

St Peter's Parish Magazine



October & November
2023

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From Father Jonathan



Dear friends

With the shift into October, it certainly seems like autumn is upon us. There is a freshness in the air and the leaves are beginning to turn to beautiful hues of russet and gold. As I write, we are in the final stages of preparation for the Michaelmas Fair on Saturday 30 September which the Rev'd Julie is kindly overseeing this year. It is a Michaelmas Fair because it falls close to the great festival of St Michael and All Angels on 29 September. Many thanks to the whole organising group, to all stallholders and all who will help on the day, as we draw closer together in mutual love and fellowship and raise much needed funds for the portico and tower restoration appeal. Many thanks, too, to the large number of people and local businesses and organisations who have kindly donated both raffle prizes and items for the silent auction.

Farewell to much-loved staff members

September saw the moving on to exciting new chapters in their lives of two of our well-loved members of staff. On Sunday 10 September, after five years here with us, we bade farewell to **Callum Shaw**, our Senior Verger and Premises Manager, as he moves back to the North West to study for a Masters' degree in Quantity Surveying at the University of Salford. On Sunday 24 September (Harvest Festival) we bade a liturgical farewell to **Rev'd Julie** after eight years here at St Peter's as she moves to join the chaplaincy team at St Bartholomew's Hospital in the City of London. Bart's Hospital, like its neighbouring famous St Bartholomew's Church, Smithfield, is 900 years old this year and is one of the most prestigious hospitals in the country. We wish them both every blessing and happiness in all that is to come and thank them both most sincerely for all that they have done for us during their time at St Peter's and how they have greatly enriched the life of the People of God here.

Congregational audit

We are just reaching the end of the somewhat costly process of making the tower and portico safe pending the launch of a large capital fundraising project. In undertaking this much needed work to the fabric of the building we will also be re-imagining the use of our beautiful building and grounds going forward into the future as part of our wider mission and outreach.

To help us in this process of re-imagining, we will soon be distributing a short questionnaire in the form of an anonymous congregational audit in which you will be encouraged to tell us what you like about St Peter's and what continues to draw you here, as well as what we might be doing better to grow in faith, love and number. The questionnaire will also ask your views on how you would like to see our building develop into the future, both as a place of worship and in our service of the whole wider community.

Community audit

At the same time we will also be undertaking a wider community audit of local businesses and organisations seeking their views on how they see us and how they feel we might improve in serving the wider community and parish. We are very grateful for the help of Victoria BiD and the Victoria Neighbourhood Forum, with whom I have had a couple of encouraging and collaborative meetings.

Stewardship

"Yours, O Lord, are the greatness, the power, the glory, the victory, and the majesty; for all that is in the heavens and on the earth is yours; yours is the kingdom, O Lord, and you are exalted as head above all" (I Chronicles 29:11)

As much as it is good to reflect on the work we need to do to enrich, restore and develop the fabric of our church building, we are also conscious that this specific project is a bit like undertaking works on our own homes, such as a new roof, adding an extension or opening up a loft or a basement. Our day to day stewardship is that which supports our day to day house-keeping of the church, such as our electricity, gas and water bills, the wages and stipends of our staff and our day to day maintenance. We have to fund all this ourselves on a local level. We are fortunate at St Peter's in having a number of sources of income which are not available to other churches, but we do still need to increase our income significantly to make ends meet in these increasingly challenging financial times.

I'd like us to think about St Peter's as being our **family home**, in which all the members of the church family contribute together through our time, talents and our monetary giving to ensure that all is well in our home and it continues to flourish on a daily basis. It is a shared responsibility, which is our duty and our joy, to ensure that our church can continue to reflect the love of God and for that love to be experienced by others.

Christian stewardship is rooted in the absolute love and generosity of God, who creates, redeems and sustains the world. Because God is generous, God places into our hearts an answering love, which finds expression in our own generosity and service. We are generous and give because God is generous and continues to give to the world. We give back to God what is already God's.

During November we shall be launching a Stewardship campaign which will set out clearly what it takes to run St Peter's for a year and how much we need to raise for our ongoing housekeeping. Since the inauguration of Common Worship, November has been seen as the season of the Kingdom which runs from the great festival of All Saints on 1st November to the great festival of Christ the King (the last Sunday of the church year, before the new church year begins on Advent Sunday, the following week). Christ the King is a relatively new festival in the perspective of the millennia of Church history and came into being in 1925. Of course, the Kingship of God is of much older theological provenance than that and goes back to the earliest pages of the Hebrew Scriptures in the Old Testament, and as the quotation above from I Chronicles shows the Kingship of God was deeply rooted in the consciousness of the People of God.

As King, God has sovereignty over every aspect of our lives and it is our duty and joy to serve God's Kingdom of justice, mercy and inclusion inaugurated by his Son Jesus Christ, who came among us as the servant king. His eternal and undying love is demonstrated in his washing the disciples' feet and in his open arms on the Cross of Calvary from which he draws the whole world to himself.

As members of the Church here at St Peter's we are called both to serve and to witness to that wonderful and universal Kingdom and to be a beacon of bright light and hope in our generation in all that we do together. During November a small stewardship team will be distributing a special stewardship pack containing important information for you kindly and generously to respond to as together we enable the household of God at St Peter's to continue to be all that God gently and insistently calls us to be.

It is a privilege and an honour to serve as your Vicar and I am very glad to be here among you as St Peter's prepares to celebrate our 200th birthday in 2027. Thank you so much for all that each and every one of your brings to our life together. It is hugely appreciated.

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

R Jonathan

Concelebration of the Holy Eucharist



Concelebrated Choral Eucharist for the consecration of newly restored St Peter's by the Rt Revd & Rt Hon David Hope, Bishop of London in 1992, together with Fr Desmond Tillyer, Fr Alan Chidwick and Fr Ashley Buck

After the catastrophic fire of 1987, which I vividly recall reading about when I was at university in Exeter, the interior of St Peter's was beautifully reimagined and rebuilt through the vision and energy of Fr Desmond Tillyer and the faithful parishioners of the time. At the centre of the church there is the elegant freestanding marble high altar, reflecting an understanding of the liturgy with the altar at the heart of the people who gather around it for the celebration of the Eucharist. It is always a privilege to preside at this spacious altar, which speaks volumes about the breadth and generosity of God's inclusive love at the heart of his beloved people.

In time for the consecration of the church in 1992 a beautiful set of three best gold chasubles were made by the talented embroider Caroline Davies (see photograph above) with a principal more ornate chasuble in the centre and two complimentary chasubles either side as part of a set for the concelebration of the Eucharist. In the months and years following other sets of three concelebration chasubles were made in white for Christmas, purple for Advent, another purple for Lent, red for Pentecost, another red for the martyrs (especially St Peter), rose for Gaudete and Laetare Sundays and black for Funerals and Requiems. These are all kept safely in vestment chests in the sacristy behind the apse. If you haven't seen the sheer range and beauty of the concelebration sets that we have at St Peter's (the envy of many parishes) we would be delighted to show you them at any time.

The vision and intention for both the liturgical positioning of the altar at the heart of the church and the beautiful vestments which were made and embroidered was for the regular concelebration of the Eucharist at the more formal celebrations of the Choral Eucharist.

Historic origins of concelebration

Near the end of the first century, Clement of Rome (c 35 to 99AD) outlined the organic structure of the church most perfectly expressed in celebrating the Holy Eucharist, each of the orders of bishops, presbyters (priests), deacons and laity having their own place and role in the liturgy. As the first century moved into the second, Ignatius of Antioch (c 35 to 107 AD) insisted on the unity of Eucharist, with there being one celebration at one altar with the Bishop, surrounded by the college of presbyters and the deacons. A century later there is evidence in the *Apostolic Tradition* of Hippolytus (c 170 to 235 AD) of the 'presbyterium' extending their hands over the gifts whilst the Bishop presided at the liturgy

Moving forward, as the liturgical texts of the Eucharist became more fixed and prescribed, it seems that concelebration of the Eucharist of bishops and presbyters became more the norm. It was gradually, as the church became more diffused in the west, especially in rural areas, that there grew up the practice of multiple private masses, and traces of concelebration were reduced simply to the Chrism Mass on Maundy Thursday with the blessing of the oils.

It was with liturgical developments in the twentieth century in both the Anglican and Roman Catholic Churches that the practice of concelebration was warmly revived. The most evocative concelebration is when the Bishop is principal celebrant at the Eucharist with the college of concelebrating priests surrounding the Bishop at the altar, especially in Cathedral liturgies and so-called 'Stational Masses'. This reinforced the sense that every celebration of the Eucharist is the Bishop's celebration of the Eucharist and that when the clergy of St Peter's preside at the Eucharist, we are only doing so to deputise for Bishop Sarah who cannot be in all her parishes all of the time!

In the absence of the Bishop there grew up an understanding that the celebration of the Eucharist is joyfully collective, with one priest acting as Principal Celebrant and the other priests present concelebrating, so that everyone fulfils their own liturgical role in the assembly in the principal Eucharist of the day. It is an important reminder to me that my priesthood is not my own possession, but something I share equally with the other priests of the parish, the diocese and the wider Church of God throughout the world and down the ages. The ancient and venerable practice of concelebration is something we did in both my previous incumbencies at St Mary's, Ilford and Emmanuel, West Hampstead, and especially when the bishop was present.

Given how fortunate we are in having the noble simplicity of our beautiful, freestanding altar, our spacious sanctuary and the most wonderful sets of matching concelebration vestments that I have ever seen in the parish, I have explored with the PCC that I would like to restore the ancient practice of concelebration at St Peter's begun at the consecration of the new Church at the Choral Eucharist in 1992 from the beginning of the Kingdom season this year. It is important for us as an inclusive parish also to witness in that act of concelebration that God calls both women and men to serve as bishops, priests and deacons in the church and that we share equally in our everyday practice of that priesthood, both liturgically and pastorally.

Concelebrated Eucharist at St Alban's Abbey for the Alban pilgrimage 2024 where many bishops and priests from inclusive parishes and communities concelebrated with the Bishop of St Alban's



An early concelebrated Mass at the Second Vatican Council in 1966 (the year I was born!)

Fr Jonathan

Picture of the month - October



Teresa of Avila 1515-1582 by Rubens. Feast day October 15. She was a Carmelite nun and became the central figure of the spiritual and monastic renewal of the Counter-Reformation

Picture of the month - November



Isaac Watts 1674 - 1748. Feast day November 25. He was a Congregational minister and is recognized as "the Godfather of English hymnody". One of his best loved hymns is 'When I survey the wondrous cross'.

Hilda of Whitby

Hilda of Whitby (or Hild of Whitby) (c. 614 – 680) was the founder and first abbess of the monastery at Whitby which was chosen as the venue for the Synod of Whitby in 664. An important figure in the Christianisation of Anglo-Saxon England, she was abbess in several convents and recognised for the wisdom that drew kings to her for advice.

Hilda is a significant figure in the history of English Christianity. As the abbess of Whitby – a monastery for both men and women – she led one of the most important religious centres in the Anglo-Saxon world.

Hilda's life is recalled with wonder by Bede, the 8th-century historian of Christian England. An early sign of her brilliance, he says, came in the form of a dream. Bede describes how during Hilda's infancy her mother dreamt of a 'most precious necklace' glowing under her garment. 'It seemed to shine forth with such a blaze of light that it filled all Britain with the glory of its brilliance.' The necklace, Bede writes, represented Hilda, because her life 'was an example of the works of light'.

Most of what we know about Hilda comes from Bede. His account may be a sentimental one, but it demonstrates Hilda's status as one of the most revered abbesses in Anglo-Saxon England.

Hilda was converted to Christianity at a time of immense political and religious change. Following the collapse of Roman rule in Britain in the fifth century and the arrival of the Angles and Saxons, the country fragmented into small warring kingdoms. Hilda was born into one of the most powerful kingdoms, Northumbria, which covered an area from Edinburgh to Hull. She was the great-niece of the Northumbrian king, Edwin, and she and her sister Hereswith were brought up at his court after their father was murdered.

At this time Christianity was spreading across the country. Missions arrived from two different traditions: the Irish Christians (generally, if confusingly, now described as 'Celtic'), and the Christians under the jurisdiction of the Pope (described as 'Roman'). Hilda was baptised into the Christian faith along with King Edwin in about 627. They were converted by Paulinus, who was part of the Roman mission led by St Augustine of Canterbury, but Hilda became more influenced by the teachings of the Irish monk Aidan, the Bishop of Lindisfarne. According to Bede, Hilda lived a secular life until the age of 33, when she became a

nun. She first travelled to East Anglia, intending to join her sister in a monastery in France, but returned to Northumbria at the request of St Aidan. Soon afterwards she became the abbess of Hartlepool and in about 657 she founded the monastery at Whitby, then known as Streanaeshalch. Nothing of the original monastery can now be seen, but a Benedictine abbey was founded on the same site in the late 11th century. It is the ruins of that monastery which stand on Whitby's headland today.

In Hilda's time the abbey was a double monastery, home to both monks and nuns. Double monasteries led by abbesses were common between the fifth and seventh centuries. At some, such as at Wimborne in Dorset, there was a strict separation between men and women, but there is no evidence for this at Whitby. Hilda, for instance, seems to have had regular face to face contact with visiting clerics and the religious elite, all of whom were men.

Bede praises Hilda for implementing a monastic regime that required strict observance of 'justice, piety, chastity' and 'particularly of peace and charity'. In her monastery, 'no one there was rich, and none poor, for they had all things common'.

Under Hilda's tutelage and guidance, several members of Whitby's monastic community became important and powerful clerical figures. Five of her monks became bishops – Bosa, Aetla, Offfor, John of Beverley, and Wilfrid – and one of the monastery's lay brothers discovered he had a special gift for poetic verse. Hilda pronounced his gift divine and he subsequently became the first English poet whose name we know: Caedmon. Hilda and her monastic rule became so respected, Bede says, that even kings and princes sought her advice.

She certainly played a role in the politics of her time, notably during the Synod of Whitby, which took place in 664 while she was abbess. The meeting was called to resolve the date of Easter, which was celebrated at different times by the Celtic and Roman Christians. Hilda appears to have taken the side of the Celts, but Oswiu, the Northumbrian king, ruled in favour of the Roman tradition, signalling a landmark in the history of English Christianity. Hilda submitted to this ruling with good grace, and continued in her abbatial role.

Hilda was seriously ill for the last six years of her life and died in 680 at the age of 66. She was buried at Whitby, though her remains were later

moved to Glastonbury. She was succeeded as abbess by King Oswiu's daughter Aefflaed, who ruled jointly with her widowed mother, Eanflaed.

Bede records that Hilda's death was accompanied by visions. At Hackness – another monastery she founded – a nun was reported to have seen the roof of the dormitory open to reveal Hilda's soul ascending to heaven accompanied by angels. When the monks arrived from Whitby with the news of Hilda's death, the nuns were already singing psalms and praying for her soul.

There was no official canonisation of saints at this time but these recollections of wonders and visions, recorded by Bede in 731, suggest that Hilda's cult started early. She became the patron saint of 14 medieval churches. Hilda is considered one of the patron saints of learning and culture, including poetry, due to her patronage of Cædmon. St Hilda's College, Oxford, established in 1893 for female students, remained with that status for more than 100 years, before turning co-educational when it was deemed that the percentage of women studying at Oxford had risen to near 50 per cent.

St Hilda is generally depicted with a pastoral staff and carrying an abbey church. Often, there are ammonites at her feet.

Richard Carter

Searching for St Peter



Searching for St Peter has taken me to a parish church that might sound familiar: built in the 19th century, has a thriving primary school, high church - with incense, underwent a significant, enforced refurbishment several years ago, used to have galleries down the sides but no more, a lovely wooden statue of its patron saint, a nicely tended flower bed by the front door, beautifully kept inside.

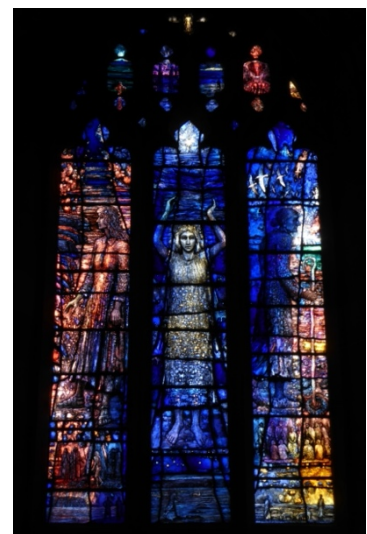
It is indeed St Peter's; not ours though but the parish church of Wallsend on North Tyneside.

Close to the end of the Roman wall, (obvious from the name, right?) a rich seam of history runs through the Wallsend, like the seams of coal it stands on, beside the River Tyne, the launch pad for the hundreds of ships once built there.

More on the Romans, coal and ships shortly.

St Peter's, Wallsend, is well known for its beautiful stained-glass windows. Many are Victorian rather like those in our church, in the east end, which survived the fire. But there are many other more vibrant ones from the start of the 20th century. Some were installed in 1913, others in 1919 and 1921. There is also a surprisingly moving modern window by the artist Tom Denny, commissioned to celebrate the church's bicentenary in 2009. This one shows northern saints, Ebba and Hilda together with Mary, mother of Jesus. He designed two Richard III windows for Leicester cathedral after the king's newly discovered body was buried there. He has also designed stunning windows for Durham and Hereford cathedrals. One of the other decorative highlights for me was the sight of the wooden angels on the ceiling, resembling the figureheads found on the prows of old wooden ships.

The church has a number of ancient treasures, which are safety locked in a bank vault; like the 1648 silver chalice made by Francis Batty the first assayer (or guardian of precious metal purity) in Newcastle.





The church also owns a rare wooden chest from Henry VIII's long-since destroyed Nonsuch Palace, near Ewell in Surrey. At time it appeared on The Antiques Roadshow, the programme's experts knew of only two others - one in the Victoria and Albert Museum, the other in Southwark Cathedral.

Buried in the graveyard are victims of three terrible coal mining disasters that befell Wallsend. Many of the miners were buried in the same grave. There is a plaque in the porch of the church to the 75 victims of the Heaton Main

Colliery disaster of 3rd May 1815. 51 were buried at St Peter's. It took 9 weeks to get all the bodies out. The oldest was 73 and the youngest was five - all were working underground, right underneath the church. The church made £3 for every ton of coal extracted. Wallsend coal was the finest in the world.

A gas explosion at Wallsend "A" Pit in October 1821 killed 52 of the 56 men working underground. The disaster at Church Pit in Wallsend in June 1835 killed 26 men and 75 boys; 101 of the 105 who were underground at the time.

When the future Tzar Nicholas came to Newcastle in December 1816 he wanted to see a coal mine, as Russia did not have any at the time. He was taken to Wallsend. He took one look down a mineshaft and was reported to have said "It is the mouth of hell! None but a madman would venture into it!" He stayed above ground.

Outside the church are a set of stocks, originally installed to discourage Sabbath-breaking. They are still in use...but only for comedy wedding photos.

So, the history surrounding St Peter's Wallsend is long and varied, enhanced by its closeness to Hadrian's Wall. Nearby is the Segedunum Roman Fort Museum, an outdoor visitor attraction. The fort was occupied by the Romans for 300 years. If you find yourself visiting the remains of Segedunum, the wall's most easterly fort, head for St Peter's - a 15 minute walk away.

My thanks to my guide at St Peter's Wallsend, Churchwarden Mavis Dunton, for her kindness in the time and knowledge she shared with me.

David Stanley

Harvest Festival

The Inspiration of a Cornish Poet Priest

Harvest Festival feels like one of the Church's more ancient celebrations, perhaps one of those overlaid on pagan practices early in church history. But Harvest Festival as an Anglican celebration is less than 200 years old and only entered the Church calendar because of one eccentric Cornish priest.

Celebrations of harvest existed in Britain for millennia. In fact, there used to be two. Lammas, or 'loaf mass' came on 1 August, when the season's new wheat was baked into Communion bread used at a special service thanking God for the beginning of harvest. And a goose-centric Harvest Supper, at the end of the season, was eaten on Michelmas Day when a 'Lord of the Harvest' brought in the last snook of wheat. Some traditions from those times, like corn dolls and goose fairs, are still with us.

In 1843, the Rev Robert Hawker invited parishioners to a special service celebrating the harvest at his church in Morwenstow in north Cornwall. Before then, National Harvest Thanksgiving Days had been called a few times since 1800, and a local bishop could certainly call one in his diocese for a year's excellent harvest, but Harvest Festival as a part of the Church's calendar only caught on following Rev Hawker's new event. And instituting a new church celebration was the *least* interesting thing about this remarkable man.

Hawker was born in 1803 in Plymouth, frequently ran away from his good prep schools, studied and trained for the priesthood at Oxford, where he also began to write and publish poetry that gained notice and praise. If you have ever sung 'Twenty thousand Cornish men will know the reason why' in *Trelawny*, then you have sung Hawker's words. At 19 he married 41-year-old Charlotte l'ans, a happy marriage until her death 40 years later.

He was named vicar at Morwenstow in 1835, the first resident minister for nearly 100 years of Cornwall's northernmost parish, and he not only rebuilt the church and vicarage and built a local school and a bridge but took upon himself the retrieval of bodies of shipwrecked sailors for Christian burial. Before then, villagers focused on stripping anything useful from wrecked ships, leaving the bodies to the elements. One terrible evening,

the brig *Caledonia* was shipwrecked nearby with the loss of all hands, save for one sailor who was nursed back to health. Hawker retrieved the figurehead as a grave marker for the seamen buried in the churchyard, and some timbers, from which he constructed a shack where he retreated to meditate and write poetry. You can visit Hawker's Hut today.

A yellow poncho or purple coat with crimson gloves topped with a fez was 'Parson Hawker's' usual costume as he visited his parish on horseback. Only his socks were priestly black. He kept, among other beasts, a stag, a black pig named Gyp, and dozens of dogs and cats, some of which attended his services. He talked to seabirds. Hawker was widely known for his personal generosity, often to his household's detriment. For the first Harvest Festival, held at Morwenstow church, parishioners brought produce they had grown in their own gardens for Hawker to distribute to the poor of the parish.

Here, in our own urban setting, we mark one of the year's great changes, from the season of light and growth to the season of dormancy and inwardness, with generous gifts of food purchased especially for distribution to our homeless or hungry or struggling neighbours. At St Peter's Eaton Square, the open-hearted spirit of the extraordinary Rev Hawker lives on.

Nancy Wood



Mass Tourism

St Mary's Episcopal Cathedral Edinburgh

My recent trip to Scotland did not include a Sunday or a major feast day but I thought that nevertheless I would like to visit the cathedral one of the major works of George Gilbert Scott, consecrated in 1879 and, with its three spires, a prominent feature of the Edinburgh skyline. It is certainly a beautiful building. It was funded by the generosity of the Walker sisters, Mary and Barbara, after whom the two main spires are named. I attended an early weekday service of Morning Prayer combined with a Eucharist in



the Lady Chapel. We were a small group – half a dozen who apart from me were clearly regulars, together with another four on Zoom. They have a pedestal holding the laptop which to begin with faces the stalls where the office is said and then is moved to the front of the altar and turned round. The Scottish episcopal liturgy is similar to the Anglican one, but with enough differences to make it necessary to look at the book. Also, they were following the order for the Creation season, rather than the post-Trinity period which introduced a further difference. However. I was

very welcomed, was grateful for their hospitality and felt that I had a real connection with the city. In fact if you want to feel part of a place going to one of the churches is a good move. St Giles, the original cathedral of Edinburgh is the High Kirk of the Church of Scotland and it is rather odd that it counts as a cathedral for historic reasons as Presbyterians do not have bishops.

Compared with St Mary's it is quite austere and for me does not have the same atmosphere. While eschewing idolatry it nevertheless sports a particularly uncharismatic statue of John Knox. I am sure that their faith as expressed today is more joyful than this statue suggests! **Valerie Smith**



St Peter's in September 1943

Although my usual 80 years ago selection has been replaced for this month by the second part of the potted history I cannot forbear to mention the item below: *“There are many weddings in St Peter's, but it is not often that we foregather for a St Peter's Wedding, in the family sense. On Saturday, 11 September, a member of the choir, Miss Doris M. Critchett who – as the Vicar said in his address – formerly belonged to the choir at Christ Church, Victoria Street was the bride. The bridegroom was Mr Kenneth S. Clark, who has helped very faithfully as cross-bearer, server and member of the Church Council of St Peter's. Prebendary Kirk officiated... The service was fully choral, organist, choir and verger giving their services. On behalf of our congregation, we offer our sincere congratulations and best wishes to Mr and Mrs Clark and hope that we shall still see them from time to time at St Peter's.”*

In fact, both Kenneth and Doris Clark continued to be much involved with St Peter's with Kenneth becoming Treasurer later in 1943 and Churchwarden in 1951 continuing in that role for over 20 years. Meanwhile Doris was involved in looking after the vestments and ornaments of the church, in organising social and fundraising activities and much other work that kept the parish moving smoothly. Her involvement continued after Kenneth's death in 1978 though as she lived mainly in Sutton and so was not seen as often in church, especially as her sight and health deteriorated. However, she invited groups from St Peter's to her house there and there were splendid teas held in her garden there. These were very proper occasions when, assisting her in preparing, I received black marks for failing on one occasion to cut the crusts off the sandwiches and on another for putting out the luncheon instead of the tea napkins. She died in December 1989 and some of the present congregation will remember her.

Valerie Smith

Stewardship

As you will see from Fr Jonathan's letter, November, part of the Kingdom Season, will see our Stewardship campaign for 2023. Below are some notes from people who are already involved in Stewardship, and their reasons for supporting it.

Thoughts from some of the regular givers

In 2019, soon after Notre Dame cathedral in Paris suffered its terrible fire, BBC Radio 4 broadcast an interview with a group of experts, including Antony Gormley, the artist who created the 'Angel of the North'. The conversation turned to the construction of the cathedral over two centuries, its fine materials and the great cost involved in its creation. Hundreds of mostly anonymous craftspeople created this awe-inspiring place of worship, many of them freely donating the work of their hands as an offering to God. For some, that donation came at quite a cost to themselves and their families and at a time when the Church was very rich. One speaker burst out, 'Why would they do that? When they could be building *their* houses?' Gormley said, 'Because it *was* their house.'

St Peter's Eaton Square is our house. As a member of the St Peter's congregation, I want our house to be a glorious place for the worship of God. I want our house to be welcoming, to be watertight, warm and well-lit. More than that, I want beautiful music to pour out during worship. I want our staff to be decently paid. I want our church to be able to give generously to our neighbours and those in need. And I want us to be able to plan for the future. Regular gifts to St Peter's make it possible for our community to achieve all that and to thrive.

Nancy Wood

I was recruited to St Peter's Stewardship giving back in 1984 and quickly understood that far from our church getting handouts from the Diocese or the wider church (a common misconception) we were the ones who had to meet the regular bills, and a considerable amount of that needed to come from congregational giving. Shortly after that I became involved with the practicalities of the Stewardship Campaign. In those days it was formal – women involved in the campaign were designated "hostesses"; their job was to speak to women in the congregation and invite them, with their

husbands, to a stewardship lunch or dinner at which the men, who were designated “visitors”, involved in the campaign would approach the husbands and arrange to have a serious discussion with them about financial support. Even in the mid-1980s this allocation of roles was ludicrously outdated but the annual stewardship meal and the direct approaches, either by and to men or women continued for some time. Methods now are much less formal but stewardship is still an important issue. When I was working at CAB and later at Z2k assisting people with debts I was humbled, when discussing how clients could adjust their spending so as to meet debt repayments, to find how many people, often involved with Pentecostal churches, were reluctant to regard their stewardship giving as a non-essential expenditure and resisted the necessary cuts. We should not be impoverishing our households but we should try to recognise that just as our household has to budget for utilities, repairs and day-to-day expenditure so does the church and I therefore consider, according to my means, what I can do on a regular basis.

Valerie Smith

St Peter's Story



THE POTTED VERSION: Part 2, continued from the August/September magazine.

After the retirement of Prebendary Kirk, the Revd W.A. Simmons became Vicar of the parish until 1966, but with the post-war redrawing of parish boundaries it was a rather different parish. It was extended down Victoria St, to take in the site of Christ Church, going down as far as Broadway, but retracted from much of the area south of Victoria,

the part formerly served by St John's Wilton Rd, thus losing a part of its natural constituency and acquiring an area which felt disconnected from the church; this explains the current curious shape of the parish which became St Peter Pimlico with Christ Church Westminster. As motivation for St Peter's to accept this change, the Diocese had promised to equip the Blewcoat School on Caxton St as a chapel to serve that part of the parish but it reneged on that promise, offering instead a relatively modest sum for the improvement of the crypt of St Peter's which the PCC after much discussion reluctantly accepted and the Blewcoat School was sold off in 1954 to the National Trust. The lack of any centre in that part of the parish continues to be felt to this day. Simmons continued the repair of St Peter's by replacing the stained-glass windows blown out by the bombing; these were lost in the fire of 1987.

The fifties marked a low point in the confidence of the St Peter's and there were plans on the retirement of Simmons to make it into a Diocesan centre or to amalgamate it with St Michael's Chester Square. However, with the appointment in 1967 of Revd John Eastaugh, assisted by the Revd Giles Hunt, as priest-vicar and later by the Revd John Graham the courage of the parish seemed restored and plans for an amalgamation with St Michael's Chester Square were abandoned.

In 1974 the Revd Desmond Tillyer became Vicar. This marked a move to a more catholic tradition of worship, with the full Holy Week observances being kept in 1975. There was also an increased involvement with St Peter's School and the introduction of the Family Eucharist Service, a shorter, less formal version of the Sung Eucharist at which children were welcomed. The 150th Anniversary of the church in 1977 was marked by the foundation of a church in Tanzania, St Peter's Makambako. Contacts were also re-established with religious communities connected with St Peter's Makambako.



An attempt was made by the church with the aid of the diocese to develop the burial ground of the destroyed Christ Church which after rubble had been cleared remained a rather dank uninviting leisure area. This would have secured much needed income for the church and

diocese but planning permission was refused and after a debate in Parliament the area was leased at a nominal rate in 1988 to Westminster Council who after 30 years began renovating it and changed its name to Christchurch Gardens.

In 1987 this period of quiet growth and development was interrupted by a devastating fire, started by an arsonist, on 20 October, leaving all but the Victorian extensions of the church completely gutted. The PCC under the strong leadership of Fr Tillyer, took a unanimous decision on the 25th October to build a new St Peter's. This was to be within the walls of the old building but to include community rooms and residential accommodation. The work was undertaken by the Braithwaite Partnership and there was a major fundraising under the chairmanship of Nicholas Hinton. As well as individual donations, there were many major events set up which promoted the cause of St Peter's rebuilding. Meanwhile services continued in the 'Little Church' now the Meeting Room and the congregation grew.



The rebuilding took the church back to its original Georgian proportions, using the Victoria extensions for a sacristy, vestry, community room and offices, and the space above the original roof for four flats. As the building is a listed Grade II*, this had to be done without piercing the walls. New vestments, to supplement the limited number remaining after the fire, were commissioned from Caroline Davis. The congregation returned to the church four years to the day after the fire, on 20 October 1991 and the consecration by the then Bishop of London David Hope took place on 7 May 1992. Fr Tillyer continued

at St Peter's supporting it through a period of radical change and renewal until his retirement in July 2006.

In 2007 the Revd Nicholas Papadopoulos took over as Vicar. The PCC began to have a yearly full day meeting to work together on plans for the coming year. Drawing on his connections with the Greek Orthodox Church, he commissioned Silvia Dimitrova to write an icon of the crucified Lord which still forms part of our Good Friday worship. Planning for a

disabled access ramp began, but was not able to be completed and if fact is now to be part of the portico project. He left us to become Canon Treasurer of Canterbury Cathedral and was succeeded in 2014 by the Revd Edmund Cargill Thompson who temporarily renewed our connection with Walsingham by taking the recently confirmed children to an excellent Children's Pilgrimage.

He was succeeded in 2015 by the Revd Ralph Williamson, with the aim of bringing a period of stability after a period of considerable changes. Over this period St Peter's improved the rental rooms, tried to progress disabled access, increased work with children, had a series of Pastoral Assistants. We also very much increased and improved our online presence. This was fortunate since after Covid struck in early 2020 a large number of our services had to go online. From a basic, we moved gradually to a more sophisticated system which we can now use for other purposes. Like many churches we then began the hard job of getting back to worshipping on site.

He moved on at Easter 2021 and our current incumbent, Fr Jonathan Kester joined us in mid-2022, to take the church forward in a period with many demands.

Valerie Smith

Readings for October/November 2023

<p>01 October 2023 Trinity 17 Ezekiel 18: 1–4, 25-32 Philippians 2: 1-13 Matthew 21: 22-32</p>	<p>5 November 2023 ALL SAINTS DAY (4TH BEFORE ADVENT) Revelation 7:9-end 1 John 3: 1–3 Matthew 5: 1–12</p>
<p>08 October 2023 TRINITY 18 Isaiah 5.1-7 Philippians 3.4b-14 Matthew 21. 33- end</p>	<p>12 November 2023 3RD BEFORE ADVENT Wisdom of Solomon 6: 12-16 1 Thessalonians 4. 13- end Matthew 25: 1-13</p>
<p>15 October 23 TRINITY 19 Isaiah 25: 1–9 Philippians 4: 1–9 Matthew 22: 1–14</p>	<p>19 November 2023 2nd BEFORE ADVENT Zephaniah 1: 7, 12–18 I Thessalonians 5: 1-11 Matthew 25: 14–30</p>
<p>22 October 23 TRINITY 20 Isaiah 45. 1-7 Thessalonians 1. 1-10 Matthew 22: 15- 22</p>	<p>26 November 2023 CHRIST THE KING Ezekiel 34: 11–16, 20–24 Ephesians 1: 15–23 Matthew 25: 31–46</p>
<p>29 October 23 LAST AFTER TRINITY Leviticus 19: 1–2 & 15–18 1 Thessalonians 2: 1–8 Matthew 22: 34–46</p>	

Calendar for October

Su 1	SEVENTEENTH SUNDAY AFTER TRINITY	The Parish and People of God
Mo 2	Feria	Two Cities Area Clergy
Tu 3	Feria	Our parish ministry team
We 4	<i>St Francis of Assisi, friar, deacon, 1226</i>	Our stewardship of creation
Th 5	Feria	Eaton House School
Fr 6	<i>William Tyndale, translator, martyr, 1536</i>	Bible translators
Sa 7	Feria	Jack and Amy being married at St Peter's today
Su 8	EIGHTEENTH SUNDAY AFTER TRINITY	The Parish and People of God
Mo 9	Feria	The priests of SCP meeting with Bishop Sarah at St Peter's this evening
Tu 10	<i>Paulinus, bishop, missionary, 644</i>	Archdeacon Luke
We 11	<i>Ethelburga, abbess, 675</i>	Vocations to the religious life
Th 12	<i>Wilfrid, bishop, missionary, 709</i>	Bishop Sarah
Fr 13	<i>Edward the Confessor, king, 1066</i>	Westminster Abbey
Sa 14	Feria	The Grosvenor Estate
Su 15	NINETEENTH SUNDAY AFTER TRINITY	The Parish and People of God

Calendar for October (cont)

Mo 16	<i>Nicholas Ridley and Hugh Latimer, bishops, martyrs, 1555</i>	Ecumenical fellowship and dialogue
Tu 17	<i>Ignatius, bishop, martyr, c. 107</i>	Modern day Christian martyrs
We 18	St Luke the Evangelist	Doctors
Th 19	<i>Henry Martin, translator, missionary, 1812</i>	Missionaries
Fr 20	<i>Feria</i>	Chelsea and Westminster Hospital
Sa 21	<i>Feria</i>	London Ambulance Service
Su 22	TWENTIETH SUNDAY AFTER TRINITY	The Parish and People of God
Mo 23	<i>Feria</i>	Knightsbridge Kindergarten
Tu 24	<i>Feria</i>	Westminster City School
We 25	<i>Crispin and Crispinian, martyrs, 287</i>	Courage and fortitude in our faith
Th 26	<i>Alfred, king, scholar, 899</i>	King Charles III
Fr 27	<i>Feria</i>	Queen Camilla
Sa 28	Ss. Simon and Jude, Apostles	College of the Resurrection, Mirfield where Fr Jonathan received his formation for ordination
Su 29	LAST SUNDAY AFTER TRINITY	The Parish and People of God
Mo 30	<i>Feria</i>	St Peter's School
Mo 31	<i>Martin Luther, reformer, 1546</i>	The Lutheran Churches

Calendar for November

We 1	All Saints' Day	Praise and thanksgiving for our fellowship with all the saints
Th 2	All Souls' Day	The souls of the faithful departed
Fr 3	<i>Richard Hooker, priest, teacher of the faith, 1600</i>	Theologians
Sa 4	Feria	St Mary's, Bourne Street
Su 5	All Saints' Sunday	The Parish and People of God
Mo 6	<i>William Temple, archbishop, teacher of the faith, 1944</i>	Archbishop Justin
Tu 7	<i>Willibrord, bishop, 739</i>	The Old Catholic Churches
We 8	<i>Saints and martyrs of England</i>	Praise for the saints and martyrs who have enriched our land
Th 9	<i>Margery Kempe, mystic c 1440</i>	Spiritual Directors
Fr 10	<i>Leo the Great, bishop, teacher of the faith, 461</i>	Pope Francis
Sa 11	<i>Martin of Tours, bishop, c. 397</i>	St Martin's-in-the-Fields
Su 12	THIRD SUNDAY BEFORE ADVENT REMEMBRANCE SUNDAY	The Parish and People of God Those who died in years of war
Mo 13	<i>Charles Simeon, priest, evangelical divine, 1836</i>	St Michael's, Chester Square
Th 14	<i>Samuel Seabury, bishop, 1796</i>	The Episcopal Church in the United States of America
Fr 15	Feria	St Michaels, West 99 th Street, New York City (our partner parish)

Calendar for November (cont)

Th 16	<i>Margaret, queen, philanthropist, 1093</i>	The Cardinal Hume Centre
Fr 17	<i>Hugh of Lincoln, bishop, 1200</i>	+Stephen Conway, the new Bishop of Lincoln
Sa 18	<i>Elizabeth, princess, philanthropist, 1231</i>	The Passage
Su 19	SECOND SUNDAY BEFORE ADVENT	The Parish and People of God
Mo 20	<i>Edmund, king, martyr, 870</i>	UK Parliament
Tu 21	<i>Feria</i>	Inclusive Church
We 22	<i>Cecilia, martyr, c. 230</i>	Our Director of Music and our choirs
Th 23	<i>Clement, bishop, martyr, c 100</i>	Archbishop Vincent Nichols
Fr 24	<i>Feria</i>	Victoria Business Improvement District
Sa 25	<i>Catherine, martyr, 4th century</i>	Churches Together in Westminster
Su 26	CHRIST THE KING	The Parish and People of God
Mo 27	<i>Feria</i>	Belgravia Residents' Association
Tu 28	<i>Feria</i>	
We 29	<i>Day of intercession and thanksgiving for the Missionary Work of the Church</i>	The mission and outreach of St Peter's and the wider church
Th 30	St Andrew the Apostle	The Church and people of Scotland

Recipe

Pumpkin Muffins – Great for Halloween or Bonfire Night!



-
- 225g [plain flour](#)
 - 2 tsp [baking powder](#)
 - 1 tbs [ground cinnamon](#) (or 2 tsp pumpkin spice)
 - 100g [caster sugar](#)
 - 50g [soft light brown sugar](#)
 - 200g pumpkin purée (from a can or homemade)
 - 2 large [eggs](#)
 - 125g slightly [salted butter](#), melted
-

Method

- **STEP 1**

Heat the oven to 200C/180C fan/gas 6. Line a 12-hole muffin tin with muffin cases. Mix the flour, baking powder, cinnamon and both sugars together in a large [bowl](#). Break up any lumps of brown sugar by rubbing them between your fingers.

- **STEP 2**

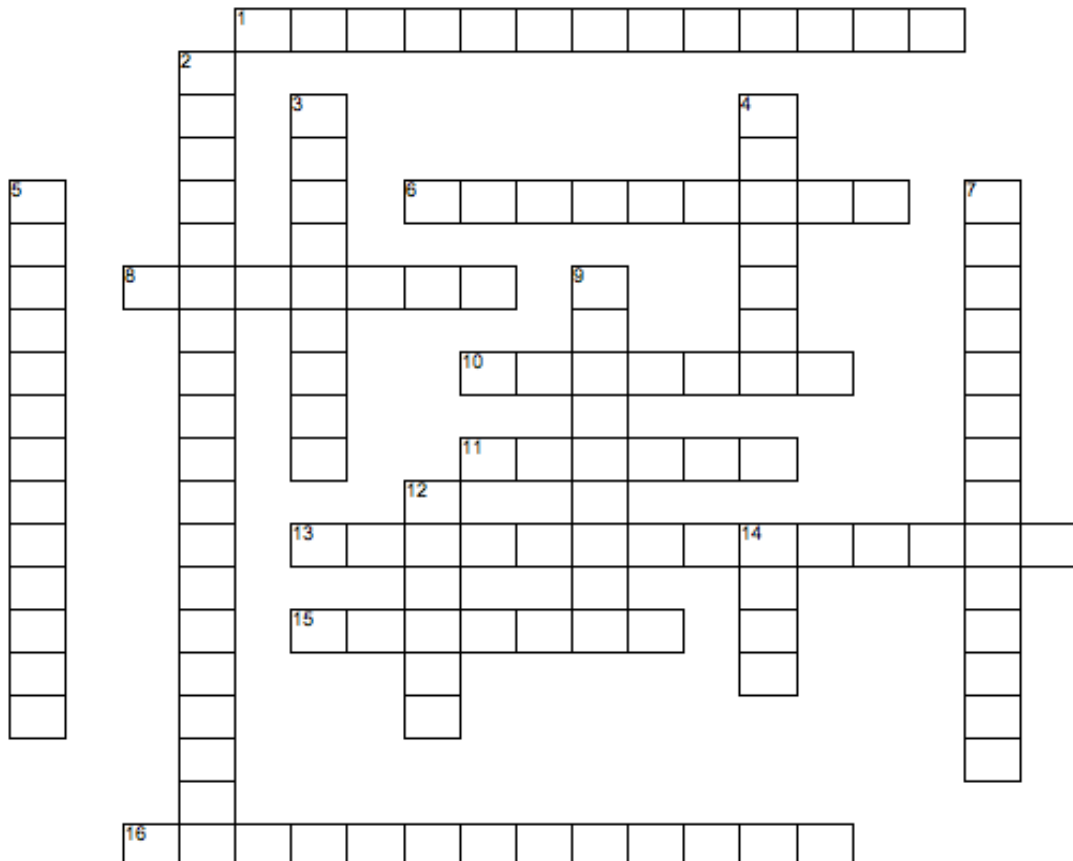
[Whisk](#) the purée and eggs together in a jug, then add to the dry ingredients with the melted butter. Whisk for 1-2 mins with an electric hand whisk until just combined.

- **STEP 3**

Bake for 15 mins until golden and risen and a skewer inserted comes out clean. Lift onto a [wire rack](#) to cool completely. *Will keep for three days in an airtight container.*

Children's Page

All Saints Day Cross Word Puzzle



Across

- 1.** Patron Saint of Scholars and Students
- 6.** Patron Saint of Theologians
- 8.** Patron Saint of Music Ministries
- 10.** Patron Saint of Messengers
- 11.** Patron Saint of Workers
- 13.** Patron Saint of Authors
- 15.** Patron Saint of Lost Items
- 16.** Patron Saint of Television

Down

- 2.** Patron Saint of Policemen
- 3.** Patron Saint of First Communicants
- 4.** Patron Saint of Farmers
- 5.** Patron on Charitable Workers
- 7.** Patron Saint of Scientists
- 9.** Patron Saint of Athletes
- 12.** Patron Saint of Cooks
- 14.** Patron Saint of Sailors

Children's Page

Some saints to colour – do you recognise any of them?



Children's Page

Try to find all the saints in this word search

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

agatha

anastasia

catherine

Felicity

johnthebaptist

lucy

mary

perpetua

stephen

aiden

andrew

cuthbert

george

joseph

margaret

nicholas

peter

therese

alban

benedict

elizabeth

james

jude

martin

paul

simon

thomas

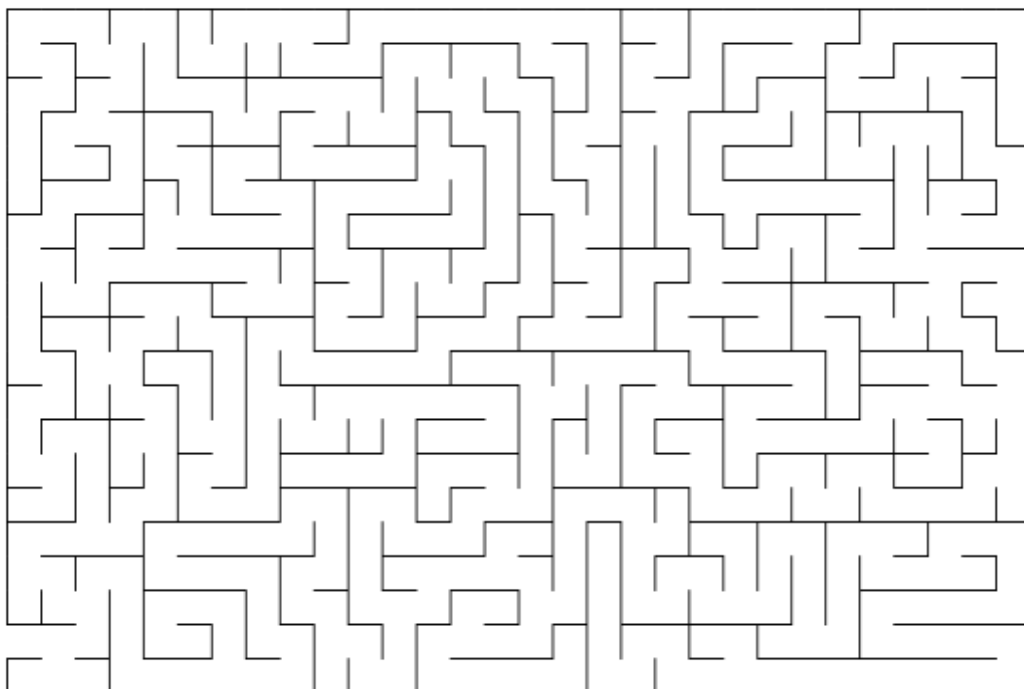
Children's Page

November 11th is Remembrance Day,
when we remember all those who have died in war.
We pray also that we may continue to live in peace.

Can you help these soldiers find their way home?



Colour the poppy in while you
say a little prayer for peace in
our world.



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>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>Electoral Roll Officer Sarah Armstrong Sarahanne.hasker@gmail.com</p>	
<p>Verger Vacant</p>	

<i>Our Common Life</i>	
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
	Lay Eucharistic Ministers <i>Note that all our LEM licenses expired in February, New licenses are being arranged.</i>
School Governors Foundation PCC Fr Jonathan Kester (Ex Officio) Jim Glen Judith Richardson	

*Rev'd Julie's Farewell
in pictures*



Rev'd Julie's Farewell in pictures



*Rev'd Julie's Farewell
in pictures*



*Rev'd Julie's Farewell
in pictures*



*Rev'd Julie's Farewell
in pictures*





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.

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>



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