

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

Churchwarden: Stefanie Cetin

Music Director: Dwayne Engh

Pastoral Assistant: Lucinda O'Donovan

Pastoral Network Officer: Alfonso Vonscheidt
stpetersbp@yahoo.co.uk

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 or given to
Father Paul, please



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* from *Parish Pump*

DIARY FOR APRIL AND MAY

Sunday 3rd Lent 4 - Mothering Sunday

11.15am Parish Eucharist
6 – 7 pm PrayerSpace

Tuesday 5th 8.00pm 'Great Events – Deep Meanings' 5 : Easter
(Lent Group – in Studios)

Thursday 7th 10.30am Holy Communion
11.15am Coffee & Croissants
2.00pm Funeral of John Dewing
6.45pm Belsize Community Choir

Sunday 10th Lent 5 / Passiontide begins

11.15am Parish Eucharist *followed by short PCC meeting*
6 – 7 pm PrayerSpace

Tuesday 12th 8.00pm 'Great Events – Deep Meanings' 6: Pentecost
(Lent Group – Studios)
7.30pm Belsize Community Choir will be singing at Emmanuel Church, West Hampstead 'Four Choirs and a Quartet'

Thursday 14th 10.30am Holy Communion
11.15am Coffee & Croissants
6.45pm Belsize Community Choir

Sunday 17th Palm Sunday/Holy Week begins

11.15am Parish Eucharist & Blessing of Palms
with The Revd Mark Speaks
12.30pm Annual Parochial Church Meeting
6 – 7 pm PrayerSpace



Maundy Thursday 21st

8.00pm Eucharist of the Lord's Supper
(*The Revd. Mark Speaks*)

Good Friday 22nd

12 noon Devotion and Holy Communion



Sunday 24th April Easter Day

11.15am The Service of Light and Easter Eucharist

No Evening service



Thursday 28th 10.30am Holy Communion
11.15am Coffee & Croissants
6.45pm Belsize Community Choir



MAY

Sunday 1st Easter 2

11.15am Parish Eucharist
6 – 7 pm PrayerSpace

Monday 2nd George, martyr, patron of England [transferred from 23 April]

Tuesday 3rd Mark the Evangelist [transferred from 25 April]

Wednesday 4 Philip and James, Apostles [transferred from 1st May]

Thursday 5th

10.30am Holy Communion
11.15am Coffee & Croissants
6.45pm Belsize Community Choir

Sunday 8th Easter 3

11.15am Parish Eucharist
6 – 7 pm PrayerSpace

Thursday 12th 10.30am Holy Communion
11.15am Coffee & Croissants
6.45pm Belsize Community Choir

Saturday 14th May Matthias the Apostle

Sunday 15th Easter 4 / Christian Aid Week begins

11.15am Parish Eucharist
6 – 7 pm PrayerSpace



Thursday 19th 10.30am Holy Communion
11.15am Coffee & Croissants
6.45pm Belsize Community Choir

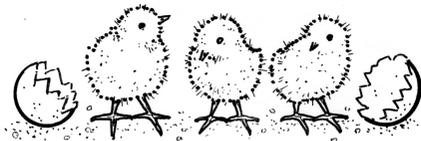
Sunday 22nd Easter 5

11.15am Parish Eucharist with *The Revd. Mark Speaks*
6 – 7 pm PrayerSpace

Thursday 26th 10.30am Holy Communion
11.15am Coffee & Croissants
6.45pm Belsize Community Choir

Sunday 29th Easter 6

11.15am Parish Eucharist
6 – 7 pm PrayerSpace



Vicar's letter April 2011

In recent weeks at St Peter's we have been through a time of loss. *Monica Holmes*, a long-standing and much loved member of the church, died suddenly and her Funeral was on Friday 25th March. Three other members have lost loved ones – one, after long infirmity and illness, and two others (a husband and wife) have suffered together the sudden death of close relatives in two separate tragic road accidents. Also, I have myself had to attend, play, and read at the funeral of a dear musician colleague.

Loss and bereavement can be a bewildering and painful experience, for people of religious faith as for anyone else. My late uncle was a clergyman with years of experience in offering comfort to bereaved people, and yet when my aunt died of a heart attack he suffered complete emotional collapse for several weeks. Speaking to me on the 'phone the evening after her death, he said "I knew of course that this would come, but it was always tomorrow – never today". Death and bereavement is one of the harshest of life's realities, and can leave us feeling diminished and spiritually empty.

The disciples of Jesus must have had such feelings acutely at the time of his arrest, trial, and crucifixion. For them, the void left by the lack of his familiar charismatic presence was compounded by a sense of failure that his 'kingdom' movement had collapsed, and also fear that they would be for ever implicated in that movement, and suffer reprisals.

But, whatever view of the Resurrection – the Easter event – you take, it is clear that the same people (mostly men) who fled from the scene, and at first met together only in secret on the days following Jesus' death, were somehow transformed into fearless evangelists, preachers and healers, and the Church was born.

Something moved the pioneer Christians – those first apostles and missionaries, to spend themselves for their faith with utmost commitment and self-sacrifice. Not something that suggests that they

were merely 'whistling in the dark' or involved in a great hoax; who would gain from that? These men and women suffered setbacks and often outright persecution, sometimes to death, but the witness of the first Christian centuries is that underlying everything they did and said was **hope**.

Christian hope is not to be confused with a grim 'hoping for the best' (against all the odds); at the same time it doesn't presume a specific goal or reward. Rather it trusts that in God, all will be well – a hope that, like the cross and the resurrection which underlies it, believes that joy and life await us, even in the face of sadness, loss and death.

Monica's funeral expressed this same hope and assurance, and was a celebration. The church was filled with colour and the beauty of spring flowers, which she loved so much. We sang the victorious Easter hymn 'Thine be the glory' as we committed her to God's everlasting care.

As we now prepare to give this basic Christian belief its annual commemoration, may I wish you all the joy, the vitality, and the hope of Easter.

Paul Nicholson

Sermon preached on 1st Sunday in Lent

Genesis 1:15-1, 3:1-7; Matthew 4:1-11

On the face of it there are obvious similarities between the 'temptations of Jesus' in the wilderness, and the tempting of Eve by the serpent in Genesis; you can see why the compilers of our Lectionary placed the two stories together for this first Sunday in Lent. But as we try to reflect on what basic truth about our relationship with God there may be in both of these passages we come up against many unhelpful distractions. Underlying most of these is the sheer appeal that the colourful story of Eve, the Serpent and 'the forbidden fruit' has exercised in popular imagination. For countless centuries, whereas Jewish theology tended to

treat this part of the Genesis Creation story with a healthily light touch, Christian theologians got their teeth into it and were inclined to see it as a literal explanation for the presence of evil in the world, and 'The Fall' of humankind from God's grace. But as contemporary Christian theologians have pointed out, that theme isn't one we find developed anywhere else in the Old Testament. Meanwhile, because of the emphasis placed on it, the legacy of the Adam and Eve story has been a denigration of woman as 'the temptress', and a stigmatising of sex as somehow ungodly. It reinforces the unhealthy old formula: spirit good, body bad. No wonder that the way Lent is often talked about trivialises it as all about resisting things that are 'naughty but nice'.

Our imagination is so prone to running riot with this theme that when we come to the tempting of Jesus in the wilderness we can be almost disappointed at the apparent lack of 'content' in his temptations, wishing they were perhaps a bit more 'racy'. But no, they outline to us very sharply the nature of the sort of things he must have wrestled with before venturing into his public ministry. Issues about whether to dazzle people with smoothly presented miraculous phenomena, heroic displays of physical indestructibility, compromising his mission in order to gather comfort, easy success, and popularity. Though in quite different ways, those issues are extremely relevant to his followers today as we now embark on Lent. The enduring symbol of our faith is not some glossy, thrusting icon of worldly success and defiance, but a simple cross. Jesus did not sell out on his message, and he invited his disciples to follow him in the way of the cross. One of the challenges of Lent is discerning what that invitation might mean for us personally, and how to strike a balance between masochistic self-denial, and giving in to the 'power-games' that society invites us to join in. It can be very good to ask ourselves what our modern-day 'serpents' are: are they the people, or things, that feed our insecurity, that try to convince us that we need to accumulate more and more, or that make us envious that others seem to prosper well almost without effort, and often without morals?

Oddly, it's coming to an understanding of anxieties such as this that the Old Testament Biblical Scholar Walter Brueggeman, in his commentary on

the tempting of Adam and Eve, suggests is the real purpose of that story; to offer a theological way of understanding the root cause of anxiety. If we succeed in using Lent to ask ourselves questions such as this, the end result may well be that we learn gradually to expect to find our security less in things, or even people, and more in God.

Paul Nicholson

St Peter's Charity Coin Collection

For several years St Peter's church has had a copper collection for Charity. A large glass jar was used and when full the contents counted and banked. Every so often the congregation would choose a few charities and put them to a vote. The chosen charity was then sent a cheque for £25.



Now we have a far smaller jar, the contents of which I count fairly often. It is now rather more a Coin Collection, there no longer being just copper! Even the occasional note appears. We vote as before and send off a donation.

In recent years the following charities have benefitted:

St Luke's Hospice, Barnardo's, Macmillan Nurses, Kds Co, RNLI, Elizabeth Svenden Trust [Donkey Refuge], Alzheimer's Society, Crisis at Christmas, The Samaritans, Christian Aid, Marie Curie, The Children's Society, Mencap, Unicef, Save the Children, St Martin in the Fields, The Railway Children, Help for heroes, The Red Cross. Sometimes the sum of £50 is sent and for Disaster Emergency Committee appeals the Church Treasurer has on occasion been able to match the sum voted by the Congregation.

This winter we voted for the Community of Camden Cold Weather Shelters. Judy East, secretary to the Trustees, edited extracts from their Annual Report which appear below. We decided to send £50 to this charity.



We also voted in February for the Simon Community house at 129 Malden Road, Camden.

At Christmas many homeless people were able to share in Christmas there. The Simon Community provides hospitality for hundreds of homeless people very year. This hospitality is offered from 11am to 3.30pm on three days a week, and consists of showers, laundry facilities, use of telephones, food and social contact with others. One guest described 129 Malden Road as "Welcoming, friendly, helpful, relaxing, and [giving] service"¹.

It is perhaps worth noting that the Global Internet Community is now enormous and seeks to meet the human need to belong to a group and to communicate with others. Facebook is an interesting title, since by tradition our social contacts were face to face with family, friends, neighbours and work colleagues. That was the community and perhaps nowadays we all need to think a little more of our community.

I feel proud that at St Peter's we attempted to offer help to our local community Charities during this cold winter. There is a strong sense of community among its people and this has, perhaps, become extended by the recently formed Belsize Community Choir which uses the church for rehearsals and where the choir held a Red Nose Day Concert in aid of that charity on 18 March. It was a great event, much enjoyed by all who attended.

Rosemary Mallard

Community of Camden Churches Cold Weather Shelters



Extracts from a report to the Trustees by Amanda Pickering, Shelter worker

This season the C4WS shelter opened up a month earlier than we've ever been able to before and with the record breaking freezing weather it could not have come at a better time for our guests.

¹. Taken from Simon Star issue 114

During November we receive 75 phone calls, accepted 44 guests to the shelter and 31 guests accessed a bed space. Out of these 31 guests, 10 were supported in accessing accommodation through reconnecting with family and friends, hostels, shared housing, supporting housing and private rented accommodation. Of those guests 4 disengaged [left without accepting help], 1 was banned, 1 moved to another shelter, 1 couldn't keep to the rules and 1 stopped over at the shelter for only one night.

Who are our guests?

We have seen a considerable number of female guests staying with us so far this season. In the first couple of weeks the guest make up was predominately men but since then, on a standard shelter night there have been approximately 3-4 female guests. In this group we have seen people fleeing domestic violence, a pregnant lady, people with mental health issues and many other complex needs.

In the first month there have been 16 nationalities represented from all over the world from Italy, to Poland to Kosovo to Spain. There have been 9 British guests, 5 Eritreans, 2 Congolese and 2 French. On the whole all guests have respected each other's cultures and different ways of doing things and many have made friends with people from other countries, cultures and beliefs.

Age range

As in previous years there are more guests between 18 and 25 years old than any other age group. We have so far seen 1 guest who is 63 and waiting for his pension tax credit to come through. He has become somewhat of the C4WS mascot this season and we are looking forward to seeing him move into sheltered housing very soon.

We have had referrals from a wide spectrum of agencies such as employment agencies, health service providers, solicitors and churches but the highest number has come from New Horizons Youth Centre and Alone in London who both work with young people between 16 and 25. This has largely contributed to the age of the guests at the shelter.

Support needs

A major difference we have already noticed from last season is that although we are seeing similar guests to last year in terms of the countries they are coming from and age groups, many guests have one or multiple support needs i.e. mental health issues with alcohol and/or drug problems.

The biggest support need of the guests has been to improve their English. Therefore we have been working closely with agencies that can provide English classes at no cost to the guests, irrespective of whether they have access to benefits or not. This has been very difficult due to the cuts in government funding but we are pleased to say we have found 1 or 2 agencies that can still give support to our guests in this area. 27% of guests with support needs have had mental health problems mainly around depression, anxiety and post-traumatic stress disorder. Having said this while being in the shelter many have expressed feeling much calmer and positive than before they came to us and we are working very hard with each guest to ensure that they are linked into the appropriate services to support them with the issues they are facing.

Poverty and cutbacks in funding

In November 71% guests had recourse to public funds which is 12% higher than at this stage in the shelter in 2009. This means that more people can access accommodation; however due to cuts in spending there are fewer accommodation providers available. In previous years guests would have 2 or 3 options to choose from in terms of accommodation – now there may only be 1. Many guests are also on waiting lists for accommodation. We still have a large number of guests with absolutely no recourse to public funds and in this situation we are aiming to help remove the barriers preventing them from accessing work i.e. interview techniques, ESOL classes, CV writing. This is being carried out in close partnership with specialist employment and training agencies. The primary reason for homelessness cited by the guests has been lack of money (41%). This has been largely due to recent loss of jobs and the economic climate we are in; immigration, relationship breakdown and a combination of factors also contribute to homelessness. We have seen

particularly in the younger age group people falling out with their parents and families and having nowhere else to go.

As in the past, over half of our guests have been homeless for less than 3 months, many just a couple of days or weeks. It is imperative that shelters like ours are there to ensure that people do not become long term rough sleepers, when it is more likely they will develop complex support needs and be a harder group to reach in terms of engaging with services and rehousing.

We are grateful to all the churches who open their doors to us, to the volunteers who run the shelters, and to all our funders without whose support we could not function.

Update

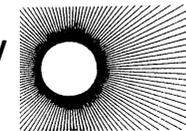
In December and January we received 158 phone calls, 52 guests were accepted into the shelter and 29 guests accessed a bed space. 14 guests had been admitted onto the scheme at an earlier date. Of the 43 guests that stayed at the shelter in December and January:

- * 17 were supported in accessing accommodation
- * 14 stayed carried on their stay with us into February
- * 6 people disengaged
- * 3 people felt the shelter wasn't suitable for them
- * 2 people couldn't keep to the rules
- * 1 person had a one night stay.

The Shelter season finished on 31st March and the staff then carry on with follow-up work and fundraising for the next season.

Judy East, Secretary to CARIS Trustees

Report on the Hampstead Christian Study Centre 2010-11



The Summer Term and the Autumn Term 2010 were spent at St Peter's Studios, the small hall at St Peter's Belsize Square. In the Summer Term it seemed appropriate to consider some anniversaries falling in 2010 as last year's course on this theme had been popular. We looked at Diaghilev and the Ballets Russe with the Revd Stephen Tucker, Botticelli with a student doing very interesting research on him, Florence Nightingale with a speaker from the Florence Nightingale Museum, and Mrs Gaskell with Mary Shakeshaft. We had a very pleasant evening with a talk by Doris Asher and a video about Joyce Grenfell at St Andrew's URC Church, though once again we couldn't go into the garden because of the weather. Several members enjoyed an outing to Cookham and Cliveden.

In the Autumn Term we considered different ways of reading sacred texts. Those who attended this course felt it was one of the best we had run as the topics and speakers were so varied, from a detailed discussion of how the rabbis read scripture from Rabbi Rachel Montague to a dialogue between Rabbi Markus Lange and the Revd Stephen Tucker on the sacrifice of Isaac, from the work of a Jewish Scribe, Avielah Barclay, who demonstrated her craft to an illuminating discussion of the Koran by a liberal Muslim scholar, a lecture by Graham Gould on the origins of the New Testament, a beautifully illustrated lecture on mediaeval British art by Professor Michael Kauffmann and an amusing talk on Alexander Cruden by the Revd Jonathan Dean.

This Spring we have returned to the Crypt Room at St John's where we have again had a course based on the Bible. The Revd Stephen Tucker has given three scholarly and illuminating talks on St Matthew's Gospel. We shall end the course by paying tribute to the King James Bible which is 400 years old this year. Dr Alison Shell will give a talk on the literary influence of the Authorised Version and we shall end with a speaker from the Tyndale Society.

We return to St Peter's for our next Summer Term when our course will be on "Blue Plaques in Hampstead".

Once again I must thank Mrs Angela Read for her careful work as our Treasurer and all the members of our committee – Miss Doris Asher, Sr Patricia Harriss, Mrs Isabel Hariades, the Revd Claire Wilson, the Revd Jonathan Dean and the Revd Stephen Tucker – for their infinite capacity for coming up with ideas.

Mary Shakeshaft.

Wanted: Two Reps for the Deanery Synod – But What is the Deanery Synod?

You may sometimes have wondered about the organisation of our Church. It is divided into a number of bodies who oversee financial matters and plan for the development of the Church and its activities. Everyone on the Electoral Roll of a parish church has the right to elect from the congregation members of the Parochial Church Council (the PCC). This is done at the Annual Parish Church Meeting (the APCM) which has to take place before the end of April each year. Ours this year, when Easter is as late as it can be, will be after our service on Palm Sunday. Ex officio members of the PCC are our representatives on the Deanery Synod. The numbers on our Electoral Roll allow us to elect two representatives who serve for a three year term which is just ending. This year parishes must elect or re-elect their Deanery Synod representatives. Monica Holmes and I have been your representatives for 6 years and do not intend to stand for election again.

Each Deanery is a grouping of churches within a reasonably small geographical area. Ours is called North Camden Deanery and extends from St John-at-Hampstead in the north to St Mark's Regent's Park in the south and from All Hallows Gospel Oak in the east to St Cuthbert's Fordwych Road in the west. There are 13 churches in the Deanery. The Area Dean is selected from the clergy serving these churches with the

agreement of our bishop, Bishop Peter Wheatley, Bishop of Edmonton. He (it has never been "she" yet!) serves for 5 years. At present our Area Dean is the Revd Andrew Cain, priest- in -charge of St Mary's Priory Road and St James West Hampstead.

Serving on the Deanery Synod is an excellent way to get to know members of other churches in the area and to find out what is going on in the wider church, much of which may affect you in your pew in St Peter's. The Synod meets three times a year in different churches or church halls. It usually meets on a Thursday evening from 7.30pm- 9.00pm. Everyone is welcome to attend but only Deanery representatives may vote. Our present Area Dean has instituted two additional ways in which we may get to know each other. One is "Deanery Sunday", usually in September, when reps are urged to attend another church than their home one and introduce themselves to people there. I have enjoyed attending Holy Trinity Finchley Road, St Luke's Kidderpore Avenue and St Cuthbert's. Secondly we have a Deanery Garden Party in the summer and have also managed a Candlemas Social on occasion.

There is usually a visiting speaker at each Synod to tell us about a development in the diocese or in London diocese or the Church as a whole. Thus we have met the General Secretary of the diocese and heard about such excellent social activities as the work of the Street Pastors in Camden. We deal with financial matters such as the Common Fund, grants to the 5 church schools in the deanery and the work of the Camden Cold Weather Shelter. We receive reports from the Area Council (a committee of Area Deans and Lay Chairs chaired by Bishop Peter), from the Diocesan Synod and from the General Synod. Deanery reps are the only people who can vote for members of these bodies. We are fortunate in North Camden in having two well-informed and articulate members of the General Synod (the Church's Parliament) in Prebendary David Houlding from All Hallows and John Ward from Emmanuel – and they are usually on opposing sides!

This year the elections are more than usually important. The new Deanery Synod will debate at its summer meeting the new legislation before the

Church of England proposing the mechanism for the consecration of women bishops. The last General Synod agreed that women may be bishops but that provision must be made for those who in conscience cannot accept this development. The Deanery Synod will vote on a resolution given to deaneries by the diocese and the result will be sent to the diocese. The Diocesan Synod will then itself vote later in the year and that decision will help shape the final response of the Church as a whole to the proposed legislation.

In the October meeting of the Deanery Synod the Anglican Covenant will be debated. This is a proposed mechanism for holding together the divergent approaches of the various churches in the Communion. This will have a very significant impact on the life of the Church if it is passed.

Having served on the Deanery Synod for so long, and been Lay Chair for the last 5 years, I feel it is time for a change in representation from St Peter's. It is a crucial time for the Church as a whole and not just our church or our Deanery. I personally would vote "yes" to women bishops, though I have reservations about making special provision for those who cannot accept this, but I would vote "no" to the Anglican Covenant because it seems to me to go against all Anglican tradition of tolerance and gradual growth and possibly put us in a strait jacket from which it will be difficult later to escape.

Please consider seriously whether you are called to represent us on the Deanery at this important time. Remember it is only for three years, three meetings a year and gives you the right to be on the PCC as well! – but you will be partly responsible for the future of the Church of England.

Mary Shakeshaft

Parish Library



You might have noticed as you go in and out of church that there are a lot of books on the shelves near the door. This is the Parish Library. All the books have been donated by church members and many of them by Monica Holmes who died recently and who had worked for some years for the Guild of Health, the Church's Ministry of Healing, now based at St Marylebone Church. The books are mainly on prayer, meditation and the spiritual life and include some old and modern classics on these subjects. They are there for you to borrow. If you find a book particularly helpful and would like to keep it, please leave a donation in the bowl on the Welcome Table. This is a great resource for us all.

Mary Shakeshaft

Some events around Camden

Good Friday 22 April

- Ecumenical Walk of Witness Kings Cross Ecumenical Fellowship (9.30am)
- Camden churches joint service at Chalk Farm Baptist Church (10.30am)
- The Crucifixion on Victoria Street processional service between Westminster Methodist Central Hall, Westminster Cathedral and Westminster Abbey
- Passion of Jesus 12 noon & 3.15pm in Trafalgar Square

The Wintershall production returns to London: over 70 actors will portray the Triumphal Entry of Jesus into Jerusalem, some healing miracles, his betrayal, arrest, trial before Pontius Pilate the Roman Governor, the Crucifixion, burial in the tomb and His Resurrection - a wonderful, exciting and heart moving performance. Large video screens introduced this year so that all can see the action take place. The event is free to the public, the public will move with the actors around Trafalgar Square. www.passionofjesus-trafficgar.co.uk

Taizé Prayer

The only regular Prayer with Songs from Taizé in Camden is now **King's Cross Methodist Church**, Crestfield St. (opp. main entrance to King's Cross stn) 7pm every Thursday followed by tea and coffee.

Contact: Steven Cooper londonprayer-owner@yahoo.com

See <http://www.christianstogethercamden.org.uk/taize-prayer> for Taizé Prayer around London

Including NEW: Thursday 3 March 7.30pm (and continuing 1st Thursday of the month)

Chant and Pray the Taizé way! An Evening of Prayer with music
St Mary the Boltons SW10 9TB (Nearest tube Earls Court or Gloucester Rd). T: 020 7835 1440

There will also be a special **Taizé Prayers Round the Cross** in preparation for Holy Week

Friday 15 April 7.30pm at St Dominic's Priory. Please contact CTIC if able to help prepare/lead.

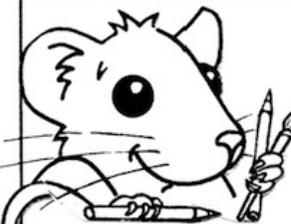
Abrahamic Texts Group is convened by Rabbi Janet Burden and Revd Maggie Hindley and is open to all Jewish, Christian and Muslim believers with an interest in the shared study of the sacred texts of these three faiths. Next meeting Monday 11 April 10.15 for 10.30am at the London Inter Faith Centre. Telephone: 020 7372 1765, Email: maggie.hindley@londoninterfaith.org.uk

Prison Chaplaincy and work with ex-offenders

Monday 9 May 7.30pm at Highgate United Reformed Church, Pond Square N6 6BA

Open Meeting with Monsignor Malachy Keegan, Principal RC Chaplain to HM Prison Service

Fr Malachy has initiated a scheme to help ex-prisoners adjust to rejoining the community. Churches are encouraged to get involved in 'Basic Caring Communities' (BaCC)




Easter Wordsearch

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

Mouse Makes

Follow the Easter story using the Bible references, then look for the words in the wordsearch puzzle

Into Jerusalem
read Matthew 21:1-11
DONKEY • ROAD
BRANCHES • PALMS
KING • HOSANNA

Last Supper
read Matthew 26:17-30
PASSOVER • ROOM
BREAD • WINE
BODY • BLOOD
CUP • MEAL

Betrayal and Death
read Matthew 26:36 - 27:56
KISS • MESSIAH
CHRIST • SON
CRUCIFY • JESUS
CROWN • THORNS
ROBE • TREE
NAILS • CROSS
DARKNESS • QUAKE
DEATH • LOTS

Burial and Resurrection
read Matthew 27:57 - 28:20
TOMB • STONE • LINEN • BODY
BURY • THREE DAYS • MORNING
MARY • ANGEL • HEAVEN
GOD • RAISED • JOY • GO TELL
GOOD NEWS • PEACE • SPIRIT
SAVIOUR • PRAISE

EASTER