

# St Peter's Parish Magazine



April &  
May 2025

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## *From Fr Jonathan*

Dear friends



As this edition of the St Peter's Magazine goes to press, we are preparing to celebrate Mothering Sunday – the Fourth Sunday in Lent, otherwise known as Laetare (or rejoice) Sunday – when rose vestments are traditionally worn as a Sunday of refreshment in the season of Lent.

On Mothering Sunday, we give thanks for all mothers, living or departed (and indeed all who nurture and care for children), Mary, the mother of Jesus and our membership of our holy mother Church throughout the world and down the centuries. Originally, in the 16<sup>th</sup> century, this Sunday was much more focused on the motherhood of the Church than human mothers. It was traditional on this Sunday to go and visit the place of one's baptism or the Cathedral Church of the Diocese and to give thanks for that day when we become a child of God and a member of the Christ, Christ's mystical body on earth.

When speaking of the motherhood of the Church we focus on the caring and nurturing qualities which should be at the heart of every Christian community. Some of this has been challenged in recent months and years by the coming to light of a number of both high- and low-profile cases of abuse. As the Church moves forward into the future, it is most important that we do all that we can to restore trust in the Church and its proper role in being a safe, nurturing and inclusive community for all.

In so doing, we all have a role to play in ensuring that safe and nurturing environment in which we build one another up in love. We ennoble one another when we recognise and celebrate in one another God's beautiful image, uniquely revealed.

On Maundy Thursday in few weeks' time there is a traditional Latin hymn known as the "Ubi caritas" often sung at the offertory at the Solemn Eucharist of the Lord's Supper. It has been translated into English by a number of writers, but one which can be found in the New English Hymnal (the green hymnbook number 513) is by the Jesuit Fr James Quinn (1919-2010). In the middle verse we read:

*"When we Christians gather, members of one Body,  
Let there be in us no discord, but one spirit.  
Banished now be anger, strife and every quarrel:  
Christ our God be present always here among us:  
God is love, and where true love is, God himself is there"*

That hymn celebrates the unity of Christ's body for which he prayed on the eve of his Passion. That unity is something which Christ's calls us to, not only between churches but also at the heart of every local church. It must always be our aspiration and vision at St Peter's to be a united and loving body, that we may be a witness to that reconciled and reconciling love to the wider community around us and, indeed, to the whole world.

The Sunday after Mothering Sunday is traditionally known as Passion Sunday (the fifth Sunday in Lent) when our thoughts and meditations focus most directly on the cross and the suffering of Jesus for the salvation of the world. Traditionally statues, crosses and other ornaments in churches are veiled in purple as a sign of the starkness and simplicity of the season. Here at St Peter's our large hanging crucifix above the principal altar becomes even more prominent as we gaze upon the figure of Christ with his arms wide open, drawing the whole world to his heart of love as he predicted in John 12:32.

In the Gospel for Mothering Sunday, we hear how, at the foot of the cross stood the mother of Jesus and the Beloved Disciples and, as he looked down from the cross he commended one to the other "Woman, behold thy Son. Son behold thy mother" (John 19:26-27). For there at the foot of the cross a new community was formed,

sealed in his lifeblood freely outpoured, which transcends all the narrow divisions and prejudices of the world – a family in which all without exception find a warm and loving welcome.

And so it is that the following week Holy Week begins with the triumphal entry of Jesus into Jerusalem on Palm Sunday, as the crowds shouted and acclaimed “Hosanna”. This is but the prelude to the week which goes onto the foot-washing and Last Supper of Maundy Thursday and the new commandment that we are to “love one another as he has loved us” and so to the Garden of Gethsemane at the altar of repose. From there we go to the trial and dereliction of Good Friday. Only then do we come to the unbridled joy of Easter, with the lighting of the new fire at the Great Vigil of Easter on Holy Saturday and the lighting of the Paschal candle. The candle is brought into the darkened Church, stopping three times at exactly the place where the cross paused on Good Friday. By its light we hear a beautiful series of readings, the climax of which is the singing of the Gloria in excelsis as bells ring out and a fanfare plays. St Augustine’s powerful words come once again to the fore - that “we are an Easter people and Alleluia is our song!”

In our Christian discipleship it’s tempting to go straight from the acclamation and adulation of Palm Sunday to the unbridled joy of Easter, leapfrogging and bypassing all that lies in between. There was to be no other way for Jesus as the Suffering Servant and he gently and insistently invites each and every one of us to make that journey in its fullness with him. The liturgies of Maundy and Thursday end on unresolved chords until the resolution and joy of Easter. That is why these days are traditionally called the “Paschal Triduum” (or the Great Three Days). The time and details of these liturgies can be found later in the magazine and do look out for the separate leaflet “Living Holy Week” which speaks about these beautiful, powerful and evocative services.

And so the end of April and the beginning of May sees the Great Fifty Days of the Easter season leading all the way up to Pentecost and

the coming of the Spirit as the fulfilment of the promises of Easter - on 8<sup>th</sup> June this year.

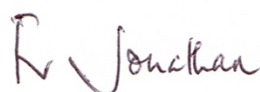
There is much to look forward to in May. I will once again be leading a group of pilgrims from St Peter's to the Shrine of Our Lady of Walsingham in Norfolk over the weekend of 2<sup>nd</sup> to 4<sup>th</sup> May. Later on that week Mother Jennifer will be licensed by the Bishop of London as our new Assistant Priest on 6<sup>th</sup> May and her first Sunday with us will be the Dedication Festival of the new Church on Sunday 11<sup>th</sup> May, when we will welcome as our preacher the Archdeacon of Charing Cross, Mother Katherine Hedderly.

The theme of celebration continues on Sunday 18<sup>th</sup> May when we will welcome again the Rt Revd Rob Wickham, Assistant Bishop in London (formerly Bishop of Edmonton and now the CEO of the Church Urban Fund) to confirm candidates from the Church and School.

There is so much to look forward to in the coming months. I greatly look forward to celebrating all of these with you in the wider context of the celebration of the great mysteries of our salvation during Passiontide, Holy Week and Eastertide.

With warmest good wishes, love and prayers,

as always,

A handwritten signature in dark ink, appearing to read 'R Jonathan'.

# *A celebration of Easter by George Herbert* (1593-1633)

## **From 'The Temple' (1633)**

Rise heart; thy Lord is risen.  
Sing his praise Without delays,  
Who takes thee by the hand, that thou likewise  
With him mayst rise:  
That, as his death calcined thee to dust,  
His life may make thee gold, and much more just.

Awake, my lute, and struggle for thy part  
With all thy art.  
The cross taught all wood to resound his name,  
Who bore the same.  
His stretched sinews taught all strings, what key  
Is best to celebrate this most high day.

Consort both heart and lute, and twist a song  
Pleasant and long:  
Or since all music is but three parts vied  
And multiplied;  
O let thy blessed Spirit bear a part,  
And make up our defects with his sweet art.

I got me flowers to straw thy way:  
I got me boughs off many a tree:  
But thou wast up by break of day,  
And brought'st thy sweets along with thee.

The Sun arising in the East,  
Though he give light, and th'East perfume;  
If they should offer to contest  
With thy arising, they presume.

Can there be any day but this,  
Though many suns to shine endeavour?  
We count three hundred, but we miss:  
There is but one, and that one ever.





## *Parish news April and May 2025*



The big news is that we warmly welcome **Mother Jennifer Midgley-Adam** as our new Assistant Priest, together with her family Claire, Tilia and Linnea. Mother Jennifer will be licensed by the Bishop of London in her chapel at the Old Deanery on Tuesday 6<sup>th</sup> May and her first Sunday here at St Peter's

will be Sunday 11<sup>th</sup> May (our Dedication Festival) when the preacher will be the Archdeacon of Charing Cross, Mother Katherine Hedderly. The family have now moved into flat 3. Be sure to give them a warm welcome if you see them.

It was with great sadness that we heard of the death of **John Boteler**. Johnny, his wife Tessa and their children have long associations with St Peter's Church and Eaton Square and we send the family our love, prayers and deepest sympathy at this time. Johnny's funeral liturgy takes place here at St Peter's on Wednesday 2<sup>nd</sup> April at 2 pm.

**David and Ann Bawtree** will shortly be moving to Canterbury to sheltered accommodation. We look forward to ongoing friendship with them as they hope to return regularly to St Peter's to the Book Group and other parish events.

**Mark, Yim, Rosa and Lilah Dowsett**, will be moving shortly to a new home in Salisbury. Yim, who is from Taiwan, has worked here in London as a diplomat and her six years of service is drawing to a close. We thank Mark most especially for all his work as a member of the PCC and on the Communications Group. His gifts as a graphic designer have produced the beautiful new cross-keys logo which now feature on all our liturgy books and publicity and in the children's pages of this magazine. We especially wish Rose and Lilah every happiness in their new school.

We wish **Kimberly Ibrahim** every blessing as she returns to Trinidad and Tobago. Kimberly has served at the Trinidad and Tobago High Commission and has been a regular member of our weekday Eucharist congregation.



## *From the magazine for April 1935*

### *The Masque of Our Lady of London Town*

*When we think of religious plays, we are apt to think of the English "Mystery" or "Miracle" plays like Everyman and other popular medieval plays which are put on at the Old Vic at Christmas time. Mr Claye, we think has striven to present such religious feeling as we find in those old plays, not in the same form, but in the form of the masque. The literary associations of the word masque accordingly are frivolous if not necessarily irreligious. But Mr Claye's Masque while perfectly correctly named according to the OED definition is a religious masque...The reader will not find it to be merely an imitation of an antique form of literature like a modern reproduction of some fine old form of furniture. What the author is doing is new. It is directed, certainly, "that the costumes and scenery should suggest miniatures in a Book of Hours of the fifteenth century". But the author's purpose in giving these directions is not to produce something which might have been written and performed in the fifteenth century; it is merely to arouse in the audience the kind of feeling towards the divine story which a fifteenth century audience might have enjoyed. Such an audience would have been innocent of "historical accuracy" of place or time...Mr Claye has set the scene in Pimlico, not to amuse us by the quaintness of medieval fancy but to remind us, on the contrary, of a drama which might have been at any place and any time. What happened in Bethlehem should be conceivable in Pimlico, and what happened at one time should be conceivable at any time. For the spoken scenes of the masque the author has drawn both on the liturgy and on the old carols...To make these observations is not to imply that the masque is merely a tissue of allusions intelligible only to liturgical scholars, though most certainly it will have a fuller meaning to those who know the impressive liturgies of Holy Week. The Masque which Mr Claye has written should appeal to everyone according to his knowledge.*

## COMMENT

This article, by T.S. Eliot, was originally written as a review of the Masque by Charles Claye presented in the Chelsea Palace Theatre in 1935. The theatre, built in 1903 as a music hall and demolished in 1966, was near Chelsea Old Town Hall, and its site is now occupied by a bank and a Post Office. The Masque form is usually associated with entertainments at the Stuart court and was then based on a mythological theme, with poetry and singing, elaborate costume and showy stage work. However, it also one of the forms used in a revival of plays with a religious theme which began in the late 1870s and reached a peak in the 1930s stretching out to the 1950s. Eliot's own "Murder in the Cathedral" was published in 1935. The Puritan tendency to denounce the theatre as a hotbed of vice had waned – the Oberammergau Passion Play had become known in England in the late 19<sup>th</sup> century and revealed the positive possibilities of drama. There was also interest in the older forms of theatre, including the masque. Edward Caswall (whom we know mainly as a hymn writer e.g. 'Bethlehem of noblest cities', 'O Jesu King most wonderful', and the hymn we used to sing at Petertide, 'Seek ye a patron to defend your cause') also wrote a poem in masque form 'The masque of Mary'. Later from the time of the Festival of Britain in 1951 there was



a revival of medieval miracle and mystery plays in their original form often staged in cathedrals, and these still continue, for instance at Chester. Recent developments of these colourful visual celebrations include the Alban pilgrimage, reinstated in 1991.

**VALERIE SMITH**

## *From the magazine for May 1935*

*The joint Easter Vestry and Annual Church Meeting was held in the School on March 28<sup>th</sup> at 8.30p.m. A notice had been sent to all on our Electoral Roll and about sixty people attended, the Vicar being in the Chair. The first business was the election of churchwardens for the coming year. The Vicar reported that Colonel G.R. Codrington, who as Vicar's Churchwarden had earned our thanks for his initiative and zeal, felt obliged to resign from Office. He therefore nominated Mr Geoffrey Gilbey as Vicar's Warden... It was proposed by Miss Whitmore, seconded by Mrs Storrs and carried unanimously that Mr M.Giles be elected People's Warden.*

*The Chairman read the Report of the Parochial Church Council. It was stated that the outstanding event in the spiritual work of the Parish was the Victoria Station Mission in St John's, which was held in February and March. The Mission was organised by the Church Union and was directed to reach the crowds who pass to and fro from the Station and the passers-by in Wilton Rd. It was an endeavour to reach those who were in touch, if only temporarily, within the Parish. The report mentioned the Council's disappointment that many former pew-holders whose consent was asked to the freeing of pews in St Peter's had expressed neither consent nor dissent but had silently withdrawn their subscriptions which they used to pay for their seats. The Council had hoped that a far larger number would, as a matter of principle, have been in favour of making the Church free and open to all, and would have been willing to continue their subscriptions, particularly as they could still almost always, occupy their old seats if they so desired.*

COMMENT: By comparison with others involved in the management of the local church, the PCC is something of a Johnnie-come-lately being brought into being only in 1921. The office of Churchwarden is much older dating back in England at least to 1127 and there are detailed records from the 13<sup>th</sup> century, regardless of changes such as the Sovereign replacing the Pope as head (or rather Supreme Governor) of the church. Churchwardens were elected by all adults in the parish (not just in the congregation – though the two were frequently co-extensive) and rather surprisingly women were not excluded from serving as Wardens. Wardens' responsibilities in the Middle Ages were extensive and sometimes costly. Readers of Eamon Duffy may remember the considerable practical and record keeping help given by the parish priest Sir Christopher to his not always literate successive wardens. Meanwhile until 1894 most local affairs both sacred and secular were run by the Vestry as predecessor of the PCC. After that, secular affairs moved to local Councils; the Vestry has now lost nearly all its former status, except that a short Vestry Meeting always precedes the Annual Parochial Church Council meeting, for the election of the two churchwardens, who can be elected by anyone from the parish civil roll and not just those on the church electoral roll.

**VALERIE SMITH**

## **ANNUAL PAROCHIAL CHURCH MEETING**

Wednesday 14 May 2025

7.00pm Eucharist in Church

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

If you are on the Electoral Roll,  
please ensure that you attend.

## *Searching for St Peter*

In a quiet corner of Cambridge, away from the summer tourists or term time students, there is a tiny and now largely disused St Peter's church. It is among the claimants to the title of England's smallest church, but it hasn't always been as compact as it is now.



It stands on a knoll on Castle Hill, behind lime and horse chestnut trees, on what some accounts say was the site of a Roman temple of Diana. The current entrance and the font can be dated to 1180. The font is carved with mermen with split tails – possibly some kind of reference to St Peter being the patron saint of fishermen.

Its tower was built in 1349, the year of the Black Death in Cambridge. In 1760, the church's roof fell in. By 1781 it had been rebuilt but on a much smaller scale – around a third of its previous size. That's probably when the skyline-breaking spire was added to the tower. One chronicler called it "a cathedral in a nutshell."

By the beginning of the 20<sup>th</sup> century the church was almost derelict once more. Donations and appeals helped restore it again. Much of the work from 1957 onwards was organised and paid for by art collector and former Tate Gallery curator Jim Ede until his death in 1990. He also created the Kettle's Yard art gallery next door – described as the loveliest in Cambridge – from four derelict workmen's cottages.

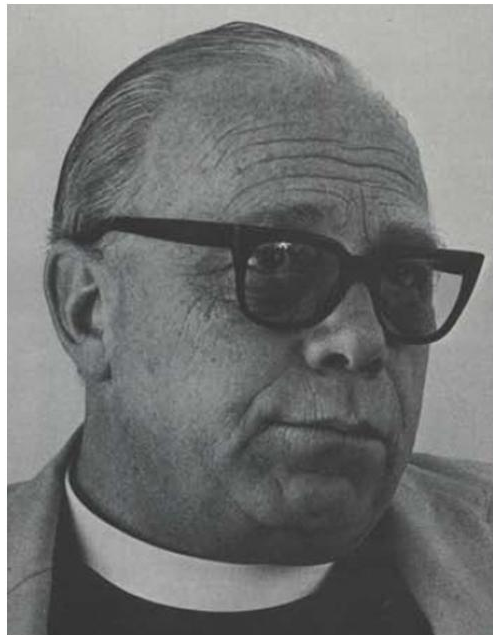
The church is now under the care of the Churches Conservation Trust. Visiting on a warm day, it offered a cool and peaceful refuge with its plain, whitewashed walls and stone-flagged floor.

With the homely domestic architecture of the neighbouring houses, including Kettle's Yard, this small part of Cambridge has an almost rural feel, away from the traffic's thrum and the grandeur of the city's more famous sights.

**David Stanley**



## *Gonville Aubie ffrench-Beytagh*



**Gonville Aubie ffrench-Beytagh**, who was born on 26 January 1912, was an Irish Anglican priest who attained international prominence in the 1970s for his uncompromising resistance to injustice and apartheid. Although he was Dean of St Mary's Cathedral, Johannesburg, he found his office was no protection against the state security forces, or against solitary detention, trial and eventual deportation.

Gonville ffrench-Beytagh was born in Shanghai on 26 January 1912, the son of two much-married Irish parents. His father was an expatriate Irish alcoholic, a former seminarian, a lapsed Catholic, and an admirer of Michael Collins. He claimed to have fought in the Boer War, and by the time his children were born he was the managing director of a cotton company, living in the French Quarter in Shanghai.

Gonville's mother, Edith McIlraith, took her children to the Anglican Cathedral in Shanghai to be baptised, but he was sent to a French convent school. Family summer holidays were spent in Japan. By the

age of five, Gonville's parents were giving him gin to drink – “for medicinal purposes” ... “ostensibly because it was a preventative for malaria.”

At the age of seven, Gonville and his half-brother, Michael Leo, a future RAF wing-commander, were sent to England in the charge of a remarkable “Auntie” Esylt Newbery, a vicar's daughter and teacher who became their legal guardian. Apart from a brief encounter with her during a stop-over in Bombay, Gonville would never meet his mother again until he was in his middle age, when a woman he was introduced to as Mrs. Buchanan at a party – on hearing his name – exclaimed: “My God, you're my son.”

Esylt moved to Weston-Super-Mare in Somerset and tried earnestly to fulfil the role of mother. For the rest of his life – even in the days he regarded himself as an agnostic – Gonville kept a promise he made her to say every night the words of the Collect of the Nineteenth Sunday after Trinity: “O God, forasmuch as without thee we are not able to please thee: Mercifully grant, that thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord.”

He was sent to Monkton Combe (motto Verbum Tuum Veritas, ‘Thy Word is Truth’), an independent boarding school near Bath, and then to Bristol Grammar School. His experience in England of church, Sunday Schools, confirmation classes and summer camps left him determined never to attend church again. In January 1929, just before his 17th birthday, he left England for New Zealand to enrol at an agricultural course at Waitaki Boys' High School in Oamuru but was soon expelled after a midnight escapade. He then tried sheep farming and would later claim that he was one of the few clergies who could preach on the Good Shepherd as he had been a notably bad shepherd himself.

After time spent roaming, sleeping rough and in casual labour, a chance encounter with a distant relative brought him to South Africa in late 1932. Although these were pre-apartheid days, he was



admitted on the Chinese quota because he was born in Shanghai, giving him a temporary permit as an “Asiatic.”

In South Africa, he took odd jobs and was a clerk with a mining company before eventually finding an office job with Toc H in Johannesburg, where he helped with a boys’ club. He was still an irreverent agnostic, but at Toc H he soon became friends with Jonathan Graham, later Superior of the Community of the Resurrection (1958-1965), Bishop Geoffrey Clayton of Johannesburg later Archbishop of Cape Town, and Alan Paton, author of *Cry the Beloved Country*.

One night, on his way home from a riotous party, he was set on by muggers and was left with a broken jaw. In Johannesburg General Hospital, he was visited by Alan Paton, and those visits gave him the opportunity – as Paton put it – “to reflect on the nature and destiny of man and the nature and lack of destiny of himself.”

Once discharged, he started going to church, and almost immediately began thinking about ordination. He told his girlfriend: “You know, for God’s sake, I think I’m going to be a clergyman.” On the following Christmas Eve, he attended Johannesburg Cathedral, where the Dean had locked the door to keep drunken revellers from the Midnight Mass: “It was a hot night and as the doors had been closed, the air was completely still. I knelt at the communion rail, and as I knelt there, I felt a very strong cool breeze – and that was all. I do not think that at the time I had any idea what the word ‘breath’ or the word ‘wind’ means to the Christian, or even that the Greek word for the Holy Spirit means breath. I did not even think of Jesus breathing the spirit on his disciples. All I know is that this breath, or wind, which I felt, had a meaning and a content for me which I have never been able to communicate to anyone else, and still cannot describe.”

He sent a postcard to Bishop Clayton, asking how to become a priest. “He asked why I wanted to be a clergyman, and I replied it was the last thing I wanted. The bishop was convinced.”

In January 1936, at the age of 24 and a year after being mugged, Clayton sent him to St Paul's Theological College in Grahamstown. He later recalled: "The college turned out to be a rather mausoleum-like, dull, brick structure which to me had the psychological impact of a prison." Clayton urged him to persevere and ordained him deacon in 1938 and priest in 1939. The two would remain life-long friends.

Throughout his ministry, Gonville suffered intense bouts of depression but found his spiritual support and comfort in a Catholic Anglican spirituality. He rose daily at 4.30 a.m. to say the office, and celebrated Mass daily for the rest of his life. He went on to develop gifts as a counsellor and adviser.

He served in a number of parishes in the Transvaal, including Springs and Germiston, with times as chaplain to the Sisters of St Margaret in Johannesburg and as the diocesan missionary. In 1952, he was made a canon of St Mary's Cathedral, Johannesburg, and appointed priest-in-charge of St Alban's Mission near Johannesburg. At St Alban's, with his first true contacts outside white society, "the utter nonsensicality of racial discrimination really hit me." He grew increasingly disillusioned with the stealthy encroaches of apartheid. In 1953, he resigned his South African passport in protest at the passing of the Bantu Education Act.

A ten-year period from 1954 as the Dean of the Cathedral of St Mary and All Saints in Salisbury (now Harare) in Southern Rhodesia (Zimbabwe) removed him from the growing maelstrom of South African politics. There he made lasting friendships, particularly with Alison Norman, and brought the cathedral building near to completion. But his reputation as an outspoken preacher and an opponent of racism was gathering pace, making him one of the most controversial figures in Ian Smith's Rhodesia in the period preceding the Unilateral Declaration of Independence (UDI).

He returned to South Africa in 1965 as Dean of St Mary's Cathedral, Johannesburg, and Archdeacon of Johannesburg Central. He quickly

became a prominent opponent of apartheid, condemning it as “blasphemous against God and man.” Gonville campaigned against the continuing house arrest of Helen Joseph, a member of the cathedral congregation, first met Winnie Mandela, and opened his cathedral doors – those same doors that had been kept closed at Christmas over 30 years earlier – to black protesters chased up the cathedral steps by police beating them with rhino whips and police dogs snapping at their heels.

He was being watched closely by the South African special branch (BOSS) when, at Christmas 1970, he publicly called the “South African way of life” the “South African way of death.” He was arrested on 20 January 1971 and spent his fifty-ninth birthday in jail, where he was held in solitary confinement and brutally interrogated.

At first, he was accused of furthering the unlawful activities of the African National Congress (ANC) and the South African Communist Party, and of possessing their pamphlets, with titles such *We Bring You a Message*, *These Men Are Our Brothers*, *Our Sons*, *The ANC Says No to Vorster and His Gang*, and *Freedom*. Alison Norman was named as a co-conspirator. During his detention, demonstrations and vigils were held throughout South Africa, and the cathedral bells and the bells of many suburban churches were tolled each day in protest.

In solitary confinement, he was refused bread and wine, but he decided to celebrate a daily spiritual Eucharist in his cell. Each morning, he stood in front of a piece of wall between two barred and grilled high windows and imagined himself before the cross. “I faced it as I would an altar and said what I could remember of the Mass.” From that first morning, he said the Creed, prayed generally, made a short confession, said the Sanctus and made a spiritual communion. “This is something I have never really experienced before, though I have read about it and advised people to do it,” he recalled later. “But I can say with complete certainty that the communion that I received then was as real as any communion that I have ever received sacramentally.”

“And you know, it was a reality. ‘Therefore, with angels and archangels and the whole company of heaven’ – I don’t think I have ever known the reality of the company of heaven as I did in that prison cell ... I’m no mystic. But I felt the presence of the Church, both in heaven and on earth. And then, when it came to the time of the consecration, I took – I didn’t have any bread or wine – I took nothing in my hands and I said, ‘This is my body, which is given for you. Do this in remembrance of me.’ And again, I took nothing in my hands and said, ‘This is the blood of the New Testament, which is shed for you and for many, for the remission of sins. Do this as often as ye shall drink it in remembrance of me.’ And I’ll tell you this ... the communions that I received there in that prison cell, without the means of bread and wine, were as real and as glorious and as triumphant and as magnificent as any communion I’ve ever received in my own cathedral, with the organ going and the incense and the bells and all the glory. Just as real and wholly as healing and as complete.”

His trial was postponed, and he was released on bail of 5,000 Rand. He appeared in court briefly again on 30 June, when the state pressed more sinister charges under the Terrorism Act carrying the death penalty and his bail was increased to 10,000 Rand.

When the trial opened in the Supreme Court in Pretoria on 2 August 1971, the main prosecution witness was Kenneth Jordaan, once one of the Dean’s altar servers and confidants. He claimed to have heard the Dean inciting the Black Sash – an organisation of middle class, white women – to commit acts of violence against the state, and alleged the Dean was involved in a conspiracy to overthrow the state by violence, having said revolution was justified under certain circumstances.

In his defence, French-Beytagh said that, far from advocating violence, he had warned that apartheid would result in violence if it were not changed. Apartheid, he insisted, was “heresy – and damnable heresy.” Later, he described apartheid as “blasphemous against God and man.” It was alleged also he said a particular colonel

in the security police ought to be shot. “They didn’t know I had said the same of several Anglican bishops,” he told *The Guardian* later.

On 1 November 1971, he was found guilty on three charges: inciting and encouraging members of the Black Sash to engage in violence; encouraging Jordaan to engage in violence against the state; and receiving 51,400 Rand from the International Defence and Aid Fund through Alison Norman. The judge ruled that although he was in possession of ANC pamphlets, this was not an offence, and they may have been planted.

When Mr Justice Petrus Cillie, Judge-President of the Transvaal, sentenced the Dean to five years in prison, women in the courtroom gasped and sobbed. As he left the court, they began singing *Onward, Christian Soldiers*. His conviction, which hinged “on what he had said rather than what he had done,” sent a warning to his outspoken Anglican clerical colleagues.

He was given bail pending his appeal. He had to report to the police each week but continued to officiate at St Mary’s Cathedral. His appeal was heard in Bloemfontein in February and March 1972, and on 15 April 1972, his sentence was set aside. But he left South Africa for London immediately and spent the last two decades of his life in exile in England.

One of his first meetings was with Archbishop Michael Ramsey at Lambeth Palace. But he found it difficult to get a parish in England until it was suggested he should apply for a curacy at St Matthew’s, Westminster, where Bishop Frank Weston had once been curate. Later, he recalled how he had made a pact with God – if offered sherry, he would refuse the post; if offered gin, he would accept. Both were offered, he refused the sherry, and he accepted the post.

He had been an honorary canon of Johannesburg since leaving South Africa, and after joining the staff of St Matthew’s was made an honorary canon of Canterbury Cathedral in 1973. St Matthew’s gave him a base for an altar and a confessional, for spiritual direction and

for prayer. But life there was difficult, and he alienated parishioners with his conservative liturgical practices and his refusal to celebrate the marriages of non-communicant couples.

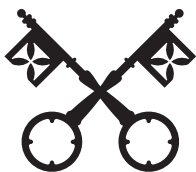
He moved in 1974 to become Rector of St Vedast-alias-Foster, where the rector was the Revd. Dr Alan McCormack, previously Dean of Residence in Trinity College, Dublin. St Vedast's, a Wren church in the City of London and a parish without resident parishioners, gave space to concentrate on writing and spiritual direction. He retired from St Vedast's in Christmas 1986, and went to live with friends, including Alison Norman, in an informal community in Tower Hamlets. He died in the London Hospital in Mile End on 10 May 1991, almost 20 years after his forced exile from South Africa.

**Richard Carter**

# ST PETER'S EATON SQUARE



*Love so amazing, so divine...*



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# **We warmly invite you to join us for**

## **Holy Week and Easter 2025**

### **Palm Sunday – 13 April**

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  
Choral Eucharist with Sung Passion Gospel  
*Music: Missa Hortus conclusus - Esquivel ; O Domine Jesu Christe - Vivanco*

### **Monday 14 April**

12.30 pm Holy Eucharist (said) 7 pm ; Holy Eucharist (said) with reflection

### **Tuesday 15 April**

12.30 pm Holy Eucharist (said) ; 7 pm Holy Eucharist (said) with reflection

### **Wednesday 16 April**

8 am Holy Eucharist (said) ; 12.30 pm Holy Eucharist (said)  
7 pm Holy Eucharist (said) with reflection

### **Maundy Thursday – 17 April**

7 pm Choral Eucharist of the Lord's Supper, with the washing of feet,  
the stripping of the sanctuary and Watch until midnight  
*Music: Missa Tradent enim vos - Cardoso ; Domine tu mihi lavas pedes – Cardoso*  
*Domine Jesus in qua nocte - Palestrina*

### **Good Friday – 18 April**

10 am The Good Friday Story (worship for all ages)  
12 noon The Liturgy of Good Friday  
*Music: Lamentations I - Tallis ; Hear my prayer - Purcell*  
*Crucifixus à 8 – Lotti ; Adoramus te, Christe - Lassus*

### **Holy Saturday – 19 April**

8 pm The Easter Vigil  
lighting of the new fire and the First Eucharist of Easter  
*Music: Missa Papae Marcelli – Soriano*

### **Easter Day – Sunday 20 April**

8 am Holy Communion – Book of Common Prayer  
9.30 am Family Eucharist  
11 am Festival Choral Eucharist  
*Music: Messe Solenelle – Langlais ; Surrexit a mortuis - Widor*

## *Saint for April*

Saint George c.201-300,



Patron Saint of England

## *Saint for May*

Julian of Norwich c1343-1416



Theologian, mystic and anchoress



## Poems for Eastertide

There are a number of books on Eastertide which are on display from Easter Day in the prayer corner, but sometimes it is good to have poems to reflect on as well. Here are three Eastertide favourites of mine.

The first from Edmund Spenser (1552-1579) is pure cry of joy:

*Most glorious Lord of life, that on this day,  
Didst make thy triumph over death and sin:  
And having harrow'd hell, didst bring away  
Captivity thence captive, us to win:  
This joyous day, dear Lord, with joy begin,  
And grant that we for whom thou diddest die,  
Being with thy dear blood clean wash'd from sin,  
May live for ever in felicity.  
And that thy love we weighing worthily,  
May likewise love thee for the same again:  
And for thy sake, that all like dear didst buy,  
With love may one another entertain.  
So let us love, dear love, like as we ought,  
Love is the lesson which the Lord us taught.*

This second is an extract from a longer poem by Gerald Manley Hopkins, (1844-1889), which begins in sadness and uncertainty then breaks out into this impassioned intensely personal account:

*Enough! the Resurrection,  
A heart's-clarion! Away grief's gasping, | joyless days, dejection.  
Across my foundering deck shone  
A beacon, an eternal beam. | Flesh fade, and mortal trash  
Fall to the residuary worm; | world's wildfire, leave but ash:  
In a flash, at a trumpet crash,  
I am all at once what Christ is, | since he was what I am, and  
This Jack, joke, poor potsherd, | patch, matchwood, immortal diamond,  
Is immortal diamond.*

The third by Henry Vaughan (1621-1695) is a much more straightforward cry of triumph:

*Death, and darkness get you packing,  
Nothing now to man is lacking,  
All your triumphs now are ended,  
And what Adam marr'd, is mended;  
Graves are beds now for the weary,  
Death a nap, to wake more merry;  
Youth now, full of pious duty,  
Seeks in thee for perfect beauty,  
The weak, and aged tir'd, with length  
Of days, from thee look for new strength,  
And infants with thy pangs contest  
As pleasant, as if with the breast;  
Then, unto him, who thus hath thrown  
Even to contempt thy kingdom down,  
And by his blood did us advance  
Unto his own inheritance,  
To him be glory, power, praise,  
From this, unto the last of days.*



## *Calendar Of Intentions April 2025*

Tu 1	<i>Frederick Denison Maurice, priest, teacher of the faith, 1872</i>	The Church Urban Fund
We 2	<i>Lenten weekday</i>	Amnesty International
Th 3	<i>Lenten weekday</i>	St Peter's School
Fr 4	<i>Lenten weekday</i>	Westminster City School
Sa 5	<i>Lenten weekday</i>	Metropolitan Police
<b>Su 6</b>	<b>FIFTH SUNDAY OF LENT PASSION SUNDAY</b>	<b>The parish and people of God</b>
Mo 7	<i>Passiontide weekday</i>	London Ambulance Service
Tu 8	<i>Passiontide weekday</i>	Two Cities Area clergy
We 9	<i>Dietrich Bonhoeffer, Lutheran pastor, martyr, 1945</i>	Holy Cross Church, Hannover, Germany
Th 10	<i>William Law, priest, spiritual writer, 1761</i>	Spiritual directors
Fr 11	<i>Passiontide weekday</i>	Westminster Abbey
Sa 12	<i>Passiontide weekday</i>	St Michael's, Chester Square
<b>Su 13</b>	<b>PALM SUNDAY OF THE LORD'S PASSION</b>	<b>The parish and people of God</b>
Mo 14	Monday in Holy Week	The Hospice Movement
Tu 15	Tuesday in Holy Week	The Royal Marsden Hospital

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

Date	Day	Mass Intention
We16	Wednesday in Holy Week	Those who feel betrayed
Th 17	<b>MAUNDY THURSDAY</b>	The Unity of the Church and thanksgiving for the Institution of the Holy Eucharist
Fr 18	<b>GOOD FRIDAY</b>	Thanksgiving for the redemption of the world
Sa 19	<b>HOLY SATURDAY</b>	Those who feel they have no hope
Su 20	<b>EASTER DAY</b>	<b>The parish and people of God</b>
Mo 21	<b>Monday in Easter Octave</b>	Westminster Cathedral
Tu 22	<b>Tuesday in Easter Octave</b>	Methodist Central Hall
We 23	<b>Wednesday in Easter Octave</b>	The Orthodox Church
Th 24	<b>Thursday in Easter Octave</b>	The Guards Chapel and Wellington Barracks
Fr 25	<b>Friday in Easter Octave</b>	Eaton House School
Sa 26	<b>Saturday in Easter Octave</b>	Chapel Royal St James' Palace
Su 27	<b>SECOND SUNDAY OF EASTER</b>	<b>The parish and people of God</b>
Mo 28	<b>George, martyr, patron of England, c 304</b>	St George's, Hanover Square
Tu 29	<b>Mark the Evangelist</b>	Gospel translators and commentators
We 30	<i>Eastertide weekday</i>	Westminster St Margaret Deanery



## *Calendar of Intentions May 2025*

Date	Day	Mass intention
Th 1	<b>Philip and James, Apostles</b>	Bishop Sarah
Fr 2	<i>Athanasius, bishop, teacher of the faith, 373</i>	Parish pilgrimage to the shrine of Our Lady of Walsingham
Sa 3	<i>Eastertide weekday</i>	Chelsea and Westminster Hospital
<b>Su 4</b>	<b>THIRD SUNDAY OF EASTER</b>	<b>The parish and people of God</b>
Mo 5	<i>Eastertide weekday</i>	Mayor of Westminster
Tu 6	<i>Eastertide weekday</i>	Mother Jennifer as she is licensed by Bishop of Sarah in her chapel, The Old Deanery
We 7	<i>Eastertide weekday</i>	Mayor of London
Th 8	<i>Julian of Norwich, mystic, spiritual writer, c. 1417</i>	Royal Foundation of St Katherine
Fr 9	<i>Eastertide weekday</i>	Louis and Bella on their wedding day
Sa 10	<i>Eastertide weekday</i>	Archdeacon of Charing Cross
<b>Sa 11</b>	<b>FOURTH SUNDAY OF EASTER DEDICATION FESTIVAL</b>	<b>The parish and people of God</b>
Mo 12	Gregory Dix, priest, monk, scholar, 1952	Liturgists
Tu 13	<i>Eastertide weekday</i>	Belgravia Society
We1 4	<b>Matthias the Apostle</b>	Stephen, Archbishop of York
Th 15	<i>Eastertide weekday</i>	Archdeacon of London

## *Calendar of Intentions May 2025 (cont.)*

Date	Day	Mass intention
Fr 16	<i>Eastertide weekday</i>	Inclusive Church
Sa 17	<i>Eastertide weekday</i>	Our Confirmation candidates
<b>Su 18</b>	<b>FIFTH SUNDAY OF EASTER PARISH CONFIRMATION</b>	<b>The parish and people of God</b>
Mo 19	<i>Dunstan, Archbishop of Canterbury, monastic reformer, 988</i>	The Crown Nominations Commission who appoint the next Archbishop of Canterbury
Tu 20	<i>Alcuin, deacon, abbot, 804</i>	Church of England Liturgical Commission
We 21	<i>Helena, protector of the Holy Places, 330</i>	Our parish building project
Th 22	<i>Eastertide weekday</i>	St Barnabas', Pimlico
Fr 23	<i>Eastertide weekday</i>	St Paul's, Knightsbridge
Sa 24	<i>John and Charles Wesley, evangelists, hymn writers, 1791 and 1788</i>	The Methodist Church
<b>Su 25</b>	<b>SIXTH SUNDAY OF EASTER</b>	<b>The parish and people of God</b>
Mo 26	<i>Eastertide weekday Rogation Day</i>	Farmers and growers
Tu 27	<i>Eastertide weekday Rogation Day</i>	Our stewardship of creation
We 28	<i>Eastertide weekday Rogation Day</i>	A proper and equitable distribution of the earth's resources
<b>Th 29</b>	<b>ASCENSION DAY</b>	Praise for the Ascension of Our Lord Jesus Christ
Fr 30	<i>Josephine Butler, social reformer, 1906</i>	Social workers
<b>Sa 31</b>	<b>Visitation of the Blessed Virgin Mary to Elizabeth</b>	Expectant mothers

## *Readings for March and April 2025*

<b>6 April 2025</b> <b>5<sup>th</sup> Sunday of Lent</b> Isaiah 4.16-21 Philippians 3.4b-14 John 12.1-8	<b>20 April 2025</b> <b>Easter Day</b> Acts 10.34-43 1 Corinthians 15: 19-26 John 20: 1–18
<b>13 April 2025</b> <b>Palm Sunday</b> Isaiah 50: 4–9a Philippians 2.5-11 Luke 23: 1–49 ( <i>Sung Passion</i> )	<b>27 April 2025</b> <b>Second Sunday of Easter</b> Acts 5.27-32 Revelation 1.4-8 John 20.19-31
<b>17 April 2025</b> <b>Maundy Thursday</b> Exodus 12:1-14 1 Corinthians 11:23-26 John 13:1-17,31b-35	<b>4 May 2025</b> <b>Third Sunday of Easter</b> Acts 9.1-6 Revelation 5.11-14 John 21.1-19
<b>18 April 2025</b> <b>Good Friday</b> Isaiah 52:13-53:1-12 Hebrews 4:14-16; 5:7-9 John 18:1-19:42 ( <i>Sung Passion</i> )	<b>11 May 2025</b> <b>Fourth Sunday of Easter/ Dedication Festival</b> Acts 9.36-end Revelation 7.9-17 John 10.22-30
<b>19 April 2025</b> <b>Holy Saturday - Easter Vigil</b> Genesis 1:1-2:4a Genesis 7:15,11-18; 8:6-18; 9:8-13 Genesis 22:1-18 Exodus 14:10-31;15:20-21 Jonah 1:1-2,10 Isaiah 55:1-11 Ezekiel 36:24-28 Romans 6:3-11 Luke 24:1-12	<b>18 May 2025</b> <b>Fifth Sunday of Easter</b> Acts 11.1-18 Revelation 21.1-6 John 13.31-35  <b>25 May 2025</b> <b>6<sup>th</sup> Sunday of Easter</b> Acts 16.9-15 Revelation 21.10, 22-22.5 John 14.23-29

## *Easter Gardens at Home*

When Luke was Vicar of St. Mary's, Tottenham we used to run a 4-morning Holy Week Project for the children each year. We made all sorts of models and pictures to put in the church over Easter, some stranger than others (the year we constructed the whole garden of Eden down the north aisle, complete with 5-foot tree of life, papier mache apples and 6 foot, brightly coloured snake being one of the best, I think!) One year, we decided to make an Easter Garden in the church porch. We bought some turf, brought rocks in from the garden, created a hill and placed crosses on it. All this was done before any of us thought about disabled access to the church – there was a perfectly good path along the side of the garden, but there was absolutely no way it was big enough for a wheelchair! After that, we stuck to encouraging people to make smaller gardens at home!

Why do this? Well, it works much like a crib does, in that you create the garden with a tomb in the hillside and a stone across the entrance on Good Friday (you can of course start gathering the things you will need before this) then after church on Easter Day, you roll the stone away to reveal an empty space with just a couple of small rolls of cotton – the folded, but empty, grave clothes. It's a lovely activity to do with children, and if you plant small plants in the garden (primula are easily available, or if you have a garden, perhaps you have a few daisies, violets or celandines...) then children can tend the garden and keep it going through the whole fifty days of Eastertide.

The nice thing about an Easter Garden is it can be any size you choose: it might just be a plate, or a tray covered in some tin foil or you may have room for something a bit bigger. Cover your chosen base with soil, banking up one end to make a hill. The rest is up to you...

Traditionally, your garden will include: 3 crosses on top of the hill, a flat, roundish stone to cover the entrance to a hole, representing the

cave where Jesus was buried. Grass or moss and flowers to represent new life and make the garden pretty. There is usually also a stream running through the garden (the water of life) This doesn't need to be real water, it works well with tin foil, though if you want to go for the real thing, cutting small drinks bottles in half, length-ways, taping them together and burying them up to the rim in soil then filling them with water works very well.

You can add your own ideas, the clue is to make sure everything symbolises something to do with the Easter story. Angels, made from paper doilies, cones or whatever are a great addition, for example. There are some examples below – just get creative!

**Rev'd Jacqui**



## *Children's Pages*

### **Easter Word Hunt**

Use the word bank below to find words in any direction.

D M A R Y M A G D A L E N E J T T Y N Q  
J X B O V K P G Y E M L W H Q Q H A Y M  
S C G Y O V T R Z P L Y J H P M S D E Y  
S L A J P M Q K A L A C X R K X E I A U  
O I R N Y J I D D Y F C A W H V L R S P  
R G D L O B Z K T Y E A O R P Y P F T J  
C I E R U I M F A N Q R Y X I J I D E Q  
M V N O E U X A S A D U J R G M C O R N  
L R O P O N T I U S P I L A T E S O L O  
A E F Z F C N P F N A D R J H S I G F I  
P T R A F L A K A I D N Z I E P D S F T  
W S E Z H R R G S L C Y T T T S D S J C  
P A P B U P Z Y R K M U T G Z Z U N O E  
V E O O G U N Z F G L S R H V P K S S R  
V Q S H T E N B N I M K U C U N H Z G R  
V M E Y E W T X E D C B K N U R E A N U  
S D U T G K J I H Y U U N G D U S E G S  
C G E T H S E M A N E V R Q G A S D P E  
Y H K E C I F I R C A S P C Q I Y X A R  
O U E E E D I T R E T S A E R E K J O Y

1. Risen
2. Crucify
3. Pontius Pilate
4. Prayer
5. Jesus
6. Miracle
7. Easter vigil

8. Judas
9. Eastertide
10. Crucifixion
11. Disciples
12. Palm Sunday
13. Palm cross
14. Easter

15. Gethsemane
16. Sacrifice
17. Good Friday
18. Resurrection
19. Mary Magdalene
20. Maundy Thursday
21. Garden of repose

## Easter Passage

*Blessed be the God and Father of our Lord Jesus Christ!  
By his great mercy he has given us a new birth  
into a living hope  
through the resurrection of Jesus Christ from the dead.*

*1 Peter 1.3*

## Easter Word Scramble

Can you work out the muddled words below?

**ARESDTETEI**

**OFIRUCIINCX**

**IILGV**

**SRCOS**

**TNRSRIEUCERO**



## *Children's Book Review*

### **The Action Bible Easter**

*Sergio Cariello*

The Action Bible Easter is an illustrated book containing 25 stories about Jesus' resurrection. I like this book because the people/animals that are the main part of the story are actually telling the story. One of my favourites was Bartimaeus because Jesus was very kind to him, and Jesus healed him so that Bartimaeus could see again. I also liked the colt because the colt telling the story was so excited to be the one Jesus used to ride into Jerusalem. If I were going to meet the author, a suggestion I would make would be to make each story link a bit more to Easter. Something I would comment on would be the illustrations because Sergio Cariello did them himself. I think this book is suitable for anyone ages five and up, but anyone four and below might enjoy looking at the pictures while an older person reads them to them.

*Rose, age 10.*

## *Children's Book Review*

### **The Garden, the Curtain, and the Cross**

*Carl Laferton*

What I liked about *The Garden, the Curtain, and the Cross* the most was when Jesus died on the cross to save our sins and then rose again. The part of the Easter story I found most interesting was when God made a guard curtain in the temple to divide the holy place and the Holy of Holies so nobody could live with him because of their sin. I didn't know that Jesus really lived. That made me think and read more about it, and so many people believed in Jesus, so I also thought that Jesus could be a real-life human. The book was engaging for me to read because the drawings helped me to understand the story better. I would give the book five stars ✨.

*Lilah, age 8.*

## *Easter Eggs!*



The tradition of dyeing and decorating Easter eggs is ancient, and its origin is obscure, but it has been practiced in both the Eastern Orthodox and the Western churches since the Middle Ages. The church prohibited the eating

of eggs during Holy Week, but chickens continued to lay eggs during that week, and the notion of specially identifying those as Holy Week eggs brought about their decoration. The egg itself became a symbol of the Resurrection. Just as Jesus rose from the tomb, the egg symbolized new life emerging from the eggshell.

Why don't you get inventive this Easter and paint some eggs!



## *Recipe*

### Super easy chocolate Easter nests



- 100g Malted Wheats
  - 180g Belgian Milk Chocolate
  - 25g Salted Dairy Butter
  - 80g pack Chocolate Mini Eggs (about 18 eggs)
- 
- Crush the malted wheats into a large bowl. Finely chop the chocolate, then melt gently in a bowl with the butter over a pan of just-simmering water (or in short bursts in the microwave, stirring in between).
  - Pour over the malted wheats and mix well until evenly coated. Line 6 holes of a fairy cake tin with paper cases.
  - Using spoons or an ice-cream scop, spoon into the cases in the prepared tray. Make an indentation in the middle of each one. Add about 3 mini eggs per nest, then chill in the fridge until set.

## *Our Common Life*

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<b>Poppets Coordinator</b> Sarah Armstrong poppetsatstpeters@gmail.com	<b>Electoral Roll Officer</b> Dr Judith Richardson richardson_judith@hotmail.com 07907 459693

<i><b>Our Common Life</b></i>	
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<b>Hospitality Co-Ordinator</b> Raana Khatabakhsh	<b>Safeguarding Officer</b> Raana Khatabakhsh <a href="mailto:safeguarding@stpetereatonsquare.co.uk">safeguarding@stpetereatonsquare.co.uk</a>
<b>Parish Magazine Editor</b> Phoebe Hilary	<b>Children's Champion</b> Maite Boudy
<b>School Headteacher</b> Jane Carrington 020 76414230	<b>Bible Reading Fellowship</b> Please contact Parish Office for more information
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	<b>Lay Eucharistic Ministers</b> Valerie Smith Carl Muller Jane Booth Raana Khatabakhsh Evelyn Olugboja

# Hosting with Housing Justice



Do you have a spare room that you could offer to a homeless asylum-seeker, refugee or other migrant in need? The Compassionate Communities team within the Diocese of London is working in partnership with Housing Justice to provide temporary accommodation for London's destitute asylum-seekers, refugees and other forced migrants while they resolve their immigration status.

Find out more here or scan the QR code below:

<https://www.compassionatecommunitieslondon.org.uk/refugee-response/hostingwithhousingjustice>





## **Sunday Morning Services**

BCP Holy Communion	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
<i>also Wednesday</i>	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