

# St Peter's Church

Belsize Square  
London NW3 4HJ

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

[info@spbp.org.uk](mailto: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)

Churchwardens: Ken Robbie, Mary Shakeshaft

\*\*\*\*\*

**Sunday Services:** 11.30am Parish Eucharist and Sunday School  
[Children start in church, returning at  
Communion to receive a blessing]  
6 - 7pm PrayerSpace

**Weekday Services:**

Thursday: 10.30am Holy Communion

Daily Prayer: Monday, Wednesday, Thursday, Friday at 5pm  
Tuesday at 1.15pm

**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



## Contents

Diary for August and September	3
Father Paul writes	5
Sermon : Mary Magdelene – <i>Jan Rushton</i>	7
Wardens’ Diary – <i>Ken Robbie and Mary Shakeshaft</i>	11
Windrush – <i>Helen Braithwaite</i>	12
<u>Books</u>	
A Respectable Trade : review – <i>Judy Starling</i>	13
Holiday Reading – <i>Mary Shakeshaft</i>	14
St Peter’s Cookbook – <i>Mary Shakeshaft</i>	15
Music in September	16
Florence Nightingale	16
If you think Modern Slavery can’t possibly affect you read on	18 *
You’ll never look at a tea towel in the same way again	19 *
Children’s Page	20 *

*\*From Parish Pump*

# Diary for August and September

Thu 2<sup>rd</sup>                    10.30am                    Holy Communion in vestry  
                                  11.05am                    Coffee and Croissants in vestry

## Sunday 5<sup>th</sup> – Trinity 10

11.30am                    Parish Eucharist  
6 – 7pm                    PrayerSpace



## Mon 6<sup>th</sup> – Transfiguration of Our Lord

Thu 9<sup>th</sup>                    10.30am                    Holy Communion in vestry  
                                  11.05am                    Coffee and Croissants in vestry  
Fri 10<sup>th</sup>                    6.00pm                    Church Singing Group

## Sunday 12<sup>th</sup> – Trinity 11

11.30am                    Parish Eucharist  
6 – 7pm                    PrayerSpace

## Wed 15<sup>th</sup> The Blessed Virgin Mary

10.30am                    Holy Communion (*NB. Change from usual day*) in vestry  
11.05am                    Coffee and Croissants in vestry



*NB – There will be NO Midweek Prayer, Thursday Holy Communion or Coffee during Fr. Paul's holiday, 16<sup>th</sup> August-2<sup>nd</sup> September*

## Sunday 19<sup>th</sup> – Trinity 12

11.30am                    Parish Eucharist *Celebrant & Preacher, Revd Jan Rushton*

*Fri 24<sup>th</sup> Bartholomew the Apostle*

## Sunday 26<sup>th</sup> – Trinity 13

11.30am                    Parish Eucharist *Celebrant & Preacher, Revd. Robin Isherwood – Preacher at The Charterhouse*

## SEPTEMBER

### Sunday 2<sup>nd</sup> – Trinity 14

11.30am Parish Eucharist  
6 – 7pm PrayerSpace

Thu 6<sup>th</sup> 10.30am Holy Communion  
11.05am Coffee and Croissants

Sat 8<sup>th</sup> 1.15pm CONCERT: Augustin Cornwall-Irving performs Renaissance lute music from Italy, France, England and Scotland, alongside 19th century guitar works by Sor and Giuliani. Free admission - retiring collection.

### Sunday 9<sup>th</sup> - Trinity 15

11.30am Parish Eucharist  
6 – 7pm PrayerSpace

Thu 13<sup>th</sup> 10.30am Holy Communion  
11.05am Coffee and Croissants

*Fri 14<sup>th</sup> Holy Cross Day*  
6.00pm Church Singing Group

### Sunday 16<sup>th</sup> – Trinity 16

11.30am Parish Eucharist  
6 – 7pm PrayerSpace

Thu 20<sup>th</sup> 10.30am Holy Communion  
11.05am Coffee and Croissants

*Fri 21<sup>st</sup> Matthew, Apostle and Evangelist*

Sat 22<sup>nd</sup> 7.30pm CONCERT: *Owre Kyng Went Forth* - Henry V and the Battle of Agincourt in words and music performed by *Blondel*, medieval wind band and *Anthony Taylor*, actor. The programme includes the Agincourt Carol and a motet composed for Henry's marriage to Catherine of Valois, and readings from

Shakespeare's *Henry V*, *The Archer's Tale* by Esmond Knight, and Holinshed's *Chronicles*. Tickets on the door £12.

**Sunday 23<sup>rd</sup> – Trinity 17**

11.30am  
6 – 7pm

Parish Eucharist  
PrayerSpace

Thu 27<sup>th</sup>

10.30am  
11.05am

Holy Communion  
Coffee and Croissants

Fri 28<sup>th</sup> 6pm Church Singing Group

Sat 29<sup>th</sup> *Michael and All Angels*



**Sunday 30<sup>th</sup> – Trinity 18**

11.30am  
6.30pm

Parish Eucharist  
CONCERT: *Belsize Baroque* directed by Catherine Martin perform Albinoni's *Sinfonia in G minor* and concertos by Handel, Avison, Telemann and Geminiani. Tickets on the door £12. [www.belsizebaroque.org.uk](http://www.belsizebaroque.org.uk)

---

## Father Paul writes

I've had a lovely combination of experiences recently – all connecting me both back to my roots as a professional musician, and to my continuing life, not just as a priest but simply as a Christian. The first of these is simply that I've done some playing on the harpsichord, contributing to one of a series of concerts based around the music of Francois Couperin (for his 350<sup>th</sup> Anniversary) at St Saviour's Church, Eton Road - sharing the programme with Timothy Roberts who devised the series. The second musical treat was to make music again (this time on the piano) with old instrumentalist friends to combine with them in a Memorial Concert for my first wife, who died last year. Then, the most recent and unexpected joy was to hear, at a residential conference held in Liverpool for our local Anglican clergy here, several presentations by the Cambridge academic theologian *David F. Ford*. His

passionate enthusiasm for the Gospel of John and certain other New Testament writings was inspiring in itself, and attractive to clergy across all the Anglican traditions. But one thing that particularly stayed with me about his enthusiasm for the later Christian scriptures was what he said about the part that *improvisation* played in their writing. He connected this very much to the role of the Holy Spirit in Christian faith and life, and this connection has become slowly clearer to me in the weeks since.

To say that St Paul and his followers (who may be responsible for some of the later letters that bear his name) and the author of John (the last Gospel to be written) *improvised* as they composed their texts is not to say that they were simply 'making it up' and saying 'anything they felt like'. Proper musical improvisation is rooted in close adherence to given themes and structures, but aims to let these 'givens' receive new expression and creativity. So, later 1<sup>st</sup> century Christian theologians - writing for a second generation of Christians in new social circumstances - expressed the Gospel in fresh new ways to meet those challenging situations. As I've reflected more on this, I believe that we can even say that Jesus himself improvised on many of the Hebrew texts and truths he grew up with in order to demonstrate the newness of life he came to bring. Perhaps unsurprisingly, to me his creativity as an improviser exceeds that of anyone!

Beyond theology, I believe we need to recapture the ability to improvise with integrity in our own daily living. This changes us from a mentality of 'following rules' to responding creatively in each situation. Whatever we might accept in theory about the function of the Holy Spirit in Christian life, it's terribly easy to fill our diaries so full and to go grim-faced from one appointment to the next (even vicars!) without stopping to *listen* or to *leave space* for what the Spirit of Jesus might wish us to notice, or see or hear. So, how about starting with the slacker month of August: leave some time in your daily schedule to 'loaf about' with openness and see where you may be led!

*Paul Nicholson*

## Sermon for the Feast of Mary Magdalene - 22 July 2018

Today is the feast day of Mary Magdalene. Down the years since Pope Gregory the Great at the end of the sixth century designated the Magdalene a redeemed but dubious woman of the night, she has been remembered by the Church - and depicted in art, often semi-naked, isolated and alone - as the great exemplar of repentance - the penitent prostitute. The message for us: if she can do it with all her - sexual - sin, so can we.

The American writer and historian, erstwhile Roman Catholic priest, James Carroll, has written: "The whole history of western civilisation is epitomised in the cult of Mary Magdalene. For many centuries the most obsessively revered of saints, this woman became the embodiment of Christian devotion, which was defined as repentance. Only elusively identified in Scripture, she has thus served as a screen onto which a succession of fantasies has been projected. In one age after another her image was reinvented, from prostitute to sibyl to mystic to celibate nun to passive helpmeet to feminist icon, and finally in the fiction of Dan Brown, to the matriarch of divinity's secret dynasty!"

So who was she? And what should we celebrate and learn from her today? The label of penitent prostitute was garnered from the story in the seventh chapter of Luke's gospel of an unnamed woman, a woman known in the city as a sinner, weeping in sorrow for her sins, as she washes Jesus' feet with her tears and dries them with her hair, kissing and anointing his feet with her jar of costly ointment at a dinner hosted by Simon the Pharisee. Although the woman is not named, the verses immediately following do name several of the women who travelled with Jesus supporting his ministry financially, among them Mary Magdalene from whom seven demons have been cast out. Thus in the conflation of the two stories Mary Magdalene's fate as the epitome of sin is sealed.

But this is not the whole story. There are versions of Jesus being anointed with costly ointment in each gospel - with some variations. Matthew leans heavily on Mark's version, where an unnamed woman approaches Jesus as he dines with Simon *the Leper* - rather than Luke's Simon *the Pharisee*. The

striking difference is that here in Mark and Matthew, it is Jesus' *head* the woman anoints, and not his feet. A quite different action with a quite different meaning. In both stories the woman is reprimanded. In Luke for her temerity as a sinner, and in Mark and Matthew for her waste of a potential asset. In the latter Jesus defends her declaring she has anointed him for his burial, and that what she has done will be remembered wherever the gospel is taken - in memory of *her*. Though we are then not told her name.

John's gospel repeats the story with similar details recording the response of the disciples and Jesus' repose - although this time it happens at the home of Martha and Mary in Bethany, where Mary herself *is* now named as the woman. But as in Luke, Mary here anoints Jesus' feet, wiping his feet with her hair. In any day, but particularly in Jesus' day, a highly sensual act. For women's hair was not loosed in public, that was only for the bedroom. And Luke's story, that first audience hearing it would have entirely understood the objections of Simon the Pharisee, picking up on the intimation that this woman is a prostitute. But here, Jesus robustly defends her for her love.

Are these differing accounts of one incident or accounts of three separate incidents? While there are differences, the crossover details are so similar, it seems unlikely to me that this event happened three times - particularly involving highly expensive ointment. And in any case should that be so, would that not have somewhat emptied the single gesture of its power and portent?

We need to remember that the four Gospels are not written by eyewitnesses. They were written between 35 and 65 years after Jesus' death, a gelling of separate oral traditions that had taken form in dispersed Christian communities. So what we have written down is not history but memory - memory shaped by time, by shades of emphasis and by efforts to make distinctive theological points. While this may seem to our post-Enlightenment mindset, to tamper with the 'Truth', this is not a perspective that would have been understood at the time - neither is such process of compilation to be seen as one detracting from the Truth these stories do tell. Modern scholarly research is now developing new thinking around an identity first accorded Mary Magdalene in the early Middle Ages.

Jesus was fond of nicknames. Peter the Rock, James and John the Sons of Thunder, Thomas the Twin - and, Mary 'strong tower'. For that is what the word 'magdala' means in Aramaic - a nickname also given by Herod the Great to his favourite wife. *Luke* who tells us Mary the Magdalene, Mary - Jesus' 'strong tower' - was one of the wealthy women who supported Jesus' itinerant ministry, goes on to tell us of 'Mary, sister of Martha' who sat at Jesus' feet', Jesus declaring that her *discipleship* shall not be taken from her. For discipleship is what 'to sit at the master's feet' meant - as the Twelve sit at the Master's feet - as we are told in the Book of Acts, Paul sat at the feet of his teacher Gamaliel. Indeed, an exceptional circumstance for a woman.

Astonishingly then, this exceptional woman, Mary of Bethany, is never mentioned as being present at the cross or the resurrection. While *Mary Magdalene* is present in all gospels at both. Curiously, we do not find both Marys named together in the same lists of Jesus' followers. Both are described in the gospels as having a strong and close relationship with Jesus. Is it not a strong possibility then, that Magdalene, 'strong tower', is Jesus' nickname for Mary of Bethany? That they are in fact, the same person?

In our gospel this morning Mary Magdalene is - partially - accorded something of her true place in Jesus' life: a *leading* figure among those attracted to Jesus. All four gospels record her as present at the crucifixion, present at Jesus' burying in the tomb by Joseph of Arimathea, that it is Mary Magdalene whom the risen Jesus appoints to be his witness, to tell his other disciples the "Good News" of the miracle of the resurrection. Which makes her 'an apostle to the apostles'. Yet, the significant point too often picked out from this story is Jesus' rebuttal of Mary as she reaches out to touch him. 'Nole me tangere' is the title of many a Renaissance painting!

If we accept that the Magdalene is the same figure as Mary of Bethany, there is more in the gospels written about her than any other disciple. And dramatically, she was recognised by Pope Francis two years ago when he gave her a major feast day, the 22nd of July, recognising her as apostle and saint, and according her equality with all the apostles. And that despite the reality that the gospels also record a refusal by those same disciples and the early Church to acknowledge her as such. Though indeed, from other texts of

the early Christian era outside the New Testament, it seems that her status as an 'apostle' in the years after Jesus' death, rivalled even that of Peter.

So what do we learn from the story of Mary Magdalene? Demon possession was the way of describing illness, physical and mental in Jesus' day. In Jesus' presence, in her friendship with him, she is healed. Healed and set free to become a disciple equal to the Twelve. A woman in whom Jesus invested great confidence.

Across the gospels in somewhat veiled fashion, is recorded the strong relationships Jesus forged with women. Astonishing because such relationships were taboo. Not only did he treat women with respect, not only did he refuse to reduce them to their sexuality, he raised their status to make them equals in his circle in a society where women were regarded as definitively less than men. We meet Jesus as a man who expressly loved women, and whom women loved - pre-eminent among them, Mary Magdalene. Women were prominent in leadership in the earliest Christian communities - reflected in the letters of Paul who names women as full partners - his partners - in the Christian movement. But as the Church grew over time, the surrounding patriarchal culture infiltrated the Christian community, such that the women raised up by Jesus' challenging misogynist assumptions became, through the manipulation of their image, transformed into women who *confirmed* such assumptions - by reducing them to their sexuality - as sexuality itself was reduced to the realm of temptation, and the major source of human unworthiness.

Today as we celebrate Mary Magdalene the Church is casting off once more these human taboos, recognising the fullness of life which God desires for all people, men and women as equals together. Amen.

*Jan Rushton*



# Wardens' Diary

## Assistant Warden

The new Parochial Church Council, meeting in June, re-appointed Guy Daines as Treasurer and Pauline Sy as Secretary and decided to create the new position of Assistant Warden to which Cecile Goorney was appointed. We are very grateful to Guy, Pauline and Cecile.

## And congratulations to Guy...

.....on his retirement from the Chartered Institute of Library and Information Professionals (CILIP) after 29 years' service, and on his appointment as a Fellow of the Institute. Guy tells us that he started over 40 years ago as a trainee librarian at Swiss Cottage library. Although his early years were as a public Librarian, most of his work in CILIP was in policy development looking at things like the value of effective knowledge and information management in organisations, the ethical principles of information professionals and the impact of austerity on library services of all types. Latterly he served on the Executive Committee of EBLIDA, the European Library Association and joined with international colleagues in advocating the vital role of information in helping achieve the UN's Sustainable Development Goals, the blueprint for a prosperous and inclusive world by 2030. We are of course very glad indeed that Guy continues to apply his professionalism to the role of Church Treasurer.

## Old friends

It is a pleasure to see old friends of St Peter's when they re-visit London. In the past few weeks we have been delighted to see Melissa Wimer and Patricia Paradinas, both faithful members of the church when they lived in the area and still attached to us in spirit. Patricia now lives in Nantwich, Cheshire, where she supports St Mary's parish church with – we have no doubt – her customary flair and verve.

Melissa is again based in Chicago, where she works in teaching. She was visiting London en route to Angola to support a project run by the American charity RISE International. RISE has built 163 schools in Angola; Melissa's role involves visiting some of the schools and training teachers on how to use the school libraries. It is characteristic of Melissa to volunteer in this way during her summer vacation, and to have done so not only once but in several summers.

### **Autumn treats in store**

As well as Mary's next literary salon series (see Mary's separate article), we look forward to a full programme of events under the banner *Autumn at St Peter's*. It will be fifth year in which we have had such a programme. The season begins on 8 September with a lute and guitar recital by Augustin Cornwall-Irving, returning because his recital last year generated the refrain: "We must have him back!". Blondel, a medieval wind band and actor Anthony Taylor will give their first performance at St Peter's on 22 September: *Owre Kynge Went Forth* **will** certainly be a special evening. And it is always a treat to hear our resident orchestra, Belsize Baroque, who will perform under the direction of Catherine Martin on 30 September.

The complete autumn programme will be advertised soon, in church and on the church website. We are very grateful to the Kent family for this year's poster artwork.

*Ken Robbie and Mary Shakeshaft*

---

### **Windrush**

My friend Ling Ling and I were lucky enough to get tickets to the Spirit of Windrush celebration at Westminster Abbey on June 22<sup>nd</sup>. When we arrived an enormous number of people had gathered outside the main door. We thought it was the queue to go in. It wasn't. They were onlookers, tourists mostly, watching for the famous arriving. We, who were not famous,

squeezed by the bank of photographers and cameramen and hurried in to get a good space. Inside was a fabulous Caribbean choir already in full voice. They set the scene perfectly.

The service was varied, with three dramatisations. The first was people leaving their own country and facing the high seas to come to our aid in 1948. The young actor who took my eye wore braces and a hat cocked at a jaunty angle and carried a cardboard suitcase. Hope and confidence were in his step as he boarded that ship. In the second, all hope and confidence were gone as he huddled with his companions in a freezing bus shelter on a cold winter night. In the third, the confidence was back but it had taken a long time and a lot of hard work.

We had hymns and readings, one by Rose, chaplain to the queen and to the House of Commons, and one by a boy called Jayden Hamilton. He was only about ten or eleven years old. He was particularly inspiring, showing no sign of nerves at all. Dr Lawrence, Steven's Dad was there and Floella Benjamin and Theresa May. We also saw the dignitaries of the Abbey, dressed in scarlet. At the end, prayers for the future were offered up by the Reverend Anthony Bull, Canon in Residence. And we sang that marvellous hymn, 'To God be the glory, great things he hath done.'

Best bit? The atmosphere. Hushed and hallowed from the days of Edward the Confessor, on this day the walls rang with the bright and optimistic voices of what felt like the entire population of at least one Caribbean island. I'd like them to do it again. Every year.

*Helen Braithwaite*

---

## **A Respectable Trade**

I have just read this book which was recommended to me by a friend. I have read other books by Philippa Gregory on Tudor history but this one is very different.

It is the story of a man who made his money from rum, sugar and tobacco but then quickly saw there was a lot of money to be made in selling slaves. His new wife Frances does not know this when she marries him. She only finds out when it is too late. She is asked to take on the job of teaching

English to new slaves to make them more saleable. They were seen at this point not as people but as property, animals, cargo. She is horrified to see how they were treated and so was I. Surely we were a Christian country then, weren't we?

Mehuru is an African man from a good family who is stolen in Africa and brought to Bristol as a slave. He is presentable and is taken on by Frances's husband as a houseboy. He and Frances fall in love and she becomes pregnant. I am not going to tell you the ending and spoil the whole thing for you, but I found this book very moving.

There are even echoes of the story of Dido Belle in this for a ship fails to arrive, being overloaded with slaves and Frances's husband is in real difficulties. He is in debt. Angry he takes it out on Frances and, well, we see the man in his true colours. Philippa Gregory has a handle on history always but this was, well, a piece of our island's history we do not always hear.

*Judy Starling*

---

## **Holiday Reading**

After reading some rather difficult poems earlier this summer, I intend to offer two Victorian novels in the autumn for my literary "seminars". We shall begin with Elizabeth Gaskell (who is often known as Mrs Gaskell). Her husband was a minister in Manchester and her novels reveal the social problems they saw all around them. We shall read "North and South", a powerful social novel and a good love story set in a clash of cultures. We shall follow this with "Villette" by Charlotte Bronte. Villette is Brussels where Charlotte went to perfect her French when the Bronte sisters were thinking of opening a school. It too can be seen as a love story in a clash of cultures.

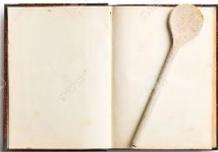
You will find copies of the novels in Penguin or they are easily found secondhand. There is an excellent detailed biography of Elizabeth Gaskell by Jenny Uglow. Mrs Gaskell knew Charlotte but not the other Brontes. After Charlotte's death her father asked Mrs Gaskell to write Charlotte's biography

and although this has been overtaken by later scholarship it is still a moving account and worth reading.

I hope you enjoy reading these two novels this summer. For various reasons I can't begin the discussions until Thursday October 11<sup>th</sup> but will send out more details in late September.

*Mary Shakeshaft*

## St Peter's Cookery Book



In the Wardens' Diary in the last magazine we mentioned that we should like to produce a cookery book from favourite recipes supplied by members of the congregation. I have already received one, for a family's Christmas cake, and am now appealing for more. Do you have a tried and tested family cake recipe, an easy supper or lunch dish, a favourite soup or salad you can share with others? Anything?

Please give me a copy by the beginning of October. It would be good to be able to sell a slim volume for Christmas.

*Mary Shakeshaft*

---

## Music in September

**Saturday 8 September, 1.15pm:** **Augustin Cornwall-Irving** performs Renaissance lute music from Italy, France, England and Scotland, alongside 19th century guitar works by Sor and Giuliani. Free admission - retiring collection.

**Saturday 22 September, 7.30pm:** **Owre Kyng Went Forth** - Henry V and the Battle of Agincourt in words and music performed by **Blondel, medieval wind band** and **Anthony Taylor, actor**. The programme includes the

Agincourt Carol and a motet composed for Henry's marriage to Catherine of Valois, and readings from Shakespeare's *Henry V*, *The Archer's Tale* by Esmond Knight, and Holinshed's *Chronicles*. Tickets on the door £12.

**Sunday 30 September, 6.30pm: Belsize Baroque directed by Catherine Martin** perform Albinoni's *Sinfonia in G minor* and concertos by Handel, Avison, Telemann and Geminiani. Tickets on the door £12.  
[www.belsizebaroque.org.uk](http://www.belsizebaroque.org.uk)

---

## **Florence Nightingale** - commemorated on 13<sup>th</sup> August

Florence Nightingale was born in 1820 into a wealthy family. In the face of their opposition, she insisted that she wished to train in nursing. In 1853 she finally achieved her wish and headed her own private nursing institute in London. Her efforts at improving conditions for the wounded during the Crimean War won her great acclaim and she devoted the rest of her life to reforming nursing care. Her school at St Thomas' Hospital became significant in helping to elevate nursing into a profession. An Anglican, she remained committed to a personal mystical religion which sustained her through many years of poor health until her death in 1910.



From *The Silent Rebellion* by AM Allchin:

“It is not easy at this length of time to envisage quite how restricted were the activities of a mid-Victorian lady. The case of Florence Nightingale, because of the outstanding quality of her character, and her exceptional outspokenness, reveals the situation to us in all its difficulty; and although she herself never became a member, or should one say the superior of a community, her problems are very similar to those of her contemporaries

who in fact entered the Anglican sisterhoods. She was facing all the weight of social convention, and the pitch of her feelings is plain in a private note she wrote in 1851:

Women don't consider themselves as human beings at all. There is absolutely no god, no country, no duty to them at all, except family..... I have known a good deal of convents. And, of course, everyone has talked of the petty tyrannies supposed to be exercised there. But I know nothing like the petty grinding tyranny of a good English family.

“This dissatisfaction..... was extended to the Church of England:

I had no taste for theological discoveries. I would have given her my head, my hand, my heart. She would not have them. She did not know what to do with them. She told me to go back and do crochet in my mother's drawing room, or, if I were tired of that, to marry and look well at the head of my husband's table.

“Florence was only able to break out of the restrictions of Victorian family life by force of character and exceptional perseverance.”

*Taken from Celebrating the Saints by Robert Atwell, Canterbury Press*

### **Famous Last Words**

“With the best that was in me I have tried to write more happiness into the world.” Frances Hodgson Burnett, author of *The Secret Garden*

*from Famous Last Words, An Anthology* edited by Claire Cock-Starkey

## **If you think modern slavery couldn't possibly affect you – read on.....**

New resources to be released in September will help schools raise awareness of modern slavery and help protect their students from becoming victims. The resources are a result of a collaboration between The Clewer Initiative, a project helping the Church of England to respond to modern slavery, and Just Enough UK, an educational charity teaching children about difficult subjects like modern slavery and terrorism.

Drivers are being encouraged to join an unprecedented national information-gathering campaign launched by the Church of England and the Catholic Church in England and Wales which is aimed at eradicating modern slavery in hand car washes.

Anti-slavery campaigners and other key agencies, including the police and councils, are backing the Safe Car Wash App, launched by The Clewer Initiative, the Church of England's campaign against modern slavery, and the Santa Marta Group, the Catholic Church's anti-slavery project.

The Safe Car Wash app can be downloaded for free on to Apple and Android devices. Users can open the app when they are at the car wash and pinpoint their exact location using GPS.

They will be then taken through a series of indicators of modern slavery. They range from practical details – such as whether workers have suitable protective clothing – to behavioral clues, such as whether they appear withdrawn. If the answers indicate a high likelihood, users will be directed to the Modern Slavery Helpline.

Data from the app will be anonymised and shared with the National Crime Agency (NCA) and the Gangmasters and Labour Abuse Authority (GLAA).

Clergy are also to be asked to raise awareness of the campaign in sermons and Sunday School lessons and hold events to publicise the app.

The Archbishop of Canterbury, Justin Welby, said: “Over the last few years we have learnt more about the evil of modern slavery and we have begun to understand how it is perpetrated in our communities in plain sight.

“Through the Safe Car Wash App we now have a chance to help tackle this scourge which is damaging so many people’s lives.”

Cardinal Vincent Nichols said: “I welcome this very helpful and timely initiative in an area of real exploitation. As we learn to see this example of forced labour and modern slavery in our midst, we will also become more aware of the presence of this evil scourge in other sectors in our neighbourhood.”

The App is also endorsed by the National Police Chiefs’ Council, the Local Government Association and the Independent Anti-Slavery Commissioner.

*From Parish Pump*

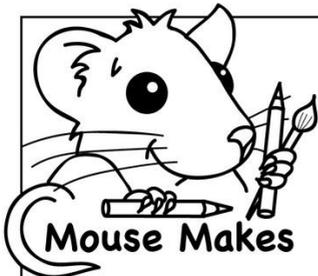
---

## **You’ll never look at a tea towel in the same way again!**

What is breeding on your tea-towel? They could be harbouring bugs which will give you food poisoning.

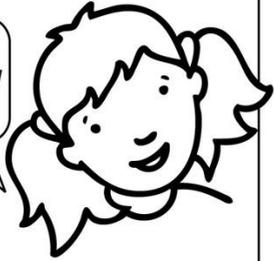
Here are the gruesome details: recent tests on tea towels found that E.coli is more likely to be found on towels which have been used for both dishes and drying hands. Damp tea towels are the worst – with up to a third growing E.coli on them. The bugs found were of *coliform bacteria*, (a group which includes *E.coli*); *enterococcus spp*, and *staphylococcus aureus*. Food poisoning bugs can be fatal for the elderly, the very young, or infirm.

Government guidelines recommend changing and washing tea towels, dish-clothes, sponges and oven gloves on a frequent basis, and letting them dry well before re-use. Homes that are vegetarian have fewer bugs on their tea towels. The study was carried out at the University of Mauritius.



What do you say when you pray?

When I pray I say **THANK YOU** to God



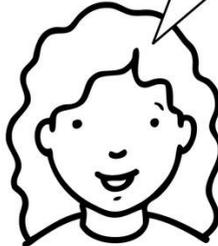
When I pray I say **SORRY** and ask God to forgive me



I pray for my **FAMILY** and my **FRIENDS**



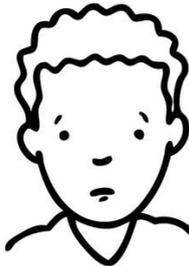
I pray The Lord's Prayer from **Matthew 6:9-13**



**PATER NOSTER** is Latin for 'Our Father'  
How many other words can you make with the letters from **PATER NOSTER** ?

Here are two to start you off

**SON**      **PEAS**  
.....  
.....  
.....  
.....



When I pray I tell God about my **WORRIES** and ask Him to help me

I talk to God all the time about all sorts of things!



What do you pray to God about?