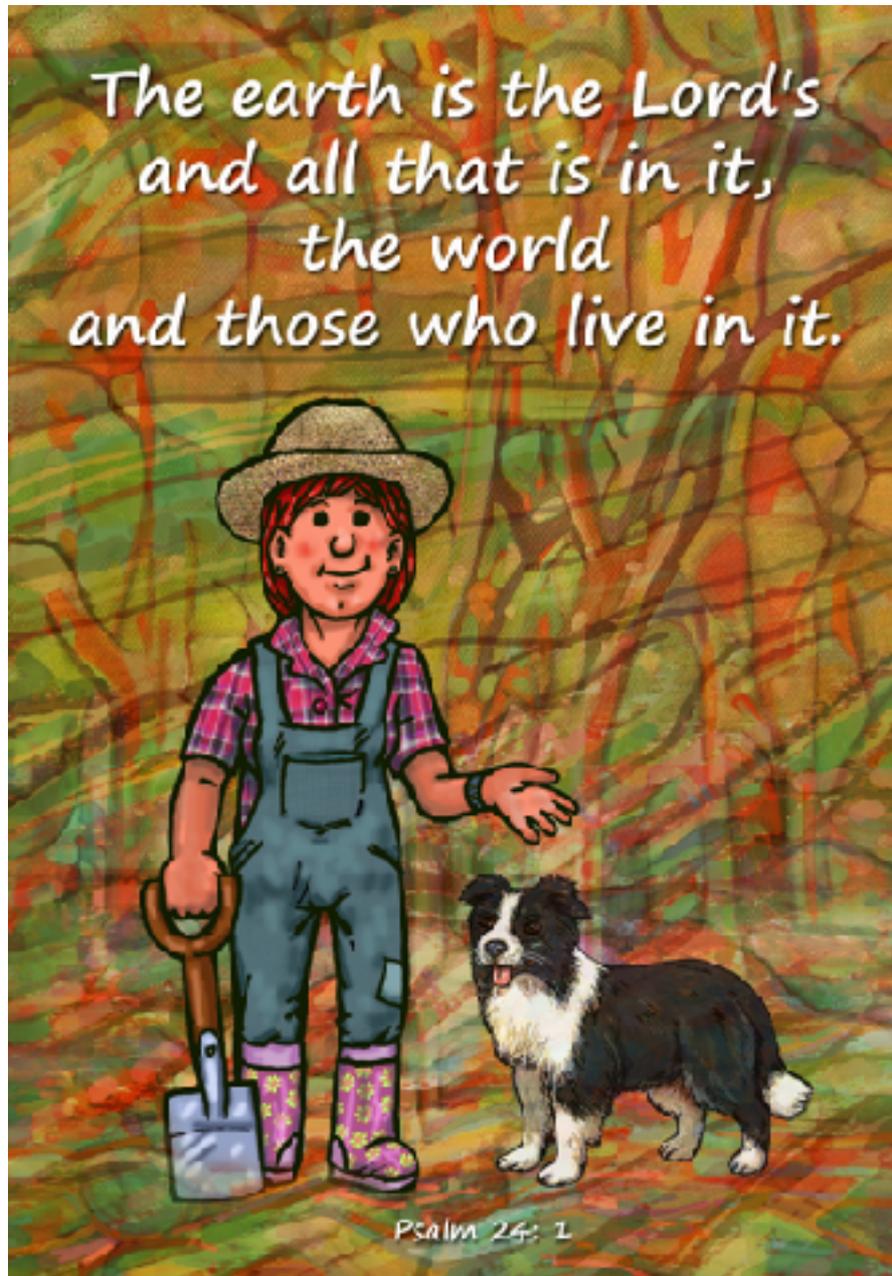


# KEYNOTES



**October 2024**  
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The Rectory  
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**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

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**Church website:** [www.stpeterswestblatchington.org.uk](http://www.stpeterswestblatchington.org.uk)

## PARISH EVENTS DIARY

The following events taking place in October and November as notified are:

**Sunday 6th October - 11.30am - Harvest Festival bring and share lunch in the Community Centre**

**Friday 18th October - 1.10pm - Free lunchtime concert - Hove Harmony**

**Saturday 19th October - 7.30pm - Quiz Night - annual Church fundraising event**

**Saturday 9th November - 10.00am - Blue Jeans Saturday - Churchyard tidy up**

**Friday 15th November - 1.10pm - Free lunchtime concert - Folkadelix**

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

**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](mailto:stpetersadmin@zoho.com)**

**The deadline for the November issue is the 10th October**



## EDITORIAL

Welcome to October's edition of Keynotes. As we move into Autumn we hope that you will join us for the Harvest Festival service at 10am on Sunday 6<sup>th</sup> October followed by a bring and share lunch.

In September the cricket and picnic lunch was popular in Hove Park, we hope that everyone that took part had a good time. We are looking forward to an evening of fun and games at Quiz night on 19th October. Please do come and join us at 7.30pm. Blue Jeans Day is on 9<sup>th</sup> November so please make a note in your diary if you are able to help on that day, it would be much appreciated.

This month we also have Friday Coffee Morning on 4th October at 10.30am and our free lunchtime concert on Friday 18<sup>th</sup> at 1.10pm to look forward to.

Everyone is welcome to join Bible study sessions on the second and fourth Wednesdays at 11am at the Rectory or 7.45pm at Gill and Michael Evans' house. In terms of services, we have the 10am Parish Eucharist every Sunday and midweek Eucharist on 16<sup>th</sup> October at 7.45pm. The Prayer Together service takes place at 7.45pm, on 2<sup>nd</sup> October.

For children and young people we have Tea and Tots at 9.30am every Friday (during term time). This involves fun, snacks, toys, songs, stories, craft and more. We have an All Age Eucharist on the third Sunday in the month and EPIC youth club for 11-18 year olds from 5.30-7.30pm on Sundays at Holy Cross Church.

Please remember that we welcome food bank donations. You can find more information about what is going on and find service sheets on our website: [www.stpeterswestblatchington.org.uk](http://www.stpeterswestblatchington.org.uk)

Editorial Team

**May the God of hope fill you with all joy and peace in believing,  
so that by the power of the Holy Spirit you may abound in  
hope.**

**Romans 15:13**

**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!**

**epic**

**11 - 18s**  
**5:30 - 7:30 PM**  
**SUNDAYS (TERM TIME)**

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## RECTOR'S RAMBLINGS

Wait for the Lord; be strong, and let your heart take courage; wait for the Lord! Psalm 27:14 (ESV-UK)

Patience is no easy feat in today's world.

I remember as a child, collecting vouchers from cereal boxes over several long months. Once I had enough, I carefully tucked them into a self-addressed envelope and then began the hardest part: waiting. It took 28 days for my prized limited-edition plastic wristwatch to arrive, but it felt like an eternity. That kind of anticipation doesn't happen much anymore. Today, we're accustomed to next-day delivery, a world of instant gratification where a need for patience feels unnecessary most of the time.

*When was the last time you truly had to wait for something? How well did you handle it?*

Psalm 27 tells us, not once but twice, to "wait for the Lord." What was the writer waiting for? Perhaps a bountiful harvest, victory in battle, or most importantly, the fulfilment of God's promise—the coming of the Messiah. That promise was fulfilled over 2,000 years ago when Jesus Christ came as our Lord and Saviour.

But we too still need to wait! We live in what could be called the "now and not-yet." Jesus has come, performed miracles, witnessed to His divinity, and gave His life as the innocent Lamb of God. He rose again, conquering death, and ascended to the Father's throne. Yet, we're still waiting—for His promised return.

He will come again, and every eye will see Him. In the meantime, we're called to be patient. But this waiting isn't in vain. Our hope is secure, and we can be strong, with hearts full of courage. We follow a Lord who has gone before us, who has prepared a place for us, and who will surely come back to take us home.

So, wait. Wait with patience, and let your heart be filled with His joy.

Rev Tim

## **WOMEN'S SOCIAL GROUP**

Thank you very much to Maggie for hosting yet another very successful - Charity fund raising afternoon tea - on the 8th August.

A rainy day on the 22nd August did upset Suzanne's plan for a garden event, but it did not stop our ladies from enjoying their tea, cake and chat indoors. A big thank you to Suzanne, and to Mary for helping her!

The next event was a coffee morning at Jane Cummings's home on the 26th of September.

Is planned in October:

On the 10th a trip out to Nyman's

On the 24th a coffee morning at Pam's home

The birthdays in October are Sue on the 1st, Gill on the 22nd and Jean on the 30th. We wish all the best!

Georgette Bassant

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**And without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him.**

**~ Hebrews 11:6**

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## **Our Charity for October is Hangleton and West Blatchington Foodbank**



Their aim is to help individuals and families who are in urgent need and access short term support – in terms of food, but also money advice, energy advice and community support.

Clients must be referred to the Foodbank by a professional organisation, for example a Health Visitor, Social Worker, Housing Officer or Advice agency.

Clients are offered the opportunity to obtain money advice from Moneyadviceplus, and energy advice from BHESCo. The mental health charity MIND visit the Foodbank once a month to offer support and advice.

They rely on donations of food and monetary donations to help meet their costs.

Please support them if you can.

## Summer Fair Thanks

How fortunate we were that the Summer Fair was successful despite the awful weather. We are grateful for all the stall holders and for Zanita for organising it.

What surprises me is that one of them made over one thousand pounds!

Barry Ward works so hard for months producing hundreds of plants to sell each year. He delivers some to your home too.

I think we ought to give him the Barry Ward Award!

Pam Ansell



"It's either an appeal to youth culture or we can't afford to service the boiler for the Winter season"

## Shakespeare's Starlings - by Michael Blencowe for Sussex Wildlife Trust

### Three Act Tragedy

Hey y'all, I'm mailing in this month's article from my vacation at Bodega Bay on the foggy Pacific coast of California. It may be all organic coffee, art galleries, surfer dudes and flip-flops but this quaint coastal community is notorious for being the location for a most sinister film: 'The Birds' (1963). Alfred Hitchcock has long gone but flocks of the film's stars still sit ominously perched on telegraph wires as if unaware that the portly director yelled "cut" 56 years ago. But unlike the local hummingbirds, phoebes and chickadees these particular birds look reassuringly familiar to me. They are *Sturnus vulgaris*, the European Starling, the same species we see wheeling around Brighton's West Pier in their dramatic amoeboid murmurations. And, like me, they don't really belong here. The Starlings are here thanks to Henry IV. Well, 'Henry IV Part 1' to be precise.



Act I: London, 1597. William Shakespeare scribbles the word 'Starling' in his epic tale of power and treachery. With that feathered flourish of his quill, Shakespeare would unknowingly be the author of an ecological catastrophe that would play out until the present day.

Act II: New York, 1877. Enter stage right Eugene Schieffelin, a socialite who would later be remembered as “an eccentric at best, a lunatic at worst”. He chaired the American Acclimatization Society, a group which, despite their nationalistic sounding name, were very keen to welcome foreigners. In fact, their aim was to import animals of economic or cultural interest from the Old World to the New. Schieffelin, a big fan of Shakespeare, had a dream: to populate America with every bird mentioned in Shakespeare’s writings. And so the bard’s birds were boxed up in England and brought to New York where Skylarks, Pied Wagtails, Bullfinches, Nightingales, Chaffinches and many more were ‘liberated’ into Central Park. The majority of them died. But on March 6, 1890, 60 Starlings (a bird mentioned only once by Shakespeare) were released in Central Park and they fared better. Much better. Today there are around 200 million of them across the United States.

Act III: United States, present day. The story of Schieffelin’s Shakespearian motivation may just be an urban legend but the legacy of his misguided American Acclimatization Society is very real. Today European Starlings are widely vilified by Americans as aggressive pests that have destroyed precious ecosystems and turfed out native species. Which is pretty rich coming from a bunch of invasive Europeans who have been doing just that for the past few centuries! And since then there have been many who have appeared hellbent on dismantling this country’s environmental regulations which protect wildlife, the landscape and our planet. But sure, let’s blame the birds. As Mr Shakespeare (almost) once wrote, “The fault, dear Brutus, is not in our Starlings, / But in ourselves”.



### **When children meet liturgy...**

“Give us this steak and daily bread, and forgive us our mattresses.”

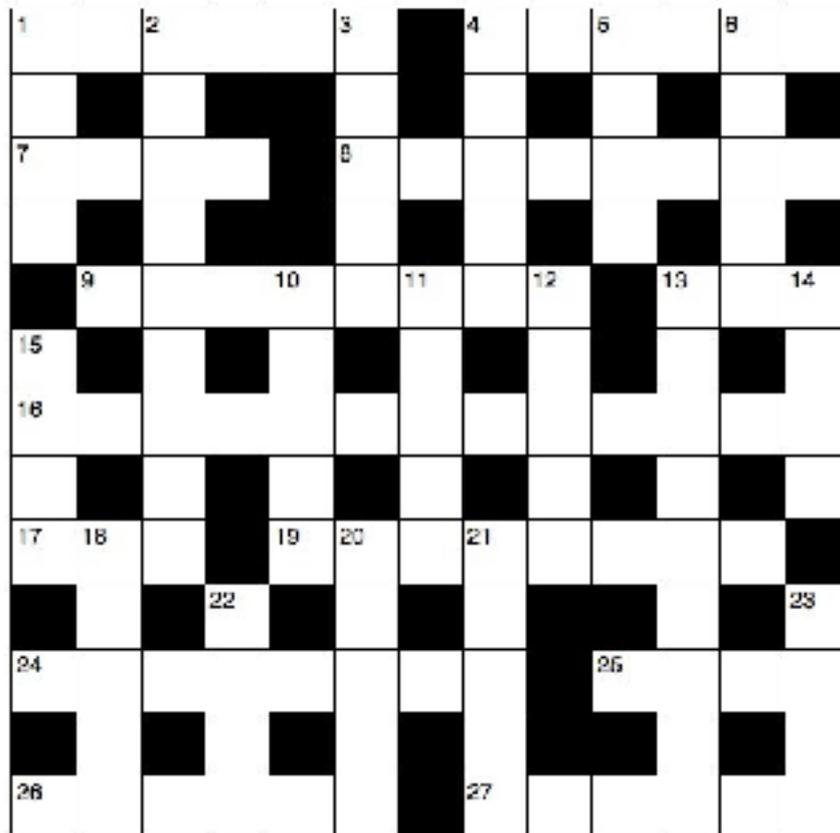
“Hail, Mary, full of grapes.”

“He suffered under a bunch of violets.” (Pontius Pilate)

## Crossword

### Across

- 1 He must be 'the husband of but one wife and must manage his children and his household well' (1 Timothy 3:12) (6)
- 4 'For we must all — before the judgement seat of Christ' (2 Corinthians 5:10) (6)
- 7 'They reeled and staggered like drunken men; they were at their — end' (Psalm 107:27) (4)
- 8 See 19 Across
- 9 It concerned who among the disciples would be the greatest(Luke 9:46) (8)
- 13 Formed by the Jews in Thessalonica to root out Paul and Silas (Acts 17:5) (3)
- 16 'He has sent me to bind up the — ' (Isaiah 61:1) (6-7)
- 17 Moved rapidly on foot (Matthew 28:8) (3)
- 19 and 8 ' — a great company of the — host appeared with the angel' (Luke 2:13) (8,8)
- 24 Hindrance (Romans 14:13) (8)
- 25 Comes between Luke and Acts (4)
- 26 Empower (Acts 4:29) (6)
- 27 'Get these out of here! How dare you turn my Father's house into a — !' (John 2:16) (6)



## Down

- 1 Sunrise (Psalm 119:147) (4)
- 2 The part of the day when Cornelius the Caesarean centurion had a vision of an angel of God (Acts 10:3) (9)
- 3 He was one of those who returned with Zerubbabel from exile in Babylon to Jerusalem (Nehemiah 7:7) (5)
- 4 'No one can see the kingdom of God unless he is born — '(John 3:3) (5)
- 5 Animal hunted or killed as food (Ezekiel 22:25) (4)
- 6 'He encouraged them — — remain true to the Lord' (Acts 11:23) (3,2)
- 10 Ruses (anag.) (5)
- 11 Jewish priestly vestment (Exodus 28:6) (5)
- 12 Visible sign of what had been there (Daniel 2:35) (5)
- 13 This was the trade of Alexander, who did Paul 'a great deal of harm' (2 Timothy 4:14) (9)
- 14 'This is my — , which is for you; do this in remembrance of me' (1 Corinthians 11:24) (4)
- 15 One of Noah's great-great-grandsons (Genesis 10:24) (4)
- 18 Traditionally the first British Christian martyr (5)
- 20 Relationship of Ner to Saul (1 Samuel 14:50) (5)
- 21 Jacob had one at a place he named Bethel while on his way to Haran, fleeing from Esau (Genesis 28:12) (5)
- 22 Bats (anag.) (4)
- 23 'You strain out a — but swallow a camel' (Matthew 23:24) (4)

## Right resting place

The new vicar was a bit of an efficiency expert, whose obsession was to move around the hymnbooks, the notice-sheets, the magazines, the guides, and most of the other portable things in his church, in search of the perfect place. From porch to display stand to table to vestry to side chapel – round and round various things went, week by week.

After several months, a visitor approached a harassed churchwarden before church one morning, and asked if he could tell her where the copies of the church guides were kept. "No, I'm sorry," he said wearily. "But if you just stand here a while, I'm sure you'll see them go by!"

## Men's Ministry

"Foot on the mat, one step forward, hand on the knee, arm all the way back..." These were the instructions that recently turned a rag-tag band of St Peter's men and friends into a crack squad of lawn bowls players! It was thanks to Pam, Den, Barry and other members of the Southwick Park Bowling Club that our group had the chance to try out this fun (but tricky) and low impact sport in August.

We had not one but three coaches who, with good natured smiles, tonnes of patience and bags of sweets showed us the basics and got us playing games in the golden summer evening sun. While most of us did OK, there were a few (you know who you are) who surprised us and themselves at how well they did their first time. But, as with all St Peter's men's activities, it was spending quality time with each other that was the real win.



It was lovely to welcome guests including Sriyamal Fernando the pastor from Sri Lanka whose prison ministry was supported by St Peter's this past year. Who knows, perhaps alongside cricket, bowls will become another English import to his home country?

Jonathan and the other Men's Ministry working group members will, no doubt, announce the next men's gathering soon. There was, however, talk at the end of the evening—as new and experienced bowlers enjoyed drinks from the bar, and nibbles supplied by the generous club members—of a repeat visit in the future; one that should include St Peter's women too.

My thanks again to everyone who made this happen and who took part. Psalm 133:1.



Rev. Jan.

## **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?**

**Please contact, in the first instance, Carol Gander on 01273 555414.**

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## PEOPLE AND PLACES IN THE BIBLE

### Jason

Jason of Thessalonica plays a brief but significant role in the New Testament, appearing as one of the earliest supporters of the Apostle Paul's mission to spread the Gospel. His story is recorded in Acts 17:5–9, where he is introduced as a believer in Thessalonica who provided Paul and his companions with hospitality and support during their time in the city.

Paul arrived in Thessalonica during his second missionary journey, around A.D. 50, and began preaching in the local synagogue. His message of Jesus as the Messiah quickly attracted followers from among the Jews, Gentiles, and prominent women in the city. However, it also provoked strong opposition from some local Jewish leaders who felt threatened by Paul's growing influence.

When Paul's opponents could not find him, they instead targeted Jason, likely because he had hosted Paul and his companions in his home. In Acts 17:5, a mob formed by the opponents of Paul stormed Jason's house, seeking to bring Paul and Silas before the authorities. Unable to find Paul, they dragged Jason and some other believers before the city officials, accusing them of harbouring men who were "turning the world upside down" and proclaiming that Jesus was king in defiance of Caesar (Acts 17:6-7).

This incident shows the risks that early Christians like Jason faced for supporting the apostolic mission. Jason's willingness to associate with Paul and offer him hospitality made him a target of persecution. Despite the dangers, he remained faithful to his Christian beliefs and supported the fledgling church in Thessalonica.

After being brought before the city officials, Jason and the others were accused of civil disturbance and complicity in treason, given the political overtones of proclaiming Jesus as king in the Roman Empire. To secure his release, Jason was forced to post bail, essentially guaranteeing that Paul and Silas would leave the city to prevent further unrest (Acts 17:9). This act of bailing himself and others out was a significant financial and personal sacrifice, demonstrating Jason's commitment to the early Christian community.

Though Jason's story in Thessalonica is brief, it highlights the critical role that local supporters like him played in the success of Paul's missionary journeys. By providing shelter, resources, and protection to Paul and his companions, Jason was instrumental in the spread of Christianity, even in the face of opposition.

While the New Testament does not provide further details about Jason's life after these events, some traditions suggest that he continued to serve the church, possibly as a bishop. There is also a mention of a Jason in Romans 16:21, where Paul sends greetings from a fellow worker named Jason. Although it is uncertain if this is the same person, it shows that someone named Jason continued to be a trusted collaborator in Paul's ministry.

### **Thessalonica in Biblical Times**

Thessalonica, a bustling port city in Macedonia (modern-day northern Greece), was a vital hub in the ancient world, particularly during New Testament times. Founded in 315 B.C. by Cassander, one of Alexander the Great's generals, it was named after his wife, Thessalonike, a half-sister of Alexander. Due to its strategic location on the Thermaic Gulf and its position along the Via Egnatia, a major Roman road, Thessalonica quickly grew into a prosperous centre of trade, politics, and culture.

In the 1st century A.D., Thessalonica was the capital of the Roman province of Macedonia and enjoyed a unique status as a "free city," which meant it was allowed to govern itself with a certain degree of autonomy under Roman rule. This gave the city considerable freedom, including the right to mint its own coins, and made it a cosmopolitan centre where different cultures, religions, and philosophies converged.

Thessalonica holds a significant place in early Christian history, particularly through its connection with the Apostle Paul. During Paul's second missionary journey, around A.D. 50, he visited the city and established a Christian community there. His visit is recorded in Acts 17:1–9. Paul, as was his custom, began preaching in the local synagogue, reasoning from the Scriptures that Jesus was the promised Messiah. His message resonated with some of the Jews, but particularly with a large number of God-fearing Gentiles (non-Jews who were attracted to Judaism), and a number of prominent women in the city. This mix of converts—Jews, Gentiles, and women—reflects the diversity of the city's population and the openness of many Thessalonians to Paul's message.

However, Paul's presence and the rapid growth of the Christian community stirred opposition. Some of the local Jews, feeling threatened by Paul's teachings, incited a riot, accusing Paul and his companion Silas of "turning the world upside down" (Acts 17:6) and proclaiming Jesus as a rival king to Caesar. Fearing for his safety, Paul was forced to leave Thessalonica prematurely and continue his journey. Despite his brief stay, the church in Thessalonica grew and became a model of faith and perseverance under persecution.

After leaving Thessalonica, Paul remained deeply concerned for the well-being of the fledgling Christian community.

From Corinth, he sent his trusted co-worker Timothy to check on them. Timothy's encouraging report prompted Paul to write two letters—1 and 2 Thessalonians—around A.D. 51, making these some of the earliest documents in the New Testament.

In these letters, Paul praises the Thessalonians for their steadfast faith amidst persecution and provides guidance on Christian living. He also addresses concerns about the return of Christ, urging them to remain vigilant but not anxious. These letters offer a glimpse into the life of the early church and the challenges it faced, both from external persecution and internal misunderstanding.

Compiled from various sources.

William Holden



## 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
Communion wafers	£	29.28
Welcome packs and pens	£	103.79
Sunday School supplies	£	87.35
Hangleton Band at the Summer Fair	£	60.00
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 new cable needed for the donation station 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.

## The Dance

Life is a dance –  
Sometimes you lead, sometimes you follow,  
At times the steps are hard to learn  
But persevere – there is a tomorrow.

It can be hard –  
Sometimes it's right, sometimes it's wrong,  
As you learn to move to a different beat  
But don't look back keep moving on.

Problems may come –  
Sometimes you can, sometimes you fail  
To do the things you did before,  
But carry on you will prevail.

Life is still there –  
Sometimes it's practice, sometimes it's chance  
As you've learnt the steps that take you on  
And the music plays as you join in the dance

(Dance, then, wherever you may be; I AM the  
Lord of the Dance said He.)

By Megan Carter



## **The Victorian Church – A Time of Change in the Church and Society.**

In the September issue of keynotes I wrote that I was having to divide the item on The State of the Church in Relation to the People into two parts and here we focus on the main missions the church set up to reach the people in the developing urbanisation.

### **The State of the Church in Relation to the People Part 2.**

Here are notable examples that highlight the Church's response to the challenges of urbanization and the need for community-based services. These missions played crucial roles in extending the Church's outreach and relevance in densely populated urban areas.

### **Key Urban Missions of the Church of England**

1. **The Oxford Movement's Urban Missions:** The Oxford Movement, which sought to revive the catholic aspects of Anglicanism, was instrumental in founding several urban missions. One of the prominent examples is the **St. Alban's Mission** in the slums of Holborn, London. Founded by Alexander Mackonochie, a leading figure of the movement, in 1865, this mission was known for its rich liturgy and comprehensive social services, which included schools, soup kitchens, and clubs for men and women. The mission's work was pioneering in integrating liturgical worship with direct social action.
2. **The Church of England's Mission Society (CEMS):** Established in 1885, the Church of England's Mission Society was specifically designed to evangelize and provide pastoral care in the inner cities and industrial areas. Missions like **CEMS** in Birmingham and Manchester focused on addressing the spiritual and social needs of industrial workers, offering services ranging from educational programs to legal aid.
3. **The East London Mission (later known as the Bishop of Stepney's Mission):** This mission was initiated to serve the poor and destitute populations in the East End of London. It focused on direct engagement with the community, providing not only spiritual guidance but also practical assistance such as food, medical care, and employment help. This mission became a model for Church-based community outreach, showing a robust response to urban poverty.

4. **West London Mission:** Founded by Hugh Price Hughes in 1887, this mission was an example of the Methodist influence within the Church of England's broader outreach efforts. The West London Mission became renowned for its social gospel approach, vigorously addressing issues of poverty, substance abuse, and social justice, while also providing evangelistic services tailored to urban needs.

These missions were critical in demonstrating the Church's adaptability to the changing urban landscape. They were not only centres of worship but also hubs of community activity that addressed the multifaceted needs of urban dwellers. By providing wide-ranging services, these missions helped bridge the gap between the Church and urban populations, often alienated by the rapid pace of industrial change and urban growth.

Moreover, the success and challenges of these missions informed the Church's strategies in other urban areas, leading to a more nuanced understanding of urban ministry and its requirements. They highlighted the importance of the Church's presence in urban centres as a stabilizing force, offering both spiritual solace and practical support.

In detailing these specific missions, we can see how the Church of England was actively engaged in transforming its approach to ministry to meet the challenges posed by the Victorian era's urban environment. These missions were pivotal in shaping the Church's outreach strategies and left a lasting impact on its role within society, paving the way for modern urban ministries.

William Holden

**Be still before the Lord and wait patiently for him; fret not yourself over the one who prospers in his way, over the man who carries out evil devices! Refrain from anger, and forsake wrath! Fret not yourself; it tends only to evil. For the evildoers shall be cut off, but those who wait for the Lord shall inherit the land.**

**Psalm 37:7-9**

## **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

## Cricket Match & Picnic

What an absolutely fabulous day for our picnic & cricket match. 26 people turned up to this event, 15 players and 11 supporters.

Team 1 Included Captain Nigel Ilsley 8 runs, David Keeling 7 runs then retired, Jonathan junior 11 runs, Sammy 5 runs, Ted an outstanding 38 runs not out, and I think that by the time Clare and Harrison were due to go in they were declared the winners with 69 runs.

Whereas Team 2, Ben 1 run, Jonathan 4 runs, Zanita 1 run, Captained by Tim 4 runs, Mandy 3 runs, Arthur 1 run, Martha 6 runs and RB 6 runs declared at a quite reasonable 26.



Although I have to admit to some amazing catches from Clare Gage & Ted and a one handed catch by Nigel while holding the lead of his dog with the other hand, Howzat?

Such fun had by all who were glad to be out in Hove Park on such a lovely afternoon.

Zanita

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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.**

**Unseen**

A small girl greeting her father on his return from a journey by air and learning that he had flown above the clouds, asked if he had seen God. "Well, no," said her father, "you can't see God like that because He doesn't have a body."

"Oh," she said, with pity and disappointment, "only head and legs?"



## **WHAT'S HAPPENING IN YOUR GARDEN?**

- 1) Clean and disinfect your greenhouse.
- 2) Protect half-hardy plants with fleece or move them into the greenhouse.
- 3) Sweep up fallen leaves and use them to make leaf mould for the garden.
- 4) Lift and divide overcrowded herbaceous perennials whilst the soil is still warm.
- 5) Lift and divide Dahlia and Begonia tubers and Gladioli corms to store in the dry over the winter months.
- 6) Prune Rambling and Climbing Roses once they have finished flowering and tie in the stems before autumn winds cause damage.
- 7) Clear up and dispose of fallen Rose leaves to prevent diseases such as black spot from over-wintering.
- 8) Cut back perennial plants that have died down.
- 9) Reuse spent compost from annual container displays as mulch on the garden.
- 10) Clear up fallen leaves to allow light to your grass.
- 11) A last mowing can be made this month before leaving your lawn for the winter.
- 12) Recut any lawn edges.
- 13) Rake any thatch from your lawn and aerate with a garden fork



## **COME INTO MY KITCHEN.....**

A friend held a lovely, casual lunch in her garden recently and we enjoyed the following chicken dish. The strange name is down to the fact that it has been passed down the family over a few generations!

### **HOT CHICKEN SALAD**

SERVES 6

4 cups cubed, cooked chicken  
4 cups chopped celery,  
1 green pepper, chopped  
1 can chicken soup  
1 cup grated cheese  
2 cups crushed chips  
1 cup mayonnaise  
4 tbsp lemon juice  
1tsp salt

Preheat the oven at 180C/160 Fan / gas 4.

Gently fry the onion and pepper for a few minutes. Toss together with the chicken, celery, mayonnaise, soup, lemon juice and salt.

Place in a buttered fireproof dish. Mix together the cheese and crisps and sprinkle over the top.

Bake for 25 minutes. It was delicious served with a runner bean salad and a tomato and onion salad.

The following recipes caught my eye recently.

### **HAZELNUT MERINGUES WITH CHANTILLY CREAM**

MAKES 8-10 MERINGUES

150g blanched hazelnuts, plus extra to serve  
6 egg whites  
350g golden caster sugar  
Hazelnut brittle or other nut brittle, crushed, to serve

## CHANTILLY CREAM

300ml double cream

2tbsp icing sugar

1tsp vanilla extract or vanilla bean paste

Line two baking trays with baking parchment and heat the oven to 200c/180C fan/gas 5. Toast the hazelnuts in a dry frying pan over a low heat until pale golden, then cool. Blitz in a food processor until finely ground. Put the egg whites in a clean bowl with a pinch of salt and whisk to soft peaks. Add the sugar a couple of tablespoons at a time, whisking until you have glossy, soft peaks. Fold in the toasted hazelnuts. Spoon large dollops of meringue onto the trays, using a large serving spoon, leaving space between each one.

Turn the oven down to 140C/120C fan/gas 1 and bake the meringues for 1hr 30 min. After this time, turn the oven down and leave the meringues inside to cool for 2 hours.

For the Chantilly cream, put all the ingredients in a bowl and whisk to soft peaks. Dollop the cream over the cooled meringues and top with the crushed nut brittle.

## **STICKY FIG CHUTNEY WITH ORANGE AND CINNAMON**

MAKES 2 X 300G JARS

1 tbsp olive oil

1 large red onion, finely chopped

500g figs, chopped

1 eating apple, peeled, cored and diced

200ml apple cider vinegar

125g dark muscovado sugar

1tsp ground ginger

1 cinnamon stick

1 orange, zested and juiced

Heat the olive oil in a pan over a medium heat and fry the onion until softened. Add the rest of the ingredients and stir well. Bring to boil over a medium heat and cook for about 30-35 minutes or until the mixture has darkened and become jammy.

Pour into sterilised jars and seal.

Keeps for up to three months in a cool, dry place. Once opened, keep in the fridge.

Maggie



*The Parish Church of St. Peter  
West Blatchington*

## **FREE LUNCHTIME CONCERT SERIES**

**Our afternoon concert series continues with**

**Hove Harmony  
1.10 p.m. on Friday 18th October**

**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!**

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***"BETTER PLUMBING BY MILES"***

## October Festivals and Saints

### **3<sup>rd</sup> October - Bishop George Bell: A Champion of Faith, Art, and Justice**

Bishop George Bell (1883–1958) stands as one of the most influential figures in the Church of England during the 20th century, remembered for his courageous witness to justice, his profound support for the arts, and his international friendships, most notably with the German theologian and martyr, Dietrich Bonhoeffer. His life and work reflect a commitment not only to the spiritual and pastoral responsibilities of the church but also to the broader mission of the church in society, politics, and culture.

Born in Hayling Island, Hampshire, George Bell was educated at Christ Church, Oxford, and ordained in 1907. Early in his ministry, Bell was drawn to social issues and the arts, both of which would define his later contributions to the Church of England. His academic and pastoral gifts were evident from the outset, leading him to become Dean of Canterbury in 1924, before being appointed Bishop of Chichester in 1929, a role he held for nearly 30 years.

One of Bishop Bell's most enduring legacies is his unwavering support for the arts within the church. He believed that the creative arts—whether poetry, music, drama, or visual art—could communicate the truths of the Christian faith in ways that spoke powerfully to both believers and non-believers. In an era when the church sometimes regarded the arts with suspicion, Bell stood out as a visionary.

While Dean of Canterbury, he established a close partnership with the poet and playwright T. S. Eliot, encouraging Eliot to write religious drama. *Murder in the Cathedral*—which recounts the martyrdom of Archbishop Thomas Becket—was performed in Canterbury Cathedral in 1935 under Bell's encouragement, bridging the gap between contemporary culture and Christian worship. Bell's patronage of the arts extended to the visual arts as well, supporting the commissioning of new religious works that would enrich the spiritual life of the Church of England.

Bell believed the arts had a sacred role to play in helping the church engage with the contemporary world, transcending intellectual and doctrinal barriers to touch the hearts and imaginations of all people. His efforts revitalized the church's relationship with the arts, and his influence is still felt in the ongoing collaboration between artists and the Church of England.

Bishop Bell is perhaps most famously known for his friendship and collaboration with the German pastor and theologian Dietrich Bonhoeffer, one of the most courageous Christian voices against Nazism during World War II. Their friendship began in the 1930s when Bonhoeffer, already a leading figure in the Confessing Church—a movement that resisted Nazi control of the German Protestant churches—sought Bell's help in raising international awareness of the dangers posed by the Nazi regime.

Bell became Bonhoeffer's advocate in Britain, using his position in the House of Lords and his international standing to bring attention to the plight of the German resistance and to oppose the growing threat of totalitarianism. He spoke out boldly against the British government's policy of appeasement toward Hitler, warning of the moral implications of standing by while tyranny and persecution spread across Europe.

During the war, Bonhoeffer was deeply involved in a plot to assassinate Hitler, a decision rooted in his belief that the Nazi regime was a radical evil that had to be stopped. Bell remained a steadfast supporter of Bonhoeffer's efforts, even after Bonhoeffer was arrested and eventually executed by the Nazis in 1945. Bell's advocacy for Bonhoeffer and the German resistance exemplified his courage and his commitment to justice, even when it was politically unpopular.

Bell's work during and after the war further demonstrated his moral courage and deep concern for human dignity. He was an outspoken critic of the Allied bombing of German cities, particularly the destruction of civilian populations in places like Dresden. Bell's views on this were controversial at the time, as the British public largely supported the military strategy. But Bell's protest stemmed from his belief that all human life, even that of the enemy, was sacred.

His commitment to peace and reconciliation extended beyond Europe. In the post-war period, Bell worked tirelessly to support the rebuilding of churches and communities devastated by war, particularly in Germany. He understood that peace was more than the absence of conflict; it required active efforts at rebuilding trust and fostering reconciliation between former enemies.

Bishop George Bell's legacy is multifaceted. As a champion of the arts, he opened doors for creative expression within the church that have enriched Christian worship and outreach. His friendship with Dietrich Bonhoeffer reminds us of the importance of international solidarity and the prophetic voice of the church in times of moral crisis.

His advocacy for peace and justice, particularly his condemnation of the bombing of civilians during World War II, challenged the easy acceptance of violence as a necessary means to an end, calling Christians to a higher ethical standard.

Bell's vision of the church was one that actively engaged with the world—through art, through politics, and through its relationships with other nations and faith communities. His work continues to inspire those who see the church's mission as one that goes beyond its walls, reaching into every aspect of human life to reflect the light of Christ.

## **6<sup>th</sup> October - Harvest Festival: A Tradition of Gratitude and Community**

Harvest Festival is a time-honoured celebration deeply rooted in the life of the Church of England and wider Christian tradition, tracing its origins back to ancient customs of offering thanks for the bounty of the land. Historically, the festival we observe today is an evolution of earlier rituals, some pre-dating Christianity. In England, Harvest was originally celebrated at the beginning of the season on 1st August, a day known as Lammas, or "Loaf Mass." The name comes from the Old English "hlaf-mæsse," referring to the practice of making loaves from the newly harvested wheat. These loaves were offered to the local church to be used as Communion bread during a special service of thanksgiving. This early Christian custom expressed the deep connection between faith, community, and the provision of daily bread—both physical and spiritual.

However, this tradition was disrupted during the English Reformation. When Henry VIII broke from the Roman Catholic Church, many customs associated with the medieval church, including Lammas, fell out of practice. It wasn't until later that Harvest Festival, as we know it today, evolved into a celebration that happens at the end of the harvest season, giving thanks for the gathered crops and God's provision.

In the early days of harvest, the community's survival depended on the successful gathering of crops, and the entire village would be involved. At the start of the season, villages would appoint a 'Lord of the Harvest,' a strong and respected figure whose role was critical. This person was responsible for negotiating fair wages with the landowners and organising the workers, ensuring the harvest proceeded efficiently. This position demonstrated the communal nature of agricultural life, where every person's effort contributed to the welfare of the whole.

The conclusion of the harvest was marked by a joyful celebration—a Harvest Supper, which would often take place on Michaelmas (29th September), the feast day of St. Michael the Archangel, and a significant day in the Christian calendar.

A goose stuffed with apples and served with seasonal vegetables became the traditional meal. Goose Fairs, still held today in some English towns, are a vestige of this old tradition, reminding us how deeply entwined the rhythms of agriculture, faith, and community life once were.

The revival of the Harvest Festival as a specific church celebration began in 1843 when Reverend Robert Hawker of Morwenstow in Cornwall held the first formal Harvest Thanksgiving service in his parish church. Hawker invited his parishioners to come together and give thanks to God for the abundance of the harvest, setting a precedent that quickly spread throughout England. The Victorian era, with its renewed focus on nature, tradition, and the church's role in community life, embraced this idea with enthusiasm.

Popular hymns such as *We Plough the Fields and Scatter, Come Ye Thankful People, Come*, and *All Things Bright and Beautiful* have since become synonymous with Harvest Festival services. The practice of decorating churches with home-grown produce, symbolising the fruits of the earth and human labour, also became a cherished part of the celebration, echoing ancient customs of offering the first fruits to God.

The tradition of harvest thanksgiving stretches back even further than the Christian era. The Jewish festival of Pentecost, also known as the Feast of Weeks or the Feast of Harvest, celebrated the first fruits of the land. As recorded in Leviticus (27:30), the Jewish people would offer a tithe, or a tenth, of their harvest to God as a sign of gratitude. This tithe supported the religious community and those in need. Similarly, in medieval England, farmers were required to give a tithe of their produce—whether crops, wool, or milk—to support the local church and its clergy. Large tithe barns, still visible in many parts of the country, once housed these offerings.

Though the legal requirement for tithes has long since been abolished, many Christians today continue the practice of giving generously, often charitable causes. This act of giving reflects the same spirit of thanksgiving and trust in God's provision that lies at the heart of the Harvest Festival.

As we gather to celebrate Harvest in our urban parish, we may not be as closely connected to the rhythms of sowing and reaping as our ancestors were. However, Harvest Festival remains a powerful reminder of our dependence on God's provision and our responsibility to care for one another and the world around us. Whether through giving to food banks, supporting sustainable farming practices, or simply offering thanks for the food on our tables, the spirit of Harvest invites all of us— young and old alike—to reflect on the gifts we receive and how we can share them with others.

Compiled by William Holden from various sources.

## MONEY MA££ERS - Figures for August 2024

### Receipts

Planned Giving	£ 3,548
Community Centre Income	£ 717
Payaz Donation Station/Sundry Donations	£ 425
Fundraising	£ 54
PCC fees	£ 100
<b>TOTAL RECEIPTS</b>	<b>£ 4,844</b>

### Payments

Parish Contribution	£ 6,651
Salaries	£ 839
Utilities and Insurance	£ 443
Rectory	£ 341
Community Centre running costs	£ 92
SumUp/Bank Charges	£ 32
Printing costs	£ 145
Church running expenses	£ 323
PCC reimbursement of expenses	£ 412
<b>TOTAL PAYMENTS</b>	<b>£ 9,278</b>

**Year to date deficit : £12,685**



<b>Date</b>	<b>Reading, Commemorations &amp; Intentions</b> Calendar for October (Year B)
<b>TUES</b> <b>1<sup>ST</sup></b>	Those persecuted for their faith
<b>WEDS</b> <b>2<sup>ND</sup></b>	All working for social justice
<b>THURS</b> <b>3<sup>RD</sup></b>	Police and Armed Forces Chaplains
<b>FRI</b> <b>4<sup>TH</sup></b>	A fair distribution of the earth's resources
<b>SAT</b> <b>5<sup>TH</sup></b>	The environment
<b>SUN</b> <b>6<sup>TH</sup></b>	<b>Harvest Festival Genesis 2. 18-24 Hebrews 1. 1-4; 2. 5-12 Mark 10. 2-16</b>
<b>MON</b> <b>7<sup>TH</sup></b>	Hospital and Sector Chaplains
<b>TUES</b> <b>8<sup>TH</sup></b>	Sunday School
<b>WEDS</b> <b>9<sup>TH</sup></b>	All persons seeking their vocation
<b>THURS</b> <b>10<sup>TH</sup></b>	Our bible study groups
<b>FRI</b> <b>11<sup>TH</sup></b>	Religious Orders
<b>SAT</b> <b>12<sup>TH</sup></b>	Tea and Tots
<b>SUN</b> <b>13<sup>TH</sup></b>	<b>20th Sunday after Trinity Amos 5. 6-7, 10-15 Hebrews 4. 12-end Mark 10. 17-31</b>
<b>MON</b> <b>14<sup>TH</sup></b>	All who work at the Diocese of Chichester
<b>TUES</b> <b>15<sup>TH</sup></b>	Our friends at St George's

<b>WEDS 16<sup>TH</sup></b>	Our Pastoral Care Committee
<b>THURS 17<sup>TH</sup></b>	All refugees
<b>FRI 18<sup>TH</sup></b>	All medical professionals
<b>SAT 19<sup>TH</sup></b>	All missionaries
<b>SUN 20<sup>TH</sup></b>	<b>21st Sunday after Trinity Isaiah 53. 4-end Hebrews 5. 1-10 Mark 10. 35-45</b>
<b>MON 21<sup>ST</sup></b>	The Foodbank
<b>TUES 22<sup>ND</sup></b>	Our King and the Royal Family
<b>WEDS 23<sup>RD</sup></b>	Our Readers and Intercessors
<b>THURS 24<sup>TH</sup></b>	Our Sidespeople
<b>FRI 25<sup>TH</sup></b>	Local businesses
<b>SAT 26<sup>TH</sup></b>	All leaders and people in positions of responsibility
<b>SUN 27<sup>TH</sup></b>	<b>Last Sunday after Trinity Jeremiah 31. 7-9 Hebrews 7. 23-end Mark 10. 46-end</b>
<b>MON 28<sup>TH</sup></b>	Those preparing for marriage and newly weds
<b>TUES 29<sup>TH</sup></b>	The 'Bloomers' flower group
<b>WEDS 30<sup>TH</sup></b>	The Gardening Team
<b>THURS 31<sup>ST</sup></b>	Our understanding of the Gospel

And finally.....

### **A Prayer for October**

Lord,

As we move into autumn and the month of October, the normal seasonal changes are all around us, the beautiful colours, the falling leaves, the cooler days. And that is reassuring.

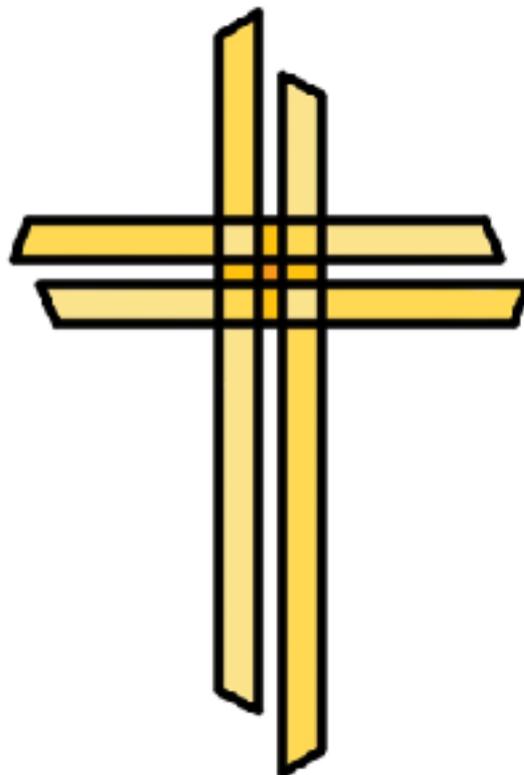
But, so much else in our world is changing so rapidly, often in ways we don't understand. And that can be worrying.

Thank you that You never change. You are always the same, faithful, present and loving. And You tell us in Your Word, not to be anxious about anything, but to bring all things to You in prayer and to trust You. When we do this, You promise us Your Peace – a peace of heart that steadies us and helps us move forward.

Thank you that whatever comes, we are secure in You, when we put our trust in Jesus.

In His name, we pray. Amen.

By Daphne Kitching











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