St Paul's - in the village of Edgefield.

What we did not know was that as well as the current church there was an older, ruined St Peter and St Paul's. It was only by visiting the antique shops of Holt that we were told about the

ruins when we got chatting to a friendly shop owner.

The current St Peter and Paul's was consecrated in 1884. It was there that we found the largest number of gravestones bearing the names of Sue's family including that of her great, great grandfather which we had hoped to find but didn't really expect to. Sue has a walking stick that belonged to him, with a silver badge bearing his name.

Inside the church there are references to the two saints, like the stained-glass window showing the keys of St Peter and the sword of the Spirit of St Paul. There were crossed keys on the gates into the graveyard.

The church was built in part from stone taken from the site of its predecessor half a mile away, out of the centre of the village, that had fallen into disrepair. We set off on foot to look for it. The old church tower still survives and a little way down a lane, we saw it and the ruins that remain. We found a couple more family

gravestones, dating back further in time. One was from 1798.
Plenty of material for researching the family tree!

The "new" St Peter and St Paul's, Edgefield, Norfolk
Stained-glass windows inside the ruined, octagonal, tower of the
old church

David Stanley



Books for Lent

“Passionate Christianity: A Journey to the Cross”: Cally Hammond.

In modern English, “passion” usually refers to love, particularly intense love. But the sense in which it is normally used in the Christian liturgy is different, carrying some sense of what is suffered by a person, rather than what is done by him. The Passion is that part of Christ’s life where he did indeed show intense love, but also the one which was distinguished by Christ’s simply being rather than by his doing. The third sense in which passion is used in this book is that of our full involvement through meditation in the last days of Christ’s life. We seek to understand, through thinking, what was happening, but it is equally important for us to enter feelingly into the events of these days. We need to follow them using all our faculties so that we enter into them with the whole person.

Traditional meditation focuses on five points of the Passion – the agony in the garden of Gethsemane, the scourging, the crowning with thorns, the way of the cross and the crucifixion. These have proved rich food for meditation through the centuries. They give us doors, rather than windows onto the Passion so that we become part of what we consider, whether as onlookers, or torturers, or in the person of Christ himself.

The books gives attention to each of these in turn, illustrating not only their value to the believer, but to the whole world for which Christ died.

Each meditation too encourages us not only to place ourselves within the scene contemplated and feel and see what it can show us about ourselves and our world, but takes some of the central doctrines of Christianity, the incarnation, grace and forgiveness, sin, atonement and sacrifice. The book does not dodge difficult questions and queries some interpretations that give an unacceptable picture of God.

So at once, we become more deeply involved in the passion narratives, identify the sinful behaviour that we ourselves display through the yearning to fit in, to avoid rebellion against authority, trace implications for our world today, and come to grips with doctrine as something vital rather than as abstractions designed to confuse us. Throughout the emphasis is on the priority of God's initiative – being good is a happy by-product of faith and not faith itself, and on the message for the world, not on the church as an exclusive club.

“The Stature of Waiting”: R.H. Vanstone.

The second book I am recommending also looks at passion in the sense of passiveness.

Looking at the Gospels of St Mark and St John, the author points out that in the first part of the Gospels, Jesus is shown as an active person, far more often the subject rather than the object of verbs. However, as Holy Week proceeds, this changes. In St Mark's gospel it happens after Jesus is “handed over” (rather than betrayed) to the authorities by Judas. In St John's it happens after the declaration at the Last Supper that it was night, in which Jesus had said that no one can work. From this point on, Jesus becomes the person acted on rather than the person acting.

The author looks at how passivity is perceived in contemporary society. With us, great value is put on being self-sustaining, independent, active. Formerly this may have been connected with the Protestant work ethic, which condemned idleness and praised industry. The work ethic is losing some of its force now, with the emphasis on us being active consumers as well as active workers. Even so, those not working, on benefits, ill, or old are looked down on in our society, sometimes aggressively, sometimes pityingly. People commonly feel restive when they

cannot work, the ill resent being dependent, the old feel like second class citizens when no longer validated by work.

To some extent the emphasis on the positive is the consequence of the character of God in the Old Testament, as the creator, the active guide of Israel's history. But in the trial and crucifixion of Jesus, the emphasis shifts to God as weak, helpless, the recipient not the initiator. This capacity for suffering is not something that is a part of his nature. The author believes it is important to hold onto the concept of God as "impassable". Rather it is something to which Christ opens himself as a free choice and in that way achieves something which could not be achieved through power.

The author presents us with some situations in the everyday world where weakness is found to have more power than strength. He instances the people on a new housing estate, who had no sense of community or mutual responsibility despite the efforts of social workers and even local churches to promote this. Yet in one area of the estate was suddenly observed the development of true neighbourliness. A lone woman with five children suffered from serious leg ulcers which meant she had to spend a good deal of time in bed and was unable to look after her children. Her immediate neighbours separately and motivated by personal compassion came in to help her, met each other and drew others in and community came where there had been none, not by any saintly behaviour of the invalid who resented her illness but by the simple fact that her passivity demanded a response. The housing estate became a different place by her passivity, in a way that her activity could never have managed. This is a hard lesson for many of us to learn and the book repays reading by those who are busiest and most active among us.

These books are available from the parish library.

Picture for February



Photo of statue of Janani Luwum on Westminster Abbey
'Janani Luwum, archbishop of the church of Uganda 1974-1977
martyred for criticizing the excesses of the Idi Amin regime.

Saint for March



'Saint Patrick, patron saint of Ireland,. He used the shamrock to teach on the Holy Trinity.' St. Benin's church, Kibennan.'

Christians lead peace march in Plateau State, Nigeria

(Submitted by Phoebe Hilary, courtesy of Open Doors)

Update: Christians lead peace march in Plateau State, Nigeria - and survivors share their stories

Christians share their stories and march for peace following the Christmas Eve attacks on several Christian-majority villages in Plateau State, Nigeria.



Local church leaders on a peace march in protest against attacks targeting Christian communities in Nigeria.

Following the devastating Christmas Eve attacks in Plateau State, Nigeria, Christians have led a peace march in protest at the killings. At least 113 believers were murdered in the attacks

by Fulani militants and many more were injured or lost their homes. It's also estimated that eight churches were burned down and as many as 15,000 people are now internally displaced. In response, on 8 January 2024, the Christian Association of Nigeria (CAN) and other prominent Christian leaders led the march to Rafter Government House in Jos, the administrative capital of Plateau State. Their aim was to express their grievance and call for an end to killings of Christian brothers and sisters at the hands of Fulani militants in Mangu, Barkinladi, Riyom and, recently, Bokkos Local Government.

As they marched, these believers held up posters that bemoaned the insecurity that Christians face in Nigeria especially in Plateau State. Among the slogans on the posters were: "Come to our rescue" and "We cannot even mourn in peace". Many people also carried branches, as a way of symbolising their pain and distress.

These courageous men and women are staying firm in their faith. As they march, they sang: "Where is the power of the devil where Jesus is ruling? Where is the power of the devil; there is no power at all."

Readings for February/March 2024

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|---|---|
| <p>04 February 2024 2nd Sunday before Lent</p> <p>Proverbs 8: 1 & 22–31 Colossians 1: 15–20 John 1: 1–14</p> | <p>03 March 2024 3rd Sunday after Lent</p> <p>Exodus 20: 1–17 Corinthians 1: 18-25 John 2: 13–22</p> |
| <p>11 February 2024 Sunday next before Lent</p> <p>2 Kings 2: 1–12 2 Corinthians 4: 3–6 Mark 9: 2–9</p> | <p>10 March 2024 – Mothering Sunday & 4th Sunday of Lent</p> <p>Samuel 1.20 - 28 Colossians 3: 12-17 John 19: 25 – 27</p> |
| <p>14 February 2024 Ash Wednesday</p> <p>Isaiah 58:1-12 2 Corinthians 5:20b-6:10 Matthew 6:1-6, 16-21</p> | <p>17 March 5th Sunday in Lent</p> <p>Jeremiah 31.31–34 Hebrews 5: 5-10 John 12.20–33</p> |
| <p>18 February 1st Sunday of Lent</p> <p>Genesis 9.8–17 Peter 3: 18-22 Mark 1.9–15</p> | <p>24 March 2024 Palm Sunday</p> <p>Isaiah 50: 4-9a Philippians 2: 5–11 Mark 15: 1–39</p> |
| <p>25 February 2024 2nd Sunday of Lent</p> <p>Genesis 17.1–7, 15–16 Romans 4: 13-25 Mark 8. 31–38</p> | <p>24 March 2024 Palm Sunday</p> <p>Isaiah 50: 4-9a Philippians 2: 5–11 Mark 15: 1–39</p> |
| <p>Thursday 28 March Maundy Thursday</p> <p>Exodus 12:1-5 [5-10]11-14 I Corinthians 11:23-26 John 13:1-17, 31b-35</p> | <p>Friday 28 March Good Friday</p> <p>Isaiah 52:13-end Hebrews 4:14-16, 5:7-9 John 18:1-end of 19</p> |
| | <p>31 March 2024 Easter Day</p> <p>Acts of the Apostles 10: 34–43 1Corinthians 15: 1–11 John 20: 1–18</p> |

Calendar for February 2024

| Date | Day | Prayer intention |
|--------------|--|--|
| Th 1 | <i>Brigid, Abbess c. 525</i> | St Bride's, Fleet Street |
| Fr 2 | <i>Presentation of Christ in the Temple (actual day)</i> | Our Sacristans at St Peter's |
| Sa 3 | <i>Anskar, archbishop, missionary, 865</i> | Porvoo Churches and relations with the Church of England |
| Su 4 | Second Sunday before Lent | The Parish and People of God |
| Mo 5 | <i>Feria</i> | Priests' and deacons' retreat at Walsingham |
| Tu 6 | <i>Martyrs of Japan, 1597</i> | The people of Japan |
| We 7 | <i>Feria</i> | Eaton House School |
| Th 8 | <i>Feria</i> | Westminster City School |
| Fr 9 | <i>Feria</i> | Sion College |
| Sa 10 | <i>Scholastica, abbess c 543</i> | Benedictine religious houses |
| Su 11 | Sunday next before Lent | The Parish and People of God |
| Mo 12 | <i>Feria</i> | Belgravia Neighbourhood Forum |
| Tu 13 | <i>Feria – Shrove Tuesday</i> | Preparation for Lent |
| We 14 | ASH WEDNESDAY – LENT BEGINS | Grace to keep Lent faithfully |
| Th 15 | <i>Sigfrid, bishop 1045</i> | The Church in Sweden |

Calendar for February 2024 (cont)

| Date | Day | Prayer intention |
|--------------|---|--|
| Fr 16 | <i>Lenten weekday</i> | Westminster Cathedral |
| Sa 17 | <i>Janani Luwum, archbishop, martyr, 1977</i> | The people of Uganda |
| Su 18 | First Sunday of Lent | The Parish and People of God |
| Mo 19 | <i>Lenten weekday</i> | The Passage |
| Tu 20 | <i>Lenten weekday</i> | Westminster Chapel |
| We 21 | <i>Lenten weekday – Ember Day</i> | Ordinands |
| Th 22 | <i>Lenten weekday</i> | St Mellitus College |
| Fr 23 | <i>Polycarp, bishop, martyr, c 155</i> | Modern day martyrs |
| Sa 24 | <i>Lenten weekday</i> | Directors of ordinands |
| Su 25 | Second Sunday of Lent | The Parish and People of God |
| Mo 26 | <i>Lenten weekday</i> | Westminster St Margaret Deanery Clergy Chapter |
| Tu 27 | <i>George Herbert, priest, poet, 1633</i> | Parish Priests |
| We 28 | <i>Lenten weekday</i> | Community of the Resurrection, Mirfield (CR) |
| Th 29 | <i>Lenten weekday</i> | The Revd Katherine Hedderley, Archdeacon, designate of Charing Cross |

Calendar for March 2024

| Date | Day | Prayer intention |
|-------------|---|--|
| Fr 1 | <i>David, bishop, patron of Wales, c 601</i> | Church and people of Wales |
| Sa 2 | <i>Chad, bishop, missionary, 672</i> | Diocese of Lichfield |
| Su 3 | Third Sunday of Lent | The Parish and People of God |
| Mo 4 | <i>Lenten weekday</i> | Chelsea and Westminster Hospital |
| Tu 5 | <i>Lenten weekday</i> | Nickie Aiken, our Member of Parliament |
| We 6 | <i>Lenten weekday</i> | School Governors |
| Th 7 | <i>Perpetua, Felicity and companion, martyrs, 203</i> | For an end to modern day slavery |
| Fr 8 | <i>Edward King, bishop, 1910</i> | Diocese of Lincoln |
| Sa 9 | <i>Lenten weekday</i> | Victoria Business Improvement District |
| Su 10 | Fourth Sunday of Lent / Mothering Sunday | Mothers and all those who care for children |
| Mo 11 | <i>Lenten weekday</i> | Cardinal Hume Centre |
| Tu 12 | <i>Lenten weekday</i> | Victoria Station |
| We 13 | <i>Lenten weekday</i> | London Ambulance Service |
| Th 14 | <i>Lenten weekday</i> | London Fire Service |
| Fr 15 | <i>Lenten weekday</i> | Metropolitan Police |

Calendar for March 2024 (cont)

| Date | Day | Prayer Intention |
|--------------|---|--|
| Sa16 | <i>Lenten weekday</i> | The Royal Mews |
| Su 17 | Fifth Sunday of Lent / Passion Sunday | The Parish and People of God |
| Mo 18 | <i>Cyril, bishop, teacher of the faith, 386</i> | Theologians |
| Tu 19 | Joseph of Nazareth | All fathers |
| We 20 | <i>Cuthbert, bishop, missionary, 687</i> | Bishop Sarah |
| Th 21 | <i>Thomas Cranmer, archbishop, martyr, 1556</i> | The Prayer Book Society |
| Fr 22 | <i>Lenten weekday</i> | Local shops and businesses |
| Sa 23 | <i>Lenten weekday</i> | Grosvenor Estate |
| Sa 24 | Palm Sunday | The Parish and People of God |
| Mo 25 | Monday of Holy Week | Society of Martha and Mary, Sheldon, Devon |
| Tu 26 | Tuesday of Holy Week | All prisoners |
| We 27 | Wednesday of Holy Week | Amnesty International |
| Th 28 | Maundy Thursday | Diocesan clergy renewing vows at the Chrism Mass in St Paul's and Thanksgiving for the Institution of the Holy Eucharist |
| Fr 29 | Good Friday | Thanksgiving for our salvation through the cross of Our Lord and Saviour Jesus Christ |
| Sa 30 | Holy Saturday | The despairing |
| Su 31 | Easter Day | The Parish and People of God |

Children's Page

Across

Lent and Easter

| | |
|----|--|
| 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) |

| | |
|----|--|
| 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) |

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) |

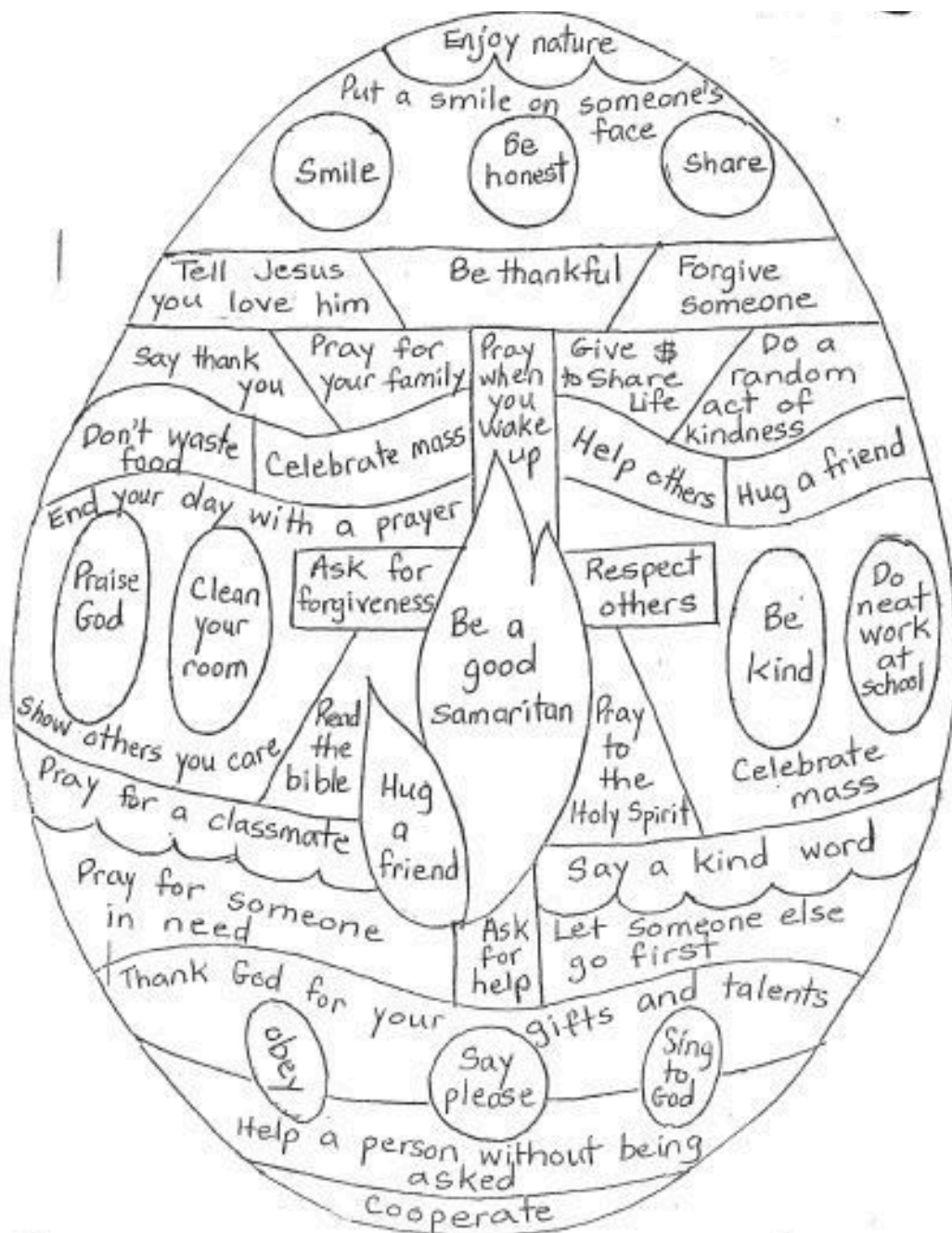
The crossword puzzle grid is composed of white squares for letters and black squares for empty space. The starting points for the clues are numbered as follows:

- 1: Down, starting at the top row, 4th column.
- 2: Across, starting at the top row, 2nd column.
- 3: Down, starting at the top row, 3rd column.
- 4: Across, starting at the top row, 6th column.
- 5: Down, starting at the top row, 5th column.
- 6: Across, starting at the top row, 7th column.
- 7: Down, starting at the top row, 8th column.
- 8: Across, starting at the top row, 9th column.
- 9: Down, starting at the top row, 10th column.
- 10: Across, starting at the top row, 11th column.
- 11: Down, starting at the top row, 12th column.
- 12: Across, starting at the top row, 13th column.
- 13: Down, starting at the top row, 14th column.
- 14: Across, starting at the top row, 15th column.

Children's Page

Lent is a time when we try to lead good lives, doing what Jesus has taught us: loving him and one another and caring for everyone. Here are some things to do this Lent; colour each one in as you do it!

Can you colour the whole egg before Easter?

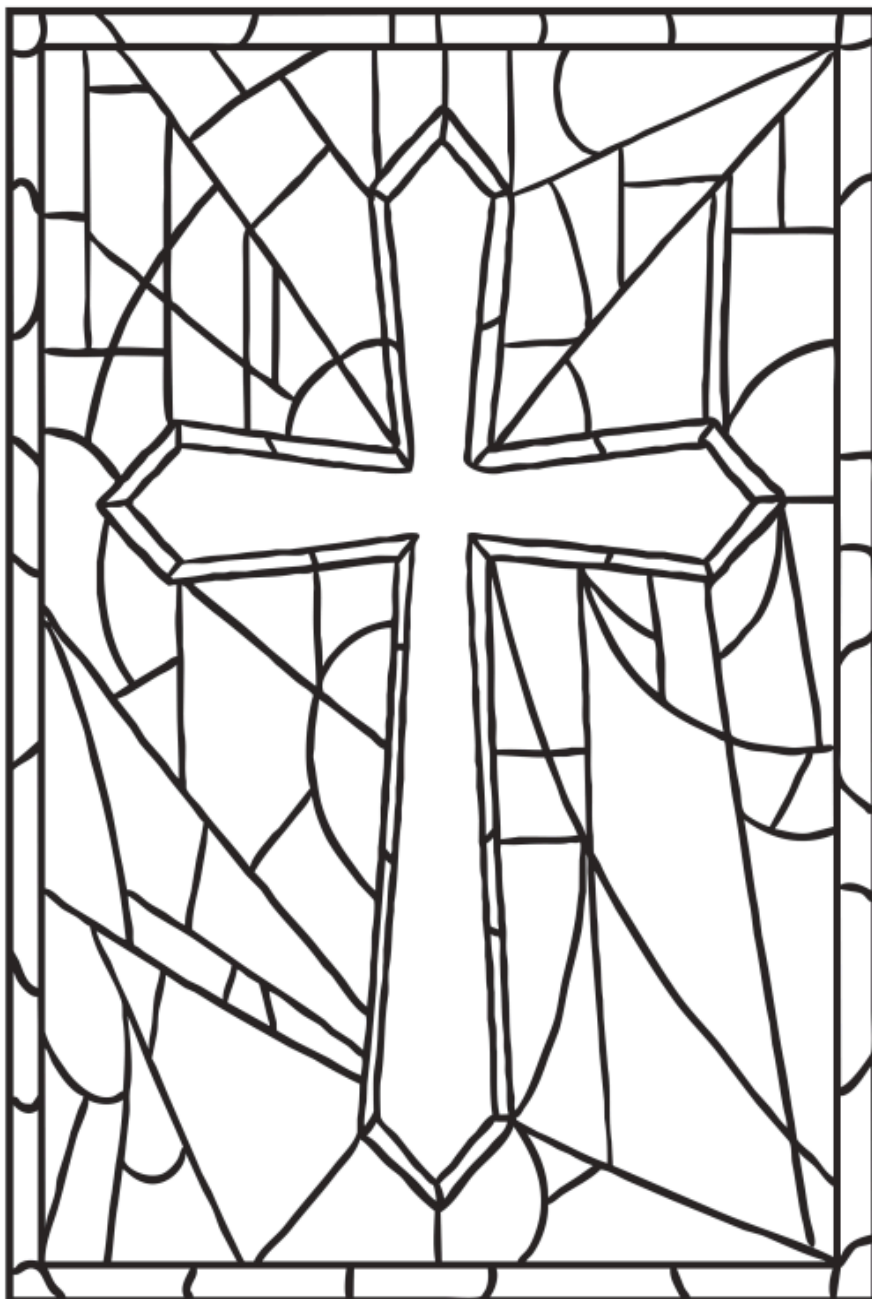


Children's Page

On Good Friday, Jesus died for us on the cross. Christians often carry a crucifix (a cross with an image of Christ crucified on it) to remind them of his sacrifice.

But Good Friday isn't the end of the story! On Easter Sunday, Jesus rose again! This cross is empty, because Jesus has returned to the Father. Now he is with us all, wherever we are!

Colour it in brightly, to show the joy of the resurrection!



Easter Eggs!



The tradition of dyeing and decorating Easter eggs is ancient, and its origin is obscure, but it has been practiced in both the Eastern Orthodox and the Western churches since the Middle

Ages. The church prohibited the eating of eggs during Holy Week, but chickens continued to lay eggs during that week, and the notion of specially identifying those as Holy Week eggs brought about their decoration. The egg itself became a symbol of the Resurrection. Just as Jesus rose from the tomb, the egg symbolized new life emerging from the eggshell.

Why don't you get inventive this Easter and paint some eggs!



Recipe

Simnel cake



Simnel cake is a light fruitcake that is an Easter classic and is often associated with Mother's Day

Ingredients

For the almond paste

- 250g/9oz [caster sugar](#)
- 250g/9oz [ground almonds](#)
- 2 free-range [eggs](#), beaten
- 1 tsp [almond essence](#)

For the cake

- 175g/6oz butter or [margarine](#), plus extra for greasing
- 175g/6oz soft [brown sugar](#)
- 3 free-range [eggs](#), beaten
- 175g/6oz [plain flour](#)
- pinch [salt](#)
- ½ tsp ground [mixed spice](#) (optional)
- 350g/12oz mixed raisins, [currants](#) and sultanas
- 55g/2oz chopped mixed [peel](#)
- ½ lemon, grated [zest](#) only
- 1–2 tbsp [apricot jam](#)
- 1 free-range [egg](#), beaten for glazing

Method

1. For the almond paste, place the sugar and ground almonds in a bowl. Add enough beaten egg and mix to a fairly soft consistency. Add the almond essence and knead for 1 minute until the paste is smooth and pliable. Roll out a third of the almond paste to make a circle 18cm/7in in diameter and reserve the remainder for the cake topping.
2. Preheat oven to 140C/120C Fan/Gas 1. Grease and line a 18cm/7in cake tin.
3. For the cake, cream the butter and sugar together until pale and fluffy. Gradually beat in the eggs until well incorporated and then sift in the flour, salt and mixed spice (if using) a little at a time. Finally, add the mixed dried fruit, peel and grated lemon zest and stir into the mixture.
4. Put half the mixture into the cake tin. Smooth the top and cover with the circle of almond paste. Add the rest of the cake mixture and smooth the top leaving a slight dip in the centre to allow for the cake to rise. Bake in the preheated oven for 1¾ hours. Test by inserting a skewer in the middle – if it comes out clean, it is ready. Once baked, remove from the oven and set aside to cool on a wire rack.
5. Brush the top of the cooled cake with the apricot jam. Divide the remainder of the almond paste in half. Roll out a circle to cover the top of the cake with one half and form 11 small balls with the other half. Place the circle of paste on the jam glaze and set the balls round the edge. Brush the cake topping with a little beaten egg.
6. Preheat the grill to high. Place the cake onto a baking tray and grill for 1–2 minutes, or until the top of the marzipan begins to brown. Alternatively, lightly heat the cake topping using a cook's blowtorch, until the marzipan is golden brown.

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> |

| <i>Our Common Life</i> | |
|---|--|
| 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 | |

LENT 2024 AT ST PETER'S

Ash Wednesday – 14 February

8 am – Holy Eucharist (said) with imposition of ashes
12.30 pm – Holy Eucharist (said) with imposition of ashes
7 pm – Choral Eucharist with imposition of ashes

Lent Course 2024

Making a rule of life in our Christian discipleship

Starts week beginning Sunday 18 February

Tuesday evenings at 7 pm via Zoom
Wednesday mornings in the committee room at 9.00 am

Week 1 – Worship
Week 2 – Private prayer
Week 3 – Bible reading
Week 4 – Guidance and the sacrament of reconciliation
Week 5 – Giving

Stations of the Cross

Thursday evenings in Church at 7 pm

Starts week beginning Sunday 18 February

Lent Quiet Day – Saturday 09 March

10 am to 3 pm – St Botolph's, Bishopsgate

A series of teaching sermons on Holy Week and The Triduum at the 11.15 am Choral Eucharist

| | |
|----------------------|--|
| 18 February (Lent 1) | An introduction to Holy Week and Palm Sunday |
| 25 February (Lent 2) | Maundy Thursday – the sacred banquet |
| 03 March (Lent 3) | Good Friday – the open arms of God's love |
| 10 March (Lent 4) | The Easter Vigil – our Mother, the Church |

HOLY WEEK 2024 AT ST PETER'S

Palm Sunday – 24 March

8.15 am Holy Communion – Book of Common Prayer
9.45 am Family Eucharist with dramatic reading of the Passion
10.45 am Procession of palms leading straight into
Choral Eucharist with Sung Passion Gospel
Missa Pis ne me peult venir - *Crecquillon*
In monte olivetti - *Lassus*

Monday 25 March

12.30 pm Said Eucharist
7 pm Said Eucharist with Meditation

Tuesday 26 March

12.30 pm Said Eucharist ;
7 pm Said Eucharist with Meditation

Wednesday 27 March

8 am Said Eucharist
12.30 pm Said Eucharist
7 pm Said Eucharist with Meditation

HOLY WEEK 2024 AT ST PETER'S

(/CONT)

Maundy Thursday – 28 March

7 pm Choral Eucharist of the Lord's Supper *
*with the washing of feet, stripping of the Sanctuary and Watch
until Midnight*
Mass for five voices - Byrd
Domine tu mihi lavas pedes - Cardoso

Good Friday – 29 March

10 am The Good Friday Story (worship for all ages)
12 noon Solemn Liturgy of Good Friday
Adoramus te, Christe Lassus Hear my prayer Purcell
Lamentations I Tallis Crucifixus à8 - Lotti

Holy Saturday – 30 March

8 pm The Easter Vigil *
Lighting of the new fire, Vigil and First Eucharist of Easter
Missa Ut re mi fa sol la - Esquivel

Easter Day - Sunday 31 March

8.15 am Holy Communion – Book of Common Prayer
9.45 am Family Eucharist
11.15 am Choral Eucharist
Missa Sancti Joannis de deo - Haydn
Wann soll es doch geschehen, BWV11 - J. S. Bach

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

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>

