



St Peter's Parish

e-newsletter

6th May 2020

www.stpeterrealing.org.uk

The Vicar's Letter

There is so much in this week's newsletter I shall keep my contribution short. I have been thinking about patience. It is said to be a virtue but seems to have been one severely lacking in the modern psyche. So often it has been rush, rush, rush. Demanding deliveries the next day; tutting over a 10-minute wait for a bus; hooting car horns at drivers who have made us wait an extra 30 seconds. I often sit in my study at school drop off and pick up time and wonder where all the parents hooting their car horns at each other have to be that they are in such a rush.

In lockdown we have had to slow down, if only because we have nowhere to go. Yet already there is a growing sense of impatience at when are we being released from this stricture. Some have not found this enforced containment easy. Others are getting bored as the novelty wears off. Some need to get back to work and earn some money.

My wondering is will we be able to hold on to the patience. Jesus often slowed life down. I guess it was pretty hectic as his ministry grew. We have stories of the disciples trying to keep the crowds away. Yet Jesus took time to go away from it all, to find space and peace, to be patient and wait upon God.

I hope in this time you have found time and space to wait on God; to develop patience. If you have please hang on to it when the gates are finally opened. And if you haven't may I encourage you to do so, to discover peace and patience in the presence of God. You will feel better for it.

Fr David

Furloughed - My day as a key worker: by Tom Newton

As soon as I became furloughed, I, like the rest of the population, thought that I would be using my time to get fit, learn several languages, volunteer and generally be the best version of myself that I could be. The first step was to apply to charities. Wow, four rejections in quick succession was a tough pill to swallow - I was giving my time for free! But it seemed that I was too late and that all the positions had been filled. That was when I realised that all this 'free' (heavily restricted) time may be a curse, not a blessing, I had no purpose, no direction, and, worst of all, I wasn't able to go to the pub to



discuss putting the world to rights with my friends. So when I got an email from The Felix Project, the first charity to which I had applied, asking me to glean* cauliflowers in Kent, I jumped at the opportunity - nearly dropping my phone in the process. I had to be quick as all spots were filled within 20 minutes, - the Felix Project is a great concept, supplying overproduced and unwanted food to food banks, schools and other vulnerable people. Whilst I could claim that I did this solely out of the goodness of my heart, it would not be good to

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lie in a Parish Newsletter. The projects around the house and garden had dried up, and I was dying to drive my newly acquired 1983 BMW and to have a sense of freedom and purpose in these difficult times.

What a great day it was. The sun was shining, it was a beautiful 25C, no traffic on the roads and not a cloud in sight. I met the other twenty volunteers in a cauliflower field in Kent - it was incredible to see real, three-dimensional, people in the flesh. Everyone was in great spirits as, like me, they were so grateful just to have something to do, and, of course, to give back to the community. We gleaned for about four hours, picking all the cauliflowers that the farmer knew the supermarkets would reject as they did not look right. Apparently, not every one of God's cauliflowers is sufficiently beautiful to be eaten by shoppers at Waitrose. It was not too backbreaking as we were wielding sharp knives and each cauliflower took just a swift blow to the stem to break free. We gleaned almost 5 tonnes that day and they were taken back by the Felix Project vans to the London warehouses to be distributed the next day.

What struck me most about my day of freedom was the sense of community that we (the volunteers) enjoyed and how important, particularly at these challenging times, it is to feel a sense of belonging, wherever that may be. Even though we cannot see people, I have certainly taken stock of my values and the important people and activities in my life. I am grateful for my friends and family and the communities where I am welcome, and most importantly, feel I belong.

We will not talk too much about the journey home as my beautiful BMW (Bernard) may have needed the assistance of the AA for the final leg. Perhaps that is a story best saved for over a beer.

*I have learnt two new words since lockdown, furlough and glean. To glean is to gather the surplus from a harvest.



The Eucharist as a Meal and Thanksgiving

Church tradition teaches that the origins of the Eucharist are to be found in the Last Supper of Jesus and how the early community obeyed Jesus' command to "break bread" in His name (Acts 2: 42). This remembering of the Last Supper became a central ritual for Christians when they gathered together. In his First Letter to the Corinthians, Paul describes the Eucharist celebrated in connection with a common supper shared in the homes of the Early Christians. This supper

included the blessing of the bread and wine, the breaking of the bread, and Communion. As the numbers of Christians grew, the Eucharist as a sacred meal separated from the common meal. However, this does not mean that the Eucharist has lost its original meaning as a shared meal. Still, one of the most distinctive aspects of the Eucharist is that it is a meal. However, the Eucharist takes dining to another level — it is a banquet feast.

It should not surprise us that God has taken this very human action of eating together, with all its deeper significance and associations, and chosen it as the way of being with us and of building up our Church family. A meal is perhaps the most basic and most ancient symbol of friendship, love, and unity; food and drink taken in common are signs that life is shared. Meals and eating are vital - literally - to our human life. We eat to survive, of course, but eating together is so much more than this. It is rich in meaning and symbolism. Eating together builds up connections and relationships; often, we share memories and new ones are made, and we can build up bonds and strengthen ties and identity. The logic of action is very different from the logic of things. Actions are not exclusive in the way that things are.

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In every culture I know, sharing a meal with someone is a way of expressing and deepening a relational bond. The Eucharist does this in a way no other meal can. We eat with God, He gives Himself as our food, and we are transformed into Him. This is why, the Eucharist is not only a matter of eating and drinking, but of giving and of being given in return. We give bread and wine to God and in our turn, we are given a morsel of bread and a sip of wine to drink. It is easy to view the giving in each direction as symbolic: the people of God offer up the fruits of their labours, their work, and God gives us not merely the means of physical sustenance, but himself, his Spirit, to enliven and fortify us as we go forth into the world.

In fact, God has done this over the ages. In Israel, there were many types of sacred meals. Many meals involved giving thanks to God for the good things of creation and for all that He had done for His people. God sealed the covenant with His people with a meal (Exodus 24: 9-18) and the annual Passover meal remembered in a real and living way that God had rescued His people from slavery, that He had made them His people and led them to the Promised Land.

The meal that is given in the event of Passover is primary in the development of the Eucharist. The Passover meal was a recovery (however imperfect) of the easy unity and fellowship of the Garden of Eden. It was God hosting a banquet at which his human creatures share life with him and each other. God established the Passover meal as a sign of his covenant with his people Israel and as a prefiguring of the Eucharistic feast. The Passover was an archetype prefiguring the salvation of all mankind. To complete the Passover, a family was required to eat the entire flesh of the sacrificial lamb. Jesus is the Lamb of God who frees us from our slavery to sin, just as the Israelites were freed from slavery in Egypt. By celebrating the Eucharist, and receiving this spiritual food, we complete the Passover meal that Jesus started in the upper room at the Last Supper.

With that background, we can see that when Jesus says that his flesh is given “for the life of the world” in the Eucharist, He means that his flesh is the new manna, the “true bread from heaven” (John 6:32) that is intended to sustain all of us on our journey to our heavenly homeland; just as the manna in the Old Testament fed the Israelites on their journey to the Promised Land. The Eucharist strengthens us to live as faithful Christians in a hostile world, making sure that we remain connected to the source of all holiness and spiritual strength, Jesus Christ. Simply put, the Eucharist is food for our journey home, food that helps us to survive the hostile desert of this world and arrive safely at our heavenly homeland.

When we celebrate the Eucharist, we gather, we celebrate, we remember and we give thanks for all that God has done for us; we deepen our bonds with God and each other and we have our identity as disciples of the Lord strengthened and affirmed. No one is excluded from this feast. When Jesus fed the crowd of 5,000, “all ate and were satisfied” (Lk 9:17); no one was left out. In the Parable of the Great Feast (Lk 14:15-24), the master extended his invitation to those in the streets and the alleys, along the highways and hedgerows, the poor and the crippled, the blind and the lame. All are welcome.

In the eucharist we are fed, not just with vague spiritual experience, but with real food. Especially when the bread is hearty and good, and the wine is sweet and biting, the meal enables us to “taste and see that the Lord is good” (Psalm 34:8) – that in this meal, Christ meets even our deepest hungers, in ways we cannot fully imagine or understand. Christ does not forget what we need and does not hold back that for which we hunger.

Our need for communion is also met in this meal. We yearn for oneness with Christ and with one another; we long for reconciliation that is beyond our own power to bring about. We remember that Jesus regularly ate with sinners, befriended them, forgave them

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and offered them a new beginning. At every eucharistic meal, Jesus forgives us and re-emphasises his faithful friendship with us.

And of course, this sharing anticipates the heavenly banquet, where there is room for everyone and plenty for all. It is the vision of that banquet that keeps us going, and fuels us for the living of the Christian life. We are one, we are equal in dignity, we all eat of the same divine food, and Jesus is still and always “eating with sinners”. It gives us a reason to keep striving for justice, courage to keep working and hoping for reconciliation, a pattern to keep acting out the reign of God wherever we are. Without the vision our good deeds rely only on our best ethical impulses, which may not be enough to sustain us for a lifetime. In other words, the eucharist does not just keep us there at the table but propels us forward into the world to live out the same hospitality, equality, and self-giving love.

Father Adam

Five Sessions on the Holy Eucharist
A brief explanation with tea or coffee and pictures
Online

- 1st Session - Origin of the Eucharist (The Bible and the Church Fathers)
7 May at 5:30 pm
- 2nd Session - Introductory Rites (Forming a community to worship)
14 May at 5:30 pm
- 3rd Session - Liturgy of the Word (God speaks to us through Scripture)
21 May at 5:30 pm
- 4th Session - Liturgy of the Eucharist (The memorial of the Lord's Passion and Resurrection)
28 May at 5:30 pm
- 5th Session - Concluding Rites (Christian missiology)
4 June at 5:30 pm

Each Session - 30 minutes talk and 20 minutes discussion

Daniel Spagnolo has offered this poem in celebration of VE Day. He writes: “This Friday is VE Day 75th anniversary and I wrote down a little poem for the day”:

To those who for our freedom died
Always humble, but strong and mighty
Who fought in Europe while its people cried
O noble hero come back to Blighty

May all your suffering now cease
The brave, selfless glorious few
I pray, you Rest in Peace
'cause we will always remember you

Daniel Spagnolo

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A Big Thank You from the Church Treasurer

There has been a tremendous response to our appeal for funds – since April 22 just short of £20,000 has been raised in donations from 11 generous parishioner families and individuals.

Here is a summary of the giving:

Up to £100	4 donors
£101 to £500	2 donors
£501 to £1,000	1 donor
£1001 and up	4 donors

This will cover the loss in collections and rental income due to the closure of the church and hall and will enable me to pay all the church expenses, including the Common Fund to the Diocese, through to the end of June.

However, it is important that we build up some cash reserves since we do not know when the lockdown will finish. If you have not had the opportunity to donate yet and have the means to do so, here are the details for on-line banking

Bank: HSBC

Account Name: Parochial Church Council of St Peters Ealing Parish

Account Number: 60377082

Sort Code: 40 11 58

Or, if you prefer, just drop a cheque into the vicarage

Please contact me if you wish to discuss the church finances or your donation:
lindafos@aol.com

A big thank you to all who have supported St Peters Church during this difficult time!

Linda Foster

Christian Aid Week Sunday 10th to Saturday 16th May

This year because of the Coronavirus crisis there will be no house to house or street collections. However, you can donate online via caweek.org. Your donation can also be gift aided online.

The coronavirus crisis means it is more important than ever that we come together as a community to worship, share fun and fellowship, and support our sisters and brothers living in poverty.

A schedule of virtual events is taking place during Christian Aid Week on CAs Facebook page, <https://www.facebook.com/christianaid/> There are several more creative and fun ways below to help you join in saving lives from your sofa.



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Sunday 10 May, 1.00pm: Live-streamed Christian Aid Week service with Dr Rowan Williams.

Monday 11 - Saturday 16 May, 11am: Live daily reflections from our staff and partners overseas.

You can find out more information about the service and daily reflections by signing up using the following link, <https://www.christianaid.org.uk/christian-aid-week/daily-prayer-reflection>.

Have fun with the Christian Aid Community online:

Sunday 10 - Saturday 16 May, 7.30pm: Daily fun quizzes for the whole family throughout Christian Aid Week. Sign up using the following link, <https://www.christianaid.org.uk/christian-aid-week/daily-quiz>

Quiztian Aid! Hosted by Kate Bottley, Dr Rowan Williams and Giles Fraser, put your thinking caps on for our pre-recorded quiz. During Christian Aid week I will send you an e-Envelope with more information.

Angus McAvoy



St Peters Pastoral Assistance Programme has become the WLL Community Shopping Service.

Members have volunteered to shop, chat on the phone or collect prescriptions. Margaret Joachim is co-ordinating this and if you'd like to help, if you know someone who could do with some help or indeed if you yourself need help then get in touch. The phone number to use is 07595 911178.

We have suggested you might like to contact your neighbours, if you haven't already, and may be wondering what you can say. Here are some words you might find helpful. Pop

them on a card or a notelet and pass it through their doors. Better still, if you can, send an email:

Dear Friend,

As the UK faces the impact of coronavirus, St Peter's has set up a support network for people in our congregation and others in the parish, so that we can shop, collect medicine, run errands or provide a listening ear for each other, especially if whole households will need to self-isolate.

*If you need anything, please feel free to contact us on the number below. It could be to buy and drop off some shopping that you need, or post a letter, or simply for a friendly chat on the phone. We can leave shopping** on your front doorstep and ring you to let you know it's arrived. It's no trouble at all.*

If people are already helping you, that's splendid. We are particularly concerned to contact and help people who are alone and don't already have friends or family to help them – especially if they are also elderly and less likely to use websites or social media. So please tell your neighbours about this, and anyone else that you think would find it helpful.

*** By the way – we can't guarantee to find everything you might want in the shops just at the moment, but we'll do our best*

Please also note the new Ealing Borough website: <https://ealingtogether.org/> Loads of information help and advice is there.

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Finding Your Way Round Your Bible: “Fiction”

In many bookshops this is the largest section. The place where literary imaginations have run wild and characters and plots are created to entertain us. When we started our time in the History section of our book shop we noted the twin stumbling-block approaches to reading the Bible:

- 1) Every single word, fact and date is accurate.
- 2) Every single word, fact and date is made up.

If we hold one of these views then our bookshop has no Fiction department, if we hold the other then it is entirely a Fiction bookshop. For the purposes of this guide I am going to suggest that there is a small shelf of fiction in the Bible, of what we might call “made-up” stories. Biblical scholars have questioned the historical accuracy of the books of Ruth and Esther, but there is no suggestion that these are made-up characters. Certain elements may have been added or developed from the core traditional accounts, but they remain individual people and not archetypes (people standing for timeless human characteristics or relationships) or puppets. If you like, Esther is more Mary, Queen of Scots than she is Sleeping Beauty.

Two books in the Bible are more concerned with archetypes and created characters and plots: The Books of Job and Jonah. (This is based on the books we have in the Bibles we use in the Anglican church. We would find more if we included the Apocrypha, and some would add the “autobiography” of the prophet Hosea to this, but we will return to all this later on.)

The purpose of these stories – Job and Jonah - is not to entertain, but to instruct, and just as in the way of a fable, they have a moral for us to ponder. The portrayed relationship and conversations of the main characters with God (who sometimes appears almost as another character) are what particularly mark these two books out as of a different genre to History or Prophecy. See what you think.

Job

While we were in the Poetry and Wisdom section we might have caught sight of this weighty shelf (42 heavy chapters). It is put with Wisdom because it contains great tracts of material guiding right thoughts and actions. The central character and premise of Job, though, makes it a good fit in Fiction – on the “misery-lit” shelf perhaps.

It is unclear when Job was written but the story is set at the time of the patriarchs (Abraham, Isaac and Jacob c 2000 BC). Job is from the yet to be identified “Land of Uz”, further described as “from the East”. The inference is that he is not an Israelite, but he is a very good man, fearing God and turning away from evil.

In true archetypal story form this goodness attracts the attention of the opposite of goodness: Satan. Satan notes Job’s many blessings and tells God that if these blessings were removed Job would curse God instead. God allows Satan to take all Job has, to truly make his life a misery, but not to kill him. (There are many theological questions about this premise, especially if not seen as fiction.)

Three other characters make up the main cast list. They are Eliphaz the Temanite, Bildad the Shuhite and Zophar the Namathite. Known collectively as “Job’s Comforters” they are just the folk you do not want round in a time of trouble.

The shape of the story is bad things happen to Job; Job’s Comforters suggest either how he has deserved it or how he should (wrongly) respond to it; Job responds in misery – but without cursing God. At the end Wisdom, sought and found, God restores Job but dismisses his would-be Comforters.

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The language of Job, through his groaning and tears as agony is piled upon agony, is extraordinarily beautiful in places. Many of these verses have found their way into our liturgies (and Handel's Messiah), what follows is a short tour of some of them:

- Job chapters 1 and 2: worth reading in their entirety for the "Once upon a time..." scene-setting. (NB 2 verse 21 "Naked I came from my mother's womb, and naked shall I return there; the Lord gave and the Lord has taken away; blessed be the name of the Lord.")
- Job 13 verse 20 – 14 verse 1: Job's despondency "A mortal, born of woman, of few days and full of trouble."
- Job 19 verses 1 – 26: "I know that my Redeemer lives."
- Job 28: Where Wisdom is found, beautifully descriptive including "The price of Wisdom is above pearls"(Compare with Proverbs 31 verses 10 -31)
- Job chapters 38 – 41: God answers Job out of the whirlwind. A long section but look at 38 verses 4 -18 for a flavour.
- Job 42 verses 7 -17: God restores Job – a happy ending.

Jonah

If the story of Job is written to show men and women how to bear the sufferings of life and remain righteous, then Jonah's story shows what happens when a man does not always follow God's will.

Unlike Job, Jonah may well be based on a real prophet in Jewish history, but unlike the other prophets who, broadly, concentrate on the message, in Jonah we have accounts of hair (and eyebrow) –raising exploits and only one verse of prophecy. Set at the time of Assyrian dominance (c 800 BC) it seems much more probable to have been written many centuries later and shares some characteristics with Jewish tales rather than history. The book of Jonah is a quick and enjoyable read, but here are some high-lights and humour:

- Jonah 1 verses 1 -4: Jonah is in Joppa (coastal Israel).God tells Jonah to go straight (east) to Nineveh (Assyrian stronghold, on outskirts of Mosul in modern Iraq). Jonah takes a boat going straight (west) to Tarshish (thought to be in Spain, north of Gibraltar).
- Jonah 1 verses 4 -16: The sailors identify Jonah as a "Jonah" ie unlucky and throw him overboard.
- Jonah 1 verse 17 – 2 verse 10: Jonah in the "whale". (NB after Jonah's thanksgiving – no word of repentance – verse 10 "God spoke to the fish, and it spewed Jonah out upon dry land.")
- Jonah 3 verse 10 – 4 verse 5: Jonah's original reason for not going to Nineveh is that he suspected God was going to save the city anyway. When he does go God does just as Jonah guessed and saves the city. Jonah is cross.
- Jonah 4 verses 6 -8: I find this bit very funny. God gives Jonah a bush for shade – verse 6, "Jonah was very happy about the bush" – then sends a worm to destroy the bush so Jonah gets sunstroke and even crosser. (Compare his sufferings to Job's!)
- Jonah 4 verse 9 -11: the punch-line – and how we know this was written a long time after the events it describes. Message of Jonah is not really about whales and bushes but this: God cares for the Assyrians, he has love for all his people not just Israel.

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We shall explore much more when we enter Prophecy about what this insight means – where it comes from and – wonderfully – where it is going.

For now hold your Bible in your two hands again and open it at the Psalms again and then leaf forwards until you reach the end of Song of Solomon. Unless you have extensive notes at the end of your version, you will find that we are now over half-way through!

You will also notice that facing you is the great name of Isaiah. Next week we are going to jump in the deep end of Prophecy and spend time with him and his next-door-neighbour Jeremiah.

Susan Peatfield

Corona Quiz – Week 6

1. Place in descending order: Crown, Elephant, Emperor, Imperial, Monarch, Princess, Royal.
2. What do a denizen of the Antarctic, a coccinellid, a nester in holes, a royal hound and a black (or fictionally pink) feline have in common?
3. Which rodent connects stewed vegetables, a knock at the door, a poisonous snake, thin lines running between shrouds, and cane furniture?
4. Who or what are or were:
 - o The Hounds of God
 - o The Cherry Pickers
 - o The Canaries
 - o The Old Hundredth
 - o Big Bertha
 - o The Akond of Swat
5. Which is:
 - o Connected to Darwin's voyage, why is it different from the others and what was it before 2002?
 - o Regularly different from the others?
 - o An archaically-spelled island?
6. Which two generated 0, who has clocked up 337 to date, who definitely concocted 48 and who probably produced at least 106?



Answers to Quiz 5

1. They all begin with 'mag': magnum, magnetite, the Magnificat, Maghull, the Maginot Line.
2. Eleanor of Castile (wife of Henry I), Eleanor Rigby (Beatles' song), Eleanor (Nell) Gwynn, Eleanor Farjeon (wrote 'Morning has broken'), Eleanor Roosevelt.
3. In the wild west riding with cowboys; in India (or an Indian restaurant) eating; in a winery adjusting the alcohol content of wine, in the Punjab on a raid, in a Hispanic thicket either hiding or hacking your way out.
4. Saints' days: David (1st March), Patrick (17th March), George (23rd April), Peter (29th June), Michael (29th September), Andrew (30th November), Nicholas (6th December), Stephen (26th December).
5. Eric Newby (as described in The Last Grain Race, Love and War in the Apennines and A Short Walk in the Hindu Kush).
6. Three Men in a Boat (Jerome) x The Three Musketeers (Dumas) x The Sign of Four (Conan Doyle) x (Nine Tailors (Sayers)+1) ÷ the Famous Five (Blyton) – thirty pieces of silver = 42 (The Hitchhiker's Guide to the Galaxy, Adams).

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Clap for our Carers: Thursday 30th April at 8pm <https://clapforourcarers.co.uk/>. Bang those saucepans!



Worship this week:

Sunday 3rd May

09.15am Kids Church for all our younger members (via Zoom)

10.00am Parish Worship (via Zoom)

5.30pm Evening Prayer (via Zoom)

Monday – Friday

9am Morning Prayer (individual prayer)

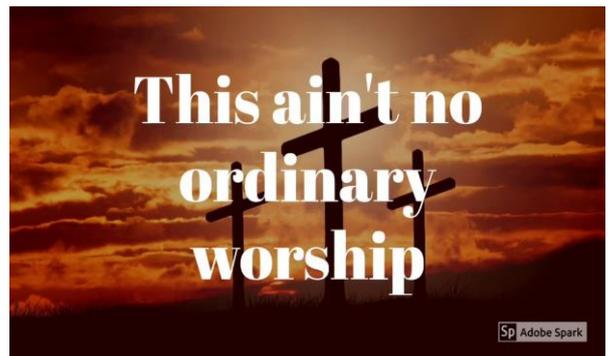
9.30pm Compline (via Zoom)

Monday-Tuesday, Thursday – Friday

5pm Evening Prayer (individual prayer)

Wednesday

5pm Contemplative Prayer (via Zoom)



You can download Zoom onto your device or you can call in by phone, dialling the number given in the email. You will also need to have downloaded the Daily Prayer app onto your device or find it via the Church of England website (www.churchofengland.org/prayer-and-worship/join-us-service-daily-prayer)

Ring The Archbishop!

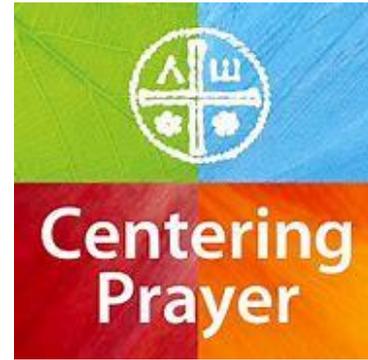
The Archbishop of Canterbury, Justin Welby, has launched a free national phone line as a simple new way to bring worship and prayer into people's homes while church buildings are closed because of the coronavirus.

Daily Hope, which is available from today, offers music, prayers and reflections as well as full worship services from the Church of England at the end of a telephone line.

The line – which is available 24 hours a day on 0800 804 8044 – has been set up particularly with those unable to join online church services during the period of restrictions in mind.

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Centering Prayer Group. Centering Prayer, a form of contemplative prayer, encourages the practitioner to keep themselves mindfully in the presence of God, using silence in fellowship. It is not easy, but then it is not difficult either. Like most things worth doing it just takes a little encouragement and practice. This is an ancient form of prayer which has waxed and waned in popularity; being rediscovered in the life of faith and some of us are keen to explore this as part of our own faith journey. It is not for everyone but for those who explore it centring prayer can be challenging, powerful and fulfilling.



The programme we use at St Peters was modelled by Br Thomas Keating, an American Cistercian Monk. His small community in Massachusetts explored modern ways of prayer and developed Centring [their spelling] Prayer which looks to acknowledge then exclude the concerns of the world to help the practitioner find the presence of God within.

With lockdown the group at St Peter's stopped meeting. Now we are going online. Our next meeting will be Wednesday 13th May we will be Zooming a centring prayer session each week. The session will be no longer than 30 mins. We will start with a word of explanation at 5pm, then have a period of silent prayer which begins and ends with a bell. Then a reading is offered from a spiritual writer, the Lords' Prayer is said and we finish with the Grace.

We would be delighted if you would join us. When the session is booked we will send it to the Parish email list. If you would like to join us just click on the link, don't be afraid. We'd love to see you.

Supporting Local Business –

Steak on the Green, Haven Green. Please think about supporting a local business by visiting Steak on the Green's Steak Shop website and having excellent quality steak and other ready to cook food delivered to your door. (At least three parish households have made the most of this and recommend them!) Visit

<https://www.steakonthegreen.com/shop>

ECC: Electric Coffee Co., Haven Green. As a follow up to the piece last week on the ECC I did place an order for bread flour. True to his word, after making the BACS transfer of £6 Simon appeared the next afternoon with two 1.5kg bags of flour that have made splendid loaves. The service was friendly and easy. I would recommend. Check out their Facebook page (www.facebook.com/Electric-Coffee-Co-187327251353877/). They list their wines there too as well as an interesting array of stock to sell. The email Simon on simon@electriccoffee.co.uk with your order. He'll give you the banking details, you make the transfer and voila! another happy customer.

Helping the homeless: Thorgill Estate Agents. Thank you too all who have contacted Thorgill's to help. They now have more than they can possibly store and have stopped taking anymore items. Which is in many ways good news though I am sure this work will continue and they will be in touch if they get space for more items. Thank you.

Contact Information: The parish office is closed. Lesley, our administrator, has been furloughed. Fr David can be contacted: 020 8997 1620; 07976905294; david.neno@london.anglican.org



Thank you for continuing to support Ealing Foodbank with food donations, we really appreciate the generosity of the public during these current circumstances. Please find our April Shopping List below:

UHT Milk - whole and semi skimmed (not skimmed please);
Dried Milk; Long Life Fruit Juice & Squash - 1 litre size please;
Long Grain Rice - 1kg/500g size; Mayonnaise & Ketchup; Tinned Fruit; Savoury Biscuits & Crackers; Instant Custard - tins or cartons
Tinned/Dried/Instant Potato; Jam & Peanut Butter;
We've got plenty of Pasta; Baked beans; Porridge & Cereal; Pulses

This foodbank is run in partnership with local churches, facilitated by Ealing Foodbank. Registered charity number 1156369 | Registered in England and Wales

Prayer requests:

Please pray for:

Suzi; Cicely Pratt; Elaine Dunkley; Keith Win; John Pullan;
Babak Khoswroshahi.

Recently deceased: Peter Holmes (priest)

Those we cannot be with now and who weigh heavy on our hearts.
Carers and health workers; those keeping supplies lines operational
Each other and ourselves.

(if you would like names added to this list please send them to Fr David)



Keep us, good Lord,
under the shadow of your mercy.
Sustain and support the anxious,
be with those who care for the sick,
and lift up all who are brought low;
that we may find comfort
knowing that nothing can separate us from your love
in Christ Jesus our Lord.

Amen.

Contributions.

It would be so great (and make my life easier) to have more contributions from our readers. Material to me at the email below by Wednesday would be great. And if you get the answers to Margaret's quiz it would be good to know. They are fiendish questions.

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