

# St Peter's Parish Magazine



April and May 2026

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## *From Fr Jonathan*

Dear friends



As we observe Passiontide 2026 and travel into Holy Week, I am very conscious this year that this is my thirty-third year of ordained ministry. I have been reflecting on the thirty-three-year span of years which made up the earthly life of Jesus Christ and the way in which this relatively short his life was utterly transformative in the life of the world and its redemption. It has certainly been a privilege and honour to have served this length of ministry – although the church and world seem to be very different places than they were even in the early 1990s.

As we embark upon this holy time of year travel we identify most closely with the events of the last week of Our Lord's life. Holy Week is the greatest of weeks and the events which take place within them make up the greatest story ever told. Two years ago we reminded ourselves of the origins of Holy Week as we know it now. It was after the end of a long period of persecution of Christians, a pilgrim called Egeria (most likely from Spain and possibly a religious sister) made a pilgrimage to Jerusalem and the holy places in about the year 381/2 in common with many. It was there that Egeria carefully and meticulously noted down and sent back in what we would now call postcards to her sisters the liturgies which she observed being enacted in Jerusalem, formalised by St Cyril of Jerusalem (313-386 AD). From these we have the broad structure of Holy Week as we live and pray it now.

These liturgies are the most important in the whole of the Church's calendar and all Christians are gently and insistently invited by Jesus to take them in union with him. We arrive with him for **Palm Sunday** on the back of a donkey as the crowds acclaim "Hosanna to the Son of David", waving palm branches and laying down the coats in the road to pave his way. Here at St Peter's that triumphal entry is symbolised by our procession around Eaton Square and our arrival back at the church. For the first three days of Holy Week, we wait in quiet union with him as

we gather together in Church for the Holy Eucharist at 7 pm and hear a meditation on the readings for the day by one of the clergy.

It's then on **Maundy Thursday** that the **Paschal Triduum** – or Great Three Days – begins. The important thing to remember is that **these three days are essentially one liturgy**, each one ending on an unresolved chord until the joy of the Resurrection at Easter. On Maundy Thursday we gather with Christ in the Upper Room as feet are washed and the Last Supper shared as he calls us to receive his body and blood in remembrance of him. From there we go to the cool and verdant green of the Garden of Gethsemane, symbolised by flowers and lighted candles in the apse chapel. The remaining consecrated bread is carefully kept reserved in a ciborium on the altar so that we can be with him in the garden in his real presence and then feed on that living and saving bread the next day.

On **Good Friday** we call to mind his trial before Pontius Pilate and then his slow and agonising walk under the weight of the Cross to Calvary – that journey which we see traced in the fourteen Stations of the Cross - before being drawn to his open arms on the cross at the moment of our salvation. We venerate the wood of the Cross and then receive his broken body in the consecrated reserved hosts from Maundy Thursday. We remember his being laid in the Garden Tomb of Joseph of Arimathea as the huge stone is rolled over the entrance.

On **Holy Saturday** we gather in the churchyard at 8 pm around the new fire, from which is lit the Paschal Candle before being carried into the darkened church. The great Easter Exsultet sung, before we hear a series of readings tracing the history of redemption before the Easter acclamation is made, a fanfare is sounded upon the organ, bells rung and the Gloria in Excelsis sung. We re-hallow the font and renew our baptismal promises as we continue the first Eucharist of the resurrection and enjoy bubbly refreshments afterwards.

On Sunday (**Easter Day**) we have the beautifully festive services of Easter and the joy of the risen Lord. We warmly invite you all to join us with us and to bring your families, friends and neighbour with you.

## **+Sarah Cantuar:**

We rejoice that on the great Solemnity of the Annunciation (25<sup>th</sup> March), Archbishop Sarah was installed and enthroned in Canterbury Cathedral, first on the throne of the Diocesan Bishop of Canterbury and then on the throne of Augustine as the 106<sup>th</sup> Archbishop of Canterbury. We give thanks for her episcopal ministry here in London and assure her of our love and daily prayers in all that lies ahead as the Primus inter pares (the first among equals) of the worldwide Anglican Communion.



## **Parish Confirmation – Sunday 26<sup>th</sup> April at 10.30 am**



We much look forward to the visit on Sunday 26<sup>th</sup> April of the Rt Revd Dr Anderson Jeremiah, Bishop of Edmonton to confirm candidates from our Church family who have been preparing with Mother Jennifer and I for the last month or so

This is the first time Bishop Anderson will have been to St Peter's with his family. Please do be sure to be present on the day to welcome Bishop Anderson on this special occasion for our Parish during Eastertide and to pray for our delightful candidates as they take this important step in the journey of faith.

## **St Peter's Walsingham Pilgrimage – 1<sup>st</sup> to 3<sup>rd</sup> May 2026**

Once again a group of pilgrims from St Peter's will be travelling to the Shrine of Our Lady of Walsingham in Norfolk, often known as England's Nazareth where a lamp burns for St Peter's Church and School in the Holy House. Do please let us know if you would like us to pray for you whilst we are there.

## **May Fair – Saturday 16<sup>th</sup> May 2026 – 12 noon to 4 pm**

We are looking forward to another of St Peter's famous May Fairs to draw us together as a family, to reach out into the community and to raise important funds towards our "Doors Wide Open" building restoration and development fund. We are looking for good quality clothes and accessories to sell, books, items for Belgravia Booty and the White Elephant and offers of items to auction in the silent auction. There will be a Grand Draw with great prizes and tickets will be available from Easter Day. As usual, there will be food and cakes, a Barbecue, country produce, live music and activities for children. Look out for the regular e-mailings and other publicity and come along to all the fun of the fair with as many as you can bring with you.

## **St Peter's Building Development Project – Doors Wide Open**

We were able to share with you in January that we have been successful in our application to Westminster City Council Neighbourhood Community Infrastructure Levy (NCIL) funds for £314,464. This is to replace and install a brand new lift by Stannah and upgrade the kitchen and the hall as a major community resource available to all. We are hugely grateful to Monica Lucas, Chair of the Belgravia Neighbourhood Forum for all her help and guidance in making this application, to the Victoria Neighbourhood Forum and to local ward councillors, stakeholders and partners in the success of this application. At the same time, St Peter's School has been awarded a slightly larger sum for the new indoor-outdoor space to our offer for present and prospective pupils. For both grants we are deeply grateful to Westminster City Council.

Last year we reported our successful procurement of Kathryn Harris of Nick Cox Architects as our new Quinquennial Inspector and Project Architect. Since then we have been working with her and an organisation

called Counterculture to submit a Project Enquiry Form to the Heritage Lottery Fund in advance of an application for an Early Expression of Interest initial Grant. From this we hope to undertake essential high-level work to the tower to obviate the need for the netting, to tidy up, put a new crash desk and make useable the Portico and scope the whole larger project which we anticipate being in the region of £5 million. It is good that we are at last making some significant and encouraging headway in all that lies ahead.

### **Annual Parochial Church Meetings – Thursday 21<sup>st</sup> May**

We look forward to our Annual Meetings. The first of these is the Vestry meeting to elect the two Churchwardens for the year. This is immediately followed by the Annual Parochial Church Meeting (our AGM) when the Trustees will present the annual accounts for the year ending 31.12.2025 and the report for the year and we will elect PCC and Deanery Synod members. Far from being a dull meeting, this is a celebration of parish life and we invited you all to be present for the meeting which will begin with a celebration of the Holy Eucharist in the Blessed Sacrament Chapel.

There is so much for which to give thanks and I much look forward to sharing with you in all that is to come.

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

A handwritten signature in dark ink, reading "R. Jonathan". The signature is written in a cursive style with a large initial "R" and a long, sweeping underline.

## *From Mother Jennifer*

A week or so ago, I walked through church and noticed how much light was coming into church and how it was reflected on the gold mosaic of our apse chapel. It made me think of the words proclaimed at the Easter Vigil: “The light of Christ, thanks be to God.” In that procession of the new pascal candle, the single flame walked into our church, provides us with a visual reminder of Jesus as the light of the world.

Easter is the celebration of light overcoming darkness, of life triumphing over death. The risen Christ is not simply one who returns, but one who transforms. The light in the chapel reminded me of this transformation. Where there may once have been shadow, there is warmth and clarity. Where there was stillness, there is now quiet radiance. It is as if the very walls bear witness to resurrection.



This “light of Christ” is not distant or abstract. It reaches into the ordinary rhythms of our lives. Just as the sunlight finds its way into every corner of the apse chapel, so too does Christ’s presence seek to enter every part of who we are, our joys, our fears, our doubts, and our hopes. It does not force itself upon us, but gently offers illumination, guiding us to see more clearly, to love more deeply, and to live more faithfully.

The light does not demand perfection before it shines; it simply shines. In the same way, Christ meets us where we are. The Easter message is not that darkness never existed, but that it does not have the final word. As we remember the words we will sing together “The light of Christ, thanks be to God,” we are reminded that we do not walk alone. Each of us carries that light into the world. The beauty of the light is not only in what we see, but in what it calls us to become: bearers of light in places still shadowed, witnesses to hope in a world that longs for it.

And so we give thanks. For the light that fills our church, for the light that fills our hearts, and for Christ, the true light, who shines in the darkness, and whom no darkness can overcome.

**Mthr Jennifer**

*From the Parish Magazine April 1936* resignation of  
Miss Siggers

*Any of those who know the work and life of the schools which has been of such real value to the boys and girls, of the Parish, can realise what Miss Siggers' resignation means to us. For over 23 years she has been the Headmistress of our Girls' School and to the girls and their parents she has been not only the Headmistress but the friend. When we hear it said that the value of a teacher lies not only in the power to teach but in the spirit in which the teaching is given, we know something of what that means. No one can go into St Peter's Schools without being struck by the happiness and the humanness which pervades it, and that is not something which can be taught: it is something which can only be there because of the person in charge. In every Report of the Diocesan Inspectors in Religious Knowledge, it is not only the work which has been always emphasised. We are most grateful to Miss Siggers for her work and her influence during the past 23 years. And these last few years have been difficult for her as they would have been for anyone in her place. To have come into a school which was full almost to overflowing and to see, through the de-population of the Parish, the classes fall, not through any fault of herself or of the schools, for she leaves it as efficient as she found it, is a search testing of character.*

**COMMENT** *The fortunes of St Peter's School have repeatedly changed with the social changes affecting the area. In the 1930s, as indicated in this extract, the school suffered considerably. Things were to get worse during the Second World War. It had had to close for a period earlier in the war, but having reopened in 1943 with 124 pupils, numbers were once again reduced until, in August 1944, there only 15 children left. By 1945 it had recovered to 184 and went from strength to strength until the level of demand around 2010 was such that there was much competition for places. Now further demographic changes have meant that demand for places in Westminster has fallen off steeply with all primary schools in our area operating well below capacity. As in the time of Miss Siggers, the present position is no fault of the head and her staff who have achieved much with the school now having very favourable OFTED and SIAMS reports; we offer them all our support.*

**Valerie Smith**

## *From the Parish Magazine May 1936*

### *The Easter Vestry: Annual Parochial Church Meeting:*

*The Vestry was held in the Schools on Tuesday March 31<sup>st</sup> at 8.30pm. After the Minutes of the Meeting in 1935 had been read and signed, the Churchwardens were elected for the ensuing year. The Vicar nominated Mr Geoffrey Gilbey, and Mr M. Giles was elected People's Warden. The Vicar expressed his grateful thanks to the Vergers and servant of the Churches. He also thanked Miss Dorothy Egerton Warburton for her devoted care of the Church garden and of the Altar flowers and decoration of the Church at festivals. The business of the Vestry being concluded, the Parochial Church Meeting then opened. The Parochial Church Council was elected. The Accounts for 1935 were then presented.*

We too shall be appointing churchwardens at the Vestry Meeting which will immediately precede the Annual Parochial Church Meeting on Thursday 21 May. The role of churchwarden is an old one, dating back to the thirteenth century; for many years they had a civil as well as a church role. The electorate is still composed not only of those on the church electoral roll but potentially of all those residents in the parish, though few seem to take advantage of this. The current role of churchwardens, who are officers of the Bishop is wide, involving certain responsibilities for the finances and fabric of the church, as well as keeping order in the church and churchyard, supporting their clergy and dealing with some issues raised by the congregation. However, compared with previous centuries they have it easy. In the Middle Ages they had responsibilities for many aspects of parish life and were responsible for organising the Church Ale, a main source of income for the parish. Every head of household in the parish could be required to do this duty for a year and could be fined for refusing. Interestingly, there

are a number of Joans, and Margarets and well as Johns and Thomases among the list of churchwardens in a small West Country village mentioned in Eamon Duffy's "Voices of Morebath".

By 1865 Church Ales had long been proscribed by Puritans but a summary of responsibilities is still rather forbidding, including among other things a requirement "to observe who are absent from church, and frequently visit all alehouses, taverns, etc. in the time of divine service, and if they find any persons tipping therein, they should proceed against the publicans, and apply the forfeitures to the relief of the poor of the place where the offences are committed. And in all such cases they are, moreover, at the next visitation, to present the offenders." The requirement of heads of households to serve as churchwarden has gone, replaced at different times by agreement of the clergy and people on both candidates, or by nomination by the Vicar of one person, and by the people of the other. Nowadays the assumption is that both parties will agree a candidate, but if there is dissension the Vicar and people can still chose separate candidates.

**Come to the meeting on 21 May and be part of a long tradition.**

Valerie Smith

***VESTRY AND APCM MEETINGS***

***THURSDAY 21 MAY 2026***

***EUCHARIST IN CHURCH 7.00PM***

***VESTRY MEETING IN PARISH HALL 7.45 PM***

***FOLLOWED BY***

***ANNUAL PAROCHIAL CHURCH MEETING 7.55PM***

## *Dietrich Bonhoeffer*



As Dietrich Bonhoeffer was hanged by the Nazis in April 1945 he said  
'This is for me the end, the beginning of life'

*St Helena 246-330*



Tradition claims she discovered the true cross in  
Jerusalem.

## *Searching for St Peter*

It being the magazine issue that covers Easter, I wanted to return to images of our patron saint having his feet washed by Jesus, after the Last Supper – with not one but two representations.

The first I came across in The Courtauld Gallery. It is dated around 1375–1400 and from western Germany. The identity of the artist is not known. It is the left-hand panel of a triptych which as the blurb alongside the painting says; “Triptychs consist of three panels hinged together. Most often folded closed and set on an altar, they were opened for prayer and on special holy days, revealing the rich representations within. Inside, the triptych acts like an illustrated Bible. Its small figures and individual episodes recall the delicate images found in religious manuscripts.” This one is apparently one of the few surviving triptychs of 14<sup>th</sup> century Northern Europe.



The second is a later work – in stained glass. It too was made in Germany but in 1531 by an artist called Gerhard Remsich. I found this one in the V&A. The blurb reads: “Christ washed the feet of his disciples as a sign of his humility. In the crowded room, the two main figures are locked in this intimate moment as Christ points to the water and Peter looks disbelievingly ahead.” The last phrase very much tallies with the account in St John’s gospel: “Simon Peter said to him, ‘Lord, you are washing my feet?’” It’s almost looks like Peter is scratching his head in disbelief.

David Stanley



## *Ecclesiastical Words*

This is the first of a series looking at the origins and history of words used in connection with church, together with some interesting anecdotes

The word “ecclesiastical” is, surely, one that almost all of us churchgoers have heard at some point, even if the awareness of this word in the general population is perhaps less wide. I suspect all churchgoers have a sense of roughly what it means as well, but what exactly does it mean, and where does it come from?

“Ecclesiastical” is an adjective that today is used to mean “relating to the Christian church or its clergy”. We have, perhaps unsurprisingly, to look back to the Greek to better elucidate its origin:

The Greek noun *ekklesiastes* means a “speaker in an assembly or church” and the Greek adjective *ekklesiastikos* (literally the Greek for “ecclesiastical”) means “of or pertaining to the assembly or church”. Originally, of course, in ancient Athens, this was referring to a member of the ancient Athenian assembly.

If we dig a little further, we find that the Greek noun *ekklesia* means “assembly” and it itself derived from the word *ekkalein* meaning “to call out”. *Ekkalein* itself is the progeny of the fusion of the two words *ek*, a preposition meaning “out” and *kalein*, the verb “to call”. If we look back even further to the Proto Indo European, the root *kele-* means “to shout”. It appears that the adjective *ekklesiastikos* became the adjective *ecclesiasticus* in Mediaeval Latin, and it then ultimately passed into Middle English as “ecclesiastical”. The word “ecclesiastical” was originally used quite literally to describe the early Christian church as the “called out” community, and it is timely to reflect on this at Eastertide.

The word “ecclesiastical” today is used to describe anything of or pertaining to the Christian church, its organisation, or its officials such as “ecclesiastical authority”, “ecclesiastical court” or “ecclesiastical history”. It takes on especial significance when used to draw sharp distinction between an “ecclesiastical” process or matter or power and

the secular equivalent thereof. A good example of this is in the context of Planning Permissions.

Many a long-suffering Parochial Church Council Member will know of the dubious delights of dealing with Planning Permissions for consecrated buildings. In broader society, this process is governed by the secular Local Authority Planning Permission regulations. One of the questionable privileges the church enjoys is the right to self-determination of Planning Permission approvals by way of conferment a “faculty” in the form of an “ecclesiastical authority” handed down by a Consistory Court, which is, of course an “ecclesiastical court”.

As an aside, a Consistory Court is the official ecclesiastical court for each diocese in the Church of England, presided over by a chancellor (a judge) who handles legal matters for the bishop. Today, these courts primarily oversee the “faculty jurisdiction” granting permission to modify consecrated church buildings, contents, or churchyards. These powers so-vested in the Consistory Court are often called upon to determine more rarefied matters such as granting permission for the exhumation of a corpse from a churchyard, and are increasingly called into action to opine on the aesthetic acceptability (or, more usually, lack thereof) of some “innovative” memorial or headstone which it is proposed to be placed in a churchyard!

While we are here, we should spend a moment to cover some related words:

- Ecclesiastic: a noun meaning “clergyman” or “priest”
- Ecclesial: an adjective meaning “of or pertaining to the church as a body”
- Ecclesiology: a noun meaning the “theological study of the Christian church, focusing on its nature, structure, purpose and function” in the sense of trying to focus on the church as a community of believers (i.e. not a physical building) and its role in salvation, governance, leadership and holy sacraments such as baptism and communion. It aims to align church practices with biblical teachings. This word is of course derived from the fusion of ekklesia which we have already covered at length, and logos meaning “word” or “study”

- Ecclesiastes: is the English translation of the Greek word Ekklesiastes and a translation of the Hebrew title Kohelet meaning “assembler”, “teacher” or “preacher”. The original Hebrew term used in Ecclesiastes 1:1 is Qoheleth which is derived from kahal meaning “assembly” and describes one who gathers people or collects wisdom. The Septuagint (Greek translation of the Old Testament) translated Qoheleth to Ekklesiastes, bringing us somewhat full circle. Whilst derived from the word meaning “assembly”, the term Ecclesiastes is usually understood to mean “the teacher”, “the preacher” or “the one who speaks before an assembly” and is often interpreted as a son of David (King Solomon), in Jerusalem to impart wisdom regarding the fleeting or “meaningless” nature of life without God, this wisdom is considered to be Solomon’s reflections in his later years examining the ultimate purpose of life. The core theme explored in Ecclesiastes is that worldly pursuits such as pleasure, wealth and achievement are inherently fleeting and ephemeral. So much so that they are often described as “meaningless” or “vanity” (hevel in the Hebrew) as they cannot provide lasting satisfaction or permit one to escape death

So this is a happy note to end on: despite the apparent futility of life’s struggles, King Solomon argues in Ecclesiastes that true meaning is found in fearing God and keeping His Commandments whilst encouraging believers to find joy in God’s gifts. Surely this message is particularly appropriate this Easter in 2026.

Nick Moore

## *Calendar of Intentions - April 2026*

Date	Day	Mass intention
We 1	Wednesday in Holy Week	Those who feel betrayed
Th 2	MAUNDY THURSDAY	Thanksgiving for the institution of the Holy Eucharist and the Unity of the Church
Fr 3	GOOD FRIDAY	Thanksgiving for the redemption of the world through the shedding of the blood of Christ
Sa 4	HOLY SATURDAY	For all who wait in hope
Su 5	EASTER DAY	Thanksgiving for the resurrection of Christ and for the People of God
Mo 6	MONDAY IN EASTER OCTAVE	Archbishop Sarah
Tu 7	TUESDAY IN EASTER OCTAVE	Pope Leo XIV
We 8	WEDNESDAY IN EASTER OCTAVE	The Community of the Resurrection, Mirfield
Th 9	THURSDAY IN EASTER OCTAVE	The Peace of the World
Fr 10	FRIDAY IN EASTER OCTAVE	Those who are persecuted
Sa 11	SATURDAY IN EASTER OCTAVE	Refugees and Asylum seekers
Su 12	THE SECOND SUNDAY OF EASTER	The Parish and People of God
Mo 13	Eastertide weekday	The Capitular Mass
Tu 14	Eastertide weekday	St Peter's School
We 15	Eastertide weekday	Westminster City School

## *Calendar of Intentions April 2026 (cont.)*

Date	Day	Mass Intention
Th16	Isabella Gilmore, deaconess, 1923	Deaconesses
Fr 17	Eastertide weekday	Metropolitan Police
Sa18	Eastertide weekday	London Ambulance Service
Su 19	THE THIRD SUNDAY OF EASTER	The Parish and People of God
Mo 20	Eastertide weekday	Eaton House School
Tu 21	Anselm, about, archbishop, teacher of the faith, 1109	Theologians
We 22	Eastertide weekday	Greycoat Hospital School
Th 23	George, martyr, patron of England, c 310	Church and people of England
Fr 24	Mellitus, bishop, 626	+Emma and the London College of Bishops
Th 25	Mark the Evangelist	The City of Venice
Su 26	THE FOURTH SUNDAY OF EASTER	The Parish and People of God and those to be confirmed today by +Anderson
Mo 27	Christian Rossetti, poet, 1894	Religious poets
Tu 28	Peter Chanel, missionary, martyr, 1841	Church in the South Pacific
We 29	Catherine of Siena, teacher of the faith, 1390	Spiritual Directors
Th 30	Eastertide weekday	Westminster Abbey

## *Calendar of Intentions - May 2026*

Date	Day	Mass intention
Fr 1	Ss Philip and James, Apostles	The Parish Pilgrimage to the Shrine of Our Lady of Walsingham
Sa 2	Athanasius, bishop, teacher of the faith, 373	The Church of England Faith and Order Commission
Su 3	THE FIFTH SUNDAY OF EASTER	The Parish and People of God
Mo 4	English Saints and Martyrs of the Reformation Era	The visible unity of Christ's Church – et unum sint
Tu 5	Eastertide weekday	The House of Commons
We 6	Eastertide weekday	The House of Lords
Th 7	Eastertide weekday	Local Government elections
Fr 8	Julian of Norwich, spiritual writer, c. 1417	The Julian Shrine, Norwich and Fr Bruce Batstone
Sa 9	Eastertide weekday	London Ambulance Service
Su 10	THE SIXTH SUNDAY OF EASTER	The Parish and People of God
Mo 11	Eastertide weekday – Rogation Day	Vocations to the ordained ministry
Tu 12	Eastertide weekday – Rogation Day	Directors of Ordinands
We 13	Eastertide weekday – Rogation Day	Society of Catholic Priests – SCP
Th 14	ASCENSION DAY	Praise for the Ascension of Our Lord and Saviour Jesus Christ
Fr 15	Matthias, Apostle, transferred	The Abbey of St Matthias, Trier, Germany

## *Calendar of Intentions May - (cont.)*

Date	Day	Mass intention
Sa 16	Caroline Chisholm, social reformer, 1877	THE MAY FAIR
Su 17	THE SEVENTH SUNDAY AFTER EASTER	The Parish and People of God
Mo 18	Eastertide weekday	His Majesty King Charles III
Tu 19	Dunstan, archbishop, monastic reformer, 988	St Dunstan's, Stepney
We 20	Alcuin, deacon, abbot, 804	Liturgists
Th 21	Helena, protector of the Holy Places, 330	For the peace of Jerusalem
Fr 22	Eastertide weekday	Embrace the Middle East
Sa 23	Eastertide weekday	Christian Aid
Su 24	PENTECOST	The Parish and People of God
Mo 25	Ordinary Time recommences The Venerable Bede, monk, scholar, historian, 735 Aldhelm, bishop, 709	Church historians and pastors
Tu 26	Augustine, archbishop, 606	+Sarah, Archbishop of Canterbury
We 27	Feria	Cleveland Clinic Hospital
Th 28	Lanfranc, monk, archbishop, scholar, 1089	For vocations to the religious life
Fr 29	Feria	Belgravia Neighbourhood Forum
Sa 30	Josephine Butler, social reformer, 1906 Joan of Arc, visionary, 1431	Victoria Neighbourhood Forum
Su 31	TRINITY SUNDAY	The Parish and People of God

# *Suffering with Christ, bearing his cross*

(Courtesy of “Open Doors”)

(Please be aware that this story contains details of persecution that readers may find particularly distressing)

## Ernesto’s Story

The violence that Nigerian Christians face is finally be talked about, as eyes around the world have turned to the country. But Nigeria is not an isolated case: violence is overwhelming communities across sub-Saharan Africa, and there are many stories of persecution that the world needs to hear.

One such story is that of a man called Ernesto\* from Mozambique. For most of Ernesto’s life, persecution was a distant worry. It was only when armed militants invaded his community that it took on a terrifying reality in his life, leaving scars, seen and unseen, for years to come.

Ernesto provided for his family by selling fish. He would travel to the beach near his house, buy fish from the local fishermen and return to sell it. It was a simple contented life. But one day everything changed when over 100 extremists invaded his home.

“Between five and six in the afternoon, the terrorists arrived and started shooting,” Ernesto recalls. “I tried to run, but I kept hearing gunshots. I did not know how to escape.”

A crescendo of shouts and the crackle of fires began to fill Ernesto’s ears as he ran. However, he was soon caught.

The militants loaded looted good onto the back of their captives. Ernesto couldn't bear the weight and collapsed. Unable to rise, the captors hit Ernesto's back and then ordered him to pray.

They said that I had to bray in Arabic so that I could carry the luggage. I said "No, I am not a Muslim. I am a Christian."

His captors were immediately roused. "Do you pray to Jesus? Are you a Christian?" they demanded. Ernesto refused to deny it and the extremists began to laugh. One then pulled out a knife and began to torture him – still he refused to deny his Saviour, the One who first suffered for him.

"They said "Since you are insisting on talking about Jesus, we will show you what Jesus passed through."

This was when the jihadists brought out long nails and a hammer.

Ernesto remembers each detail. "They looked for a large tree and cut a stake, nailed the stake to that tree so that it could serve as a cross," he says. "Their idea was to crucify me like Jesus."

His captors used nails and wires to tie Ernesto to the cross and set part of his body on fire. "I could not even defend myself."

That seemed like the end for Ernesto. But God had other plans. During the whole ordeal, a couple from the village were hiding nearby. When the jihadists departed, they darted out and extinguished the fire. They untied Ernesto and transported him to a nearby town where they reported everything to the police.

Ernesto was taken to hospital, still alive.

Initially, Ernesto's injuries rendered him paralysed. He spent 45 days in hospital before returning home to heal. The scars on his body were unignorable, as were the ones on his mind, but the God of resurrection life began to restore Ernesto. A local partner visited Ernesto and covered

his medical bills, supporting him during his seven-month recovery period.

“They heled me, they prayed for me. I’m feeling well because of the intervention of these brothers in Christ”, Ernesto says.

Despite all that he has experienced, he has known the love of God. He looks forward with faith, asking for your prayers: “I ask for prayers for my Northern Zone. Churches re unsafe. Many people are displaced.

He even looks on his persecutors with love, just as Jesus did. “I ask God to forgive these people”, he says. “I don’t hold any grudges against them. I’ve also forgiven them.”

## *Electoral Roll Revision 2026*



Every year, for presentation at the Annual Parochial Church Meeting (APCM), we revise our Electoral Roll. This is the time when names are added to the Roll. Anyone who is baptised, over 16 before the date of the APCM (21<sup>st</sup> May), has attended St Peter's regularly for the past six months, and is not already on the Roll, can apply to be admitted. Copies of the current Roll are available at the back of the Church. The revision begins on Sunday 29<sup>th</sup> March and finishes on Sunday 26<sup>th</sup> April.

**IMPORTANT** if your sixteenth birthday falls between 26<sup>th</sup> April and 21<sup>st</sup> May, please complete a form, including your date of birth and give it to the Electoral Roll Officer.

The updated Roll will be on display at the back of the church, for inspection and correction of any spelling mistakes, from Sunday 3<sup>rd</sup> May until the APCM.

Electoral Roll forms are available at the back of the Church, or via a link in the newsletter until Sunday 26<sup>th</sup> April. Forms can be submitted by placing them in the (labelled) box at the back of the church or emailing them to the Electoral Roll Officer ([jfrichardson83@gmail.com](mailto:jfrichardson83@gmail.com))

Answering question 2:

2A – I live in the geographical parish and am a member of the Church of England or a Church which is in communion with it.

To check if you live in the parish, there is a map in the narthex or else try <https://www.achurchnearyou.com/>

A list of Churches in communion with the Church of England can be found in the Supplementary Material in the published version of the Canons of the Church of England available online at <https://www.org/more/policy-and-thinking/canons-church-england>) or ask the Electoral Roll Officer.

For 2B and 2C follow the instructions on the form. If you have any questions, please contact the Electoral Roll Officer.

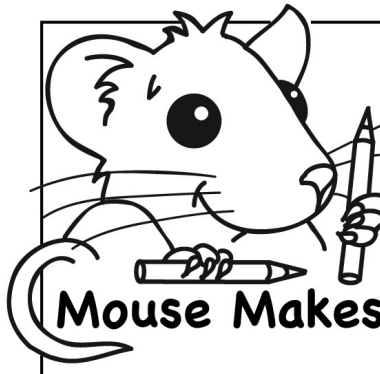
This article will appear as a blog in the weekly Newsletter.

Judith Richardson (Electoral Roll Officer)

## *Readings for April & May 2026*

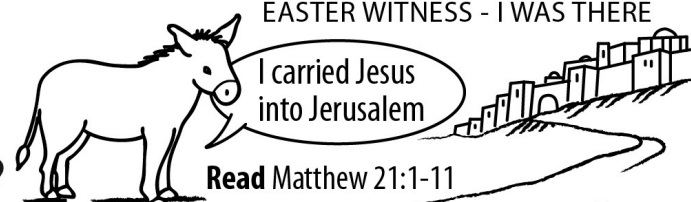
<p>5 April 2026 Easter Day Acts 10: 34-43 Psalm 118.1-2, 14-24 Colossians 3:1-4 John 20: 1–18</p>	<p>3 May 2026 Fifth Sunday of Easter Acts 7:55-end Psalm 31:1-5, 15-16* Peter 2:2-1 John 14.1-4</p>
<p>12 April 2026 Second Sunday of Easter Apostles 2:14a, 22-32 Psalm 16 Peter 1:3-9 John 20:19-31</p>	<p>10 May 2026 Feast of Dedication Revelation 21:9-14 Psalm 122 Hebrews 12:18-24 Matthew 21: 12-16</p>
<p>19 April 2026 Third Sunday of Easter Acts 2:14a 36-41 Psalm 116.1-7 Peter 1:17-23 Luke 24: 13-35</p>	<p>17 May 2026 Seventh Sunday of Easter Acts 1:6014 Psalm 68:1-10, 32-35* Peter 4:12-14, 5:6-11 John 17: 1-11</p>
<p>26 April 2026 Fourth Sunday of Easter Special service book. Two readings only Acts 2:42-47 John 10:1-10</p>	<p>24 May 2026 Pentecost Acts 2:1-21 Psalm 104:26-end Corinthians 12:3b-13 John 20:19-23</p>
	<p>31 May 2026 Trinity Sunday Isaiah 40:12-17,27-end Psalm 8 2 Corinthians 13:11-end Matthew 28:16-end</p>

# Children's Pages

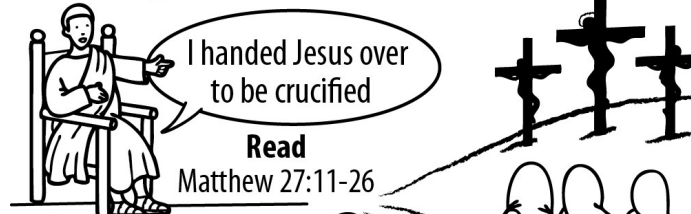


**Mouse Makes**


**EASTER WITNESS - I WAS THERE**



**I carried Jesus into Jerusalem**  
**Read Matthew 21:1-11**

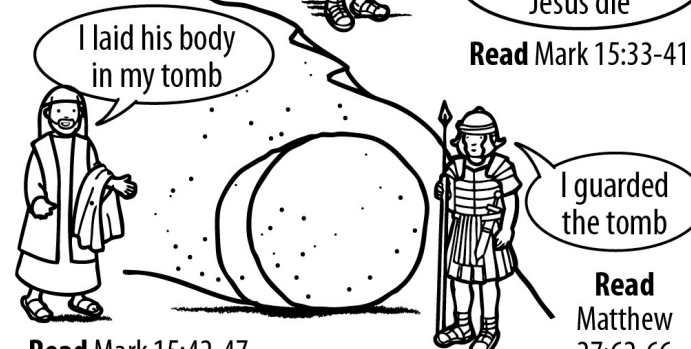


**I handed Jesus over to be crucified**  
**Read Matthew 27:11-26**




**I nailed Jesus to the cross**  
**Read Mark 15:16-32**

**We watched Jesus die**  
**Read Mark 15:33-41**



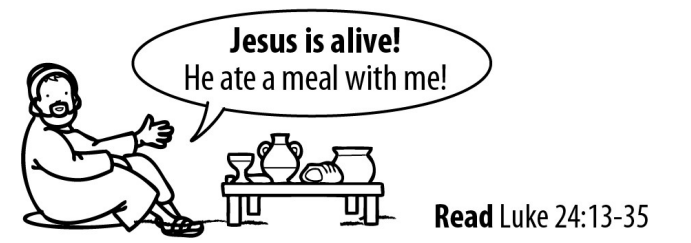
**I laid his body in my tomb**  
**Read Mark 15:42-47**

**I guarded the tomb**  
**Read Matthew 27:62-66**



**We saw the empty tomb**  
**Read Matthew 28:1-10**

**and spoke to the angel**



**Jesus is alive!**  
**He ate a meal with me!**  
**Read Luke 24:13-35**

**GOOD NEWS**  
**OHOSANNA**  
**DEATHQB**  
**VNCOEUI**  
**UAHNARO**  
**MIREVSU**  
**ALIVETDR**  
**RISENEOK**  
**YOTHORNS**  
**PALMSQKA**  
**RPILATEN**  
**CRUCIFYG**  
**RHIQUAKE**  
**OCJESUSL**  
**STOMBVDY**  
**SRYEMPTY**

JESUS • DONKEY • PALMS  
 HOSANNA • PILATE • THORNS  
 CRUCIFY • NAIL • CROSS  
 QUAKE • DEATH • BURY  
 TOMB • STONE • EMPTY  
 ANGEL • MARY • HEAVEN  
 RISEN • ALIVE • GOD  
 GOOD NEWS • CHRIST  
 SAVIOUR • EASTER • JOY

# Bible Bite

A short story from the Bible

It can be read in the Bible in  
Luke 22:24, John 13:3-17

Jesus and his disciples were celebrating the Passover with the special meal. The disciples were bickering again.

I'm most important because I've known him the longest

But I'm the oldest!

I've given up the most to follow him!



There was a reason why no-one wanted to be the least important - the roads were mud and everyone's feet got very dirty.

It was the job of the least important servant to wash everyone's feet...



The disciples didn't have a servant, and none of them wanted to do the feet washing...



Jesus took off his outer robe and tied a towel around his waist.



He filled a large bowl with water and started washing the disciples' feet.

Peter couldn't believe what he was seeing!



Are you really going to wash my feet?

You will understand later why I am doing this.



I can't ever let you serve me like this!

If you don't let me, you will no longer be my disciple



Then wash all of me!


If you've had a bath, then you only need your feet washing!



Once Jesus had washed all their feet, he put his robe back on and sat down.



Do you understand why I, your teacher, did this? I am setting you the example of how you are to serve each other. Do it, and God will bless you.



# The Big Bash!



JESUS OFTEN TOLD STORIES WITH HIDDEN MEANINGS

ONE STORY WAS ABOUT A RICH MAN WHO DECIDED TO HAVE A PARTY

HE SENT OUT LOTS OF INVITATIONS

OH! NO!!

BUT PEOPLE STARTED MAKING EXCUSES

ONE MAN SAID HE HAD BOUGHT A FIELD, BUT NEEDED TO MEASURE IT

ANOTHER MAN SAID HE NEEDED TO TEST DRIVE THE OXEN HE HAS JUST PAID FOR

ANOTHER MAN SAID HE HAD JUST GOT MARRIED - AND HIS WIFE WOULDN'T LET HIM OUT!

SO THE RICH MAN INVITED ALL THE POOR AND NEEDY INSTEAD.

THE PARABLE MEANS WE SHOULDN'T MAKE EXCUSES FOR NOT FOLLOWING JESUS.



# Recipe

## EASTER BISCUITS

### Ingredients

- 100g/3½oz unsalted butter, softened
- 75g/2¾oz caster sugar, plus extra for sprinkling
- 1 free-range egg, separated
- 1 small unwaxed lemon, finely grated zest only
- 200g/7oz plain flour, plus extra for dusting
- 50g/1¾oz currants
- 1–2 tbsp milk



### Method

1. Preheat the oven 200C/180C Fan/Gas 6. Line three baking trays with baking paper.
2. Put the butter and sugar in a bowl and beat until well combined and fluffy. Add the egg yolk and lemon zest. Sift in the flour and mix well. Stir in the currants and enough milk to make a fairly soft dough.
3. Knead the dough on a floured work surface and, using a rolling pin, roll out the dough until 5mm/¼in thick. Using a 6cm/2½in fluted cutter, cut out 24 rounds. Transfer to the baking trays using a palette knife and bake for 8 minutes.
4. Lightly beat the egg white using a fork.
5. Remove the biscuits from the oven and brush the tops with the beaten egg white. Sprinkle over caster sugar and return to the oven for 5 minutes, or until pale golden brown and cooked though. Leave to cool on the trays for a few minutes, then carefully lift onto a wire rack to cool completely.

# *Mayfair - Saturday 16th May 2026*

Save the Date!



The date for this year's Mayfair is now in the diary! We're excited to share that several stalls are already planned, and we're now looking for volunteers to help run them.

Please do save the date and join us on Saturday 16th May as we come together to enjoy the day and raise money for our church.

If you would like to offer your help, please contact Mother Jennifer: [motherjennifer@stpetereatonsquare.co.uk](mailto:motherjennifer@stpetereatonsquare.co.uk).

## Our Common Life

<p>Vicar Fr Jonathan Kester 020 7235 4242 07539 332408 <a href="mailto:frjonathan@stpetereatonsquare.co.uk">frjonathan@stpetereatonsquare.co.uk</a></p>	<p>Parish Administrator Sheila Matthews 020 7235 4482 <a href="mailto:admin@stpetereatonsquare.co.uk">admin@stpetereatonsquare.co.uk</a></p>
<p>Assistant Priest Mother Jennifer Midgley-Adam 020 7201 9950 <a href="mailto:motherjennifer@stpetereatonsquare.co.uk">motherjennifer@stpetereatonsquare.co.uk</a></p> <p>Honorary Assistant Priest Fr Herbert Bennett</p>	<p>Bookkeeper Susan Redwin 020 7235 4482 <a href="mailto:finance@stpetereatonsquare.co.uk">finance@stpetereatonsquare.co.uk</a></p>
<p>Licensed Lay Minister Dr Judith Richardson 07907 459693</p>	<p>Choral Eucharist Director of Music Andrew John Smith 07545 009607 <a href="mailto:music@stpetereatonsquare.co.uk">music@stpetereatonsquare.co.uk</a></p> <p>Assistant Director of Music (Choral Eucharist Organist) Dan Moulton</p>
<p>Churchwardens Samantha Singlehurst <a href="mailto:sammiefromlondon@hotmail.com">sammiefromlondon@hotmail.com</a> 07930 826475</p> <p>Ekanem Peers <a href="mailto:empeers@yahoo.co.uk">empeers@yahoo.co.uk</a></p>	<p>Family Eucharist Deputy Director of Music Andrew Sackett <a href="mailto:andrewjsackett@gmail.com">andrewjsackett@gmail.com</a></p> <p>Director Family Eucharist Choir Fiona Hymns</p>
<p>Hon Treasurer John Hilary <a href="mailto:jhilary@gmail.com">jhilary@gmail.com</a></p>	<p>Resources Committee Convenor: Richard Carter</p>
<p>P.C.C. Secretary Valerie Smith <a href="mailto:Vasmith440@gmail.com">Vasmith440@gmail.com</a></p>	<p>Formation Group Convenor: Fr Jonathan Kester</p>
<p>Verger/Facilities Coordinator Colin Chadwick 07365 002204 <a href="mailto:verger@stpetereatonsquare.co.uk">verger@stpetereatonsquare.co.uk</a></p>	<p>Transformation Group Convenor: TBC</p>

## Our Common Life

Standing Committee Chair: Fr Jonathan Kester	Electoral Roll Officer Dr Judith Richardson richardson_judith@hotmail.com 07907 459693
Hospitality Co-Ordinator Raana Khatabakhsh	Communications Group Valerie Smith
Parish Magazine Editor Phoebe Hilary	Safeguarding Officer Raana Khatabakhsh <a href="mailto:safeguarding@stpetereatonsquare.co.uk">safeguarding@stpetereatonsquare.co.uk</a>
School Headteacher Jane Carrington 020 7641 4230	Children's Champion Maite Boudy
	Bible Reading Fellowship Please contact Parish Office for more information
P.C.C. Members Maite Boudy Richard Carter Stephen Couttie Robin Duttson Jim Glen Oliver Grant John Hilary Raana Khatabakhsh Alasdair Locke Nicolas Moore Evelyn Olugboja David Propert Ekanem Peers Carlos Remotti-Breton Judith Richardson Valerie Smith James Watson	Deanery Synod Richard Carter 020 76414230 John Hilary jhilary@gmail.com Jim Glen 07970375655 Ekanem Peers empeers@yahoo.co.uk Judith Richardson 020 3268 0055
	Lay Eucharistic Ministers Valerie Smith Carl Muller Jane Booth Raana Khatabakhsh Evelyn Olugboja

## **HOLY WEEK AND EASTER SERVICES**

Palm Sunday – 29<sup>th</sup> March

8.am Holy Communion – Book of Common Prayer

9.30 am Family Eucharist with dramatic reading of the Passion

10.45am Procession of palms leading straight into

The Choral Eucharist with Sung Passion Gospel

Missa Voce Mea – Ingeneri ; O Lord, in thy wrath - Gibbons

Monday 30<sup>th</sup> March

12.30 pm Holy Eucharist (said)

7 pm Holy Eucharist (said) with reflection

Tuesday 31<sup>st</sup> March

12.30 pm Holy Eucharist (said)

7 pm Holy Eucharist (said) with reflection

Wednesday 1<sup>st</sup> April

8 am Holy Eucharist (said)

12.30 pm Holy Eucharist (said)

7 pm Holy Eucharist (said) with reflection

Maundy Thursday – 2<sup>nd</sup> April

7 pm Choral Eucharist of the Lord's Supper, with the washing of feet,  
the stripping of the sanctuary and watch of the passion

Missa Dicebat Jesus – D. Lobo

Domine, to mihi lava pedes – Cardoso ; In monte Oliveti - Almeida

Good Friday – 3<sup>rd</sup> April

10 am The Good Friday Story (worship for all ages)

12 noon The Liturgy of Good Friday

Lamentations I - Tallis ; Hear my prayer - Purcell

Crucifixus à 8 – Lotti ; Adoramus te, Christe - Lassus

Holy Saturday - 4<sup>th</sup> April

8 pm The Easter Vigil

lighting of the new fire and the First Eucharist of Easter

Missa Prima sexti toni – Croce ; Vide aquam - Lassus

Easter Day – Sunday 5<sup>th</sup> April

8 am Holy Communion – Book of Common Prayer

9.30 am Family Eucharist

11 am Festival Choral Eucharist

Missa Festiva, op. 62 – Peeters ; Laudate Dominum, op. 9 - Dupré

## Sunday Morning Services

Holy Communion BCP	08:00 am
Family Eucharist	09:30 am
Choral Eucharist with our world-class choir	11:00 am

## Weekday Eucharist

Each day Monday to Friday	12.30 pm
also Wednesday	08.00 am

Morning Prayer: Monday - Friday at 08:00am  
(Excluding Wednesday)

Evening Prayer:  
Monday - Friday at 5.00pm

We are open for private prayer Monday – Friday  
8.00am – 5.00pm