

St Peter's

Eaton Square

Parish Magazine



March 2016
Free of Charge



The Goring

London's impeccably English luxury hotel



Exceptional rooms and suites,
flawless five-star service and fabulous London dining

Beeston Place London SW1W 0JW +44 (0)20 7396 9000
reservations@thegoring.com thegoring.com

CONTENTS

Vicar's Letter	Page 2
Holy Week and Easter Services	Page 4
From Julie	Page 6
From the Registers / Lent Discussion Group	Page 9
Parish News	Page 10
Notice for A.P.C.M	Page 11
Revd Julie Interviews Valerie Smith	Page 12
Readings for February / Book Club	Page 16
Picture of March - The Holy Women at the Tomb	Page 17
March Calendar	Page 18
From the Magazine - March 1916	Page 20
Saint for March St Cuthbert	Page 22
Children's Page	Page 23
Diocese of London - Lent Appeal 2016	Page 28
St Peter's Food Bank	Page 29
Recipe for March - Simnel Muffins	Page 30
Room Hire at St Peter's	Page 32

VICAR'S NEWSLETTER



Easter will always have a special meaning for me as it was at Easter that I decided to become a Christian. I was 15 years old. I had attended the school Christian Union for six months and had found the young people who went to the meetings to be remarkably kind, different to other people I knew, and even if they were mistaken, they had a lot going for them. Eventually I ran out of arguments with which to reject their unreasonable faith in a loving God, and when I woke up on Good Friday I knew that the penny had dropped, and that I had decided to declare myself a Christian too. I rode by bicycle to the local parish church, a tenth century Saxon jewel, knelt down and prayed. But on Easter Sunday I went to the Baptist church, because the leaders of the school CU had told me that it was friendlier. One of them, who himself attended that Anglican church and found it such a struggle, despite its ancient beauty, became Vicar himself, and has been in parish ministry now for thirty years. At the Baptist

church the young people were rather surprised to see me, and a girl from my school in the year above me bought me a Good News Bible after the service. I felt humbled. A few weeks later I heard an older boy speak about his faith before he was baptised by immersion, and I went forward to declare my faith too. I was part of a lively youth group there, but the experience barely lasted until Pentecost, when I discovered that the church was actually tearing itself apart, and that I had arrived at the end of a long running conflict about the gifts of the Holy Spirit, healing and charismatic worship. The youth leaders and their families left, and began to worship in someone's home, and I went with them. Eventually I went to university in London and was delighted to meet a deeply Christian and wonderfully liberal Chaplain, who introduced me to the Church of England, or at least, the life-affirming and joyful part of it I still love. But that first Easter, with its joy, its sense of utter liberty and of having been found by God, will always be with me. Every Easter I think back to that day, and at Easter ever since, in many places, I give thanks for the love of God which I have come to know, and which I am still discovering in new places, new experiences and in new friends. I look forward to sharing my first Easter at St Peter's with you all, and standing beside you to celebrate the love of God we have come to know in the risen Christ.

Ralph

ST PETER'S EATON SQUARE

A beautiful and inclusive church, renowned for our music, outstanding professional choir and all-age welcome, at the corner of Eaton Square and Hobart Place, just a few minutes from Victoria Station.



We warmly invite you to join us this

HOLY WEEK AND EASTER

In addition to our regular Sunday worship
we have special services during Holy Week and Easter,
including our Palm Sunday procession with donkey and palms,
Maundy Thursday and Good Friday liturgy, and the Easter Vigil.

www.stpetereatonsquare.co.uk - Registered Charity No. 1133033

JOIN US THIS HOLY WEEK AND EASTER AT
ST PETER'S EATON SQUARE

PALM SUNDAY - SUNDAY 20TH MARCH

8.15am BCP; 9.45am Family Eucharist;
10.45am Procession with Palms and Donkey
11.15am Sung Eucharist with the Passion Gospel
Music: Missa super Osculetur me - Lassus; Lugebat David - Gombert

MONDAY 21ST, TUESDAY 22ND, WEDNESDAY 23RD MARCH

8am - Said Eucharist (Wednesday 23rd only)
12.30pm - Said Eucharist; 7.00pm - Said Eucharist with Meditation

MAUNDY THURSDAY - 24TH MARCH

7pm - Sung Eucharist with the Washing of Feet,
the Stripping of the Sanctuary and Watch until Midnight.
Music: Missa Pange lingua - Josquin; O salutaris hostia - De la Rue

GOOD FRIDAY - 25TH MARCH

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

HOLY SATURDAY - 26TH MARCH

8pm - The Easter Liturgy
with the Service of Light and the First Eucharist of Easter
Music: Missa super Hor le tue forze adopra - Anerio

EASTER DAY - SUNDAY 27TH MARCH

8.15am BCP; 9.45am Family Eucharist
11.15am Sung Eucharist
Music: Missa in D, Op.91 - Rinck; Osterhymne, Op.134 - Rheinberger

Visit our new Website:  www.stpetereatonsquare.co.uk

FROM JULIE



As I am writing this letter Lent is now well underway. We began with imposition of ashes, reminding us of the starkness of Lent, of the reality that from dust we have come and to dust we will return.’ During Lent we come face-to-face with our need for repentance, our need for the love and grace of God. Some of us have given up things such as wine, chocolate or even Facebook. Others have taken on acts of service for the good of others. And we do this to help us remember the suffering and sacrifice of Jesus. On one level our sacrifices may seem insignificant in comparison to God’s great love for us. And yet, this itself points us to the meaning of our Lenten observance: God’s grace made known to us in the life of Christ is a gift. Anything we do, any service we offer, comes as an outworking of God’s love for us.

March is a month of transition from winter to spring. And spring

brings with it signs of colour and light, the beauty of new life. And this beauty is even more significant after the bareness of winter. For true beauty is often born in darkness, in the wilderness. Through the difficulties of life, through the times of spiritual 'darkness' when God seems distant even absent, we live in the hope that he actually is very close.

As I mentioned in my sermon on the 1st Sunday of Lent, since coming to St Peter's I have spent a lot of time with children. And they have taught me much about living in the hope that God is with us. For children are open to God. They see and experience the life of faith in a way that is challenging to the rest of us. Children help us capture the joy and beauty of God in our world today.

The other week during the school confirmation course we finished our lesson a bit early. So I asked the young people to write down any question they would like to ask God. And we had some wonderful questions. How did God make the world? Where do people go when they die? Why can we not see God? And one very good question was addressed to me personally. 'Do you believe that God is real. And if he is, why are there so many bad things in the world?'

Now I must admit my first reaction was 'well I asked for it, now what do I say?'

Although there is no simple or easy answer, it is a good question, and one we should all ask. Because it just may be in our asking where we get to the heart of our faith.

For this is the very question Jesus confronts in the wilderness. He takes on evil and suffering, but not in the way we might expect. Jesus faces the corruption of power through humility and sacrifice. And he calls us to join with him in confronting the darkness with his light. For we see injustice all around us: war in Syria, refugees in search of hope, homeless people on our doorstep to name only a few. And our temptation may be to say

there is nothing we can do, that the problem is too big. And yet, as we walk through the season of Lent, as we enter Holy Week, let's remember that the light of Christ shines in the darkness, calling us to follow him.

And when Easter morning arrives we will join in celebration saying together, 'Alleluia Christ is risen. He is risen indeed Alleluia.'

Julie Khoo

LENT DISCUSSION GROUP 2016 -

*We will be reading and discussing a short
and very interesting book
The Joy of the Gospel by Paula Gooder*

Monday, 29 February: 7.30pm and Wednesday, 2 March: 9.15am in the Vicar's Study;

Monday, 7 March: 7.00pm and Wednesday, 9 March: 9.15am in the Vicar's Study;

Monday, 14 March: 7.00pm and Wednesday, 16 March: 9.15am in the Vicar's Study;

Monday, 21 March: 7.00pm and Wednesday, 23 March: 9.15am in the Vicar's Study;

FROM THE REGISTERS

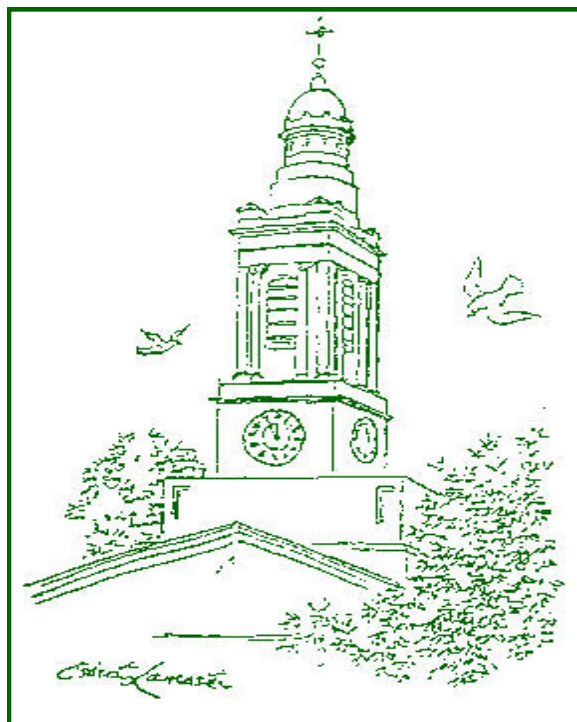
BAPTISM

7 February 2016 - Jonathan Oluboja



*Jonathan with his Mother, Evelyn
on the day of his Baptism*

PARISH NEWS



February is a month of transition, when the winter clings on but lighter mornings and evening announce the coming of spring. In our St Peter's garden the blossom was out early in the month and the smell of freshly mown grass on Eaton Square intimated the coming of warmer days ahead. In the church we were busy with confirmation preparation classes (two groups for young people, and one for adults) and then with the beginning of Lent on February the 10th, when over 300 people came to church at four different Eucharists to receive the sign of the cross in ashes. The largest service of the day was our school Eucharist, which many parents also attended, but our evening Sung Mass was a serious moment to pause and reflect, as the Choir sang Palestrina's beautiful Missa Aspice Domine and Tribulationes civitatum. The Lent course began the following week, with Monday and Wednesday meetings, following the book, *The Joy of the Gospel*, by Paula Gooder, which reflects on Pope Francis' recent reflections on mission and evangelism, published as *Evangelii Gaudium*. In addition to our regular bookings and events we also welcomed the Anglo Central American Society in the Parish

Hall, and a beautiful concert of English Contemporary Psalm Settings performed by the Elysian Singers. At the end of the month, still to happen at the time of writing, is our Parish Quiet Day, which we hope will be a great success.

In February our trees in the churchyard were carefully pruned, and are now safer and will let through more light to the church and streets below. You may also have noticed two new notice boards, one simply showing the name of the church on the portico, and the other replacing the dilapidated church notice board outside St Peter's School. We have Jim Glen to thank for making and painting them so splendidly, George Middleton for the lettering and Mehrdad Bozorgzadeh for helping to put them up.

The weeks of March promise to be very special, beginning with our Confirmation Service at 10.30am on Sunday March 6th, at which the Bishop of London will confirm thirteen young people and three adults, and then the journey through Passion Sunday, Palm Sunday and Holy Week, to the celebration of the resurrection of Christ at Easter.

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

ANNUAL PAROCHIAL CHURCH MEETING

Thursday, 14 April 2016

7.00pm Eucharist in Church

7.45pm A.P.C.M. in Parish Hall

If you are on the Electoral Roll,
please ensure that you attend
(the last day for the Electoral Rolls Forms
to be handed in is 28 March)

REVD JULIE INTERVIEWS VALERIE SMITH

After arriving in September, it didn't take me long to realize how Valerie was the 'font of all knowledge' for St Peter's. And I have greatly appreciated her presence, from her daily dedication to Morning Prayer to her helpful encouragement and needed advice. Valerie is often found quietly serving from the background and I thought it would be a nice to highlight the person she is and what she has meant to St Peter's over the years.



Valerie was born in Oldham, Lancashire where she grew up and lived with her parents until going to University. She remembers her childhood full of freedom with few rules. And, as long as she arrived home for dinner and tea with her parents and grandmother on time, Valerie was free to roam and play with her friends. She grew up in the Methodist Church, which was the centre of social life with beetle drives, black pea suppers and uniformed organisations. Valerie is grateful for her time in Sunday school and later, her in depth study of Scripture at Grammar school, giving her a solid foundation for faith. Like most teenagers, Valerie 'floated in and out of church' and went through a number of crises of faith. By the time she headed off to Oxford Valerie had all but put her questions of faith to one side.

Valerie's years at St Hilda's, Oxford reading English Literature were profoundly influential on her life. In those days men and

women were housed in separate colleges yet attended lectures together. This made for a safe and encouraging environment in which to grow and learn. Valerie sums up her time in Oxford saying, 'it was wonderful being in beautiful places all the time and being able to study what you liked in freedom.' Valerie made deep and lasting friendships, many with whom she stays in touch with to this day.

Whilst in Oxford, Valerie also experienced a renewal of faith through her reading of medieval literature, such as Julian of Norwich and Margery Kempe, coupled with an experience of a sacramental expression of church. Valerie met with the College Chaplain and professor of Pastoral Theology to discuss issues of theology and was eventually confirmed at St Mary the Virgin where the Oxford movement had begun. This was about the time the movement for the ordination of women started and some of the arguments put forth against it discouraged and even horrified Valerie. This eventually led her to leave the church for 13 years.

Valerie had planned to be an academic yet, after finishing her post-graduate degree, decided she wanted something else. But what this was she wasn't sure. And so, in 1970 she joined the Civil service where she started off as an Assistant Principal in a division concerned with farming of fatstock. Whilst this had little to do with English Lit, Valerie enjoyed her job. There were challenges from the beginning, the most memorable having to decide how many cows would constitute an herd; she was however not unhappy to move to another division a year later. Valerie's work in the civil service led her to a variety of interesting experiences from the ministry of Agriculture, to negotiation with the European Union and parliamentary work. Highlights from Valerie's work include her invaluable advice in working out what the EU regulations meant for the British dairy sector in 1973 and establishing the pet travel scheme. Valerie took early retirement and now volunteers part time at Z2K helping people with Welfare Benefit problems.

And soon after retirement Valerie became St Peter's Parish Administrator. But before we speak of Valerie's life at St Peter's, let's return again to her 13-year hiatus from the faith. During these years away, Valerie missed the church, and in particular the liturgical cycle of life. At the time Valerie volunteered with the elderly and agreed to take an older lady confined to a wheel chair to a Catholic church. Valerie had planned to wait outside, but due to horrible weather, decided to go into the church. She was surprised to see how similar the Catholic church was to the Anglican and realized then how much she missed it. Valerie's office was near Victoria so this naturally brought her to St Peter's the Sunday before Ash Wednesday in 1982. She made a conscious decision that day to return to church although she didn't 'pluck up the courage' until Palm Sunday. She experienced a wonderful welcome and has been coming every since.

It didn't take long for Valerie to become Churchwarden, which she has done now three times, the first during the time of the fire and the 3rd during an interregnum after a long incumbency. Besides this, Valerie has organized the May Fair, served on various committees and acted as PCC secretary. She is particularly proud of her ministry as server, something she first wanted to do at University. She was, in fact, one of the first female servers at St Peter's. As you might imagine, Valerie has seen much change over the years. And when asked for highlights of her experience at St Peter's, she mentioned the 6 months meeting in the school after the fire and then the three years in the meeting room where the congregation began to grow followed by the triumphant return to the new church, with all its exciting prospects. Valerie has always appreciated how St Peter's seeks to engage with contemporary society and particularly, taking into account the growth of secularism, has striven to give a message of welcome and acceptance to all.

I finished my interview by asking Valerie about her hopes for her future. She answered that she would like 'new direction for her

last years.’ She is ’waiting for inspiration, for the accidents that aren’t really accidents.’ She hopes to continue making a contribution through focusing on community and building people up and to encourage them to ‘slow down, take time to listen and keep space for God.’

Valerie’s final comment was that she does not want to contribute to the misconception that the church is full of ‘nice old ladies.’ And so, she tries to be ‘a horrid lady.’ Now, I of course laughed at this picture but then Valerie went on to explain. She said, ‘I was once young and working class. And now I am old, middle class, white and female. In the wider church (even if not at St Peter’s) and probably outside it people like me are perceived as the stereotype of what a dying church is. So what do I do? How do I witness to the love of God when I feel impeded in my witness simply because of who I am.’ This comment struck me on many levels. Firstly, all people are important to the life of the church. And we all must be careful not to ignore and devalue the other simply because they are growing older. And secondly, we, who will all face growing old, should know that rather than impede our witness this only enhances it. For a life full of experience and wisdom is a gift to the church. And, although I would never describe Valerie as old, this is what I see in her. She is a gift to St Peter’s today and for many years to come.

A handwritten signature in dark ink, reading "Julie Khovacs". The script is cursive and fluid, with the first name "Julie" and last name "Khovacs" clearly legible.

READINGS FOR FEBRUARY

**Sunday, 6 March: Fourth
Sunday of Lent - Mothering
Sunday**

2 Corinthians 5: 16-21

Luke 15: 1-3, 11b-32

**Sunday, 13 March: Fifth
Sunday of Lent - *Passiontide*
*begins***

Isaiah 43: 16-21

Psalms 126

John 12: 1-8

**Sunday, 20 March:
Palm Sunday**

Isaiah 50: 4-9a

Psalms 118: 1-2, 9-end

Luke 23: 1-49

**Sunday, 27 March:
Easter Day**

Acts 10: 34-43

1 Corinthians 15: 19-26

John 15: 1-11

BOOK CLUB

The next meeting of the Book Club
will be on Tuesday, 29 March 2016
at 7.00 pm at 25 Hugh Street, SW1

The book we will be discussing is

“Fool for thy Feast”

by Linda Parker

A biography of Tubby Clayton who set up Talbot
House behind the lines at Ypres and Trench in London
Please come and join us.

PICTURE FOR MARCH

The Holy Women at the Tomb
William Bouguereau
1825-1905



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.

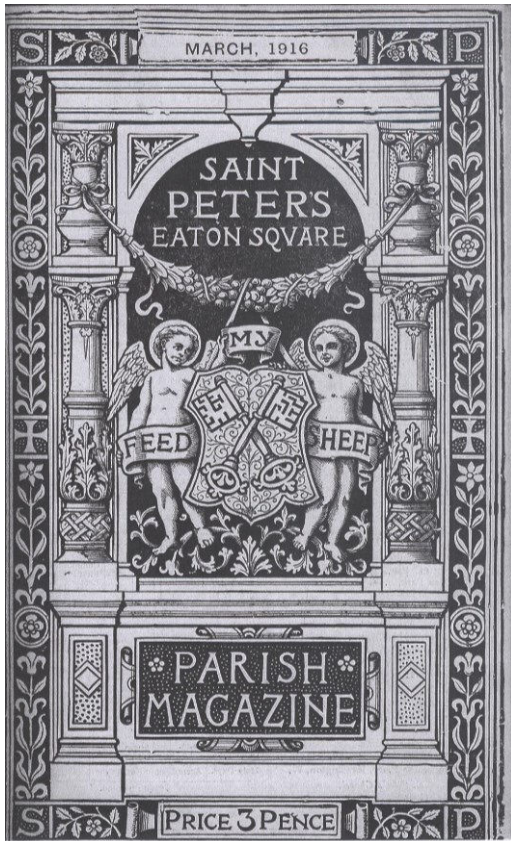
T 1	David, Bishop of Menevia Patron of Wales, c601	For the Church in Wales
W 2		For musicians and composers
Th 3		For our confirmation candidates
F 4		For our Prayer Board Requests
S 5		For holy observance of Lent
Su 6	Fourth Sunday of Lent - Parish Confirmation (also Mothering Sunday)	For the Parish
M 7	Perpetua, Felicity and their Companions Martyrs at Carthage , 203	For persecuted Christians
T 8	Edward King, Bishop of Lin- coln 1910	For the Bishops of the Church of England
W 9		For the newly confirmed
Th 10		For the churchwardens
F 11		For our Prayer Board Requests
S 12		For the Church of England
Su 13	Passion Sunday	For the Parish
M 14		For St Peter's CE Primary School
T 15		For God's mission in our land

CALENDAR CONTD

W 16		For our Parochial Church Council
Th 17	Patrick, Bishop, Missionary Patron of Ireland, c460	For the Churches of Ireland
F 18	Cyril of Jerusalem, 386	For the Church in the Holy Land
S 19	Joseph of Nazareth	For fathers
Su 20	Palm Sunday	For the Parish
M 21	Monday of Holy Week	For the Church and the World in Holy Week
T 22	Tuesday of Holy Week	For the Church and the World in Holy Week
W 23	Wednesday of Holy Week	For the Church and the World in Holy Week
Th 24	Maundy Thursday	For all bishops, priests and deacons
F 25	Good Friday	Of the day
S 26	Easter Eve	Of the day
Su 27	Easter Sunday	With thanksgiving for the resurrection of our Lord Jesus Christ
M 28		With thanksgiving for the resurrection of our Lord Jesus Christ
T 29		With thanksgiving for the resurrection of our Lord Jesus Christ
W 30		With thanksgiving for the resurrection of our Lord Jesus Christ
Th 31		With thanksgiving for the resurrection of our Lord Jesus Christ

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

FROM THE MAGAZINE – MARCH 1916



Report of Meeting called to consider Re-election of the Finance Committee

Mr Alfred Brisco took the chair, and after the opening prayer, announced that the Vicar, by doctor's orders, was unable to preside. A letter from the Vicar was then read, he hoped that the meeting would express their appreciation of the good work already carried through by the Finance Committee in difficult circumstances, resulting in a distinctly better financial outlook than when they undertook responsibility. He would suggest the nomination of three candidates by the meeting, from whom the Committee should select one to fill the vacancy created by Mr. Daniell's resignation. He would point out that as a result of advice from the Finance Committee, the staff of Church pew-openers and cleaners, would be reduced. Notice had already been given to certain of the staff to that effect. He regretted, with the Finance Committee, that, owing indirectly to war pressure, the Financial Statement they hoped to lay before the meeting was not completed, and equally that the publication of the Parochial Year Book would be somewhat delayed.

Mr F. A. White was then called upon as Chairman of the Finance Committee to make a statement re Parochial Finance. In regretting the inability of the Committee to present Accounts for the financial year. Mr White noted that the pressure of war work

on the Account was in some measure the cause of delay, but the deciding factor had been the considerable labour involved in going through the books of the Parish Funds. The Committee had decided it was best thoroughly to overhaul and reorganise on business principles the method of keeping Parochial Accounts, which in past years had been regrettably and perplexingly defective as models of book-keeping, though, as far as they could see, substantially accurate.

They had undertaken a careful revision and checking of the various Books and Accounts, and were able to report that the greater part was already completed. He, the Chairman, had made a proposition, which the Committee adopted, that Mr. Fletcher, Chartered Accountant, engaged upon the work of the S. Peter's Provident Fund, should be appointed to undertake the revision of the Parochial Accounts, and in future to supervise their booking.

Comment:

Algernon Lawley who came to St Peter's in 1913 was to leave on health grounds in May 1916. He had a difficult task of following Peter Storrs who had been thirty years as Vicar. The changing social circumstances, his limited experience of the sort of church St Peter's then was, and above all the financial difficulties outlined above put him under unbearable stress. It did not help that there was little general understanding of why there should be financial difficulties at all. The Bishop of London said he did not understand "how there could be the slightest difficulty about finance in St Peter's Eaton Square. Poor parishes in East London finance themselves; the richest parish in London should be able to finance itself". The nature of both the parish and the congregation has changed since then, though many people will automatically say, when you mention the name of your church, that it must be rolling in money. Funding still remains a challenge, the more so as it appears that planned giving on a London-wide scale is mainly supported by those over 55.

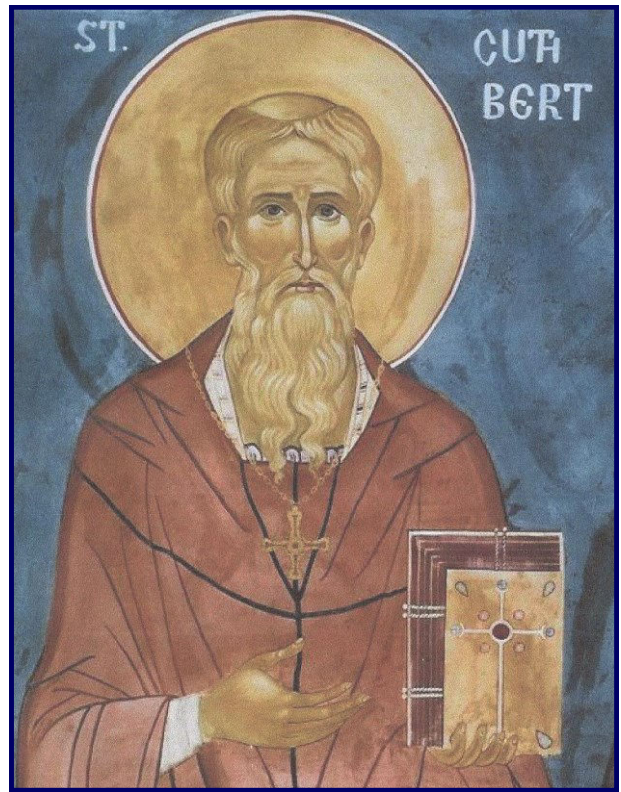
SAINT FOR MARCH

Cuthbert (c635-687) was perhaps of a noble family, and born in what are now the Scottish Borders in the mid-630s, some ten years after the conversion of King Edwin of Northumbria to Christianity in 627, which was slowly followed by that of the rest of his people. The politics of the kingdom were violent, and there were later episodes of pagan rule, and spreading understanding of Christianity through the kingdom was a task that lasted throughout Cuthbert's lifetime. Edwin had been baptised by Paulinus of York, an Italian who had come with the Gregorian mission from Rome, but his successor Oswald also invited Irish monks from Iona to found the monastery at Lindisfarne where Cuthbert was to spend much of his life. This happened in around 635, about the time Cuthbert was born.

The tension between the Roman and Celtic traditions, often exacerbated by Cuthbert's near-contemporary Saint Wilfrid, an intransigent and quarrelsome supporter of Roman ways, was to be a major feature of Cuthbert's lifetime. Cuthbert himself, though educated in the Celtic tradition, followed his mentor Eata in accepting the Roman forms without apparent difficulty after the Synod of Whitby in 664. The earliest biographies concentrate on the many miracles that accompanied even his early life, but he was evidently indefatigable as a travelling priest spreading the Christian message to remote villages, and also well able to impress royalty and nobility. Unlike Wilfrid, his style of life was austere, and when he was able to he lived the life of a hermit, though still receiving many visitors.

In Cuthbert's time the Anglo-Saxon Kingdom of Northumbria included, in modern terms, northern England as well as parts of south-eastern Scotland on an intermittent and fluid basis as far north as the Firth of Forth. Cuthbert may have been from the area of Dunbar at the mouth of the Firth of Forth in modern-day Scot-

land, though the lives record he was fostered as a child near Melrose. Fostering is possibly a sign of noble birth, as are references to his riding a horse when young. One night while still a boy, employed as a shepherd, he had a vision of the soul of Aidan being carried to heaven by angels, and later found out that Aidan had died that very night. At some point he joined the very new monastery at Melrose, under the prior Boisil. Saint Cuthbert was possibly a second



cousin of King Aldfrith of Northumbria (according to Irish genealogies), which may have been the reason for his later proposal that Aldfrith should be crowned as monarch.

Cuthbert's reputation for piety, diligence, and obedience quickly grew. When the king founded a new monastery at Ripon, Cuthbert became its *praepositus hospitum* (guest master) under Eata. When Wilfrid was given the monastery, Eata and Cuthbert returned to Melrose. Illness struck the monastery in Melrose in 664 and, while Cuthbert recovered, the prior died and Cuthbert was made prior in his place. He spent much time among the people, ministering to their spiritual needs, carrying out missionary journeys, preaching, and performing miracles.

After the Synod of Whitby, Cuthbert seems to have accepted the Roman customs, and his old abbot, Eata (now bishop of Lindisfarne), called on him to introduce them at Lindisfarne as prior there. His asceticism was complemented by his charm and generosity to the poor, and his reputation for gifts of healing and insight led many people to consult him, gaining him the name of "Wonder Worker of Britain". He continued his missionary work, travelling the breadth of the country from Berwick to Galloway

to carry out pastoral work and founding an oratory at Dull in Scotland, complete with a large stone cross, and a little cell for himself, at a site which subsequently became a monastery, then later the University of St Andrews. He is also said to have founded St Cuthbert's Church in Edinburgh.

Cuthbert retired in 676, moved by a desire for the contemplative life. With his abbot's leave, he moved to a spot generally identifies with St. Cuthbert's Island near Lindisfarne. Shortly afterwards, Cuthbert removed to Inner Farne Island off the Northumbrian coast, where he gave himself up to a life of great austerity. At first he received visitors, but later he confined himself to his cell and opened his window only to give his blessing. He could not refuse an interview with the holy abbess and royal virgin Aelfflaed, the daughter of Oswiu of Northumbria, who succeeded St. Hilda as abbess of Whitby in 680. The meeting was held in the isle of Coquet in modern Northumberland.

In 684, Cuthbert was elected Bishop of Hexham, at a synod at Twyford (believed to be present-day Alnmouth), but was reluctant to leave his retirement and take up his charge; it was only after a visit from a large group, including the king (by this time Ecgfrith), that he agreed to return and take up the duties of bishop, but instead as Bishop of Lindisfarne, swapping with Eata, who went to Hexham instead. He was consecrated at York by Archbishop Theodore and six bishops, on 26 March 685. After Christmas, 686, however, he returned to his cell on Inner Farne Island (two miles from Bamburgh, Northumberland), which was where he eventually died on 20 March 687 AD, after a painful illness. He was buried at Lindisfarne the same day, and after long journeys escaping the Danes his remains chose, as was thought, to settle at Durham, causing the foundation of the city and Durham Cathedral.

After Cuthbert's death, numerous miracles were attributed to his intercession and to intercessory prayer near his remains. In particular, Alfred the Great, King of Wessex, was inspired and en-

couraged in his struggle against the Danes by a vision or dream he had of Cuthbert. Thereafter the royal house of Wessex, who became the kings of England, made a point of devotion to Cuthbert, which also had a useful political message, as they came from opposite ends of the united English kingdom. Cuthbert was "a figure of reconciliation and a rallying point for the reformed identity of Northumbria and England" after the absorption of the Danish populations into Anglo-Saxon society. The Venerable Bede wrote both a verse and a prose life of St Cuthbert around 720. He has been described as "perhaps the most popular saint in England prior to the death of Thomas Becket in 1170." In 698 Cuthbert was reburied at Lindisfarne in the decorated oak coffin now usually described as St Cuthbert's coffin, though he was to have many more of them.

Cuthbert's cult had appealed to the converted Danes who now made up much of the population of Northumbria, and was also adopted by the Normans when they took over England. Cuthbert's shrine at Durham Cathedral was a major pilgrimage site throughout the Middle Ages, until stripped by Henry VIII's commissioners in the Dissolution of the Monasteries.

During the medieval period, Cuthbert became politically important in defining the identity of the people living in the semi-autonomous region known as the Liberty of Durham, later the Palatinate of Durham. Within this area the Bishop of Durham had almost as much power as the king of England himself, and the saint became a powerful symbol of the autonomy the region enjoyed. The inhabitants of the Palatinate became known as the *haliwerfolc*, which roughly translates as "people of the saint", and Cuthbert gained a reputation as being fiercely protective of his domain. For example, there is a story that at the Battle of Neville's Cross in 1346, the Prior of the Abbey at Durham received a vision of Cuthbert, ordering him to take the corporax cloth of the saint and raise it on a spear point near the battlefield as a banner. Doing this, the Prior and his monks found themselves protected "by the mediation of holy St Cuthbert and the

presence of the said holy Relic." Whether the story of the vision is true or not, the banner of St Cuthbert was regularly carried in battle against the Scots until the Reformation, and it serves as a good example of how St Cuthbert was regarded as a protector of his people. A modern interpretation of the Banner, designed by Northumbria University academic Fiona Raeside-Elliott and embroidered by local textile artist Ruth O'Leary, is now on display at the saint's shrine at Durham cathedral.

Cuthbert is venerated as a saint by Catholic, Anglican and Orthodox Christians. His feast day is on 20 March (though some Anglican churches celebrate it on other dates).

Comment:

It is easy to assume that when St Augustine's mission came to England, it found a totally pagan country but there had been Christianity in Roman Britain and subsequently Irish missionaries had brought a Celtic form of Christianity to northern Britain. This had developed its own traditions, including distinctive penitential arrangements and an unusual way of calculating the date Easter. It is remarkable that the great figures of Celtic Christianity were prepared to accept change peacefully rather than remain opposed to the Roman Christianity being brought from the south. The building of great stone crosses was characteristic of the period and a cross-slab was found at Dull during excavations in 2003. Though less splendid than the Anglo-Saxon crosses of Bewcastle and Ruthwell it forms an exciting link with the earlier Irish-influenced tradition.

Saint chosen by Richard Carter and commented by Valerie Smith

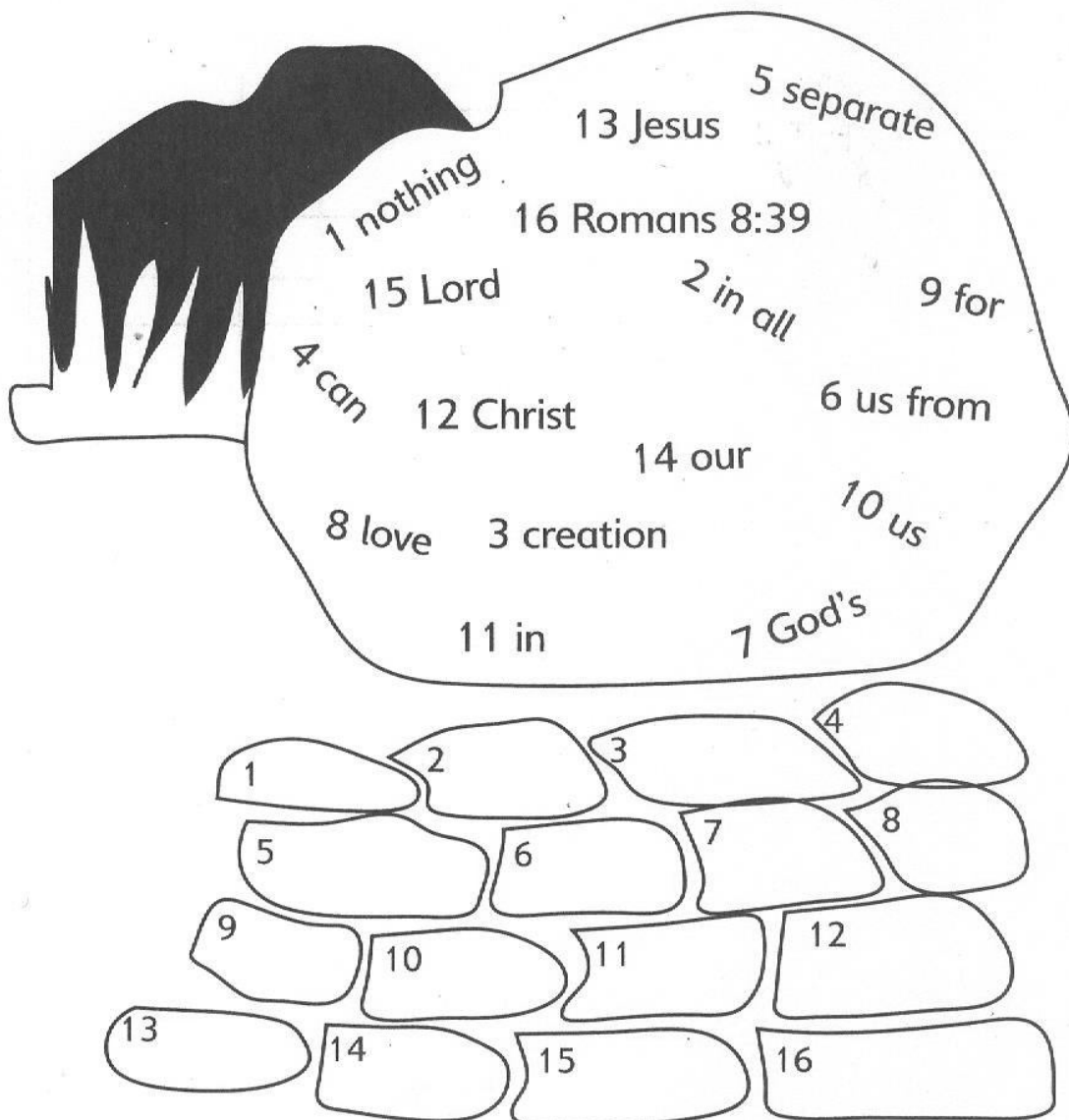
CHILDREN'S PAGE

What does the resurrection mean?

Big stone puzzle



This big stone, rolled away from the entrance to the tomb, has 16 numbered words written on it. Write the words in the numbered stones on the wall below.



Check your answer by looking up the verse in your Bible.



Lent Appeal 2016 - Persecuted Christians in Iraq and Syria



The Bishop of London asks us collectively to respond and support persecuted Christians in the Middle East who are being persecuted because of their faith. This year the Lent Appeal will be supporting two charities who are focusing on addressing these issues in Iraq and Syria (two of the worst areas of persecution in the world for Christians). The two charities are:

Open Doors UK is providing emergency food supplies and hygiene kits to almost 10,000 families every month in Syria. In Iraq, *Aid to the Church in Need* is focusing on the urgent needs for housing, medicine and education which will enable the Church to maintain its Christian presence and witness to Jesus Christ.

(<http://www.london.anglican.org/lentappeal>) for more information about this year's appeal.

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**

RECIPE FOR MARCH

Simnel Muffins

Ingredients

- 250g mixed dried fruit
- grated zest and juice 1 medium orange
- 17g softened butter
- 175g golden caster sugar
- 3 eggs, beaten
- 300g self-raising flour
- 1tsp freshly grated nutmeg
- 5 tbsp milk
- 175g marzipan
- 200g icing sugar
- 2tbsp orange juice for mixing
- Mini eggs

Method

1. Tip the fruit into a bowl, add the zest and juice and microwave on medium for 2 minutes (or leave to soak for 1 hour)
2. Line 12 deep muffin tins with paper muffin cases.
3. Preheat the oven to fan 180°C/160°C/gas 4.
4. Beat together the butter, sugar, eggs, flour, spices and milk until light and fluffy (about 3-5 minutes) - use a wooden spoon or hand held mixer. Stir the fruit in well.
5. Half fill the muffin cases with the mixture. Divide the marzipan into 12 equal pieces, roll into balls, then flatten with your thumb to the size of the muffin cases. Put one into each muffin case and spoon the rest of the mixture over it.
6. Bake for 25-30 minutes, until risen, golden and firm to the touch. Leave to cool.
7. Beat together the icing sugar and orange juice to make the

icing thick enough to coat the back of a wooden spoon. Drizzle over the muffins and top with a cluster of mini eggs. Leave to set. Best eaten within a day of making.



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
www.stpetereatonsquare.co.uk*

COMPUTER PROBLEMS? ASK NIK!



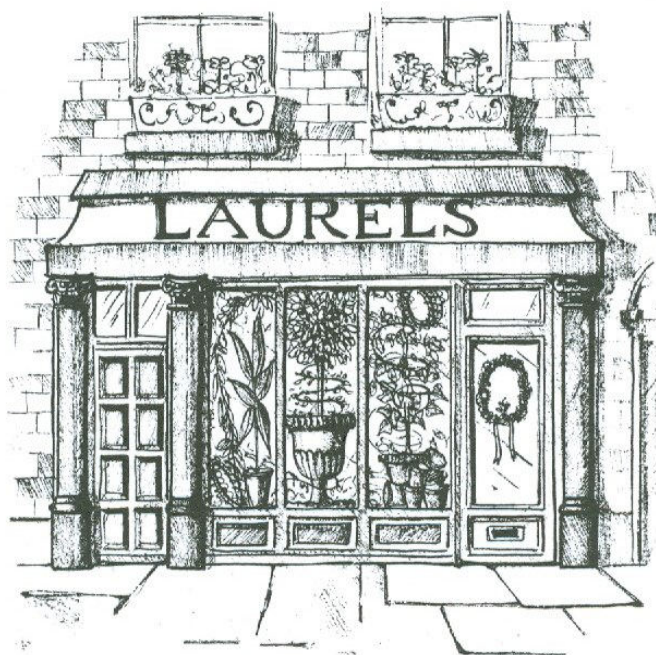
VIRUS/SPYWARE REMOVAL
SLOW OR BOOT UP PROBLEMS
UPGRADE/INSTALLATION
WIRELESS NETWORKS
CABLE/BROADBAND
BACKUP
BUSINESS/HOME USERS
HOME/OFFICE VISITS
REMOTE SUPPORT
FAST AND FRIENDLY SERVICE

TEL: 020 7384 5444

MOB: 075 0586 2424

Email: justask@ask-nik.com

LAURELS FLORIST



Mobile: 07795 364 154

Email: natashalaurels@gmail.com

OUR COMMON LIFE

Vicar

The Revd Ralph Williamson
020 7235 4242
vicar@stpetereatonsquare.co.uk

Assistant Priest

The Revd Julie Khovacs
07540 418 623
julie.khovacs @stpetereatonsquare.co.uk

Honorary Assistant Priest

The Revd Ros Trafford-Roberts
020 7235 4482

Churchwardens

Jim Glen
020 7821 8671
Phil Clifton
07703 396 416

Hon. Treasurer

Katherine Stephens
k.stephens@me.com

P.C.C. Secretary

Valerie Smith

Electoral Roll Officer

Valerie Smith
020 7235 4482
vasmith@btinternet.com

Verger

George Middleton
07949 678570
verger@stpetereatonsquare.co.uk

Parish Administrator

Olivia Reed
020 7235 4482
admin@stpetereatonsquare.co.uk

Book-Keeper

Susan Redwin
020 7235 4482
finance@stpetereatonsquare.co.uk

Director of Music

Andrew-John Smith
07545 009 607
acjsmith45@hotmail.com

Deputy Director of Music

Andrew Sackett
andrewjsackett@gmail.com

Groundsman

Laurence Aldridge

P.C.C. Members

Nickie Aiken
Griselda Bourne
Richard Carter
Philip Clifton
Laura Cook
Philip Course
Charlie Craven
Elizabeth Da Silva
Rosa Da Silva
Andrew Dowden
Jim Glen
Ever Gutierrez
Sian Jarvis
Artemis Kassi
Russell Layton
Lydia Marshall-Bain
Laura Propert
Vivien Reed
Judith Richardson
Carla Ritchie
Valerie Smith
Katherine Stephens
Graham Taylor
Charles Yankey
Peter Wilde
Nancy Wood

Lay Eucharistic Ministers

Nickie Aiken
020 7834 2893
Sarah Byford
077738 282453
Ann Caro
020 7834 9692
Griselda Bourne
07769 693 311
Linda Childs
020 7723 6080
Philip Course
07956 855 950
Rosa da Silva
020 7821 1809
Judith Evans
020 7976 6427
Jim and Claire Glen
020 7821 8671
Ever Gutierrez
07709 543 391
John Hilary
020 7223 3860
Phoebe Hilary
020 7259 0486
Peter and Elizabeth Ho
07802 888 996
Leslie Howard
020 8764 8364
Ted Jones
020 7834 7692
Lydia Marshall Bain
020 7582 0922

George Middleton
07949 678 570
Carl Muller
020 7235 6857
Jenny McHugh
020 7233 1144
David and Laura Propert
07831 434 680
Katherine Radcliffe
020 7630 1580
Vivien Reed
07956 310 764
Olivia Reed
020 7235 4482
Judith Richardson
020 3268 0055
Saskia Sissons
020 7245 1159
Andrew Scofield
07801 730 087
Valerie Smith
020 7834 9251
David Stanley
020 7736 9800
Nancy Wood
020 7730 5877

P.C.C. School Governors

Louisa Elder
020 8741 9440
Ted Gush
020 7730 0497
Judith Richardson
020 3268 0055

Magazine compiled by Olivia Reed



**Foundation Parent School
Governors**

Tony Evans
Frances Ramsey

School Headteacher

Nicola Cottier
020 7641 4230 (Fax: 020 7641 4235)

Deanery Synod

Richard Carter
020 7794 9195
Laura Propert
020 7233 5103
Vivien Reed
07956 310 764
Judith Richardson*
020 3268 0055
Valerie Smith
020 7834 9251
Katherine Stephens
020 7793 8320
Nancy Wood
020 7730 5877
* Also Diocesan Synod

Standing Committee

Chair: the Vicar

Resources Committee

Chair: Jim Glen

Worship Committee

Chair: the Vicar

Parish Revenue Group

Convenor: Katherine Stephens

Communications & Media Group

Convenor: Sian Jarvis

Young Formation Group

Convenor:

Adult Formation Group

Convenor: the Assistant Priest

The Outreach Group

Convenor: Revd Julie

Hospitality Co-ordinator

Laura Cook

Parish Magazine Editor

Phoebe Hilary
020 7259 0486

Bible Reading Fellowship

Please contact the Parish Office
for more information

Safeguarding Officer

Vivien Reed
07956 310 764

Children's Advocate

Artemis Kassi
020 7932 0133

Rotas:

Family Eucharist Servers

Jim Glen
020 7821 8671

Family Eucharist Readers

Laura Propert
07831 434 680

Family Eucharist Refreshments

Raana Khatabakhsh

Sung Eucharist Servers

Graham Taylor
07779 269 351

Sung Eucharist Drinks

Judith Richardson
020 3268 0055



Any occasion.
Not just any pub.

From drinks and canapés to a formal three course dinner, we have the ideal space for any private celebration for up to 120 guests. T 020 7034 5422
events@cubittthouse.co.uk

CUBITT
HOUSE

THE THOMAS CUBITT • THE PANTECHNICON • THE ORANGE • THE GRAZING GOAT

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	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



www.stpetereatonsquare.co.uk

020 7235 4482; admin@stpetereatonsquare.co.uk

Cover picture taken by Laura Propert