

# **St Peter's Eaton Square Parish Magazine**



**JULY 2017**



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## VICAR'S NEWSLETTER



Having led the retreat for the seven deacons from Stepney and our Two Cities area of the Diocese, I preached at their service of ordination as priests on Saturday 17th June, at St Matthew Bethnal Green. My sermon is printed here. It addresses the question of where we are to find the presence of God today.

Readings: Exodus 3.1-14  
Moses and the burning bush;  
1 Timothy 4.6-16 Godliness;  
John 15.8-17 Love one

another.

Moses was on the run and had gone into hiding in a land where he thought he would be safe. When he saw the burning bush he was intrigued. He went to investigate, and heard his name called. He said, brightly, "Here I am". But then he heard who it was who was calling to him, and things changed. "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." God was perhaps the very last person he wanted to meet. I wonder what went through Moses' mind at that moment, and whether he looked around to see if there was anywhere he could escape to. He was exposed on the mountaintop. And Moses hid his face for he was afraid to look at God. Moses had history. He had managed to escape punishment for murder or manslaughter by running away, to a lifetime on his own Costa del Sol, living in the hills, a place for people who cannot go home. Just when he thought he was getting away with it, in the middle of nowhere, out of the blue, God decides to tap him on the shoulder. It was a setup, a play, an ambush.

Perhaps Moses expected in that split second that God would strike him down for what he had done, or at the very least send him back to face the music, a life for a life, like Jonah years later being caught like a fish, by a fish, and brought back to where he started when he was half way across the Mediterranean, making his escape from the living God. But no. The unfortunate events of Moses' past are not mentioned by God. I would guess that Moses, if he was at all like me and maybe you, thought the conversation was going to be about the man whose body he had buried in the sand, but God wanted to talk about something else - to God the issue was not the Egyptian who Moses had killed, but the suffering of his people - not Moses' private religious struggles and personal morality scorecard, but the bigger picture of the suffering of a people, their need, God's love and purpose for them, and eventually down the centuries, his purposes of love for us too.

Each of us here has our baggage, our unique experiences, our successes and our failures. On the day of your ordination as priests, I would like to suggest that God's call to you is not to look back, not to dwell on questions of whether you are prepared, or the right person for this calling, or right enough with God. But to look at the bigger picture which God wishes to share with you, and the work of love in which he wishes to use you. In other words, although we each say, 'here I am' to the call of God, today is not so much about ourselves and our adequacy, but about the hurting and needy people God loves, for whom he has given his own life in Jesus of Nazareth, and to whom he has already decided to send us.

God said, "Remove the sandals from your feet, for the place on which you are standing is holy ground". Moses encounters the unimaginable God whose name can mean, "I bring to be," "I am," or, "I will be what I will be," or just 'being' - the summit of all being, the creative loving ground of all that is. The Being by whom he is called will be the empty space, the presence without

image or pronounceable name in the Holy of Holies, in the heart of the Temple.

It can seem as if humanity today, in the West at least, with senses dulled by need and greed, worships self-discovery in the holy place of personal fulfillment, and struggles with any real sense of the sacred beyond the self-absorption and self-doubt of the selfie. The holy places of the past are ticked off on the tourist route as bucket list personal achievements, and the great buildings where the holiness of God was once sought, though still thronged with people, command less respect than the shrines of modern celebrity, entertainment or human achievement, like Disneyland, Graceland, or Cape Canaveral. But perhaps this is as it should be. The curtain in the temple was torn in two, leaving the Holy of Holies open, and God outside, in his world.

How do we know where to find a sense of the sacred today? The sociologist and priest David Martin suggests that we measure the real presence of the holy by our sense of violation. When we feel most outraged and our hearts break with the recognition that something beyond precious has been trampled upon, there is our sense of the sacred. When Pompey conquered Jerusalem for the Romans in 63BC, he entered the empty space of the Holy of Holies with his soldiers - he committed a gross violation, desecrating the most precious dwelling of the most high God.

This week's tragic fire at the Grenfell Tower, in the parish of St Clement, Notting Dale, reminds us with heartbreaking poignancy that we recognise the sacred when we hear the language of violation describing human brokenness. The violation of the innocent, whether poor victims of fire in safe social housing, happy young concert goers in Manchester, tourists in love and hard pressed workers heading home on Westminster Bridge or through Borough Market, a gentle hardworking MP with a family and a future of social service, children dying in a bombed hospital in Mosul, desperate refugees at a border they cannot cross, Christians murdered on a bus in Egypt, struggling parents

of adults with disabilities whose day centre has been closed in Bermondsey, or women cornered by modern day violators in Sudan or Yemen - this is the place where today we sense the sacred, and this too, of course, is where we find Jesus has already been, on the cross, the place of divine and human desolation.

Jesus said, “when you did it for the least of these, you did it for me”. And not just for the most broken, but for all the people God loves, all to whom God came in the life, in the death and in the resurrection of Jesus, for God so loved the world. Ordination as a priest is about the institution, and the part we can play in it, because the institution of the parish church and the national church matters and is the vehicle through which we can work for God. It is about preaching and teaching the right things, because what we believe and our understanding of the Christian message profoundly affects the way we live and the choices we make. It is about worship, because worship is a duty and a joy, which draws others to know and love God too. But above all, it is about love, the calling and destiny of each and every Christian. The word became flesh, and woe betide us if in our ministry we should turn him back into word, to be kept between the dull pages of our religiosity or in the dark and dusty corners of our buildings.

The Nobel Prize winning writer and poet Rabindranath Tagore, a friend and sparring partner of Gandhi, a correspondent of the Christian, Leo Tolstoy, had the same sense of God’s presence in the fragile vessel of human life as they did. Where is the sacred to be found? He said,

HERE IS THY footstool and there rest thy feet  
where live the poorest, and lowliest, and lost.

Once again this week, we have seen how true this is. Tagore shared the same passionate desire to turn us from our religious absorption with institutions, rituals and rules, to the holy place of God’s dwelling in human hearts and lives, as did our Lord Jesus Christ, who came to share and raise up the life entrusted to the precious vessels of God’s creative indwelling. The words of

Rabindranath Tagore have not only fed my own interest in India and my work for a charity on behalf of the poor there, but throughout my life as a priest, his call to the priestly caste in his own religious tradition has been a persistent reminder and rebuke whenever I find myself looking for God in the wrong places. Tagore wrote,

LEAVE THIS chanting and singing and telling of beads!

Whom dost thou worship in this lonely dark corner of a temple

with doors all shut?

Open thine eyes and see thy God is not before thee!

He is there where the tiller is tilling the hard ground and where the path-maker is breaking stones.

He is with them in sun and in shower, and his garment is covered with dust. Put off thy holy mantle and even like him come down on the dusty soil!

Come out of thy meditations and leave aside thy flowers and incense!

What harm is there if thy clothes become tattered and stained?

Meet him and stand by him in toil and in sweat of thy brow.

Elizabeth Barrett Browning, referring to Moses on the mountain, wrote that ‘Earth’s crammed with heaven, and every common bush afire with God, but only he who sees takes off his shoes.’ God is around us and waiting to be found in the people he has made in such exquisite love and beauty, and we are called to take off our shoes, to accept the call of God on our lives, and go out into the world with our Christian sisters and brothers, our fellow servants of the living God, with hearts and minds united, to continue the work of Christ’s redeeming love in serving the vulnerable fragile people he loves, as labourers in the harvest of God’s love.

Jesus said, I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father. You did not choose me but I chose you. And I appointed you to go and bear fruit, fruit that will last, so that the Father will give you whatever you ask him in my name. I am giving you these commands so that you may love one another.

Amen.

*Ralph*

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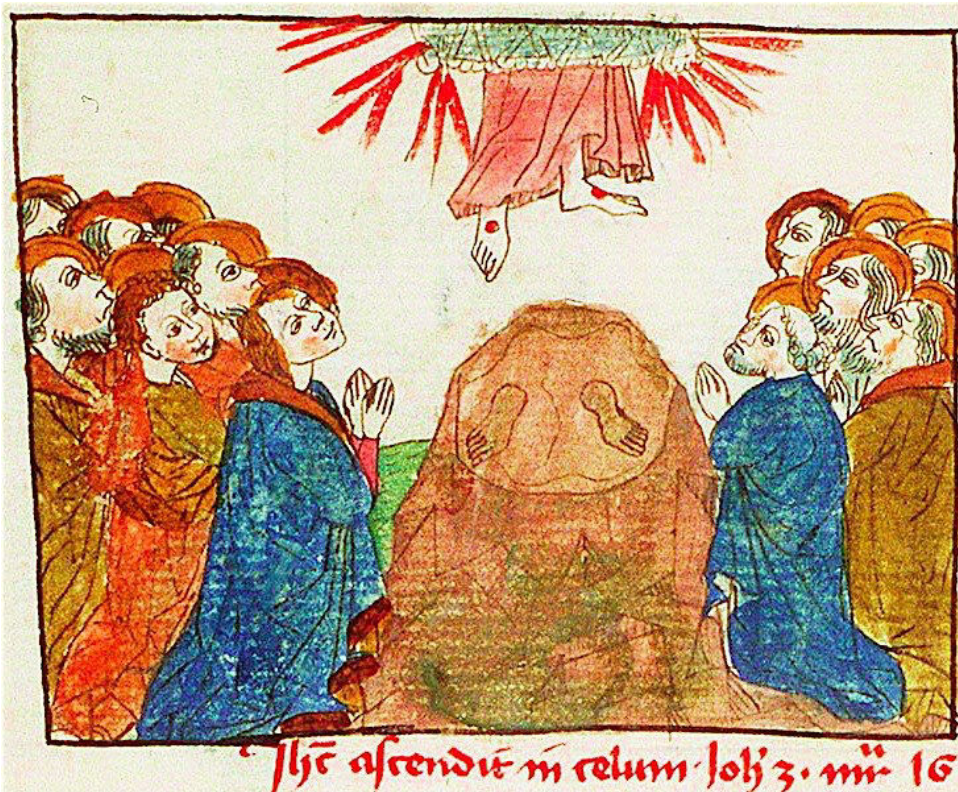
*Priests ordained for the Two Cities, 17<sup>th</sup> June 2017 at St Matthew's Bethnal Green - Jamie, Guy, Fung and Pete, with +Adrian, Bishop of Stepney, Archdeacons and clergy.*

## FROM JULIE



July begins with our Patronal festival where we celebrate together both the life of St Peter and of our church community. After Easter Sunday we read through some of the post-resurrection stories when Jesus appears to his followers. And Peter is an important character in many of these stories. Peter was there as Jesus made him

breakfast on the beach, he was called to ‘feed my sheep,’ to love and care for God’s people and Peter was there the day Jesus ascended up to heaven. What do you think it was like for him on that amazing day? A few weeks ago on Ascension Sunday we addressed this very question and I’d like to share with you an excerpt from my sermon.



The Ascension of Jesus into heaven is one of those Bible stories I think modern filmmakers would enjoy making into a film. The opening scene might look something like this. After giving the disciples a final blessing in a calm and loving manner, Jesus looks up then catches a ride with one of the angels to heaven. And, as if moving up an escalator, he slowly but with a decided purpose and finality, disappears from their sight.

The camera then cuts to an overhead shot of the disciples. From above you can see they are dazed, mouths open with surprise. They stand looking up as if watching the launch of a rocket into space. "Now what?" we can almost hear them all say. "Our leader and our friend is gone. What do we do now?"

The Ascension is one of my favourite biblical narratives. Like the parting of the Red Sea, or the feeding of the 5,000, we see the Ascension in our mind. We use our imagination to fill in the details. And for this reason the Ascension is a common theme in art. In paintings, sculptures and stained glass windows, Jesus is shown dramatically rising above the disciples. Some artists depict the disciples trying to stop Jesus from leaving. They may be in the shadows, ready at any moment to grab hold of Jesus' feet to keep him on earth.

Other depictions, like the image above, show only the feet of Jesus about to slip away from the grasp of the disciples. And this I think gives us insight to the reality of Incarnation, to the identity of Jesus. As we listen to the story of the Ascension the divinity of Jesus is obvious. And yet, as we look at our image, his humanity is what we notice.

What, after all, can be more human than feet? Theologically feet are very interesting. In the Psalms the word of God is a lamp unto our feet. The earth is under the feet of God. In the Gospels Mary anoints the feet of Jesus with oil whilst Jesus washes the feet of his disciples. I think the most powerful images of feet in the Christian tradition are those associated with journey. In today's Gospel Jesus has just returned from a journey, walking

with two men on the road to Emmaus. And now, in his Ascension, Jesus is coming to the end of his earthly journey.

And yet, this ending is a bit unusual. After all, why does the story of Jesus not simply end at the Resurrection? And, what's more, if we take the Ascension at face value, Jesus seems to be leaving things to a group of people who do not have an impressive track record for spiritual insight. What was Jesus thinking? Why did he leave his disciples alone in a field staring up to the sky wondering what to do next? Imagine how they must have felt, alone, insecure and frightened. I think we can all relate to these feelings. And they remind me of a time in my life when I was staring up to heaven wondering what to do next.

In my final weeks of training for ordained ministry I was a little nervous. Everything I did, every choice I made, felt as if I was living my final moments of freedom. Looking back this is slightly amusing but at the time it was serious. Ordination, after all, was a big step and one I did not take lightly. I remember well a lovely afternoon sitting in the garden of my theological college and thinking about the events ahead. As I sat, enjoying the day, I thought, 'what am I doing?' How is it possible that I will soon be ordained in the Church of England?' I don't think I'm cut out for this.'

As my feelings of fear and doubt began to overwhelm me, I noticed a beautiful cherry tree in full bloom. And as I gazed at the tree things around me gradually brightened. The blossoms on the tree seemed to be glowing. And suddenly a large white butterfly landed on one of the blossoms very near to where I was sitting. The butterfly shimmered like gold in the sunlight. I looked around to see if anyone else was noticing this amazing sight but no one was there. And, as I continued to watch the butterfly, I suddenly felt calm, at peace. I knew somehow that God was with me, that he was calling me and leading me. After a while the butterfly flew away and all seemed normal.

This event in my life was a bit of a mystery. And I do believe

that sometimes God meets us in mysterious ways. The Ascension is also a mystery, a big one. And yet, I think it becomes very clear as we wait and look ahead towards the calling of those first disciples. In leaving, Jesus is showing his disciples that it is time to grow up, to discover their calling as future leaders of the church. If Jesus had stayed, they never would have become the people God made them to be. The Ascension, then, is a bit like a parent letting go of their child, letting them grow and explore life for themselves.

What's important is that Jesus has enough faith in his disciples to let them go. And the same is true for us. In our lives there will be times when we look up in the sky, and ask, "Now what, Lord?" There will be times like this week in the face of tragedy where we wonder where God is in the midst of it. There are no easy answers.

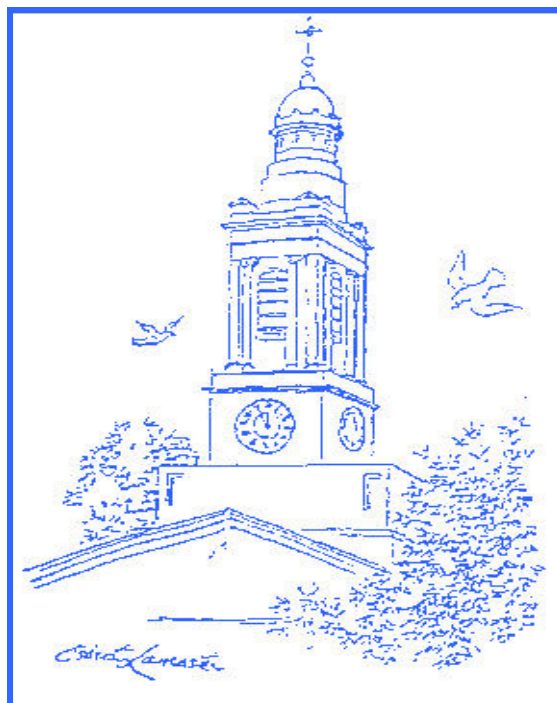
We don't know where or what God is doing. And yet, it may be in the asking where our faith becomes real, when we come to understand that what we do know, we know by faith. And our faith tells us God is here.

Look again for a moment at the image. Notice the footprints. The artist is making a very important theological observation. The footprints are the image of Jesus. They are a sign that the presence of God is very much alive. Jesus is not leaving his disciples alone for he has given them a promise. Just as he is ascending to be with God, very soon the Spirit of God will descend upon them.

And so, let's pause before the image and imagine ourselves into the scene. As Jesus says goodbye he begins to rise. We look up and see the scars on his hands and then on his feet. And here we are struck with the reality of Incarnation, that the God of the universe has come down into this broken world for each of us; that he has done this so we will never be alone. And this changes our lives forever.

*Julie Khovacs*

## PARISH NEWS



After the fun of the May Fair, June was a relatively quiet month for St Peter's. The month began with a Pentecost service celebrating the sending of the Holy Spirit and the birth of the Church. We were also encouraged as Judith Richardson helped us think about the relationality of God on Trinity Sunday.

On Saturday the 10<sup>th</sup> the new PCC enjoyed an away day at the Sheriff Centre at St James' Church where we were welcomed by the Vicar Fr Andrew Foreshew Cain. The church and centre is a fascinating partnership between church and community providing a drop-in centre with a post office, café, debt advice and a large children's play centre. During the day the PCC focussed on developing a vision for St Peter's in the coming year. We discussed our three overarching areas of ministry, transformation (outreach and charity), resources and formation (growth and discipleship). We also participated in a reflective exercise highlighting aspects of our faith and our church

community.

The Pilgrim course met on Monday the 12<sup>th</sup> of June at the home of James and Lynne. This is an open group that explores the foundations of our faith together. New people are always welcome. The Faith Discussion Group met on Monday the 19<sup>th</sup> of June to discuss the work of the Holy Spirit, and the Youth Group was inspired by a session with Catherine Cowie on prayer and meditation, enjoyed an evening of cookie making and a picnic in Hyde Park. At the Feast of Corpus Christi on the 15<sup>th</sup> we celebrated the presence of Christ in the Eucharist. Throughout June the Poppets continued to thrive, with large numbers of children, parents and carers attending each Monday from 9.30-11. Fr Ralph, Revd Julie, Catherine, Judith and others take part each Friday morning in the School service and assembly. St Peter's has also welcomed year 6 this month as their rehearsals for the end of year play are well underway. On Wednesday the 28<sup>th</sup> of June readers, intercessors and others will benefit from a session on public speaking given by Alexander Cowie (Catherine's husband). There were four baptisms this month, Oskar Gerhard, Sonja Taylor, Ari Mallol and Maximilian Chaloner.

Throughout June our Welcome Box visits continued, with several new visitors joining the team, and an increasing number of referrals from Housing Justice. As a group our focus is to befriend people seeking asylum helping them adjust as they wait through the asylum process. As part of this we will host a picnic in Eaton Square Gardens Sunday the 16<sup>th</sup> of July at 3 pm. All those we have visited and their hosts have been invited. Others from St Peter's are also welcome to join us on the day. Please do contact Revd Julie if you are interested in coming.

June also saw the celebration of SAAKSHAR SUNDAY on the 18<sup>th</sup> of June when Fr Ralph shared with us the work of Saakshar School Appeal in Dehli and the children at the 9.45 service made cards to send to the children at Saakshar school.



Tuesday the 20<sup>th</sup> our Churchwardens were formally admitted to their office at a service at St Marylebone.

The May Fair Party, hosted by Ralph and Rachel, was held on Saturday June 24<sup>th</sup> to thank all who helped with the Fair.

And finally, June was also a month of loss for London. As Christians trying to respond to the attacks at London Bridge, Borough Market, Finsbury Park and the devastating fire at Grenfell Tower, we grappled with our faith, with our security and with our sense of hope. We continue to pray for and hold in our hearts all affected by these tragedies.

As July begins, we have an exciting weekend celebrating the wedding of Simon Latham and Poppy Rump on the 1<sup>st</sup>, and the Parish Eucharist and lunch for our Patronal Festival on July the 2<sup>nd</sup>. The service begins at 10.30am followed by a bring and share lunch on the Portico. Later in the week St Peter's welcomes Henrietta Nicholson as she exhibits her most recent works in oils and pencils. The exhibition is in aid of Saakshar school appeal. There will be a private viewing in the church on Tuesday from

5.30-8.30 pm and everyone is warmly invited and encouraged to attend.



The St Peter's school year 6 performance for family and friends will be Thursday the 20<sup>th</sup> of July at 6 pm. The school leavers service is Friday the 21<sup>st</sup> at 9.30 am with school closing the same day at 2 pm for the summer.

Further ahead, St Peter's will be holding a 24 hour retreat on the 27<sup>th</sup> and 28<sup>th</sup> October at St Columba's House in Woking. The theme will be pilgrimage and will be a wonderful opportunity to spend some time together in prayer, reflection and fellowship. All are very welcome to join us. On Saturday the 4<sup>th</sup> of November the Outreach group will be hosting another quiz night and dinner. This time it will be with a Latin American theme and in aid of Telefono De La Esperanza, a Spanish language counseling service supported by St Peter's. Please do come along and join in the celebration!

My very good wishes for a blessed and peaceful month,

*Julie Khovacs*

## MAY FAIR 2017: TOTALS AT 23 JUNE

<u>Stall</u>	<u>Totals</u>
Donations (of which £650 = Really Useful Group)	822.36
Accessories	188.01
Bar/Pimms	438.44
Barbecue	937.20
Belgravia Booty	887.04
Books (adult)	178.13
Books (children)	73.05
Bouncy Castle	222.00
Cakes	705.00
Clothes (adult)	1,017.00
Clothes (children)	61.50
Face Painting	121.05
Games	567.99
Gate	893.78
Grosvenor Taxi	127.00
Home Produce	966.95
Raffle	1,375.00
Red Door Cafe	599.97
St Peter's Merchandise	122.00
Tombola	569.30
Toys	175.67
Tree of Promises/silent auction	4,182.00
White Elephant	276.92
Wine/Concerts stall	95.00
Excess Float	60.00
<b>GROSS TOTAL at 23/6</b>	<b>15,662.36</b>
Minus expenses	3,077.82
<b>NET TOTAL at 23/6</b>	<b>12,584.54</b>



*Ralph and Rachel Williamson hosted a party on Saturday, 24<sup>th</sup> June to celebrate the success of the May Fair, and Claire Glen was presented with flowers in gratitude for her work in coordinating the May Fair this year.*



PICTURE FOR JULY

*“Penitent Mary Magdalene”*  
*Francesco Gessi*  
*c. 1635*



## READINGS FOR JULY

**Sunday, 2 July: Peter the Apostle -**

**Patronal Festival**

Acts 12: 1-11

Matthew 16: 13-19

**Sunday, 9 July: 4<sup>th</sup> Sunday after Trinity**

Zechariah 9: 9-12

Romans 7: 15-25a

Matthew 11: 16-19, 25-30

**Sunday, 16 July: 5<sup>th</sup> Sunday after Trinity**

Isaiah 55: 10-13

Romans 8: 1-11

Matthew 13: 1-9, 18-23

**Sunday, 23 July: 6<sup>th</sup> Sunday after Trinity**

Wisdom 12: 13, 16-19

Romans 8: 12-25

Matthew 13: 24-30, 36-43

**Sunday, 30 July: 7<sup>th</sup> Sunday after Trinity**

1 Kings 3: 5-12

Romans 8: 26-39

Matthew 13: 31-33, 44-52

## FROM THE REGISTERS

### BAPTISM

4 June	-	Sonja Taylor
	-	Oskar Gerhard
11 June	-	Ari Savova
25 June	-	Maximilian Chaloner

### PATRONAL FESTIVAL

**Sunday, 2 July 2017**

**10.30am**

The service will be followed by a Bring and Share lunch

- everyone to bring enough food for  
yourselves to share with others -

# JULY CALENDAR

Sa 1		For all marrying at St Peter's this year
Su 2	<b>The Feast of Peter the Apostle (Patronal Festival)</b>	<b>For the parish</b>
M 3	<b>Thomas the Apostle</b>	<b>For our Pilgrim and Faith Groups</b>
Tu 4		For the Resources Committee
W 5		For Westminster City School
Th 6		For The Passage Day Centre
F 7		For our Prayer Board requests
Sa 8		Of Requiem
Su 9	<b>Fourth Sunday after Trinity</b>	<b>For the Parish</b>
M 10		For the agricultural community
Tu 11	Benedict of Nursia, Abbot of Monte Cassino, Father of Western Monasticism, c.550	For the Benedictine Order
W 12		For the Zacchaeus 2000 Trust
Th 13		For St Peter's School
F 14	John Keble, Priest, Poet, 1866	For our Prayer Board requests
Sa 15	Swithun, Bishop of Winchester, c. 862	For music teachers

## CALENDAR CONTD

<b>Su 16</b>	<b>Fifth Sunday after Trinity</b>	<b>For the Parish</b>
M 17		For our Prayer Board requests
Tu 18		For those being baptised and their families
W 19	Gregory, Bishop of Nyssa, and his sister Macrina, Deaconess, Teachers of the Faith, c. 394 and c.379	For the churches of the East
Th 20		For all school leavers
F 21		For our Prayer Board requests
<b>Sa 22</b>	<b>Mary Magdalene</b>	<b>For retreat houses and leaders</b>
<b>Su 23</b>	<b>Sixth Sunday after Trinity</b>	<b>For the Parish</b>
M 24		For care workers
<b>Tu 25</b>	<b>James the Apostle</b>	<b>For pilgrims</b>
W 26	Anne and Joachim, Parents of the Blessed Virgin Mary	For parents and children
Th 27	Brooke Foss Westcott, Bishop of Durham, Teacher of the Faith, 1901	For Affirming Catholicism and Inclusive Church
F 28		For our Prayer Board requests
Sa 29	Mary, Martha and Lazarus, Companions of Our Lord	For friendship
<b>Su 30</b>	<b>Seventh Sunday after Trinity</b>	<b>For the Parish</b>
M 31	Ignatius of Loyola, Founder of the Society of Jesus, 1556	For the work of the Jesuits around the world

## FROM CATHERINE



St Peter and the best coffee you will ever have!...

I'm looking forward to celebrating our patronal festival this month, on Sunday 2<sup>nd</sup> July. I have always been particularly fond of St Peter, long before I came to be here at St Peter's Eaton Square.

The Bible teaches us about Simon Peter – a humble fisherman who's life is turned upside down when he meets a carpenter from Nazareth.

I love Peter for many reasons, but most of all I think he is my favourite Apostle because he is, to be blunt, somewhat fallible.

We find in Simon Peter not a super hero leader, who constantly says and does the right thing, but instead we find an imperfect humble fisherman, who unintentionally appears to say and do the wrong thing throughout the Gospel. However, in Peter, we see real faith and the truth of a trusting relationship.

Peter is entirely human, he makes mistakes, he is fallible and he knows it - yet, this imperfect fisherman is chosen by Christ to show us the way. It is by St Peter's faith, passion, commitment and love, that we have the gift of Christianity today. This is a testimony to us all, as we too, like Peter, make mistakes, but we too also have the gifts required to share the truth of Christ with the world.

I am greatly inspired by the first meeting of Jesus and Peter. We hear Jesus calling his first disciples in the Gospel according to St Matthew:

*As Jesus was walking beside the Sea of Galilee, he saw two brothers, Simon called Peter and his brother Andrew. They were casting a net into the lake, for they were fishermen. 'Come, follow me,' Jesus said, 'and I will send you out to fish for people.' At once they left their nets and followed him (Matthew 4:18-20)*

And according to St John:

*Andrew, Simon Peter's brother, was one of the two who heard what John had said and who had followed Jesus. The first thing Andrew did was to find his brother Simon and tell him, 'We have found the Messiah' (that is, the Christ). And he brought him to Jesus.*

*Jesus looked at him and said, 'You are Simon son of John. You will be called Cephas' (which, when translated, is Peter). (John 1:40-42)*

Both accounts remind me of a talk I attended, given by Jane Williams, as part of the Lent seminars held at St Matthew's Westminster. Jane is married to Rowan Williams (Archbishop 2002-2012).

Jane is a lecturer at St Mellitus and her talk was about why she was proud to be an Anglican. Jane reminded me of the importance of introduction and evangelism. One of the ways in which she did this was by asking us what we do when we find a new brand of coffee that we love?...And the answer is that we tell our friends and family about it as we too want them to experience this exciting news for themselves. And yet, if we can do this when we find the best coffee we will ever have, why can it be so hard to share the love of our life giving faith with others?

While Jane was explaining, I was immediately taken to the scene in St John's Gospel with the verses "The first thing Andrew did was to find his brother Simon and tell him, 'We have found the Messiah' (that is, the Christ). And he brought him to Jesus."

Sharing our faith can be difficult. We can be afraid of what

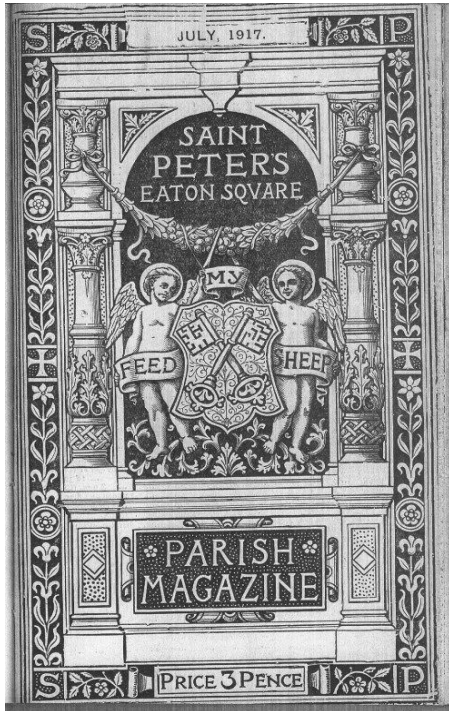
others may think of us or anxious about what others will say to us. At time likes these, I am nourished by St Peter's humanity – who in his humility was chosen by Christ to build up His Church and given the keys to the kingdom of heaven.



*"Christ Giving the Keys to St. Peter"*  
by Sadao Watanabe

Catherine

## FROM THE MAGAZINE – JULY 1917



*There is a matter of far-reaching importance and value on which I should wish to say a few words this month. It concerns the whole Church, and we ought to be having it in our minds and prayers. One of the things which has been borne in upon us by the National Mission is the necessity of putting our house in order. We all recognise that we have not been adequate to the opportunity which the War has opened up to us. We realise that there are many and deeply important questions which concern the organisation of the life of the Church (and organisation is the outward expression of life) which it is impossible for the Church without the sanction of Parliament to alter on its own account. It is quite clear that Parliament has now, and will have, far too important and critical questions before it both now and after the War to give the time and attention to matters of Church life. We cannot expect that any Prime Minister for years to come should find time to take up the attention of Parliament with questions which have to do with the inner polity and the economy of the Church. But as things are the machinery which was set up some centuries ago is creaking under the strain of new problems and burdens -- "the place is" obviously "too strait for us." In the Archbishop's Report on Church and State, which we hope all will have or will read and study, it was recommended that Parliament should give power to the Church, within certain limits, to deal with its own problems and submit its scheme for approval. It seems unfair that the*

*Church should be blamed for its ineffectiveness and then be hindered from putting itself, as every other department of our life has done, on a really effective footing. It is life and liberty for which the Church is asking - that is the power to manage its own business, to deal with its own life, of organisation and discipline and spiritual ministry without having to wait for Parliament.*

*We are anxious that the Church shall minister to the greater and fuller life of the people, but we are conscious that it is sorely hampered by the conditions which, no doubt, were applicable to the days in which the Church's life was ordered, but are obviously not those of our day. On the lines of the question a meeting will be held in the Queen's Hall on Monday, July 16th, at 8.30.*

The same theme is reflected in the sermon printed in this edition in which the Vicar, Austin Thompson says as follows.

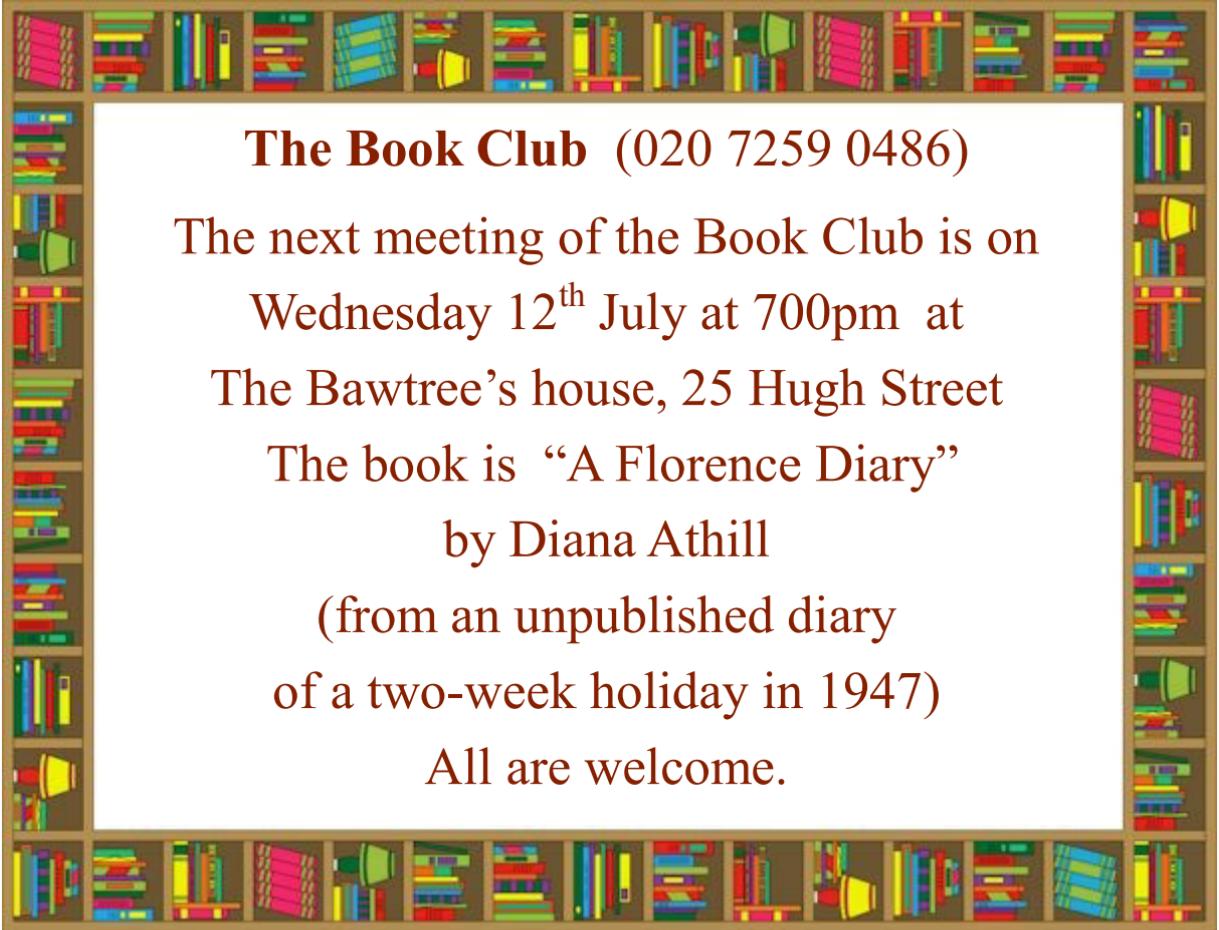
*We have inherited from the past certain traditions and customs and organisations which have served the Church in the past....Our task is to preserve the past so that it shall serve and not hinder the present... We have the Spirit as truly as any other age. Pentecost is not an outpouring of the Spirit which in time becomes exhausted and stale.. There is a continual giving of the Spirit to each age to do its work in its own way. What we have to consider is that we not only have a tradition to which we want to be loyal but a task, a duty to which we have to be adequate. It is, as I believe, on this generation that there lies the responsibility - serious, solemn and deep as it is. to consider in what way the Church can be free to do its work.. We cannot in the name of the Sprit - nor let us say of common sense - administer the spiritual life of the Church on the lines of three centuries or more ago...*

*We are sometimes taught that our great and supreme aim is to imitate Christ, to seek to find in the New Testament ways in which we can copy Him and reproduce His ways. We are set a much harder task than this. The Gospel is not put into our hands in order that we may copy or imitate, but so that we may*

*reproduce His mind and thought in our own life and time."*

**Comment:**

The limitations to the response the Church of England was able to make to the First World War gave new life to a concern, going back at least to the Oxford Movement, of the relationship between the Church and State, as these extracts show. A degree of success in reducing the detailed control of an often indifferent Parliament over the Church was gained in 1921 when the Representative Church Assembly was set up. This gave the Church some self-government though decisions still had to be submitted to Parliament which did not easily relinquish its rule as shown by its rejection of the proposed 1927 Book of Common Prayer. Along with this desire for more freedom of operation went an increased concern that the Church should play a stronger role in establishing a more just society, drawing on the aims of the Christian Social Union which had been established in the late 19th century and leading towards the vision most articulately represented in the writings and actions of William Temple.



**The Book Club (020 7259 0486)**

The next meeting of the Book Club is on

Wednesday 12<sup>th</sup> July at 700pm at

The Bawtree's house, 25 Hugh Street

The book is "A Florence Diary"

by Diana Athill

(from an unpublished diary

of a two-week holiday in 1947)

All are welcome.

## ST PETER'S WW1 MEMORIAL



**Lt. Col. Charles Frederick Pretor-Pinney DSO 1864-1917.**

The Pretor-Pinney family have lived in Somerton, Somerset, since 1800 and have been benefactors of the town, building the Parish Rooms and the Monteclefe School. Charles went to Eton and became a professional soldier. He married Phyllis Julia Pretor-Pinney who is recorded as living in 36 Sloane Court. Their main house was in Saxmundham, Suffolk.

There is an added poignancy to the death of Charles and his many comrades because it was caused by a seemingly avoidable mistake. He was commanding the 13th. Battalion of the Rifle Brigade in the First World War. In 1916 they were engaged in a battle to take the village of Contalmaison , north west France, and at 8pm Charles received orders to go 'over the top' with supporting units on each side and an artillery barrage. No support materialised but suffering heavy losses they managed to reach their objective, a chalk quarry in German hands. Then Charles received a message that the whole attack had been cancelled. The other units had heard before 8pm and the Brigade HQ did not know his battalion had attacked. Eventually an order to withdraw reached them.

As the men began to creep back into the British Lines, the Artillery opened up a heavy barrage for no one was aware of British troops in the German trenches. At least half the battalion was killed or wounded including nearly all the officers. Charles was the last to leave. Wounded he was taken to a French hospital and a friend who visited him after a few weeks found him in tears over the loss of his battalion. He died of his wounds 9

months later, aged 52, and he is buried in the Aubigny Extension Cememtery. He was awarded the DSO.

His wife put up a memorial panel in the east window of Somerton church in his memory.

## **2nd. Lieutenant Reginald Seymour Corkran 1889-1915.**

Reginald was the seventh and last child of Colonel Charles Seymour Corkran of the Grenadier Guards and Florence Caroline (nee Peel). His birth was registered in the parish of St. George's London. The family lived in 2 Chesham Street and also had a house in Norfolk, Congham House. Reginald was educated at Eton. He became a member of the London Stock Exchange. In the 1911 census his father had retired and the family was living in Winkfield , Berkshire.

Throughout the winter of 1914/15 Reginald served as a sergeant in the Hon. Artillery Company. Then in May 1915 he was commissioned in the Grenadier Guards which was his father's and brothers' regiment. He was severely wounded by shrapnel and he died in the Duchess of Westminster hospital in Le Touquet.

Reginald's body was taken to Chipstead where his family was now living and where he had been the opening bat in cricket matches. He was buried in St. Margaret's church cemetery and he is remembered on a plaque in the church. Reginald was one of the last to come home for soon after his burial the War Ministry banned the repatriation of bodies.



PHOEBE HILARY

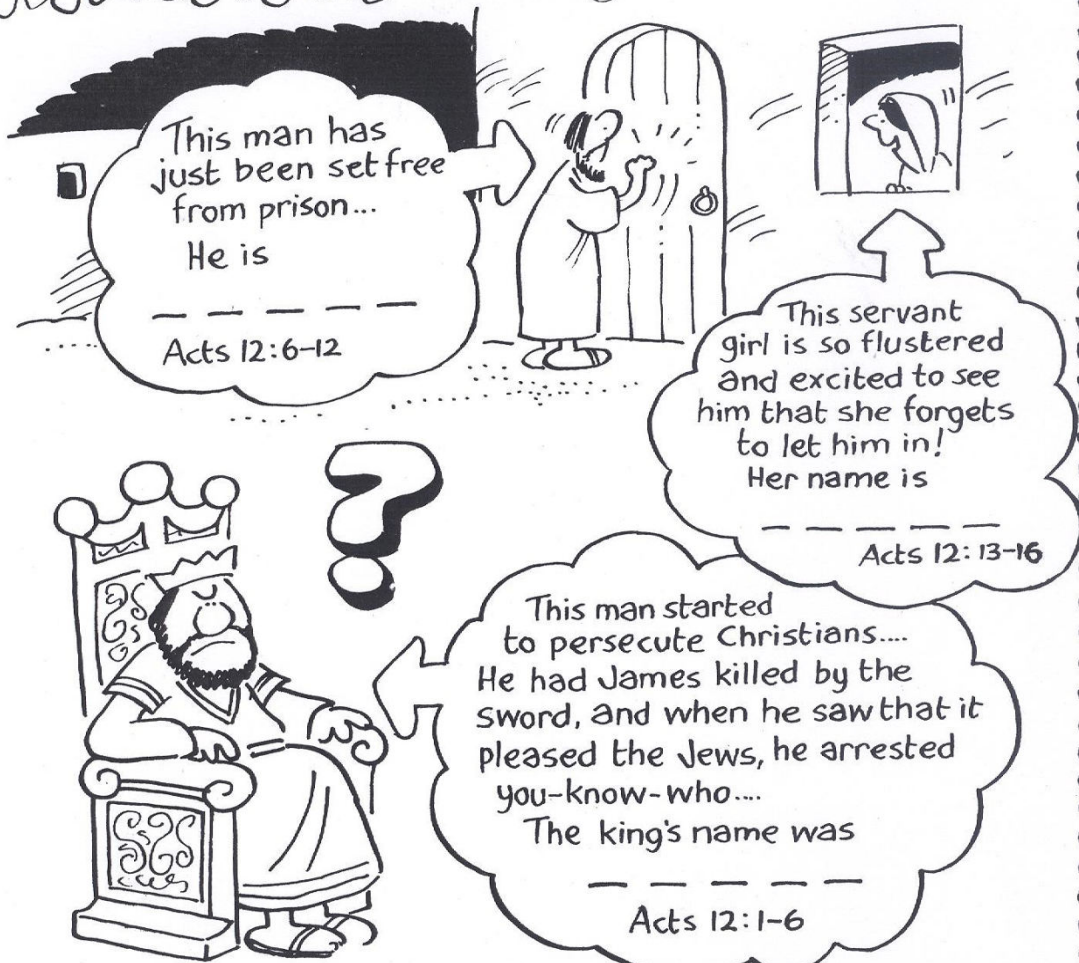
# CHILDREN'S PAGE

## WHAT'S THE NEWS ?

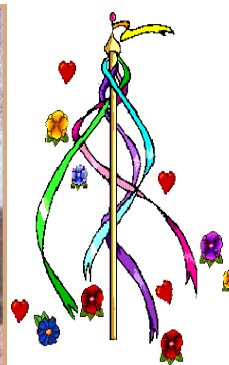
The good news of the Gospels is that.....



## KNOCK! KNOCK! - WHO'S THERE?



# MAY FAIR PHOTOS



## RECIPE FOR JULY

### Low-Fat Chocolate Cake

*This amazingly delicious no-butter cake is ready in just 45 minutes. There is also no baking powder, so make sure you whip the butter to an airy consistency to ensure it rises. You could also top it with Greek yoghurt and fresh berries to make it even healthier.*

#### Ingredients

- 4 large eggs, beaten
- 125g (4oz) caster sugar
- 100g (3½oz) plain flour
- 30g (1oz) cocoa powder
- 6tbsp strawberries, hulled and halved
- Icing sugar, to dust

#### Method

1. Heat the oven to 180°C (gas mark 4).
2. Lightly grease a 20cm round cake tin and line the base with non-stick baking paper. Alternatively spray the tin with vegetable oil.
3. Whisk the eggs and sugar with an electric mixer until the mixture is pale, fluffy and almost doubles in volume.
4. Sift the flour, cocoa powder and a pinch of salt and use a large metal spoon to carefully fold in the dry ingredients.
5. Tip the mixture gently into the prepared tin and bake for 30-35 minutes, or until risen and firm to the touch.
6. A skewer inserted into the centre of the cake should come out clean.
7. Set aside to cool.
8. When cold, slice the cake in half and spread the bottom with

jam. Place the other half on top and pile with strawberries.  
Dust with icing sugar to serve



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  - Small toys and sweets
  - \* Oyster cards

Contact: Revd Julie Khovacs [revjuliekho@gmail.com](mailto:revjuliekho@gmail.com)

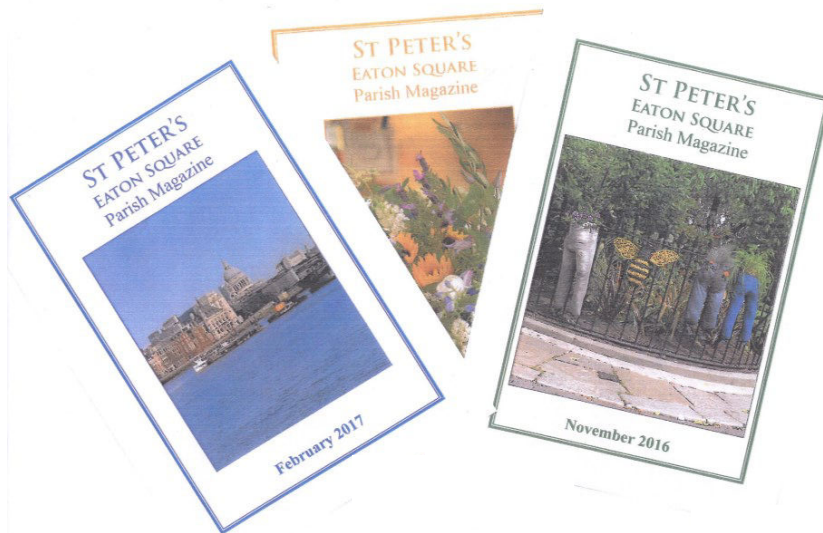
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Contact the Parish Administrator for more details on

Tel: 020 7235 4482

or email: [admin@stpetereatonsquare.co.uk](mailto:admin@stpetereatonsquare.co.uk)

## ROOM HIRE AT ST.PETER'S

Have you thought of hiring one of St Peter's rooms for your business or social events?

**The Parish Hall** is an excellent venue for receptions and larger formal business meetings. It is a carpeted area, with a view down over the church. There is a kitchen with cooking facilities, hot cupboard, fridge/freezer and dishwasher.



**The Meeting Room** is suitable for lectures and formal meetings of a medium size. There is a small kitchen, with tea and coffee making facilities.



**The Committee Room** is ideal for small formal or informal meetings. It has tea and coffee making facilities.



*For more information, phone the Parish Administrator  
weekday mornings on 020 7235 4482,  
or email [admin@stpetereatonsquare.co.uk](mailto:admin@stpetereatonsquare.co.uk)  
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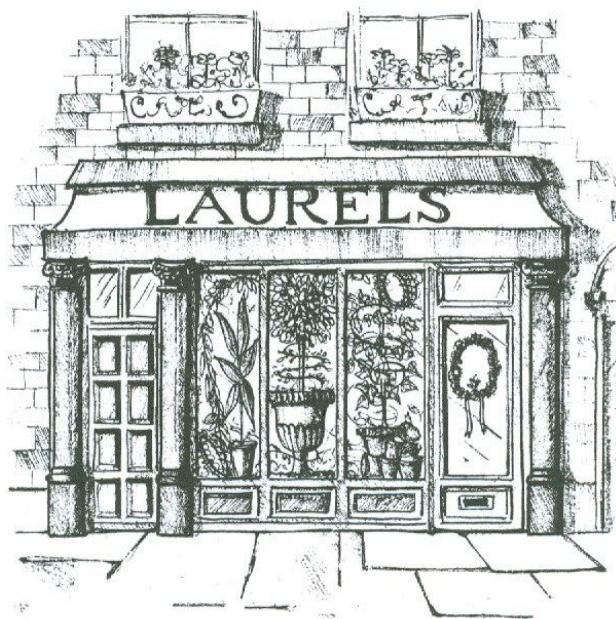
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Richard Carter

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Richard Carter  
Philip Clifton  
Laura Cook  
Elizabeth Da Silva  
Ann Fincher O'Brien  
Claire Glen  
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*Magazine compiled by Olivia Reed*



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Judith Richardson

**School Headteacher**

Miles Ridley

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**Deanery Synod**

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John Hilary

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Vivien Reed

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Judith Richardson\*

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Valerie Smith

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for more information

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**Family Eucharist Readers**

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## **Sundays**

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

## **Daily**

Morning Prayer	7.30 a.m.
Evening Prayer	5.00 p.m.
Daily Eucharist	12.30 p.m.
plus Wednesdays	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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**[www.stpetereatonsquare.co.uk](http://www.stpetereatonsquare.co.uk)**

**020 7235 4482; [admin@stpetereatonsquare.co.uk](mailto:admin@stpetereatonsquare.co.uk)**

*Cover picture taken by the Vicar*