

# St Peter's Eaton Square Parish Magazine



April May 2023

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## *From Fr Jonathan*



Dear friends

As this edition of St Peter's Magazine goes to press we are preparing to start Holy Week – the greatest week in the Church calendar, when we most closely walk with our Lord and Saviour Jesus Christ. It's a journey and pilgrimage throughout the week that Jesus gently and insistently calls us to take with him in its fullness. Frequently in the Church we are tempted to go straight from the adulation of acclamation of Palm Sunday to the unbridled joy of the resurrection at Easter without taking the journey in its fullness between the two. There was to be no other way for Jesus. Nor can there be for us.

On the first three days of Holy Week, we wait patiently with Jesus as we come together for a quiet, meditative celebration of the Holy Eucharist with a Passiontide reflection by one of the clergy at 7 pm.

It's at 7 pm on Maundy Thursday (06 April) the Paschal Triduum – the great Three Days – begins. The liturgies of the Triduum are essentially one liturgy, each one ending on an unresolved chord until the final day and all is accomplished. So it is that on Maundy Thursday we go to the upper room with Jesus and the

disciples where feet are washed as a sign of the self-giving love of the new covenant sealed in his blood on the cross. The liturgy of the Lord's Supper continues in thanksgiving for the institution of the Holy Eucharist. From the altar after the distribution of holy communion the Blessed Sacrament remaining is carried in procession to the altar of repose, bedecked with candles and flowers, symbolising the cool of the Garden of Gethsemane. Here we are called to watch and wait with him as the hour of his passion draws steadily near. The sanctuary and altar is then dramatically stripped as a sign of the desolation of the Cross.

On Good Friday we gather again at 12 noon as the sacred ministers enter in silence in red vestments and prostrate themselves before the bare altar and silence is kept. The liturgy continues with the simple collect of Friday, before we hear readings from the prophecy of Isaiah and the letter to the Hebrews and then the Passion according to St John is beautifully sung by the choir. We have the traditional Solemn Prayers of Good Friday, before our icon crucifix is brought in for veneration. The Sacrament reserved the night before on the altar of repose is brought back to the altar, where we receive holy communion in one kind at that time at which the redemption of the world was won. The liturgy ends again in silence.

The following day on Holy Saturday we gather again after sunset (8 pm), following the ancient Jewish practice of the new day beginning at sundown the previous evening. You can see this pattern in the creation narratives at the beginning of the Book of Genesis "evening came, and morning, the second day...". In the gathering darkness of the Church we hear a sequence of readings (the Easter Vigil) from the Old Testament, through the creation of the world, the flood, Abraham and Isaac, the Exodus through the Red Sea, Jonah and the great fish, Isaiah's invitation to return to the Lord and the new life proclaimed in the prophecy of Ezekiel.

We then go outside the Church where a new fire is kindled as sign of Christ's resurrection, the Paschal candle is lit from it and carried into church, pausing three times in exactly the same place as the crucifix paused three times on Good Friday. It is then placed in its stand and the deacon sings the *Exsultet* – the ancient Easter Song of Praise. We make the great Easter acclamation "Alleluia! Christ is risen! Alleluia! He is risen indeed! Alleluia!" before the Gloria is sung and the first Eucharist of the Resurrection continues, including the reaffirmation of our baptismal vows. It is then with the final dismissal that the Paschal Triduum comes to its close and we will have walked with Christ through his suffering, death, glorification and exultation.

These liturgies follow an ancient pattern. They were first noted down by a fourth century pilgrim to the Holy Land in about 382-386 called Egeria. In a long letter or travelogue, possibly to fellow religious sisters back in Spain, known as the *Perigrinatio* of the *Itinerarium Egeria*, she carefully noted down all that she saw in the liturgies enacted in Jerusalem. The practice of the church in our own generation is very similar to the practice Egeria observed in the fourth century. We know that we are following a venerable and ancient tradition when we come together for Holy Week and the Paschal Triduum here at St Peter's in the twenty-first century.

I very much look forward to observing my first Holy Week and Easter with you as we follow Christ's journey in its fullness and which Isaac Watts (1674-1748) so beautifully described as "love so amazing, so divine, demands my soul, my life, my all"

With my warmest good wishes, love and prayers,

A handwritten signature in dark ink that reads "R. Jonathan". The letters are cursive and fluid, with a large initial "R" and a long, sweeping underline.

as always

## *Fr Jonathan writes...*

A pupil at St Peter's School asked me the other day what my recollections were of the last Coronation – the Coronation of Her Majesty Queen Elizabeth II! Believing me to be more advanced in age than I am, they were somewhat surprised at my response that I was minus at the last Coronation. The fact is that few of us will remember the last Coronation and the chances are that those who do will have been children, teenagers, or young adults themselves back in 1953. Many will have got television for the first time or crowded into neighbour's houses, simply to see the Coronation in that first visually live broadcast.

Many will flock to the London from the United Kingdom and beyond or follow on the television from all parts of the globe this great State occasion. Yet at the heart of the Coronation is a profoundly religious rite in which the new monarch is consecrated for service with the holy oil of Chrism, the sweet-scented oil which is used at baptisms, confirmations, ordinations, and the consecration of churches. At the moment of that anointing the Archbishop of Canterbury, assisted by the Dean of Westminster in his role as successor to the medieval abbots of Westminster, will pray over King Charles III, in words quoting the prophecy of Isaiah:

*Lord and heavenly Father,  
the exalter of the humble and the strength of thy chosen,  
who by anointing with Oil didst of old  
make and consecrate kings, priests, and prophets,  
to teach and govern thy people Israel:  
Bless and sanctify thy chosen servant Charles,  
who by our office and ministry  
is now to be anointed with this Oil,  
and consecrated King:  
Strengthen him, O Lord, with the Holy Ghost the Comforter;  
Confirm and stablish him with thy free and princely Spirit,  
the Spirit of wisdom and government,  
the Spirit of counsel and ghostly strength,  
the Spirit of knowledge and true godliness,  
and fill her, O Lord, with the Spirit of thy holy fear,  
now and for ever;  
through Jesus Christ our Lord.  
**Amen.***

And then, as he anoints him with the holy oil of Chrism.

*Be thy Hands anointed with holy Oil.  
Be thy Breast anointed with holy Oil.  
Be thy Head anointed with holy Oil:  
as kings, priests, and prophets were anointed:  
And as Solomon was anointed king  
by Zadok the priest and Nathan the prophet,  
so be thou anointed, blessed, and consecrated King over the  
Peoples, whom the Lord thy God  
hath given thee to rule and govern,  
In the name of the Father, and of the Son, and of the Holy  
Ghost.  
**Amen.***

## **The Church Times reported on 06 March**

The chrism oil which will be used to anoint King Charles III during his Coronation on 6 May has been consecrated at the Church of the Holy Sepulchre in Jerusalem.

It was consecrated by the Anglican Archbishop in Jerusalem, Dr Hosam Naoum, and the Orthodox Patriarch Theophilos III, during a special ceremony.

The oil was created using olives harvested from two groves on the Mount of Olives: at the Monastery of Mary Magdalene, and the Monastery of the Ascension. The former is the burial place of the King's grandmother, Princess Alice of Greece. The oil has been perfumed with sesame, rose, jasmine, cinnamon, neroli, benzoin, amber and orange blossom.

The formula for its making has been used for centuries and was the same used at the coronation of Queen Elizabeth II. The oil will also be used for the anointing of the Queen Consort.

The Archbishop of Canterbury said... that he was "honoured and grateful" for its consecration. "I want to thank especially His Beatitude for providing this coronation oil, which reflects the King's personal family connection with the Holy Land and his great care for its peoples. I am also delighted that the Anglican Archbishop in Jerusalem shared in the consecration of the oil.

"Since beginning the planning for the coronation, my desire has been for a new coronation oil to be produced using olive oil from the Mount of Olives. This demonstrates the deep historic link between the coronation, the Bible, and the Holy Land. From ancient kings through to the present day, monarchs have been anointed with oil from this sacred place. As we prepare to anoint the King and the Queen Consort, I pray that they would be guided and strengthened by the Holy Spirit."

## *From The Rev'd Julie*



As I write this letter, we are nearing the end of Lent. And, as we look forward to celebrating Holy Week and Easter together, I reflect on our life together, our mission and our source of hope. I said in a recent sermon, most preachers have 1 maybe 2 overarching themes in their sermons, messages about God and faith they are burning to tell others. And this is mine. God loves every one of us just as we are. And there is nothing we can do to make God love us, more or less.

This is the message I want to shout from the hilltops.

A group of reception children recently came to the church for a tour. They were all dressed in various costumes for world book day. We enjoyed a lively walk around the church and finished with a time of questions. A small boy at the back dressed in a striped elephant costume, enthusiastically raised his hand. He asked, somewhat to my surprise, 'why does God love us?' After a moment of thought I answered him with what must be the most well-known scripture verse in the NT, 'For God so loved the world that he gave his only Son. So that everyone who believes in him may not perish but have eternal life...' The same boy then asked, 'why did Jesus have to die?'

This little boy had somehow grasped the significance of this passage. For here the love and forgiveness is an illusion to the Cross. God did not send his son to condemn the world but to save the world. And this salvation is realised through his death. I am again reminded of the main point of my sermon. God loves every one of us just as we are. And there is nothing we can do

to make God love us more or less. Lent is a time to face our sin, our shortcomings, our weakness.... And yet, God sees our sin through the lens of forgiveness. God sees our shortcomings through his vision of mercy and God sees our weakness with eyes of strength.

Last year I had an enlightening visit to a local detention centre, a lock-up facility for asylum seekers and migrants near Heathrow. I had been there once before to visit someone we know through our befriending ministry with refugees.... And this initial experience was difficult. The facilities were cold, institutional and our friend was miserable... After this experience I decided to go back, and if possible, see inside the centre beyond the visiting area... I contacted the chaplain, and he invited me for a tour. It was an eye-opening and surprising experience...

The term detention centre is misleading. In reality it is a prison with high walls covered in barbed wire, triple locked doors... barred windows, people consigned to stay in certain areas in the day and locked in their rooms at night. It is large— housing up to 1000 people, mainly men under the age of 40 from a variety of background. The detainees are there because of issues with their immigration status. Some have entered Britain illegally – others are convicted criminals. But most are there because they have been caught up in the maze and confusion of the Home Office. And yet with all the darkness and despair there was an unexpected but very real feeling of calm.

During the tour the chaplain showed me the faith wing. There was a long corridor leading off to various rooms. Each room was its own mini faith centre. There was a Christian chapel largely used by African Pentecostals, a Buddhist temple, a Muslim prayer room and a Sikh community centre. There was also an art room, a music room, and a quiet room. At the end of the corridor was a special kitchen. Every day volunteers prepare and cook special meals with groups from particular countries. This day there was a group of Congolese men preparing a typical traditional meal. From outside the door, I could hear them

laughing and singing as they cooked. I found this particularly moving. These young men were coming together, if only for one evening, to share in past memories as they hope for a better future. They had lived through the storm, and they had survived.

At the end of my visit, I asked the chaplain about his work, what he does each day and what he believes he can offer. He said, in the end there is not much I can do. I can't change their situation. I have no control over their immigration status. They may be deported tomorrow or with us for months. The only thing I can do is tell them God loves them and will never give up on them, that they can experience love without borders, the uncontainable grace of God.

We are anxious about our future, our family, the state of the world. We know we shouldn't worry but we do. We are fearful and concerned about the reality of war and what it will mean to us and to those we care about. And we wonder at the justice of believing in a God of love and abundance when so many suffer. In the midst of all this we try to seek God, but we can't seem to find him. So, what then can we do? Where can we find our hope?

When we come to God in repentance, God has already forgiven us and is transforming our lives beyond our own imagining. God takes us out of our self-preoccupation and into his gracious compassion. This is the hope our faith offers. God is present in and among us each day. And this is why we return again and again to the Eucharist; to hear God's Word and to partake of Holy Communion, God's feast of outrageous abundance. And so, as we walk together these next few weeks, through Lent, Holy Week and into the season of Easter let's remember the hope we have and share in Christ, let's recall and celebrate that in the midst of the darkness and light, God is near to us.

**The Revd Julie Khovacs**

*From the magazine, April 1953*

## THE LAST CORONATION

*Never before in the history of our nation have such long, or such extensive preparations been made for the sacring of a monarch. Londoners have for many weeks had the thought of the Coronation brought vividly to their minds by the sight of the steadily mounting tiers of stands which now shroud all the great buildings in the centre of the metropolis...*



*Two thoughts will be particularly in our minds; first earnest prayer for God's blessing upon the young Queen who has already made herself so deeply loved by her people and the second to share with her in self-dedication to the service of God and of those over whom she is called to rule. Her Majesty has never shrunk from declaring her intention so to dedicate herself. We shall wish especially on this occasion to emulate her courage and make open profession of our faith. There are those who complain that all these preparations are on an exaggerated scale. The Crown, they say, has lost its power, why not fit the ceremonial to its diminished importance? But this is surely to mis-read the signs of the times. The Crown is not less, but more, important. What it has lost in power it has gained in influence. The monarch is no longer an autocratic authority remote from the common life of the people. By the free use of modern inventions, the Queen is frequently heard or seen in almost every house in the land.*

COMMENT There is perhaps surprisingly little about our church's reaction to the Coronation in the magazine. This is partly because the St Peter's news at that time was an add-on to a Diocesan publication called "The London Churchman" and most of the contributions (including the above, from the then Bishop of London) came from figures from the wider Diocesan scene. This was the time of the 1953 parish reorganisation, and Prebendary Kirk had in March announced his intention to retire at the end of the year; we miss the overview provided by his letters and sermons that were formerly published in the magazine. However, we do find that nine of the children from St Peter's School had places on the Embankment on Coronation Day. The children were also presented with souvenirs, propelling pencils and beakers. However there was a Choral Eucharist at 11.45pm on the eve of the Coronation Day, and eucharistic celebrations on the morning of 2 June at 6am. 7.15am and 8.30am. The church remained open throughout the day until 6pm for private intercessions on behalf of H.M. the Queen.

**Valerie Smith**

## *From the magazine for May 1943*

### **Church Finance**

*The anxieties we have on financial matters are very rarely mentioned on this page, for I try to give the first things first place. Anyone who knows anything about contemporary Church life, though, will hardly need to be told that to maintain a constant witness to our faith and to fulfil our calling as true ministers makes increasingly heavy demands in these times. It is not necessary to go into details about rising costs in fuel, insurance, and such mundane affairs; the costs of the Church upkeep are in all ways commensurate with those of business premises – without the opportunity of raising prices or even of fixing a standard rate of profit to meet the extra charges. We depend on the free-will gifts of those who are willing to have a self-sacrificial share in the service to God and the community which we are ordained to render. Under the grace of God, such support has never failed and any worries we may ever have had have been rebuked by the willing, even eager, co-operation of our members. [Such offerings] become a contribution towards the future, that others may gain the benefits which are only possible to many by keeping the church doors open. We are so grateful for what we have been given that we desire others to share in the privileges.*

COMMENT; This extract does of course reflect the particular difficulties faced in wartime London, but we can still recognise the need to deal with rising costs, in fuel, in general maintenance, in keeping the church open and welcoming to say nothing of the costs of keeping up to speed in the age of technology. St Peter's has looked to boost its income by letting out parking spaces in the grounds and rooms in the church though both of these sources were very much reduced during the pandemic. Currently only about 13% of our expenditure is met through congregational giving.

**Valerie Smith**

# *In church. What and why*

## **Easter Vestments**

For most of the period covered by this magazine we will be in Eastertide and the purple vestments of Lent will be replaced by the gold set. The most notable feature of the chasubles on the back and the front, is the motif of the Lamb of God with the book of the seven



seals (Revelation 5:2, v5-7,12). In addition, on the principal celebrant's chasuble there are also motifs of pomegranates and of acacia and ivy. These plants symbolise immortality and the hope of resurrection.

The pomegranate also calls to mind the church with the unity of many seeds in one fruit. The falls are also decorated with plants, and with a Chi Rho, a symbol based on the first two Greek letters of "Christ".

The gold vestments were the first of the sets to be made for the



restored church after the fire of 1987 and were worn for the first time on 20 October 1991, the day we were able to return to the church as a congregation, in advance of the dedication of 7 May 1992. On the left is a picture of that first occasion,

**Valerie Smith**

## *Searching for St Peter*



Images of St Peter, our patron saint, are all around us and not just in our church if we know where to look. They can help us to think about St Peter's place in the story of Jesus and in God's heavenly kingdom.

Here he is at the heart of this marble carving by the great renaissance sculptor Donatello which is, in turn, currently at the heart of a special exhibition of Donatello's work at the Victoria and Albert Museum. The masterpiece is called "The Ascension with Christ giving the keys to St Peter." It was carved around 1428-30 in Florence in Italy. You can just about see Jesus handing the keys to heaven to Peter as He ascends to heaven himself. Ascension Day is on May 18<sup>th</sup> this year. There is more to read about the carving, which is known as a "rilievo schiacciato" - a squashed relief - on the V&A website.

**David Stanley**



## *Wilfrid of York*



**Wilfrid of York** (633-709) was an almost exact contemporary of Cuthbert, having been born around the same time. He appears to have been of aristocratic origin, given his early access to the Northumbrian royal family and other prominent people. Most of our knowledge of his biography comes from a hagiography, written after his death in 709 by Eddius Stephanus, a monk of Ripon, where Wilfrid had been abbot.

The Venerable Bede also writes extensively of Wilfrid, whom he seems to have held in high regard. Wilfrid came while still young into the court of the Northumbrian King Oswiu and seems to have impressed Queen Eanflaed with his personality and intellect. She subsequently played a role in supporting the development of his religious career. He studied for a while at Lindisfarne, which means that he may well have got to know St Aidan, who was still Bishop of Lindisfarne at the time. In 652, Wilfrid went to Rome at the bidding of Eanflaed. This is the first documented journey to Rome by anyone from Anglo-Saxon England. His route took him via Canterbury, and then through France to Lyon, where he broke his journey for a year and made the acquaintance of the Archbishop. He eventually arrived in Rome in 654 and added to his list of prominent contacts the then pope, Eugenius I.

His return journey also took him via Lyon, where he spent a further three years. On his return to Northumbria, he was appointed by Alhfrith (the son of King Oswiu) Abbot of Ripon in 660. The monastery's holdings of land and money were significantly augmented at this time, which perhaps points to Wilfrid's political and administrative skills, as well as his connections with the nobility of the area.

Perhaps Wilfrid's most important contribution to ecclesiastical history, and certainly that which Bede felt was the most significant thing he had done, was his role at the Synod of Whitby in 664. This was convened by Hilda, Abbess of Whitby, to settle a controversy about the correct method of calculating the date of Easter. The most prominent people of Northumbria, including the king, his family, the bishops, and the nobility all attended this along with prelates and notables from other Anglo-Saxon kingdoms. Wilfrid put the case for Rome, and his arguments prevailed. Bede attributes this outcome to King Oswiu's decision to favour recognition of the seniority of St Peter (whom Bede almost always describes as "Prince of the Apostles" ) over St Columba, the founder of the Celtic church. It is, of course, entirely possible that more practical considerations may also have swayed the monarch. Much of the southern part of Anglo-Saxon England was already observing the Roman rite and joining them in doing so would undoubtedly have facilitated the development of relations with those kingdoms, and, most importantly, with the Archbishop of Canterbury, not to mention the Pope. One incidental result of the Synod of Whitby was the resignation of the Bishop of Lindisfarne, Colman, to return to Ireland, rather than accept Roman submission. Wilfrid was promptly appointed his successor. Perhaps in an error of judgement, he insisted on travelling to Gaul to be ordained, on account, apparently, of not regarding any of the available bishops in Northumbria as having authority to ordain him. In any event, once he had returned from his journey, he found that Oswiu had, in the meantime, appointed Chad in his place.

Following various ecclesiastical to-ings and fro-ing's, Chad was ultimately deposed in 669, and Wilfrid was returned to episcopal office, on this occasion bishop of York (which at that time took in most of the Northumbrian kingdom). He was consecrated by the Archbishop of Canterbury. As Bishop, Wilfrid was responsible for initiating the building of new churches at Ripon and Hexham, the latter being described by contemporaries as 'the finest church north of the Alps' and built on land donated by the king. Virtually nothing of either church remains, other than the original seventh century crypts. Wilfrid seems also to have initiated the work to rebuild the existing church which Paulinus of York had founded, although no remnant of that is extant.

In the late 670s, Wilfrid seems to have irritated the King of Northumbria, by this time Oswiu's son Ecgfrith, who agreed with the Archbishop of Canterbury, Theodore of Tarsus, to divide Wilfrid's diocese into three portions, and appoint new bishops to each of the three, removing Wilfrid from office. An undelighted Wilfrid set out for a third trip to Rome, on this occasion travelling via Frisia (now Holland), where he appears to have carried out missionary activity in what was still a pagan kingdom. Having arrived in Rome, Wilfrid gained the pope's support in his dispute with the king and returned to Northumbria in 680 with the appropriate paperwork to support his reinstatement. This does not appear to impress King Ecgfrith, who imprisoned Wilfrid summarily. A year later, acting on the advice of St Ebbe, Ecgfrith released Wilfrid, but did not reinstate him. Wilfrid moved south, setting up a monastery at Selsey, where he remained until 686. After Ecgfrith's death in 685, his half-brother and successor Aldfrith recalled Wilfrid, restoring to him all his estates and monastic responsibilities, and reinstating him as bishop of a smaller diocese of York. In an almost predictable turn of events, Wilfrid appears in due course to have fallen out with Aldfrith, and he departed in 691 for Mercia, where he worked with King Ethelred of Mercia for ten years. He does not appear to have given up his claim to his interests in Northumbria, however, and at the beginning of the eighth century, he travelled yet again to

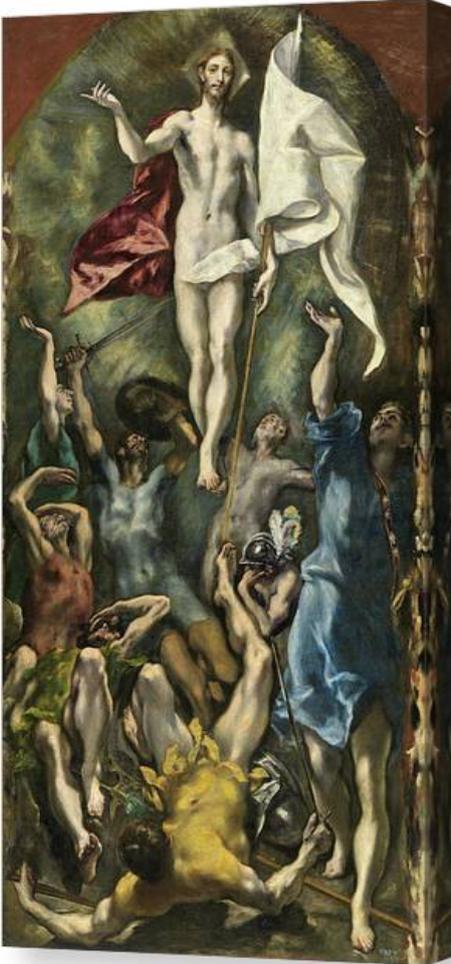
Rome, to appeal to the Pope, travelling again via Frisia, where he seems to have been welcomed. Arriving in Rome in 704, he obtained the support of Pope John VI, but on his return, Aldfrith was adamant in refusing to give back his Northumbrian estates. Soon afterwards however Aldfrith fell ill and fearing that this might be retribution for his treatment of Wilfrid, vowed to return Wilfrid's wealth and to bind his successor to do so should he die before he was able to fulfill his vow. When Aldfrith died shortly after, his son, Osred, presumably unwilling to take the risk of incurring further retribution, fulfilled his father's wishes. Wilfrid subsequently became bishop of Hexham in 706, although his influence thereafter was much diminished. He had clearly not given up his connection to Mercia, as it was in Oundle in Mercia that he died in 709. He ordered that his worldly goods – which must have been quite considerable, given the extent of his estates and offices – should be distributed to the poor of Northumbria, the abbots of Ripon and Hexham, and various churches in Rome. The proportion each beneficiary received is not recorded. Wilfrid was buried in Ripon Cathedral, and his tomb became established as a focus for pilgrimages. The tomb, and any relics, have long since disappeared, partly because there appears confusion over the removal of a bishop of Ripon's relics to Canterbury in later Anglo-Saxon times; the remains may or may not have been Wilfrid's. The shrine, like all the others of its type, was destroyed at the Dissolution in the 1530s.

## *Charles Wesley*



Charles Wesley was an English leader of the Methodist movement. Wesley was a prolific hymnwriter who wrote over 6,500 hymns during his lifetime. His works include "And Can It Be", "Christ the Lord Is Risen Today", the carol "Hark! The Herald Angels Sing", and "Lo! He Comes With Clouds Decending"

## *The Resurrection - El Greco*



Christ is shown in a blaze of glory, striding through the air and holding the white banner of victory over death. The soldiers who had been placed at the tomb to guard it scatter convulsively. Two of them cover their eyes, shielding themselves from the radiance, and two others raise one hand in a gesture of acknowledgement of the supernatural importance of the event. Another wearing a helmet decorated with brilliantly coloured plumes, rests his cheek on his hand – the traditional pose of melancholy – still unaware of Christ's resurrection. El Greco's skill in creating dramatically foreshortened figures is clamorously apparent in the soldier wearing a yellow cuirass sprawled in the foreground and in the adjacent soldier in green. By excluding any visual

reference to the tomb or to landscape, El Greco removed the scene from the realm of history, he articulated its universal significance through the dynamism of nine figures that make up the composition and the intensity of the light and colours.

## *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!

**The Rev'd Jacqui Miller**



# *Persecuted Christians*

From an article in Open Doors

Where do Christians risk the most for following Christ? Why are Christians persecuted? How do I pray for my persecuted brothers and sisters? What are the latest trends in persecution around the world?

The answers to these questions – and many more – are found every year in the annual Open Doors World Watch List.

Released every January, the Open Doors World Watch List ranks the countries where Christians risk the most to follow Christ. Now in its 30<sup>th</sup> year, the list uses extensive, on-the-ground research to ensure you are equipped with reliable and accurate information to pray and speak out for our persecuted family.

Because the World Watch List is more than a set of data or a collection of statistics – important though that information is. It's about real people. It's about our brothers and sisters.

The World Watch List offers a unique window into the world of the persecuted church, a world where violence against Christians is growing, where digital surveillance is holding an evermore suffocating grip on freedom of belief and worship, and where following Jesus and sharing the gospel is increasingly dangerous.

## **STANDING ALONGSIDE THE RISK-TAKERS**

The World Watch List also offers you an opportunity to stand alongside Christians who risk everything to follow Christ.

**“I found it so helpful to learn a lot about the church worldwide. I prayed one day at a time for each of the countries” – OPEN DOORS SUPPORTER**

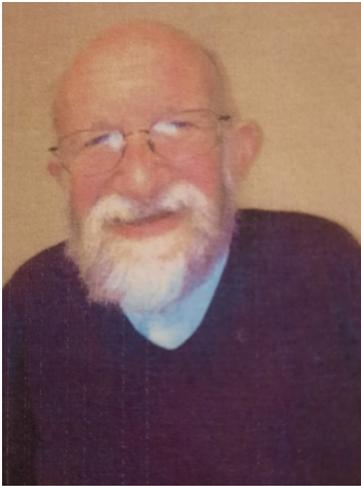
This year, your free resources focus particularly on the theme of risk. Here in the UK and Ireland most of us don't risk much by being a Christian – and, perhaps, we don't often take big risks in sharing our faith. But from North Korea to Nigeria, from India to Indonesia, from Syria to Sudan, Christians risk losing their freedom, even their lives, for following Jesus.



What gives them the courage to carry on? One of the most important factors is knowing that they are not alone. They know that they are part of the worldwide family of believers.

So please use the World Watch List and your World Watch List resources as a way to bless and support our persecuted church family, and to raise awareness of what they experience. It's a great way to learn from the courageous faith of the persecuted church. But more that, it's an opportunity to stand alongside those who risk everything for Jesus.

## *Douglas Longstaffe: RIP*



We were saddened to hear of the death, on 14 January of one of our former Vergers, Douglas Longstaffe. He came to us towards the end of 2001. I had the privilege of working closely with him when, a few months after his arrival, I became parish administrator. His role as sacristan, arranging impeccably the practical and liturgical aspects of worship, was his favourite, but he also participated enthusiastically in the letting of rooms and the general management of the building. He was invaluable when, in 2006, our first interregnum for over thirty years began at a time when I was one of the churchwardens; it was thanks to his input that the Vicarage, transformed to accommodate Fr Nick Papadopoulos's young family was ready when they moved in three days after Christmas that year. He was a delight to work with, he was a fund of great stories and seemed to know everyone. He loved books and cricket, and his modest recreations included a pint in the Cardinal, with his companion Trevor, and the odd Saturday trip to Richmond. He left us in December 2012 when he was able to move to an alms-house in his beloved Canterbury and where he continued for some years to fulfil a role as guide and occasional sacristan. Below are tributes from two of the congregation who remember him with particular affection.

### **Valerie Smith**

He had a steel trap of a mind for life's quotidian details. He and I once chatted about the day, five years previously, when he had travelled to London for the interview to become Verger at St Peter's. He recollected the train time, how long it took to get to Belgravia from the station and even what sandwich he'd had for lunch. I teased him about the sandwich -- fairly unsuccessfully, I

confess, but he tolerated it. One of my favourite memories of Douglas was watching him prepare the altar for the lunchtime Eucharist at St Peter's. The way he laid the ribbon bookmarks across the pages of the lectionary on the podium, with precision, certainly, but also with such tenderness, will always stay with me.

### **Nancy Wood**

I first met Douglas at Tuesday lunchtime Eucharists at St Peter's and quickly realised that he was a devout Christian with liberal views, which corresponded closely with how I hoped mine would develop. After a long, distinguished career serving as vergers in several churches, culminating as head vergers in Llandaff Cathedral, he had become our vergers and showed a commendable rigour in how the liturgy was performed with constructive relationships with clergy and worshippers. Under a shy exterior, lurked a kind, shrewd individual with a dry sense of humour. I was impressed with his insightful observations on people's characters and foibles, which were never spiteful but illuminating. Douglas gained the respect of senior clergymen, especially notable being Archbishop Rowan Williams, who always went out of his way to engage with him even when Douglas retired to Canterbury. He gained the respect of Father Nick Papadopoulos, now Dean of Salisbury, and enjoyed a good rapport with him. What most impressed me was Douglas's unflinching commitment to inclusivity. He would have no truck with misogyny posing under a cloak of spurious theology and treated female clergy with great affection.

I can only thank Douglas for deepening and moderating my own views and for being a valued friend. I am delighted he had a long retirement and know he will enjoy Heaven for all eternity. May he rest in peace and rise in glory!

### **Kevin West**

## *Readings for April & May*

<p><b>02 April 2023</b>  <b>Palm Sunday</b>          Isaiah 50:4-9a          Philippians 2: 5-11          Matthew 27: 11-54</p>	<p><b>23 April 2023</b>  <b>Third Sunday of Easter</b>          Apostles 2: 14a &amp; 36-41          Peter 1: 17-23          Luke 24: 13-35</p>
<p><b>7 April 2023</b>  <b>Good Friday</b>          Isaiah 52: 13- 53:12          Hebrews 10: 16-25          John 18.1 – end of 19</p>	<p><b>30 April 2023</b>  <b>Fourth Sunday in Easter</b>          Apostles 2: 42-47          Peter 2: 19-25          John 10: 1-10</p>
<p><b>8 April 2023</b>  <b>Easter Eve</b>          Romans 6: 3-11          Matthew 28. 10-0</p>	<p><b>7 May 2023</b>  <b>Fifth Sunday in Easter</b>          Apostles 7.55 - End          Peter 2.2-10          John 14.1-1</p>
<p><b>9 April 2023</b>  <b>Easter Sunday</b>          Apostles 10: 34-43          Colossians 3:1-4          John 20: 1-18</p>	<p><b>14 May 2023</b>  <b>Sixth Sunday in Easter</b>          Apostles 17: 22-31          Peter 3: 13-22          John 14: 15-21</p>
<p><b>16 April 2023</b>  <b>2<sup>nd</sup> Sunday of Easter</b>          Apostles 2: 14a, 22-32          Peter 1: 3-9          John 20: 19-31</p>	<p><b>21 May 2023</b>  <b>Seventh Sunday in Easter</b>          Apostles 1: 6-14          Peter 4: 12-14; 5: 6-11          John 17: 1-11</p>
<p style="text-align: center;"><b>28 May 2023</b>  <b>Pentecost</b>          Apostles 2: 1-21          Corinthians 12: 3b-13          John 20: 19-23</p>	

## *Calendar April 2023*

Sa 1	<i>Frederick Denison Maurice, priest, teacher of the faith, 1872</i>	Citizens UK
<b>Su 2</b>	<b>PALM SUNDAY</b>	<b>The parish and people of God</b>
Mo 3	<b>Monday in Holy Week</b>	The Passage
Tu 4	<b>Tuesday in Holy Week</b>	The Cardinal Hume Centre
We 5	<b>Wednesday in Holy Week</b>	St Mungo's
Th 6	<b>MAUNDY THURSDAY</b>	Praise for the inauguration of the Holy Eucharist
Fr 7	<b>GOOD FRIDAY</b>	Thanksgiving for the salvation of the world through the Cross
Sa 8	<b>HOLY SATURDAY</b>	Those amongst us preparing for Baptism and Confirmation
<b>Sun 9</b>	<b>EASTER DAY</b>	<b>Praise for the resurrection of Our Lord Jesus Christ</b> <b>The parish and people of God</b>
Mo10	<b>Monday in the Easter Octave</b>	Those persecuted for their faith
Tu 11	<b>Tuesday in the Easter Octave</b>	The people of Uganda
We 12	<b>Wednesday in the Easter Octave</b>	St Paul's Cathedral
Th 13	<b>Thursday in the Easter Octave</b>	The visible unity of the Church
Fr 14	<b>Friday in the Easter Octave</b>	Westminster Cathedral
Sa 15	<b>Saturday in the Easter</b>	Westminster Chapel
<b>Su 16</b>	<b>SECOND SUNDAY OF EASTER</b>	<b>The parish and people of God</b>

## *Calendar April 2023 /cont*

Mo 17	<i>Eastertide weekday</i>	St Matthew's, Westminster
Tu 18	<i>Eastertide weekday</i>	Westminster Abbey
We 19	<i>Alphege, archbishop, martyr, 1012</i>	Westminster City School
Th 20	<i>Eastertide weekday</i>	The Houses of Parliament
Fr 21	<i>Anselm, abbot, archbishop, teacher of the faith, 1109</i>	+Sarah, Bishop of London
Sa 22	<i>Eastertide weekday</i>	The Metropolitan Police
<b>Sun 23</b>	<b>Third Sunday of Easter</b>	<b>The parish and people of God</b>
Mo 24	<b>George, martyr, patron of England, c 304 transferred</b>	Modern day martyrs
Tu 25	<b>Mark the Evangelist</b>	Westminster (St Margaret's) Deanery Clergy Chapter
We 26	<i>Eastertide weekday</i>	Eaton House School
Th 27	<i>Christina Rossetti, poet, 1894</i>	St Peter's Parochial Church Council (PCC)
Fr 28	<i>Eastertide weekday</i>	St Mary's, Bourne Street
Sa 29	<i>Catherine of Siena, teacher of the faith, 1380</i>	Our Walsingham Pilgrimage
<b>Sun 30</b>	<b>FOURTH SUNDAY OF EASTER</b>	<b>The parish and people of God</b>

## *Calendar May 2023*

Mo 1	<b><i>Ss Philip and James, Apostles</i></b>	St Peter's School
Tu 2	<i>Athanasius, bishop, teacher of the faith, 373</i>	College of Resurrection, Mirfield
We 3	<i>Eastertide weekday</i>	Lawyers
Th 4	<i>English saints and martyrs of the Reformation Era</i>	Churches Together in Westminster
Fr 5	<i>First Friday votive of the Sacred Heart</i>	For a compassionate church
Sa 6	<i>Eastertide Weekday</i>	<b>The Coronation of His Majesty King Charles III</b>
Su 7	<b>FIFTH SUNDAY OF EASTER</b>	<b>The parish and people of God</b>
Mo 8	<i>Julian of Norwich, spiritual writer, c 1417</i>	Spiritual Directors
Tu 9	<i>Eastertide weekday</i>	St Paul's, Knightsbridge
We 10	<i>Eastertide weekday</i>	<b>St Michael's, Chester Square</b>
Th 11	<i>Eastertide weekday</i>	Chelsea and Westminster Hospital
Fr 12	<i>Dom Gregory Dix, monk, scholar, 1952</i>	Liturgists
Sa 13	<i>Eastertide weekday</i>	Inclusive Church
Su 14	<b>SIXTH SUNDAY OF EASTER</b>	<b>The parish and people of God</b>
Mo 15	<b><i>Matthias, Apostle (transferred)</i></b>	St Peter's Faith Group
Tu 16	<i>Eastertide weekday – Rogation Day</i>	Our stewardship of creation

## *Calendar May 2023 /cont.*

We 17	<i>Eastertide weekday – Rogation Day</i>	Eco-Church
<b>Th 18</b>	<b>ASCENSION DAY</b>	<b>St Peter’s Annual Parochial Church Meeting (APCM)</b>
Fr 19	<i>Dunstan, archbishop, monastic reformer, 988</i>	Our newly elected PCC
Sa 20	<i>Alcuin, deacon, abbot, 804</i>	Fr Matthew Foster Heyd, being consecrated as Bishop Coadjutor of the Diocese of New York today
Sun 21	<b>SEVENTH SUNDAY OF EASTER</b>	<b>The parish and people of God</b>
Mo 22	<i>Eastertide weekday</i>	St Michael’s, West 99 <sup>th</sup> Street, New York City – our partner parish
Tu 23	<i>Eastertide weekday</i>	Victoria Business Improvement District (BID)
We 24	<i>John and Charles Wesley, evangelists, hymn writers, 1791 and 1788</i>	The Methodist Church
Th 25	<i>The Venerable Bede, monk, scholar, 735</i>	Church historians
Fr 26	<i>Augustine, archbishop, 605</i>	+Justin, Archbishop of Canterbury
Sa 27	Eastertide weekday	Royal College of Defence Studies
Su 28	<b>PENTECOST</b>	<b>The parish and people of God Our Confirmation candidates</b>
Mo 29	<i>Feria – Ordinary Time resumes</i>	London Ambulance Service
Tu 30	<i>Josephine Butler, social reformer, 1906</i>	Caxton Youth Project
We 31	<b>Visitation of the Blessed Virgin Mary to Elizabeth</b>	Mothers

## *Our Common Life*

<p><b>Vicar</b> The Rev'd Jonathan Kester 07539 332408 020 72354242</p>	<p><b>Parish Administrator</b> Sheila Matthews 020 72354482 <a href="mailto:admin@stpetereatonsquare.co.uk">admin@stpetereatonsquare.co.uk</a></p>
<p><b>Priest Missioner</b> The Rev'd Julie Khovacs 07540 418623</p>	<p><b>Book-Keeper</b> Susan Redwin 020 72354482 <a href="mailto:finance@stpetereatonsquare.co.uk">finance@stpetereatonsquare.co.uk</a></p>
<p><b>Licensed Lay Minister</b> Dr Judith Richardson 07907 459693</p>	<p><b>Director of Music</b> Andrew John Smith 07545 009607 <a href="mailto:Acjsmith45@hotmail.co.uk">Acjsmith45@hotmail.co.uk</a></p>
<p><b>Honorary Assistant Priests</b> The Rev'd Jacqui Miller The Rev'd Simon Walsh</p>	<p><b>Deputy Director of Music</b> Andrew Sackett <a href="mailto:andrewjsackett@gmail.com">andrewjsackett@gmail.com</a></p>
<p><b>Churchwardens</b> Richard Carter 07973667252 Samantha Singlehurst 07930 826475</p>	<p><b>Groundsman</b> Chris Reynolds</p>
<p><b>Hon Treasurer</b> John Hilary <a href="mailto:jhilary@gmail.com">jhilary@gmail.com</a></p>	<p><b>Resources Committee</b> Richard Carter</p>
<p><b>P.C.C. Secretary</b> Valerie Smith <a href="mailto:Vasmith440@gmail.com">Vasmith440@gmail.com</a></p>	<p><b>Worship Committee</b> Fr Jonathan Kester</p>
<p><b>Electoral Roll Officer</b> Sarah Armstrong <a href="mailto:Sarahanne.hasker@gmail.com">Sarahanne.hasker@gmail.com</a></p>	<p><b>Formation Group</b> Convenor: Fr Jonathan Kester</p>
<p><b>Verger</b> Callum Shaw 07365002204 <a href="mailto:verger@stpetereatonsquare.co.uk">verger@stpetereatonsquare.co.uk</a></p>	<p><b>Transformation Group</b> Convenor: Revd. Julie Khovacs</p>

## *Our Common Life*

<b>Standing Committee</b> Chair: Sammie Singlehurst	<b>Communications Group</b> Valerie Smith
<b>Hospitality Co-Ordinator</b> Raana Khatabakhsh	<b>Safeguarding Officer</b> Vivien Reed
<b>Parish Magazine Editor</b> Phoebe Hilary	<b>Children's Advocate</b> Sammie Singlehurst
<b>Library</b> Sam Atkins	<b>Bible Reading Fellowship</b> Please contact Parish Office for more information
<b>P.C.C. Members</b> Sarah Armstrong Samantha Atkins Richard Carter Deborah Chapman Annabel Clark Mark Dowsett Mary Drummond Jane Frances Jim Glen John Hilary Michael Johnson Julia Jordon Lee Marshall David Payne Ekenem Peers Alex Porter Judith Richardson Kay Simon Valerie Smith Nancy Wood	<b>Deanery Synod</b> Richard Carter 020 76414230 Jim Glen 020 78211809 Judith Richardson* 020 3268 0055 Valerie Smith 020 78349251 Nancy Wood 07900 493491 *Also Diocesan Synod
	<b>School Headteacher</b> Jane Carrington 020 76414230
	<b>Lay Eucharistic Ministers</b> <i>Note that all our LEM licenses expired in February, New licenses are being arranged; the following license only has been renewed to tide us over until then.</i> Callum Shaw 07365 002204
<b>School Governors</b> Foundation PCC Rev'd Jonathan Kester (Ex Officio) Jim Glen Judith Richardson Rev'd Julie Khovacs	

# Children's Page

## HOLY WEEK



The Last Supper

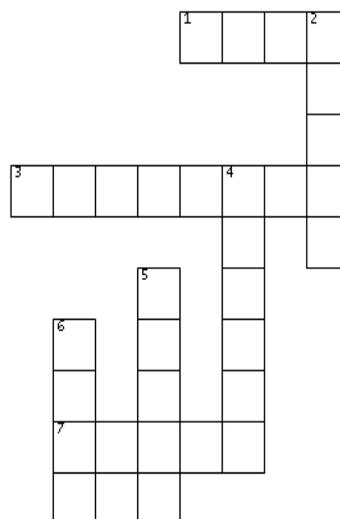
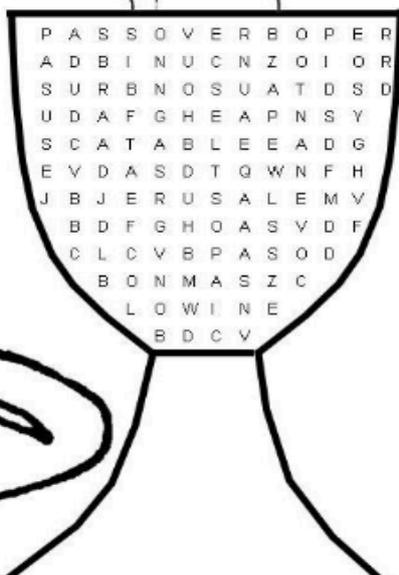


Find the Hidden Words



Word Bank

Passover  
Table  
Apostles  
Cup  
Wine  
Bread  
Body  
Covenant  
Blood  
Jesus  
Jerusalem



### ACROSS

- They called Jesus the King of the ....
- the Place of the Skull
- item on which Christ was crucified

### DOWN

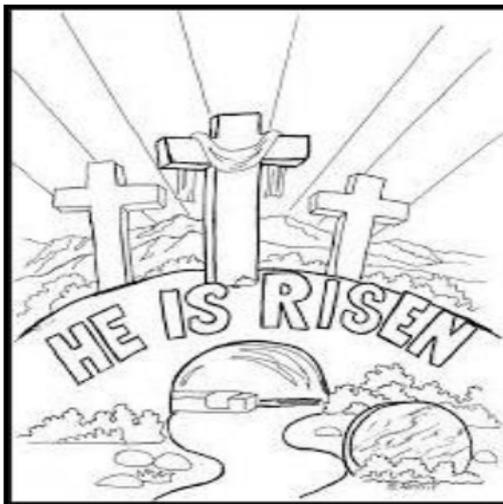
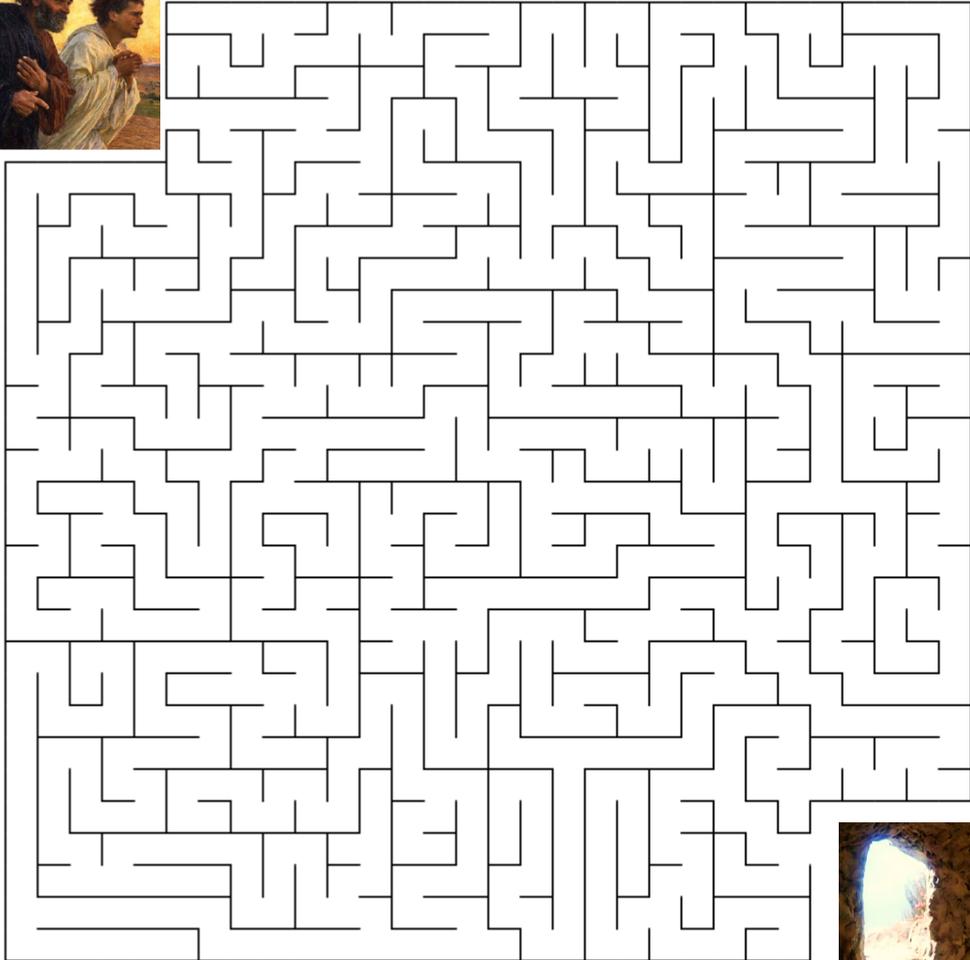
- used to pierce Jesus' side
- things from which Jesus' crown was made
- ... and water flowed from Jesus' side
- soldiers rolled these to see who would have Jesus' clothes

**DON'T FORGET TO  
COME TO ST.  
PETER'S ON  
GOOD FRIDAY  
(7<sup>TH</sup> APRIL)  
FOR THE FAMILY  
SERVICE AT 10AM.**

# Children's Page

## EASTER

Help Peter and John get to the empty tomb!



# *Recipe!*

## Hot Cross Buns



### Ingredients

- 500g/1lb 2oz strong white flour, plus extra for dusting
- 75g/2<sup>3</sup>/<sub>4</sub>oz caster sugar
- 2 tsp mixed spice
- 1 tsp ground cinnamon
- 1 lemon, finely grated zest only
- 10g/1/4oz salt
- 10g/1/4oz fast-action dried yeast
- 40g/1<sup>1</sup>/<sub>2</sub>oz butter
- 300ml/10fl oz milk
- 1 free-range egg, beaten
- 200g/7oz sultanas
- 50g/1<sup>3</sup>/<sub>4</sub>oz finely chopped mixed candied peel
- oil, for greasing

For the topping

- 75g/2<sup>3</sup>/<sub>4</sub>oz plain flour
- 2 tbsp golden syrup, for glazing

### Method

1. Put the flour, sugar, spices and lemon zest into a large bowl and mix together. Then add the salt and yeast, placing them on opposite sides of the bowl.
2. Melt the butter in a pan and warm the milk in a separate pan. Add the butter and half the tepid milk to the dry ingredients. Add the egg and use your hands to bring the

- mixture together, incorporating the flour from the edges of the bowl as you go. Gradually add the remaining milk, to form a soft pliable dough (you may not need all of the milk).
3. Tip the dough out on to a lightly floured work surface. Knead by hand incorporating the sultanas and mixed peel into the dough. Lightly knead for 10 minutes until silky and elastic and forming a smooth ball. (The kneading can also be done in a food mixer with a dough hook.) Oil a bowl and place the dough in a bowl, cover with cling film and leave to rest in a warm place for about 1½ hours or until doubled in size.
  4. Turn the risen dough out on to a lightly floured surface. Knock back and knead for a further 5 minutes. Return to the bowl, cover with cling film and leave in a warm place to rise for a further hour, or until doubled in size.
  5. Turn the dough out again on to a floured surface and divide into 12 equal pieces, shaping each of these into a ball. Line 1-2 baking trays with paper and place the balls on the tray, placing them fairly close together and flattening them slightly.
  6. Slip each baking tray into a large clean polythene bag, making sure the bag doesn't touch the buns. Leave for 40-60 minutes until the buns have doubled in size.
  7. Preheat the oven to 220C/200C Fan/Gas 7.
  8. For the topping, add the flour to a bowl with 100ml/3½fl oz water. Mix together to make a paste and spoon into the icing bag.
  9. When the buns have risen remove the polythene bags and pipe a cross on each bun.
  10. Bake for 15-20 minutes until pale golden-brown, turning the baking trays round halfway through if necessary.

Melt the golden syrup in a pan and while the buns are still warm, brush the buns with a little syrup to give a nice shine, before setting aside to cool on a wire rack.

## NOTICE OF THE ANNUAL PAROCHIAL CHURCH MEETING, THURSDAY 18 MAY 2023

EUCCHARIST AT 7PM (Ascension Day) VESTRY MEETING AT 7.45 PM  
FOLLOWED BY APCM



The **Vestry Meeting** is a very short meeting whose purpose is to elect the Churchwardens. Anyone living in the parish, as well as those on the church Electoral Roll can attend.

The **APCM**, which is open to those on the church Electoral Roll is the church's Annual General Meeting, at which you can hear and ask questions about issues dealt with over the year by the Parochial Church Council and Deanery Synod, about the church's finances and fabric and its membership and you can also participate in electing new members of the Parochial Church Council, This is your chance to find out all about St Peter's after this very different year, and to help it look to the future. Please make an effort to be there to show your support

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

## **Holy Week and Easter 2023**

### **Palm Sunday – 2nd April**

8.15am Holy Communion – Book of Common Prayer

9.45am Family Eucharist with dramatic reading of the Passion

10.45am Procession of palms leading straight into

Choral Eucharist with Sung Passion Gospel

Music: Missa Mon Coeur se recommande – Eccard ; O Lord in thy wrath Gibbons

### **Monday 3rd April**

12.30pm Said Eucharist ; 7pm Said Eucharist with Meditation

### **Tuesday 4th April**

12.30pm Said Eucharist ; 7pm Said Eucharist with Meditation

### **Wednesday 5th April**

8am Said Eucharist ; 12.30pm Said Eucharist

7pm Said Eucharist with Meditation

### **Maundy Thursday – 6th April**

7pm Sung Eucharist with the washing of feet,

the Stripping of the Sanctuary and Watch until Midnight

Music: Missa Confitebor – de Monte ; Domine Jesus in qua nocte – Palestrina

Domine tu mihi lavas pedes – Cardoso

### **Good Friday – 7th April**

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

12 noon The Liturgy of Good Friday

Music: Adoramus te, Christe – Lassus ; Hear my prayer - Purcell

Lamentations I – Tallis ; Crucifixus à 8 – Lotti

### **Holy Saturday – 8th April**

8pm The Easter Vigil

with the Service of Light and the First Eucharist of Easter

Music: Missa Ut re mi fa sol – Esquivel

### **Easter Day - Sunday 9th April**

8.15am Holy Communion – Book of Common Prayer

9.45am Family Eucharist

11.15am Choral Eucharist

Music: Messe Solennelle op. 16 – Vierne ; Laudate Dominum op. 9 -Dupré

# SERVICE TIMES:

## **Sunday Morning Services**

BCP Holy Communion	08:15
Family Eucharist at	09:45
Sung Eucharist with our world-class choir	11:15

## **Weekday Eucharist**

Monday to Friday	12.30
<i>Also Wednesday</i>	08.00

**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

ST PETER'S  
EATON SQUARE

# Good Friday FAMILY SERVICE

An interactive  
Passion story for  
all ages - children  
are especially  
welcome!



Friday 7th April 2023



Begins 10am  
in church.



## The Westminster Food Bank needs donations more than ever!

There are ways we can continue to help the most vulnerable in our society... Please bring in your non-perishable food for the Foodbank. Contact Rev'd Julie for information on where to leave donations. Our volunteers will deliver them to the Food Bank promptly. Financial support is also appreciated.

I was hungry, and you fed me...  
(Matt 25.35)

The Westminster Foodbank is based at Westminster Chapel and provides three days' - worth of nutritionally balanced (non-perishable) food to residents in the Borough of Westminster experiencing financial crisis, through a voucher scheme. It is part of a nationwide network of Foodbanks.

# 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>**

