

St Peter's

Eaton Square

Parish Magazine



**FEBRUARY
& MARCH 2018**



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VICAR'S NEWSLETTER



Reading for Lent - On Silence - Right and Wrong

This edition of our parish Magazine will exactly cover the season of Lent. This year the start of Lent and the celebration for the Resurrection fall on dates which contrast interestingly with the liturgical focus - Ash Wednesday is also the feast of St Valentine - and Easter Sunday falls this year on April Fool's Day. There is surely going to be a sermon or two in that peculiarity.

One of the things which Christians tend to do during Lent is to read a Christian book, a book intended to help us grow in faith, and I hope that many of you have such a book ready - perhaps the book which goes with our church Lent course, **The Mystery of Everything**, by Hilary Brand, or perhaps another. This year I had the opportunity to go on retreat in the middle of January and did some helpful pre-Lenten reading there, and I would like to give some thoughts on two of the books I read. I find it helpful to consider our response to God to be twofold - an inward turning to him, and an outward response too. It is helpful to read books which help us to understand our spiritual life and, and it is helpful to read books which explain about the world - the task of faith is perhaps to make the link between these two.

Diarmaid MacCulloch is an historian and a former Anglican priest who, to my great joy, is now being seen on the television too. I knew him a little in Oxford - he is a man of deep scholarship, great integrity and he is unusually blessed with the ability to communicate. His book, **Silence - a Christian History**, seemed an ideal book to take away to a silent monastic retreat, and so it was. McCulloch goes to the origins of the Israelite experience of God and charts the ways in which silence is represented and understood from earliest times, throughout the Biblical record and in the histories of surrounding cultures and peoples too. Surprisingly, there is little silence in the Bible - the worship of Yahweh seems to have been a noisy affair, and for the Israelites silence is often identified with the dumbness of idols. It is not until the end of the Old Testament period that silence appears in a more positive light - Jesus going to the wilderness, Christ standing silent before his accusers, and then in the book of Revelation there is a peculiar passage in Chapter 8 verse 1 which says, 'When the Lamb opened the seventh seal, there was silence in heaven for ***about*** half an hour'. A great deal of theological reflection over the centuries has explored what ***about half an hour*** might mean, and in the end it has been used to justify a lot more silence for Christians, and especially in the monastic tradition. The book continues its survey until the present day, and most powerfully considers all we do not say, the history of conspiracies of silence and cover ups. MacCulloch points out three in particular - the covering up of the abuse of children by clergy, the deplorable silence of the church over its complicity in the slaughter of Jews in the Second World War, and the silence of Christians about the extent to which Christians participated in and directly profited from slavery. We might have other silences to add - there is a time for silence, and a time for speaking out.

The second book I would like to describe relates not to an inner spiritual world, but to the reality of the world Jesus came to love and to save, a world which has changed little in its brutality and injustice since the time of Isaiah and the angry prophets who condemned Israel's elite for exploiting the poor and vulnerable. **Ants among Elephants** is an autobiographical account by

Sujatha Gidla which describes the life of her Christian ‘untouchable’ or ‘Dalit’ family in India’s southern state of Andhra Pradesh, but in many ways it is also about silence, about the silencing of so many millions of people whose struggle to find a voice has been consistently denied. Gilda, now a conductor on the New York Subway, travelled back to India to record the memories of her relatives and especially her mother’s brother, who she discovered was a fabled freedom fighter and communist. Through these memories she retells her family’s story, and movingly recounts the tragedy of casteism (perpetrated by Christians as well as Hindus) which is still causing misery and costing lives in India, while hate towards outsiders is pedalled in the corridors of power in India, the USA and other places too, seeming to justify the everyday violence and oppression experienced by Dalits, by the Rohingya, by the black and hispanic people of the USA, and elsewhere throughout the world. This is a book which makes us realise why God gave his Son, and what the gospel’s talk of freedom, abundant life and love for neighbour really means. It is at times funny and at times horrifying, at times poignant, always captivating, and left me wanting to break the silence of oppression and turn again to the God of justice.

A handwritten signature in blue ink that reads "Ralph". The signature is fluid and cursive, with a horizontal line underneath the name.

The Crucifix



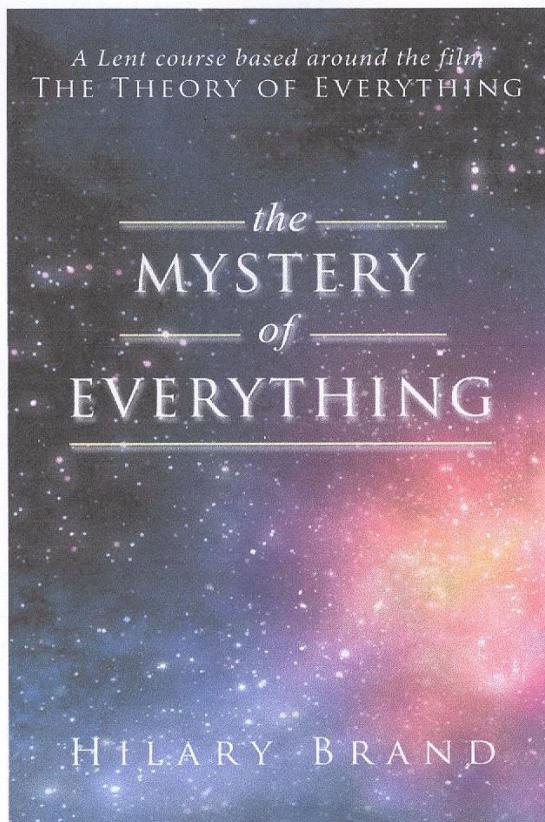
The crucifix is made from the roof timbers of the burnt-out church. The figure of Christ was made by the Maltese sculptor, Michael Camilleri Cau-

St Peter's Lent Course 2018

The Mystery of Everything

Tuesday evenings 7 pm (1st meeting Tuesday 20th Feb)
Wednesday mornings 9 am (1st meeting Wednesday 21st Feb)
Where: Vicar's study

Film showing: *The Mystery of Everything* Tues 6th Feb 7 pm
Wednesday 7th Feb 9 am



The Mystery of Everything is a new and original Lent course which takes the film about Stephen Hawking, The Theory of Everything, as its starting point.

The course explores ways in which the mysteries of the universe and of everyday life – and the acceptance that we have more questions than answers – can reinvigorate our faith and spiritual journey.

FROM JULIE



The prophet Isaiah wrote, ‘arise, for your light has come and the glory of the Lord has risen up on you.’

This term I am visiting all the classes in St Peter’s school to speak with the children about their classroom reflection areas. These are areas set aside for the children to pray, read or simply to have a moment of quiet.

Last week I had a wonderful

visit with year 2. The children, with great enthusiasm, told me all about their reflection area. In the midst of this, a young girl said, ‘it is fun to pray. I like it so much that I created a prayer club.’ She then showed me how she had organised cushions for each of the members, compiled (with the help of her mother) a book of prayers, and regularly tidied the area so that it always looked nice.

We followed our discussion with a project making stained glass windows. Before we began we spoke about windows they may have seen and what they think of them. One child said, ‘I love stained glass windows because you see the light of God shining through onto all the people.’ These words, I explained to the children, capture the point of the exercise. For, as we make our windows, we think about the light of Christ here with us. And to help us, we listen to music and work as quietly as we can. Now some classes were quieter than others but they all in some way experienced the light of God.

This idea of capturing the light of God calls to mind a sermon I gave on Epiphany Sunday, some of which I share with you here.

‘Epiphany celebrates the dawning of a new light. Its origins are obscure but we do know that it is an ancient celebration and, as the name suggests, refers to the revelation of God, the proclamation that the light of God has come.

A few years ago my husband and I spent Christmas with our good friends and their three children. It was important for our friends to

instil in their children a sense of wonder about the faith the wise men reveal. And they did this in a fun and creative way. Each night, as the children slept, the Magi in the nativity were moved around the house.

To add to the drama of the story our friends made the point of telling their children that the Magi moving round their house were foreigners. And not merely foreigners - They were Gentile foreigners called by God to witness the newborn king of Israel.

They must have wondered, ‘Why us?’ The Magi were, after all, strangers to the people of Israel. They had little to do with the God of Abraham Isaac and Jacob. They were, in fact astrologers, magicians of sorts, from the East. We can imagine that the people of Israel were shocked, even scandalised, that these strangers, had been chosen by God for such an important journey.

The scandal of this ancient journey calls to mind our contemporary idea of journey. We journey in search of meaning, of spiritual depth, of an experience with God. And yet there are many others who are on a journey of a different kind, a journey taken as a result of war, of violence or disaster. The journey taken by thousands of refugees in our world today, some of whom we meet here through our church Welcome Box ministry.

I recall a young man who told us the story of his walk across Afghanistan after his parents were killed. Or two brothers from Syria who, after months away from home, have had no contact with family. Theirs was a difficult journey full of suffering, violence and even death. And now they find themselves alone in a foreign land with an uncertain future.

Each story is different yet they all have something in common. And this commonality in some way points us to the one whose journey was first revealed by the wise men all those years ago.

I recently read a story about one man’s experience as a boy growing up as a refugee in England in the 1960’s. His name is Isaiah, which only adds to the significance of the story. Isaiah describes living on the outside looking in; living in a bright new world yet only seeing it through a dim and broken window, feeling like a stranger longing to welcomed.

He writes, ‘as a young child on Christmas morning I always wondered why Father Christmas didn’t deliver gifts to me the way

he did to the other children. Maybe he just didn't like foreigners or poor people. I remember well having to participate with the other children in a game of show and tell. Every pupil would speak enthusiastically about their holiday, about Christmas dinner shared with family and friends. They would bring and show off some of their toys.

One year, as with the others, my turn inevitably came. And again I had nothing to offer. It had been a difficult year and my mother was not able to buy me much for Christmas. And yet, as I look back to this day, I recall something much more significant than the lack of gifts. I did not feel sad or embarrassed as you might expect. I had on other occasions but this year was different.

I understood that my parents had little income and I didn't blame them for being poor. I knew that I had been given a much better gift than any toy or game.

When it was my turn to go up front I proudly told my teacher and the other pupils that I had been given the best gift for Christmas, better than any toy or game. I was given the gift of God himself. The children didn't believe me. But I knew it was true".

Isaiah goes on to say that years later, looking back, he came to understand how his experience as a refugee, his poverty and suffering had been part of his journey. And on that day, standing up before the others, he first understood that his journey had been leading him towards God. He came to see that although his life is often hard, God fills him with the deep joy of being known. God calls him, the stranger in the land, his friend.

Now I think this story rings true for us. It certainly does for me. We sometimes feel like strangers to those around us: . . . alone, isolated, frightened. We may feel this way today.
The other night I had such an experience.

I lay awake in fear, faced with the reality that one day all I know will end, this life will be over. And what, I thought, will be left? Do I really believe what I preach each Sunday, that the light and love of Christ will envelop my life, my fears and all that I hold dear?

A few days later, during the Friday school service, I was speaking with the children about Epiphany and what it means to us today. As I was talking, a young girl interrupted me and said, 'Revd. Julie you

always tell us we have the light of God, that God is with all people all the time. This is what the wise men showed us. And it is what I believe.' That morning, in the words of a child, the truth of Incarnation was revealed afresh - in a way I needed to hear it. In Christ the light has dawned that will never go out--a light of faith, and hope, and joy, a light by which strangers become friends.

As I write this letter we are half way through the season of Epiphany and making our way towards Lent. Lent is a season of reflection, of listening and perceiving the light of God in our lives. During Lent there are opportunities to join together in prayer and reflection. I'd encourage you take part in this year's Lent course meeting either Tuesday evening or Wednesday morning. Or, consider joining us in this year's Quiet Day on Saturday the 27th of March where, led by Fr Ron Swan, we will enjoy a day of quiet, guided reflection and wonderful fellowship. Please speak with Ralph or myself if you are interested in learning more.

I wish you all a blessed Lent as together we await the dawning of the Easter light.

A handwritten signature in black ink that reads "Julie Khoave". The signature is fluid and cursive, with "Julie" on top and "Khoave" on the bottom, slightly overlapping.



A view from the Island of St Honorat, a place of monastic life and prayer since the 5th century

Faith Group - Dates for 2018

The Faith Discussion Group is a relaxed opportunity to read the Bible together and discuss what it might mean to us and for our lives. We met in January but will pause now until after Easter. The meetings are all at 7.30pm at the Vicarage and are open to everyone.

Dates for the rest of the year are:

April 16th - The Resurrection narratives

May 21st - Pentecost - Acts Chapters 1 and 2

June 18th - The Sermon on the Mount - Matthew Chapters 5 and 6

July 16th - Luke Chapter 13

August - no meeting

September 17th - Bread - John Chapter 6

October 15th - John Chapters 14 and 15

November 19th - Matthew Chapter 24

December - no meeting.

SAAKSHAR VISIT - RALPH AND RACHEL

Fr Ralph is going to visit the Saakshar slum education project in Delhi for ten days at the beginning of February, and will be joined there by Rachel for a week. While there he will visit each of the four classrooms and their local communities, particularly visiting the families and children at Nasirpur slum. He will meet groups of parents to discuss their children's needs and how Saaskshar can help, and will meet with teachers to encourage them in their dedication to the service of these poor children. St Peter's has been very pleased to support this small Indian charity programme, which prepares preschool children for school, then supports them with extra lessons and teaching throughout their education so that they do not drop out, but complete their schooling. The children are particularly delighted when 'Rachel Maam' visits too, and she will be helping teachers with a mosaic art project and mini-weaving with some of the children.





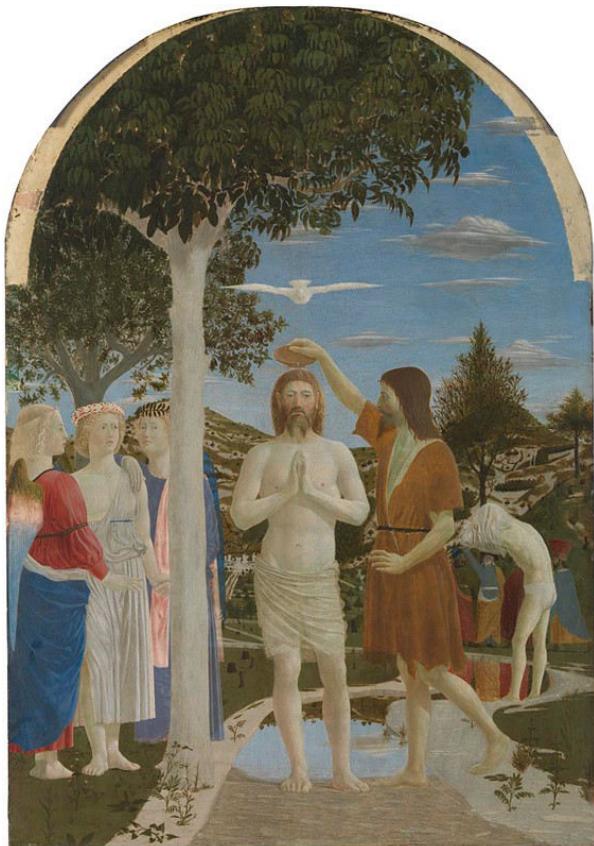
The Parents from a slum resettlement colony in Delhi come to Saakshar to discuss their children's learning.



FROM MATTHEW

Artistic Expression and The Closeness of the Gospel of Mark

The Baptism of Christ, 1450s, Piero della Francesca, National Gallery, London



"In those days Jesus came from Nazareth of Galilee and was baptised by John in the Jordan"(Mark 1:9). I've always loved how matter-of-fact Mark is, how he narrates an important event as if it is the most natural thing in the world. In the fifteenth-century painting above we get an event that is incredibly everyday, evidenced by the fellow behind Jesus and John simply taking his shirt off. But we also get an event that is life changing. Everything is incredibly still. This is a moment in time, or as Wordsworth says one of those "spots of time", a place where everything is put right:

"There are in our existence spots of time,

That with distinctive pre-eminence retain
A renovating virtue, whence – depressed
By false opinion and contentious thought,
Or aught of heavier or more deadly weight,
In trivial occupations, and the round
Of ordinary intercourse – our minds
Are nourished and invisibly repaired.”

The Prelude, XII, 208-15

To be a Christian is to be “invisibly repaired”, and for this the Christian emphatically relies on events that happened somewhere, somehow, two thousand years ago. Buying Christmas presents for my family last year, I was asked by a lady running a clothing stall how I can *know* that what I believe is true (we had already got into a conversation about my new job as a Pastoral Assistant). I didn’t give a smart answer at the time, but I reflected on this encounter later and on how a lot of my faith relies on painting and art. The events contained in the gospels are alive in the imaginations of the people who believe in them and paint them; they very much exist, and their testimony continues hundreds of years later.

John, in Piero della Francesca’s *The Baptism of Christ*, is highly composed, and his delicately placed left hand shows just how intensely focused he is. Despite the stillness of the image it is highly charged with energy, with the three angels on Jesus’ left staring at John as if they’re waiting for him to slip up! The viewer gazing at this scene feels an urge for the action to continue, for the energy present in the paint to be released. Held within this depicted scene is the epicentre of a volcanic eruption, out of which the gospel narrative will flow: the entire ministry of Jesus, his death and resurrection. It is no wonder there is a fear of getting it wrong! If John had rushed this moment, what might have happened?

He may have dropped the bowl, or trod on Jesus’ feet, when just before he said he was not even worthy to untie the straps of his sandals. I’m sure this would not have disrupted Jesus’ mission, but it’s nice to start right.

It is incredible to think that the entire gospel narrative is contained in this painting, right in front of us and available to our senses. These are not events trapped in history but transmitted through time in the active human imagination. Prior to this event John had been telling people “the one who is more powerful than I is coming after me” (Mark 1:7). He was anticipating a “spot in time”, to go back to Wordsworth, a moment of invisible healing to come upon the people of Israel. It is a moment that arrives not with a fanfare but in the mundane of everyday life, “in trivial occupations, and the round/ of ordinary intercourse”, completely unexpected. Mark’s gospel does not trumpet Jesus’ coming. Rather, it is as if Jesus strolls down a hill to be baptised, and with such a seemingly normal event it is still possible that in the next moment “he saw the heavens torn apart and the Spirit descending like a dove on him, ‘You are my Son, the Beloved; with you I am well pleased’” (Mark: 10-11). Seeing this depicted in art opens up the same possibility for us: that we are transported from our own lives, with all their difficulties, into a “spot of time” with Christ, a moment of healing where we “are nourished and invisibly repaired”. The gospel narratives are close to us in our everyday lives through their meaning revealed through art and through the imagination, of others as well as our own. The stream-like Jordan in *The Baptism of Christ* looks more like a pathway than a river, leading us into events that we thought were far away from us.

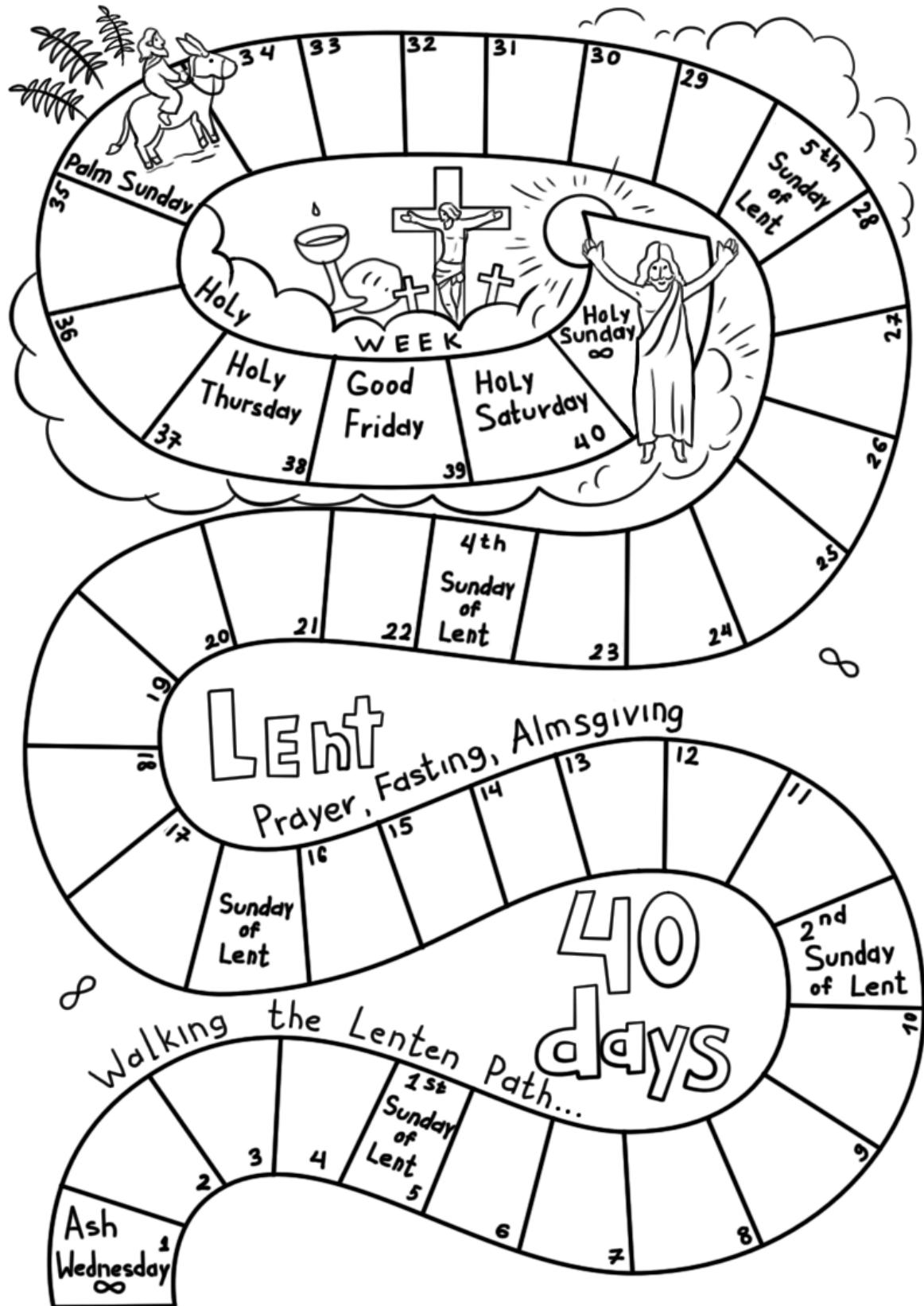
“In those days Jesus came from Nazareth of Galilee and was baptised by John in the Jordan.”

Amen.

A handwritten signature in black ink, appearing to read "Matthew".

CHILDREN'S PAGE

A picture to colour for LENT



SAINT FOR SPRING

St Chad also called Ceadda, (died March 2, 672, Lichfield, Mercia, England; feast day, March 2) was the first bishop of Mercia and Lindsey at Lichfield. With his brother St. Cedd, he was educated at the great abbey of Lindisfarne on Holy Island (off the coast of Northumbria) under its founder, St. Aidan, and later apparently studied with St. Egbert, a monk at the Irish monastery of Rathmelsigi. Cedd recalled Chad to England to assist in establishing the monastery of Laestingaeu (now Lastingham, North Yorkshire). Upon Cedd's death in 664, Chad succeeded him to become the second abbot of Laestingaeu, and, probably late in the same year, at the request of King Oswiu (Oswy) of Northumbria, he was consecrated bishop of the Northumbrians (with his see at York). This took place while Wilfrid, who had been chosen for the same episcopal see by the sub-king Alcfrith, was absent in Gaul seeking consecration shortly after the Synod of Whitby (663/4). Faced with a dearth of bishops in England, Chad was unwise, or unlucky, enough to be consecrated by the simoniacal Wine of Dorchester, assisted by two dubious British bishops. Wilfrid, on his return to England in 666, found that Alcfrith was dead or exiled and retired to Ripon, leaving Chad in occupation. This mix-up is recorded in the Venerable Bede's Ecclesiastical History of the English People (considered to be the best source for Chad's life). The issue remains confusing. But in



669 Theodore, Archbishop of Canterbury, restored Wilfrid to York and deposed Chad (who retired to Lastingham), but soon reconsecrated him to be bishop of the Mercians. This unusual step was due both to the new opening for Christianity in Mercia and to the excellent character of Chad himself, whom Bede records as being unusually humble, devout, zealous and apostolic. Chad's episcopate of three years laid the foundations of the see of Lichfield according to the decrees of Theodore's council at Hertford, which established the principles of diocesan organisation. He is noted as having conducted his apostolate zealously, travelling much on foot. Wulfhere, king of Mercia, gave him fifty hides of land for a monastery at Barow (Lincolnshire); he also established a monastery close to Lichfield Cathedral.

Chad died on March 2nd 672 and was buried in the Church of St Mary. At once, according to Bede, he was venerated as a saint and his relics were translated to the Cathedral Church of St Peter. Cures were claimed in both churches. Bede described his first shrine as 'a wooden coffin in the shape of a little house with an aperture in the side through which the devout can...take out some of the dust, which they put into water and give to sick cattle or men to drink, upon which they are presently eased of their infirmity and restored to health'.

His relics were moved to the Lady Chapel in 1296. An even more splendid shrine was built by Robert Stretton, bishop of Lichfield (1360-85) of marble substructure with feretory adorned with gold and precious stones. Rowland Lee, bishop of Lichfield (1534-43), pleaded with Henry VIII to spare the shrine: this was done, but only for a time. At some unknown date the head and some other bones had been separated from the main shrine. Some of these, it was claimed, were preserved by recusants, and four large bones, believed to be Chad's, are in the Roman Catholic cathedral of Birmingham. A fine Mercian illuminated Gospel Book of the 8th century called the Gospels of St Chad was probably associated with his shrine, as the Lindisfarne Gospels were associated with the shrine of St Cuthbert; it is now in Lichfield Cathedral Library. The 11th century shrine list mentions the relics of Cedd and Hedda resting at Lichfield with

Chad. Thirty-three ancient churches and several wells were dedicated to St Chad, mainly in the Midlands. There are also several modern dedications.

RICHARD CARTER

Comment:

Despite Chad's strong connection with Lichfield his relics are, as indicated above, preserved in the Roman Catholic Cathedral in Birmingham built by Pugin. Happening to visit it some years ago I happily coincided with the St Chad's day festival which was celebrated with gusto and included a procession led by the then Archbishop, Vincent Nichols, behind the relics, in which, as one brought up with Whit Walks, I was able to join enthusiastically. Lichfield Cathedral however is not without its memories of Chad, including part of a stone panel, "the Lichfield Angel" discovered only this century and thought to be part of a ninth century shrine built round St Chad's relics. Last year, on the 500th anniversary of the Reformation, there was an ecumenical walk from St Chad's in Birmingham to Lichfield Cathedral, a most happy gesture.



Saint chosen by Richard Carter and commented by Valerie Smith

PICTURE FOR FEBRUARY

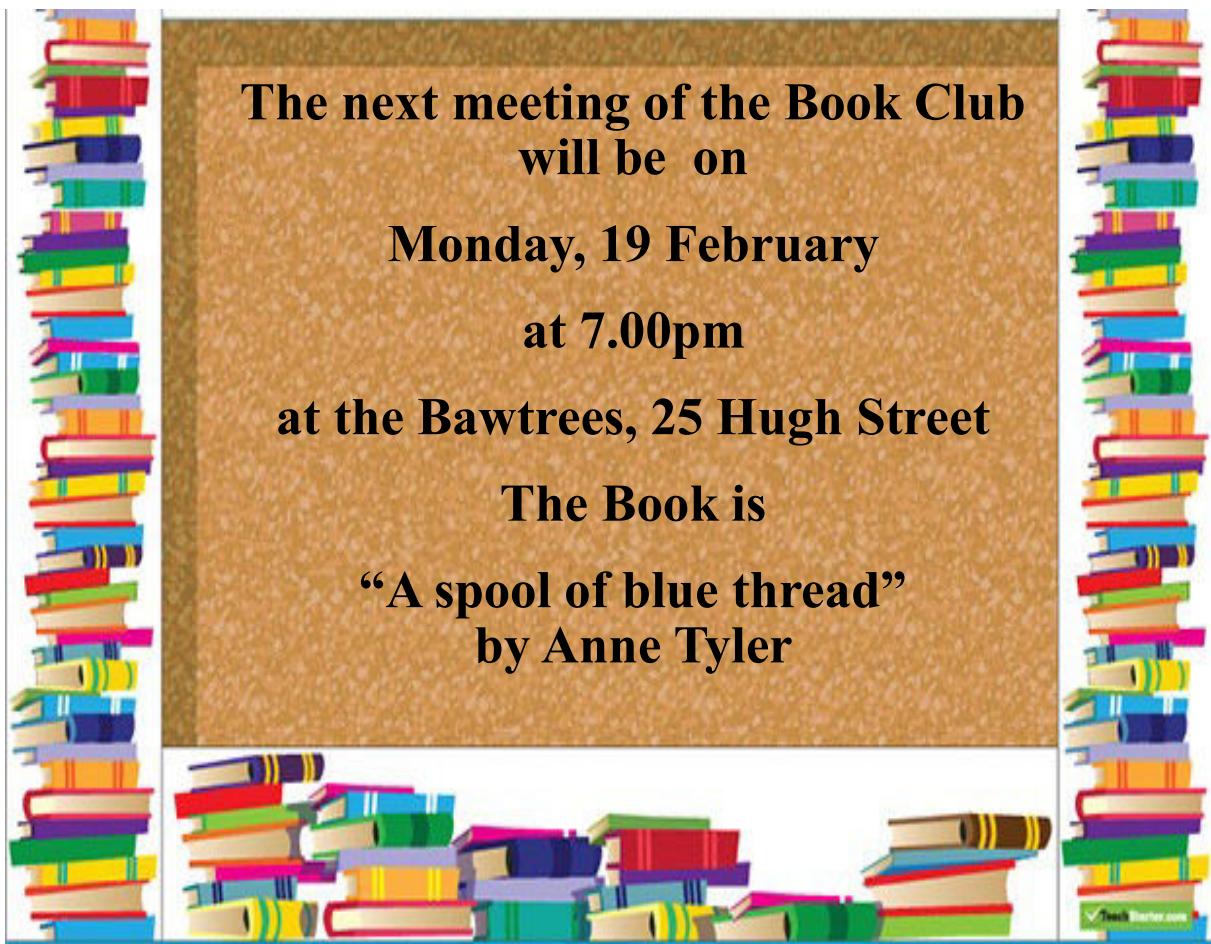
*Polycarp c. 155
A 2nd Century Christian
Bishop of Smyrna*



According to the Martyrdom of Polycarp “he died a martyr, bound and burned at the stake, then stabbed when the fire failed to touch him”.



*“Holy Innocents:
Book Group Meeting December 2017”*



READINGS FOR FEBRUARY

Sunday, 4 February: Second Sunday before Lent

Proverbs 8: 1, 22-31
Colossians 1: 15-20
John 1: 1-14

Sunday, 11 February: Sunday next before Lent

2 Kings 2: 1-12
2 Corinthians 4: 3-6
Mark 9: 2-9

Wednesday, 14 February: Ash Wednesday

Joel 2: 1-2, 12-17
2 Corinthians 5: 20b-6: 10
Matthew 6: 1-6, 16-21

Sunday, 18 February: First Sunday of Lent

Genesis 9: 8-17
1 Peter 3: 18-22
Mark 1: 9-15

Sunday, 25 February: Second Sunday of Lent

Genesis 17: 1-7, 15-16
Romans 4: 13-25
Mark 1: 9-15

ST MELLITUS RESEARCH PROJECT

SPRING 2018



I have now almost completed my training at St Mellitus College and will be licensed as a Lay Minister (Reader) in June. During my final terms I have to complete a small project and would like to invite adults in the congregation to participate. The project question is:

“How does it feel to worship at our church if you do not have children?”

In our Mission Statement we say that we “Strive to be an inclusive church”.

We try to include, as much as possible, everyone in all our activities: I’m trying to find out how much you think we include anyone who, for whatever reason, does not have children. I hope that this project will make us look at our present practices and, in both the long- and short-term, help us to improve our inclusivity.

I am waiting ethical approval, which I should receive in mid-February, from St Mellitus College. Ethical consent will be for *adults only*. The St Mellitus Research Ethics Policy can be viewed at:

<https://www.stmellitus.ac.uk/research-ethics-policy> <https://www.stmellitus.ac.uk/resources>

If you would like to take part, I will start collecting data from 21st February. Data collection will continue until Easter Sunday (1st April 2018). If you do decide to take part you are free to withdraw at any time, without giving a reason, until 1st April 2018.

If you do take part you will be asked to sign a consent form,

There is a questionnaire (two sides of A4) to fill in, taking about ten minutes, either electronically or in hard copy and to be returned to me.

All data received will be anonymised and seen by me and, if necessary, my supervisor and the internal and external examiners. I will keep all paperwork in a location which only I can access and it will be destroyed in mid-July when I receive the mark for this project.

During this year we are re-writing our five-yearly Mission Action Plan (MAP). A very brief, anonymised report of this project will be given at the 2018 PCC Awayday. This report will be used to help the implementation of our new MAP.

Thank you for considering taking part in this project.

JUDITH RICHARDSON

FEBRUARY CALENDAR

This is the Church's liturgical calendar for the month ahead. It shows the holy days that we will be celebrating in common with other Christians throughout the world. In the right hand column is indicated the particular focus of our prayer each day at St Peter's. You might like to incorporate it into your own prayers even if you are unable to join us here.

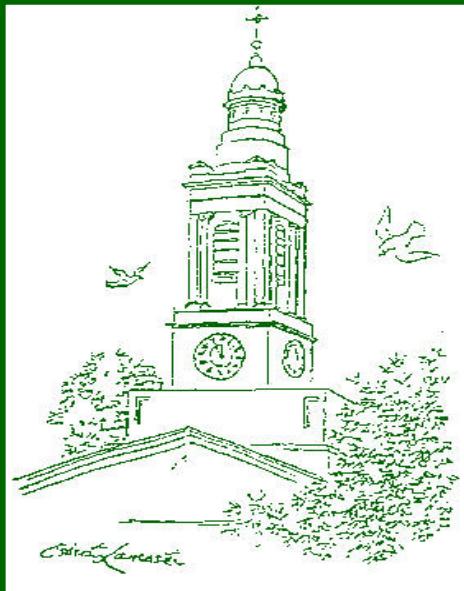
Th 1	Brigid of Kildare, c.523	For the Church in Ireland
F 2		For our Prayer Board requests
Sa 3	Anskar, archbishop, missionary 865	For the lonely
Su 4	Second Sunday before Lent	For the Parish
M 5		For composers and musicians
Tu 6		For the Queen
W 7		For vocations to ministry
Th 8		For the Saakshar project
F 9		For our Prayer Board requests
Sa 10		For all who mourn
Su 11	Sunday before Lent	For the Parish
M 12		For the St Peter's Poppets
Tu 13		For the parish staff
W 14	Ash Wednesday	For a holy observation of Lent
Th 15	Thomas Bray, Priest, Founder of the SPCK and the SPG, 1730	For Christian formation
F 16		For our Prayer Board requests

CALENDAR CONTD

Sa 17	Janani Luwum, archbishop, martyr, 1977	For steadfastness in faith
Su 18	First Sunday in Lent	For the Parish
M 19		For St Peter's CE Primary School
Tu 20		For our Lent Groups
W 21		For Parish Assistants
Th 22		For the local emergency services
F 23	Polycarp, bishop, martyr, c155	For our Prayer Board requests
Sa 24		For the churches of the East
Su 25	Second Sunday of Lent	For the Parish
M 26		For prisoners of conscience
Tu 27	George Herbert, Priest, Poet, 1633	For poets
W 28		For the unemployed

Please note that requests left on our Prayer Board will now be prayed at the 12.30pm Eucharist every Friday.

PARISH NEWS



2017 seems a long time ago already, but I remember Christmas being a deeply joyful occasion. The church was very busy with the many carol services and concerts before Christmas, which raise so much money and goodwill for charities. Among them all the Anonymous Carol Service for all who come to our many AA groups at St Peter's stands out - the church was packed and over £1000 given to our Christmas charities. We enjoyed the Christingle

Service, our Crib Service and our nativity in church, as well as the school nativity too. Many came to enjoy the Christmas Party at the Vicarage on December the 8th and to support our refugee friends at Revd. Julie's International Party, as well as to help and enjoy the wonderful Caxton Youth Club Party the week before Christmas. The Youth Group also enjoyed a Christmas Party after the Carol Service.

Our Parish Carol Service was certainly the most beautiful since I have been here, balancing extraordinary music with our familiar favourites and moving readings. Midnight Mass was as utterly beautiful as ever and attended by a relatively large congregation, and Christmas Day, always quiet, was quite busy too, with visitors and local people who come to worship here at the major festivals. We are very grateful to all our servers, musicians, readers, helpers and Welcomers over the very busy weeks leading up to Christmas.

The church was closed in the week after Christmas, allowing clergy a little time off, before the new year began. January has been a good month for staying indoors, out of the wind and rain. But our confirmation classes for children at St Peter's School have attracted twenty one candidates for confirmation, and an additional four from other schools are being prepared too, along

with several adults following our Pilgrim Course, which means that on March 11th there will be nearly thirty candidates for baptism and confirmation. The PCC met in January and PCC Formation, Resources, Worship, Communications and Transformation Groups have been hard at work, discussing our next Mission Action Plan, planning improvements to our facilities and use of space, preparing for Lent and Easter, and organising social and charitable events for the coming year. Our Youth Group and Poppets continued to thrive throughout January.

Looking ahead to the next two months, Ash Wednesday marks the beginning of Lent on February 14th. There will be services with ashing at 8am and 12.30pm and a Sung Eucharist with ashing at 7pm. The Lent Groups this year follow the established pattern of meetings on Tuesday evening at 7pm or Wednesday morning at 9am, and this year following a course by Hilary Brand, “The Mystery of Everything”, based on the film “The Theory of Everything, about the life and work of Stephen Hawking”. The film will be shown here in church beforehand and copies can be borrowed too. Palm Sunday is on 25th March, and we hope that many people will be able to participate in the rich and moving liturgy of Holy Week and Easter.

On the 18th of February we look forward to welcoming as our guest preacher at the Sung Eucharist The Very Revd Andrew Nunn, the Dean of Southwark.



Ralph

MARCH CALENDAR

This is the Church's liturgical calendar for the month ahead. It shows the holy days that we will be celebrating in common with other Christians throughout the world. In the right hand column is indicated the particular focus of our prayer each day at St Peter's. You might like to incorporate it into your own prayers even if you are unable to join us here.

Th 1	David, Bishop of Menevia, Patron of Wales, c.601	For the Church in Wales
F 2	Chad, Bishop of Lichfield, Missionary, 672	For our Prayer Board requests
Sa 3		For peace, justice, and reconciliation
Su 4	Third Sunday Of Lent	For the Parish
M 5		For our MP and City Councillors
Tu 6		For the Deanery Synod
W 7	Perpetua, Felicity and their Companions Martyrs at Carthage, 203	For persecuted Christians
Th 8	Edward King, Bishop of Lincoln, 1910	For the Bishops of the Church of England
F 9		For Prayer Board requests
Sa 10		For the churchwardens
Su 11	Mothering Sunday - Second Sunday of Lent	For the Parish and those being confirmed today
M 12		For vocations to the priesthood
Tu 13		For the Church of England
W 14		For the Governors of St Peter's CE Primary School

CALENDAR CONTD

Th 15		For God's mission in our land
F 16		For our Prayer Board requests
Sa 17	Patrick, Bishop, Missionary Patron of Ireland, c.460	For the Churches in Ireland
Su 18	Third Sunday of Lent	For the Parish
M 19	Joseph of Nazareth	For our Parochial Church Council
Tu 20	Cuthbert, Bishop of Lindisfarne, Missionary, 687	For the L'Arche Communities
W 21	Thomas Cranmer, Archbishop of Canterbury, Reformation Martyr, 1556	For the Archbishop of Canterbury
Th 22		For relationships between faith traditions
F 23		For our Prayer Board requests
Sa 24	Oscar Romero, Archbishop of San Salvador, Martyr, 1980	For the poor
Su 25	Palm Sunday	For the Parish
M 26	Monday of Holy Week	For the Church and the World in Holy Week
Tu 27	Tuesday of Holy Week	For the Church and the World in Holy Week
W 28	Wednesday of Holy Week	For the Church and the World in Holy Week
Th 29	Maundy Thursday	For all bishops, priests and deacons
F 30	Good Friday	Of the day
Sa 31	Easter Eve	Of the day

Please note that requests left on our Prayer Board will now be prayed at the 12.30pm Eucharist every Friday.

PICTURE FOR MARCH

*St David - Feast Day 1 March
Stained glass depiction designed by
William Burges at Castell Coch, Cardiff*



READINGS FOR MARCH

Sunday, 4 March: Third Sunday of Lent
Exodus 20: 1-17
1 Corinthians 1: 18-25
John 2: 12-22

Sunday, 11 March: Fourth Sunday of Lent - Mothering Sunday
Numbers 21: 4-9
Ephesians 2: 1-10
John 3: 14-21

Sunday, 18 March: Fifth Sunday of Lent
Jeremiah 31: 31-34
Hebrews 5: 5-10
John 12: 20-33

Sunday, 25 March: Palm Sunday
Isaiah 50: 4-9a
Philippians 2: 5-11
Mark 15: 1-39

Thursday, 29 March: Maundy Sunday
Isaiah 50: 4-9a
Philippians 2: 5-11
Mark 15: 1-39

Friday, 30 March: Good Friday
Isaiah 52: 13-end of 53
Hebrews 10: 16-25
John 18: 1-end of 19

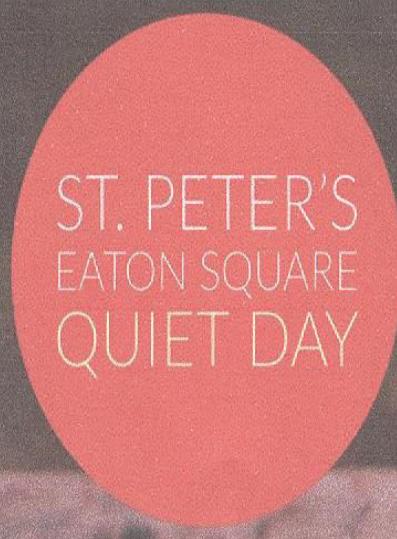
Sunday, 1 April: Easter Day
Acts 10: 34-43
1 Corinthians 15: 1-11
John 20: 1-18

FROM THE REGISTERS

BAPTISM

14 January - Leo Dallari Arrom

28 January - Cameron Dylan Lynch-Walters



ST. PETER'S
EATON SQUARE
QUIET DAY

Address:
St. Peter's Bourne
40 Oakleigh Park, London N20 9JN
On:
Saturday
17th March 2018
10am-4pm

St. Peter's Quiet Day is open to all. Themed around listening and prayer, it is a time to detach from the busyness of life.

Guided by Fr. Ron Swan, the day will include times of reflection as well as a delicious hot lunch.

St. Peter's Bourne has a relaxing and friendly atmosphere. A sign-up sheet is available in church.



£15 per person

For further information please contact:
Fr. Ralph,
vicar@stpetereatonsquare.co.uk
Revd. Julie,
revjuliekho@gmail.com

BOOKS FOR LENT

Lent gives us an opportunity to prepare ourselves to appreciate more fully the events of Holy Week and to celebrate with greater joy the splendid days of Easter. It is often helpful to have a book on hand to give us inspiration. There is a Lent Course book and those mentioned by Fr Ralph and you might also like to consider the following .There is a copy of each in the parish library and all except “The Killing “ are readily available to buy.

“Say it to God” :Luigi Gioia This is the Archbishop of Canterbury’s Lent book. It is divided into twenty-six fairly short chapters. It would be possible to dip into it, but it is a book that would benefit from being read all the way through in the order it is written, with time spent on absorbing each chapter. Its subject is private prayer, though it in no way plays down the importance of corporate prayer or Bible reading. Indeed the book is rich with biblical allusions, identified in the footnotes. You do not need to know all the allusions to appreciate the book but looking up a few of them could enrich your reading. Indeed, one of the main models for prayer is the book of Psalms; the other is, of course, the Our Father. The theme is of God not as a distant being difficult to approach but one who is always waiting for us to be aware of him so that he can delight in our presence. The model of the Psalms encourages us to speak to God freely of how we really feel - whether joyful or sad or angry or in despair, without having to worry about presenting our best side. But this does not make it simply a book that reassures us. Indeed, as the Archbishop says in his foreword “Sometimes the God we find in prayer is not the Santa-like God we wish he was. This God stretches us, challenges us and leads us on unexpected paths.” In terms of practical instruction, the book urges us to turn frequently and simply to God, even just for short periods and to speak from the heart. But mostly when it refers to “the posture of prayer” as it does frequently it is speaking about our whole approach to God in Christ and guides us towards an attitude of trustfulness and receptiveness, leading to real growth.

“Dust that Dreams of Glory”: Michael Mayne

This book is a selection of sermons preached by Michael Mayne,

former Dean of Westminster Abbey, who died in 2006. Each sermon is free-standing which means the book can be dipped into at will. It is however arranged in a way that reflects the passage from Ash Wednesday to Good Friday and there is much to be said for reading the sermons at the point in this season when they were delivered. Ash Wednesday is presented as a day of commitment to growth during Lent. Michael Mayne says about the marking of the forehead with ash on Ash Wednesday that “this symbolic action can be a powerful way of committing ourselves to take Lent seriously as we each try to go afresh in the love and knowledge of God and the service of one another.” This serious devotion takes us through Christ’s temptations, through a study of God’s anger and tenderness, to Passion Sunday and the events of Holy Week but the great focus of the book is on Good Friday. There are seven sermons about the events of that day and another seven on the words of Jesus from the Cross. To focus on these is not simply to glorify suffering for “Good Friday is a victory … The way Jesus meets death, with trust and with forgiveness on his lips is his final act of self-giving love and that is the very glory of being God himself. The style is clear, warm and very readable.

“The Killing”: Richard Holloway

This book is one of my personal favourites for this season. There are seven chapters on seven people involved in the narratives of Holy week, each referred to by their roles, from The Traitor (Judas) to The Politician (Pontius Pilate) and seven other chapters on the seven utterances of Christ from the cross. It needs to be read slowly and reflectively with time given to applying each narrative to ourselves. This is facilitated by a lot of the book being written in the first person, either as “I” or “we”. The first seven chapters all end with a sentence which identifies the actions that have just been described with our own: “Alas, I too am Judas Iscariot”: “Because, you see, I am Pontius Pilate”. The chapters on the last seven utterances are rather differently presented. The sentences are generally simple and vivid; any wider reflections brought in are very relevant. The striking feature of the whole book is how easy and profitable it is to make the thoughts and feelings expressed one’s own. It

repays much re-reading.

There is an expanded version of the work with a section on the resurrection, which is called “Behold your King”. The extra section is good but for me the first two have the greater impact.

“Keeping Lent and Easter”: Leigh Hatts.

This is in many ways a lighter book than the others. It again takes us on a journey through Lent and Holy Week and into Eastertide and as far as Trinity Sunday. It does explain the theological significance as well as the liturgical observations of the different days, but it also picks up the non-church and even semi-secular customs that have become associated with these days. For instance, on Passion Sunday, the fifth Sunday in Lent it covers the story of the raising of Lazarus often read at this time, the veiling of statues which marks in some churches the entry into this most intense part of Lent, but also picks up the tradition of “carlin peas” which were traditionally eaten on this day especially in the north of England, and it concludes with a reference to Jane Grigson’s recipe for preparing them. These apparent frivolities are not in fact a distraction from the serious events of this period but show how they can be embedded in everyday life, keeping us conscious on more than one level of the observation of the season.

“The First Easter” Sophie Piper and Estelle Corke.

Perhaps understandably there are few books for younger children which cover Lent and Holy Week. This is a simple, well-illustrated account of period from Palm Sunday to Pentecost and to some extent fills the gap. It would be good for a parent and child to read it together.

VALERIE SMITH

ST PETER'S WW1 MEMORIAL

Captain Richard Tanfield Vachell was born in Obispo, California in 1890. His English father, Horace Annesley Vachell, was a prolific writer of novels and plays. The most successful of his plays, *Quinneys*, was twice made into a film. As a young man Horace worked in California in a land company and here he met and married his partner's daughter, Lydia Phillips. She died in 1905 after the birth of her second child. Horace is said to have introduced polo to southern California.



Richard, following his father, went to Harrow and then on to Sandhurst. He was a good all round sportsman playing in the football eleven and in the fifteen.

When he was twenty he enlisted in the 7th. Northumberland Fusiliers and he was promoted lieutenant in 1913. He served in India in the Murree Hills becoming ADC to Lord Sydenham, the Governor of Bombay. He is said to have been an ardent big game hunter. Like his father, he played polo on occasion representing his regiment, and he also wrote several articles for the St. George's Gazette under the nom de plume 'The Sprouter'. He had a strong sense of humour.

When war broke out in 1914 Richard went with his battalion to France where he took part in the retreat from Mons. He was wounded and invalided home having been mentioned in Lord French's despatch.

On returning to the Front, Richard joined the Royal Flying Corps and in 1915 he obtained his pilot's certificate. He was promoted to captain. Not long after he was returning from a reconnaissance and broke the propeller on landing. The aircraft caught fire and fell to earth from a height of almost ten feet. Richard and his Observer managed to extricate themselves but Richard was very badly burnt and a month later he died. He is

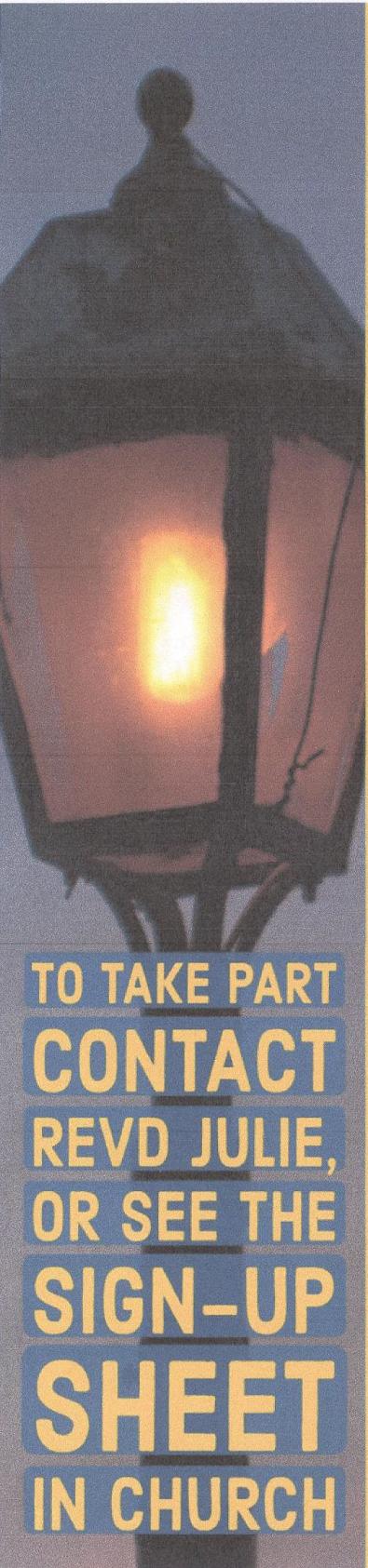
buried in the military cemetery.

Lt. Allen Francis Synge was born in London in 1898 and christened In Holy Trinity, Sloane Street. His family was living at 5 Eaton Terrace. His father, Francis Julian Synge, held the office of Registrar of the Supreme Court, and his mother was Mary Auchmuty Tucker.



Francis was a boarder at Everley School in Hampshire, and from there he went to Eton. Intriguingly his name appears in the passenger list of a ship arriving in Boston, Massachusetts in 1907. He left school in 1916, joined the Irish Guards and the next year he was killed in action. He was buried in the Departement du Nord, Pas de Calais and his name is on the Cambrai Memorial, Louverval.

PHOEBE HILARY



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EATON SQUARE CONCERTS

Each spring since our founding in March 2007 Friends of Music has awarded the St. Peter's Prize to the most accomplished and promising string quartet in development at the Royal Academy of Music. When the first award was announced in May 2007, the recipients and their fellow music students had not heard of St. Peter's, much less Friends of Music. Over time the St. Peter's Prize has become quite well known and respected. It is a matter of some pride that virtually all of the winners from prior years are still active with the exception of one quartet, which became a string trio, when its first violinist decided to pursue a career as a soloist. Friends of Music takes great satisfaction from knowing, that we have helped many talented musicians at a critical early stage in their professional development.

Czigany Quartet

The opening concert of the spring 2018 season on **March 22nd** will present the 2018 St Peter's Prize winner. The Czigany Quartet was formed in September 2017 by postgraduate students from the Royal Academy of Music. In the short time that they have been playing together, the Czigany Quartet has been accepted into the Royal Academy's prestigious Davey Posnanski Quartet Scheme, through which they are mentored by experienced chamber musicians from such well known groups as the Oculi Ensemble and the Endellion, Chilingirian and Doric String Quartets. The four Czigany members were already seasoned chamber musicians with diverse, but obviously complementary experience and talents, which have allowed them to develop so rapidly. David Strange, our Director and Professor Emeritus of Strings at the Academy, was excited and impressed, when he heard the ensemble perform at a special audition prior to announcing the selection of this year's prize recipient. The Czigany Quartet's programme includes three classics of the repertoire: Mozart's Quartet No. 20 in D minor, K. 499 'Hofmeister'; Schubert's Quartet No. 10 in E flat major, D. 87; and, the very popular Debussy Quartet in G minor, Opus No. 10, the last piece

in acknowledgement of the centenary of the composer's death. The concert promises to be a wonderful evening. Please join us in discovering exciting emerging talent.

Piers Lane

Widely recognized throughout the world as an engaging and versatile performer, Piers Lane returns to our concert series on **April 5th** with a 'Viennese' programme, featuring Beethoven's Sonata in F minor, Op. 57 ('Appassionata') and Mozart's Piano Sonata in C major, K. 545. His concert will also include the delightful Schubert's *Staendchen* (Arr. Liszt) and Strauss's *Die Fledermaus* (Arr. Godowsky). Bryce Morrison of Gramaphone wrote: "No praise could be high enough for Piers Lane, whose playing throughout is of a superb musical intelligence, sensitivity and scintillating brilliance". Recalling his fascinating and brilliant concert performance on the development of the Nocturne in our Autumn 2010 season, we are pleased to welcome Piers on his return to our series. Lovers of piano musical will not want to miss this concert by Piers Lane

Piatti Quartet & Pierre Doumenge

The Piatti Quartet, winners of the 2011 St Peter's Prize, have become one of the most distinguished string quartets of its generation, having won many prizes and awards, including Second Prize in the 2015 Wigmore Hall International String Quartet Competition. On **April 12th** the Piattis will be joined by Pierre Doumenge, the critically acclaimed cellist, in a programme of string quintets, featuring the magisterial Schubert Quintet in C major, D. 956 and including the ever popular Boccherini Quintet in G minor, G. 351 and Purcell's Chacony for Strings in G minor (Arr. Britten). Paul Driver of The Sunday Times wrote: "A significantly impressive ... ensemble", and another critic enthused: "The Piatti's playing held the audience spellbound....the clarity and lightness of their playing had the audience holding its breath...." This concert will be an especial treat for lovers of chamber music.

Stile Antico

To mark the release of its recording of Tomas Luis da Victoria's *Tennebrae Responsories*, Stile Antico will perform this rarely heard masterpiece on **April 19th** in our series. Considered the

greatest work of the Spanish Golden Age and one of the outstanding compositions of Renaissance polyphony, the eighteen emotionally-charged motets comprising the work follow the story of Christ's passion. Stile Antico, one of the world's finest vocal ensembles, is renowned for its vibrant and expressive performances of music from the Renaissance. Working without a conductor, the twelve musicians have thrilled audiences throughout the world with their moving performances. Geoff Brown of The Times wrote: "Our spirits soared; they always do when Stile Antico break forth with European liturgical choral music." The celebratory concert will be a notable musical event, and I urge you to join us to hear Stile Antico perform Victoria's masterpiece in St Peter's special venue.

The Gould Piano Trio

We are delighted to welcome back The Gould Piano Trio to Eaton Square Concerts on **April 26th** after such a long absence. The trio performed the opening concert of our first season on March 15th, 2007. The ensemble was highly regarded at the time. Since then the trio has remained at the forefront of the international chamber music scene. They have been praised by a critic in The Washington Post, who wrote: "The only comparison ... is the old (legendary) Beaux Arts Trio; the combination of jeweller-like precision and a musical fire that ignites from the first bar..., and ...the melding of the minds (and fingers) is on a plane one rarely hears today...." The trio's programme opens with Haydn's Piano Trio in A major, Hob. XV:9 followed by two works influenced by tragedy. Shostakovich composed his deeply moving Piano Trio No. 2 in E minor, Op.67 in memory of a close friend, and Smetana wrote his Piano Trio in G minor, Op. 15 following the death of his eldest daughter. These are highly expressive and deeply felt works, and to hear them played by the world renowned Gould Piano Trio will be a truly memorable experience.

The Holst Singers

The season's finale on **May 3rd** will present one of Britain's foremost choirs, described by the BBC as "a leading chorus on the international stage". The Holst Singers are renowned for dramatic and engaging performances under Stephen Layton, Direc-

tor of Music, Trinity College, Cambridge. Critics have written: “The Holst Singers sing with spellbinding and crystal-clear textures...supremely musical.” A reviewer with The Times commented “I don’t think I shall hear singing this year more thrilling”. The programme entitled ‘Muscular to Mystical: Sacred Music of Elgar, Parry, Holst and Vaughan Williams’ will feature works well known and loved by many. The concert will be performed without interval and will last approximately one hour. Refreshments normally offered at the interval will be available after the concert.

Friends Programme

Our Programme continues to grow slowly. It is our hope that membership will eventually become a meaningful source of financial support for the activities of Friends of Music. If you are not already a Member, I urge you to support Friends of Music by becoming a Member. Parishioners of St Peter’s pay only £5 per concert with no charge for children, which hardly covers pro-rata share of the cost. It is also a steep reduction from what the public pays (£18 for standard and £12 for concessions). The price of a ticket also includes a glass of fine wine offered by Jeroboams. The ‘price/value proposition’ of Eaton Square Concerts has to be one of the outstanding bargains in all of London. We do not want to raise the price for members of the St Peter’s congregation, nor do we want to limit the number of tickets we make available to individuals who are not able to afford the standard ticket price. Therefore, we ask that you become a Member in the Programme, which offers some attractive advantages. There are application forms on the table at the rear of our church next to the Visitors’ Register. Please join us. We need your help to continue to build upon our success as a premier cultural institution in Belgravia offering great music and outstanding performances for all.

Looking Forward

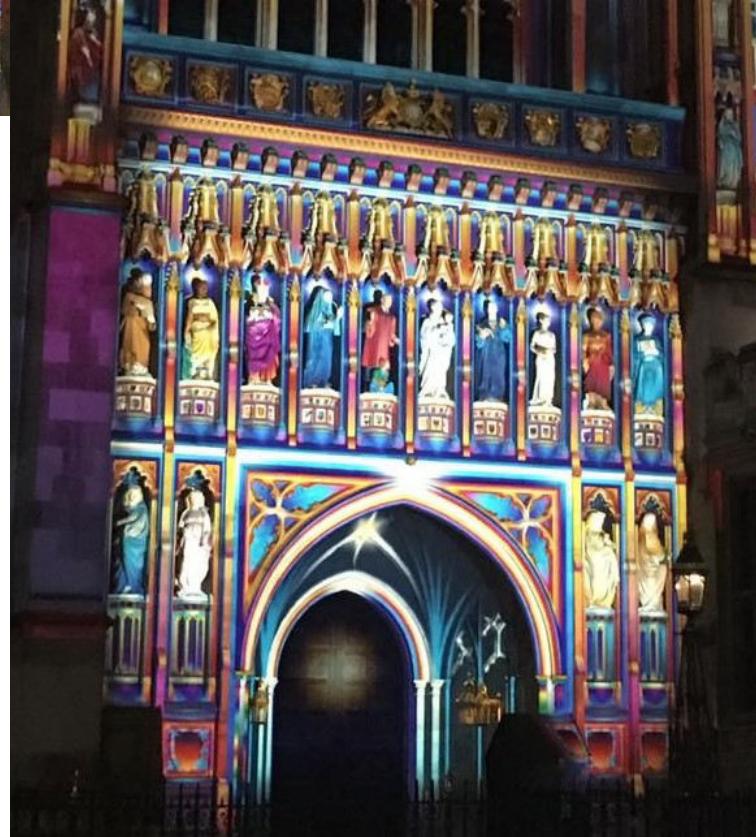
Our Board and our co-producer Ikon Arts Management are engaged in preparing a three-year strategic plan, which will define the scope and pace of our development in the future. Appreciating that it will be very difficult to scale the heights achieved in our last season, which was our most successful season we have

enjoyed since inception, we are preparing some very exciting developments for our audiences. The first small step has already been taken with the expansion of our spring season to six concerts. We shall be working closely with our Vicar and St Peter's PCC to make sure our plans can be sensibly implemented and are fully supported by our congregation. We will make announcements, as decisions are taken, with the hope to begin meaningful implementation of our plans with the autumn 2018 season.

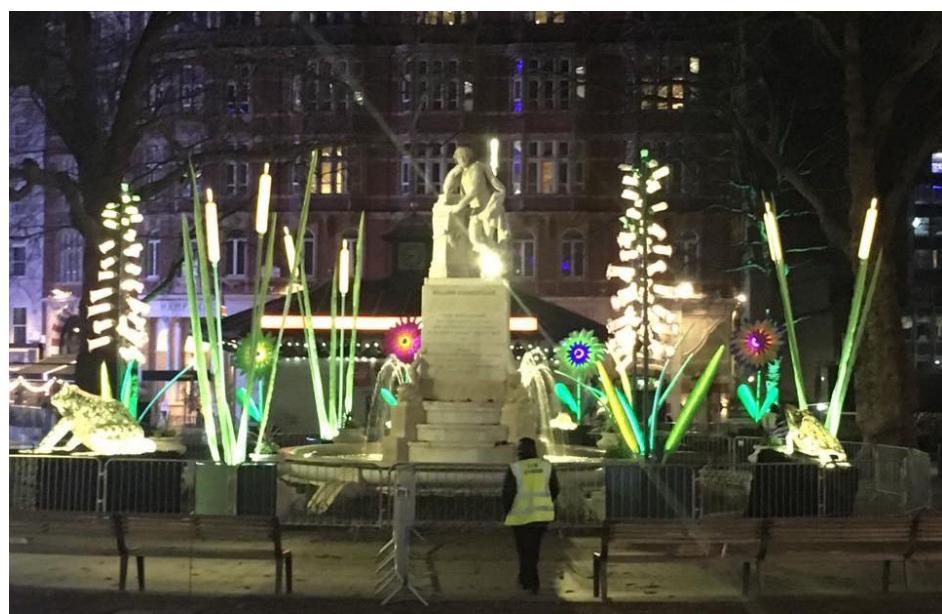
All of us at Friends of Music are extremely grateful for the support that the members of St Peter's have given Eaton Square Concerts. We could not continue with our wonderful concerts without your attendance and donations. Thank you.

CARL ANTON MULLER Hon. ARAM

LUMIERE LONDON LIGHT FESTIVAL



*Photographs taken by
Samantha Singlehurst*



RECIPES FOR SPRING

Asparagus, sundried tomato & olive loaf

Ingredients

- 100ml olive oil,
plus extra for greasing
- 250g asparagus spears,
each cut into 3 pieces
- 200g self-raising flour
- 1 tbsp thyme leaves
- 3 large eggs, lightly beaten
- 100ml milk
- Handful pitted black olives
- 100g sundried tomatoes,
roughly chopped
- 100g Gruyère or Beaufort
cheese, grated



Method

1. Heat oven to 190/fan 170C/gas 5. Oil and line the base of a loaf (approx 22 x 10 x 5cm) with baking paper. Cook the asparagus in boiling, salted water for 2 minutes, drain, then cool quickly under cold running water. Pat dry.
2. Mix the flour and thyme with seasoning in a large bowl. Make a well in the centre, then add the eggs, milk and oil, stirring all the time to draw the flour into the centre. Beat for 1 minute to make a smooth batter.
3. Reserve 5 asparagus tips and a few olives. Add the remaining asparagus, tomatoes, olives and two-thirds of the cheese to the batter. Pour into the tin, then put the reserved asparagus and olives on top. Sprinkle with the remaining cheese. Bake for 35-40 minutes until the cake feels firm to the touch and is golden and crusty on top. Cool in the tin for 5 minutes, then turn out and cool on a wire rack.

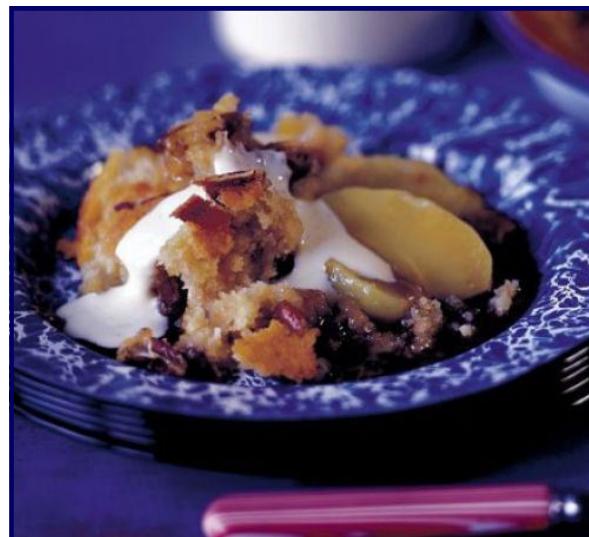
Sticky toffee apple pudding

Ingredients

- 85g butter, melted
- 140g self-raising flour
- 100g golden caster sugar
- 1 tbsp baking powder
- 200ml milk
- 1 egg, beaten
- 1 tsp vanilla extract
- 2 Bramley apples, peeled cored and sliced

For the topping

- 140g dark brown sugar
- 50g pecan nuts, roughly chopped



Method

1. Heat oven to 180°/fan 160°/gas 4. Grease a 2-litre/3½-pint ovenproof dish lightly with butter. Tip the flour, sugar and baking powder, along with a pinch of salt, into a large bowl. Mix together the milk, butter, egg and vanilla extract and stir into the dry ingredients until you get a smooth batter. Arrange the apples in the dish, spoon the batter on top and smooth with a knife until the apples are covered.
2. For the topping, pour 250ml boiling water over the sugar and stir together until smooth. Pour the liquid over the pudding mixture, then scatter over the pecans. Bake for about 40 minutes until the pudding has risen and is golden. Use a big spoon to serve the pudding, making sure you get some of the gooey caramel sauce covering the bottom of the dish. Serve with pouring cream, warm custard or vanilla ice cream.



ST PETER'S CHURCH EATON SQUARE

We are now a distribution point for the
Westminster Foodbank



Please donate tinned food and dry goods.
The box is located next to the outreach
board in the SW corner of the church



For more information please speak with a
member of the clergy or outreach group

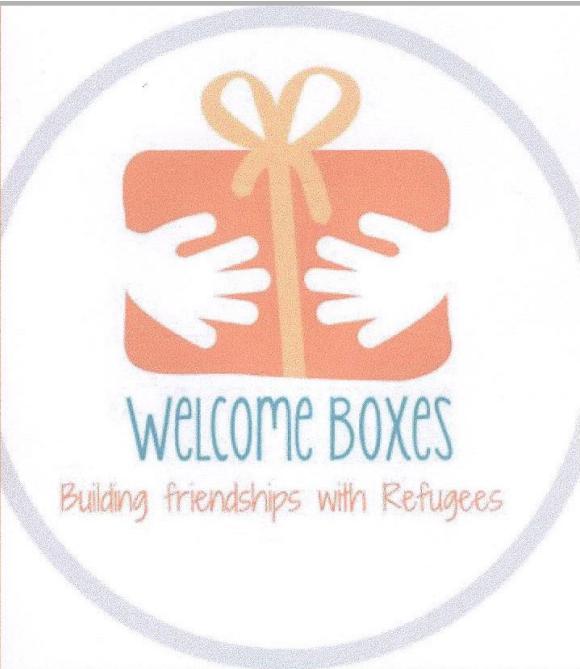
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Revd Julie Khovacs

revjuliekho@gmail.com



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CZIGÁNY QUARTET

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PIERS LANE, piano

5th April



PIATTI QUARTET &
PIERRE DOUMENGE, cello

12th April



STILE ANTICO

19th April



THE GOULD PIANO TRIO

26th April



THE HOLST SINGERS

3rd May



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OUR COMMON LIFE

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020 7235 4242
vicar@stpetereatonsquare.co.uk

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The Revd Julie Khovacs
07540 418 623
[julie.khovacs @stpetereatonsquare.co.uk](mailto:julie.khovacs@stpetereatonsquare.co.uk)

Pastoral Assistant

Matthew Butler
matthew@stpetereatonsquare.co.uk

Honorary Assistant Priests

The Revd Preb. Ron Swan
The Revd Preb. Tony Kyriakedes
The Revd Simon Walsh

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Phil Clifton
07703 396 416
Laura Cook
07775 331 456

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Jim Glen
Jim.glen@yahoo.com

P.C.C. Secretary

Richard Carter

Electoral Roll Officer

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Artemis Kassi
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Resources Committee

Chair: Laura Cook

Worship Committee

Chair: the Vicar

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Worship at St Peter's

Sundays

Holy Communion	8.15 a.m.
Family Eucharist	9.45 a.m.
Sung Eucharist	11.15 a.m.

Daily

Morning Prayer	8.00 a.m.
Evening Prayer	5.00 p.m.
Daily Eucharist	12.30 p.m.
Wednesdays - Morning Prayer	7.30 a.m.
Eucharist	8.00 a.m.
Fridays at St Peter's School *	9.10 a.m.

*during term time only

For other acts of worship please see inside this magazine or on the Church notice boards



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Cover picture taken by Samantha Singlehurst