

St Peter's

Eaton Square

Parish Magazine



May 2016
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VICAR'S NEWSLETTER



St Peter's Eaton Square Annual Parochial Church Meeting, 14 April 2016 Vicar's Annual Report

It is a great pleasure to stand here tonight and address you as the Vicar at my first St Peter's APCM. I looked in my diary to see what I was doing this day last year - it was one week before we moved and I was in Weobley, Herefordshire, as part of the interview panel for the appointment of a new Vicar there, representing Christ Church, Oxford as Patrons of the parish. I remember that as I considered the suitability of each candidate for that job of Vicar, I was thinking rather more urgently about the possibility of my own suitability, or lack of it, for the position of Vicar at St Peter Eaton Square. You knew when you appointed me that I had not been a Vicar for eighteen years, and that must have felt like a considerable risk. Thank you for taking that risk. We all have different gifts and strengths, and I hope that those few

which I have been granted have made up for the great areas of inexperience with which I was so amply supplied.

Its been a very exciting year, and I want to begin by thanking you all on my own behalf, and on behalf of Rachel, and our daughters (whom the sharp eyed among you may have occasionally spotted) for your kindness, for the warmth of your welcome and for your understanding in helping me to grow into the role of Vicar and us to become part of your warm and generous fellowship. When I first arrived, Fr Mark did so much to help me to learn the ropes quickly, with a gentleness and ease which was truly inspiring. We were sorry to say goodbye to him and Roe, but grateful for all he gave here, and pleased to be able to send him with St Peter's blessing to the next stage of his ministry.

There have been many things which have been very good and important experiences over the last year, but there is one thing which I am particularly pleased that we have got right together, it is the appointment of my outstanding colleague Julie. Her presence since September has been a continual joy, her ministry has been inspiring, refreshing, energetic and deeply humane. Only yesterday she asked if I would dress up as the Queen for our Queen's 90th birthday tea next month, so you can see she has a fantastic sense of humour too. Thank you Julie for all your hard work, for your vision, your prayer and your friendship, and thank you to Ivan also for being such an understanding husband, neighbour and clergy spouse. I would also like to express my gratitude to Ros Trafford-Roberts for both her support and for the great contribution she has made to the life of St Peter's this year. Ros has asked if she could come off the rota for services from Easter onwards, and will be spending more time with David and their family, but we will still see them often. We are also grateful to Ron Swan, who has taken many Monday lunchtime Eucharists, and Tony Kyriakides, who has helped us on Sunday, for their wisdom and spirituality.

Early last summer we took the PCC away to St Paul's Cathedral for a day, to take stock of where we were and to think about where we wished to be in the future. We thought about Peter the

apostle's enthusiasm, his failure, his recalling by our Lord and his fulfilment in ministry and witness to the end of his life. As individuals and as churches we may have times of difficulty and experiences which we regret. Things were difficult for people here in the last few years, but the calling and recalling of the Lord draws us into a deeper offering of our lives. What is past is past. Christ calls us to rise up and follow him. He will go with us and we need not be afraid of our own inability, because he will supply all we are lacking.

On our PCC AwayDay we used as our starting point the excellent Mission Action Plan from 2012, to which many of you contributed, and we thought hard about what we felt was going well and what we wished to do better. Out of that day came a new and simplified PCC group structure which was the groundwork for a vigorous reengagement with our ministry and service. We decided to be better at our welcome, and as a small but visible token of this our sidemen are now called welcomers, and are identified with pendants so that visitors know who to ask for help.

We decided to be better in our engagement with young people, and we have been able to reinvigorate the St Peter's Poppets and bring it closer to the heart of our church life, we have started a new youth group for Y7-8 children, and have worked hard on our links with St Peter's School and on the other schools in the parish, especially Westminster City Boys. With the sad departure of Nicola Cottier, who has been an enormous encouragement to me, we will continue to ensure that the school remains at the heart of our life and ministry too, and I am part of the panel to appoint her successor. And on that note too it is worth saying that as Crossrail 2 looms, we fully intend to represent the needs of the school and of the church in the consultation process now taking place.

We decided also to make better use of all our opportunities for stewardship - to look to increase our occupancy rates for our hall, and parish rooms, and for the car park. The accounts show

that there has been some success there and although the car park has not been as productive as in the past, we have invited a wider range of visitors and users than ever to our Hall and to the church as a rental space for concerts and events, and welcomed a fantastic cross section of our community, charities, orchestras and choirs, embassies, national, cultural and business groups to our church. Special thanks go to George for being ever present and a great ambassador for Christ and for St Peter's with all those who come here.

We also wished to present ourselves more clearly and more confidently to the world and the people around us, and I have found it very satisfying to help produce some tangible evidence of the life we share. The 2000 fliers we produced and distributed in the Autumn, at Christmas and before Easter were bold announcements of the joy of Christ we share. Bright and attractive banners invited local people to join us to worship. The new website has enabled people to have a better appreciation of the beauty of our church and the richness of the life we share. The emailed newsletter each week which goes to a steadily increasing number of people, currently 276 addresses, has enabled us to put up to date information about what is happening here into peoples inboxes, on their phones and tablets every week, and many have said how helpful this has been in keeping them a part of St Peter's in the midst of busy lives. New noticeboards, aluminium boards on the railings and new wooden boards outside the school and on the portico reflect a new and current vitality, and a considered welcome. The Magazine, now free and available in print and online, is also flourishing, read by many and taken away by visitors. An attractive new welcome leaflet about the church is in preparation as I speak, and should be available in a few weeks time. There was a lot more which we wanted to bring about, but this is a snapshot of just some of the outward things which we did in response to our prayer and reflection on that Away Day.

Very soon after I arrived we had the joy of the May Fair, and Rachel and I got a vivid idea of just how much fun St Peter's could

be. So many people worked so hard, but it brought everyone together wonderfully. People said afterwards that they wanted to do more things like this and a new social committee is generating lots of ideas. In a couple of weeks we will be here for a Curry and Quiz night, raising lots of money, we hope, for the Saakshar slum education project in Delhi - complete with the best Indian food Pimlico can supply, and some internationally acclaimed Indian dancers to put us through our Bollywood paces. Next it will be the Queen's Tea Party. We hope that there will be social events every couple of months throughout the year, offering us a chance to bring our friends along, and to gently invite others to join us.

We have not just been social - we have met together for monthly discussion groups, for successful Lent Groups, to offer confirmation preparation to adults and children, to be quiet and to pray. Julie and I have also met with individuals throughout the year and have given our time and help to those who wish to deepen their faith, and to know the solace of God in their pain or distress. I have wished that there had been more time for this - it is the heart of our priestly ministry.

I must comment on our music and worship. I have been so moved to have stood here at the altar week by week and to have felt bathed in the love of God through the utter beauty of the music produced by Andrew Smith and our extraordinary choir, often with help from Dan Moult too. This is something we offer to God which is not utilitarian, but like the perfume with which Mary anointed the feet of Christ, it is worship which honours God in the beauty of sublime music sung by some of the finest singers in the world. I am deeply committed to encouraging more people to come to the Sung Eucharist and I think that a great many would find it to be an opportunity to experience the presence and love of God, to be refreshed and renewed, like no other. Thank you to all of you who take part as servers, readers, welcomers, intercessors, LEMs, singers and organists.

The Family Eucharist has been a weekly delight and always leaves me with a smile on my face. It is a great privilege as a priest to give communion to so many people, of all ages, and to bless so many children in the name of Christ, and to have the opportunity week by week to seek to make some sense for them and for all of us of the Christian mysteries, the message of life in abundance. Thank you to all of you who help make Sunday morning so much fun for so many people. Thank you to Amy who led the Family Choir until this year, and Fiona who has taken over, to Andrew Sackett and all the Family Choir, which we hope will grow more and more. Thank you to our fabulous young servers, our prayers, readers and welcomers, our LEMs and at both main services those who tirelessly supply and clear up drinks and biscuits.

The Christmas and Easter services deserve a particular mention - I found Christmas and Easter deeply moving, and have been particularly grateful to those who helped me and Julie understand what we needed to do. Valerie and Judith, you know who you are! I knew that if we followed your gentle but wise guidance, all would be good, and it was so. The services were very special, for us, and for many people - and lots more local people who we do not see on normal weeks were present for these occasions too.

The Eaton Square Concerts have been wonderful - if you have not been coming to them I do warmly commend them to you - bring your families and neighbours - the music has been fantastic and a really important part of our welcome to local people and our service to the life and culture of our community. I'm very keen to see them flourish and grow.

I would like to say a special thank you to the staff we have here - to George our Verger and Site Manager, Olivia our Administrator, Susan our Book keeper, Larry the Groundsman, Elsa our cleaner, and of course Andrew Smith our Organist. Today I was on a Diocesan course about Managing Staff which made me appreciate again how much we depend on you all - this is a very

busy institution and you all work hard and offer your skills with great care so that the life we all enjoy appears to be effortlessly available. It is available largely because of your efforts, and we are very grateful.

So what do we have here? - the new welcome leaflet which Nancy and I are working on has helped focus my thoughts again on what we have to offer as it uses comments from several different people about their experience of St Peter's. We have a beautiful church with worship which might be uniquely joyful and sublime - I'm not sure that there are many places which are like this. We have a great mix of ages and backgrounds, nationalities, sexualities and languages among us - we are friends, we are open to others, to all, we care for each other when we are hurting, and we know how to let our hair down when we can. We have a wonderful school, achieving in the top 1% in the country, and we have access to minister in many other schools too. We are in the heart of London and we have facilities which are the envy of other churches across the city - and I don't just mean the Vicarage fountain (which is still not working). We offer a warm welcome to many different parts of our community - not least to 14 AA groups a week and to other charities, to those who are mourning the loss of loved ones, to those celebrating their love, to those offering their precious new life to God, and to the institutions in this parish.

None of this happens without effort, or without generosity. At the PCC Away Day we all agreed that a stewardship campaign was needed, and in November we invited everyone to consider the position of the church's finances and to respond generously. Our giving to the diocese is over £80,000 a year, and our total expenditures over £400,000 a year, over £1000 every day. Over the last few years St Peter's has had to spend nearly all the reserves which were carefully collected by past generations, on essential building repairs, and on meeting our essential costs, leaving us with a very small financial buffer which could easily be spent, equivalent to just a few months income. We are not in

debt, but we are in a very exposed financial position. Notwithstanding the great generosity of a few, and the committed giving of many others, the level of giving, per head of the electoral roll, has been very low, and we would like to see those who can, giving more generously, and all who value and enjoy the life of St Peter's giving in a committed and more determined way. We need to pay for new initiatives in our ministry, we need to refurbish our facilities to meet new opportunities, we need to pay our way in the diocese and support churches less fortunate than us, and continue to give to charity and humanitarian work around the world. I have been pleased with the response to the stewardship campaign in November, but many people have not responded yet. As a church, we exist in large part to enable each member to go out into the world and live for God. Our ability to support and resource each member in doing that depends on the willingness of each person to see financial generosity as part of their discipleship and calling. We will be talking about stewardship each year. We need to, and we must.

I would like to end by thanking some more people who have made such a big contribution this year, and want to single out our excellent churchwardens, Jim and Phil, whose gentle and effective guidance and hands on commitment have been so helpful this year, and whose company I have enjoyed so much. I would like to thank all the PCC, including those now ending their time, and those who have just consented to join, and Valerie Smith for her meticulous and invaluable assistance as PCC secretary. I would like to thank you all, again, for welcoming us to your church, and for helping it to be our church too.

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

FROM JULIE



After an enjoyable and productive Annual Parochial Church Meeting, it was suggested that we publish our reports in the magazine. The following letter is my report of my first 7 months at St Peter's.

I find it helpful when thinking about ministry to see ourselves as changing along with the seasons of the year. This is rooted deep within Biblical thought – from the story of creation to the parables of Jesus. And so, in this light I would describe my first seven months at St Peter's

as an experience of Spring and the beginning of summer growth rooted in the Autumn harvests and winter nurturing of the past.

Since coming to St Peter's it has been my intention to join in with what God is and has been doing in our community. And from both my observation and participation I highlight here a few key areas of ministry that I believe form the heart of St Peter's. These are the ministry of *welcome, prayer and outreach*.

Welcome

I have been touched and impressed by the many ways we seek to welcome others as Christ welcomes us. *For example, it has been a joy to see how the Welcomers have taken seriously their vocation as the face of the Church to visitors.* It seems almost every Sunday a visitor will tell me that they have experienced a sense of hospitality as they entered the church. This says something about what it means to be an inclusive church community. And

the welcome does not end on Sunday. Many people come into the church during the week where they are warmly welcomed by George and others. This sense of welcome permeates all areas of ministry at St Peter's, as we welcome children and carers to the Poppets, children, staff and parents from the school, visitors to the concerts to name only a few. Meeting visitors, sometimes tourists, and at other times people seeking a place of peace and prayer, brings me back to prayer in the course of ministry throughout the day. For at the heart of a welcoming church is one that nurtures prayer.

Prayer

And so the second area of ministry that I see as central to St Peters is prayer. I would include under prayer everything that has to do with our worship and Christian formation. And part of prayer is the joy of seeing others grow in their relationship with God. In this regard, our Quiet Day was a creative way of deepening our life of prayer, personally and as a community. A number of people have requested more occasions set aside for prayer and silence in the future, which is a good sign of growth. The Lent course engaged us in both mission and prayer and was enjoyed by many. We are now looking at introducing prayer for healing and wholeness, in the context of the Eucharist service. This will add to our worship a time to deepen the ways we allow God to touch and sustain us throughout the week.

Outreach

A community rooted in prayer must naturally move outward into the world around us. For this is where the Spirit of God is moving. Outreach has been a particular focus for me and I have enjoyed participating with others in the Outreach and Charity group. This group has a dual focus of supporting established charities and exploring how we might engage in local outreach. This year we are supporting the work of Saakshar, The Passage and The Samaritans. Soon we will enjoy the Curry and Quiz Night in aid of Saakshar and we plan to hold similar events to raise funds for The Passage and The Samaritans. The outreach

group is also thinking of creative ways to look outwards into our local community and to help us share the love of Christ in our everyday lives. One recent example was our Maundy Thursday Shoe-shining at Victoria Station. This gave us a tangible way into outreach, which is simply engaging with people in our local community and serving others as a sign of our love of God.

And finally, ministry is all about people, about all of us here today. John the disciple gave us the words, “Beloved, let us love one another: for love is of God; and everyone who loves is born of God, and knows God.” And so I would simply say thank you to all at St Peter’s who have shown me a bit more of the love of God.



READINGS FOR MAY

Sunday, 1 May: Sixth Sunday of Easter

Acts 16: 9-15
Revelation 21: 10, 22-22.5
John 5: 1-9

Thursday, 5 May: Ascension Day

Acts 1: 1-11
Psalm 47:
Luke 24: 44-53

Sunday, 8 May: Sunday after Ascension Day - Dedication Festival

1 Chronicles 29: 6-19
Ephesians 2: 19-22
John 2: 13-22

Sunday, 15 May: Day of Pentecost

Acts 2: 1-21
Romans 8: 14-17
John 14: 8-17

Sunday, 22 May: Trinity Sunday

Proverbs 8: 1-4, 22-31
Romans 5: 1-5
John 16: 12-15

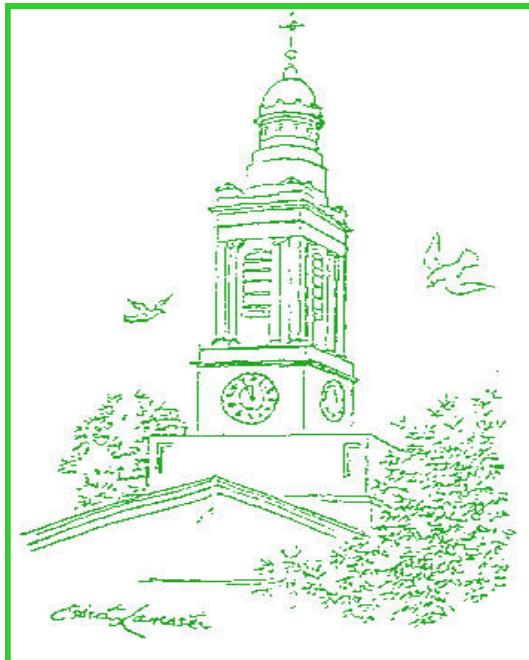
Thursday 26 May: Corpus Christi

Genesis 14: 18-30
1Corinthians 11: 23-26
John 6: 51-58

Sunday, 29 May: First Sunday after Trinity

1Kings 8: 22-23, 41-43
Galatians 1: 1-12
Luke 7: 1-10

PARISH NEWS



Easter this year has fallen between two Magazines and when I wrote the news for last month's Magazine, Holy Week had not begun – so it makes sense to begin by mentioning our Holy Week and Easter services. As neither Julie or I have been at St Peter's for Easter before, we were very pleased to be able to be part of such special and moving worship, and to share with you all the joy of the resurrection on Easter Sunday. After

Easter the parish was quiet for a little while and we both took holidays, but on Saturday the 10th of April we were very pleased to host the memorial service for Pauline Ramsey, a local resident from Pimlico, who sadly passed away. Pauline was a nurse and health visitor, and had many good friends in the area, as well as family who came for the service.

St Peter's School returned again on Monday the 11th, and on Tuesday the 12th, Revd Julie and I took the Confirmation Group to Westminster Abby for a behind the scenes tour. We were pleased that all fifteen of our young candidates were able to come. We arrived there just after Evensong, on a beautifully sunny evening. The Abbey was empty and bathed in golden light, and we felt very privileged to enjoy and explore it by ourselves. Afterwards we went to a pizza restaurant on Victoria Street for dinner, and the outing was a happy and fitting conclusion for our confirmation course this year.

Our Annual Parochial Church Council Meeting and Annual Vestry Meeting took place on Thursday 14th of April, after a Eucha-

rist in church. The evening passed very happily and my letter this month is a copy of the Vicar's Report to the APCM, which talks more fully about the last year at St Peter's. The Faith Discussion Group began to meet again on Monday the 18th of April, after a break for Lent and Lent Groups, and a dozen of us met to discuss the start of the Gospel of Mark. We will continue next month.

As I write, on April 21st, young people from United Westminster Schools' Foundation and Grey Coat Hospital Foundation are arriving at St Peter's for their wonderful annual Joint Foundation Concert and reception, at which all five schools are represented: Westminster City School, Sutton Valence School, Emanuel Hospital, The Grey Coat Hospital and Queen Anne's School. Before the month comes to a close, a Memorial Service will be taking place on Thursday 28th of April, for Charmian Ryan, who passed away in February.

Looking ahead to May, we have an exciting month, beginning with the May Bank Holiday, and then the celebration of Ascension Day with a Sung Eucharist at 7pm on Thursday the 5th of May. This will be closely followed by our Dedication Festival, on Sunday the 8th of May, when we give thanks for the life and witness of St Peter's over the 24 years since its rededication by the Bishop of London, David Hope, on Thursday 7th May 1992.

The social high point of the month will be our Curry and Quiz Night on Saturday May 7th. The evening promises to be enormous fun, with a fantastic meal, quiz and raffle, Bollywood dancing and a presentation on the work of Saakshar, a small charity which is transforming the lives of slum children in Delhi through education.

On Tuesday 10th of May we will be pleased to welcome many people and clergy from the Diocese as we are hosting one of three services for the 'Diocesan Admission of Churchwardens'. The admission of wardens will take place during a Sung Eucharist at 6pm, at which our Choir will sing, and it will be followed by a reception on the portico. All are very welcome to this event,

when we are delighted to be able to host guests from other churches in the Diocese.

Pentecost Sunday falls on the 15th of May and the Faith Discussion Group meets again on Monday the 16th at 7.30pm in the Vicarage, while the following Sunday is of course Trinity Sunday. The Feast of Corpus Christi on Thursday the 26th of May will be celebrated with a Sung Eucharist at 7pm. I look forward to sharing many of these events with you in May.

A handwritten signature in blue ink that reads "Ralph". A horizontal blue line is drawn underneath the signature.

Pastoral Assistant Appointed

We are very pleased to announce that we have appointed a Pastoral Assistant to work at St Peter's for one year from September, Catherine Ellis-Robson who will be working with us on four days each week, and taking part in a whole range of activity with children and young people, schools, the elderly, liturgy, outreach and other projects. Catherine is getting married at the end of July and living with her husband in Battersea. We look forward to welcoming her to St Peter's.

REVD JULIE INTERVIEWS JUDITH RICHARDSON



Upon arriving at St Peter's one of the first people I met was Judith. She was introduced to me as someone training for lay ministry with a keen theological mind and a heart of gold. And I think this describes her perfectly. Anyone who meets her will pick up on her intelligence and her love of theology. What you may not see immediately is her love for children and her deep devotion to God and to the life of worship at St. Peters.

Judith was born in Sunderland in County Durham and, when a very small child, moved to Carlisle where she grew up. Her father was an accountant, her mother a teacher and she had two younger siblings. Her father was a naval pilot in WWII and was active in the Sea Cadets as Judith was growing up. She remembers her father's stories of learning to fly in Canada during the war and also the tail end of rationing. In particular she remembers receiving popcorn for her third birthday as it was no longer on ration. Judith is dedicated to her family and became the primary carer of her Mother until she died just over a year ago. She has three nieces and one nephew and is particularly close to her two little great-nephews and great-niece.

Judith went to the local primary 'like so many baby boomers' and moved through quickly finishing 3 classes in 2 ½ terms. This says something about her intelligence! She later went to Carlisle County High School for Girls where she received a very good education. She excelled in sciences, and never understood why others 'saw Maths as a punishment.'

Judith was a 'cradle C of E' and was baptized at less than a month old on the Sunday before Advent. She attended, as many did at the time, a Methodist Sunday school and later the parish Sunday school which

took place on a Sunday afternoon. She attended the local Parish Church (because if not, ‘we wouldn’t get the stickers for Sunday School attendance’) and was given a Book of Common Prayer at the age of 10.

Judith was the first in her family to attend University. She went to the University of Leicester where she read Biological Sciences, eventually focusing on Microbiology and Molecular Biology. Judith was confirmed at the University Church, St Nicolas, at the age of 21 and is still in touch with the then Chaplain and his family.

After University Judith completed her teaching certificate and taught Sciences for a year. She then worked, first for the Medical Research Council Air Hygiene Unit and then for the Public Health Laboratory Service at the Central Public Health Laboratory where she worked her way up the ranks over the next 40 years. She worked in several research departments and was instrumental in a number of discoveries in the area of hospital infections, and horizontal transmission of antibiotic resistance, as a consequence of this, she won’t eat potato salad or chicken liver pâté and avoids barbeques! Judith also completed a PhD, on typing methods for staphylococci, whilst working full time.

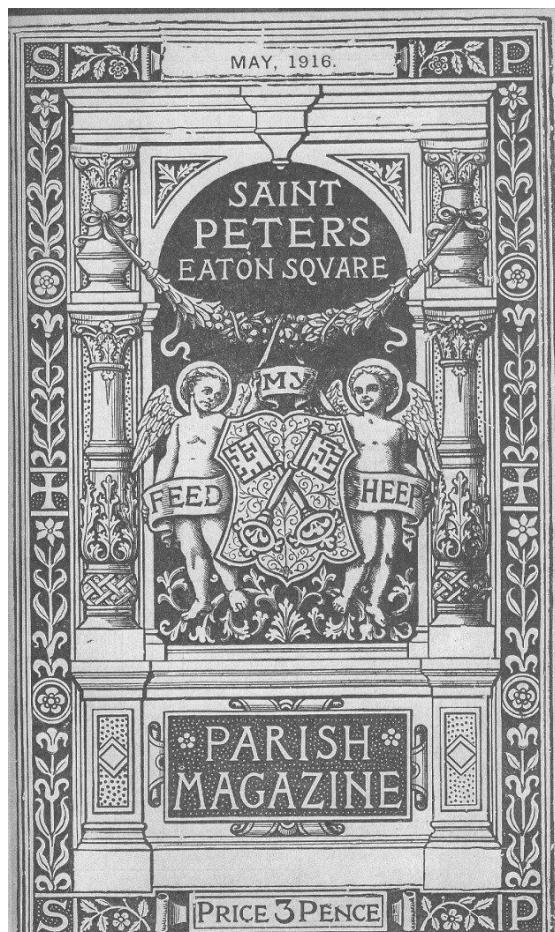
After her move to London in 1973, Judith became involved in the William Temple Association which was a social group of new graduates with a Christian ethos which had a great influence on her faith. A former Incumbent of St Peter’s was the then Chaplain to the WTA. Judith later began to attend Grosvenor Chapel and then alternated Sundays with St Peter’s. After the fire she decided to commit herself entirely to St Peter’s. And since this time Judith has been deeply committed to ministry here. Judith began Serving when Margaret Denton approached her and said, ‘you will serve’ and ‘she wasn’t a person to argue with.’ When I asked Judith about the different ways she has been involved at St Peter’s, she answered ‘you are around so you do it.’ This philosophy of life defines Judith’s commitment to church and to others. Judith has served on just about every committee at St Peter’s and has especially enjoyed ministry with the children, taking charge of training the children in the 9.45 service about 10 years ago. She has also served the church more widely in the Deanery and Diocesan Synods. Judith has long had an interest in Theology and began formal study in the early 2000’s, pursuing a diploma in Theology and a certificate in historical method (but received her highest marks for a course

in mathematics). She is currently training with the diocese to be a Licensed Lay Minister and is having an interesting time studying theology and engaging with others throughout the diocese. We are all looking forward to seeing what this exciting venture in ministry will hold for Judith and for St Peter's.

When I asked Judith to describe her journey of faith, she said it has been ‘slow and undeniable, in spite of everything.’ There were times she wanted ‘to throw the whole thing in but something always steps in to keep me going.’ Faith for Judith is commitment in the everyday with God, the ‘day in and day out of prayer.’ Her journey has been ‘slow, a flow... a trickle.’ And when asked what she appreciates most about St Peter’s, she said the Sacramental life and the way our community is a safe place to be and to think for oneself. I have been immensely grateful for Judith and her welcome to me and to others into the life of St Peter’s and I look forward to our future in ministry together.

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

FROM THE MAGAZINE -
MAY 1916



The Easter Vestry Meeting was held on 24th April, 1916, in the Choir Vestry of the Parish Church of St Peter, Eaton Square, at 12 o'clock noon. Rev. The Vicar in the chair. Present: Mr. Fry, Mr. Gilbeart, Mr Smith, Mr W.M. Wroughton, and the Rev. H. E. Trask.

The Vicar read the notice convening the meeting: the minutes of the last meeting were read, confirmed and signed by the chairman.

It was proposed by Mr. W. M. Wroughton, seconded by Mr. Gilbeart: "That the Churchwardens of the Parish Church (R. L.

Hunter, Esq., and Alfred Brisco, Esq.), as also the Hon. Richard Strutt and Colonel Benson (for St. John's) and Stuart Johnson, Esq., and H. Browhill, Esq., (for St Peter's Chapel), be reappointed.” Carried unanimously.

The Vicar regretted that so few parishioners were present. He desired to express his grateful thanks for the arduous duties of the churchwardens of all the three Churches; not only in their capacity as churchwardens, but on committees, financial and otherwise. There were one or two points he wishes to bring before the meeting. The first was that of a letter from Mr. Strutt to Mr. Hunter, as senior churchwarden, in which Mr Strutt had generously given an annul sum of thirty pounds to various funds of St Peter's Parish Church; and had also, by deed gift, given to the funds of St John's (both in perpetuity), to be administered by the Vicar and churchwardens for the time being. The Vicar desired to express his grateful thanks to Mr. Strutt for these gifts, and that they should be recorded in the minutes of this meeting. A hearty vote of thanks to Mr. Strutt was proposed by the Vicar and seconded by Mr. Wroughton, and carried unanimously.

The Vicar expressed himself as very dissatisfied with the condition of the interior of St Peter's: the walls and woodwork were in bad condition. The work that the Diocesan Surveyor considered necessary to be done had not been put in hand. He thought, too, that the Font was not what it should be, and looked forward to improvement by the Baptistry in the South Aisle of the Church. The Vicar was very grateful for the work of Mr Brocklehurst, at St John's, and of the churchwardens; as also to the Chapel wardens, and especially to Mr. Stuart Johnson, at the Chapel, where his activities had been so marked and successful. He regretted that the Year Book was not to hand for the meeting, and drew attention to the change about to take place in St Peter's, where the pew attendants would be supplanted by sidesmen.

It was proposed by Mr. W. M. Wroughton and seconded by Mr. Gilbeart: “That a vote of condolence be sent to Mr. Hunter, in

his sad bereavement by the deaths of Mrs. Hunter, and his youngest son in the war.”

Comment:

At this time, the practical arrangements as well as the governance of parishes were in a stage of transition. The “Vestry” had once had a whole range of responsibilities affecting the parish as a whole and not just the congregation. Its role had been diminishing since the middle of the 19th century as functions passed over to central or to local government. The ecclesiastical functions of the Vestry were soon to pass over to the Parochial Church Council. A remnant of the old system is the Vestry meeting whose function is confined to electing the churchwardens. This normally precedes the Annual Parochial Church Meeting, and anyone resident in the parish is able to attend, whereas the APCM is restricted to those on the church Electoral Roll. The pew openers were also on the point of disappearance as this extract shows. A late member of the congregation remembered two ladies in black bonnets who were paid a pittance for carrying out this role. The pews in the old St Peter’s had doors (though I do not remember any of them being lockable) and the pew-openers acted as ushers taking those who had reserved pews to their seats and opening the door for them.

Extract chosen and commented by Valerie Smith

ST PETER'S WAR MEMORIAL (ON THE PORTICO)

Following on from last month's article, here is something about the background of two more of the men from our parish who died in the Great War. John Bigge (the Hon. John Neville Bigge), lived in St. James' Palace. His grandfather had been vicar of Stamfordham in Northumberland so when his father, Arthur, was raised to the peerage by Queen Victoria he took the title of Baron Stamfordham. Arthur was in the service of the Royal Family for 51 years. It was he who suggested the name 'Windsor' when King George V decided to relinquish his German names for himself and his descendants.

John was the only son. He was born in 1887. He went to Eton and to Sandhurst, and he served as a Page of Honour to Queen Victoria and also to King Edward V11. He enlisted in The King's Royal Rifle Corps and was serving as captain during the war. He was killed in action in 1915 and it is reported that when he was badly wounded in the leg he told the rifleman who was

offering him assistance to leave him and go on. His name is on the Le Touret Memorial near Bethune.

Edmund Prideaux-Brune (Edmund Nicholas) came from a Cornish family. His parents had a house in Grosvenor Gardens (no: 10) and moved back to the Prideaux Place,, in Padstow in 1916. Edmund was educated at St. Aubyn's School, Rotting-dean, and Gresham's School, Holt, before going to Sandhurst. He was gazetted 2nd. Lieutenant in his father's regiment, the 3rd Rifle Brigade.



Edmund was a talented musician. He had several compositions published including 'Prelude in B flat minor' for the piano. He was a Page of Honour at the coronation of King George V and received a coronation medal.

In March 1918 the Germans launched a last-ditch attack to win the war and troops were rushed out from England. The life expectancy of a frontline junior officer was six weeks. 34 days after arriving Edmund was killed with 5 other officers by a bomb dropped from a German aircraft. He is buried at Villiers au-bois near Lens in France and commemorated in Padstow. The chaplain wrote to his parents 'We are all very distressed at your son's death for although he had been with the batallion but a few weeks he had made himself very popular with all.' His mother was heartbroken. She wrote a poem on every anniversary of his death, marking it in her Book of Common Prayer, and grief-stricken died eight years after him.

Edmund's leather cigarette case with its silver family crest which he carried into battle can now be seen in Prideaux Place.

PHOEBE HILARY

PICTURE FOR MAY

The Transfiguration
Raphael (1483-1520)





Tea on the Portico Saturday 11 June from 2.00-4.00pm

There will be refreshments,
cake competition,
music and fun games for the children

Please bring cakes and sandwiches

A sign up sheet will be in the church
closer to the event

MAY 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.

Su 1	Sixth Sunday of Easter	For the Parish
M 2	Philip and James, Apostles Athanasius, Bishop of Alexandria, Teacher, 373	For refugees and all in exile from their homeland
Tu 3	Rogation Day	For our stewardship of the earth
W 4	English Saints and Martyrs of the Reformation Era	For the healing of schism and division
Th 5	Ascension Day	In thanksgiving for the glorious Ascension of our Lord Jesus Christ
F 6		For our prayer board requests
Sa 7		For the newly elected Mayor of London
Su 8	The Sunday after Ascension Day and The Dedication of St Peter's Eaton Square	For the Parish
M 9		For the elderly
Tu 10		For the Churchwardens of the Deanery
W 11		For peace
Th 12		For the Zacchaeus 2000 Trust
F 13		For our prayer board requests
Sa 14	Matthias the Apostle	For our vocation as disciples of Jesus
Su 15	Pentecost Sunday	For the Parish

CALENDAR CONTD

M 16		For St Peter's Primary School
Tu 17		For the work of Amnesty International
W 18		For the business community within the Parish
Th 19	Dunstan, archbishop, monastic reformer, 988	For all English religious communities
F 20	Alcuin, deacon, abbot, 804	For our Prayer Board requests
Sa 21	Helena, 330	For the PCC
Su 22	Trinity Sunday	For the Parish
M 23		For all working in healthcare
Tu 24	John and Charles Wesley, 1791 and 1788	For Methodist churches throughout the world
W 25	The Venerable Bede, Monk at Jarrow, Scholar and Historian, 735	For historians and writers
Th 26	Day of Thanksgiving for the Institution of Holy Communion (Corpus Christi)	With thanksgiving for the sacrament of the Eucharist
F 27		For our Prayer Board requests
Sa 28	Lanfranc, Prior of Le Bec, Archbishop of Canterbury, Scholar, 1089	For theological educators
Su 29	First Sunday after Trinity	For the Parish
M 30	Josephine Butler, Social Reformer, 1906	For all working for social reform
Tu 31	The Visit of the Blessed Virgin Mary to Elizabeth	For our readiness to proclaim the Gospel

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



*Photographs taken
at the Westminster
Schools Foundation
Concert held in
Church on 21 April
2016*



SAINT FOR MAY

Dunstan (Latin: Dunstanus; 909 – 19 May 988 AD) was an Abbot of Glastonbury Abbey, a Bishop of Worcester, a Bishop of London, and an Archbishop of Canterbury. His work restored monastic life in England and reformed the English Church. Dunstan served as an important minister of state to several English kings. He was the most popular saint in England for nearly two centuries, having gained fame for the many stories of his greatness, not least among which were those concerning his famed cunning in defeating the devil.

Dunstan was born in Baltonsborough, Somerset. He was the son of Heorstan, a noble of Wessex. Heorstan was the brother of Athelm the bishop of Wells and of the Bishop of Winchester. It is recorded that his mother, Cynethryth, was a pious woman. Osbern's life of Dunstan relates that a messenger miraculously told her of the saintly child she would give birth to:

'She was in the church of St Mary on Candlemas, when all the lights

were suddenly extinguished. Then the candle held by Cynethryth was as suddenly relighted, and all present lit their candles at this miraculous flame, thus foreshadowing that the boy "would be the minister of eternal light" to the Church of England.'

The anonymous author of the earliest Life places Dunstan's birth during the reign of Athelstan, while Osbern fixed it at "the first year of the reign of King Æthelstan", 924 or 925. This date, however, cannot be reconciled with other known dates of Dunstan's life and cre-



ates many obvious anachronisms. Historians therefore assume that Dunstan was born around 910 or earlier.

As a young boy, Dunstan studied under the Irish monks who then occupied the ruins of Glastonbury Abbey. Accounts tell of his youthful optimism and of his vision of the abbey being restored. While still a boy, Dunstan was stricken with a near-fatal illness and effected a seemingly miraculous recovery. Even as a child, he was noted for his devotion to learning and for his mastery of many kinds of artistic craftsmanship. With his parents' consent he was tonsured, received minor orders and served in the ancient church of St Mary. He became so well known for his devotion to learning that he is said to have been summoned by his uncle Athelm, the Archbishop of Canterbury, to enter his service. He was later appointed to the court of King Æthelstan.

Dunstan soon became a favourite of the king and was the envy of other members of the court. A plot was hatched to disgrace him and Dunstan was accused of being involved with witchcraft and black magic. The king ordered him to leave the court and as Dunstan was leaving the palace his enemies physically attacked him, beat him severely, bound him, and threw him into a cesspool. He managed to crawl out and make his way to the house of a friend. From there, he journeyed to Winchester and entered the service of his uncle, Ælfheah, Bishop of Winchester.

The bishop tried to persuade him to become a monk, but Dunstan was doubtful whether he had a vocation to a celibate life. The answer came in the form of an attack of swelling tumours all over Dunstan's body. This ailment was so severe that it was thought to be leprosy. It was more probably some form of blood poisoning caused by being beaten and thrown in the cesspool. Whatever the cause, it changed Dunstan's mind. He took Holy Orders in 943, in the presence of Ælfheah, and returned to live the life of a hermit at Glastonbury. Against the old church of St Mary he built a small cell five feet long and two and a half feet deep. It was there that Dunstan studied, worked at his handicrafts, and played on his harp. It is at this time, according to a late 11th-century legend, that the Devil is said to have tempted Dunstan and to have been held by the face

with Dunstan's tongs.

Dunstan worked as a silversmith and in the scriptorium while he was living at Glastonbury. It is thought possible that he was the artist who drew the well-known image of Christ with a small kneeling monk beside him in the Glastonbury Classbook, one of the first of a series of outline drawings which were to become a special feature of Anglo-Saxon art of this period. Dunstan became famous as a musician, illuminator, and metalworker. Lady Æthelflaed, King Æthelstan's niece, made Dunstan a trusted adviser and on her death she left a considerable fortune to him. He used this money later in life to foster and encourage a monastic revival in England. About the same time, his father Heorstan died and Dunstan inherited his fortune as well. He became a person of great influence, and on the death of King Æthelstan in 940, the new king, Edmund, summoned him to his court at Cheddar and made him a minister.

Again, royal favour fostered jealousy among other courtiers and again Dunstan's enemies succeeded in their plots. The king was prepared to send Dunstan away. There were then at Cheddar certain envoys from the "Eastern Kingdom", which probably meant East Anglia. Dunstan implored the envoys to take him with them when they returned to their homes. They agreed to do so, but it never happened. The story is recorded:

'... the king rode out to hunt the stag in Mendip Forest. He became separated from his attendants and followed a stag at great speed in the direction of the Cheddar cliffs. The stag rushed blindly over the precipice and was followed by the hounds. Eadmund endeavoured vainly to stop his horse; then, seeing death to be imminent, he remembered his harsh treatment of St Dunstan and promised to make amends if his life was spared. At that moment his horse was stopped on the very edge of the cliff. Giving thanks to God, he returned forthwith to his palace, called for St. Dunstan and bade him follow, then rode straight to Glastonbury. Entering the church, the king first knelt in prayer before the altar, then, taking St. Dunstan by the hand, he gave him the kiss of peace, led him to the abbot's throne and, seating him thereon, promised him all assistance in restoring Divine worship and regular observance.'

Dunstan, now Abbot of Glastonbury, went to work at once on the task of reform. He had to re-create monastic life and to rebuild the abbey. He began by establishing Benedictine monasticism at Glastonbury. The Rule of St. Benedict was the basis of his restoration according to the author of 'Edgar's Establishment of the Monasteries' (written in the 960s or 970s) and according to Dunstan's first biographer, who had been a member of the community at Glastonbury. Their statements are also in accordance with the nature of his first measures as abbot, with the significance of his first buildings, and with the Benedictine leanings of his most prominent disciples.

Dunstan's first care was to rebuild the Church of St. Peter, rebuild the cloister, and re-establish the monastic enclosure. The secular affairs of the house were committed to his brother, Wulfric, "so that neither himself nor any of the professed monks might break enclosure." A school for the local youth was founded and soon became the most famous of its time in England. A substantial extension of the irrigation system on the surrounding Somerset Levels was also completed.

Within two years of Dunstan's appointment, in 946, King Edmund was assassinated. His successor was Eadred. The policy of the new government was supported by the Queen Mother, Eadgifu of Kent, by the Archbishop of Canterbury, Oda, and by the East Anglian nobles, at whose head was the powerful ealdorman Æthelstan the "Half-king". It was a policy of unification and conciliation with the Danish half of the kingdom. The goal was a firm establishment of royal authority. In ecclesiastical matters it favoured the spread of Catholic observance, the rebuilding of churches, the moral reform of the clergy and laity, and the end of the religion of the Danes in England. Against all these reforms were the nobles of Wessex, who included most of Dunstan's own relatives, and who had an interest in maintaining established customs. For nine years Dunstan's influence was dominant, during which time he twice refused the office of bishop (that of Winchester in 951 and Crediton in 953), affirming that he would not leave the king's side so long as the king lived and needed him.

In 955, Eadred died, and the situation was at once changed. Eadwig,

the elder son of Edmund, who then came to the throne, was a headstrong youth wholly devoted to the reactionary nobles. According to one legend, the feud with Dunstan began on the day of Eadwig's coronation, when he failed to attend a meeting of nobles. When Dunstan eventually found the young monarch, he was cavorting with a noblewoman named *Ælfgifu* and her mother, and refused to return with the bishop. Infuriated by this, Dunstan dragged Eadwig back and forced him to renounce the girl as a "strumpet". Later realising that he had provoked the king, Dunstan fled to the apparent sanctuary of his cloister, but Eadwig, incited by *Ælfgifu*, whom he married, followed him and plundered the monastery.

King Eadwig's reign was marred by conflicts with his family and with Dunstan. Although Dunstan managed to escape, he saw that his life was in danger. He fled England and crossed the channel to Flanders, where he found himself ignorant of the language and of the customs of the locals. The count of Flanders, Arnulf I, received him with honour and lodged him in the Abbey of Mont Blandin, near Ghent. This was one of the centres of the Benedictine revival in that country, and Dunstan was able for the first time to observe the strict observance that had seen its rebirth at Cluny at the beginning of the century. His exile was not of long duration. Before the end of 957, the Mercians and Northumbrians revolted and drove out Eadwig, choosing his brother Edgar as king of the country north of the Thames. The south remained faithful to Eadwig. At once Edgar's advisers recalled Dunstan. On his return, the archbishop consecrated Dunstan a bishop and, on the death of Coenwald of Worcester at the end of 957, Oda appointed Dunstan to that see.

In the following year the See of London became vacant and was conferred on Dunstan, who held it in conjunction with Worcester. In October 959, Eadwig died and his brother Edgar was readily accepted as ruler of Wessex. One of Eadwig's final acts had been to appoint a successor to Archbishop Oda, who died on 2 June 958. First he appointed *Ælfseige* of Winchester, but he perished of cold in the Alps as he journeyed to Rome for the pallium. In his place Eadwig nominated Byrhthelm, the Bishop of Wells. As soon as Edgar became king he reversed this act on the ground that Brithelm had

not been able to govern even his former diocese properly. The archbishopric was then conferred on Dunstan.

Dunstan went to Rome in 960, and received the pallium from Pope John XII. On his journey there, Dunstan's charities were so lavish as to leave nothing for himself and his attendants. His steward complained, but Dunstan seems to have suggested that they trust in Jesus Christ.

On his return from Rome, Dunstan at once regained his position as virtual prime minister of the kingdom. By his advice Ælfstan was appointed to the Bishopric of London, and Oswald to that of Worcester. In 963, Æthelwold, the Abbot of Abingdon, was appointed to the See of Winchester. With their aid and with the ready support of King Edgar, Dunstan pushed forward his reforms in the English Church. The monks in his communities were taught to live in a spirit of self-sacrifice, and Dunstan actively enforced the law of celibacy whenever possible. He forbade the practices of simony (selling ecclesiastical offices for money) and ended the custom of clerics appointing relatives to offices under their jurisdiction. Monasteries were built, and in some of the great cathedrals, monks took the place of the secular canons; in the rest the canons were obliged to live according to rule. The parish priests were compelled to be qualified for their office; they were urged to teach parishioners not only the truths of the Christian faith, but also trades to improve their economic position. The state saw reforms as well. Good order was maintained throughout the realm and there was respect for the law. Trained bands policed the north, and a navy guarded the shores from Viking raids. There was a level of peace in the kingdom unknown in living memory.

In 973, Dunstan's statesmanship reached its zenith when he officiated at the coronation of King Edgar. Edgar was crowned at Bath in an imperial ceremony planned not as the initiation, but as the culmination of his reign (a move that must have taken a great deal of preliminary diplomacy). This service, devised by Dunstan himself and celebrated with a poem in the Anglo-Saxon Chronicle forms the basis of the present-day British coronation ceremony. There was a second symbolic coronation held later. This was an important step,

as other kings of Britain came and gave their allegiance to Edgar at Chester. Six kings in Britain, including the kings of Scotland and of Strathclyde, pledged their faith that they would be the king's liege-men on sea and land.

Edgar ruled as a strong and popular king for 16 years. In 975 was succeeded by his eldest son Edward (II) "the Martyr". His accession was disputed by his stepmother, Ælfthryth, who wished her own son Æthelred to reign. Through the influence of Dunstan, Edward was chosen and crowned at Winchester. Edgar's death had encouraged the reactionary nobles, and at once there was a determined attack upon the monks, the protagonists of reform. Throughout Mercia they were persecuted and deprived of their possessions. Their cause, however, was supported by Æthelwine, the ealdorman of East Anglia, and the realm was in serious danger of civil war. Three meetings of the Witan were held to settle these disputes, at Kyrtlington, at Calne, and at Amesbury. At the second of them the floor of the hall where the Witan was sitting gave way, and all except Dunstan, who clung to a beam, fell into the room below, several men were killed.

In March 978, King Eadweard was assassinated at Corfe Castle, possibly at the instigation of his stepmother, and Æthelred the Unready became king. His coronation on Low Sunday 31 March 978, was the last state event in which Dunstan took part. When the young king took the usual oath to govern well, Dunstan addressed him in solemn warning. He criticised the violent act whereby he became king and prophesied the misfortunes that were shortly to fall on the kingdom, but Dunstan's influence at court was ended. Dunstan retired to Canterbury, to teach at the cathedral school.

Only three more public acts are known. In 980, Dunstan joined Ælfhere of Mercia in the solemn translation of the relics of King Eadward II, soon to be known as St Edward the Martyr, from their grave at Wareham to a shrine at Shaftesbury Abbey. In 984, in obedience to a vision of St Andrew, he persuaded King Æthelred to appoint Ælfheah as Bishop of Winchester in succession to Æthelwold.

Dunstan's retirement at Canterbury consisted of long hours, both

day and night, spent in private prayer, as well as his regular attendance at Mass and the daily office. He visited the shrines of St Augustine and St Æthelberht, and there are reports of a vision of angels who sang to him heavenly canticles. He worked to improve the spiritual and temporal well-being of his people, to build and restore churches, to establish schools, to judge suits, to defend widows and orphans, to promote peace, and to enforce respect for purity. He practised his crafts, made bells and organs, and corrected the books in the cathedral library. He encouraged and protected European scholars who came to England, and was active as a teacher of boys in the cathedral school. On the vigil of Ascension Day 988, it is recorded that a vision of angels warned he would die in three days. On the feast day itself, Dunstan said Mass and preached three times to the people: at the Gospel, at the benediction, and after the Agnus Dei. In this last address, he announced his impending death and wished his congregation well. That afternoon he chose the spot for his tomb, then went to his bed. His strength failed rapidly, and on Saturday morning, 19 May, he caused the clergy to assemble. Mass was celebrated in his presence, then he received Extreme Unction and the Viaticum, and died. Dunstan's final words are reported to have been, "He hath made a remembrance of his wonderful works, being a merciful and gracious Lord: He hath given food to them that fear Him."

The English people accepted him as a saint shortly thereafter. He was formally canonised in 1029. That year at the Synod of Winchester, St Dunstan's feast was ordered to be kept solemnly throughout England.

Until Thomas Becket's fame overshadowed Dunstan's, he was the favourite saint of the English. Dunstan had been buried in his cathedral; and when that building was destroyed by a fire in 1074, his relics were translated by Archbishop Lanfranc to a tomb on the south side of the high altar in the rebuilt Canterbury Cathedral. The monks of Glastonbury used to claim that during the sack of Canterbury by the Danes in 1012, Dunstan's body had been carried for safety to their abbey. This story was disproved by Archbishop William Warham, who opened the tomb at Canterbury in 1508. They

found Dunstan's relics still to be there. Within a century, however, his shrine was destroyed during the Reformation.

He functions as the patron saint of goldsmiths and silversmiths, as he worked as a blacksmith, painter, and jeweller. His Feast Day is 19 May, which is why before the restoration the date year on hallmarks ran from 19 to 18 May, not the calendar year. This was changed at the restoration of Charles II in 1660 to the King's birthday, 29 May. St Dunstan's—the charity that provides support, rehabilitation, and respite care to blind ex-service personnel of the British armed services—is named after the saint, as are many churches all over the world. St Dunstan's, Mayfield, St Dunstan's, Stepney, St Dunstan-in-the-East, London, and St Dunstan-in-the-West, London are four of the more well known in Britain.

Comment:

Glastonbury now has associations with New Age cults and with a vague mysticism, but it has had a long history as a centre of Christianity in England. The stories that it was founded by Joseph of Arimathea (whose staff was said to have grown into the Glastonbury thorn) and associated later with the knights of King Arthur and the quest of the Holy Grail were not discouraged by the later monks who welcomed the pilgrims that resulted. However, there was certainly a church there as far back as the seventh century and rather than being a remote outpost, it was a convincing place to start a widespread reform of monastic life.

Saint chosen by Richard Carter and commented by Valerie Smith

AMNESTY INTERNATIONAL WESTMINSTER AND BAYSWATER GROUP

Founded on 28 May 1961, Amnesty International is a global human rights organisation which advocates for freedom, truth, justice and dignity. This can mean speaking out on behalf of prisoners of conscience and the rights of girls to be educated or campaigning against the death penalty. The organisation gained widespread support following an article in *The Observer*, entitled, “The Forgotten Prisoners”. The movement grew and in 1977, Amnesty International was awarded the Nobel Peace Prize in recognition of its human rights work. St Peter’s Church has strong connections with the Westminster and Bayswater Group, which meets at St Peter’s on the third Tuesday of every month.

The Group itself was founded in 1976 by Father Reginald Fuller, a priest at Westminster Cathedral who had lived in Africa and witnessed human rights abuses, including people being dragged off in the night, which had continued to haunt him. As he himself said, he had a reputation among his fellow priests at the Cathedral for being



loquacious at their communal dinners. One evening, he ended a long monologue on the regrettable state of human rights in the world saying: "It's a pity we don't have a group of Amnesty International here." Cardinal Basil Hume immediately chipped in: "Why don't you start one?" Within a week, Father Fuller had called a public meeting attended by more than 40 people, and so the Westminster Cathedral Group of Amnesty International was born.

At first, the Group used to meet in the library of the Cathedral. As the Group became more established, Father Fuller dropped into the background. But he continued to keep in touch with the Group and was always pleased to hear of the Group's success. Within a few years, the Group decided to widen its appeal by dropping "Cathedral" from our name and meeting elsewhere, eventually merging with the Bayswater Group to form the Westminster & Bayswater Group.

Amnesty International depends for its success on the 'grass roots' support of a large number of volunteers in schools, universities and groups such as ours. As with many Amnesty groups, we met in members' houses and flats, in pub rooms and church halls. One of our early members, whom we were very lucky to have, was Edward Levy, who had come as a child refugee from Germany in 1939.

Edward had been involved in 1961 in the start of Amnesty International itself and was for many years our chairman. He brought his good friend Peter Benenson, Amnesty's founder, to meet us. It was Edward's charismatic presence that inspired the Group and built up a vital core of support. Many original Group members are still active members today. We wrote letters, sent cards, and attended demonstrations and protest marches. One of our earliest campaigns was for a Vietnamese prisoner of conscience, Pham Van Hat. When he was released, he wrote movingly to thank us for all we had done. More recently, the Group organised a concert given by the Galilee Quartet, formed of the Sa'ad siblings. Omar Sa'ad is an Israeli conscientious objector, imprisoned for refusing to perform military service. As he said, "I am a musician. I play for peace and justice. How could I carry a gun rather than my viola?" We campaigned for his release and wrote to him during his imprisonment

and, upon his release, organised a concert here in London given by him and his three musically-gifted siblings. Omar is now studying music in Italy.

The Group, in its current incarnation, encompasses diverse, friendly people, ranging in ages from 9 to 69. Our meetings usually involve food and have an informal atmosphere; although the work of our December meeting is serious, it is still festive, complete with a wreath. In January, as a group we decided to focus our attention on human rights in the Middle East, though individual members still pursue their own areas of interest which include refugees, South America, Greece and Africa. Currently, the Group is campaigning on behalf of Ali Mahmoud Othman, a Syrian citizen journalist from Homs, who is one of the 60,000 enforced “Disappeared” Syrians.

As a Group, we have found that the use of social media as well as more conventional means can be a powerful way to highlight human rights abuses. You can follow us on Facebook (<https://www.facebook.com/amnestywestminster/>) and Twitter (@AmnestyWB) to see some of the actions and activities in which we engage. We raise awareness (and funds) in a variety of ways, including a sponsored “Faith Walk” (in September) which visits a church, a mosque and a synagogue; the London-wide Street Collection; and “Write for Rights” (in December). We shall soon be hosting our third AmnesTea at St Peter’s and look forward to meeting you there. Details will be confirmed in the next couple of weeks. Meantime, if you would like to get involved or for more information, please contact our Group Secretary, Malcolm (secretary_westminsterbayswater@yahoo.com)

ARTEMIS KASSI





As we were preparing for the spring 2016 season, our nineteenth, we anticipated a successful season based upon the artists and their scheduled programmes. As it turned out, the season exceeded our fondest hopes, as the musicians' performances and the audiences' enthusiastic reactions were quite overwhelming. The season was clearly one of the best Friends of Music has produced. The bar has been set higher, as we look forward to our second decade of presenting outstanding concerts.

The **Fitzroy Quartet**, the St Peter's Prize winner for 2016, opened the spring schedule with an ambitious programme. Not having heard the young ensemble perform and knowing that they had been formed less than two years ago, we were concerned how they would compare with earlier prize winners. Their performance on March 3rd dispelled any questions that we might have had. They played Beethoven's *String Quartet No. 6* with style and nuance, and rendered the challenging Mendelssohn *String Quartet No. 6* with panache and deep emotion, but it was in the *Bartok Quartet No. 3* that the group displayed an impressive technical mastery and a broad expressive range. The Bartok piece is not 'easy listening', however the quartet's compelling performance won over the audience. Even those who confessed they could not like the piece were dazzled by the immediacy of the performance. The concert was sponsored by the Victoria Business Improvement District. We are looking to hearing the Fitzroy Quarter in our autumn 2016 season.

The **London Bridge Trio** followed on March 10th with a programme of classical standards to delight our audience, and they did so without reservation. Their performance of Haydn's *Piano Trio in G major, the 'Gypsy Rondo'*, had the audience in a foot tapping mood from the beginning, which the group contrasted with two major works from the Romantic repertoire, Schumann's *Piano Trio No. 2 in F Major* and Mendelssohn's *Piano Trio No. 2 in G minor*. Their technically masterful and perfectly balanced playing confirmed that the London Bridge Trio is one of Britain's most exciting and brilliant chamber groups. Their marvellous concert was sponsored by Grosvenor, which has been the major supporter of Friends of Music in the last several years.

The **Choir of Clare College, Cambridge**, under Director Graham Ross, returned to our series on March 17th. The concert celebrated the 50th anniversary of the Kennedy Memorial Trust, which provides scholarships to graduates of British universities for study at Harvard and the Massachusetts Institute of Technology. The programme of works associated with the States was dictated by the occasion, and it included works ranging from Barber's *Adagio* to Leonard Bernstein's *Chichester Psalms*, concluding with Howells *Take Him Earth, for Cherishing*, which was part of the JFK funeral service. A light note was provided by the amusing *Country Dances* by Ward Swingle, a pot-pourri of well-known American square dance tunes by the founder of the renowned Swingle Singers. The choir's performances could only be described as astonishing. They displayed a dazzling vocal technique and dynamic range that were not only impressive, but deeply moving. Under the clear direction of Graham Ross the singers performed with a precision and balance that was perfectly tuned to St Peter's exceptional acoustic. The 27 voices produced stirring fortissimos, but sang the Barber and the Lauricsen *O magnum mysterium* with such limpid spirituality, that more than one member of the audience was seen wiping away a tear. It was a truly memorable concert.

On March 31st **Gemme Rosefield**, a phenomenal cellist, played a concert demonstrating, why she is acclaimed as such a great talent. She was joined by Tim Horton on piano, who is also a member with her in the Leonore Piano Trio, which explains the wonderful rapport with which they played together. Their programme featured cello sonatas by Strauss (No. 6 in F minor) and Brahms (No. 1 in E minor), and included works by Beethoven (*Variation on Handel's opera 'Judas Maccabaeus'*) and Martinu (Variations of a Slovak Theme). The audience had been completely captivated by their performances by the time they played the beloved Brahms sonata to round out the evening. It was thrilling to hear such musical perfection. Incidentally Gemme studied at the Royal Academy of Music under David Strange, who is a parishioner of St Peter's and a Director of Friends of Music.

The finale to the season was provided by **Peter Donohoe** on 7th April, and it was truly grand! He is widely recognized as one of the foremost pianists of our time, and we were delighted to welcome his return to our series in a concert sponsored by American Express. His programme, united around the key of F minor, as he explained to the

American Express guests in a pre-concert talk, featured the Brahms *Sonata No. 3 in F minor*, an early, but precociously monumental and mature work, together with works by Scriabin (the rarely played *Sonata No. 1 in F minor*), Beethoven (*Sonata No. 1 in F minor*) and Schubert (*4 Impromptus Op. 142*). The programme provided the piano soloist Peter Donohoe with numerous opportunities to display his vaunted technical mastery and finely tuned musical sensibility. The audience enthusiastically embraced Peter Donohoe with ‘Bravos’ and a standing ovation at the end of the concert.

It may interest our readers to know that Peter Donohoe was interviewed by a reporter from the Belgrave Residents’ Journal. Asked why he was returning to give a concert at St Peter’s he replied that it was due to its wonderful acoustic. He is not the only musician, who has performed in our series and who has commented on the exceptional musical qualities of St Peter’s. In fact, many agree that our space is truly exceptional and one of the best in all of London.

Plans for the autumn 2016 season of Eaton Square Concerts are well advanced, and our schedule will be announced shortly. The next issue of the parish magazine will contain information about the outstanding artists and their wonderful programmes.

Remember: Friends of Music needs your support to sustain its important contribution of wonderful music to our parish and community. Become a Friend.

CARL ANTON MULLER, HON ARA

CHILDREN'S PAGE

WHAT'S THE NEWS?

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



KNOCK! KNOCK! WHO'S THERE?





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Join us on **Saturday 14 May**, at the end of our week of prayer, for a gathering to ignite and inspire worship and intercession for a generation to rise up with a fresh passion and confidence for the proclamation of the gospel.

'Your Kingdom Come' is an evening of worship and prayer with the Bishop of London, Pete Greig, Liz Adekunle, Al Gordon, and Tim Hughes.

Tickets are essential. Book now for yourself or for a group from your church.

[Book tickets now](#)

RECIPE FOR MAY

LEMON DRIZZLE CAKE

(Gluten Free)

Ingredients

- 175g (6oz) unsalted butter, softened, plus extra to grease
- 175g (6oz) caster sugar
- 4 medium eggs, lightly beaten
- 3 lemons
- 125g (4oz) gluten-free self-raising flour
- 5g (2 oz) ground almonds 75g (3oz) sugar cubes

Method

1. Preheat oven to 180° (160°C fan) gas mark 4. Grease and line a 900g (2lb) loaf tin with parchment paper.
2. In a large bowl, beat together the butter and sugar with an electric hand whisk until pale and fluffy, about 5 minutes.
3. Gradually beat in the eggs, followed by the finely grated zest of 2 of the lemons and the juice of $\frac{1}{2}$ a lemon.
4. Fold the flour and ground almonds into the butter mixture, then spoon into the tin and bake for 40-50 minutes or until a skewer inserted in the centre comes out clean.
5. Leave to cool in the tin for 10 minutes, then invert on to a wire rack to cool.
6. Meanwhile, put the sugar cubes into a small bowl with the juice of $1\frac{1}{2}$ lemons and the pared zest of 1 lemon (you will have 1 zested but un-juiced lemon left over).
7. Soak for 5 minutes, then use the back of a spoon to crush the cubes roughly. Spoon over the warm cake and leave to cool completely before serving in slices.
8. To store. Keep the cake in an airtight container for up to four

days.

GLUTEN AND NUT FREE

Ground almonds help make the gluten-free cake extra soft, but you can replace them with an equal quantity of gluten-free flour to make it free from nuts, too.

Gluten and wheat free.



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*

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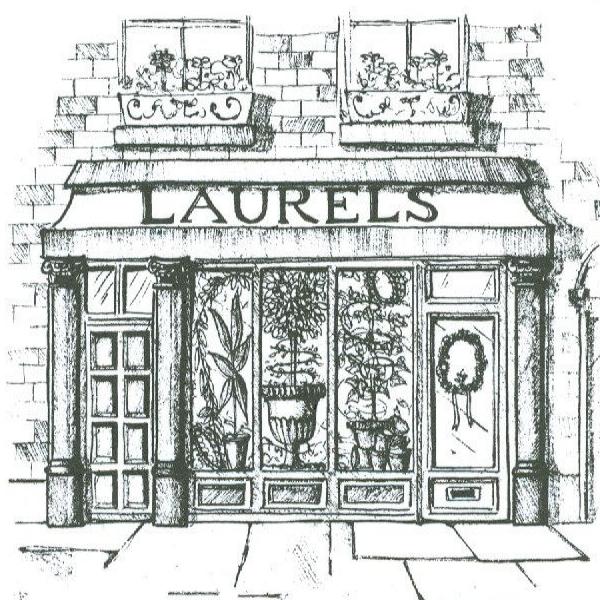
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Holy Communion	8.15 a.m.
Family Eucharist	9.45 a.m.
Sung Eucharist	11.15 a.m.

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

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Cover picture of the Pascal Candle