

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

Pastoral Assistant: Lucinda O'Donovan

Churchwardens: Stefanie Weber and Anton Hume

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]
6.30pm Evening Service - see diary page for
details

Weekday Services:

Monday-Friday : 5.00pm Evening Prayer
Thursday: 10.30am Holy Communion

Baptisms, Weddings, Funerals by arrangement with Father Paul.

The Gallery Choir sings at the 11.15am service and rehearses on Thursdays
at 8pm at St Saviour's, Eton Road. Details from 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 JUNE

Thursday 3rd *Corpus Christi*

10.30am Holy Communion (Revd. Joanna Yates) *No Coffee today*



Sunday 6th **Trinity 1**

11.15am Parish Eucharist
6.30pm Evening Prayer

Tuesday 8th 8pm PCC Meeting (Studios)

Thursday 10th 10.30am Holy Communion.

Friday 11th *Barnabas the Apostle*

Sunday 13th **Trinity 2**

11.15am Parish Eucharist
6.30pm Celebration Healing & Wholeness

Thursday 17th 10.30am

11.15am Holy Communion
7.30 Coffee and Croissants
Deanery Synod – St Saviour's Eton Road

Sunday 20th **Trinity 3**

11.15am Parish Eucharist
6.30pm Holy Communion (BCP)

Thursday 24th *Birth of John the Baptist*

10.30am Holy Communion
No Coffee today (rehearsals)

Friday 25th Evening (time tbc) Shakespeare's *King Lear* – Central School

Saturday 26th Evening (time tbc) *King Lear* (2nd performance)

Sunday 27th **Trinity 4**

11.15am Parish Eucharist and Holy Baptism (Sebastian Gwan)
6.30pm Service of Music & Readings

Tuesday 29th *Peter and Paul, Apostles*



DIARY FOR JULY

Thursday 1st 10.30am Holy Communion
11.15am Coffee and Croissants
5.15pm Choral Evensong – Choir of The Hall School

Saturday 3rd *Thomas the Apostle*



"Doubt no longer, but believe."

Sunday 4th **Trinity 5**

11.15am Parish Eucharist
6.30pm Evening Prayer

Monday 5th 9.00am

Thursday 8th 10.30am Hall School End of Year Service
11.15am Holy Communion
Coffee and Croissants

Sunday 11th **Trinity 6**

11.15am Parish Eucharist
6.30pm Celebration of Healing & Wholeness

Thursday 15th 10.30am

11.15am Holy Communion
Coffee and Croissants

Sunday 18th **Trinity 7**

11.15am Parish Eucharist
6.30pm Holy Communion (BCP)

Thursday 22nd *Mary Magdalene*

10.30am Holy Communion
11.15am Coffee and Croissants

Saturday 24th 3.00pm Marriage of OluSola Abiola & Amina Clarke



Sunday 25th **Trinity 8**

11.15am Parish Eucharist
6.30pm Evening Prayer

Monday 26th *James the Apostle*

Thursday 29th 10.30am Holy Communion
11.15am Coffee and Croissants

Sunday 1st **August Trinity 9**

11.15am Parish Eucharist
6.30pm Evening Prayer

Father Paul writes...

As I write I am preparing to spend half-term week away with my family. With two churches to run, and wishing as I do to give each church every chance of flourishing, short breaks like this never come at an ideal moment, but are absolutely necessary. As always I am grateful to the clergy who will step in to cover services while I am away, but there are of course other arrangements that need to be made as to how things will run day to day in the parishes, and that often demands a balance to be discerned, between which tasks can be delegated for a short while, and which activities need to be suspended.

It's very easy in church ministry to feel isolated and alone, and in my first couple of years here I was fortunate in having the regular help of Dennis Bury – St Peter's much loved Honorary Curate. But with retirement, Dennis has stepped back from taking regular services (though he will be coming in August), and I'm therefore very grateful that Bishop Peter has recently put me in touch with a Self-Supporting Priest who works in the City – Fr. Mark Speeks – and who has agreed to offer an average of two weeks in every month, alternating St Peter's with St Saviour's. This will give me one Sunday morning each month in which I can be totally present to each church, without having either to dash off straight after a service (as at St Saviour's), or arrive with only minutes to spare (as at St Peter's)! Mark will commence this arrangement in early autumn, and I look forward to introducing him to our people.

In a separate development, I have felt led to seek the help of a young part-time Musical Director, who can devote his or herself to working to develop the choir and to oversee the music at both churches, in return for accommodation at St Peter's Vicarage – which houses young volunteers (like Lucinda O'Donovan – our childrens' worker, and youthwork volunteers at St Mary's, Primrose Hill). I hope to settle on someone for this position, by the end of June, who again would start in the early autumn. Both of these initiatives will release me from a good deal of pressure, as well as opening out our life as a church in healthy ways. Worship and ministry shouldn't all be about 'the vicar'!

Anyway, this particular 'vicar' comes in for a bit of ridicule in the current issue from our Pastoral Officer – Alfonso, who shares with us all some of his collected 'Paulisms'. I don't believe they are entirely accurate, but as we used to say in Liverpool, "*I completely resemble that remark!*"

Paul Nicholson

Sermon for Pentecost 2010

quoting Romans 8:14-17; John 14:8-17

When people say 'they don't believe in God', sometimes it's interesting to ask just what they mean. When those who consider themselves atheists begin to unpack the meaning they give to the word 'God' in the first place we might often find ourselves in agreement with them, and be able to say, "well, I don't actually believe in that sort of God myself". I suspect what forces some naturally sceptical people into taking an atheist position is the frightening and rather dangerous certainty that some religious people express. I don't refer here to *inner* certainty and assurance – which I believe to be the grace and hope that God puts within us – but the sort of facile, 'black-and-white' language that is sometimes heard in talk about God. There are, for instance, a variety of modern worship songs available for use by churches today; we use a few of these, but other churches favour them pretty well the exclusion of more traditional hymns – it's partly a matter of cultural choice. For myself, I approach some of these songs with a certain amount of caution as they can tend to put emotion over substance, and in their effort to be simple and direct, they come close to spreading misunderstanding and – almost - heresy. If you find yourself, when visiting another church, singing a chorus that repeats again and again, 'Jesus is God' as I have done, you might begin, as I did, to feel a kind of spiritual claustrophobia coming over you. I may be happy to call Jesus the Son of God; I may be willing to call him my Saviour, Redeemer and Lord, but does Jesus Christ represent *everything* there is to be said about God?

In the Hebrew scriptures that Jesus inherited there is absolute certainty that there is only one God, but there are many names given to him. At Morning Prayer recently I encountered one of these from the Book of Numbers, in which Moses addresses the Lord as ‘the God of the spirits of all flesh’ – one of many descriptive titles often given to God in the OT. One of the reasons for these many titles for God is that, in the Book of Exodus when, on Mount Sinai, Moses asks God his actual name, he reveals it to him mysteriously, as “I am what I am” – or “I will be what I will be”. The Hebrew for that name, ‘Jahweh’, is to this day held by Jews as too sacred to be spoken.

In the Gospel of John Jesus says to his disciples that he still has many things to say to them, but that they can’t ‘bear them’ now. ‘When the Spirit of truth comes, he will guide you into all truth’, he says. Earlier, in the passage from John set for Pentecost he says “If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Advocate, to be with you for ever...the Spirit of Truth”. Jesus is at the heart of Christian faith, but as we will celebrate on Trinity Sunday, and as we acknowledge every week in the Creed, we find we can only express the fullness of God - ‘He who is’ - as Creator, as the Bearer of our pain, and the Energiser of our life with Him, in terms of three distinct Persons of that one God: the Holy Trinity of Father, Son and Holy Spirit.

I make this point because talk about the Holy Spirit, which is the gift to the church we celebrate at Pentecost, too easily becomes either centred on certain sensational gifts, or on the other hand gets marginalised into a dull academic discussion. But this Spirit, or ‘breath’ of God is the same Spirit which in Genesis is described, at Creation, as ‘moving over the face of the earth’. As human-beings made in the image of God we all carry the imprint of his creativity and imagination because God, as the OT says, is ‘the God of the spirits of all flesh’. This immediately gives us common ground with all our fellow human beings, and is something we should celebrate.

Of course we must make a further distinction between the general glimpses we can all share of the Holy Spirit as human beings, and the special gift of that Spirit we have as Christians, as described by Paul in his letter to the

Romans – whereby we are adopted as ‘children of God’ and ‘heirs of Christ’ and are ‘led by the Spirit’. But we need to open our minds and hearts to just on how broad a canvas the Spirit can operate, to dare to imagine more connections arising from that, and to allow ourselves to be led more creatively by that same Spirit, into ever new paths. The ‘Spirit of Truth’ isn’t merely some kind of ‘thought police’ which steps in to halt us when we start believing or doing the ‘wrong thing’ – it is to lead us into our true potential in Christ; into decisions of true courage, and into lives of true integrity. As Paul’s letter indicates, it leads us to ‘suffer with’ Christ, so that we may also be ‘glorified with him’. Perhaps our real challenge this Pentecost is to really believe Jesus’ words in John’s Gospel, that in the power of the Spirit, *‘the one who believes in me will also do the works that I do and, in fact, will do greater works than these’*.

Paul Nicholson

Jesus and Philip Pullman

Churches arrange Sunday schools to instil innocent children with a simplified version of the Christian message. Philip Pullman has been indignantly denounced by an Anglican Canon in his local Parish News for corrupting the youth. His ‘The Good Man Jesus, the Scoundrel Christ’ * is described as a ‘story’, but it is not a myth written to instruct the faithful.

He acknowledges that Jesus existed, but gives him a twin brother who is all that Jesus is not. Jesus becomes the preacher, inspiring the public with a message of reverence, goodwill and commonsense. Miracles are explained rationally. The wine which appeared at Cana had originally been embezzled by the steward. Jesus inspired him to release it to the guests. The hungry 5000 fed each other by sharing their packed lunches.

Christ, weak and stunted, concentrates on observing and recording, and reporting to a mysterious stranger. Eventually, as Jesus becomes more radical and dangerous, Christ is persuaded to pass on details to Caiaphas. Money changes hands. The trial and crucifixion follow.

Pullman has an ingenious explanation of the man on the road to Emmaus. The Christian says the disciples failed to recognize him, because the living Jesus was the last person they expected to see. The orthodox atheist says 'Of course it wasn't Jesus at all.' According to Pullman it was Christ, who looked like his brother. Thus Christ takes over the roles both of Judas, and the 'risen' Jesus.. There is no divinity and no resurrection. The Christian religion develops from Christ's records.

The theory is far-fetched, unsupported by evidence, and damning to Christianity, but the book may be instructive in demonstrating the dichotomy present in religion between charisma and scholarly analysis.

Bob Braithwaite.

* Published by Canongate Books

The Council of Christians and Jews

Sometimes during Intercessions we are asked to pray for a greater understanding of other faiths. On Tuesday the 27th of April at St Peter's Church we came close. The subject was "My favourite festivals". A Roman Catholic lady gave us a talk on the week of Easter. The whole week of Easter, with much reference to candles and light. A Jewish member pointed out that many faiths have light as a symbol, including the festivals of Hannukah and Diwali.

A lady who was a member of our synagogue next door went on to tell us about Hannukah and Purim parties for the survivors of the Holocaust and their children and their children's children. Green shoots rising out of darkness, if you like. She passed around a photograph taken at such a party in 1968. In it she stood to one side and her two little boys sat at the front. She was also pregnant at the time.

Christmas was remembered by two of our own congregation with memories of World War Two Christmases, the whole family round the piano singing, singing, singing. Also the donkey in church on Christmas Eve with a little boy leading it. Also Christmas plays, written and performed by members of the church.

Purim was explained by the Rabbi, with emphasis on the noise children are encouraged to make to drown out the name of Haman, the baddie in the story of Esther. As opposed to the silence they are usually required to keep when they are in the synagogue! The Rabbi, who had children of her own, also told us about different ways of celebrating Passover, for not everyone does it the same way. Another Jewish lady gave us a memory of her little boy at a Seder actually swallowing a hard boiled egg whole and having to be turned upside down to prevent him choking.

There were of course no representatives of Islam but a story of how, in the company of Muslims, it was always they who gave instantly to beggars on the street. It is a basic of their faith.

As we left St Peter's we chatted at the door with some of our new Jewish friends and agreed we no longer look upon our own way as the only way. It was a good exercise.

Helen Braithwaite

June 15th is the anniversary of the signing of Magna Carta:

The Reeds of Runnymede

At Runnymede, at Runnymede
What say the reeds at Runnymede?
The lissom reeds that give and take,
That bend so far, but never break,
They keep the sleepy Thames awake
With tales of John at Runnymede.

At Runnymede, at Runnymede,
Oh, hear the reeds at Runnymede:--
"You mustn't sell, delay, deny,
A freeman's right or liberty.
It makes the stubborn Englishry,
We saw 'em roused at Runnymede!

"When through our ranks the Barons came,
With little thought of praise or blame,
But resolute to pay a game,
They lumbered up to Runnymede;
And there they launched in solid time
The first attack on Right Divine--
The curt, uncompromising 'Sign!'
That settled John at Runnymede.

"At Runnymede, at Runnymede,
Your rights were won at Runnymede!
No freeman shall be fined or bound,
Or dispossessed of freehold ground,
Except by lawful judgment found
And passed upon him by his peers.
Forget not, after all these years,
The Charter Signed at Runnymede.

And still when Mob or Monarch lays
Too rude a hand on English ways,
The whisper wakes, the shudder plays,
Across the reeds at Runnymede.
And Thames, that knows the moods of kings,
And crowds and priests and suchlike things,
Rolls deep and dreadful as he brings
Their warning down from Runnymede!

Rudyard Kipling



'Paulisms' - collected at the Parish Eucharist

By Alfonso Vonscheidt (Pastoral Officer)

'... we pray to you Oh Lord to strengthen us in our sin, firmly resolved to keep your commandments...'

'... God so much loved the world that he only sent us his Son...'

'... On the night he was betrayed... (Bach oratorio starts playing by itself in the digital player)... er, something happened... that night... (priest pushes buttons to stop music and resumes)... and then, er, he was betrayed and (Bach starts again blasting strings all over the place)... he pushed pause and said, er, push play all of you, in remembrance of me...'

'...in the unity of the Father, and the Son, and the.. er... can you please stop chatting at the back, where there seems to be a merry party going on? Thank you... and, yes, the Holy Spirit...'

Treasures of Lambeth Palace Library Exhibition:

17 May-23 July 2010

Lambeth Palace Library is one of the earliest public libraries in England, founded in 1610 under the will of Archbishop Richard Bancroft. In celebration of its 400th anniversary in 2010, the Library is opening a fascinating exhibition to the public in the Great Hall of Lambeth Palace.

Tickets can be booked online at www.lambethpalacelibrary.org or using the 24hr booking line: 0871 230 1107. For group bookings call 0844 412 4650.

On selected Saturday afternoons (29 May, 5 June, 19 June, 3 July, 10 July, 17 July), leading experts will highlight some of the treasures on display (talks free to ticket holders). For further details click on the 'Exhibition talks' link to the right.

The exhibition draws upon the Library's incomparably rich and diverse collections of manuscripts, archives and books, some of which will be on display for the first time. It reveals how the collections have developed since 1610 and explores the history surrounding the people who owned, studied or used them as aids to prayer and devotion.

Highlights of the exhibition include:

- ▶ The MacDurnan Gospels, written and illuminated in Ireland in the 9th century
- ▶ The Lambeth Bible, masterpiece of Romanesque art
- ▶ 13th century Lambeth Apocalypse
- ▶ A Gutenberg Bible printed in 1455, the first great book printed in Western Europe from movable metal type
- ▶ Books owned and used by King Richard III, King Henry VIII, Queen Katherine of Aragon, Queen Elizabeth I and King Charles I as well as landmark texts in the history of the Church of England
- ▶ An exceptionally rare edition of the Babylonian Talmud which survived a 1553 Papal Bull ordering all copies to be burnt, which was rediscovered in 1992
- ▶ The warrant for the execution of Mary Queen of Scots
- ▶ Papers of archbishops, bishops and leaders of church and state, ranging from the 13th century to the modern day, including papers relating to the rebuilding of St Paul's Cathedral after the Great Fire and physicians' reports on the illness of King George III.

Opening dates and times

17 May - 23 July 2010

10.00 - 17.00, Monday to Saturday

Last admission 16.30

Closed Saturday 22 May, Saturday 12 June and Saturday 26 June

Admission tickets

£8.00 adults, £7.00 concessions (free audio guide included with admission)

Season ticket (unlimited entry to the exhibition and Saturday talks

programme) available only from the exhibition kiosk: £16 adults, £14 concessions, £10 Friends of Lambeth Palace Library.

www.Lambethpalacelibrary.org

The Garden Museum - Special Offer

For a special admission fee of £2.50 (rather than the usual £6.00) visitors to 'Treasures of Lambeth Palace Library' exhibition can visit the Garden Museum's permanent collection, garden and temporary exhibition space, which at this time will be featuring "Christopher Lloyd: A Life at Great Dixter."

Visitors to the Museum can also enjoy lunch in the Garden Café and browse in the Museum shop. Simply show your Lambeth Palace Library exhibition ticket at the Garden Museum's front desk to benefit from this exclusive offer.

Garden Museum, located just next door to Lambeth Palace on Lambeth Palace Road, London SE1 7LB (closed first Monday of every month).

www.gardenmuseum.org.uk

Dr Sentamu reflects on crime and punishment – and forgiveness

How should we treat those in our prisons nowadays? In a recent article for the Independent newspaper*, Dr Sentamu began by remembering Jesus' words to the prisoner on the cross who asked Jesus to remember him when he came into his kingdom.

"As a result (he) is forgiven for his past sins, given new life in the present and hope for the future. He is not given new life because the prisoner is blameless, you understand, but because Jesus is. In short we do not get what we deserve, and thank God for that!

"I was reflecting on this message recently when thinking about the way we treat our prisoners nowadays. As a former member of the Bar and the Bench, I recognise that some criminals should never be released from

prison. This might be because of who they are, and not just because of the nature of the crimes they have committed. Prisoners need to be fully rehabilitated and transformed. Even for those who find salvation in God, they must realise there is a human cost to be paid on this earth and in many cases that may mean permanent incarceration.

“However there are many prisoners, especially young women, who commit lesser offences who will one day be released back into society. How does our system treat them?

“Of course, it is commonsense to say that criminals should not be rewarded for being in prison. It is patently not right when we read stories in the papers of institutions that offer inmates things such as cable TV and playstations, and other non-essential items that many outside of prison cannot afford for their families, despite working hard and sticking to the rules. But at the same time, we need to understand that prison is not just about punishment, it is about rehabilitation. For the purpose of punishment is penitence.

“It goes without saying that it would be better if people did not become criminals in the first place. We need to teach young people to value themselves and act responsibly towards others in society, but for many they have been brought up in a culture which says there is no such thing as society, just individualistic greed and self-satisfaction to get us through.

“Personally, I like the idea of restorative justice and community punishments for low-level offenders. We need to recognise the personal cost of crime. We need to recognise the damage, hurt and pain crime causes to victims and their families. And we need to recognise the cost to the wider society.

“I remember the emotional story in South Africa of a mother at the Truth and Reconciliation Commission hearing about her son's murder. The police officer who had ordered the brutal killing was there, shamefacedly listening to the details of what he and his colleagues had done. At the end the room was quiet. The chair of the commission, Archbishop Desmond Tutu, asked the woman if she had anything to say to the man who had killed her son.

“She responded: ‘I am very full of sorrow. So I am asking you now – come with me to the place where he died, pick up in your hands some of the dust of the place where his body lay, and feel in your soul what it is to have lost so much. And then I will ask you one thing more. When you have felt my sadness, I want you to do this. I have so much love, and without my son, that love has nowhere to go. So I am asking you – from now on, you be my son, and I will love you in his place.’ And the policeman did become as her son.

“Free pardon does not undervalue the damage caused by our sin. Jesus's action on the cross was the supreme example of restorative justice. And in response we must take the responsibility which love and truth lay on us.

“As the strap-line for the Shawshank Redemption says: ‘Fear can hold you prisoner, hope can set you free’. We are all called to face the fear within us - not only the fear of the hurt done to us and the way of life to which we have become attached, but the fear also of our own unacknowledged capacity for hatred and for division. To recognise and confront those fears is, for me, fundamental for a civilised society.

**This article originally appeared in The Independent on Friday 2 April 2010.*

‘Glorious the song when God’s the theme’: J S Bach

‘Surprised by Joy’ is the title C S Lewis gave to his spiritual autobiography. To him, joy meant not just the name of the woman he eventually married, but also an awareness of God’s glory and goodness. It was something that, like Wordsworth, he experienced in childhood, and later in his thirties when his faith was relit. That experience of joy Jesus shared with his disciples at the Last Supper: it is a word that permeates chapters 16 and 17 of St John’s Gospel.

And it is a word that lies at the heart of the music of J S Bach. Whenever he set Freude, the German word for joy, his music rises to a new level of movement and excitement. The joy is there, not just as a word set to music,

but as the heart and life of all his compositions. Almost a thousand works with many for church worship: 2 Passions, 3 oratorios, 6 motets, a Magnificat, a great mass setting, nearly 200 church cantatas, 143 chorale preludes for organ, and dozens of other works – and that is just the music we have, for much has been lost.

When Bach moved to Leipzig in 1723, he had the task as choirmaster of composing cantatas for each Sunday of the year for five years, as well as looking after the choir, teaching, and tending his own family. And all with a reduced salary and social status, dreary living conditions, and a choir that was ill-fed and badly housed. The miracle is that he produced work of such beauty and wonder and grace. There is a logic and a technical precision behind his music, but also a living pulse. One moment he can reach into the depths of the soul as it faces the realities of sin, death and judgment. The next, it is ecstasy and joy at the birth and resurrection of Christ.

Revd Michael Burgess

29th June Feast of SS Peter & Paul

The two most famous apostles are remembered this month, for they share a feast day.

St Peter (d. c. 64AD), originally called Simon, was a married fisherman from Bethsaida, near the Sea of Galilee. He met Jesus through his brother, Andrew. Jesus gave him the name of Cephas (Peter) which means rock. Peter is always named first in the list of apostles. He was one of the three apostles who were privileged to witness the Transfiguration, the raising of the daughter of Jairus, and the Agony in the Garden.

When Peter made his famous confession of faith, that Jesus was the Christ, Jesus recognised it as being the result of a revelation from the Father. He in turn told Peter that he would be the rock on which his Church would be built, that the 'gates of hell' would never prevail against it. Peter and the apostles would have the power of 'binding and loosing', but Peter would be

personally given 'the keys of the kingdom of heaven'. Jesus also forewarned Peter of his betrayal and subsequent strengthening of the other apostles. After his Resurrection, Jesus appeared to Peter before the other apostles, and later entrusted him with the mission to feed both the lambs and the sheep of Christ's flock.

Peter played a big part in the early Church, and is mentioned many times in the Book of Acts, where in the early chapters he organised the choice of Judas' successor, preached with stirring authority at Pentecost; and was the very first apostle to work a miracle. Peter went on to defend the apostles' right to teach at the Sanhedrim, and to condemn Ananias and Sapphira. It was Peter who first realised that Christianity was also for the gentiles, after his meeting with Cornelius. Later he took a prominent part in the council at Jerusalem, and went on to clash with St Paul at Antioch for hesitating about eating with gentiles.

Early tradition links Peter with an apostolate and martyrdom at Rome. The New Testament does not tell us either way, but Peter being in Rome would make sense, especially as Peter's first epistle refers to 'Babylon', which was usually identified with Rome. Peter's presence in Rome is mentioned by early church fathers such as Clement of Rome and Irenaeus. Tradition also tells us that Peter suffered under Nero and was crucified head-downwards. There is no conclusive proof either way that St Peter's relics are at the Vatican, but it is significant that Rome is the only city that ever claimed to be Peter's place of death.

St Peter was a major influence on Mark when writing his gospel, and the First Epistle of Peter was very probably his. (Many scholars believe that the Second Epistle was written at a later date.)

From very early times Peter was invoked by Christians as a universal saint. He was the heavenly door-keeper, the patron of the Church and the papacy, a saint both powerful and accessible.

In England there were important dedications to Peter from early times: monasteries such as Canterbury, Glastonbury, Malmesbury, Peterborough, Lindisfarne, Whitby, Wearmouth, and especially Westminster. Cathedrals

were named after him, too: York, Lichfield, Worcester and Selsey. In all, it has been calculated that 1,129 pre-Reformation churches were dedicated to St Peter, and another 283 to SS Peter and Pual together.

Images of Peter are innumerable, but his portraiture remains curiously the same: a man with a square face, a bald or tonsured head, and a short square, curly beard. Not surprisingly, his chief emblem is a set of keys, sometimes along with a ship or fish.

Seen on Shoreditch High Street



Seems unbelievable, doesn't it?



COMMON ENGLISH

Over 400 years ago, on 9th June 1549, the Book of Common Prayer was first issued throughout the Church of England. It was called 'Common' because it was in English, the language people used in their everyday lives instead of in Latin which only the priests understood.

Imagine how strange it would be to say prayers in a language you don't understand? You can get an idea of what that is like when you are holiday in a foreign country where you don't speak the language. Some things will seem familiar but there will be long stretches when you don't understand what is going on. And the Book of Common Prayer changed that: suddenly people could understand and take part in the act of worship.



There have been lots of

changes in church services over the years but few can have been as major as when our prayers suddenly became 'common'.

COMMON WORDS

Lots of words have 'common' in front of them. What would you add to 'common' to make...

1. Someone who isn't royalty
2. Place in a school where the staff meet
3. A group of countries under the Queen
4. Also known as the European Economic Union
5. Makes you sneeze
6. Is very ordinary



What did the maths book say to the history book?

Boy, do I have problems!



What did the book worm say to the librarian?

Can I burrow this book?



Answers:

1. commoner 2. common room
3. commonwealth 4. common market
5. common cold 6. commonplace