

St Peter's Church

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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 or given to
Father Paul, please



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The Parish Prayer

Lord, as stones dropped in water send out
ever-widening circles, so may we spread your love
to our family, friends and neighbours
in Belsize Park and beyond.

DIARY FOR OCTOBER AND NOVEMBER

Thu 4th St Francis of Assisi

10.30am	Holy Communion
11.05am	Coffee and Croissants
7.00pm	Community Choir

Fri 5 th 6.00pm	Church Singing Group
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Sunday 7th – Trinity 19

11.30am	Parish Eucharist
6 – 7pm	PrayerSpace

Tue 9 th 7.30pm	PCC Meeting
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Thu 11 th 10.30am	Holy Communion
11.05am	Coffee and Croissants
7.00pm	Community Choir

Sunday 14th – Trinity 20

11.30am	Parish Eucharist
6 – 7pm	PrayerSpace

Thu 18th Luke, the Evangelist

10.30am	Holy Communion
11.05am	Coffee and Croissants
7.00pm	Community Choir

Fri 19 th 6.00pm	Church Singing Group
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Sat 20 th 7pm	The Bellot Ensemble perform concertos by Vivaldi & Telemann. Ticket £12 on the door
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Sunday 21st – Trinity 21

11.30am Parish Eucharist *Celebrant and Preacher,*
Revd. Jan Rushton
6 – 7pm PrayerSpace

Tue 23rd

6.30pm *Daunt Books Event:* Professor Anne Curry discusses her biography of Henry V (Penguin Books 2018) Tickets (incl. wine) £5 from Daunt's (Haverstock Hill) or ring 020 7794 4006

Thu 25th St Crispin's Day

10.30am Holy Communion
11.05am Coffee and Croissants
7.00pm Community Choir

Sat 27th British summer time ends – clocks go back an hour



Sunday 28th SS Simon and Jude

11.30am Parish Eucharist
6 – 7pm PrayerSpace

NOVEMBER

Thu 1st – All Saints Day



10.30am Holy Communion
11.05am Coffee and Croissants
7.00pm Community Choir

Sat 3rd

1.15pm Recital by Megumi Rolfe, Violin and Lukasz Niemancewicz, Piano. Free admission – retiring collection

Sunday 4th 4th before Advent

11.30am Parish Eucharist
6 – 7pm PrayerSpace

Thu 8th Saints & Martyrs of England

10.30am Holy Communion

	11.05am	Coffee and Croissants
	7.00pm	Community Choir
Fri 9 th	7.30pm	Concert by Rodney Clarke, baritone, and Louis Mander, pianist/composer in commemoration of the centenary of the end of WW1. Tickets £10 on the door

Sunday 11th 3rd before Advent / Remembrance Day

	11.30am	Parish Eucharist
	6 – 7pm	PrayerSpace



Thu 15 th	10.30am	Holy Communion
	11.05am	Coffee and Croissants
	7.00pm	Community Choir

Sunday 18th 2nd before Advent

	11.30am	Parish Eucharist
	6 – 7pm	PrayerSpace

Wed 21 st	8.00pm	Donald Barnes Memorial Lecture: Revd. Dr Ayla Lepine – <i>Meaning in the Making: Modern Women Artists and the Church</i> . Free admission – retiring collection
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Thu 22 nd	10.30am	Holy Communion
	11.05am	Coffee and Croissants
	7.00pm	Community Choir

Sunday 25th – Christ the King

	11.30am	Parish Eucharist
	6.30pm	Concert by Belsize, Baroque directed by Catherine Martin, perform Zelenka, Scarlatti, Vivladi and Bach. Tickets on the door £12



Thu 29 th	10.30am	Holy Communion
	11.05am	Coffee and Croissants
	7.00pm	Community Choir

Fri 30th Andrew the Apostle

Sat 1st DECEMBER

7.00pm

Simon Wallfisch, baritone, and Nigel Foster, piano, perform Schubert's *Die Winterreise*.

Tickets on the door £12 *All proceeds to charity 'Refugees at Home'*

Father Paul writes

The annual 'pulpit swap' between St Peter's Church and Belsize Square Synagogue was spread out this year for logistical reasons, so that I only got to speak at the Synagogue at the end of August. Our topic this year was **Anger** – when anger is justified and when it is not. I found the process of communicating Christian scriptural references to anger interesting, and I came to see how teaching about anger in the New Testament evolved through the 1st century.

Gospel instances of Jesus appearing to show anger include the famous occasion of his 'Cleansing of the Temple' at Jerusalem, when he overthrew the tables and chairs of those changing money and selling animals for the ritual sacrifices there, and another similar occasion when he cursed a fig tree for not bearing fruit. But on neither occasion do any of the Gospel accounts here actually describe Jesus as 'angry' in these events, and on closer inspection these actions by Jesus are deeply symbolic, and are meant to convey, respectively, truths about his own destiny as a focus for worship 'in spirit and in truth', and the fruitfulness that his disciples should show. To me the most convincing example of Jesus burning with anger comes in the Gospel of Mark. He goes to the synagogue on the Sabbath and there is a man there 'with a withered hand'. Everyone watching is fascinated as to whether he will heal on the Sabbath (officially against the literal interpretation of the

Jewish Law); straightaway Jesus says to this man ‘Come forward’. Then, knowing what anticipation there is amongst the onlookers, he says to them ‘Is it lawful to do good or to do harm on the Sabbath, to save life, or to kill?’ They are silent. The text continues *‘He looked around at them with anger; he was grieved at their hardness of heart’* and he goes on to heal this poor man’s hand. ‘Hardness of heart’ is a well-established Hebrew Biblical phenomenon, in which people are closed to the will and the purposes of God, and *this* is given as the cause of Jesus’ anger here. It’s a chilling moment, and one can picture his eyes relentlessly penetrating their resistance, and burning with outrage. This visceral anger against authority when it stifles life and human flourishing one can surely identify as **‘righteous anger’**, and we’ve seen it repeated through the generations to the present, in people like Martin Luther – campaigning for lay ownership of Christian life against the repressive authority of the Church at the time of the Reformation, and Martin Luther King – fighting for human rights for African Americans on a par with their white peers in the 20th century.

As to *teaching* about anger in the Gospels, Jesus makes some indirect allusions to it in his parables. The most touching example is when the brother of the ‘Prodigal Son’ becomes jealous when this son returns home ashamed having wasted his fortune in dissolute living, only to be welcomed with open arms and treated royally by his father. The father says to the outraged and embittered brother, “Son, you are always with me, and all that is mine is yours. But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found”. Again, the text is really illustrating the generosity and forgiveness of God, but the brother’s behaviour rather betrays a common human reaction - perhaps illustrating by contrast the way of the world? Rather more uncompromisingly, in ‘The Sermon on the Mount’ in the Gospel of Matthew – probably written for an established Christian community which was under persecution – Jesus baldly says “You have heard that it was said to those of ancient

times, ‘You shall not murder’, and ‘whoever murders shall be liable to judgement. But I say to you that *if you are angry* with a brother or sister, you will be liable to judgement”.

To get behind that warning we should perhaps turn to the *letters* of the New Testament, and particularly those of Paul and his followers, which were most likely written before Matthew. These take a pragmatic approach to human weakness. For instance, the letter to the Ephesians clearly accepts that anger will flare up in the community from time to time: ‘Be angry but do not sin’ it says. ‘Do not let the sun go down on your anger and do not make room for the devil’. Seeking reconciliation with the one you have argued with is clearly advocated, if not ‘to agree to disagree’. Paul’s letter to the Colossians stresses the ‘new life’ that it says comes from Christ, in the light of which it says ‘Put to death, therefore, whatever in you is earthly...’ listing weaknesses like ‘...evil desire, and greed (which is idolatry)’. It says, later, ‘But now you must get rid of such things – anger, wrath, malice, slander, and abusive language from your mouth’. But it is the *Letter to the Ephesians* – perhaps actually written by a later author, strongly influenced by Paul – which refines the attitude to the bearing we should have to one another most acutely. This is likely to have been written to meet the needs of a Christian community in Ephesus which was now composed of *Jews and Gentiles together*, and in need of a unifying identity. The theologian David F. Ford sees this letter as comparable to the Gospel and Letters of John, with *their* particular emphasis to a later generation of Christians on the instruction ‘Love one another’. In this centenary year since the end of the First World War and amidst our current political disputes, the New Testament’s later practical advice on living harmoniously in a multi-racial and multi-ethnic community is just as relevant now as when it was written -

Put away from you all bitterness and wrath and anger and wrangling and slander, together with all malice, and be kind to one another, tender-hearted, forgiving one another, as God in Christ has forgiven

you. Therefore be imitators of God, as beloved children, and live in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God.

Ephesians 4: 31-32

Father Paul

‘It is I; do not be afraid’

Sermon for Trinity 10 (5th August) *Ephesians 4:1-16; John 6:24-35*

If you’re scratching your head, wondering where I got that text from I should come clean and admit that it hasn’t appeared in any of this morning’s readings! But it’s very much connected with them and I think it’s central to understanding what we *have* heard.

When I first looked at the readings set for today I was struck by two striking contrasts. In the Gospel we’ve just listened to, there are the people who had been amongst the 5,000 miraculously fed by Jesus, feverishly trying to track-down again this amazing wonder-worker, and finally tracing him to Capernaum, ferreting around for any more sensational ‘signs’ he might reveal to them. And then there is Jesus himself – calmly resisting their restlessness and pointing to God his Father, telling them simply ‘**I am** the bread of life’. Then, in the letter to the Ephesians there is the warning, ‘We must no longer be children, tossed to and fro and blown about by every wind of doctrine, by people’s trickery, by their craftiness...’ which is in stark contrast to the letter’s overriding appeal to those Christians to ‘lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love...’, illustrated throughout so carefully through the image of the Church as the body of Christ. The illustrations given are summed up perhaps best in v.15: ‘But speaking the truth in love, we must grow up in every way into him who is the head, into Christ’...How do we make the transformation from being restless children - trying this and then that in ever decreasing circles – to finding peace and maturity in Christ?

Before the passage set for today from John's Gospel, and between this and the account of the feeding of the 5,000 we heard last week, there's a brief episode in which Jesus' disciples leave by boat on their own for Capernaum. It's dark and the waters become rough owing to a strong wind. After three or four miles they see Jesus approaching them, walking on the water, and they're terrified. He says to them 'It is I; do not be afraid' [John 6:20]. Before they can even invite him to join them in the boat, strangely the narrative says, 'and immediately the boat reached the land towards which they were going'. What Jesus literally says to them in the Gospel's original Greek is '**I am**; do not be afraid'. In that brief assurance Jesus is using two of the most significant phrases we find in the whole Bible. 'Do not be afraid', or 'fear not' is heard countless times when individuals are encountering God, or being called to a particular task in his name (such as Blessed Mary at the Annunciation). 'I am' is the name God gives to himself from the very beginning of Biblical revelation, when Moses hears his voice at the burning bush, and this statement is significantly taken up by Jesus in statements about himself throughout the Gospel of John – we've heard one today: 'I am the bread of life'.

Having been warned by Jesus not to 'work for the food that perishes', but for the 'food that endures for eternal life', the crowd then ask him 'What must we do to perform the works of God?' – are they possibly missing the point, and seeking for themselves the power to perform wonders like Jesus? Jesus answers simply, 'This is the work of God: that you believe in him whom he has sent'. But their restlessness continues: 'What sign are you going to give us then, so that we may see it and believe you?'. He finally explains that the bread of God 'is that which comes down from heaven and gives life to the world', and at last they express a hunger that Jesus *can* work with, and satisfy: 'Sir, give us this bread always!' There is a deep-seated restlessness in the human spirit, and it can lead many of us – including myself at times – into profound anxiety, uncertainty and self-doubt. We need Jesus, the Bread of life. And to be the mutually encouraging community Jesus has called the church to be – 'speaking the truth' to each other 'in love' we need, all of us, to hear afresh those simple words of encouragement he gives to the disciples on the boat – '*I am; do not be afraid*'.... '*Do not be afraid; I am*'.

Paul Nicholson

WARDENS' DIARY

Autumn arts events

Autumn at St Peter's began on 8 September with a delightful recital on lute and guitar by Augustin Cornwall-Irving. Blondel and actor Anthony Taylor treated us to their Agincourt concert on 22 September; and Belsize Baroque with Catherine Martin performed with customary finesse at the end of the month. The autumn programme continues with four concerts, a talk on Henry V and the Donald Barnes Memorial Lecture – all as listed on another page.

Mary's salon series starts on 11 October with an introduction to Elizabeth's Gaskell's *North and South*. It is a gripping read!.

Remembrance weekend

St Peter's plans to remember the Armistice with a concert on Friday 10 November when Louis Mander will accompany baritone Rodney Clarke in music by Vaughan Williams, Butterworth, Gurney and a new song cycle by Louis. On Saturday the church will be open from 10.30-3.30 offering coffee and cake and a bookstall, and on Sunday when all the bells in England will ring out our one bell will be rung 100 times. In the evening there will be a service of appropriate prayers, poems and prose.

Dresden

It is impossible to visit Dresden, as a group from Christians Aware did in September, without recalling - and seeing - the destruction of war, but it was also an uplifting experience. A short account of the visit is printed on another page. The Dresden altar cloth has now been brought into use at St Peter's and blessed by Fr Paul.

Ken Robbie and Mary Shakeshaft



AUTUMN AT ST PETER'S :

OCTOBER AND NOVEMBER EVENTS

Saturday 20 October, 7.00pm: The **Bellot Ensemble** perform concertos by Vivaldi and Telemann with bassoon, recorder, viola d'amore, flute and lute soloists. Tickets £12 on the door.

Tuesday 23 October, 6.30pm: Professor **Anne Curry** discusses her biography of *Henry V* (Penguin Books, 2018) and the tumultuous history of the early fifteenth century. A Daunt Books event at St Peter's. Tickets £5, including wine, may be purchased in advance at Daunt's on Haverstock Hill, or by telephone 020 7794 4006.

Saturday 3 November, 1.15pm: **Megumi Rolfe, violin** and **Lukasz Niemancewicz, piano** perform Dvorak's *Violin Concerto* (violin and piano version) and David Hackbridge Johnson's *Violin Sonata No 5*. Free admission - retiring collection.

Friday 9 November, 7.30pm: In commemoration of 1918, the end of the Great War, **baritone Rodney Clarke** and **composer-pianist Louis Mander** will perform music by Vaughan Williams, Butterworth and Gurney and a new song cycle by Louis Mander - *Four Songs of Experience*. Tickets £10 on the door.

Wednesday 21 November, 8.00pm: the Revd Dr **Ayla Lepine** gives the sixth **Donald Barnes Memorial Lecture:** *Meaning in the Making: Modern Women Artists and the Church*. Sponsored by the Hampstead Christian Study Centre. Free admission - retiring collection.

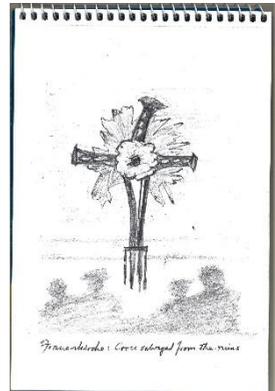
Sunday 25 November, 6.30pm: **Belsize Baroque directed by Catherine Martin** perform works by Zelenka, Scarlatti, Vivaldi and Bach. Tickets on the door £12. www.belsizebaroque.org.uk

DRESDEN

Two cities have come to represent one terrible aspect of the Second World War. They were not the only cities to meet sustained aerial attack in the course of the war, but Coventry was the first to suffer wholesale destruction, in November 1940, and Dresden was similarly destroyed in February 1945. The ruins of Coventry Cathedral and Dresden's Frauenkirche became particular symbols of the tragedy of modern warfare on a massive scale.

Coventry and Dresden have developed a special link in the years since the war, a link expressed in gifts from each city to the other and in many exchanges and visits and in reconciliation projects such as the Community of the Cross of Nails. A recent visit to Dresden, in September, was arranged by the charity Christians Aware. A group of ten Anglicans, including a few from north London, and led by Richard Truss, a former Vicar of St Peter's, spent a few days meeting Christian leaders and laity in Dresden and visiting their churches.

The visit was absorbing, poignant and uplifting. We saw the Kreuzkirche (the Cross Church), extensively damaged in 1945 and subsequently rebuilt internally; it is a church full of life. Another, the Trinity Church, is a shell of a building for which there are plans to build a youth church within the ruins; the main congregation worships in an adjacent modern building with an altar cross from Coventry. The Frauenkirche, having been completely destroyed in the war, remained an untouched ruin throughout the DDR years. But now this Baroque jewel of a building adorns the city again, a new golden orb and cross on top of the dome, while inside stands the twisted cross rescued from the ruins. In the well-attended Sunday morning service at the Frauenkirche, we heard a passionate sermon about the life which Christ offers us, based on the story of the raising of Lazarus; and the glorious organ evoked the sound of J S Bach, who played there in 1736. Pastor Angelika warmly greeted us at the end of the service



and received our gift to the church: an earthenware pitcher, a token of Christian fellowship.

We returned to London with a purchase made on the last day: a fine linen altar cloth for St Peter's, to serve that purpose and to be a token of reconciliation in a world in which it is constantly needed.

Ken Robbie

What drives a grown man to get down on the floor with toy soldiers 15cm tall?

My hobby has seriously threatened my 'street cred'. So, what drives a grown man to go back to the toy shop and start again?

After attending the London Toy Soldier show (the biggest in Europe) in Chalk Farm in June I thought about where this hobby has come from. The modern hobby can be traced back to Malcom S. Forbes, the publisher. In 1978 the Forbes Museum of Military Miniatures opened in Tangier, Morocco, housing more than 70,000 lead and tin figures. Mr. Forbes took 10,000 of them to Washington, for a special exhibition at the National Geographic Society in 1979.

For a long time grown men wouldn't admit that they still played with their toys. There was an idea that only little boys would collect things like this. The value of the soldiers makes it hard to play with them. Sometimes a model soldier, can be too expensive to play 'war', and most collectors just want to display their collection either in a display case or diorama.

A diorama is a terrific way to show off military models and there are two trains of thought when it comes to this kind of diorama. The first is to just make a realistic looking diorama for the models. The second is to recreate a specific place, time, event or battle. A couple of very



common events that are recreated include the Battle of the Bulge and the D Day invasion of Normandy.

An Englishman named William Britain revolutionized the toy soldier industry in the 1890s with the development of hollow casting to produce very accurate figures in lead that used less metal by weight. Therefore, it cost less to ship, thereby cutting prices while increasing quality. Wm. Britain's Company became the leading producer of toy soldiers and made 1/32 scale figures that strove for accuracy in uniform and headgear details.

Hitler's rearming of Germany during the 1930s was reflected in the German toy market. Nazi Party leaders and Stormtroopers marched across the pages of period catalogues with Panzer Truppe and the Luftwaffe. Because these toys are fragile to environment and are hand-painted, the condition and originality is very important to collectors.

American toy companies were, for the most part, late bloomers and didn't really start producing large numbers until the dawn of the so called "dimestore" toy soldiers of the 1920s and 1930s. Larger in size, less detailed, but more "fun" than their European counterparts, these lead figures were readily available in the 5 & 10 cent stores that dotted American cities.

The 1950s saw a decline in the toy soldier industry, worldwide. The discovery of the toxicity of lead coupled with the ability to create detailed toys from plastic is generally seen as the culprit, but one must also realize that, after two World Wars, the world had was without major wars and interest in all things military was in decline and sometimes scorned on.

The modern boxed sets by King and Country and other high-quality manufacturers continue to grow in popularity. With regard to the vintage toy soldiers, though the more common of the older Wm. Britain's sets have gone up and down in value, the truly rare sets continue to set auction records. I know I am not going to get rich by collecting toy soldiers and building dioramas, but I enjoy doing it!

Christopher Galley

If anybody would like to write a next article on their passion/hobby, please contact Mary Shakeshaft

In praise of sticky tape

When I die they will find an awful lot of sticky tape in my bureau. Not just the transparent kind for sealing down envelopes that you kept too long and they would no longer stay closed. There are rolls of green and rolls of black. One is Christmas patterned and there is even one a kind of pale brown that may not have started off that colour but sort of mouldered over the years and the layers are all stuck together.



Mostly, though, they will find the ones that I kept losing the end of. (Oh I now you're not supposed to finish a sentence with a preposition but how else to say it?) You desperately need to use the thing and either you can't get at it at all or find yourself tearing off little strips that get narrower and narrower and eventually die..... so you're no better off than when you started. And please don't tell me you can just fold it over and it will stay. In my case it doesn't. Seriously I think there is a gremlin that goes into that drawer the minute I stop looking and unfolds my fold. So you buy a new roll and put the old one back in the bureau and forget about it. I had eleven at the last count.

But what should we do without it? For birthdays and Christmas it is invaluable. No matter what shape or size the package, good old sticky tape can be depended on to hold it together. Even if sometimes it ends up looking like a sore arm. I burned my arm once and it had to be wrapped in a sort of wobbly parcel. The presents that I send sometimes look like that. But the sticky tape holds.

Helen Braithwaite





TWO GREAT VICTORIAN NOVELS



Here is the programme for our next literary “seminars”. We may not keep exactly to the topics listed but I hope we will have lively discussions anyway.

- October 11 Elizabeth Gaskell’s life. “North and South” - from south to north.
- October 18 Industry and religion.
- October 25 Melodrama and reality.
- November 1 Heroine and hero. The ending.
- November 8 Charlotte Brontë’s life. “Villette” – the move abroad.
- November 15 Life at Madame Beck’s school.
- November 22 The Long Vacation.
- November 29 Heroine and hero. The ending.
- December 6 Mulled wine and mince pies with a discussion comparing the two books – style, themes, structure, what they have in common, where they differ, etc, etc.

All meetings at my flat at 8pm. Donations to St Peter's.

Mary Shakeshaft

Celebrating Paddington Bear's 60th anniversary

Paddington Bear made his first appearance 60 years ago, on 13th Oct 1958, when the book *A Bear Called Paddington*, by Michael Bond, was published.

Paddington is of course a fictional, anthropomorphised bear who has featured in more than 20 books that have been translated into 30 languages and have sold more than 30 million copies. He has also starred in two major films and has been described as a worthy successor to Winnie the Pooh.



Though he comes from darkest Peru, and not heaven, he possesses many of the characteristics of Jesus, though falling short in some areas: he has a tendency, for instance, to get the wrong end of the stick. Nevertheless, he is always polite, kind-hearted, hospitable, generous and loving. One can even imagine Jesus giving some people the Paddington “hard stare”, though it does not appear to be mentioned in the New Testament.

Paddington Brown – to give him the name of his adopted family – also has the gift of transforming other people’s lives through his own goodness.

A Paddington Bear soft toy was the first item passed through the Channel Tunnel by British tunnellers to their French counterparts when the link was made in 1994.

Tim Lenton for Parish Pump

Growing numbers of young people train as priests

Growing numbers of young people are seeking ordination to the priesthood, as the Church of England makes progress towards achieving a key target of recruiting more candidates for ordained ministry.

The number of people aged under 32 years old recommended for training for ordination this year rose by nearly a third, or 32%, to 169, compared to 128 in 2016, a report on vocations from the Church of England shows. This means

nearly one in three, or 29%, of those entering training for the priesthood this year are expected to be under 32 years old.

The overall number of people recommended for ordination training is up 7% on last year, from 541 to 580. This follows a 14% increase the year before, putting the Church on course to achieving a key target of recruiting 50% more candidates for ordination by 2020.

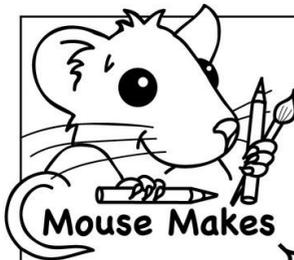
The figures have been published alongside Ministry Statistics for 2017 showing just over 20,000 active clergy in the Church of England, with women making up nearly a third, or 30% of the total. But the number of clergy in paid positions in 2017 fell by 50 from 7,790 to 7,740 compared to 2016. Nearly a quarter, or 23% of paid clergy in senior posts, such as Bishops, Cathedral Deans or Archdeacons were women in 2017, compared to 12% in 2012.

Meanwhile, the vocations report shows that women are set to be the majority entering ordination training for the second year running, with 54% of this year's recommended candidates being female.

Director of the Church of England's Ministry Division, Julian Hubbard, said: "I am delighted that the Church of England has seen a rise in the number of vocations to the priesthood for the second year running. We are particularly pleased to see the increase in the number of young women and men entering training.

Catherine Nancekievill, Head of Discipleship and Vocation for the Church of England, said: "The Church of England is investing in worshipping communities across the country from coastal towns to rural areas and urban housing estates. This rise in vocations to ordained ministry is a welcome answer to our prayers and hard work across the country to ensure that we continue to bring the Good News of Jesus Christ to every community."

The Church of England is aiming to achieve an increase in the diversity of those entering ministry and a 50% increase in the total number of candidates for ordained ministry by 2020. This is part of its Renewal and Reform programme .
(Article taken from Parish Pump)



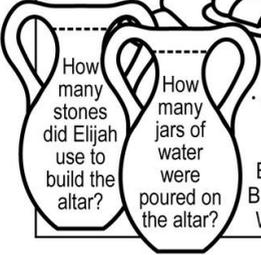
God's prophet **Elijah** built a big bonfire and had the prophets of the god **Baal** build one too. Elijah said "Call on Baal to light the fire and burn the sacrifice" ... but Baal did not answer because he was just an idol made of stone. Elijah had his bonfire drenched in water then he called on the Lord God. The fire of the Lord fell and burned up the sacrifice, the wood, the stones and the water around it. All the people saw

READ the whole story
in 1 Kings 18:16-40

this and cried:
"The Lord -
He is God!"



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



How many stones did Elijah use to build the altar?

How many jars of water were poured on the altar?

Can you find these words from the story in the word search?
ELIJAH • ISRAEL • PROPHETS • BAAL • CARMEL • GOD
BULL • WOOD • LORD • TEST • ALTAR • SHOUT • STONES
WATER • POUR • FILL • FIRE • SKY • CONSUMED • DIRT