

# St Peter's Church

Belsize Square

London NW3 4HJ

<http://www.spbp.org.uk>

info@spbp.org.uk



Priest-in-charge: Revd Paul Nicholson

Tel: 020 7586 6522 / Mobile: 07971 223764

Email: [paul.nicholson@london.anglican.org](mailto:paul.nicholson@london.anglican.org)

Churchwarden: Stefanie Cetin

Music Director: Dwayne Engh

Pastoral Assistant: Lucinda O'Donovan

Pastoral Network Officer: Alfonso Vonscheidt

[stpetersbp@yahoo.co.uk](mailto:stpetersbp@yahoo.co.uk)

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Sunday Services: 11.15am Parish Eucharist and Sunday School  
[Children start in church, returning at  
Communion to receive a blessing]  
6 - 7pm PrayerSpace

Weekday Services:

Monday-Friday : 5.00pm Evening Prayer

Thursday: 10.30am Holy Communion

Baptisms, Weddings, Funerals by arrangement with Father Paul.

Magazine material to be sent to [judy.east@blueyonder.co.uk](mailto:judy.east@blueyonder.co.uk) or given to  
Father Paul, please

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\* from *Parish Pump*

## Diary for June and July

### Thursday 2<sup>nd</sup> Ascension Day

NO Morning Communion or Coffee

6.45pm Belsize Community Choir

7.30pm Ascension Day Eucharist at St Saviour's

### Sunday 5<sup>th</sup> Easter 7

11.15am Parish Eucharist *The Revd. Mark Speeks*  
*No PrayerSpace this evening*

5.00pm at St Saviour's, Eton Road: Concert

Tues 7<sup>th</sup> 7.30 for 8pm Hampstead Christian Study Centre in St Peter's Studios: : An Evening with Eleanor Farjeon. Speakers Bill and Sylvia Fry

Thur 9<sup>th</sup> 10.30am Holy Communion

11.15am Coffee and Croissants

6.45pm Belsize Community Choir

Sat 11<sup>th</sup> *Barnabas the Apostle*

### Sunday 12<sup>th</sup> Pentecost

11.15am Parish Eucharist

6-7pm PrayerSpace

Tues 14<sup>th</sup> 7.30 for 8pm Hampstead Christian Study Centre in St Peter's Studios: Roger Fry, Quaker Dissent and French Innovation. Speaker Frances Spalding

Thurs 16<sup>th</sup> 10.30am Holy Communion

11.15am Coffee and Croissants

6.45pm Belsize Community Choir

### Sunday 19<sup>th</sup> Trinity

11.15am Parish Eucharist *The Revd. Mark Speeks*

6-7pm PrayerSpace

Tues 21<sup>st</sup> 7.30 for 8pm Hampstead Christian Study Centre at St Andrew's Frogna. Alexander Whyte: Eclectic Humanist. Speaker: The Revd Jonathan Dean.

Thurs 23<sup>rd</sup> *Corpus Christi*

10.30am Holy Communion

11.15am Coffee and Croissants

6.45pm Belsize Community Choir

Friday 24<sup>th</sup> *Birth of John the Baptist*

### Sunday 26<sup>th</sup> Trinity 1

11.15am Parish Eucharist *Speaker: Rabbi Stuart Altschuler*

6-7pm PrayerSpace

Weds 29<sup>th</sup> *Peter and Paul, Apostles*

Thurs 30<sup>th</sup> 10.30am Holy Communion

*No Coffee this week – Drama rehearsals in church*

5.15pm Choral Evensong sung by The Hall School Choir

*No Community Choir rehearsal this week*

## JULY

Fri 1<sup>st</sup> 7.30pm Performance 1: 2<sup>nd</sup> Year Central School students - *Shakespeare: Richard III*

Sat 2<sup>nd</sup> 7.30pm Performance 2: *Richard III*

### Sunday 3<sup>rd</sup> St Thomas

11.15am Parish Eucharist

6-7pm PrayerSpace

Thurs 7<sup>th</sup> 10.30am Holy Communion

11.15am Coffee and Croissants

*No Community Choir rehearsal this week*

### Sunday 10<sup>th</sup> Trinity 3

11.15am Parish Eucharist *The Revd. Mark Speeks*

6-7pm PrayerSpace

Tues 12<sup>th</sup> 7.30pm Joint Council Meeting, St Peter and St Gabriel

Thurs 14<sup>th</sup> 10.30am Holy Communion

11.15am Coffee and Croissants

*No Community Choir rehearsal this week*

**Sunday 17<sup>th</sup> Trinity 4**

11.15am Parish Eucharist  
6-7pm PrayerSpace

Tues 19<sup>th</sup> 8.00pm St Peter's PCC Meeting (Studios)

Thurs 21<sup>st</sup> 10.30am Holy Communion  
11.15am Coffee and Croissants  
6.45pm Belsize Community Choir

Friday 22<sup>nd</sup> *Mary Magdalene*

**Saturday 22<sup>nd</sup> 2.00pm ST PETER'S CHURCH FÊTE**

**Sunday 24<sup>th</sup> Trinity 5**

11.15am Parish Eucharist  
6-7pm PrayerSpace

Mon 25<sup>th</sup> *James the Apostle*

Thurs 28<sup>th</sup> 10.30am Holy Communion  
11.15am Coffee and Croissants  
6.45pm Belsize Community Choir

**Sunday 31<sup>st</sup> Trinity 6**

11.15am Parish Eucharist  
6-7pm PrayerSpace

It is what you do when you have nothing to do that reveals what you are.

*Anon*

Solitude is impractical and yet society is fatal. *Ralph Waldo Emerson*

**Vicar's Letter**

Some of us take pleasure in our work. I feel especially privileged in having had two careers (first as a musician) which offer satisfaction in good measure. For others, work is simply the thing they have to do to fund the pleasure they really want – whether through travel, pursuit of sport or of the arts. Some live for pleasure; others live for, and through their work, or their children. Some live to work; others work to live. But what part does *contentment* play in all this? How do we cope with the thought of retirement, or of the children leaving home, or of ageing? Issues like this are dealt with in a new book written by my old 'boss', when I was Curate of St Mary's Primrose Hill - Robert Atwell. He is now the Bishop of Stockport, and his book is called *The Contented Life*.

He was recently back in Primrose Hill for a Lecture marking the publication of his book. Ironically when he came back to London, I was in Liverpool looking after my mother for a few days, but this meant I was able to meet him for lunch one day on his return to the North – away from the social whirl of his launch. The purpose of our lunch was purely to catch up as friends, but on my way to meet him I was able to find a copy of his book in Chester Cathedral's gift shop. I'd wanted to get the book, not out of a desire to appear the 'keen Curate' still (though we joked about it), but partly out of natural support, and equally because it followed well from a monologue - *On the shortness of life*, I'd been looking at by the Stoic philosopher, and contemporary of Jesus, *Seneca*.

Seneca and his writing is sometimes represented as dry and 'worthy', but I found his biting criticism of the ostentation of some of his fellow Romans, and his portrayal of their feverish quest for fame, reputation, or pleasure, remarkably fresh and perceptive – it could equally apply to the way many of our lives are led today. A recurring theme of *On the shortness of life* is that life is so easily frittered away by our insistence on

looking to, and investing in, *future* delights or successes, and our inability fully to attend to and enjoy **the present**. His message could be described in his own words: “Life is long if you know how to use it”.

Life in our own day is much more likely to be ‘long’ in years – with 20 or even 30 years of ‘leisure’ in retirement to mark our ‘third age’, but the question of whether we ‘know how to use it’, and the quality of true contentment we are able to reach throughout our span remains the question. Bishop Robert’s *The Contented Life* is written largely in answer to this. He observes that, as well as much of our lives being taken up by ambitious planning-ahead or pleasure-seeking for the future, equally we can be consumed by preoccupation with bitter memories of thwarted ambitions or failure *in the past*. Either of these can totally consume our response to the present. Appropriately, the subtitle for his book is ‘Spirituality and the Gift of Years’

The wisdom of our Scriptures reminds us of this gift and how to realise it in an attitude of regular prayer. ‘...I trust in you, O Lord; I say “You are my God.” My times are in your hand...’ (*Psalms 31:14-15*). It’s a wisdom for all – at whatever stage of life.

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## **Sermon: Easter 6 2011**

Acts 17:22-31; John 14:15-21

What was it that made St Paul the first great theologian - one who shaped Christianity into a Faith that could cross into different cultures, whether Jewish or Gentile? Well, we’re given some idea from what we see of him in The Acts of the Apostles, walking around the city of Athens “looking carefully”, we’re told, “at [the Athenians’] objects of worship”. I had it drummed into me as I trained for ordination that in Christian ministry,

theology shouldn’t be something you read only; it should be something you *do*. We certainly see Paul ‘doing theology’ on the hoof this morning. He finds an altar in the square inscribed ‘to an unknown God’. Thinking on his feet, he uses this as an opening to proclaim the Almighty God who has been *made* known in Jesus Christ. In our own day, it still repays us to ‘look carefully at the objects of worship’ we find around us as we go about our daily lives – even though they may not come in traditional forms. For instance, we wouldn’t encounter altars in the street with that inscription now, but ‘*to an unknown god*’ might be an apt way to describe the spiritual ‘market-place’ that we live in these days. A glance at the shelves marked ‘religion’ in the average bookshop reveals that Christianity takes a modest place alongside a whole range of self-help therapies, alternative religions and ‘new-age’ spirituality. Less directly, but more literally ‘on our streets’, we can observe around us things which, in their own way have become icons of contemporary worship: *temples to pleasure* in Night Clubs and Sports Stadia *temples to profit* in Banks and Casinos, or *Temples to the Body* in Fitness Centres or Beauty Parlours.

Last week’s Gospel had Jesus proclaiming ‘*I am the Way, the Truth and the Life*’. We know very well that there are people of faith, or of no faith, who follow other ‘ways’ and different apprehensions of ‘the truth’ than ours. This awareness can have a crippling effect upon us. The underlying assumption can tend to be: “all these religions claim to be true, and just cancel each other out. The only hope is to take bits from all of them and not become too closely involved with any” As a result, even church-goers attracted to Christ can prefer to remain, as it were, ‘semi-detached’, and to appear non-committal. But this can lead to impoverishment and shallowness; there’s a common, vague notion out there, for instance, that all religiously-minded people should simply say, like Jimmy Hendrix, “let’s get together and feel all right”. But I’ve been struck frequently by the wisdom of many who insist that the real hope for dialogue and

understanding in the world is rather for people to go **ever deeper into the riches of their own faith**, and not merely dip their toes in the water. When I learnt to swim, quite late in life, there came a moment when I had to grasp the fact that, although my land-loving instinct was simply to sink to the bottom and then walk to the shore as fast as I could, this would simply not work; to swim I needed to *give myself* to the water, and trust it. It seems really to be true that if God is not to remain 'unknown', then we need to launch out into the deep within the faith we have always known, or which we have come to know.

But what of these other secular 'temples' I mentioned – these other many things which seem to have replaced traditional religious devotion? If we follow Paul's example in 'looking carefully at' these 'objects of worship' we might well agree that many of them in themselves are good, and enhance life. They have their place in maintaining a balanced life, but if they become an end in themselves they get blown out of proportion. Watching the culture of our age as Paul did, in a critical but loving way is important in helping us not to allow its outlook to shape ours. In addressing the Athenians Paul quotes some of their own poets. One poem from the Welsh 20<sup>th</sup> c. poet R.S.Thomas, called *Pilgrimages* contains these words, which seem to convey very compactly the meaning we all crave for in our lives, and the frustration we sometimes feel as we search for it: "He is such a fast God, always before us and leaving as we arrive". Thomas seems to write in his poem of making a pilgrimage to a holy place and being rather disappointed at what he finds – at not having the transformative experience there that he'd hoped for. After some reflection, he concludes with an unexpected question:

Was the pilgrimage  
I made to come to my own  
self, to learn that, in times  
like these, and for one like me,

God will never be plain and  
out there, but dark rather, and  
inexplicable, as though he were in here?

That dawning realisation is of the same truth expressed in this morning's Gospel, from a passage which speaks comfortingly of the personal experience we can have of God. On a human level we know that the best experiences of committing ourselves to another in a loving relationship leads to **knowledge** of that significant other, and their knowledge of us, in the most wide and profound sense. The same is true of that divine love in which Jesus invites us to share: 'If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Advocate...the Spirit of truth.... You know him, because he abides with you, and he will be in you.' *John 14:15-16*

*Paul Nicholson*

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## Guns in the Gorse

April 2011, a brilliant day on Pleinmont on the South-West corner of Guernsey. A cloudless sky, a lively rich blue sea, gulls wheeling round the rugged cliffs, battered by the waves as white as the gulls, a velvet covering of gorse hiding a gun. Defence hardware is a feature of this idyllic landscape, Martello towers built by us to repel Napoleon, and later artillery emplacements built by Hitler to repel us.

The weather may have been like this in April 1945, but not much else. Guernsey had been enemy-occupied nearly five years, blockaded by the Allies for nearly a year. "We shall fight in the beaches" thundered Churchill – not *their* beaches  
"We shall never surrender"- but he did surrender them. If I had been an Islander I would have faced some moral issues. Would I have:-  
informed on my neighbours ?

helped the Island authorities round up non-islanders, and , later, Jews, for deportation? Some islanders did.

Or would I have;-

    painted up "V" signs on public buildings?

    answered a collaborating foreman who said 'Heil Hitler' with the words 'Heil Churchill! To Hell with Hitler and his rice pudding!'

    run an underground news service?

    sheltered absconded East-European slave labourers.

    leafleted discontented German soldiers, persuading them to plan a mutiny, which was in fact anticipated by Germany's capitulation.

Some islanders did. Some paid a terrible price.

Would I have risked the wrath of the Gestapo, not knowing whether they knew that my wife's father was called 'Cohen'?

When Red-Cross parcels finally arrived, ear-marked for civilians, would I have shared them voluntarily with starving German troops?

How defiant could I have been , on a diet of limpet-burgers on oatmeal bread with seaweed, washed down by black-berry leaf tea?

We went down to Portelet and ate fresh crab sandwiches and rich Guernsey ice-cream, served by these gentle, relaxed welcoming people. The Germans' Pleinmont Tower was not open that afternoon, as scheduled. Perhaps this indicates that later island generations, and British tourists are losing our obsession with the story of the United Kingdom under enemy occupation- and can see this tragic period in context...

    but never quite forget.

*Bob Braithwaite*

## More about meteorology

### **Introduction by Father Paul:**

Tim supplied an initial article on Weather, and his belief that we should apply our faith more pro-actively towards it, in the last issue but one of St Peter's Magazine. He's returned with a more fully argued follow-up for this edition. If you didn't come back to him with reactions the first time, I do hope that you will take up his invitation to do so now, because he poses questions that you may agree with, disagree with, find stimulating, or simply consider misguided. Whichever, please don't just let it wash over you!

For instance, I like Tim's basic plea for a 'joined-up', holistic relationship with our environment and our Creator, and his courage in seeking to "bridge the gap between the wonder and mystery of the saints, and the hard-nosed reality of corporate life". But what do you make of his "imaginary journey into the mind of God, all those thousands of years ago", and how would you reconcile this to what we generally accept about the evolution of the earth? Is it right to expect God directly to control the course of weather, whether for our blessing or anyone else's, when many of us believe that he created the world in such a way as to allow it to create itself? How would the Pope and our Bishops react if they were consulted on how to bring about positive weather outcomes?

Read on, and decide!!

Many of us will remember geography and physics lessons at school, learning all about how rain and snow are formed and where wind comes from. In other words, why the weather is the way it is. Given the impact our weather has on economic performance and social infrastructure, last winter I reviewed the basic principles to try and create a more rounded

contemporary context. Hopefully the insights might prove to be useful in government and industry for many years to come.

#### Meteorology:

The earth holds water in the sea, rivers, lakes, reservoirs and in the ground. The sun warms this water and evaporation takes place resulting in water vapour. The air attracts the water vapour, and as air warms up, it can hold more and more. As well as this, as air warms up it rises, and as it rises, it cools down. As air cools down, it can hold less water vapour, and thus condensation occurs. Thousands of tiny water droplets form around minute particles of dust or soot within clouds becoming small, medium or large raindrops. As raindrops get heavier, they fall back down to earth as rain or snow. Depending on the wind, the movement of clouds, the temperature and the type and height of terrain, rain or snow falls in different parts of the world in varying quantities and at different times.

Wind is the movement of air produced by solar energy as it reaches the earth. The wind sculpts our weather, forming clouds, fronts and other features out of thin air. Warm air rises near the equator where the sun is at its most powerful, and it flows towards the poles at high levels. It is replaced in the atmosphere by a steady stream of cooler surface winds flowing towards the equator (eg trade winds). As the earth is based on a tilt and rotates, this alters the wind's paths in order to distribute the cool and warm air to different parts of the earth at different times of year.

#### Contemporary issues and commentary:

Obviously there are many other factors involved which I have not touched on here. However, when I reviewed these basic principles and considered them alongside everything else I've learnt over the years, I realised that it is in fact the most unbelievably incredible system. As far as we know, the same basic principles have sustained the earth's weather for thousands of

years. So if you think about it, the original system design would have necessitated almost unfathomable depths of wisdom and vision.

If we want, we can take an imaginary journey into the mind of God, all those thousands of years ago:

"Right then, now I have to design a weather system for planet Earth which is going to feed, clothe, heat and sustain millions of creatures of all different types and species for the next few thousand years. Some of them may develop very advanced forms of technology and equipment to be able to live in different ways and experience many things. I also want to sustain a beautiful, wild and productive eco-system, and create extraordinary sights and places for my children to enjoy. To do this, I will need to incorporate aspects such as cleaning, feeding, large scale distribution and ideal conditions for various activities throughout the year and over time".

We only have to look around us in order to see the genius of what has been created, and once we develop more of a living relationship with God through prayer, study and fellowship, things like this become even more apparent. What's more, we can also begin to involve ourselves in this creative process as we talk to him about the weather, give him thanks for what he provides, and experience him actively changing and maintaining the system in real time.

Developing this theme a bit further, let's ask ourselves what we think is the nature of a God who creates all this and allows us to live within it. And do we think that sustaining such a large scale incredible system such as ours happens without any real effort or care and concern for how it is appreciated? Often when we talk about the weather in these days of global 24 hour news, we tend to focus on extreme weather events which sometimes help to create disasters. In fact it's quite easy to start taking all the positive aspects of weather for granted; for example the beauty of a

warm sunny day which lifts everyone's spirits, and a few showers of rain after a dry period which clean the pavements and waters the gardens, feed the crops and keeps our reservoirs topped up.

If we do take this for granted and think of weather as a scientific process which has nothing really to do with us spiritually or corporately, what do we think is likely to be the consequence? How do we think the creator of this incredible system feels and what is he likely to think as a result? In our spirits, my experience is that we are designed to seek and relate to God every day and to think about the things he may have done for us, so these I believe are real questions which we are being called to address here in 2011. It is also why I feel prompted to highlight them and draw attention to my proposed 1<sup>st</sup> weather pilgrimage. Further to this, it may also be one of the reasons the Pope felt prompted to visit England last year. On his visit, he told us that we should be careful not to marginalise the basic values of Christianity from public life. Perhaps he understands the current thinking and character of God better than we do.

Perhaps we are being given a chance to go a bit further in the depth of our understanding? If we have a special event, meeting, outdoor concert or sports fixture for example, do we say "we hope to be lucky with the weather, or will the Gods or Mother Nature smile on us?" Or if the government ministers for finance and transport say they are going to consult the Chief Scientific Adviser, is this really destined to be successful? Is it a good idea to ask him whether we should expect more severe winter weather in the next few years? Will he be able to tell us more than a few years back when the reports were that cold winters may well be a thing of the past?

What does the divine creator really think of this? It's happening at the same time as in cricket, where there is a finite timeline on a test match with no major extensions or replays, and weather looks likely to have a

significant effect on the outcome, reports suddenly come through that one side is 'praying for rain or praying for fair weather.' At the point where weather becomes serious, the questions to wrestle with are possibly deeper and more complex, and yet surely not too complex for a sophisticated intelligent society to explore and hopefully resolve.

Perhaps we can advocate that as well as the Chief Scientific adviser, the government minister could also consult the bishops and faith leaders in the House of Lords? Would they perhaps share the insight that individually, and corporately as sectors that benefit from the conditions, we might think of giving thanks for the incredible weather we experience? In this we can acknowledge the possibility that weather has a divine and spiritual dimension to it, and think about asking the Pope and the bishops about ways to make it more likely that the positive aspects might continue?

How exciting this could be. What an opportunity to experience more of the blessings and wisdom of God in our corporate daily lives? Perhaps we'll start to bridge the gap between the wonder and mystery of the saints, and the hard-nosed reality of corporate life? I hope this article puts more meat on the bones of my current ministry. Please talk to me if you'd like to support my pilgrimage, if you disagree with anything here, or if it sparks off any particular thoughts or suggestions.

*Tim Cleverdon*

#### References:

The Rough Guide to weather by Robert Henson and Meteorology demystified by Stan Gibilisco. Evening Standard: 17<sup>th</sup> September 2010

## What do the alligators think?

The Kennedy Space centre is set in Cape Canaveral, a large area of swamp land where nothing else has been allowed to be built for about fifty years. It is filled with the most surprising wild life. Raccoon, otter, bear, the Florida panther (at least two breeding pairs have been seen recently), manatees, and literally thousands of alligators. There is no hunting allowed. In every state in the Union the deer are shot freely, well with licences, every November. Not here. The Centre employs a vet who goes out in a little swamp buggy from time to time to check all is well with the natural world.

The bird life is amazing. As you ride in on the bus, not being allowed to go in your own car of course, a flock of roseate spoonbills rises above you. They are quite quite pink. They look very much like flamingoes. There are also ibis, herons, kingfishers, and some very long legged sandhill cranes. The bird we liked the most was the grackle. It is a bit like a large brown blackbird with a peachy gold breast. It haunts the open air cafe, waiting for the spilled popcorn and dropped hot dogs and swoops with a harsh repeated cry that sounds like, well, GRACKLE.

When a spacecraft is launched it is a noisy business. We were there for a night launch in 2008, the last night one, they said, and we stood on a beach at New Smyrna, perhaps twenty miles away, as a fiery orange cigar leapt skyward in a perfect arc over our heads. When the rocket left the launch site, the earth shook, the decibels were uncountable. The hundreds of people standing with us on the sand gasped at the vision in awe and some fear. We all remembered the time when the whole thing went wrong and it blew up into pieces with a lovely young woman teacher aboard as people watched. But no, this was a safe one.

However, what do you suppose the alligators think? Do they simply close their ears and wait, knowing it isn't going to hurt them for it has after all happened many times before? Do they have any sense that they are safer because they are in this extraordinary place? Have they and all the other species that abound here developed in some Darwinian way a mechanism for tolerating deafening noise and for overcoming fear? Shall we find in a thousand or so years the Canaveral strand of all those beautiful and exotic species? Perhaps they understand more than we think they do.

*Helen Braithwaite*

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**Round and About:** Local Event information taken from Christians Together in Camden newsletter

**Primrose Hill Summer Lectures 2011** 7.30pm Weds 8 June – 6 July at St Mary's NW3 3DJ

8 <sup>th</sup> June	Frank Field On Poverty
15 <sup>th</sup> June	Alan Bennett On Libraries
22 <sup>nd</sup> June	Colin Thubron On Travel
29 <sup>th</sup> June	Mary Beard On Classics
6 <sup>th</sup> July	Lionel Blue On Godseeking

Lectures begin promptly at 7.30pm, followed by discussion then refreshments at about 8.30pm. Tickets: Single lecture: £12 (£10 concs), Series: £55 (£45 concs) (one ticket per lecture).

Book online <http://www.eventelephant.com/primrosehilllectures2011>

Or phone the Parish office for details 020 7722 3238

Full details on <http://www.smvph.org.uk/newsflash/primrose-hill-summer-lectures-2011.html>

**Abrahamic Texts Group** is convened by Rabbi Janet Burden and Revd Maggie Hindley and is open to all Jewish, Christian and Muslim believers with an interest in the shared study of the sacred texts of these three faiths. Meetings are held at the Montagu Centre, 21 Maple Street, London W1T 4BE, the Al-Khoei Foundation, 134 Salusbury Road, London NW6 6PF and the London Inter Faith Centre, 125 Salusbury Road, London NW6 6RG T: 020 7372 1765, E: [maggie.hindley@londoninterfaith.org.uk](mailto:maggie.hindley@londoninterfaith.org.uk)

**London Inter Faith Centre**, 125 Salusbury Road, NW6 6RG

**Inter Faith in the United Kingdom – current trends and emerging priorities**

Sunday 12 June 3 - 5 pm. Dr Harriet Crabtree, Director of the Inter Faith Network for the United Kingdom, will speak to this subject, accessing current government policy and funding approaches within the wider picture of overall developments. This will be followed by questions and discussion. There will be refreshments. The occasion will be hosted by the Associate of the London Inter Faith Centre. RSVP helpful to [info@londoninterfaith.org.uk](mailto:info@londoninterfaith.org.uk)

**Music of the faiths** Wed 29 June 7.30pm. Annual music night. Free. With refreshments.

**Christian Zen Group Thursdays weekly 6.15pm.**

Intro for beginners at 6.15 pm, sitting 6.30 – 8pm with two short periods of walking meditation. Please bring your own mat and Zen cushions if you have one. You are welcome to sit on a chair or on the floor as you choose. Sitting (Zazen) is a centuries-old practice by which we seek to experience clear reality in the present moment by sitting still and silent in God's presence, quieting the constant stream of thoughts.

**Saturday 2 July** whole-day sitting with Giles Charrington. More details later.

For further information details T: 020 7372 1765, E: [maggie.hindley@londoninterfaith.org.uk](mailto:maggie.hindley@londoninterfaith.org.uk)



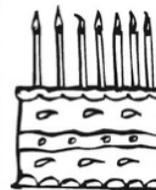
**PENTECOST  
12<sup>th</sup> June**

Of the three main festivals in the Christian year, Pentecost or Whitsun is the least celebrated today.

Christmas celebrates the birth of a baby in a stable. Easter celebrates that baby grown to a man, our Risen Lord. And Pentecost celebrates the coming of the Holy Spirit to the beginning of the Christian Church.

Pentecost is the birthday of all Christian Churches. It was the start of all those ripples that spread wider and wider to cover the whole world. From the 11 disciples and Matthias (who replaced Judas Iscariot) to us today.

But we don't send Whitsun cards or give sweets or presents to mark Pentecost, do we? Nowadays it isn't even a Bank Holiday. How do you think we should celebrate Pentecost?



**PEN-THINGS**

Pentecost comes 50 days after Easter. PENTA means 5 so a pentagon has five sides and the first five books of the Old Testament are called the Pentateuch.

There are quite a number of words that begin with the letters PEN, so can you say which PEN is... (answers at the bottom of the page)

1. A free kick in football?
2. A female swan?
3. Someone you write to?
4. An early kind of bicycle?
5. A sporting event?
6. A small coin?
7. A flag?
8. A black and white bird that can't fly?



**Why did the man take a pencil to bed?**

To draw the curtains.

**What did the pencil say to the rubber?**

Take me to your ruler.

**Why is it bad to write on an empty stomach?**

Because paper is better.



Answers: 1. penalty 2. pen 3. pen friend 4. penny farthing 5. pentathlon 6. penny 7. pennant 8. penguin