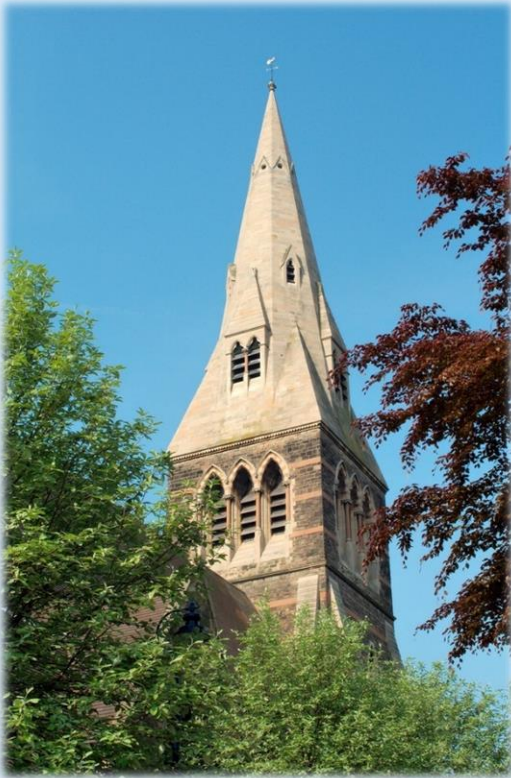


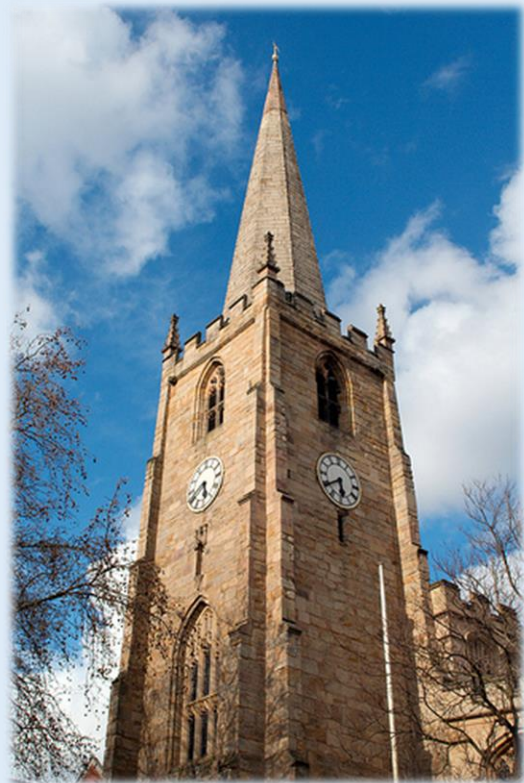


# ST PETER & ALL SAINTS NOTTINGHAM



**October  
2022**

## **Parish Magazine**



*This magazine is provided free of charge, but  
donations are invited to help cover costs;  
please use the donations boxes in the churches.*

# THE PARISH OF ST PETER AND ALL SAINTS, NOTTINGHAM

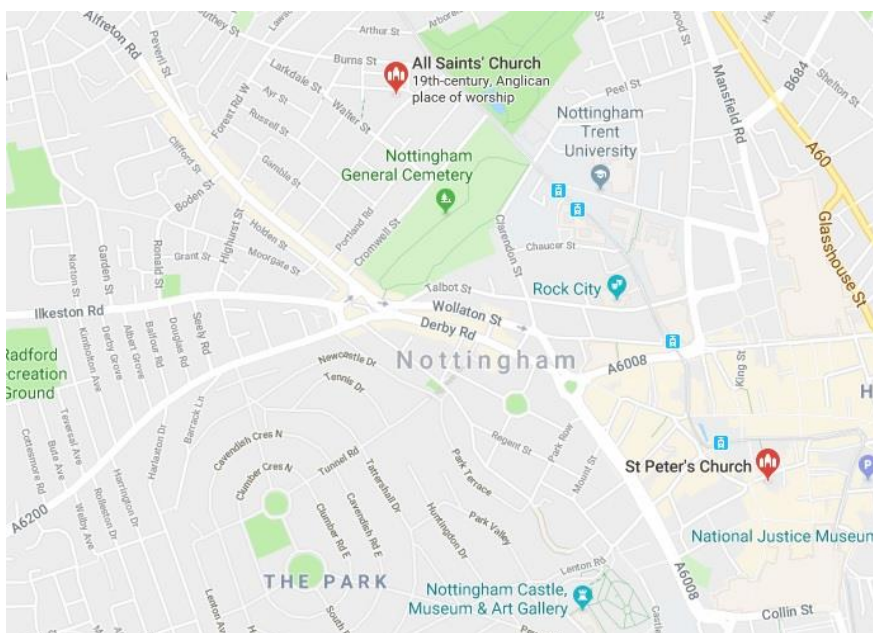


<b>PARISH CLERGY</b> Rev. Christopher Harrison, Rector Rev. Dr Richard Davey, Associate Priest Rev. Dr Helen Hall, Associate Priest Rev. James Saxton, Associate Priest	<b>CHURCHWARDENS</b> Lorraine Smedley, David Towers – All Saints' Dorothy Mountford, Chi Nwachukwu – St Peter's
<b>PARISH ADMINISTRATOR</b> Adele Siepmann	<b>DIRECTOR OF MUSIC</b> Dr Peter Siepmann
<b>MINISTRY ASSISTANT</b> Ian Wright	<b>WORKPLACE CHAPLAIN</b> Rev. Jo Tatum
<b>PARISH TREASURER</b> Peter Moore	<b>PCC SECRETARY</b> Ros Horsley

## CHURCHES

St Peter's Church, St Peter's Square, Nottingham NG1 2NW

All Saints' Church, Raleigh Street, Nottingham NG7 4DP



It is still hard to believe that we have a new monarch. After the period of mourning, during which the daily news and the life of the nation were dominated by the Queen's death and the funeral, things have largely returned to normal. In fact, it seems surprising that we have all moved on from that sombre week already. The funeral was memorable in so many ways; the grandeur and dignity of the processions, along with the deeply moving services in Westminster Abbey and St George's chapel, reminded us that the people of this country can still come together in a spirit of unity when a major occasion makes it necessary.



At St Peter's, we held a funeral during the week of national mourning, when we gave thanks for the life of Barry Punter. Barry and his wife were married in St Peter's in 1957 and attended the church until his advancing years made this difficult. He had been a hairdresser and a telephone operator, and used to enjoy a drink or two in the Flying Horse pub across the road from the church after Sunday morning services. While we were all focused on the late Queen and the new King, Barry's funeral kept our feet firmly on the ground as we recalled that every individual's life matters to God, regardless of their station in life. We have also just held Clarence Rickards' funeral service, at which we remembered and gave thanks for the remarkable contribution he made to All Saints' church and the wider parish over more than forty years. Clarence was such an integral part of All Saints' that it is hard to come to terms with the fact that he is no longer with us. I should mention that we have also recently lost George Rayment, who died aged 98 on 22nd September. George was known for the warmth of the welcome which he offered to all and sundry at St Peter's, for his sense of humour, and for the fortitude with which he had endured various hardships during his long life, including the Second World War.

Whenever we lose someone close to us, we have to accept that this has happened and continue with our daily lives. It is hard, however, for life to return completely to normal, as the loss of someone we have loved will leave a chasm which can never completely be filled. All those whom we have lost from All Saints' and St Peter's churches over recent months, and there are several such people, have left their own chasm and our sadness will not just suddenly vanish. It has been a difficult period, especially for the family members of those concerned. While we know that they have left this earthly life and have entered the greater life beyond the grave, we can't pretend that grief is something transient and temporary; it can take a long time to adjust to the new reality and the absence of the person who has died.

I have often wondered what Jesus meant when he said, in the Sermon on the Mount, 'Blessed are those who mourn'. How can grief and mourning bring blessedness? What about all the sadness and sorrow which are an inevitable consequence of human mortality? Over the years, though, I have seen that there are times when God reveals his grace and love to us at and around the time of someone's death; such as when there is an almost tangible upwelling of love and care around a dying person's bedside, or when a deep peace descends upon a person when they are in their last moments here on earth, or when there is a mysterious sense that a person is already glimpsing something of the eternal realm into which they are about to pass. I have also encountered occasions when the presence of a recently departed person is clearly felt by people who had been especially close to them.

Maybe such experiences can help us to trust in God at times of sadness and loss. Our departed loved ones may not come back to us, much as we would deeply want them to do so, but we can at least be strengthened in the confidence that the God who loves us infinitely does not withdraw that love at the time of death but continues to love us in the realm beyond the grave. We can also gain reassurance that our Lord Jesus Christ has trodden this path before us; he was victorious over death and revealed the eternal life which awaits us all, through the power of the God who never rests until all the members of his flock are gathered into his kingdom.



# My Experience of "The Queue"

Lisa Perkins

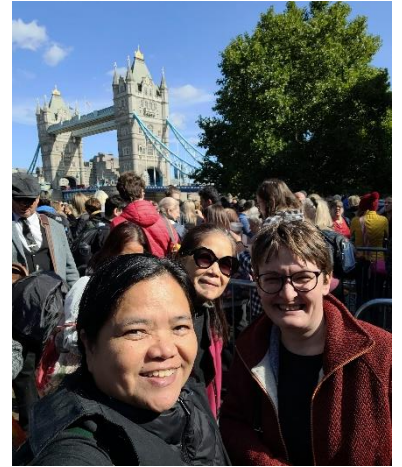
On Saturday 17<sup>th</sup> September I had the honour and privilege of being in "The Queue" to pay my respects to Her Majesty The Queen, Lying-in-State in Westminster Hall.

Although I never met the Queen personally, she was a consistent presence in my life and had my deepest respect. I felt a great desire to go and pay her my respects to her in a tangible way. I also knew of others who would like to have gone but were unable, so I was representing them too.

I arrived at Southwark Park to collect my wristband and join the end of the queue. Thankfully, the day was bright and sunny, so I knew I had picked a good day to come.

The queue itself involved a lot of standing about waiting for a long time and then walking, initially weaving its way round back streets. Once we reached Tower Bridge, the queue largely went alongside the river Thames. Although I went on my own, I ended up forming a group with 5 other people. A lady, on her own, from North London and 4 other ladies from the Philippines and Hong Kong, who were living in shared accommodation in London.

The atmosphere in the queue was incredible - so upbeat and joyful. Lots of discussion, fun and laughter and of course more serious reflective moments talking about the Queen and the Royal Family and life generally. There was a sense of being amongst likeminded friends, all who had the same purpose in wanting to pay their respects to the Queen, and to simply be there, for all sorts of reasons.



*Lisa (far right) with newly made friends*

The support for people in the queue provided a wider sense of community. In addition to the portaloos, someone left their front door open with a sign saying, 'free toilet for anyone to use.' Cafes and stalls were selling food and drink. There was even a stall giving out free coffee and tea. There were people from faith groups, St Johns Ambulance etc. Scouts and stewards were along the route, giving out sweets, guiding us and making sure we were OK and encouraging us to keep going.

After several hours in the queue, my body really started to ache. There were times towards the end when it felt frustrating and boring, and we realised we were getting tired and fed up with it. The final section was a very long zigzag next to Westminster Bridge which took at least 1½-2 hours to complete! During this section it was also noticeable that the atmosphere in the queue changed as it was quieter and more reflective. Once we had finished the zigzag, we came to the security checks.

Then finally the door to enter Westminster Hall.

I can't describe in words how seeing The Queen Lying-in-State made me feel. It was mesmerising. You just cannot take your eyes off her coffin from the moment you see it. When I was queuing to go down the steps towards her coffin, I just stared at it all the way down the steps. When I reached the bottom of the steps and was waiting to file past, they had a changeover of guards which meant that the queue came to a complete standstill, so we had probably double the amount of time with the Queen than would have been otherwise, which was fine by me.

When I eventually reached the side of her coffin, I curtsied, put my hands in a prayer like pose and mouthed the word "thankyou" and blew her a kiss. I then made my way out and upon reaching the end of the hall, I, like many others, turned to take a final look at the coffin and give a final bow, or similar before leaving the Hall.

By the time we came out, we had been in the queue for just under 12 hours. Our group exchanged phone numbers, said goodbye and went our separate ways.

The whole experience was most definitely a physical experience. My body ached several hours into the queue, and it continued to ache for several days afterwards. However, one thing that struck me was that when I was in the presence of the Queens coffin, Lying-in-State, my body didn't ache at all, and I didn't feel remotely tired.

It was an honour and a privilege to be part of this experience and to share it with others and it is something I will never forget. Would I do it again? Yes, I would!

# **"The Queen is dead. Long live the King!"**

## **St Peter's Magazine, February 1901**

*Keith Charter*

Throughout 2001, Hugh Busher and I, assisted initially by Peter Hoare, worked on twelve monthly articles for the parish magazine presenting a selection of extracts from the St Peter's monthly magazine of then one hundred years previous. January 1901 was a particularly momentous month for St Peter's Church, as it was for the whole country, being the month in which Queen Victoria died (22 January 1901).

Early in 1994, Mr Barry Chappell from Chilwell brought into church an old volume he had discovered among his late mother's possessions - a bound set of St Peter's Church magazines for the years 1901 and 1902. He had no idea how his mother had come by the volume but allowed us to take photocopies. We then had new insights into life at St Peter's a hundred years ago. These were presented monthly throughout 2001 as a summarised record of life at St Peter's and the then parish during 1901. Unfortunately, it was not possible at the time to continue the record for 1902 into the 2002 magazines but perhaps one day someone may pick up the threads!

St Peter's Church has not changed too dramatically since 1901. However, the South door was not in use, although not yet plastered up (now, of course, re-opened as we use it today to access the Coffee Room and garden area); the nave and aisles were in poor repair and the south clerestory was blocked up. There was a large Victorian pulpit, but no dais in the nave, this being a late twentieth century creation. The St James's Room had not been built as an extension to St Peter's, the then parish of St James existing in its own right on Standard Hill until 1933. In 1901, St Peter's maintained a church hall, an Infant school, and Boys' and Girls' Junior schools, all situated in the deprived Broad and Narrow Marsh area with its tenement slum housing demolished in the 1930s. The churchyard was a little larger, although the widening of St Peter's Gate in the late 19th century had reduced it on the north side, and below where St Peter's Centre entrance now is, was the narrow street called St Peter's Church Side winding its way through to Low Pavement. At the west end, steps led down from the main west door through an arched gateway into St Peter's Square then, of course, open to traffic in all directions!



So, the February 1901 magazine reports that "The church was heavily draped in black for the services on 27 January to commemorate Queen Victoria. Apart from the pulpit, whose drapes were paid for by Mr Sibley, the draperies and the cost of putting them up were funded through the Parish Magazine Account by the Hon. Secretary, Mr. E.C. Smith. The services were described as solemn with hymns and music for the day of a deeply impressive character. The services closed with the congregation standing in silence while the "Dead March in Saul" was played.

The Rector, George Edgcome, devoted the greater part of his sermons to a tribute to the late Queen, taking as his text, Jeremiah ix 21 'For death is come up into our windows, and is entered into our palaces'. The Magazine stated that he described the nation as sobbing, with every heart sad, there being great mourning in the land from the highest to the lowest. His view of Queen Victoria was that she was ever before her people, alone in all the grandeur yet in touch with her people and a pattern to all from her youth to her old age.

She was guided by the Divine Grace. What wisdom had marked all her intercourses with her people. What an influence she had exercised in the counsels of Europe. How ready she was at all times to sympathise with her people. She kept herself free from all controversies of the churches and welcomed in her beloved Scotland the teaching of the Presbyterians as she welcomed the teaching of the Church of England. Often it could be truly said that 'She being dead, yet speaketh'. They could wish no better wish for His Majesty King Edward VII than that he might rule as she had ruled."

On Saturday 2nd February there was a special memorial service for Queen Victoria at 1.00 p.m. Before this service – and that of 27 January - deep muffled peals were rung by the ringers of St Peter's. So large a congregation came, according to the Magazine, that despite extra seating, a large standing concourse filled the aisles, despite which many persons were unable to gain admission to the church. The Special Order of Service (shorter version) was described as 'fully choral'. The Rector's text on this occasion was Job xiv 14 'If a man die, shall he live again'. Again the service closed with the "Dead March in Saul." On Sunday 3 February, the bells were rung half muffled and before Evening service a special quarter peal of Grandsire Triples lasting 50 minutes was rung by members of the Midland Counties' Association of Change Ringers.

Reflecting on the above record of the 1901 service and linking it into the commemoration during September 2022 of the long reign of Queen Elizabeth II who died on September 8th, our current Rector, Christopher Harrison comments: "Although churchgoing amongst the people of Nottingham has declined since 1901, the death of Queen Elizabeth was a reminder that on occasions of national sadness and mourning there are still many who turn to St Peter's as a place where they can express their grief as well as giving thanks to God. The main Eucharist on the first Sunday after the Queen's death was an occasion of commemoration in which the clergy and congregation reflected upon her reign of more than seventy years, and celebrated the unity, stability and continuity which she had brought to the nation over this period. Queen Elizabeth had ruled during a period of considerable social, economic and political change, and attitudes towards the monarchy had also evolved during this time. She had steered a path through some turbulent events but her deep Christian faith had been a great source of strength to her, and she had communicated this faith to the nation with great sincerity throughout her reign. During the period between the Queen's death and her funeral, a book for condolences was available in the church for those who wished to write about their sadness or to describe what the Queen had meant to them. Some very moving tributes may be read in the book, and it was remarkable how many people came to St Peter's to express their sense of loss in this way."



We are now having to become familiar with the changes to the wording of the National Anthem; it felt very strange to sing 'God save the King' on 11th September, which was the first time that even some of the older members of the church had done this. We are also having to amend the wording of the Prayer for the Monarch when we use the Book of Common Prayer at our 8.15 communion services (although I think we still have some pre-1952 copies somewhere which ask us to pray for the King!)

Peter Siepmann, Director of Music adds: "The 'Dead March' referred to here is from Act III of Handel's wonderful and dramatic oratorio 'Saul', and heralds the funeral rites of Saul and Jonathan. It became particularly popular in its own right after its use for the state funerals of Lord Nelson, the Duke of Wellington, and Winston Churchill. At our Service of Commemoration on the Sunday following the late Queen's death, the service began with the Elegy by Sir George Thalben-Ball (Organist of the Temple Church, London for some sixty years) - a live recording of which, incidentally, is now available to watch on the parish YouTube channel! The piece began life as an improvisation played at the end of a live BBC broadcast during World War II, when the service finished a couple of minutes earlier than expected. So many listeners contacted the BBC to ask what the composition was, that Thalben-Ball decided to write down his improvisation as well as he could remember it! At the close of our service, the organ music was the 'Solemn Melody' written in 1908 by Thalben-Ball's predecessor at the Temple Church, Sir Henry Walford Davies."

Finally, Matthew Jones our Ringing Master records: 'Following the announcement of Her Majesty's death at 6.30pm on Thursday 8th September, the bells of St Peter's were deeply muffled except for the tenor which remained opened at backstroke. From 8pm for one-hour, general ringing was performed by 13 members of the St Peter's ringers. On Friday 9th September, for one hour from noon along with other churches across the country, the tenor (in Eb and weighing 22cwt-2qtr-5lb) was tolled at 30-second intervals to mark the passing of





Queen Elizabeth II. The bells were to remain deeply muffled until after the state funeral, which included service ringing on Sunday 11th and 18th of September. The only exception was 4pm on the 11th following the proclamation of King Charles III in Old Market Square, where all 12 bells were rung fully open in celebration. Two quarter peals for Her Majesty were achieved on Thursday 15th September, and a further one on Sunday 18th September. For one hour before the state funeral at 11am on Monday 19th September, there was more general ringing by nine members of the band. Following the state funeral, a peal of Grandsire Caters was rung by representatives of all three city centre churches, in 3 hours and 26 minutes.”

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## Prayers for October

*Mike Ross*

Loving God, receive our praise for the human labour that is part of the Harvest - the preparing and sowing, the cultivating and growing, the reaping and packaging, the transporting and selling.

Lord of all, speak to us at this Harvest time,  
so that our hearts may be stirred, and our consciences quickened.  
In all the changes and chances of our lives all the many uncertainties we face,  
we thank you for the assurance, that, whatever we may be confronted with,  
your love will go on reaching out, your hand go on supporting,  
and your purpose go on being fulfilled.

Help us to truly believe that, not just in our minds but in our hearts,  
to put our trust wholly in you, confident that you will never fail us.  
Amen.

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## Children's area at St Peter's

We would appreciate any donations of good quality toys, games and puzzles to augment the St Peter's family area. We hope to make this a space that can be used throughout the week by visitors, as well as on Sundays. Toys for children 5+ would be especially appreciated - if you have any questions or would like to make a donation, please speak to Adele Siepmann.



# City Stories

*Extract from the evaluation report produced for National Lottery Heritage Fund*

The vision for this project was never about numbers and footfall, instead it was about the impact on individuals, making a difference to people's lives, and being totally inclusive. The catalyst for the project was the urgent repair work needed to ensure the long-term future of the church building and the heritage it contains. Through this need an aspirational project was developed and delivered by a professional and dedicated volunteer Project Lead and volunteer team, aided by the Heritage Officer and the Reverend Christopher Harrison.

The project has seen the successful completion of the Capital Works to ensure the longevity of the building and its heritage for future use by the congregation, marginalised people, schools, tourists, and the local communities in Nottingham. The history of St Peter's and its place within the City of Nottingham has been researched, giving a deeper understanding of the social context in which the church has operated over the past decades, and the impact it has had on Nottingham and its people, including its own contested history.

The new interpretation in the church has made the social history and heritage more accessible and inclusive to visitors both online and in the church, through a variety of platforms. The professional quality interpretation panels are attractive and informative and are supported by the guidebook, navigational map and a virtual tour of the church. There are also newly defined areas to encourage people to visit the church in a way that is either easier or more meaningful to them as individuals. These areas include a children's space, a reflective area and a memorial to enslaved people.

St Peter's Church has worked with marginalised groups for many years, but through this project it has been able to engage with these groups in a more creative and meaningful way that has added to individuals lives and wellbeing. Working with POhWER (an organisation that helps people to express their views and obtain help), the Recovery College and the Photographers' Hub, the church has developed outreach opportunities for individuals who would not normally be offered creative workshops and tutorials in a manner that would make it accessible to them. The pandemic made it more difficult to provide activities and during lockdown periods engagement was low, but the church is continuing to work with and expand its engagement with marginalised people and will expand this work further when support organisations are fully operational.

Prior to the project, St Peter's had started work with an inner-city school in Nottingham with a high percentage of Pupil Premium families. During the project the church was able to extend this work to include another inner-city school in their Learning Programme and has delivered a variety of sessions to the two schools over the lifetime of the project, despite the restrictions of the pandemic. The response from teachers and pupils has been very positive, with teachers keen to make repeat visits. The evaluation has demonstrated that the work with schools has supported the National Curriculum, been enjoyable and creative and given the children the opportunity to visit the centre of Nottingham and a church building. For many of the children, this was for the first time.

In conclusion, this has been a very successful project, delivered in a very challenging time with many positive outcomes for individuals and communities. The City of Nottingham has benefited from the project alongside the people of Nottingham. There is now a community and heritage asset in the centre of Nottingham that is open to everyone and willing to welcome people in a way that is inclusive to them as individuals.





## Book of the month

By 'Bramcote Book Worm'

*'Murder Before Evensong' by Rev'd Richard Coles*

Even before I read the first line of the first chapter of the first novel of Richard Coles I was captivated. Colourful end-papers of dachshunds (Coles' own dogs of course are sausages); a map of the murder village resonant of childhood memories of Milly Molly Mandy's village; and, the piece de resistance, the titularly appropriate and glorious third collect for evening prayer:

'Lighten our Darkness we beseech thee Oh Lord, and by thy great mercy defend us from the perils and dangers of this night for the love of thy only son our saviour Jesus Christ'

However, despite this trinity of attraction and being lulled into a sense of an easy and engaging read - cuddly pets and rural idylls - I confess to having to resort to google, twice, in the first chapter.

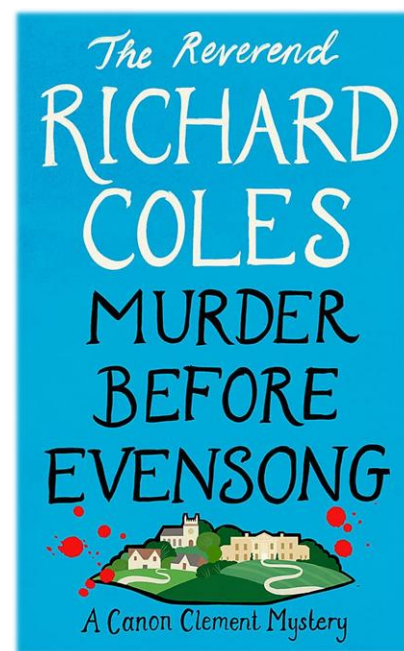
Our protagonist, Rev Daniel Clement (a touch of nominative determinism there perhaps?), the first person narrator, has the letters AKC after his name and a character is described as a 'thorny cardoon'.

A thorny cardoon? AKC? However, Google instantly enlightened me on both the initials and the phrase. Our Man of the Cloth is an Associate of Kings College London - and a cardoon is some sort of thistle. The AKC seems to have little significance and the tautology of a thorny thistle not a little irritating. Consulting Google breaks one's concentration - so I offer the explanations to you dear reader if, like me, you were unaware of the significance of the one and the meaning of the other so that your reading flow is not frustrated.

Not being naturally drawn to crime fiction and murder mysteries I must admit that it was the title that attracted me the book along with an interest in Richard Coles as a person. The setting of a small English village and its parish church did not disappoint. Vicarage life - The Rev'd Clement lives with his indomitable mother - and the machinations of the PCC are irresistible. This is as much a view of the Anglican church as it is a 'who dun it?' and thereby, for me at least, hangs its charm.

The front cover strap line 'A Canon Clement Mystery' hints at more to come. Is Richard Coles going to be another James Runcie or Richard Ingram? The former the son of an archbishop and the creator of the collections of short stories on which the TV series 'Grantchester' was based; the latter an already very successful crime writer according to the book reviews and his career move from television presenter to full time writer - and one who advised Richard Coles on the writing of Crime Fiction. It is very likely that the second Canon Clement mystery will make its appearance soon. Characters and relations have clearly been created for continuity.

Will I read it? Now there's a question....



## Cards for Good Causes

Once again, St Peter's will host Cards for Good Causes - an organisation which sells Christmas cards and gifts on behalf of a large range of charities. Trading will hopefully begin w/b 10<sup>th</sup> October.



**CARDS FOR GOOD CAUSES**

The Coffee Room will close for a short break 6<sup>th</sup> - 16<sup>th</sup> October (inclusive). Unfortunately, this means that the Fairtrade shop will also be closed during that time (although purchases can be made through Adele in the office or on Sundays - Advent calendars are now in stock!).

The continuing staff shortages in the Coffee Room mean that we remain closed on Saturdays for the time being.

## Services in October

<b>Sunday 2<sup>nd</sup></b>	8.15 am	Holy Communion	St Peter's
	10.30 am	Sung Eucharist	All Saints'
	10.45 am	Matins*	St Peter's
		Responses <i>Clucas</i> Te Deum in G <i>Vaughan Williams</i> Let all the world <i>Vaughan Williams</i>	
	5.00 pm	Holy Communion with prayers for healing	St Peter's
<b>Tuesday 4<sup>th</sup></b>	11.00 am	Holy Communion	All Saints'
	1.15 pm	Holy Communion	St Peter's
<b>Thursday 6<sup>th</sup></b>	11.00 am	Holy Communion	St Peter's
<b>Sunday 9<sup>th</sup></b>	8.15 am	Holy Communion	St Peter's
	9.45 am	Family Service	St Peter's
	10.30 am	Sung Eucharist	All Saints'
	10.45 am	Sung Eucharist	St Peter's
	6.00 pm	Choral Evensong* Responses <i>Tomkins</i> Murrill in E Upon your heart <i>Daley</i>	All Saints'
<b>Tuesday 11<sup>th</sup></b>	11.00 am	Holy Communion	All Saints'
	1.15 pm	Holy Communion	St Peter's
<b>Thursday 13<sup>th</sup></b>	11.00 am	Holy Communion	St Peter's
<b>Sunday 16<sup>th</sup></b>	8.15 am	Holy Communion	St Peter's
	10.30 am	Sung Eucharist	All Saints'
	10.45 am	Sung Eucharist* Missa Brevis <i>Becky McGlade</i> Give me justice <i>MacMillan</i>	St Peter's
	5.00 pm	Taizé Service	St Peter's
<b>Tuesday 18<sup>th</sup></b>	11.00 am	Holy Communion	All Saints'
	1.15 pm	Holy Communion	St Peter's
<b>Thursday 20<sup>th</sup></b>	11.00 am	Holy Communion	St Peter's
<b>Sunday 23<sup>rd</sup></b>	8.15 am	Holy Communion	St Peter's
	10.30 am	Sung Eucharist	All Saints'
	10.45 am	Sung Eucharist* Missa Brevis <i>Imogen Holst</i> O sacrum convivium <i>Tallis</i>	St Peter's
	6.00 pm	Choral Compline*	All Saints'
<b>Tuesday 25<sup>th</sup></b>	11.00 am	Holy Communion	All Saints'
	1.15 pm	Holy Communion	St Peter's
<b>Thursday 27<sup>th</sup></b>	11.00 am	Holy Communion	St Peter's
<b>Sunday 30<sup>th</sup></b>	8.15 am	Holy Communion	St Peter's
	10.30 am	Patronal Sung Eucharist* Missa Brevis <i>Grayston Ives</i> Beati mundo corde <i>Grayston Ives</i>	All Saints'
	10.45 am	Sung Eucharist	St Peter's

# MUSIC AT ST PETER'S NOTTINGHAM

*(next to Marks & Spencer)*

Concerts start at 11am  
and last just under an hour

## COFFEE BREAK CONCERTS

Admission by donation on the door, online at  
[easydonate.org/StPMusic](https://easydonate.org/StPMusic)

or text **StPMusic** to **70331** to donate **£3**  
(70970 for £5 • 70191 for £10)

### Saturday 24<sup>th</sup> September



Mirabilé Vocal Ensemble

### Saturday 8<sup>th</sup> October



Rosie Braddy

*mezzo-soprano*

William Burn

*baritone*

Philip Robinson

*piano*

### Saturday 22<sup>nd</sup> October



Peter Siepmann, organ

*with chant sung by members of St Peter's Choir*

### Saturday 1<sup>st</sup> October



saraBande

*with* Hannah Asbury, soprano

### Saturday 15<sup>th</sup> October

James Woodrow

*classical guitar*



The parish of  
**St Peter and All Saints**  
Nottingham



## Regular Activities in our Churches

### All Saints'

- Coffee and Fellowship (part of the Places of Welcome network):  
Tuesdays from 11.30 am – 1.00 pm
- 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:

- The Thursday communion service at 11.00 is followed by coffee and fellowship
- 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.

The Parish Office  
St Peter's Centre  
St Peter's Square  
Nottingham  
NG1 2NW

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[www.nottinghamchurches.org](http://www.nottinghamchurches.org)

Charity number: 1130298