

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

Churchwardens: Dwayne Engh and Ken Robbie

Music Director: Dwayne Engh

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

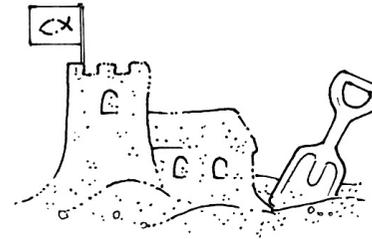
Weekday Services:

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



Contents

Diary for August and September	1
Father Paul writes	4
Sermon	5
Summer Fair	9
Parish Income & Ministry Stats published	9*
Olympic History	11
Contaminated water in Assam	14*
Cathedral to Coast bike ride	14*
Adam of Caithness	15*
How to accomplish more by doing less	16*
Why we waste 69 minutes a day	17*
Children's Page	18*

* from *Parish Pump*



DIARY FOR AUGUST AND SEPTEMBER

Daily Evening Prayer is continuing, but owing to electrical re-wiring in the church it will be necessary to vary the times of this day to day. For information in any week, please consult the Porch Notice board, or contact Fr. Paul'

Sunday 12th – Trinity 10

11.15am Parish Eucharist
6 -7pm PrayerSpace

Wed 15th – *The Blessed Virgin Mary*

Thu 16th 10.30am Holy Communion
11.15am Coffee and Croissants

NO COMMUNITY CHOIR REHEARSAL



Sunday 19th – Trinity 11

11.15am Parish Eucharist
6 -7pm PrayerSpace

Thu 23rd 10.30am Holy Communion
11.15am Coffee and Croissants
6.45pm Belsize Community Choir

Fri 24th – *Bartholomew the Apostle*

Sunday 26th – Trinity 12

11.15am Parish Eucharist
12.30pm PCC Meeting in Church
6 -7pm PrayerSpace

Tues 28th 7.00pm Mission Action Plan Committee (*Studios*)

Thu 30th 10.30am Holy Communion
11.15am Coffee and Croissants
6.45pm Belsize Community Choir

SEPTEMBER

Sunday 2nd – Trinity 13

11.15am Parish Eucharist
6 -7pm PrayerSpace

Thu 6th 10.30am Holy Communion
11.15am Coffee and Croissants
6.45pm Belsize Community Choir

Fri 7th 9.00am The Hall School Start of Year Service

Sunday 9th – Trinity 14

11.15am Parish Eucharist
6 -7pm PrayerSpace

Thu 13th 10.30am Holy Communion
11.15am Coffee and Croissants
6.45pm Belsize Community Choir

Fri 14th – *Holy Cross Day*

Sunday 16th – Trinity 15

11.15am Parish Eucharist
6 -7pm PrayerSpace

Mon 17th 8.00pm PCC Meeting (*Studios*)

Thu 20th 10.30am Holy Communion
11.15am Coffee and Croissants
6.45pm Belsize Community Choir

Fri 21st – *Matthew the Apostle*



Sunday 23rd – Trinity 16

11.15am Parish Eucharist
6 -7pm PrayerSpace

Thu 27th

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

Sat 29th – Michael and All Angels

7.30pm Belsize Music Academy – Celebrity
Piano Recital by *Alexei Grynyuk* (Tickets £20
and £10)



Sunday 30th – Trinity 17

11.15am Parish Eucharist
6 -7pm PrayerSpace

What wondrous life is this I lead!
Ripe apples drop about my head;
The luscious clusters of the vine
Upon my mouth do crush their wine;
The nectarine and curious peach
Into my hands themselves do reach;
Stumbling on melons, as I pass,
Ensnared with flowers, I fall on grass."

Andrew Marvell, Thoughts in a Garden

Father Paul writes

When I took a summer holiday with my family last year we heard news of rioting in London, and grew concerned about those we knew who might be most affected. The contrast with this year couldn't be more pronounced. We watched from our rented Lakeland Cottage, as the impressive and moving Opening Ceremony of the London Olympics heralded a daily-increased sense of wonder, celebration and good feeling as Team GB collected so many victories, and spread a heart-warming sense of communal pride and ambition throughout the country. Some had failed to get tickets for events they wanted to see, but the TV coverage has ensured that everyone has been brought into the collective celebrations; after all the doom-laden fears and gainsaying leading up to the Olympics, the end result thus far (I write just before the final weekend) seems to be unqualified success.

Although some are doggedly persisting in sceptical dismissal of the whole thing as a 'bubble' that will burst and vanish, Christians can only rejoice at such an outcome as this, because it's nothing less than a glimpse of the Kingdom of God, which Jesus saw breaking-in around his teaching and healing, and to which the Hebrew scriptures looked forward:

'Truly, his salvation is near to those who fear him, that his glory may dwell in our land. Mercy and truth are met together, righteousness and peace have kissed each other; truth shall spring up from the earth and righteousness look down from heaven' *from Psalm 85*

For us the question has to be, how do we ensure that this very special experience is perpetuated as the international guests return home, and we return to normality? How can young people from every background continue to be shown, and find access to, examples of excellence in sport and other disciplines that they can reach for and be motivated by?

Following the completion of the Electrical Re-Wiring just starting here at St Peter's, the Autumn will see increased use of the church by organisations renting its space during the week. Our church faces the need to earn revenue in this way, but I'm heartened that in almost every case our regular users, or potential users, will be offering training and nurture to young people – particularly in the Arts. Amongst these will be the Belsize Music Academy which, after its spectacular launch last month, will be embarking on its teaching programme over the next months.

Building God's kingdom doesn't, in my book, have to mean scoring victories for 'Team Church of England', but doing everything in our power – with people of different faiths, and of no faith – to build social cohesion and harmony, and to help all people find their true potential so that the gift of life we have all been given is not wasted. May we all make this our business!

Paul Nicholson

Sermon for Trinity 3 2012

Jesus calms the storm - 2 Cor.6:1-13; Mark 4:35-41

"I knew it was a bad idea to sail across to the other side; why did we agree to do that just as the weather was obviously clouding over and the breeze was rising?" Could these be the thoughts of those experienced fishermen when they found themselves floundering in that storm? They'd been instructed, as if on a whim, by Jesus to just leave there and then. He was still in the boat he'd embarked earlier in the same chapter of Mark's Gospel, because of 'the large crowd' gathering round him. Why hadn't they just said to him "Lord, you are our Teacher and we love and honour you, but we're sailors, and you're a landlubber – trust us: this is a bad idea!" Not only that, but the disciples faced the double indignity of

succumbing to unseemly panic in the face of elements that they must have encountered so many times before in their night's toil at sea; to rub it in Jesus sleeps through it all like a baby, before rousing at their pleading, and bringing calm. They were disappointed with him, accusing him of 'not caring' that they might be perishing; he, once awoken, is disappointed with them: "why are you afraid?".

For 'professionals' to act like this (their reaction brings to mind my own panic when faced with yet another IT problem – but with computers I am a complete amateur!) doesn't seem very natural; one commentator on Mark's Gospel prefers to see this story not so much as the narrative of an actual event, but as a metaphor for suffering and persecution in the early church. That maybe one interpretation, but I prefer to look at the text a little more at face value. Jesus gives the instruction to move, and the disciples follow his lead. This is one of a number of Gospel stories which take place on water, in which the disciples (against their instinctive judgement) follow Jesus' lead and suddenly begin to find themselves floundering. In the case of Peter being invited by Jesus to walk towards him on the surface of the water, Peter finds himself literally out of his depth – having started out with eagerness and simple trust. In another incident the disciples labour all night in the water without catching a single fish until Jesus, watching them coming into shore, tells them to cast their nets. They protest that this will be useless but, when they eventually do as he says, the nets become so full of fish that the boat they're in begins to capsize. It seems that they're destined throughout their discipleship always to appear wrong-footed, so that even in the arenas in which they should feel at their ease, they actually feel like complete novices.

To try to make today's Gospel a model of how God will step in to save people from accident and disaster – whether self-inflicted or natural and outside their control – is to miss the point and unhelpful. The pattern seems to be that in each of these episodes, the disciples are learning challenging lessons about living by faith, lessons which are particular to their situation of following Christ – a situation which will completely pass many by whose lives are unaffected by Jesus. The storm these men find themselves in may have been avoided by, so to speak, a more practical, rational appraisal before setting out. This brings us to the nub of the issue of living by faith – almost the deciding factor: why put yourself through it – why not play safe and live by good, old fashioned nose-to-the-ground common sense? Paul presented something of the same phenomenon in his description of his experiences of sacrifice and misunderstanding as a Christian leader in his relationship with the world, and even with difficult Christian congregations like the one at Corinth. Why would he expose himself to such treatment and rejection?

It's significant that in Mark this episode of the calming of the waves takes place just after Jesus has preached those two wonderful parables of the Kingdom of God we heard last Sunday – parables of abundance and plenty – on the evening of that same day. It's as though his inner circle now experience at first hand another aspect of living the Kingdom of God – the challenge of putting themselves into Jesus' hands and allowing themselves to be led outside of their natural comfort zones to a position in which he can truly use them to build that Kingdom. As he was eventually to say at his trial, his Kingdom is not of this world; those words mirror the words of the Lord through the Old Testament prophet, 'my thoughts are not your thoughts', and it should therefore not be expected that the Christian life can be equated to other programmes of self-help or

self-improvement that we nowadays find on the bookshop shelves marked 'religion'. The Christian life is not self-serving, and takes us into an agenda beyond our own, to life beyond our imagining.

As Christians today we often only scratch the surface of that life. Perhaps because in church we expect everything to run according to our established accustomed ways, without any variation or development; perhaps because we prefer to make our plans and then ask God to bless them, rather than open up to being led along new paths which may not at first appeal to us. In the passage before the one we heard in 2 Corinthians, Paul has just been talking about the *newness* of living with Christ. He writes, 'if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new!'. And so, as we heard, he appeals to that shared relationship and says 'As we work together with Christ, we urge you not to accept the grace of Christ in vain'. He is eager that they should realise daily the true riches of the faith they have embraced. 'Now is the acceptable time...now is the day of salvation'. May we not settle for some second-hand dilution of Christianity, but come back daily to the wellsprings of our faith and be renewed and equipped to 'work together with Christ'.

Paul Nicholson

Croutons

Why do croutons come in airtight packages? Aren't they just stale bread to begin with?

Grammatical sense

If people from Poland are called Poles, then why aren't people from Holland called Holes?

Summer Fair

Many thanks to all of you who came and helped at the recent Summer Fair. It is wonderful to see how the congregation comes together and co-operates so cheerfully and steadfastly on these occasions – so, thank you for all your help.

There was a very pleasant atmosphere despite the rainy weather and to date we have received £587 – money we didn't have, so, again, thank you.

We plan to have a Christmas Fair one Saturday at the end of November / beginning of December, perhaps a morning event with coffee and biscuits and hot mulled wine. We shall have stalls selling cakes, marmalade, books, bric-a-brac, toys and Christmas things. We shall also be selling the St Peter's tea-towel, which was displayed at the Summer Fair. It has Tamara's sketch of the church on it, is made of good quality cotton and at £4 would make an excellent Christmas present – and would be easy and cheap to post.

The date of the Christmas Fair will be announced soon. Please make a note of it and come and help!

Mary Shakeshaft

Parish income and ministry stats published

The Church of England has published its latest information both about parish income and expenditure and about trends in ministry numbers in Church Statistics 2010/11.

This year's financial statistics show that parish giving remained resilient in 2010, despite the general economic situation. With investment income still at the reduced level experienced in recent years, overall parish income was marginally ahead of the previous year.

Parish income

Despite the difficult economic times, parishioners' tax-efficient planned giving continued to increase in 2010, by 3.4% to an average of £10.41 a week. When higher inflation is taken into account this does, however, represent a fall compared with 2009.

The total income of parishes rose slightly to £897 million, although this is also a real terms decline compared with 2009. Because so much of this comes from the regular, planned giving which continues to be the core of church finances, this decrease was proportionally less than that experienced by many charities.

In 2010, parishes received £305 million from more than six hundred thousand regular givers. Many of these gifts and some one-off donations are given through Gift Aid, resulting in more than £84 million in tax being reclaimed by parishes from HMRC, up by more than £2 million from 2009.

Income from dividends, interest and property dropped by approximately 11 per cent between 2009 and 2010, and parishes received £30 million from this source. This drop reflects low interest rates and stock market returns.

At the same time, parishes made donations of £49 million to external charities and mission organisations.

Ministry and Ordination candidates

At the end of 2011, there were some 28,955 licensed and authorised ministers, ordained and lay, active across the 12,500 parishes and a growing variety of chaplaincies (in local communities, hospitals, education, prisons and the armed forces) in the Church of England.

The number of people ordained to stipendiary (paid) ministry - 264 in 2011 - has remained broadly stable over the past 16 years. This is compared with almost a three-fold increase in those ordained to

self-supporting ministry (89 in 1994 to 240 in 2011). About half (52 per cent) of those ordained in 2011 entered stipendiary ministry compared with more than three quarters (78 per cent) in 1994.

In total, 504 new clergy were ordained in 2011. 464 candidates were accepted to train as future clergy in 2011. The number of readers in training in 2011 was 349.

The number of women clergy, paid and unpaid, continues to rise. In 2011 there were 1,763 women in full-time paid parochial appointments compared with 1,140 in 2000, an increase of 50 per cent over the decade. Women make up over one in five (22 per cent) of paid parish clergy. Women in 2011 made up more than half of both those in self-supporting ministry (54 per cent) and of licensed readers (51 per cent).

Olympic History

We've all enjoyed or endured the Olympic Games, marvelled at the skill, struggled with the crowds, stayed at home or run away altogether - no one in London can have missed the Games! But how did it all start?

According to record books the first Olympic Games were held in 776 BC

The Ancient Olympic Games were held in Olympia, Greece thousands of years ago. Back then, the Games were held in honour of the God Zeus. The aim of the Games was to show the physical qualities of the athletes who competed and to encourage good relations between cities across Greece. At first, the Ancient Olympic Games lasted just one day, and had just one event – a running race. Over time, the Games were extended and lasted up to five days. Only men were allowed to compete and only unmarried women were allowed in the stadium to watch. Some women were so keen to watch the competition that they dressed up as men and sneaked into the stadium.

Winners at the Ancient Games had two victory ceremonies. In the first ceremony they received a palm branch and had red ribbons tied around their hands and head. At the second ceremony, an olive tree wreath was placed on the winner's head.

According to history books, the Ancient Games were banned by Emperor Theodosius in 393AD because he didn't think they were fitting for a Christian empire.

So how did the Modern Olympic Games start?

More than 1500 years later, a young Frenchman called Baron Pierre de Coubertin decided to create the modern Olympic Games. He thought that the Olympic Games should be about bringing together sport, culture and education.

In 1894, he founded the International Olympic Committee and together they started to organise the first Olympic Games of modern times.

It took them just two years, and in 1896, the first modern Olympic Games were held in Athens, Greece. A total of 241 athletes from 14 countries took part and the winners received a silver medal and an olive branch.

The Olympic Games today

The International Olympic Committee still oversee the organisation of the Olympic Games, but now the summer Games are held in a different city every four years. The Games today are much larger than they used to be, and they last much longer – in Beijing they lasted 16 days and athletes competed in 28 different sports.

In Ancient Greece, the Government and wealthy and famous Greek citizens paid for the Games. Today, the Games cost much more money and they have got larger sponsors, or companies that pay to be involved. These companies help to fund the cost of the Games.

Since 1968, each Summer Olympic Games has been followed by a Paralympic Games for athletes with a disability.

The history of the Paralympics

The idea for the Paralympics was born in 1948 when a sports competition for people who had injured their spines while fighting in the Second World War took place.

Over the years it got bigger until 1960 when an Olympic-style event took place in Rome.

By the Montreal Games in 1976 athletes with other disabilities were included as well.

The Paralympics have always been in the same year as the Summer Olympics, but have only been held in the same country since 1988 in Seoul, Korea.

The name comes from the Parallel Olympics, which was shortened to paralympics.

From the London2012 and CBBC Newsround websites

Others

If it's true that we are here to help others, then what exactly are the others here for?

Contaminated drinking water sparks concern in Assam

Tens of thousands of people will be without safe drinking water for months as flooding continues in India's Assam state, making them vulnerable to life-threatening conditions such as diarrhoea and dysentery. The north-eastern Indian state of Assam has been suffering from its worst flooding in three decades. Millions were made homeless by incessant rains which have submerged most of the state.

Ram Kishan, Christian Aid's Regional Emergency Manager South Asia, said: 'The main sources of drinking water, such as hand pumps and wells, are submerged in the flood waters so communities are taking their water supplies directly from the river. Lack of sanitary facilities in camps and villages mean this water is contaminated.

'Use of this water will inevitably lead to diarrhoea, dysentery and other water-borne diseases. Christian Aid will be reaching these communities with water purification tablets, construction of sanitary blocks in the camps and installation of hand pumps to stop the situation deteriorating.

Cathedrals to Coast Bike Ride; 22-23 September 2012

Do you enjoy a cycling challenge? Then why not consider joining Team Poverty on the inaugural Cathedrals to Coast Bike Ride! Starting in London, this 147-mile challenge over two days will take cyclists past some of England's finest cathedrals and castles, and finish on Weymouth's seafront. Details at: www.christianaid.org.uk/getinvolved/events

Adam of Caithness (bishop 1213 – 22) – the way NOT to tithe

Teaching people to ‘tithing’ can be a delicate matter. Some clergy teach ‘tithing’ well, and inspire their people to great generosity of spirit. Other clergy teach ‘tithing’ at least well enough, and get their people’s sluggish cooperation. But there are clergy who teach ‘tithing’ badly and then, watch out! St Adam is a good example of how NOT to do it.

Adam was a young Cisterian monk who became abbot of Melrose. Then in 1213 William, king of Scotland, appointed him as bishop in a remote area where his own power was weak and that of the Norse earls was strong. Adam attempted to enforce law and order, including canon law, and particularly the payment of tithes. The people sullenly obeyed most of his teaching about the law and order, and didn’t care a fig one way or another about canon law. But tithing was a subject on which they had passionate views!

The customary offering at this time was a span of butter to the clergy for every twenty cows that a person owned. Adam said this was not enough. He wanted more butter. He increased the tithe to one span for every fifteen cows. Then one span for every twelve cows. Then one span for every ten cows that a person owned.

And so Adam managed to double his butter income. But any modern-day Diocesan Board of Finance thinking of doubling the parish share should beware what happened next for the people revolted. One night they forced their way into his bishop’s house at Halkirke, and burnt him and his followers to death.

How to accomplish more by doing less

Did you know you can condition your body to slow down and put in less effort, when you thought you were putting in more - and you didn’t even know it was happening?

This anomaly is down to whether a person paces themselves throughout the day. Sadly, most of us just push on, trying to achieve as much as possible in the day without giving ourselves sufficient breaks. People who work through lunch, believing they are achieving more, are actually going to be LESS efficient in the afternoon, wiping out any benefit of working through lunch.

But it isn’t only the lunch break that people deny themselves. Many work solidly for up to four hours without more than a quick stop to get a coffee or tea.. Then they eat lunch at their desk, followed by another burst of four hours or more (Depending on when they quit for the day). At best, they give themselves only a quick coffee or tea break. In some cases, the break is little more than the time it takes to make the hot pick-me-up drink that they hope will give them the energy to soldier on.

When you keep up a regime like this for an extended period the body, which needs breaks, realises it is not going to get them. So – it starts to slow down the pace, reducing the energy it is expending, to eek it out throughout the day.

Sadly with reduced energy we make more mistakes, cannot make decisions as quickly, and generally our performance is below par. Some say it is at best 80% capacity.

Our body is designed to pulse rhythmically between spending and renewing of energy. Whilst we appear to be working less, our output is higher as we will be working at 90% capacity or higher. Certainly we will be sharper and make fewer mistakes.

The formula for maximum efficiency is concentrated bursts of a maximum of 90 minutes, followed by fifteen minute breaks. At lunch a 45 minute break; trying to include some exercise like a walk.

With five burst in a day it totals 7- 7.30 hours at a potential 90% efficiency or above, which is worth more then 8 hours at 80%. So a person can work less and achieve more.

Why we waste 69 minutes a day

69 minutes a day. That's how much time you waste in putting off jobs that you should really be doing. Procrastination costs the average adult three years of their life. Women are more likely than men to put things off, and younger people more likely to waste time than older people.

According to a survey by Bing, Microsoft's search engine, people avoid less pleasant tasks for longer.

As one psychologist explained: "People often avoid doing things, when they need to take action that may lead to important results. On a psychological level, ticking things off your 'to do' list is beneficial, as it allows you to better focus on your future goals."

The research suggests that we Britons like to spend time mulling things over, before actually doing them.

Sporting hero!

Healthy living: Look after your mind!

Human body fun fact

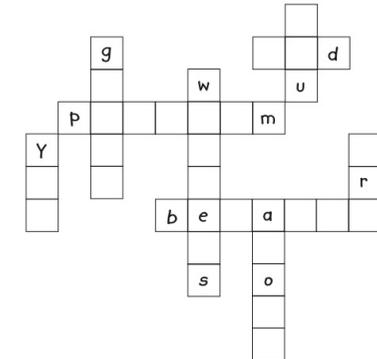
The average person's body contains enough: sulphur to kill all the fleas on an average dog; carbon to make 900 pencils; potassium to fire a toy cannon; fat to make seven bars of soap; phosphorus to make 2200 match heads and water to fill a ten-gallon tank.

Colour the picture below. (Find the story in 2 Samuel 6:12-23.)



Place today's memory verse (Psalm 86:10) in the crossword grid.

'You perform great wonders because you alone are God.'



Look after your body—it's got to last a lifetime!

Cross out what David isn't!

- David is:
- a musician
 - a great shot with a sling
 - a big head
 - a songwriter
 - a giant killer
 - a lion tamer
 - a shepherd
 - a weakling
 - a man of God
 - a show off
 - a king

'Sporting hero!' word search

Find the words below in the grid.

- David captured the sacred chest
God is king

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