

KEYNOTES

THE HOLLY



& THE IVY

**December 2024 &
January 2025
£1.00**

THE PARISH CHURCH OF ST PETER'S, WEST BLATCHINGTON

Rector The Rev Tim Gage
The Rectory
23 Windmill Close
Hove, BN3 7LJ

Tel: 01273 270427

Email: rector.westblatchington@gmail.com

Thursday is ordinarily the Rector's rest day; however please do not hesitate to contact him in the event of a pastoral emergency. Please refer all other urgent matters to the Churchwardens.

CURATE Rev Jan Butter Tel: 07889 400889

Email: westblatchingtoncurate@outlook.com

CHURCHWARDENS Jonathan Cooke Tel: 07973 851174

David Keeling Tel: 01273 501504

HON. TREASURER Mandy Gander Tel: 01273 271982

CENTRE BOOKINGS Maria Williams Tel: 01273 721918

PASTORAL CARE

Sick Visiting Carol Gander Tel: 01273 555414

KEYNOTES EDITORIAL TEAM

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Christine James Tel 07598 122146

E-mail: stpetersadmin@zoho.com

Church website: www.stpeterswestblatchington.org.uk

PARISH EVENTS DIARY

The following events taking place in December and January as notified are:

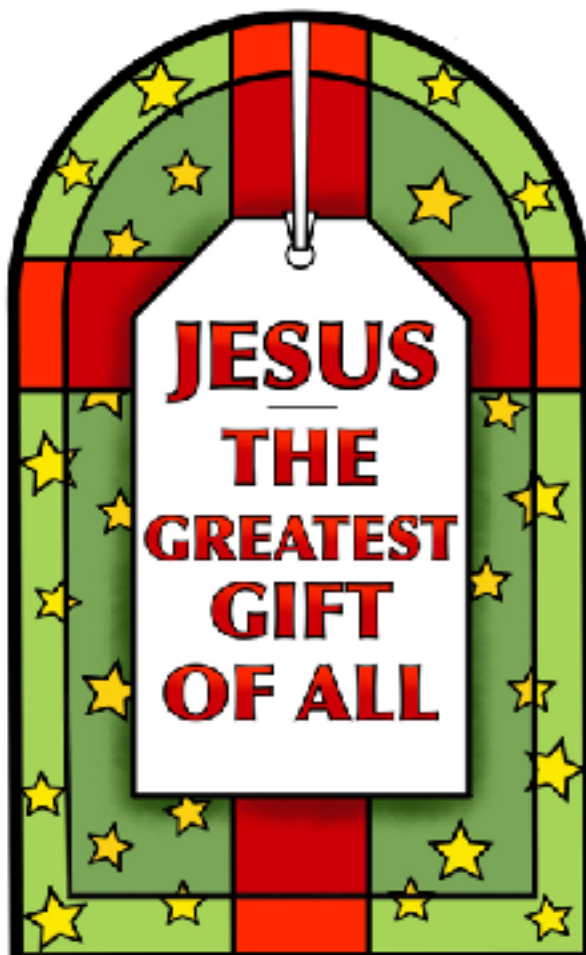
Saturday 7th December - 2.00pm - Christmas wreath making workshop

Saturday 14th December - 7.00pm - Christmas film evening

Friday 17th January - 1.10pm - Free lunchtime concert - Tim Bolwell playing his trumpet

Please continue to keep us informed of events that you have planned or know about by sending a message to our email address which is stpetersadmin@zoho.com

The deadline for the February issue is the 9th January



EDITORIAL

Welcome to our December and January edition of Keynotes.

We would love to see you at our Christmas services. On Christmas Eve we have the Christingle service at 4pm, a wonderful worship which often ends with children eating the sweets! Midnight Mass and the Christmas Day services will no doubt be well attended. In addition this year we have a Christmas film evening on Saturday 14 December at 7.00pm followed the next day with our Carols by Candlelight at 5.00pm.

On Saturday 7 December at 2.00pm, Maggie Keeling will be hosting a Christmas wreath making session, ably assisted by Christine James, in the Community Centre. You will be able to show off your skills and produce some glorious wreaths. Please support this new event.

The Christmas Fair will have taken place by the time you read this and we're sure it will have been a great success. Our thanks go to Zanita and her band of helpers for all the hard work they have put into the organisation of such an important event.

We wish to thank all our contributors for the time and effort they have spent on producing material for Keynotes. Renewal time for subscriptions is upon us and we thank you for your support. This year we have had to increase the cost to £1.50p per issue but you will be able to have all ten issues for the year with a one-off payment of £10. We are grateful for those of you who pay by standing order (don't forget to increase the amount from £8 to £10) but those who do not – we will be chasing you in the coming weeks!

An outward measure of a church's strength is the number of people on the electoral roll. Please see the article Pam, our Electoral Roll Officer, has written later in this magazine.

As this issue covers December and January we would like to wish you all a Merry Christmas and a Happy New Year.

Editorial Team

EAT. CHAT. LAUGH. PLAY. DISCOVER...

WHAT THE BIBLE SAYS ABOUT THE MAN CALLED JESUS.

WHATEVER YOU THINK ABOUT HIM, YOU'RE WELCOME TO JOIN US!

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RECTOR'S RAMBLINGS

Since our last Keynotes, our country has been shaken by the disturbing revelations of the *Makin Report*, which details the investigation into the horrific abuse committed by John Smyth. These findings have ultimately led to Justin Welby's resignation as Archbishop of Canterbury and have cast a spotlight on safeguarding practices across the Church of England.

At St. Peter's, safeguarding children and vulnerable adults is one of our highest priorities. We are committed to ensuring that everyone in our community is safe and well-cared for. However, it's essential to remember that safeguarding is everyone's responsibility. Which is why I strongly encourage you to visit the Thirtyone-Eight website or review our safeguarding policies on the church website for more information.

The Christmas story itself also teaches us about the importance of caring for the vulnerable in God's Kingdom. After Jesus' birth, King Herod, threatened by the prophecy of a new king, plans to kill the child. In a dream, an angel warns Joseph to take Mary and baby Jesus to Egypt to escape the danger. Joseph quickly acts, relocating his family to a place of safety until the threat has passed. This angelic warning emphasises the importance of identifying risks and taking swift action to prevent harm.

Just as Joseph and Mary played an active role in protecting their family, we are all called to contribute to safeguarding within our communities. In today's world, this commitment extends to families, organisations, and society as a whole, working together to protect the vulnerable.

As we reflect on the meaning of Christmas and celebrate the birth of God's Son, let us remember that He came to a world broken by sin to redeem it. This redemption is central to why we do what we do and why we are dedicated to safeguarding all God's children.

Rev Tim Gage

WOMEN'S SOCIAL GROUP

In October we had a great coffee morning at Jane's, who was ably supported by Chris and £83.50 was raised towards our charity PLOT 22.

We also had a lovely trip to Nymans with 14 of our ladies and James who accompanied Clare. The weather was not brilliant but 5 of us had a drive round the garden in their buggy while the rest of us wandered. We started with coffee and finished with lunch and much chat. Always lovely to get together.

Coffee at Pam Ansell's with her great helpers Mary and Suzanne was very well attended and we raised £72.00 for our charity.

November will be a busy month for us. We start off with coffee at Pam's on the 14th. This is a swap with Carol who will now do coffee on 27th February.

On 28th November we are having our pre -Christmas lunch. This will be at Tates Garden Centre. This is always a lovely event preparing us for the busy time in December.

The Christmas fair is at the end of November this year and as usual we are doing the Tombola stall and our ladies will be most generous, as they always are, with their gifting to it.

November birthdays are Iris on the 13th and Audrey who is celebrating her 90th birthday on the 17th. Well done Audrey.

Looking ahead to December we have our Preparation for Christmas service on the 12th in our lovely church at 11.00. This is a special service for us all.

December birthday. Carol will be celebrating her birthday on the 18th.

As we go into a new year in January we have no meeting during this month but we do have a coffee morning on 23rd at Clare's which we look forward to.

We celebrate three of our ladies' birthdays this month. Pam Ansell on the 3rd, Pam Miles on the 16th and Georgette on the 28th. A special day to you all.

I want to say a special thank you to our coffee hostesses and their helpers. The welcome into their homes is much enjoyed and appreciated.

I could not let this go without mentioning the passing of dear Keith Bassant. Such a special man and he and Georgette shared many wonderful years of marriage. His passing was peaceful and he got his wish to be at home surrounded by the love of his precious Georgette and his family. His approach to his illness was an inspiration to us all.

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"Does anyone have a light, please?"

Christmas carols

One night as Christmas approached, some friends decided to go carol singing. A man answered the door of one house, and gasped as they launched into the opening lines of the first carol. Within half a minute, he looked stricken. Soon tears were welling up in his eyes. The carollers sang and sang, and the man looked very moved by what he heard. One caroller ventured: "I understand – our singing reminds you of your happy childhood Christmases."

The man looked at her with misery in his eyes. "No," he whispered back. "It's just that I am a musician!"

Our Charity for December is Off The Fence



For over 20 years, Off The Fence's vision has been to see an end to social and spiritual poverty in Brighton and Hove.

In 1993, CEO Paul Young responded to the question,

“When are Christians going to get off the fence and do something about social poverty?”

Paul and his wife, Wendy, decided to go out into the streets of Brighton and Hove to help the most vulnerable in the city. Paul started with one friend, speaking with rough sleepers, guiding them to areas and services in the City where they could receive help.

This team of two soon turned into a team of four. Eventually, 35 volunteers from across a range of local churches and different denominations joined them - all working to save lives falling through the cracks of society.

They provide long-term solutions, through their 2 day centres, 3 outreach vans and 6 core local schools. This work takes the support of just over 150 trained volunteers, staff and interns.

The mission of Off The Fence is to eradicate social and spiritual poverty in Brighton & Hove. They engage with those who need them and bring hope and transformation across the City.

Please support them if you can.

NEW ELECTORAL ROLL

Every year our existing Electoral Roll is revised, but the Church Representation Rules require that every six years an entirely new roll must be created. This means that anyone who wishes to be included on the Electoral Roll for our Church needs to complete an application form, even though their name already appears on the current Electoral Roll. 2025 is the year when a new roll must be prepared.

I shall be distributing application forms in the New Year. There will also be some forms at the back of the Church so please make sure you complete one. Completed forms can be given to me, Rev Tim or our Churchwardens, Jonathan Cooke and David Keeling,

The number of people on the Electoral Roll is very important. It determines how many members we can have on the Parochial Church Council (the PCC) and also the number of representatives we can have on the Deanery Synod. It is also necessary to be on the Electoral Roll if you wish to vote at our Annual Parochial Church Meeting (APCM).

For Data Protection reasons, the Electoral Roll is now kept in the safe.

Pam Miles

Electoral Roll Officer

01273 552744

07713 270545

pam.miles44@btinternet.com

Church rules

Six year-old Angie and her four-year-old brother Joel sat together for the Christmas concert in church. Joel kept giggling and whispering until his big sister had had enough. "Be quiet in church!"

"Why?" Joel demanded. "Who is going to make me?"

Angie pointed to the back of the church and said: "See those two big men standing at the door? They're hushers."

Footprints by Michael Blencowe for Sussex Wildlife Trust

I'm scrambling through the woodland undergrowth, anxious, sweating and clutching a 2kg pouch of white powder and a spoon. I may look like some Colombian cocaine smuggler, but I've got the perfect excuse for the police: "I'm researching my parish magazine article". I've been writing articles in Sussex parish magazines for many years and I've received some lovely comments from many people - thank you. It's nice to know they are being read and enjoyed.

When I was a kid, I would read loads of wildlife books with names like 'the amateur naturalist' (not to be confused with 'the amateur naturist', a mistake you only make once). Each book promised to make you a wildlife detective and was filled with tips on tracking mammals in the countryside. Most British mammals are nocturnal and, after centuries of persecution, all of them are understandably rather wary of humans. We hardly ever see them. Yet these invisible animals leave behind tantalising clues which let us know they really exist: droppings, nibbled nuts, pellets. But the biggest giveaway of all are their footprints.



Primitive mammals (such as Hedgehogs, Stoats, Badgers and you) are plantigrades. We stroll about on the soles of our feet and have five toes. When we run, we use our toes and the balls of our feet. For the mammals who spend a lot of time running and jumping this basic mammalian plantigrade foot has evolved and adapted over time. Some animals have lost a toe (Foxes, cats, dogs, Hares) while the real gymnasts, such as deer, leap around on two toes, and horses race on

just one toe enclosed in a hoof. Like Sherlock Holmes with a foot fetish, you can examine each footprint's formula of toes, claws and pads to deduce just who has been sneaking around at night.

My books told me that, once you find a footprint, the best way to capture it is to make a cast – which explains why I'm crouched here in the undergrowth excitedly mixing up plaster of Paris powder and pouring it into a footprint in the muddy woodland floor. I've always wanted to do this since I was a kid but, well, I guess life got in the way. Now, sat proudly on my desk, I have my first footprint cast: a Badger (with five toes, a wide pad and obvious claws). And somewhere out there is a Badger completely unaware that its footprint has created a deeper enjoyment of wildlife and inspired someone to preserve it. Which now I think about it, is all I have hoped for from these articles too. I hope I've made an impression. Wishing you all a Merry Christmas and best wishes for 2025.



"I'm sorry Michael – even if you HAVE changed your ring-tone to 'Away In-A-Manger', it's still ALL mobiles OFF!"

Crossword for December 2024

Across

- 1 'The blind receive sight, the — walk' (Luke 7:22) (4)
- 3 Got (Philippians 3:12) (8)
- 8 Leave out (Jeremiah 26:2) (4)
- 9 Castigated for using dishonest scales (Hosea 12:7) (8)
- 11 Weighty (1 John 5:3) (10)
- 14 'Now the serpent was more — than any of the wild animals the Lord God had made' (Genesis 3:1) (6)
- 15 'Those controlled by the sinful nature cannot — God' (Romans 8:8) (6)
- 17 Because Israel lacked one of these, tools had to be sharpened by the Philistines (1 Samuel 13:19) (10)
- 20 In his vision of the two eagles and the vine, this is how Ezekiel described the latter (Ezekiel 17:8) (8)
- 21 Rite (anag.) (4)
- 22 Nine gigs (anag.) (8)
- 23 'The eye cannot say to the — , "I don't need you"' (1 Corinthians 12:21) (4)

Down

- 1 'Flee for your lives! Don't — — , and don't stop anywhere in the plain!' (Genesis 19:17) (4,4)
- 2 Principal thoroughfare (Numbers 20:19) (4,4)
- 4 'The tax collector... beat his — and said, "God have mercy on me, a sinner"' (Luke 18:13) (6)
- 5 'The zeal of the Lord Almighty will — this' (2 Kings 19:31) (10)
- 6 'The day of the Lord is — for all nations' (Obadiah 15) (4)
- 7 Specified day (Acts 21:26) (4)
- 10 Deadly epidemic (Deuteronomy 32:24) (10)
- 12 Roman Catholic church which has special ceremonial rights (8)
- 13 Tied up (2 Kings 7:10) (8)
- 16 In his speech to the Sanhedrin, Stephen described Moses as 'powerful in speech and — ' (Acts 7:22) (6)
- 18 'Although he did not remove the high places, — heart was fully committed to the Lord all his life' (1 Kings 15:14) (4)
- 19 Tribe (Deuteronomy 29:18) (4)

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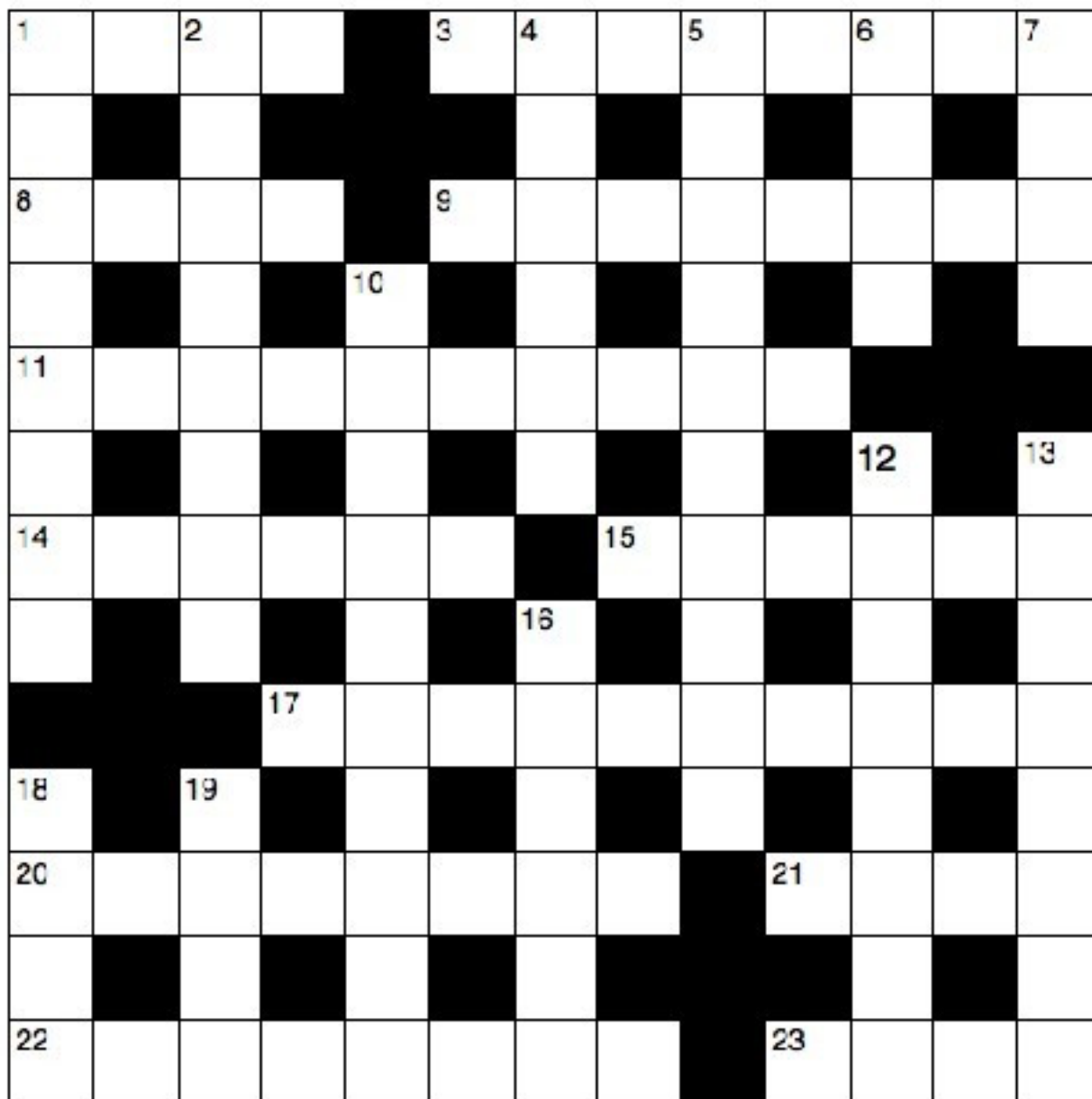
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"For by grace you have been saved through faith. And this is not your own doing; it is the gift of God, not a result of works, so that no one may boast."

~ Ephesians 2:8-9



Nativity scene

“Here’s a king!” announced the five-year-old as he unwrapped a figurine from the Christmas decorations box. “Here’s a donkey!” he added a moment later.

Then he removed the tissue from another figure, finding the infant Jesus moulded permanently into the little manger. The child exclaimed, “And here’s Baby Jesus in his car seat!”

The London Churches of St Bartholomew

On a recent visit to London my husband and I visited the two churches of St Bartholomew the Great and St Bartholomew the Less. These churches, alongside St Bartholomew's hospital, are in the Smithfield area and were founded in 1123 by Rahere a courtier of Henry I and are now the twin churches at the heart of the Anglican Parish of Great St Bartholomew. The Great is the Parish Church and is the oldest surviving parish church in London and the Less is a Chapel of Ease focussed particularly on the patients and staff at St Bartholomew's Hospital in whose grounds it stands.

Originally the Less was known as the Chapel of the Holy Cross but was moved in 1184 to its present site inside the hospital's Henry VIII gate. In 1539 the chapel became the property of the crown and was re-named as the parish church of St Bartholomew's hospital and was named the Less to distinguish it from its larger neighbour, the Great. This church has been in constant use since then serving not only the hospital but the wider community as well. Today it is led by a member of the clergy hospital team holding the traditional title of Hospitaller. A Roman Catholic Mass is celebrated here weekly in addition to the Anglican services.

Its interior walls are covered in memorials dedicated to doctors, nurses and hospital staff over many hundreds of years. On either side it has two large stained-glass windows, one dedicated to doctors and the other to nurses who lost their lives serving in World War 2.

It is a short walk to the Great passing through a Tudor gateway and entering through one of the original west doorways of the nave. The building had a tower added in 1628, and like the Less, is much restored but the brick interior is impressive and atmospheric. The congregation sit collegiate style (facing each other across the central aisle) thus able to appreciate both the high altar to the east and the splendid choir stalls and organ to the west.



The tomb of Prior Rahere, its founder, was erected here in 1405. The font was used for the baptism of William Hogarth, born in 1697, who is best known for his realistic and satirical paintings, sketches, and engravings of London life and society at every level.

In the 16th century, in one of the bays of the south gallery, a delightful oriel window was installed for Prior Bolton so that he could look out over all the main features of the church interior.

A Lady Chapel sits behind the altar and has been used for many purposes over the years including a school, a printing works and later a lace and fringe factory. Today it is a quiet and peaceful place.



For me personally two modern features rather spoiled the interior, one a large statue by Damien Hirst of St Bartholomew holding his flayed skin and a modern crucifix painting. Both were, for my taste, extremely horrific and seemed to dominate an otherwise rather lovely interior. Graphic reminders of the horrors suffered by Christ and his followers are not a necessary part of my faith, but I realise this is very much a personal view only.

Concerts and recitals regularly take place in the church.

For me the most splendid part of the church was a relatively small beautifully engraved and decorated tablet with an inscription that I found particularly inspiring and thought provoking.

It is replicated here: -

He Was

HE WAS born in an obscure village, the child of a peasant woman. He grew up in another village. He worked in a carpenter's shop until He was thirty, then for three years He was an itinerant preacher, He never wrote a book. He never held office. He never owned a home. He never travelled more than 200 miles from the place where He was born. He never did any of the things that accompany greatness. He had no credentials but Himself.

Although He walked the land over, curing the sick, giving sight to the blind, healing the lame, raising people from the dead, the top religious leaders turned against Him. His friends ran away. He was turned over to enemies. He went through the mockery of a trial. He was spat upon, flogged and ridiculed. He was nailed to a cross between two thieves. While He was dying, the executioners gambled for the only piece of property He had on earth and that was His robe. When He was dead, He was laid in a borrowed grave through the pity of a friend.

Nineteen centuries have come and gone and today He is the central figure of the human race and the leader of the column of progress. All the armies that have ever marched and all the navies that were ever built and all the parliaments that have ever sat and all the kings that ever reigned, put together, have not affected the life of man upon this earth as has that one solitary life.

Christine James

"For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace."

~ Isaiah 9:6

When Actually Was Jesus Born?

The dating of Jesus Christ's life—both the year and the day of his birth—has intrigued scholars and Christians alike for centuries. The New Testament provides important clues, but no exact date, so scholars look to history, astronomy, and Biblical clues to paint a picture of when Jesus may have been born and why December 25th came to be the traditional celebration date.

The Gospels of Matthew and Luke offer key details about the birth of Jesus, but these details present certain historical challenges. According to Matthew, Jesus was born during the reign of Herod the Great, who died in 4 BCE. This means Jesus must have been born prior to this date. Most scholars place his birth between 6 and 4 BCE to align with Herod's final years.

Luke's Gospel mentions a census under Quirinius, governor of Syria, but historical records place this census around 6 CE, much later than Herod's death. Some scholars suggest Luke might be referencing an earlier census or using the event more symbolically than historically.

Some have examined astronomical records for notable celestial events, such as planetary alignments around 6 or 7 BCE, which could explain the "star" mentioned in Matthew's account. This further supports the date as just before Herod's death.

With these factors in mind, most historians agree Jesus was likely born between 6 and 4 BCE. This date is approximate but aligns well with the available historical evidence.

Traditionally, Jesus' ministry is believed to have lasted around three years, beginning when he was about 30 years old (Luke 3:23). Key events in his ministry, like his baptism and the calling of his disciples, mark the start of his public work.

The Gospels and the Jewish historian Flavius Josephus indicate that John the Baptist's ministry began in the late 20s CE, suggesting that Jesus' own ministry likely started around this time as well, potentially around 27–29 CE.

The timing of Jesus' crucifixion is more precisely dated, thanks to references to Passover in the Gospels.

Jesus' crucifixion occurred near Passover, and scholars typically place it on a Friday. Based on astronomical data, Passover fell on a Friday in 30 or 33 CE, making these the two most likely years for Jesus' death. Many scholars lean toward 30 CE based on the length of Jesus' ministry, while others consider 33 CE.

While the year of Jesus' birth may align around 6–4 BCE, the specific date of December 25th is not based on historical evidence from the Bible. Instead, it has its roots in early Christian traditions and the cultural context of the Roman Empire.

Why December 25? December 25th aligns with the ancient Roman celebration of Sol Invictus (the "Unconquered Sun"), which honoured the sun's "rebirth" after the winter solstice. Early Christian leaders, keen to spread the faith, chose to celebrate Jesus' birth at a time when Romans were already celebrating the return of light, symbolising Jesus as the "light of the world" (John 8:12).

Also, the Roman festival of Saturnalia, a time of feasting and gift-giving, took place in late December. Many customs associated with Saturnalia, such as festive meals and exchanges of gifts, found a home in Christian Christmas traditions.

Some early Christians celebrated Jesus' birth on January 6, now known as Epiphany. This date marked the visit of the Wise Men, and Eastern Orthodox Christians continue to observe Christmas on January 7. Western traditions eventually settled on December 25th, possibly for its symbolic alignment with the Roman solstice festivals.

Could Jesus Have Been Born in Another Season? There are clues in the Gospels that suggest Jesus may have been born in a different season:

Luke's Gospel mentions shepherds watching their flocks at night, a detail suggesting spring or autumn, as shepherds typically sheltered their flocks during the cold winter months.

Some have proposed that Jesus may have been born during the Jewish festival of Sukkot (September or October). Sukkot celebrates God's provision and "dwelling among us," which resonates with the Christian understanding of the Incarnation.

Whether Jesus was born in December, spring, or autumn, the early church's choice of December 25th holds profound symbolic meaning. In the darkness of winter, we celebrate Jesus as the light breaking into our

world, bringing hope, peace, and renewal, the Word made flesh, God in man made manifest.

The date may be symbolic, but the message is a lasting one. Christ's birth reminds us of God's presence and love, guiding us through every season.

William Holden, compiled from various sources.

Blue Jeans Saturday

A huge thank you to the huge band of merry helpers that turned up at Church on Saturday 9th November.

We cut back, cleared gutters, swept leaves, cut grass, weeded, cleared the ivy from the walls, tidied around the graves and generally gave our Churchyard a Winter spruce up and what a difference it made!

We were rewarded with bacon rolls and hot drinks as a thank you.

Mandy Gander



Prayer List Requests

Each Sunday we pray for people in any kind of need.

These may be the names of people on the prayer list which is printed in the Pew Sheet each week. The names are not read out individually during Sunday Intercessions, but are prayed for individually at the monthly Wednesday Prayer Together Service.

This is a lovely, peaceful, prayerful time in The Old Church and is always finished with Compline. Please join us.

The Prayer Together Services are always on the first Wednesday of each month at 7.45pm.



St Peter's Pastoral Care Group

Our Pastoral Care Group exists to offer entirely confidential help and support on any pastoral matter.

Perhaps you would like a friendly visitor for a good chat now and then, help with transport, a name included in our prayer list at Church, some professional advice which we can help find, or an offer of Communion at home?

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Christmas at St Peter's

Christmas Fair - Saturday 30th November 11.30am to 2.30pm

Christmas Wreath Making - Saturday 7th December 2pm

Christmas Film Evening: *A Chosen Christmas* - Saturday
14th December 7pm

Sunday 15th - Carols by Candlelight 5pm

Tuesday 24th Christmas Eve - Christingle in the Crib 4pm and
Midnight Mass. 11:15pm

Come along Christmas Day - 10am. The most exciting day!



"Teacher, which is the great commandment in the Law?" And he said to him, "You shall love the Lord your God with all your heart and with all your soul and with all your mind. This is the great and first commandment."

~ Matthew 22:36-38

The Year of Faith

Over the past two years we have had the Year of the Old Testament and the Year of the New Testament and this year is the year of Faith. Much thought has been put into this and I set out Bishop Will's invitation that was included in the Diocesan email newsletter.

Join us in reciting the Nicene Creed as The Year of Faith 2025 draws near

Bishop Will writes: Join us in reciting the Nicene Creed on Advent Sunday (1st December) as the year of Faith begins, celebrating 950 years of the Cathedral's presence in Chichester, the formation of the Diocese of Chichester and the 1700th anniversary of the Council of Nicea which gave us the Nicene Creed which we continue to proclaim today.

There will be Deanery celebrations giving thanks for the wonderful and varied ways that we as the household of faith have sought to live the Creed right across Sussex down through the ages. There will also be a special Lent course, a Clergy Conference and other resources aimed at helping and encouraging all God's people to confidently live the faith we proclaim in the present and future.

We will also have a focus on young people and families, with walking pilgrimages, a summer family camping weekend, and resources to use in our schools. There is a full program of events to entice you to set out on pilgrimage to the Cathedral, with an exhibition and special services and events throughout the year. There is a designated website where you can find out more: <https://celebratingfaith.co.uk/>

Our prayer is that each of us will begin the Year of Faith by reciting the Nicene Creed prayerfully on Advent Sunday, and that the celebrations will help each of us confidently proclaim "We believe"

+Will Bishop of Lewes

**"Jesus said to him, "I am the way, and the truth, and the life.
No one comes to the Father except through me."**

~ John 14:6



CAROLS
at the
MILL



THURSDAY
12 December
6.30 - 8.30pm

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plus
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contact fwbwindmill@gmail.com

What would you like for Christmas?

A little girl visited Father Christmas in the local garden centre grotto. He welcomed her with a smile and asked what she would like for Christmas. She gasped, and stared at him in horror. "Didn't you get my email?!"

Bible Bite

A short story from the Bible

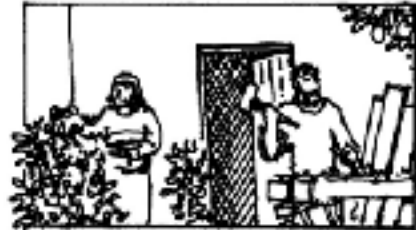
It can be read in the Bible in Luke chapter 2 verses 1-7

The Roman Empire charged the countries it had invaded taxes, based on the number of people and what they earned.

Emperor Augustus gave orders that all people in the Empire were to be registered so they could be taxed.



This census was before Quirinius became Governor of Syria* (* whose own census started riots - Acts 5:37)



When the order came, Mary and Joseph were living in Nazareth.

But Joseph was descended from King David, who had been born in Bethlehem...



so Joseph took Mary to Bethlehem to stay with his family.

Come and meet everyone!



A normal home in Bethlehem.



While they were staying there, Mary's baby was born.



There was no space in the guest room to put a new baby!

So they made a snug bed for Jesus in one of the mangers.



PEOPLE AND PLACES IN THE BIBLE

I will take a look at a person and place that figure in the Christmas story.

Herod the Great

Herod the Great (c. 73–4 BCE) was appointed by the Roman Senate as "King of Judea" in 37 BCE and ruled until his death in 4 BCE. His reign was marked by extensive building projects, including the expansion of the Second Temple in Jerusalem, which became a focal point for Jewish worship and pilgrimage. This massive renovation project gave the Temple a grandeur that elevated its religious importance for the Jewish people. Herod also built fortresses, palaces, and cities, such as Caesarea Maritima, to showcase his power and loyalty to Rome. However, his rule was also characterised by political paranoia, leading him to execute several members of his family and suspected rivals.

In Christian tradition, Herod is often remembered for his role in the "Massacre of the Innocents" as narrated in the Gospel of Matthew. According to Matthew 2:16–18, Herod, upon learning of the birth of Jesus from the Magi, ordered the massacre of all male infants in Bethlehem to eliminate any potential threats to his throne. While this event is not recorded in other historical sources, it symbolises Herod's tyrannical nature and establishes a stark contrast between the oppressive king and the coming of Jesus, who is depicted as the true "King of the Jews" and saviour. Herod's actions in this situation fulfil Old Testament prophecies.

In Jewish history, Herod is often viewed ambivalently. On one hand, his construction projects, especially the Temple, were monumental; on the other hand, his harsh rule and loyalty to Rome were detrimental to Jewish autonomy and culture. Christians traditionally see Herod as a representation of earthly power in opposition to divine will.

Herod the Great's influence continued after his death in 4 BCE through his careful, though turbulent, plans for succession. He divided his kingdom among three sons: Archelaus, Antipas, and Philip, each ruling as tetrarchs over different territories. Although Herod's will outlined this division, the final arrangements were confirmed by the Roman Emperor Augustus, who ensured the sons governed under Rome's oversight. Herod's division of power affected political stability and religious life in Judea, especially through the continued influence of his son, Herod Antipas, who appears in the New Testament story. Herod's complex legacy continued to shape the Herodian dynasty's interactions with both the Jewish people and the Roman Empire, extending his impact on the region even after his passing.

Bethlehem

Bethlehem, meaning "House of Bread" in Hebrew, is a small city with an outsized role in the Bible. Located about five miles south of Jerusalem, it is first mentioned in the Old Testament as the burial place of Rachel, Jacob's beloved wife (Genesis 35:19). It also holds a central place in the story of Ruth, who journeyed to Bethlehem with her mother-in-law, Naomi, and later married Boaz there. Ruth's great-grandson was King David, who was born and raised in Bethlehem (1 Samuel 16:1-13). From that time, Bethlehem became known as "the City of David," solidifying its association with Israel's royal lineage.

The prophetic tradition surrounding Bethlehem is especially significant in the Old Testament. The prophet Micah, writing in the 8th century BC, foretold that a ruler of Israel would come from Bethlehem:

"But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times" (Micah 5:2).

This prophecy contributed to the expectation that the Messiah—the Anointed One promised by God—would be born in Bethlehem. By linking Bethlehem to Israel's past and its future hope, Micah's prophecy emphasised Bethlehem's theological importance and its connection to the Davidic line.

The association with David added depth to this prophecy. As Israel's most beloved king, David symbolised the ideals of leadership and covenant fidelity. Consequently, a Messiah emerging from Bethlehem would evoke David's legacy and fulfil the promise of a righteous ruler in Israel.

In Christian tradition, Bethlehem's messianic significance reaches fulfilment in the birth of Jesus, narrated in the Gospels of Matthew and Luke. Both Gospels highlight Bethlehem as the birthplace of Jesus, thus affirming Jesus' lineage from David and establishing his messianic role. According to Matthew's account, wise men from the East travelled to Bethlehem to pay homage to the "King of the Jews," guided by a star that symbolised divine purpose and fulfilment of prophecy (Matthew 2:1-6). Meanwhile, Luke describes a humble scene of Jesus' birth in a Bethlehem manger, emphasising the arrival of a saviour for all humanity, especially the poor and marginalised (Luke 2:1-7).

Bethlehem's role in the birth stories ties directly into messianic hopes. By locating Jesus' birth in Bethlehem, the Gospels position Jesus as the long-awaited descendant of David, fulfilling Micah's prophecy and

embodying the promise of a king who would bring justice and peace to Israel and beyond.

Beyond its historical and prophetic associations, Bethlehem represents several profound theological themes. As the “House of Bread,” it foreshadows Jesus’ role as the “Bread of Life” (John 6:35), offering spiritual sustenance to all who follow him. Bethlehem also symbolises the blending of humility and royalty, where the mighty work of God unfolds in a small, seemingly insignificant town, affirming the idea that God’s purposes transcend human expectations and elevate the humble.

Since ancient times, Bethlehem has been a focal point for Christian pilgrimage. The Church of the Nativity, built over the traditional site of Jesus’ birth, attracts millions of pilgrims each year. The city’s place in the Christian imagination reminds believers of God’s faithfulness to promises made long ago and fulfilled in surprising ways. As both a historical site and a symbol of messianic hope, Bethlehem remains central to Christian celebration, especially during Advent and Christmas.



William Holden, compiled from various sources.

Small Donations Scheme

We have reintroduced the above scheme, or SDS, which ran very successfully up to several years ago. The idea is to give people the opportunity to make a donation towards the cost of items which are one-off purchases or materials which we use. These donations are not regular but are on an “as and when able” basis which may be something in which they are interested.

The next edition of Keynotes will then contain a “thank you” notice for the gift which can be anonymous or include the sponsor’s name.

Mandy has produced a list of items which may appeal to the congregation and any discussion can be held in confidence with her. This list includes the following;

Red Sanctuary Light	£	33.63
Carbon Monoxide Alarms	£	43.98
Welcome packs and pens	£	103.79
Printing costs for August	£	44.55
Piano tuning fee	£	80.00
Annual fire extinguisher maintenance	£	140.94
Concert advertising in the Arts Council magazine	£	40.00
New shelves for Tea & Tots	£	164.00

Thank you for your sponsorship

Our grateful thanks go to the people who wishing to remain anonymous, very kindly donated the cost of the monthly bank/sum up charges, the new prayer cards and display stand, the food for Blue Jeans Saturday and coffee for refreshments after Church.

If you would like to make a donation to help with the funding of some of the items of expenditure in and around our Church then please contact Mandy Gander, our Treasurer.

October's lunchtime concert

One of our regular groups provided us with another enjoyable concert this year. Hove Harmony – previously Amity Singers – have been entertaining us since 2015 and we were not disappointed this year.



Their programme, as usual, contained a lovely mix of songs ranging from Moon River to folk songs to Panis Angelicus (by César Franck). The Ascot Gavotte (from My Fair Lady) was a treat with the ladies resplendent in hats and with very posh accents!

Unfortunately, the November concert was cancelled as one of the performers had to reduce his public performing for personal reasons.

Everyone is welcome to our lunchtime concerts so if you enjoy 'live music' do come along! Concerts are free and include tea/coffee and biscuits! (Donations if wished can be given to fund future concerts.) The next concert is on Friday 17 January (no concert in December) and features a return visit of Tim Bolwell with his trumpet.

Michael Evans

The State of the Church of England in Relation to the People during the Victorian Era

This month we take a look at the impact new scholastic approaches to the Bible and theology impacted on the Victorian Church.

The Dawn of Biblical Criticism: Victorian Church Scholars and the Challenge of Modernity

During the Victorian era, the Church of England found itself at the intersection of deepening faith and expanding knowledge. This period marked significant theological debates profoundly influenced by the advent of biblical criticism and the nascent science that accompanied it. Biblical criticism, which began primarily in the 18th century with scholars like Jean Astruc and further developed in the 19th century through the works of German critics like Friedrich Schleiermacher and Julius Wellhausen, involves the rigorous, scholarly study of biblical texts. This discipline seeks to understand the origins, context, and authorship of biblical writings, employing various analytical techniques from historical to literary analysis.

Scholars like F.D. Maurice and Charles Gore stood at the forefront of these debates, wrestling with the task of integrating this emerging scholarship with traditional Christian doctrines. This article delves into their influential works and the broader intellectual challenges they addressed, shaping the contours of Anglican theology during a time of great intellectual upheaval. Outside the church the scientific advances in all fields of knowledge and in particular the publication in 1859 of the Origin of the Species where challenging the old status.

F.D. Maurice: Pioneering Theological Liberalism

Frederick Denison Maurice was a pivotal figure in Victorian theology, whose ideas sparked significant discussion and sometimes controversy. As a theologian and a social reformer, Maurice was deeply involved in addressing the urgent social issues of his time, but it was his theological insights that marked a turning point in how the Church engaged with biblical scholarship.

His Contributions and Impact:

- **Theological Education:** Maurice played a crucial role in the foundation of Queen's College in London, which was among the first institutions to provide higher education for women. His involvement in the establishment of the Working Men's College also highlighted his commitment to education as a means of social reform.

- **Integration of Theology and Modern Criticism:** Maurice's theological writings, such as *Theological Essays*, challenged traditional views by asserting that Christian doctrine must be understood in a way that is compatible with modern knowledge and moral sensibilities. His approach to the Bible was not literal but rather interpretative, emphasising the need for a historical understanding of biblical texts.
- **Kingdom of Christ:** Perhaps Maurice's most significant theological contribution was his concept of the "Kingdom of Christ." He argued that the Kingdom was not a future apocalyptic vision but a present reality, manifest in societies where Christian love and justice were practiced. This idea influenced subsequent Christian social thought and the development of the social gospel in the 20th century.

Charles Gore: Rational Faith and Liberal Anglicanism

Charles Gore, another formidable figure, rose to prominence towards the end of the Victorian era and continued to be influential into the 20th century. A founding member of the Lux Mundi group, Gore worked to reconcile traditional Anglican beliefs with the critical historical study of the Bible. He also founded the Community of the Resurrection.

Contributions and Impact:

- **Lux Mundi:** Published in 1889, *Lux Mundi* was a series of essays edited by Gore that sought to bring the Oxford Movement's high church theology into dialogue with modern thought. The book was groundbreaking, proposing that doctrines such as the Incarnation and the Resurrection should be understood in light of contemporary historical and scientific knowledge.
- **Biblical Criticism and Orthodoxy:** Gore's own essay in *Lux Mundi*, "The Holy Spirit and Inspiration," argued for a view of biblical inspiration that recognised the human elements in Scripture. His work paved the way for a more critical and yet devout approach to Scripture, advocating that acknowledging the historical and fallible aspects of the Bible does not undermine its divine authority or spiritual truth.
- **Ethical and Social Engagement:** Like Maurice, Gore believed that Christian theology should directly address the ethical and social issues of the day. His tenure as Bishop of Oxford was marked by his advocacy for social justice, labour rights, and moral responsibility.

Conclusion: A Legacy of Engaged Scholarship

The contributions of F.D. Maurice and Charles Gore exemplify the intellectual vibrancy of the Victorian Church. Their efforts to integrate new scholarly methods with traditional doctrines did not merely respond to contemporary challenges but also set a course for future theological developments.

Another intellectual arrival on the scene was *Essays and Reviews*, first published in 1860, marking a critical point in the development of theological liberalism. The work reflects a spectrum of views, but overall, it aimed to apply modern critical methods to the Bible and Christian doctrine, challenging traditional views in a manner that provoked widespread controversy. So much so that Benjamin Disraeli said about them, "It shook the church and sold like hot cakes convulsing Christendom, and shaking down the tower of Chichester Cathedral". The piers of the central tower in Chichester Cathedral collapsed in 1861. A lively time!

William Holden drawn for a series of sermons he preached in 1976 and other sources.

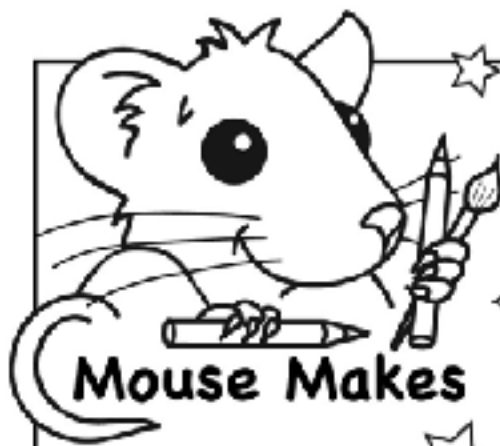


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Mouse Makes

"Jesus said,
I am the ___ Y
and the ___ U ___
and the ___ I ___.
No one comes to the Father
except through me."
John 14:6

"The child to be born
will be called
H ___ , the
___ of ___"
Luke 1:35

"For unto you is born
this day a
S ___
who is
___ R ___
the ___ R ___"
Luke 2:11

THE GREATEST GIFT

"She will bear a son,
and shall call his name

for he will save his
people from their sins."
Matthew 1:21

"Jesus said,
I am the

and the life."
John 11:25

B L I G H T L O
R A Y W O J J R
E M M A N U E L
A B Y J E S O
D S A V I O U R
S A V R J S D

O H O L Y O R C R T U
S O N O F M A N H A R T
N L S H E P H E R D U
O Y A E P E R G I F T G
C H R I S T M A S T H S
R E S U R R E C T I O N

JESUS
—
THE
GREATEST
GIFT
OF ALL!

P R O P H E T I
R E D E E M E R
I E M I L I G
E M E S S I A H
S R M E G F T
T E A C H E R E

E V E R L A S T I N G
K I N G O F K I N G S
I N K I G W F D O U
S E S O N O F G O D D
S E W O C O U W O R D
C O U N S E L L O R U

EMMANUEL • MESSIAH
REDEEMER • KING OF KINGS • WORD
SON OF MAN • EVERLASTING • SHEPHERD • PRIEST • PROPHET • TEACHER
LIGHT • BREAD • VINE • DOOR • LAMB • COUNSELLOR • CHRISTMAS • GIFT

A CAUTIONARY TALE FOR CHURCHWARDENS AND GARDENERS!

I was recently talking to my cousin in rural Somerset who told me about the church in a neighbouring village.

The gentleman who had looked after the churchyard for many years was taken ill and was no longer able to mow the grass. After much deliberation it was agreed that the local farmer should be approached and he agreed to allow some of his flock of sheep to graze in the churchyard. The grounds were securely fenced off and the sheep were turned out into the churchyard.

However, the sheep, whilst doing a great job with the grass, unfortunately used the gravestones as rubbing posts!! There is now some unrest as the farmer is being asked to pay for the damage done by the sheep!

Maggie Keeling



REGULAR WEEKLY SERVICES

10.00 am Sunday Parish Eucharist with Sunday School in term time (except third Sunday of the month)

10.00 am All-Age Worship on the third Sunday of the month

1st Wednesday of the month at 7.45 pm -
Prayer Together and Compline

3rd Wednesday of the month at 7.45pm -
Shorter Eucharist Service

10.00 am Online service via Youtube



The Rector is always available for spiritual counsel and healing prayer

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**FRIDAYS AT ST PETER'S
St Peter's 'Open Church' drop-in**

**The First Friday of each month
10.30am – 12noon**

For coffee, conversation and companionship.

We are open between 10.30am and 12 noon for you to 'drop-in' for a coffee, piece of cake and a chat. A very warm welcome awaits you, so please do 'drop-in' we'd love to see you.

KEYNOTES - HELP!

We are looking for some new material for Keynotes. Could you write a piece about something that interests you, something in our local area that you have knowledge of, a special holiday you have been on or anything else that you think others may enjoy reading. If you do then please send it to mandycgander@icloud.com at any time that suits you. Your support would be much appreciated.



WHAT'S HAPPENING IN YOUR GARDEN?

- 1) Dig over empty borders and prepare your soil for next year's planting.
- 2) Group potted plants together in a sheltered spot in the garden to protect them from the harshest winter weather.
- 3) Prune Wisteria, cutting back whippy summer side shoots to 2 or 3 buds.
- 4) Prune Climbing Roses now removing dead, diseased or damaged growth and tying in any new shoots to their support. Prune older flowered side shoots back by two thirds of their length.
- 5) Leave the faded flower heads on your Hydrangeas until spring, as they provide frost protection to the swelling buds.
- 6) If any of your Rose bushes suffered from blackspot or rust during the summer, gather up and remove any fallen leaves still on the ground to reduce the chance of spreading the infection next year.
- 7) Keep checking over stored Dahlia tubers keeping an eye out for rot.
- 8) Check climbers and climbing shrubs are securely attached to their supports with ties.
- 9) If you haven't done so already, wash and clean out your greenhouse thoroughly.
- 10) Keep clearing leaves off the lawn to let light in and prevent dead patches appearing.



COME INTO MY KITCHEN.....

Many of you will have enjoyed the delicious Brownies that Alma has produced for coffee after church so here is the recipe she uses!

WICKED CHOCOLATE BROWNIES

Makes 32 pieces

275g soft margarine
375g caster sugar
4 eggs, beaten
1tsp baking powder
75g cocoa powder
100g plain flour
1 x 100g packet of plain chocolate chips

Set oven of 190C/170C fan/gas 5

Line a small roasting tin (about 13"x9½"x1") with foil or baking parchment and grease well.

Mix together margarine and sugar and gradually add eggs.

Add flour, baking powder and cocoa and mix well.

Mix in the chocolate chips.

Pour in the prepared tin and smooth the top. Bake for approximately 40-45 minutes.

Cut into squares. Keeps up to a week in an airtight container.

Can be frozen for up to 6 months.

Thank you Alma

Nothing beats a warming one-pot dish and this one caught my attention recently.

HERBY CHICKEN STEW WITH PARMESAN DUMPLINGS

SERVES 4

1tbsp olive oil
500g skinless chicken thigh fillets, quartered
75g smoked bacon lardons
2 large leeks, halved lengthways, cleaned and sliced
2 garlic cloves, crushed
1tbsp plain flour
500ml chicken stock
2tbsp chopped herbs (one or a mixture of parsley, sage and thyme)
2tbsp crème fraiche or double cream

DUMPLINGS

100g butter, frozen
200g self-raising flour
1tbsp chopped herbs (as above)
50g parmesan, finely grated
Cooked greens, to serve

Heat the oil in a large, wide, lidded casserole over a medium heat, then cook the chicken, turning until lightly golden and opaque.

Scoop the chicken out of the pan then cook the lardons until they release their fat and turn golden. Add the leeks and cook until softened. Add the garlic and cook for a couple of minutes, then stir in the flour.

Gradually add the stock then bring to a simmer with the lid on for 20 minutes. Stir in the herbs and crème fraiche or cream. Taste and season if required.

Heat the oven to 200c/fan 180C/gas 6. To make the dumplings, roughly grate the butter, then toss with the flour, herbs and parmesan and season. Add 4-5 tbsp of cold water, mixing with a butter knife until it comes together into a dough.

Roll into 8 dumplings then sit on top of the stew and bake with the lid off for 25-30 minutes or until puffed and golden.

Serve with greens.

And, finally, an idea for either your Christmas table or a gift.

CHRISTMAS JAM

MAKES 3 x 370g jars

350g cranberries
350 Bramley apples, peeled and chopped
1 orange
1tbsp freshly grated ginger
1tsp ground cinnamon
1tsp ground cloves
500g granulated sugar
15g butter

Sterilise the jam jars.

If you don't have a jam thermometer, put two or three saucers in the freezer.

Put the cranberries and apples in a large heavy-based pan. Add the orange zest and juice along with the ginger, cinnamon and cloves. Cover the pan with a lid and set over a low heat. Cook for 10mins. Swirling the pan from time to time but not stirring.

Remove the lid and add the sugar, stirring with a wooden spoon until the sugar has dissolved. Bring to a rolling boil and cook for 10 mins – the mixture should reach 104C on a thermometer. If you don't have a thermometer, remove the pan from the heat and spoon a little of the jam onto one of the chilled plates. Leave for 1-2 mins then push the jam gently with a fingertip to see if it has set enough to wrinkle. If it doesn't, continue to boil for a few more minutes then test it again.

Remove from the heat and stir in the butter. Leave for 10mins before pouring it into the jars, then seal and label.

I wish you all a very Merry Christmas and a happy, peaceful 2025.

Maggie

"Blessed are those who mourn, for they shall be comforted.

"Blessed are the meek, for they shall inherit the earth.

**"Blessed are those who hunger and thirst for righteousness,
for they shall be satisfied."**

~ Matthew 5:4-6

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FREE LUNCHTIME CONCERT SERIES

Our afternoon concert series continues with

**Tim Bolwell - Trumpet
1.10 p.m. on Friday 17th January**

The Recitals are for approximately 40 minutes

Refreshments provided.

**There is no admission charge, but donations to fund
future concerts will be gratefully accepted.**

All welcome!



DECEMBER AND JANUARY SEASONS

FESTIVALS AND SAINTS DAYS

Advent

Advent is the beginning of the Church's year, a time of preparation for Christmas. Advent Sunday falls on 1st December this year. Formerly it was a penitential season with fasting, like Lent, but this has faded away.

For Chichester Diocese this is the beginning of the Year of Faith. See separate article.

The Gloria is omitted during Advent and in the past Carol Services were held after Christmas, but this is rare nowadays.

The liturgical colour of purple is retained except for the third Sunday, Gaudete, when rose coloured vestments are worn.

The season is observed as a time for preparation not only for Christmas but also for the Second Coming of Christ at the Last Day

Christmas

For most of the Christian era Christmas as we know it has not been a prominent festival being overshadowed by the Cross and Resurrection.

It was only in the Victorian era that it gained prominence to become a festival not only celebrated by the Church but also by the public at large. Until well into the eighteenth century, Christmas Day had not been a holiday. However, it is now recognised that God becoming man, the Word made Flesh, the incarnation, is important in understanding the full significance of the Cross and Resurrection.

The Lectionary has white, or gold as the liturgical colours for the time up to Sunday 2nd February 2025, The Feast of the Presentation of Christ in the Temple. Christmas is celebrated for all this time. Often used as a reason for keeping their Christmas decorations up past Twelfth Night.

The Days Following Christmas.

With all the festivities of Christmas the days which follow Christmas Day are lost. These switch between death and celebration, bringing us back to the reality of the world where peace and violence alternate.

Immediately after Christmas Day on 26th is St Stephen's Day commemorating the death of the first martyr. Then, more serene, on 27th St John, Apostle and Evangelist, the only apostle who died a natural death at a great age. Next on 28th is the Holy Innocents, the horrific slaughter of the children under two years by King Herod and on the 29th we remember St Thomas Becket, martyred in Canterbury Cathedral.

All these events remind us of the corroding effects of hatred and mirrors much that we see in the world today.

Feast of the Epiphany – 6th January

The Manifestation of Christ to the Gentiles is an alternative title and descriptive of the event. Nowadays the Church tends to transfer the feast to the nearest Sunday. This year it will be moved to the 5th January.

The feast originated in the Eastern Church where it also included the Baptism of Christ. It was introduced into the Western Church in the Fourth Century but lost the character of the Feast of the Baptism which is still retained in the East today. In the West it solely celebrates the coming of the Magi as related in Matthew Chapter 2.1-12. The Baptism of Christ is generally celebrated in the West on the following Sunday. For 2025 it is Sunday 12th January.

Reflections on the Modern-Day celebration of Christmas.

In my time I have seen significant changes in how the Church celebrates Christmas. As a choir boy in the 1940's we would not have sung a Christmas Carol at a service until Christmas Day and the Carol Service would have been held on the first Sunday after Christmas.

This would have continued in the immediate post war years but as rationing ended and more money became available, so the shops started to advertise Christmas earlier and earlier. Then came the sales after Christmas starting on Boxing Day so the attention of the public at large turned away from Christmas.

To reach the wider public the Church has had to move aspects of Christmas such as Carol Services and Christmas Tree Festivals to before Christmas to be in tune with the wider cultural mindset.

Another thought that I have had is that the feast of the Slaughter of the Innocents would be better after the Epiphany,

William Holden

Compiled from a variety of sources.

"And the angel answered her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy—the Son of God."

~ Luke 1:35

MONEY MATTERS - Figures for October 2024

Receipts

Planned Giving	£ 3,683
Community Centre Income	£ 1,322
Payaz Donation Station/Sundry Donations	£ 530
Fundraising	£ 873
Collections/other giving	£ 139
Income tax recovered	£ 735
TOTAL RECEIPTS	£ 7,282

Payments

Parish Contribution	£ 6,651
Salaries	£ 817
Utilities and Insurance	£ 392
Rectory	£ 341
Community Centre running costs	£ 128
SumUp/Bank Charges	£ 11
Printing costs	£ 252
Church running expenses	£ 51
Upkeep of services	£ 608
Reimbursement of expenses	£ 73
Funds sent to charity	£ 58
TOTAL PAYMENTS	£ 9,382

Year to date deficit : £15, 726



Date	Reading, Commemorations & Intentions Calendar for December (Year C)
SUN 1ST	First Sunday of Advent Jeremiah 33. 14-16 1 Thessalonians 3. 9-end Luke 21. 25-36
MON 2ND	Aldrington School
TUES 3RD	All school teachers
WEDS 4TH	Kings School
THURS 5TH	Rev Jan, Jenny, Adam and Hannah
FRI 6TH	Our preparations for Christmas
SAT 7TH	All clergy
SUN 8TH	Second Sunday of Advent Malachi 3. 1-4 Philippians 1. 3-11 Luke 3. 1-6
MON 9TH	Our understanding of our calling to follow Christ
TUES 10TH	All expectant mothers
WEDS 11TH	The Parochial Church Council
THURS 12TH	Rev Tim, Clare, Ben, Sammy and James
FRI 13TH	Our faith in times of trial
SAT 14TH	Our vision of the wonder of the incarnation
SUN 15th	Third Sunday of Advent Zephaniah 3. 14-end Philippians 4. 4-7 Luke 3. 7-18

MON 16TH	Our Sunday School children and teachers
TUES 17TH	Our responsibility for the environment
WEDS 18TH	St Peter's Tea and Tots
THURS 19TH	School Governors
FRI 20TH	Our Readers and Intercessors
SAT 21ST	Bishop Ruth
SUN 22ND	Fourth Sunday of Advent Micah 5. 2-5a Hebrews 10. 5-10 Luke 1. 39-45
MON 23RD	Bishop Will
TUES 24TH	Bishop Martin
WEDS 25TH	Christmas Day Isaiah 9. 2-7 Titus 2. 11-14 Luke 2. 1-14
THURS 26TH	Archdeacon Martin
FRI 27TH	Our understanding of the Gospel
SAT 28TH	All victims of violence
SUN 29TH	First Sunday of Christmas 1 Samuel 2. 18-20, 26 Colossians 3. 12-17 Luke 2. 41-end
MON 30TH	Archbishops Justin and John
TUES 31ST	Our Government and all members of Parliament

Date	Reading, Commemorations & Intentions Calendar for January (Year C)
WEDS 1ST	St Peter's Pastoral Care Committee
THURS 2ND	St Peter's Standing Committee
FRI 3RD	Our Churchwardens
SAT 4TH	Ecumenical links with the Orthodox Churches
SUN 5TH	Epiphany Isaiah 60. 1-6 Ephesians 3. 1-12 Matthew 2. 1-12
MON 6TH	Thanksgiving for the God coming to earth
TUES 7TH	For greater unity of Christians
WEDS 8TH	The spread of the Gospel
THURS 9TH	Our Sidespeople
FRI 10TH	Our Servers
SAT 11TH	All missionary societies
SUN 12TH	Baptism of Christ Isaiah 43. 1-7 Acts 8. 14-17 Luke 3. 15-17, 21-22
MON 13TH	All hospital chaplains.
TUES 14TH	All those who write about the Christian Faith
WEDS 15TH	Our City Council

THURS 16TH	All Chaplains to the Forces
FRI 17TH	The housebound in our parish
SAT 18TH	All Christian Churches that they may work towards unity
SUN 19TH	Second Sunday of Epiphany Isaiah 62. 1-5 1 Corinthians 12. 1-11 John 2. 1-11
MON 20TH	The Church of England and the Anglican Communion
TUES 21ST	Unity – The United Reform Church
WEDS 22ND	Unity - The Roman Catholic Church
THURS 23RD	Unity - The Orthodox Churches
FRI 24TH	Unity – Methodist Church
SAT 25TH	Unity - The Baptist and Free Churches
SUN 26TH	Third Sunday of Epiphany Nehemiah 8. 1-3, 5-6, 8-10 1 Corinthians 12. 12-31a Luke 4. 14-21
MON 27TH	Residential, Nursing and Care Homes
TUES 28TH	For the Living Faith and Authorised Lay Ministry Courses
WEDS 29TH	All theologians
THURS 30TH	The homeless
FRI 31ST	The disadvantaged and the poor

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And finally.....

Prayer for December 2024

Father, the days are short; darkness deepens in December and this year it seems to reflect the darkness in so many parts of the world. We think especially of the land You came to, all those years ago, and other nearby lands where so many are suffering.

Father, thank you that Jesus came into the world as Your Light; that He shines today as brightly and powerfully as He did then, and will do forever.

Help us to open our hearts and minds to allow His light to fill us with the assurance that, no matter what is going on, we are safe in Him.

Thank you that, in Jesus, You have conquered death and darkness; that one day, everyone will bow before Jesus as King of Kings and Lord of Lords, whose Kingdom shall never end.

Help us, in thankfulness and love, to share Your Christmas Light and Hope and Joy. Hallelujah! In Jesus' name. Amen.

By Daphne Kitching



