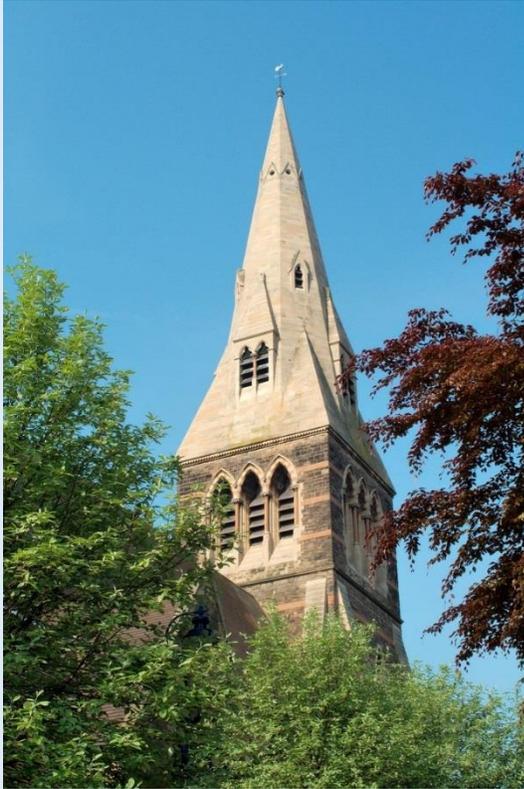


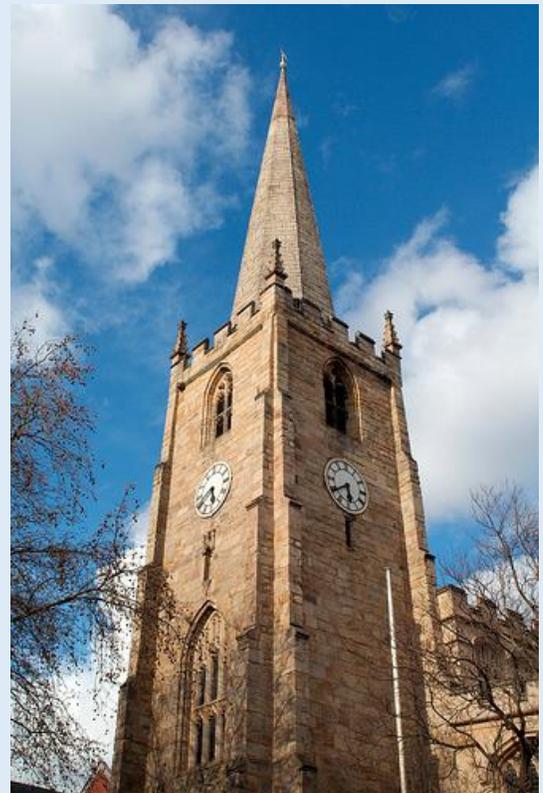


ST PETER & ALL SAINTS NOTTINGHAM



Parish Magazine

April 2019



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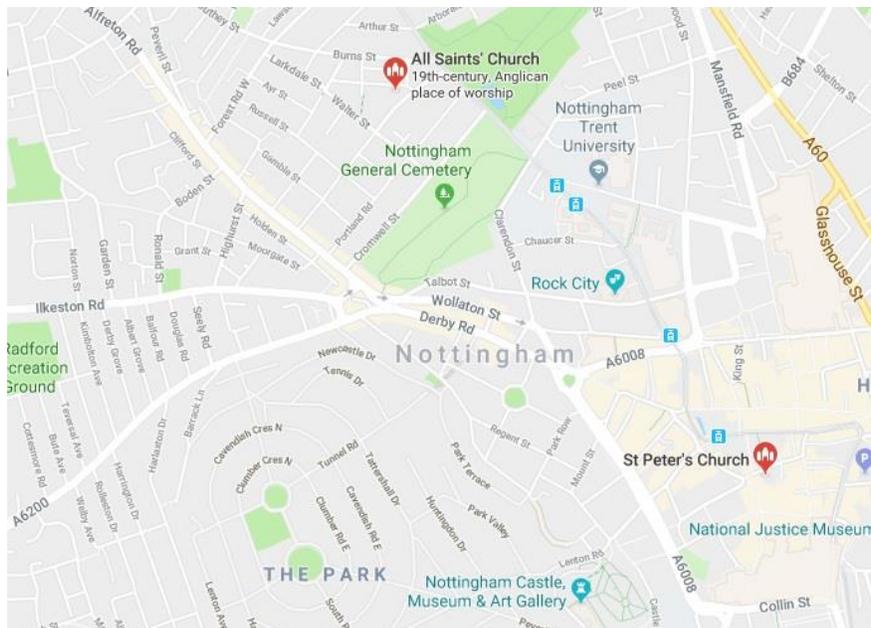
THE PARISH OF ST PETER AND ALL SAINTS, NOTTINGHAM



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CHURCHES

St Peter’s Church, St Peter’s Square, Nottingham NG1 2NW
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At the time of writing, we do not know whether the United Kingdom will be getting ready to leave the European Union by the first of the two proposed Brexit days, 12th April. It is arguably providential that the week immediately after that date is Holy Week. It has widely been said that the political challenges and upheavals which this nation has endured in recent months have been the most serious, wartime excepted, in living memory. Holy Week is therefore a good time for us all, whatever our views on the Brexit debate, to commit this country afresh to God in prayer.



The divisions which the Brexit discussions have exposed were only to be expected, given the diverse nature of modern British society and all the social and economic changes which have taken place in recent years. The sadness is of course that they have been magnified and exacerbated by the protracted and acrimonious nature of the debate, which has been hugely demanding in its complexity. The challenge we now face, whatever Parliament's final decision, is to rebuild bridges which have been ruptured, to acknowledge that in a democratic and free society all points of view should be respected as long as they do not actively involve harming others, and to ensure that mutual courtesy and respect lie at the heart of the public debate which is bound to continue as the next steps in the negotiations take place.

When Jesus entered Jerusalem riding on a donkey, he was greeted by crowds hailing him as the Messiah and greeting him with palm branches signifying victory. The city, however, was deeply divided, with various factions and groups vying for power and position. The crowds were swayed by pressure from the Jewish temple authorities and within a few days had acquiesced in Jesus' crucifixion. The Roman governor, Pontius Pilate, also found it impossible to stand firm in the face of the demands for Jesus' death. Jesus himself was deeply saddened by the fact that the people of Jerusalem had not turned to follow him in greater numbers, and so wept over the city. His gospel of peace and love, mercy and justice had not endeared him to those who were threatened by this message, and so the authorities, always anxious to avoid public unrest, clamped down on what they saw as the destabilising influence of Jesus and his disciples.

Jesus always made it clear that his kingship was not that of an earthly ruler. Instead, his Messiahship was the path of the Suffering Servant described in the book of the prophet Isaiah, who was punished and put to death for the sins of his people, and thereby became a sacrificial and redemptive offering in the eyes of God. When Jesus rose from the dead on the third day, it became clear that his path of non-resistance and forgiveness, even in the face of the most brutal torture, was vindicated by his heavenly Father and that his nature was truly divine as well as human, since he was no less than the Son of God. Jesus' resurrection from the dead is sometimes seen as the supreme act of reconciliation between God and a humanity which has strayed far from what God wishes and has preferred the path of self-interest and material gain to that of giving, sharing, and supporting those who are vulnerable and in need.

Following Jesus' resurrection and ascension into heaven, and the coming of the Holy Spirit, Christians believe that the Church can be described as the Body of Christ on earth. This image emphasises our interdependence on one another, and the contribution each member of the Body makes to the common good. The symbolism of interdependence is so important at a time when the cohesiveness of our society is under threat. Even if we hold a different view from that of our neighbour, they have the right to hold that view. If our neighbour differs from us in terms of racial background, age, income level, or any other differentiating factor, let us try to see the world from their perspective as well as from our own. Let us actively seek to get to know and understand those whom we may instinctively decide to avoid, even if we need to make the first move ourselves.

The Easter message is of death becoming the gateway to new life, despair being replaced by hope, and sorrow turning to joy. As we approach Holy Week and Easter, let us hope and pray that this nation will find a way of enabling new life, hope and joy to prevail in the coming months, and that all the influences and threats which seek to undermine our cohesiveness and unity will not prevail.

Disability: The Inclusive Church Resource

The Reverend Christopher Harrison

This book is one of a series of six theological reflections which are offered to the Church as a means of helping us become more aware of themes connected with inclusiveness. It begins by sharing the stories of several people who have first-hand experience of disability, and concludes with a theological understanding of disability by Professor John Hull.

Throughout the book, we are encouraged to reflect upon how we use language in relation to disability. This can be a sensitive topic, on which there is not always agreement. For some, the word 'disability' has negative overtones, with words like 'impairment' and 'challenge' being more appropriate. For others, however, including the authors of the book, there is no problem; the term 'disabled' is seen as being preferable to others such as 'handicapped'. It is pointed out, however, that it is sometimes the failure of society to recognise such people's needs and to make provision for them that makes their disabilities especially acute. Churches therefore should do all they can to ensure that the consequences of disabilities are minimised, by adequate building design and forms of worship which are accessible to all.

The book begins pointing out that many disabilities are not visible. There is a telling account, given by a person who suffers from epilepsy, of the wide range of everyday phenomena – lights, sounds, smells – which can trigger epileptic seizures. This can make it enormously difficult for those suffering from epilepsy to take part confidently in activities which most people take for granted, which can all too easily lead to a downward spiral of rejection, withdrawal and isolation.

Another contributor tells the distressing story of how she had been healthy and active until her mid-thirties, with a demanding and exciting job, but then became affected by a virus which left her with overwhelming fatigue and chronic pain. Even thinking became difficult. She started to need to use a wheelchair, which resulted in her experiencing discrimination and prejudice even in churches. At the funeral service for a friend, which itself was difficult enough, she was told, 'You can't sit there; you're in the way. Wheelchairs sit at the front'. She added, 'It is hard to explain quite how much my life is worn down by the constant drip of people's attitudes, assumptions and misunderstandings. It is hard to understand another's experience without sitting for a mile in their chair'. Eventually, however, she began to find support and encouragement in the company of other people who had a similar experience of brokenness, finding in them a 'gentle core of compassion and an unspoken recognition of our shared otherness'.

In the face of such experiences, alongside all the discrimination and cutbacks which disabled people often face in wider society, we are encouraged not to label and judge, but to show a true welcome to those with disabilities, as if to the greatest guest, not the least to be squeezed in and suffered. Amongst the steps which the Church of England has taken to affirm and recognise the gifts of those with disabilities has been to recognise that disability should not be a barrier to ordination. This book includes moving contributions by a priest who has cerebral palsy, and by another who is dyspraxic and autistic. We hear from these how disability should not be merely allowed for or excused, but something to be truly embraced, since each person, disabled or not, is made in the image of God and precious in God's sight. We should recognise the fullness of God at work in all people, whatever their circumstances, although there is a risk that the wrong sort of kindness can become oppressive, however.

In his theological commentary, Professor John Hull argues that the role of disability theology is twofold. First, it should champion the needs of people with disabilities and expose the ways in which the Bible and the Christian faith may contribute towards negative attitudes towards disabled people. For example, the words 'blind' and 'deaf' have negative connotations at various points in Scripture. There are also places where God is described as 'strong', 'powerful' or 'perfect', language which is not helpful when we reflect upon disability. Secondly, disability theology should interpret the human experience of disability in such a way as to break down the barriers between disabled and non-disabled people, in order that all be included more fully within the Church.

This short book contains much food for thought and will challenge the ways of thinking even of those who believe that they are familiar with the various issues which disability involves. I ended the book thinking that we can easily fail to recognise our complacency in these matters, and that we should give renewed thought as to how we respond to them in our parish.

Composer of the month

Peter Siepmann

On Maundy Thursday, the evening Eucharist will feature much of Palestrina's *Missa Brevis* - one of my very favourite settings of the Mass, and a staple of the church choir's repertoire. Despite its title, this setting is far from 'brief', indeed it is one of the most substantial and sonorous of all Palestrina's four-part settings. The explanation of the title most likely lies in the fact that it is not based on any particular pre-existing musical theme (such as a plainsong hymn or a motet). The *Missa Brevis* was first published in 1570 and was immediately a success, being reprinted several times before 1620.

Giovanni Pierluigi da Palestrina is thought to have been born in 1525 in the town of the same name, about fifty kilometres east of Rome. His first musical training was probably at the famous Roman church of Santa Maria Maggiore. In 1544 he was appointed organist at Palestrina Cathedral before moving in 1551 to be Maestro of the Cappella Giulia at St Peter's in Rome, where he later returned in 1571. Palestrina was extremely highly regarded by his papal employers - in 1555 he was admitted to the famous Cappella Sistina by order of Pope Julius II, without examination (and despite being married!).



Palestrina's career coincided with the Catholic counter-reformation, specifically the Council of Trent which concluded in 1563. Among other things, reforms were passed that ruled that whilst music must continue to *enhance* the liturgy, it must never *obscure* it (in some of the most complex examples of renaissance repertoire, the layering of many independent parts often setting many notes to one syllable of text meant that to a listener, the text became very difficult to understand). The Council of Trent ensured, therefore, that music took on a somewhat more conservative style, but Palestrina's genius meant these new 'rules' did not inhibit the beauty and lyricism of his writing. On a broader level, the Council of Trent also had something of a liberating effect on what had been a fixed and rather backwards-looking repertoire. There was now a strong feeling that new compositions were needed, and composers like Palestrina were the most advantageously placed to provide them.

Do come and hear Palestrina's beautiful *Missa Brevis* on Maundy Thursday, 7.30pm at St Peter's.

.....

Magazine contributions are welcomed by **20th of the month** to Adele Siepmann:
office@nottinghamchurches.org

If you don't have access to email, hand written pieces will be accepted!

Please note that it may not be possible to include all submissions

CALENDAR FOR APRIL

Monday 1st	1.15pm	Meditation	St Peter's
Tuesday 2nd	10.00am	Holy Communion	All Saints'
	1.15pm	Holy Communion	St Peter's
Wednesday 3rd	9.00am	Morning Prayer	All Saints'
Thursday 4th	9.00am	Morning Prayer	All Saints'
	11.00am	Holy Communion	St Peter's
Friday 5th	9.00am	Morning Prayer	All Saints'
Saturday 6th	2.00pm	Saturday Matinee	All Saints'
Sunday 7th	8.15am	Holy Communion	St Peter's
	10.30am	Sung Eucharist	All Saints'
	10.45am	Matins*	St Peter's
		Responses <i>plainsong</i> Lamentations (I) <i>Tallis</i> Salvator mundi <i>Tallis</i>	
Monday 8th	1.15pm	Meditation	St Peter's
Tuesday 9th	10.00am	Holy Communion	All Saints'
	1.15pm	Holy Communion	St Peter's
Wednesday 10th	9.00am	Morning Prayer	All Saints'
Thursday 11th	9.00am	Morning Prayer	All Saints'
	11.00am	Holy Communion	St Peter's
Friday 12th	9.00am	Morning Prayer	All Saints'
Sunday 14th Palm Sunday	8.15am	Holy Communion	St Peter's
	9.45am	Family Service	St Peter's
	10.30am	Sung Eucharist	All Saints'
	10.45am	Sung Eucharist*	St Peter's
		Pueri hebraeorum <i>Victoria</i> Christus factus est <i>Anerio</i> Agnus Dei 'Missa Brevis' <i>Lotti</i> Crucifixus a 8 <i>Lotti</i>	
	5.00pm	Commemoration of the Passion of our Lord* Johannes-Passion (chorales) <i>JS Bach</i>	St Peter's
Monday 15th	1.15pm	Meditation	St Peter's
	6.30pm	Holy Communion	St Peter's
Tuesday 16th	10.00am	Holy Communion	All Saints'
	1.15pm	Holy Communion	St Peter's
	6.30pm	Holy Communion	St Peter's
Wednesday 17th	9.00am	Morning Prayer	All Saints'
	6.30pm	Holy Communion	St Peter's

Please note that the churches, Parish Office, Coffee Room and Shop will be closed the week after Easter, and will re-open on Tuesday 23rd April.

Thursday 18th Maundy Thursday	9.00am 11.00am 12noon 7.30pm	Morning Prayer Holy Communion Holy Communion Sung Eucharist for Maundy Thursday* <i>Missa Brevis Palestrina</i> Ubi caritas to chant <i>Ave verum Byrd</i>	All Saints' St Peter's All Saints' St Peter's
Friday 19th Good Friday	9.00am 10.00am – 12noon 12noon 1.30pm	Morning Prayer Children's activities for Good Friday and Easter The Three Hours Good Friday Service	All Saints' All Saints' St Peter's All Saints'
Sunday 21st Easter Sunday	5.30am 8.15am 10.30am 10.45am	Easter Vigil & Dawn Eucharist Holy Communion Sung Eucharist Sung Eucharist* <i>Ye choirs of new Jerusalem Stanford</i> <i>Agnus Dei II (Missa Brevis) Palestrina</i> <i>Sicut cervus Palestrina</i> <i>No Evening Service today</i>	St Peter's St Peter's All Saints' St Peter's
Sunday 28th	8.15am 10.30am 10.45am 5.00pm	Holy Communion Sung Eucharist Sung Eucharist* Kyrie & Agnus Dei in F Darke This joyful Eastertide Owens Compline* The Easter Anthems Kyrie in F Darke Nunc dimittis Andreas Regina Caeli	St Peter's All Saints' St Peter's St Peter's
Monday 29th	1.15pm	Meditation	St Peter's
Tuesday 30th	10.00am 1.15pm	Holy Communion Holy Communion	All Saints' St Peter's
Wednesday 1st May	9.00am	Morning Prayer	All Saints'
Thursday 2nd	9.00am 11.00am	Morning Prayer Holy Communion	All Saints' St Peter's
Friday 3rd	9.00am	Morning Prayer	All Saints'
Sunday 5th	8.15am 10.30am 10.45am 5.00pm	Holy Communion Sung Eucharist Matins* <i>Responses Shephard</i> <i>Te Deum in C Stanford</i> <i>O for a closer walk with God Stanford</i> Holy Communion with prayers for healing	St Peter's All Saints' St Peter's St Peter's

Prayers for April

Rev. James Saxton

For a brief time in April, we will still hang on to the Season of Lent, and the Passion of Christ, before the celebration of Easter

'The Christian Vocation involves trying to stitch together the fragments of lived experience in all the changes and chances of this fleeting world in order to make something meaningful from them: to live lives that are signs of the faithful God who abides eternally...
Ben Quash 'Abiding' (2012)

We ask God to abide with us as we continue the Lenten journey.

- Help us to understand that discerning that purpose takes time and honesty; knowledge of ourselves, and knowledge of the world, but it is there to be discovered. Each of us has a unique constellation of gifts, an unreplicated radius of influence, and within that radius, be it as small as a family or large as a state, we can all be a transformative presence - help us to use our gifts with integrity.
- We pray to use our faith wisely...even the smallest good deed can change someone's life.
- That it is not the honours we receive that matter, but the honour we give. Help us Creator God to live at least part of our lives in the service of others.
- Lord God Almighty help me to walk humbly and let me not walk alone. Incline me towards the place of justice. Take me to the place of respect, restitution and reconciliation.

'And take me there kindly, that my footsteps during this Eastertide might be mercy and grace...for ever and ever...'

For Palm Sunday: 'Humble Messiah, hear our hosannas today, hear us and help us, hear us and heal us...give us hope we cannot grasp...'

For Good Friday: 'Mysterious cross...I know your shape, your form...help me understand the depths of your meaning...symbol of reconciliation, of love and grace...and so much more.'

Easter changes the map of human understanding. Help to begin to understand Easter...the miracle, the mystery and the beauty of life.

Host Nottingham

Open your heart and your home to those seeking sanctuary.

Host Nottingham is a small charity which provides temporary accommodation for destitute asylum seekers and newly recognised refugees with volunteer hosts in their homes in Nottingham - offering a lifeline for some vulnerable individuals. These placements are for between one week and three months and hosts are supported throughout the placements.

Why is hosting important?

Those seeking asylum in the UK have experienced untold horrors in their home countries, fled their homes and travelled with great difficulty across the world to find safety here. However, when they arrive in the UK they experience the hostile environment and little or no welcome. If they have had their initial request declined (which is the case for a very high proportion of asylum seekers) and they are working on their appeal or waiting for paperwork from the Home Office, they have no support of any kind/The experience of spending some time in a home where they receive a welcome and some security is a priceless gift. We know that hosting is a weighty decision for both Hosts and Guests, but we also know that it can be life changing for both.

We are looking for more households who would like to consider sharing their home in this way.

- Do you have a spare room? Is it something that you might consider?
- Would you like to talk to people who are hosts and ask questions about their experience?

We have an Open evening on Thursday 9th May from 6 - 7.30pm at the Sycamore Centre, 33a Hungerhill Road, NG3 4NB. You would be very welcome. If you are unable to join us on 8th May, but would like some more information or someone to come and talk through the scheme with you, please contact host at: www.hostnottingham@gmail.com or phone 07963 740 175.

Overseas Committee

Dorothy Mountford

2018 was a busy year for the Overseas Committee. A number of organisations were supported, and several emergency campaigns donated to:

- **Indonesia Disaster Appeal:** A retiring collection raised £288; this was made up to £500.00 from Overseas committee funds.
- **Syrian Relief Fund:** £500 was raised through retiring collections
- **Donation to Kerala Flood Disaster Fund:** £100
- **Our CMS Partners in SE Asia:** £250
- **Five Talents:** £500
- **Traidcraft Exchange:** £250

The annual contribution from the parish to CMS, USPG and CA amounted to £3,000.

St Peter's Fairtrade and Christian Book Shop

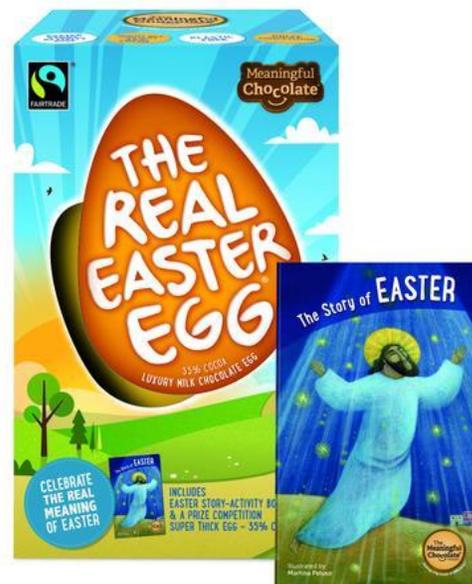
Easter is just around the corner, and if you are still in need of Easter eggs, cards or gifts, the Fairtrade and Christian Book Shop at St Peter's is sure to have something to suit your tastes.

Once again, we have the Meaningful Chocolate Company's 'Real' Easter Eggs in stock. Out of the 80 million Easter eggs sold in this part of the world every year, The Real Easter Egg is the only one which has an Easter story book in the box, is made of Fairtrade chocolate and supports charitable projects. This year, the packaging is also plastic free.

£3.99

We also have a range of Easter Cards, including ones with bible verses, for sale. Cards are available in packs or individually, and in a wide range of designs.

£0.75 - £3.85



The shop is open Monday-Friday, 10.30am-2pm and after the morning service on Sundays.

Traidcraft Update

Following the upsetting news at the end of 2018 that Traidcraft would almost certainly have to cease trading on 31st December, we are delighted that they have been able to continue, albeit with a reduced range of products.

As a parish, we were determined to carry on delivering the message of Fair Trade, and have recently begun ordering products from other companies, including Shared Earth, Rainstick Trading and Best Years Toys. However, we are obviously thrilled that Traidcraft has seen such a huge amount of support, enabling them to carry on with their vital, pioneering work throughout the world. We will continue to support them, and other companies, but we need you to help by supporting the shop – please tell your family and friends about the importance of fair trade, and let them know that we are here!

BOOK OF THE MONTH

By 'Bramcote Book Worm'

'A Honeybee Heart has Five Openings'

By Helen Jukes

The intriguing title of this engaging and very readable story about relationships, the world of work and urban living doesn't disappoint. In her memoir Helen Jukes describes how she spent a year nurturing a beehive in her Oxford garden. The way in which her relationship with the bees impacted on her relationships with friends and work and the city is amusing and tender, but also both startling and challenging.

The shape of things to come?

Early in her book Jukes tells how In China there are areas where there are no bees left. After seeing a film about China, a friend described one scene to her where the owners of the apple orchards were employing people to do the pollinating. ...farm labourers up tree clambering around with paint brushes half hidden by the blossom. Her nascent interest in bees began to grow.

Bees in the Blood

When friends give Jukes a hive as a birthday present she goes to collect the bees from Viktor. He had grown up in the Ukraine during Soviet times. Every family then was supposed to have one hive per household; Viktor's dad however had five hives hidden in a nearby forest. Viktor was able to go to university in Kiev on the profits. Despite living in a high block of flats and because he was homesick for the bees Viktor bought a hive and kept them on his apartment balcony. This helped with his heart - soreness but not sufficiently. Despite doing well academically he eventually gave up his studies and went home. He's been beekeeping ever since: 'me and bees; we same blood' says Viktor.

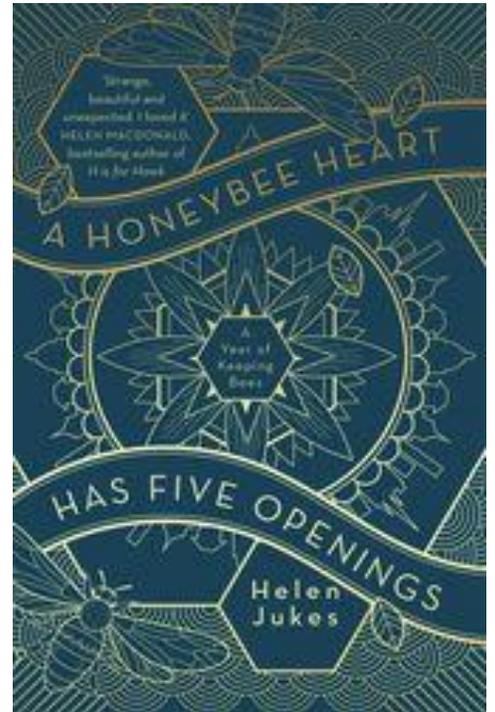
Health and Honey

Jukes tells us of honey's use in human medicine dates as far back as records go, a Sumerian tablet from around 3000 BCE recommends it for skin ulcers. It was a common medicine in ancient Egypt, China, India and Rome. During the second Balkans war the Bulgarian army ran out of medical supplies. They tried honey as a wound dressing and it worked. The medics discovered that honey's high osmolarity was capable of drawing moisture away from surrounding cells and it killed bacteria. An additional benefit was that it also remained soft so didn't tear the flesh as it healed or when dressing were removed.

Early Warning

Jukes tells us of research in Switzerland where tests had taken place on honeys from around the world. Scientists looked for traces of common neonicotinoid pesticides. Of 198 honeys sampled 75% were found to show traces of least one pesticide; 10% contained 4 or 5. Not only are the bees themselves being killed by the pesticide but own food supply is being contaminated.

Helen Jukes pulls no punches about our dependence on bees. For a book which is basically about bugs of sort 'A Honeybee heart has Five Openings' is enchanting and amazing and beyond thought provoking.



INVITATION

EASTER BENEFIT EXHIBIT 2019

“On *the Third Day* Triptych”

A Digital/Fine Art/Painting Created by

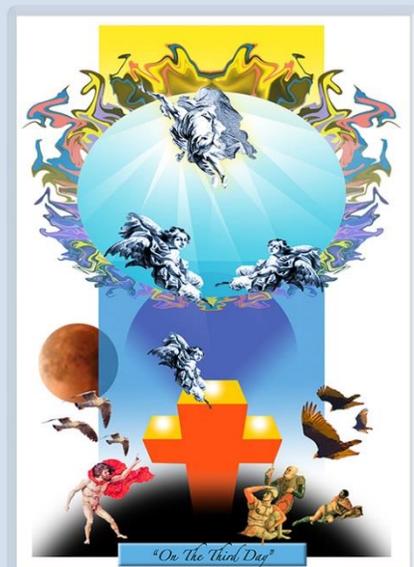
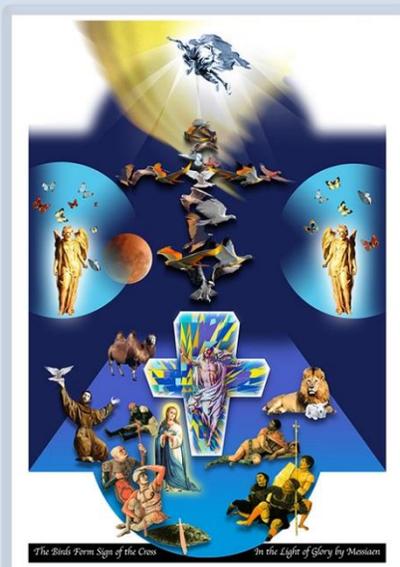
John Tomlinson ARCA FNSA

Associate Royal College of Art

St Peter’s Church Nottingham

April 1st to May 5th

Prints of the Triptych on sale with 50% Donated to
St Peter’s and All Saints’ Churches



“On the Third Day”

Regular Activities in our Churches

For regular services, see the calendar pages in this magazine

All Saints'

- Community Coffee Morning (part of the Places of Welcome network):
Tuesdays from 10.30 am – 12.30 pm
- Women of Faith activities and lunch, first Thursday of every month from 11.00 am – 1.30 pm
- Mothers' Union: Third Saturday of every month, 10.00 am – 12.00 pm
- The All Saints' Drama Club meets from time to time to prepare and present short dramatic items
- Series of 'Saturday Matinee' film showings take place at 2.00 pm from time to time
- The Nottingham University Society of Change Ringers (Bell Ringers):
Tuesdays in term time, 7.00 – 8.30 pm
- The Nottingham Enlightening Word Church (Chinese) meets in All Saints' Church on Sundays from 2.00 - 4.00 pm and on Friday evenings from 7.30 pm.

St Peter's:

- Rough Sleepers' Drop-in: Wednesdays from 11.30 am – 12.30 pm
- Gateway Drop-in for anyone with particular mental health needs:
Wednesdays from 1.30 – 3.30 pm
- The Thursday communion service at 11.00 is followed by coffee and fellowship
- Bible Study group: Thursdays from 12.15 – 1.00 pm
- St Peter's Bell Ringers: Thursdays 7.00 – 9.00 pm

The Parish Overseas Committee meets every other month; the Caring for our Common Home working group also meets on a regular basis. Please contact the Rector if you would like to know more about these. Our churches also support the work of the Mount Zion foodbank at Bobbers Mill; collection boxes for gifts of food are available in the churches.

PARISH OFFICE

ST PETER'S CENTRE

ST PETER'S SQUARE

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Charity Number: 1130298