

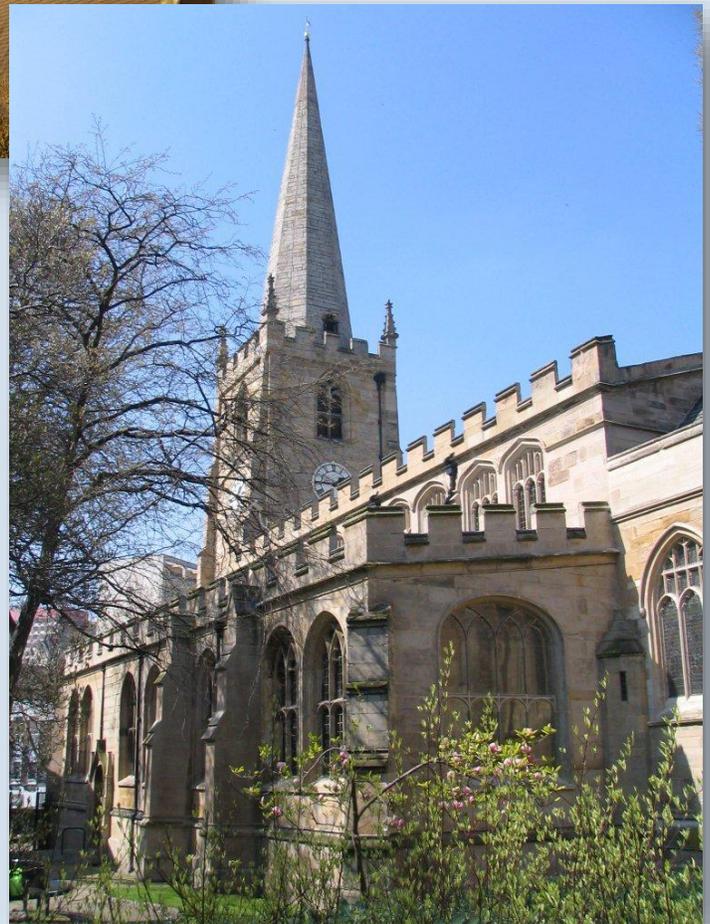


# ST PETER & ALL SAINTS NOTTINGHAM



**September  
2018**

## **Parish Magazine**



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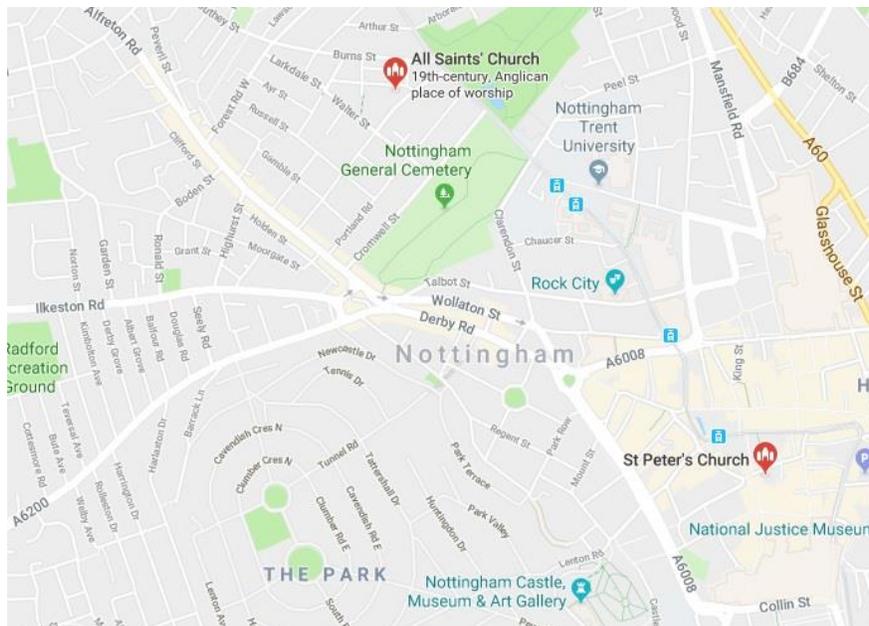
# THE PARISH OF ST PETER AND ALL SAINTS, NOTTINGHAM



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<b>MINISTRY ASSISTANT</b> Amelia Delbridge	<b>HEAD VERGER</b> Michael Scott

## CHURCHES

St Peter’s Church, St Peter’s Square, Nottingham NG1 2NW  
 All Saints’ Church, Raleigh Street, Nottingham NG7 4DP



Some years ago, I entered a church in which a large notice greeted visitors with the words, 'Welcome to our church'. I vividly remember wondering who these people were who thought they owned the church. Or maybe, even if they didn't actually own the church, they felt that the church belonged to them.



How far, I asked myself, did this feeling of ownership extend? Did newcomers have to be 'their kind of people' in order to become truly part of that church? Did those who had positions of responsibility want only people like themselves to join them? What happened, I wondered, if someone who didn't fit in walked through the door? In a diocese where I worked before coming to Nottingham, I remember a bishop once saying that, when he was on holiday, he would attend Sunday services incognito, and certainly not dressed like a bishop, just to gauge how welcoming churches really were. He told some disturbing stories of how he would sometimes feel totally ignored and isolated while all the regular church members chatted with their friends. (At the other extreme, however, there would be churches at which after a quarter of an hour he would be virtually co-opted to fill a vacant place on the church council).

However much we may contribute to the Church, whether financially or in other ways, it is of course God's Church, not ours. Our giving of time, skills and money to the Church is to be not for our own ends, but for the glory of God. We certainly have no right to make judgements, implicitly or explicitly, regarding the kind of people who are welcome in our churches. In the same vein, Archbishop William Temple once said, 'The Church is the only institution which exists primarily for the benefit of those who are not its members'.

It is harder to be open to the vision of a Church which is truly diverse and inclusive than to be content with 'business as usual', which can be characterised as an uneventful state of affairs in which things tick over quietly and smoothly without serious demands being placed upon our attitudes or instincts. But if our churches are truly to grow and flourish, we need to be ready to embrace an evolution in the nature of our congregations which reflects our belief in a Church which is truly of God, and for all God's people, instead of - perhaps unknowingly - perpetuating a Church which is made in our own image.

Both of our churches are showing some very encouraging signs in terms of their ability to attract people who are looking for an authentic welcome, and who seek a niche where they can truly belong. There are, however, also those who attend for a short while but do not remain. We cannot fail, therefore, to ask why this is the case. What, I often wonder, are they looking for, and not finding? Are there things we have done, or said - or not done, or said - which have affected their decision not to stay?

It is so important for us not to become complacent regarding how we welcome those who come through our church doors. Some may be desperately seeking a listening ear; some may simply want space to be quiet and still; others may be searching for a church where people of all races, ages, and other forms of diversity are fully valued. At a time when, in wider society, there are so many trends leading to greater division between peoples, let us make a concerted effort to give new energy to our desire to build churches which fully reflect the richness and diversity that are brought by the massive variety of people who make up the city of Nottingham.

On a separate note, it is with sadness that we say goodbye to Amelia Delbridge, our ministry assistant, at the beginning of September. Amelia has become involved in the life of the parish in many ways over the last two years, and has made a considerable contribution on a range of levels. Her enthusiasm, creativity, flair and engaging manner will not be forgotten, and we greatly appreciate all she has contributed to the parish. She will be greatly missed. Do take time to read the excellent interview with Amelia, conducted by Rob Edlin-White, which can be found in this magazine.

Later this month, we will be welcoming Jason Wratten as he takes up the ministry assistant post. Jason is from north Nottinghamshire and has spent two years in a similar post in Hatfield, Hertfordshire, including working with the University of Hatfield chaplaincy. We look forward very much to his joining us.

*In the first of a series of interviews for the parish magazine, Rob Edlin-White talks with*

## **Amelia Delbridge, Ministry Assistant**

*Rob: Can you start by telling me what initially drew you to the parish of St Peter and All Saints?*

Amelia: Well, the job. I was visiting a friend in Nottingham, who mentioned the diocese's Young Leadership College. I went along to one of their events and Andy Wolfe who was dean at the time sat me down and said "Amelia, what is it that you want?" and I said "Well Andy. I'd like to move to Nottingham, I'd like to work for a church and I'd like to have somewhere to live." And he said "Well it's funny because I was emailed yesterday about a job like that in the city centre". The next day my friend and I snuck down to St Peter's and checked it out. I stayed an extra couple of days, met with Christopher, came back two weeks later for an interview, and two weeks after that I arrived in Nottingham. This was about 19 months ago.



*R: Where had you worshipped before then?*

A: My home church is a middle-of-the-road Anglican village church. Then I worshipped and worked at Soul Survivor in Watford. It's a very hip and trendy church. But absolutely fantastic. Then I worked and worshipped in a rural Cotswolds benefice with 21 different churches which was quite confusing. It was a wonderful place to live in many ways with great people but I sometimes felt a bit lonely, whereas here in Nottingham I already had a circle of friends.

*R: Great. So you've had quite a variety of experience, and probably St Peter's and All Saints is ...*

A: Very different from anything I've experienced before, mainly because I grew up with guitars and that sort of thing. That's really who I am. I'm not used to a choir of this sort. Seeing music done so well here, as an act of worship, is a very beautiful thing for me.

*R: Can you describe your involvement in church life while you've been here?*

A: A little bit of everything.

When I was first here I volunteered with Emmanuel House. In the church I guess my main thing would be visiting and meeting with church members: going for coffees and teas, and checking up that people are okay. Sometimes I go out for a walk with people which is my favourite thing to do, in places like Wollaton Park or the Arboretum. I preach once in a while. I do the readings - I love, really love doing the readings. It makes me miss being a kids' worker less when I get to read a story. And then I get to lead evening services - Taize, Compline, Evensong pretty regularly. There are constant emails of course. And I volunteer at Street Pastors. Oh and I'm painting the end office at the moment too. I volunteered for that.

When people ask what I do I describe a week of delightfully random evenings when we were still with St Mary's. Monday was PCC, Tuesday bowling with the church 20s and 30s group, Wednesday was a Saint's day and I was an acolyte, Thursday night I had off and Friday I was street pastoring.

*R: Are you also involved in Young Leadership College?*

A: Yes. Every Thursday I am receiving teaching which is great. And then we have things called the Gatherings, which is where people aged 15 to 30 who are alone in their churches gather together and - it's great. It's really good fun and I was leading those last time - running hospitality and cooking for 100 people.

*R: What do you like most about the ethos of this parish and its worshipping community?*

A: The extreme inclusion. It's just everybody. The Places of Welcome scheme at All Saints is wonderful, because we never know who's going to walk in through that door. And people who would definitely not find a home in other places have found a place to be, which is wonderful.

There are so many people in St Peter's and All Saints who would never be able to find a home somewhere else. I also love the fact that the church is open pretty much all the time. So many people come in and just sit during their lunch hours and at other times.

Also I think everyone's willingness is something that's great. Because so many events are held in the church building. And it comes across through our Sunday worship as well; the instructions of when to sit and stand in the service booklet and all of those sort of things - it's geared to be accessible

*R: Well we try. I'm not sure we always get it right.*

A: Well there are always things you can improve and strive for, but - I think that is part of the ethos of St Peter's as well; saying we're not perfect but we try.

*R: Okay. So what keeps you coming to us? I suppose it's your job, but anything else?*

A: There's a very real sense of community. The fact that people come from all over Nottingham is a draw. The fact that people want to take time to look out for me and make sure they're there for me when it's not their job - that's great. So the community.

*R: What about things like worship style? Because that's quite a difference compared to what you're used to.*

A: The worship style doesn't necessarily keep me coming but it will bring me back. I'd love to say that I've been transformed into a choir-loving gal, and I suppose now I am a choir-loving gal, but I do miss my electric guitars, and worship songs that have been written in the last 10 years, and all of those sorts of things. I think after my contract ends I will definitely be sneaking back for special services, and I love sneaking off to the Minster for evensong. It makes my soul sing.

I love a BCP service. But I think that's because I have a theology where I know that I'm loved abundantly. If I didn't know that and then read some of the BCP language about being miserable sinners, there would be an issue.

*R: Now we're already touched on my next question. How does the style and ethos of this parish differ from places you've worshipped previously? You've already mentioned the extreme inclusion and never having had a choir like ours before. Anything else?*

A: This is a much more liturgical community than I've been in before. I've learned lots of new rules, and lots of new reasons that I never knew before.

*R: Rules? Can you explain?*

A: Well - bowing. There's a lot more bowing. And a lot more sitting and standing. Truthfully one of the biggest sources of anxiety that I've had whilst here was the first week that I ever deaconed, and I was terrified that I wouldn't stand at the right point. And I knew that everyone would be watching. But I think I've got it now.

*R: Do you have any hopes for how things might develop in the future in this parish?*

A: I think the thing I would hope for would be an embracing of the churches' identity, in what they are. The churches are very different to any other churches in the city centre - probably the whole diocese. I would love to see the joy of what we have being kind of extended. So we have a wonderful choir, beautiful buildings and people who love others excellently, which is amazing. A fuller embracing of who St Peter's is; who All Saints is; who we are together. Celebrating the fact that we offer something different and special and distinctive compared to other churches out there. And I would love to see the link between All Saints and St Peter's grow stronger. All Saints is in a poised position where it is as much as St Peter's is. And the sharing and symbiosis and flowing between the two churches - I'd love to see that grow.

*R: Yes. Have you heard anything about the HeartEdge network? A way of linking with churches which have a similar vision, which seems helpful when our distinctive ministry style doesn't always seem to be as supported as we might like.*

A: Exactly - a network for sharing and also for cheering each other on. I would naturally identify myself as an evangelical and charismatic. But I do think that there is a beauty in St Peter's and All Saints that does need to remain and flourish. And also extend the joy to more people.

*R: Thanks so much for sharing, and very best wishes for the future. We'll be very sorry to be losing you.*

## CALENDAR FOR SEPTEMBER

<b>Sunday 2<sup>nd</sup></b>	8.15am	Holy Communion	St Peter's
	10.30am	Sung Eucharist	All Saints'
	10.45am	Matins* Responses <i>Clucas</i> Te Deum in A-Flat <i>Harris</i> View me, Lord <i>Wood</i>	St Peter's
	5.00pm	Holy Communion with prayers for healing	St Peter's
<b>Monday 3<sup>rd</sup></b>	1.15pm	Meditation	St Peter's
<b>Tuesday 4<sup>th</sup></b>	10.00am	Holy Communion	All Saints'
	1.15pm	Holy Communion	St Peter's
<b>Wednesday 5<sup>th</sup></b>	9.00am	Morning Prayer	All Saints'
<b>Thursday 6<sup>th</sup></b>	9.00am	Morning Prayer	All Saints'
	11.00am	Holy Communion	St Peter's
<b>Friday 7<sup>th</sup></b>	9.00am	Morning Prayer	All Saints'
<b>Sunday 9<sup>th</sup></b>	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
	5.00pm	Evensong* Responses <i>Clucas</i> Sunsion in G I will lift up mine eyes <i>Walker</i>	St Peter's
<b>Monday 10<sup>th</sup></b>	1.15pm	Meditation	St Peter's
<b>Tuesday 11<sup>th</sup></b>	10.00am	Holy Communion	All Saints'
	1.15pm	Holy Communion	St Peter's
<b>Wednesday 12<sup>th</sup></b>	9.00am	Morning Prayer	All Saints'
	12.00pm	Holy Communion	All Saints'
<b>Thursday 13<sup>th</sup></b>	9.00am	Morning Prayer	All Saints'
	11.00am	Holy Communion	St Peter's
<b>Friday 14<sup>th</sup></b>	9.00am	Morning Prayer	All Saints'
<b>Saturday 15<sup>th</sup></b>	10.30am	Mothers' Union Meeting - AGM <i>Everyone is welcome at this or any of our meetings, we meet at 10am at All Saints' Church for tea/coffee and the talk begins at 10.30am. We finish by 12pm.</i>	All Saints'
<b>Sunday 16<sup>th</sup></b>	8.15am	Holy Communion	St Peter's
	10.30am	Sung Eucharist	All Saints'
	10.45am	Sung Eucharist* Kyrie & Agnus Dei in four voices <i>Byrd</i> Ave verum <i>Byrd</i>	St Peter's
	5.00pm	Taizé Service	St Peter's
<b>Monday 17<sup>th</sup></b>	1.15pm	Meditation	St Peter's
<b>Tuesday 18<sup>th</sup></b>	10.00am	Holy Communion	All Saints'
	1.15pm	Holy Communion	St Peter's
<b>Wednesday 19<sup>th</sup></b>	9.00am	Morning Prayer	All Saints'

<b>Thursday 20<sup>th</sup></b>	9.00am	Morning Prayer	All Saints'
	11.00am	Holy Communion	St Peter's
<b>Friday 21<sup>st</sup></b>	9.00am	Morning Prayer	All Saints'
<b>Sunday 23<sup>rd</sup></b>	8.15am	Holy Communion	St Peter's
	10.30am	Sung Eucharist	All Saints'
	10.45am	Sung Eucharist*	St Peter's
		Kyrie & Agnus Dei (Missa Brevis) <i>Ives</i> Think of how God loves you <i>MacMillan</i>	
	5.00pm	Compline* O trinity most blessed light Kyrie <i>Jackson</i> Nunc dimittis in c <i>Dyson</i> Salve regina	St Peter's
<b>Monday 24<sup>th</sup></b>	1.15pm	Meditation	St Peter's
<b>Tuesday 25<sup>th</sup></b>	10.00am	Holy Communion	All Saints'
	1.15pm	Holy Communion	St Peter's
<b>Wednesday 26<sup>th</sup></b>	9.00am	Morning Prayer	All Saints'
<b>Thursday 27<sup>th</sup></b>	9.00am	Morning Prayer	All Saints'
	11.00am	Holy Communion	St Peter's
<b>Friday 28<sup>th</sup></b>	9.00am	Morning Prayer	All Saints'
<b>Saturday 29<sup>th</sup></b>	12noon	Wedding - Joanne Smith & Richard Copestake	St Peter's
<b>Sunday 30<sup>th</sup></b>	8.15am	Holy Communion	St Peter's
	10.30am	Sung Eucharist	All Saints'
	10.45am	Sung Eucharist*	St Peter's
		Kyrie & Agnus Dei in E <i>Darke</i> Jesu dulcis memoria <i>Victoria</i>	

## Prayers for September

*Rev. James Saxton*

'What is 'truth'; said jesting Pilate; And would not stay for the answer.'  
Christian theology is the discipline that stays where Pilate would not.

We pray for theologians and for all who enable people to prepare for ministry.

Lord let us not love in just words and talk, but let our love be true, showing itself in action. 'From the cowardice that shrinks from new truths, from the laziness that is content with half-truth, from the arrogance that thinks it knows the truth, God of truth deliver all of us...'

Remember, Creator God, those who suffer from any kind of discrimination; your children, and our brothers and sisters, who are humiliated and oppressed; we pray for those who are denied fundamental human rights, for those who are imprisoned, and especially those who are tortured. Our thoughts for a few moments rest with them, and we pray that in all moments all people are sustained by your love.

'What faith finds, and celebrates, in Jesus is a symbolic paradigm for the truth which is love' said a theologian, so we pray also for:

Young people embarking on new courses of learning, new opportunities to discover more about themselves and the world, for all who start a new stage in their lives.

We pray for those who struggle with the realities and the 'truths' that are part of their life.

Especially at harvest time, we pray for all farms, and all who engage with 'climate change'.

And help us in all our moments, to be people who strive after truth, live with courage for truth, whatever that might mean.

Music plays a central role in worship not just here at St Peter's and All Saints' of course, but in chapels, churches, cathedrals, mosques and temples around the country and around the world. We sing hymns, we listen to choirs sing, we listen to the organ playing. As a musician, it is perhaps unsurprising that I believe music can communicate human emotions that can be difficult to express using spoken or written language. Indeed, I'm sure many readers will recognise the sensation of hearing a piece of music - of any type - that sends a shiver down your spine, or that moves you in ways that you might find difficult to explain using words. When we gather together in church at moments of great emotion such as baptisms, weddings and funerals, we so often rely on music to express what we are feeling.



In our parish, we are proud to maintain what you might think of as a 'traditional' approach to music in church - we have an organ and we have a choir, we don't have guitars and drum kits! Each to their own, of course, but I believe that when we are in church, our worship should be something special, something different, something unique in our weekly routine - not using the same sort of language and the same style of music that we hear out on the street and on the TV or radio, but rather a type of language that makes us think about what we are saying and a style of music which lifts our hearts and minds to a higher place than the experience of daily life. Furthermore, I believe that maintaining a tradition (yes, for its own sake) is important. Some of the music we sing or listen to in church has existed for centuries - it connects us with the past in a real and tangible way. At our monthly service of Compline, much of what the choir and congregation sings uses the monastic plainchant style; these ancient melodies have been sung in the church since at least the third century, and themselves derived from the chants of the Jewish temples at the time of Christ. This represents something rather extraordinary - a real, solid connection to the time of the very foundation of Christianity. Indeed, apart from being exceptionally beautiful, I think there is also something profoundly comforting in the timelessness of this music - it has existed for

centuries and will continue to exist long after we do (whilst, one could argue, genres of 'popular' music come and go). When my father died just over two years ago, I certainly found it very comforting to know that the music he loved and the music that he inspired me to love will continue to be performed and heard for centuries to come.

The act of making music is also a powerful force for good. Readers may be familiar with the West-Eastern Divan Orchestra; conducted and co-founded by the great Daniel Barenboim, its players are young musicians from Israel and from the Palestinian territories. Whilst their respective governments fire rockets on one another, when these musicians sit next to each other and make music together there is no hostility - there can't be - they must play with a united bow stroke and with a united breath. As their conductor puts it "people who listen to each other, both musically and in all other ways, can achieve greater things." Those of us who sing in a choir or play in an orchestra will know that musical ensembles are the ultimate example of collaboration - a section of violins, or a section of sopranos, altos, tenors or basses must play or sing with a single voice, not with a single singer or player sticking out, or imposing their way on others, but with everyone balanced to one other, united in a common purpose.

Music can communicate the deepest emotions of the human experience, it can connect us with our past, it can comfort us, it can encourage collaboration, friendship and a sense of common purpose. Music, as Plato said, gives a soul to the universe, wings to the mind, flight to the imagination and life to everything.

## Overseas Committee

The Overseas Committee has decided to send an annual donation to 'Five Talents', a charity working in rural areas of East Africa to enable those who have no access to financial services to set-up and grow the small, often vulnerable, businesses they depend on. Taken from their website, below is some more information on the way Five Talents operates and the goals it aims to achieve.

"Five Talents UK provides savings schemes, small loans, and business training for those in need in rural Kenya, Tanzania, and Uganda. We make use of a modern, hybrid form of savings and credit based microfinance that relies on local partners, enterprising clients, and an innovative use of technology.

Since our foundation in 2006, our donors have invested more £1.3m in grants across programmes in Kenya, Tanzania and Uganda. Unlike other charities which operate within an 'aid' model, we don't give donations away. Instead, we invest in sustainable, long-term impact by forming 'Trust Groups', providing our clients with business training, and providing some of the world's most marginalised communities with the basic financial infrastructure that much of the world takes for granted.

Internationally, Five Talents has invested close to £4 million in support of programmes which serve 76,000 in 12 countries. In total, we have impacted more than 500,000 men and women since 1999.

For anyone living in the developed world, the role of microfinance can sometimes be difficult to understand. It's tough to imagine what life would be like without access to even the most basic financial services. When the Five Talents team gives someone an introduction to microfinance, we ask them to imagine starting a small business without access to a bank or to imagine trying to plan for your children's future without a savings account. For the 2 billion people who can't use formal financial services, these situations are a reality.

The solution to this situation is the group saving and lending methodology which Five Talents employs across its programmes. Each Trust Group is formed of 5-50 Cell Groups, each of which consist of around 5 people. To begin with, each Cell Group begins saving regularly. Individuals either bring cash to weekly or monthly meetings or, as is increasingly the case, visit a local kiosk to deposit their savings in the form of a credit on their mobile money account. Depending on the type of programme, members can save flexibly or deposit fixed amounts to qualify for loans. This is a sign of commitment and helps embed the discipline of putting aside money for savings and repayments.

Five Talents staff in the UK are heavily involved in the planning and training stages. We also provide oversight and assistance where necessary to ensure maximum efficacy and efficiency. However, all of our programmes have expert local management teams and local Boards. The day to day running of our programmes is all carried out by local staff; they train new members in Group formation and business training, they oversee the savings processes and loans distributions, and they carry out the monitoring, repayment and recycling of loans.

In addition to oversight and long-term planning, the role of Five Talents UK is to raise the funds which enables our local programme staff to form, train and support Trust Groups. The support of our donors allows our local partners to mentor our clients and help them grow their small businesses, to support them socially and spiritually and (in some programmes) to provide loan capital. It's a partnership model of equality and mutual respect where staff in local countries and staff in the UK learn from and encourage one another."



fivetalents

## BOOK OF THE MONTH

By 'Bramcote Book Worm'

### 'The Great Western Beach: A Memoir of a Cornish Childhood between the Wars'

by Emma Smith

Never having heard of, let alone read anything by, Emma Smith, it was sad though fortuitous to discover her and her works through her obituary. She died, aged 94, in April of this year.

Her autobiography so aptly sub-titled 'A Memoir of a Cornish Childhood between the Wars' was written in 2008.

As we move into the final months of commemorating The Great War, as it was known in Emma Smith's childhood, it is salutary to reflect on how the long arm of that conflict impinged on her childhood.

Her mother, whom she loved so much, had been commandant in a hospital for wounded soldiers and was decorated after the war by the King himself. After losing no less than three fiancés to the conflict she married a much younger man, thus avoiding the fate of so many of the maiden aunts many of us knew in our childhoods.

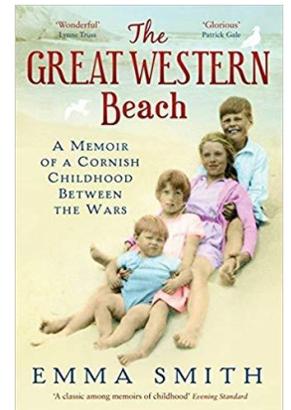
Captain Guthrie Hallsmith DSO had survived as a prisoner of war. Smith's uneasy relationship with this deeply damaged man is in the difficult role as his favourite child – something she finds very hard to live with. His post war, post- traumatic stress, the social come down to a mere bank clerk, married to an older and once successful woman of whom he is jealous and despises, a frustrated artist and a bad loser make him an abusive father to his first- born twins and a bully to his wife.

In her 'Afterword' Emma Smith writes of them:

"O my parents, my poor tragic parents- my good and beautiful, dramatic, unperceptive mother; my disappointed, embittered, angry, lonely, talented father: locked both of them inside a prison they have not deserved for reasons they don't understand, by conventions they took to be immutable laws."

Less this aspect of the autobiography appears bleak and off putting it is important to assure the prospective reader that the sensitivity explicit above is reflected throughout the book. Emma Smith writes with un-put-downable clarity about a life sweetened by 'My Lucy', the family maid upon whom they all rely; by her relationship with her older sister and her delight at the birth of a baby brother; of endless days of sunshine among the surf and sand dunes of the glorious, eponymous Great Western Beach of Newquay. Her sense of place, her relationships with the cast of family and friends in that lost world of her childhood are all presented without one note of nostalgia.

Her story continues in a second volume of autobiography 'As Green as Grass: Growing Up Before, During and After the Second World War,' also written with the same gentle wit and observation, and equally recommended.



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## IN STILL REPOSE

In still repose my soul doth find  
The presence of the Lord,  
For He doth come to those who seek,  
And wait upon God's word.  
In God I trust for by His love,  
And His redeeming grace,  
The stress and strain of earthly life  
He gives me strength to face.  
Within the quietness of my mind,  
God's still small voice of calm  
Brings order to my worldly cares  
And hope, Christ's healing balm.

The Reverend Dr John Davey

## POEMS

### 'The Trophy'

A Ceremonial Apple. A first fruit  
to share with blackberries and friends.  
A celebration of the tree  
in its fourth autumn, its first fruit.  
It had produced one apple.

Bravely, for a mallow weed had  
muscled in before the tree, pinched  
its space, and light, hiding it from view.  
Causing it to struggle upwards,  
blossom for the first time –

and set one fruit; which fell off  
when I touched it; a third time.  
I carried off this prize - and made  
a crumble. The apple had not  
fully ripened. Too young to be used.

Like a child called to that maturity  
thrust on us, when illness, death or  
separation come too soon.  
We have to grow up fast. To act  
responsibly to grieving adults;

be old before our time. Like  
the apple tree in search of light  
as something dies within us.  
We look our age, yet seem shy  
or hostile; dropped before our time.

Was that tree in legendary  
Eden still bearing infant fruit?  
That was why it was forbidden?  
That first 'fall' deprived us all  
of full maturity.

*Ann Parker*

### 'A Warm Welcome'

A warm welcome into our churches,  
St Peter's and All Saints' too.  
Come on in and look around  
and find yourself a pew.

Sit inside St Peter's  
to escape the sounds of the city;  
or look at All Saints' Peace Garden,  
in the spring it looks so pretty.

Just look inside this magazine.  
you'll see when the services are on.  
Or double check with the parish office,  
don't arrive when we've gone!

We especially welcome young people,  
they mustn't be left out.  
We can all learn from each other,  
of that there is no doubt!

There's ladies bringing in cakes and pastries,  
who like to share a chat,  
typical of dear old England,  
well, what's wrong with that!

We apologise we have to lock churches up  
when people are not there.  
But it's the sign of the times,  
it's like it everywhere!

Come and make new friends and  
acquaintances  
who'll really treat you right,  
so pluck up courage and come along,  
you'll find that we don't bite!

*Philip Hobson*

# 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 11.00 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

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