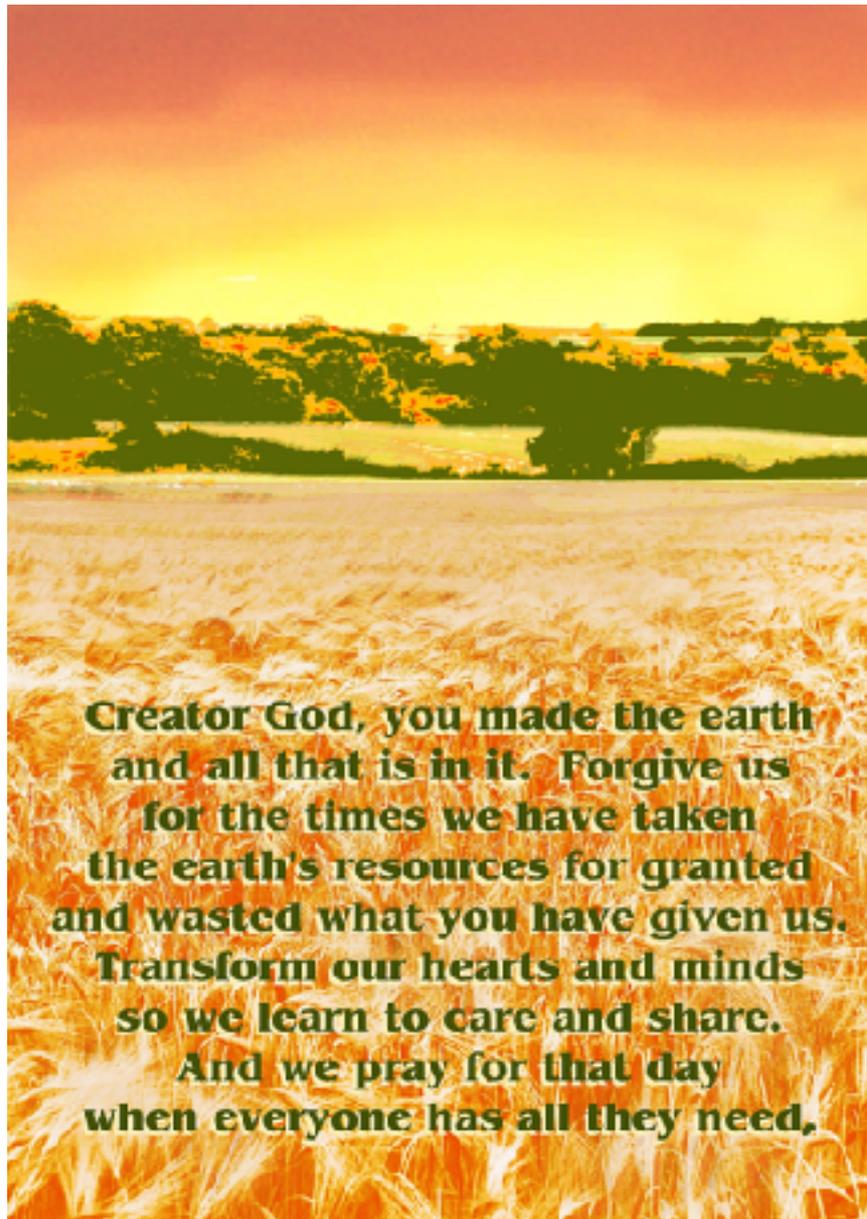


# KEYNOTES



**Creator God, you made the earth  
and all that is in it. Forgive us  
for the times we have taken  
the earth's resources for granted  
and wasted what you have given us.  
Transform our hearts and minds  
so we learn to care and share.  
And we pray for that day  
when everyone has all they need,**

**September 2022**

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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**             **Jan Butter**             **Tel: 07889 400889**  
Email: westblatchingtoncurate@outlook.com

**CHURCHWARDENS** **Jonathan Cooke**     **Tel: 563178**  
                                                          **David Keeling**       **Tel: 501504**

**HON. TREASURER**   **Mandy Gander**             **Tel: 271982**

**CENTRE BOOKINGS**     **Maria Williams**           **Tel: 721918**

**PASTORAL CARE**

**Sick Visiting**             **Carol Gander**             **Tel: 555414**

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## EDITORIAL

Welcome to our September edition of Keynotes.

We hope you have had a wonderful Summer and were able to enjoy some quality time away with family and made the most of the glorious weather.

Thank you to those of you that attended our first Tim's Hymns and Pimms evening in July in the Rectory garden. What a joyous occasion it was and there is a piece written by Carol in this edition for those that missed it.

August was a quiet month for Church activities and so we look forward to a busy calendar of events over the next few months. To name a few, our lunchtime concert series continues with a welcome return of Margaret Watson playing her harp on Friday 16<sup>th</sup> September at the usual time of 1.10 pm.

Then, we have the cricket match and picnic in Hove Park on Saturday 17<sup>th</sup> September at 2pm (although I have been informed that it clashes with Brighton v Crystal Palace 3pm kick off at home!) Let's hope we still have a good turn out like last year.

The annual sponsored bike ride around Hove Park is on Sunday 25<sup>th</sup> September at 2pm. We welcome all riders and of course your generosity in sponsorship.

In October, we have our Harvest Festival bring and share lunch on Sunday 2<sup>nd</sup> and our annual quiz hosted by Rev Jan and his son Adam on Saturday 15<sup>th</sup> October. We do hope you can join us.

Our congratulations go to Elliott, Luca, Dylan and Sophie who were baptised in Church on Sunday 24<sup>th</sup> July. It was a wonderful occasion, with all their family and friends there to support them and some delicious home made cakes were enjoyed by us all afterwards in the Community Centre. It was wonderful to watch a baptism of older children and in particular the soaking that Elliott and Luca requested!

Thank you for your continued support.

Editorial Committee

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## **RECTOR'S RAMBLINGS**

Our new Christian identity.

At the beginning of the summer holidays, I was delighted to baptise four young people into the church. It was an exciting occasion of celebrating the emerging faith of these individuals and receiving them into the local and worldwide church family.

The faith in Christ that goes with Baptism marks out a new identity for each one of them. Not one that is earned, or decided upon by themselves, but a new identity that is given by God in Christ.

Our identity is a source of much discussion in our culture at the moment. Who or how we identify determines who we spend our time with and how we view the world around us.

But I wonder how many Christians realise that above anything else their primary identity is 'In Christ'?

One of the Bible readings from that service made that point all the clearer:

*When you were buried with him in baptism, you were also raised with him through faith in the power of God, who raised him from the dead. (Colossians 2:12 NRSV)*

God wants to give us a new identity that transcends this life and flows on into eternity. One that not even death can take away. The proof of which is shown in Him raising Jesus Christ from the dead.

The wonderful news is that this new identity reaches into the dark places of our lives and bring God's grace. We become something new and we don't even have to wait until heaven to start living out its consequences. Something experienced by many Christians around the world. A new identity is available that transverses wealth, race, gender, age and personality. And one that is given freely to all who want it.

Every blessing  
Rev Tim (Rector)

## WOMEN'S SOCIAL

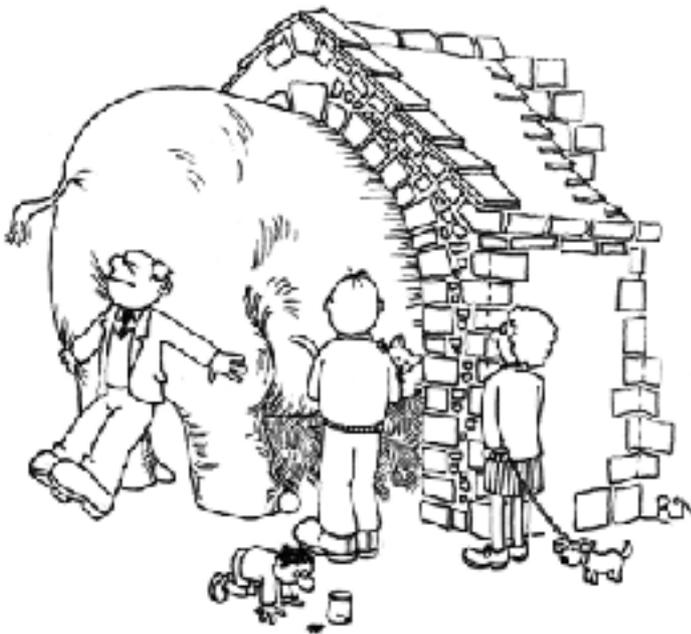
Our June Coffee morning was held in The Rectory. Clare produced a delicious chocolate cake which Ben and Sammy had helped to make! We spent a few minutes singing favourite hymns, accompanied by Clare on the piano.

On the 14<sup>th</sup> July a group of members and partners enjoyed a visit to The Sussex Prairie Garden near Henfield. The owner, Pauline, treated us to a very informative tour of the gardens and we then enjoyed strolling among the plants before relaxing with a cup of tea and delicious cake.

We met for coffee at Alexandra Court on the 28<sup>th</sup> July and Iris and Moz provided refreshments.

Members celebrating birthdays in September are Maggie Keeling on the 21<sup>st</sup> and Moz on the 24<sup>th</sup>.

Maggie Keeling



*Eventually they decided to hold the  
pets' service outdoors*

# Our Charity for September

## Worthing Cat Welfare Trust Registered Charity 1049596

### Mission Statement

We exist to provide and finance a safe and caring environment for abandoned, unwanted and distressed cats and kittens in the Worthing area, to arrange veterinary care, neutering, microchipping and to find loving, permanent homes wherever possible.

### Charity Overview

The charity was formed in July 1995, granted charity status in October 1995 and consists of a team of experienced and professional carers watched over and supported by a board of trustees.

Prior to re-homing, our cats are cared for in a number of shelters (one of which is dedicated to mums & kittens) and by a number of foster-carers, who take them in as part of the family. We also have a location for cats, who are unfortunately unsuitable for re-homing due to old age, illness or severe trauma, in order that they can spend the rest of their lives in safety and tranquillity.



Please support them.

There is a donation pot at the back of Church or you can donate direct to St Peter's online, quoting charity of the month as a reference.



## Support our Church by shopping on Amazon

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2 - Right below the main search bar you'll see it says 'supporting' in orange and the name of a charity (possibly one Amazon has chosen for you). Roll over this and a window will come up with some more details. At the bottom left it says 'change your charity' in blue - click on this.

3 - Now you choose a charity. To pick our Church, you will need to type in the details below exactly. (Please note that St Peter'S, the last S is a capital)!

### **The Parochial Church Council Of The Ecclesiastical Parish Of St Peter'S West Blatchington**

4 - Bingo, you're done. Lots of the items you buy will donate 0.5% to our Church.

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## **Deanery & Diocesan Synod Reports**

### **Deanery Synod**

The meeting on 22<sup>nd</sup> June 2022 was held at St Andrew's Hove.

The meeting opened with prayer and then the Rural Dean, Revd Dan Henderson, who is Vicar of St Andrew's, gave us a brief history of the church. It is thought that there is Saxon stone somewhere and the sanctuary dates from 1532 although the current church building is largely Victorian, built in 1836.

Hove is an area with a history of smuggling with its seaside location and one amusing story is of the day the vicar arrived to conduct the daily service but was met by his verger to tell him that he couldn't access the church as the pews were full of tea and the pulpit full of rum!

We were then shown a video produced in 2020 to explain the current and future vision for St Andrew's: to 'Love God (like Jesus), Love Hove (like Jesus) and to see our city transformed for the better. There are three aspects to this:

- Sharing our faith journey as a church family

- Serving out community

- Supporting our Diocese and beyond.

Jonathan Cooke, Deanery Treasurer, reported on the financial matters. The Levy for the current year was agreed to remain at £5 per Synod member and parishes will be advised shortly. He reported that parishes were keeping to the amounts they had pledged towards PMC. Jonathan had also circulated a paper on the definition of Gross and Net PMC for which he was thanked for the clarity of the explanation.

The second meeting of the Treasurers of the Parish was announced and a date will be fixed for early October.

The Rural Dean then explained the process of producing a Deanery Mission Action Plan. The Parish Development Officer looked at the

parish MAPs and then met with William and Dan to produce a Deanery MAP. This has identified areas of focus based on the 4 'Mores' to enable parishes to be resourced effectively through a sharing of expertise. It was passed on to the Archdeacon, then to the Bishop, it will go to Deanery Chapter and decisions will be made as to which parishes might take the lead on each focus area; it will then be presented to synod. It is to be hoped that this will enable more teamwork within the Deanery.

Next, parishes were asked to see if they had anyone who could do the job as Secretary.

The Rural Dean said that at future meetings of the Synod there would be presentations during the second half of these meetings to make them more useful to reps. And also on occasion to open them up to the wider church membership. Suggestions for this would be welcomed, on the horizon is a visit from the chaplain to the Martlets to talk about bereavement counselling.

William Holden then gave an account of his receipt of the Maundy Money at St George's Chapel, Windsor.

The meeting closed with Compline

### **Diocesan Synod**

There has not been a meeting since the last report. The next Diocesan Synod meeting is on 19<sup>th</sup> November 2022.

William Holden

**Owe no one anything, except to love one another; for the one who loves another has fulfilled the law.**

**Romans 13.8**

## **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 Service.

This is a lovely, peaceful, prayerful time in The Old Church. Please join us.

The date of the next Wednesday Prayer Together Service will be on the Pew Sheet.

### **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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## **Church Attendance in the Middle Ages**

I don't know what your ideas are about the pre-Reformation church in England, but mine were of a church full Sunday by Sunday, with the common service wording in Latin. However, I had no particular thought about the types of sermon that people heard.

I was fascinated to read an article in the Church Times dated 1 October 2021 by Dr Nicolas Orme, headed, 'When pews were first put in'.

In this article he says that looking at the rows of pews in our churches today, some going back to the 15<sup>th</sup> Century, invites the question as to whether they were ever filled except for perhaps weddings and funerals. Our tendency is to assume that at least up to 1689 compulsory parish church attendance ensured a full church.

Seating was very much based on your social position in the community.

Easter had the largest attendance, with almost everyone there to receive their single annual communion. Also, until 1549 attendance was compulsory. Christmas and Whitsunday were also compulsory, but attendances appear to have been lower.

Attendances at ordinary Sundays in medieval England was another matter, with many archbishops and bishops complaining about the absences. The poet Alexander Barclay wrote in 1508, "the stalls of the tavern are stuffed with drinkers when in church stalls shall see few or none".

Although bishops' visitations and court proceedings awarded fines or other punishments for not attending, there was the problem of enforcement. Also, there were the exemptions for attendance on an ordinary Sunday for shepherds, fishermen, merchants, travellers, harvesters, and children.

It is interesting to look at what went on in the churches and the form services took. Officially the services, the Mass, was in Latin as laid down by the Pope. There was no influence of the laity. The reality was different.

First, let us go back to the seating. There was no medieval pronouncement about the seating in church other than for the clergy. The seating of the laity seems to have started with the nobility and gentry who wished for comfort in the parts of the church that they occupied. This spread down the social ladder during the 14<sup>th</sup> and 15<sup>th</sup>

centuries, making it easier for standing and kneeling during the service.

Another influence of the laity was for more frequent masses. People with spare time and living nearby sought daily masses, whereas the clergy were only legally required to provide them on Sundays and Festivals.

Another change was in the music. By the later Middle Ages polyphony had become popular. Originally, church services were sung in plainsong, but with the private chapels of the monarch and the aristocracy performing polyphonic antiphons and masses, this spread to monasteries, collegiate churches, and ordinary parish churches. Money was found through lay benefactions or parish fundraising to provide organs and choirs of men and boys. This was largely the outcome of lay demand rather than clergy direction.

What about the services? What happened in a medieval church? The same question posed about the church today would be hard to answer as the parish service booklets and sheets will have largely disappeared. In our times, those of you who have attended other churches will have found the local differences.

In medieval England church law required the local church to follow the liturgy of their metropolitan cathedral. In England this meant York and Canterbury, but Canterbury was a monastic cathedral, and its services were not suitable for parish churches and were forbidden for usage there. In Southern and Midland England, parishes followed Salisbury Cathedral, Sarum Usage. Hereford diocese was the exception with parish churches in the diocese following the liturgy of Hereford Cathedral.

However, this is only partially true with collegiate churches and large parish churches which had resources imitating the grand services of Salisbury and York. Cathedrals had little concern about the congregation, but parish churches needed to take them into consideration.

Scholars have carried out patient research into visitation records and available unofficial liturgical material which contains the handwritten changes in the cathedral uses. Perhaps the most surprising outcome of this was the discovery of the use of English in what we have assumed were entirely Latin masses celebrated on a Sunday morning. The mass began with a procession in which the

congregation were aspersed with Holy Water while English words were said or sung.

English returned in the middle of the mass. The priest read out from the pulpit the calendar for the following week, called banns and gave out other notices.

The pulpit was the place for these announcements. It was not used much for sermons before the Reformation as clergy were only obliged to preach four times a year. If they did preach more often, they would probably use John Mirk's book of sermons, Festival, which provided a short sermon for each Sunday and Festival.

Most commonly the pulpit was used for the bidding prayers which were partially in English.

The climax of the mass followed with the prayer of consecration, and the elevation of the wafer and the chalice. When the congregation received communion on Easter Day they were treated to an exhortation in English, just as they would be in the Reformation Prayer Books of 1549 and thereafter.

To me this is fascinating and revealing. Upon reflection, not surprising. There is always a need to meet local conditions, a natural dynamic come into play. External factors have their influence such as we have seen with Covid.

William Holden

Based on the article in the Church Times 1 October 2021 by Dr Nicholas Orme. His book, Going to Church in Medieval England, is published by Yale University Press.

**At the name of Jesus every knee should bend, in heaven  
and on earth and under the earth, and every tongue should  
confess that Jesus Christ is Lord, to the glory of God the  
Father.**

**Philippians 2.10-11**

## In The Hot Seat

***Welcome to In the Hot Seat. People who form part of St Peter's 'family' discuss their work within the Parish and reveal a little more about themselves. In the interview chair is William and Maggie Holden.***

Name: William Holden.

Role: PCC member, Deanery Synod lay chair, Diocesan Synod member, Chichester Board of Patronage member, mentor on the Living Faith Course (LF), trustee of Hove Trinity Trust, Keynotes editorial panel and contributor, member of Sussex monthly prayer breakfast and patron of St Laurence Upminster.

Length of time at St Peter's: Since 1938.

Qualifications/training: Church - lay reader emeritus. Work - retired and Fellow of the Chartered Insurance Institute. Diploma from Brighton University in Spanish and German.

Best bits: Being a mentor on the LF Course and meeting a wide range of gifted Christians.

Worst bits: When no one offers an answer to a question when running a discussion session.



Perks: Being nominated to receive the Maundy Money at St George's Chapel, Windsor, this year.

Biggest challenge: Setting up of the first Deanery Mission Action Plan.

Other/previous voluntary roles: being in the choir as a boy and adult, server, lay reader, churchwarden three times and Deanery treasurer.

Interests outside the church: Season ticket Holder for Brighton & Hove Albion and Sussex County Cricket Club.

Full-time/part-time job: Retired 1996 from overseas department of Royal & Sun Alliance as operations and reinsurance manager. Travelled widely; South America, East, West & South Africa, the Caribbean and Middle East, Singapore & Europe.

Looking ahead five years: Moving aside except perhaps for my LF Mentor role.

Family and pets: Wife, Maggie, a daughter, Sarah and son, Simon, four grandchildren, Anthony, Christopher, Sophia and Sebastian. One cat, Lucy.

Favourite food, drink, music and film:

Food: Italian, Indian & Chinese.

Drink: Red wine and vodka & tonic

Music: Classical - Beethoven and organ music

Car: None (my wife's).

Fantasy car: Jaguar Hybrid F Pace.

Irritation: People walking past without a glance or smile when you almost meet face to face.

Greatest pleasure: My wife's smile when she comes down for breakfast.

Outlook: A time to stand on the side lines and cheer those on the pitch.

Influences: My maternal grandmother in encouraging me to lead. My father in making me join and speak at the school Literary and Debating Society.

Most admired: Desmond Tutu. A lesson in forgiveness and reconciliation.

Mentor: As a reader, the then Rector of St Peter's, Paul Way.

You won't know this but: I flew out of Buenos Aires hours before the Argentine Forces landed in South Georgia to start the Falklands War in 1982.

Name: Maggie Holden

Role: Member of Women's Social Group, occasional proof reader of Keynotes

Length of time at St Peter's: My husband, Michael Lee (who died in April 2013) and I joined in September 2011 after retiring from managing Pilgrim Hall Christian Conference Centre in Uckfield for 17 years.

Qualifications/training: Diploma French Institute London and Diploma Sorbonne.

Biggest Challenge: Spending my life as a 'trailing spouse' and adapting to the different countries where my husband's job took us: Kenya (eight years), Abu Dhabi (two years), Amsterdam (two years), UK (four years), Cyprus (eight years) and UK (17 years).

Perks: Pleasure from seeing different parts of the world and the friends we made on the way.

Previous voluntary roles: In Cyprus I was chair of our Corona Society in Paphos and later led the Women's Guild at Agia Kyriaki in Paphos where our Anglican Services took place.

Interests outside the Church: Interior design knitting, cooking.



Fulltime/part-time job: Whilst in Nairobi I was secretary to the Japanese Ambassador.

Looking ahead five years : Will I ever be a size 12 again?

Family and pets: William - husband, and two children, Lucienne and Alex, one stepson, Howard in USA, three grandchildren, Lara, May and Benjamin plus our cat Lucy.

Favourite food: Italian (but eating out anywhere is better).

Drink, music and film: Well chilled Sauvignon Blanc, Neil Diamond, Gone with the Wind.

Car: Toyota Yaris.

Fantasy Car: Chauffeur driven Rolls Royce.

Irritation: Hearing my daughter repeat to me the good advice I gave her - she obviously had a sensible mother.

Greatest Pleasure: Having as many of the extended family together.

Outlook: Always hopeful.

Most admired : The Queen.

You won't know this but ... I know enough Swahili to ask you to 'lay the table'.

*FAB.*

### **Hearing is not believing**

A wise schoolteacher sent this note to all parents on the first day of school: "If you promise not to believe everything your child says happens at school, I'll promise not to believe everything he or she says happens at home."

## **TIM'S HYMNS AND PIMMS SATURDAY 9<sup>TH</sup> JULY, 2022**

After having postponed this event for the past 2 years the day dawned dry and sunny, and in fact extremely hot.

Charlie Flackhill had volunteered to prepare the fruit for the Pimms, which she had done beautifully, Mandy Gander had shopped for the Pimms and snacks and Carol Gander was prepared with raffle books. A willing band of volunteers brought tables and chairs over from the Community Centre earlier in the day. Church Family Members had nominated their special hymn and explained why it meant so much to them.

People started arriving at 5.45pm and were soon enjoying the Pimms, and very generous with buying their raffle tickets.

The evening began with Jane Glineur playing the keyboard and Rev. Tim his guitar. What a joyful evening it was, with so many beautiful hymns for us to sing and enjoy. Thank you Jane and Tim for accompanying us.

The event raised £203 towards Church funds.

When next years St. Peter's Events programme is available, make sure you put the event in your diaries, as I'm sure we will repeat such a wonderful evening.

Carol Gander



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## **Sussex Wildlife Trust is an independent charity caring for wildlife and habitats**

### **Grass Snake** by Michael Blencowe of the Sussex Wildlife Trust

“Go wild in the country, where snakes in the grass are absolutely free.” I can still remember Annabella Lwin, of new-wave pop group Bow Wow Wow, singing those words on Top of the Pops back in 1982: a clarion call for early eighties urbanites to get out into the wild.

Annabella was ecologically correct. There are indeed free snakes out there, a fact that still thrills me each time I encounter one slithering through Sussex. As a child I thought snakes were exotic creatures, which hung off African jungle branches in Johnny Weissmuller Tarzan movies to convey a vague sense of something sinister. But there's nothing sinister about the Grass Snake; the commonest of Britain's three native snake species. Mesmerising eyes, gorgeous sleek scales of olive-green and a series of stripes along their flanks. For a cold-blooded reptile they sure look hot. A key identification feature is that yellow collar encircling the back of their head. Grass Snakes have been rather short-changed when it comes to their name; they're much better at swimming than they are at sitting in the grass (a bit like Johnny Weissmuller, who performed better in the water than he did on dry land). You'll find Grass Snakes gliding through wet ditches and dykes or even in your garden pond as they hunt for their favourite food: frogs and toads.

These amphibious feasts really pile on the pounds, so when their snakeskin suits become too tight they slip out of them to reveal a larger, shiny set of scales underneath. They undertake several costume changes each year and can grow to an impressive size – two or three feet is typical but there are rumours of six-foot long monsters out there. Of course they're nothing to be scared of. If threatened they either pretend to be dead, hiss a lot or, according to my reptile book, “release a pungent, foul-smelling substance from their anal gland.”

In July the female Grass Snakes excavate a chamber in a mound of decaying vegetation – a compost heap is perfect. Inside, she lays 5-20 leathery eggs and the heap's heat and humidity cooks them to perfection. Set your egg timer for ten weeks and you'll return to find

pencil-sized baby snakes emerging into the world.

I guess not everyone followed Bow Wow Wow's advice back in 1982 because when leading my wildlife walks I'm always amazed at how many adults have never seen a snake in Britain. But it's never too late to go wild in the country.



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## People and Places of the Bible

We continue this month with our focus on the Letter to the Hebrews and the people and places we encounter in it.

### **The Writer' of Hebrews' Heroes**

The writer of the Letter to the Hebrews in chapter 11 speaks of the role of faith in fulfilling God's purpose and his use of flawed human beings. He defines faith as "Now faith is being sure of what we hope for and certain of what we do not see" Hebrews 11.1.

He then starts to list the heroes, beginning with Abel and almost generation by generation, names people, including Abraham, the 'Father of Nations' until, having just mentioned the fall of the walls of Jericho and Rahab he comes to the following passage.

"And what more shall I say? I do not have time to tell about Gideon, Barak, Samson, Jephthah, David, Samuel and the prophets.....".

This has been a group that has always pulled me up short and think, are these really role models?

The first name on the list, Gideon was, to me not a good one with which to start. Rather indecisive, with umpteen wives and concubines, some fifty children, who after his death were all but one murdered by one of the brothers. Yet he won a great victory with a small army over the hosts of Midian, and gave Israel forty years of peace.

Then Jephthah the son of a prostitute who after a glorious victory, because of a reckless oath, sacrifices his daughter.

The, for me, real villain of the piece, is Samson. Ties foxes tails together with fire brands, goes with prostitutes, marries a foreigner, and after fateful dalliance with Delilah, is captured, and regaining his strength, brings about the destruction of the temple of Dagon and the Philistine leaders. And his own death.

David, King David, a hero, yes, a great one! Yet what about the incident with Bathsheba? The instructions to engineer the death of Uriah, her husband?

Yet all these fallible, flawed, at times unlikely people were used for great things in God's plan. Does not this give us all hope, and belief that we too can be instruments of God's Kingdom?

“Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight and the sin that clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the sake of the joy that was set before him endured the cross, disregarding its shame, and has taken his seat at the right hand of the throne of God”.

Hebrews 12.1-2

## Jericho



Jericho is believed to be one of the oldest cities in the world and was the first city conquered by Israel after crossing the Jordan River and occupying the Promised Land (Joshua 5:13—6:23).

Jericho's location was key to its significance, situated in the lower Jordan Valley, just west of the Jordan River and about ten miles northwest of the Dead Sea. It sat in the broadest part of the Jordan plain more than 800 feet below sea level and nearly 3,500 feet below Jerusalem, which was only 17 miles away. This geographical detail explains why Jesus said in His parable that the good Samaritan “went down from Jerusalem to Jericho” (Luke 10:30).

In contrast to its desert surroundings, Jericho thrived as a fertile, spring-fed oasis. Strategically located as a border city, ancient Jericho controlled important migration routes between the north and south, and the east and west. Eventually, the town became part of the allotment of the tribe of Benjamin (Joshua 18:12, 21).

Joshua, son of Nun, leading the Israelites, entered Canaan and began to take possession of the land. Jericho was the first city standing in their way, a secure fortress with high, formidable walls. Joshua sent spies to investigate. Rahab the harlot, knowing that Israel's God was going to overthrow Jericho, hid the spies and helped them escape (Joshua 2).

God gave Joshua specific instructions for the battle. They had to march in silence around the city once each day for six days. The priests were to accompany them, blowing ram's horns and carrying the ark of the covenant as a sign of God's presence among them. On the seventh day, they were to march around the city seven times. At the given signal, the priests were to blow their trumpets, and the people were to give a mighty shout. They did exactly as Joshua commanded, and on the seventh day the walls of Jericho crumbled. The soldiers went in and took the city, destroying it completely. Only Rahab and her family were spared.

As the first city to fall in the conquest of Canaan, the whole of it was devoted to the Lord (Joshua 6:17). No spoils of war were to be taken. Joshua gave a clear command that "all the silver and gold and the articles of bronze and iron are sacred to the Lord and must go into his treasury" (verse 19). In this way, Jericho was a "tithe" to the Lord who gave them the victory. Achan violated this order and brought ruin on himself and his family.

Joshua placed a curse on anyone who rebuilt the city (Joshua 6:26). Jericho remained unoccupied until the time of the prophets Elijah and Elisha, about 500 years later. Joshua's word was fulfilled when Hiel of Bethel rebuilt the city and two of his sons died (1 Kings 16:34).

Jericho is mentioned briefly in the book of Judges, saying that Jericho served as a provincial outpost for Eglon the King of Moab who held Israel under tribute for 18 years (Judges 3:13). In 1 Chronicles 19:5, King David sent word for his mistreated delegates to remain in Jericho until their beards regrew. In 2 Kings 2:4–18, Jericho appears to have been the home of a "school of the prophets."

Elisha's miraculous purifying of a spring happened at Jericho (2 Kings 2:19–22). During the reign of Ahaz, a group of prisoners was spared, clothed, fed, and cared for at Jericho (2 Chronicles 28:15). The final Old Testament mention of Jericho was the capture of King Zedekiah after fleeing the Chaldean army (2 Kings 25:2–7; Jeremiah 39:5; 52:8).

Ezra 2:34 and Nehemiah 7:36 report that the number of Jericho's inhabitants after the return from exile under Zerubbabel was 345. These "son of Jericho" participated in the rebuilding of the walls of Jerusalem.

Jericho played a minor role in the ministry of Jesus where he healed two blind men (Matthew 20:29–34). He encountered Zacchaeus, a chief tax collector, in Jericho (Luke 19:1–10). and dined at his home, probably one of the finest houses in Jericho. The gospels seem to indicate that Jericho was an affluent city in Christ's day.).

The Jericho of New Testament times was built by Herod more than a mile to the south of the Old Testament location, at the mouth of the Wadi Qilt. Today, the modern city of Jericho includes both sites.

Compiled from various sources by 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 of something which they are interested in.

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;

Photocopying Paper	£ 19.95
Annual fire extinguisher service	£ 145.02
Candle Oil	£ 4.80
Annual organ tuning	£ 172.00
Easter Paschal Candle	£ 33.58
Music Licence	£ 149.15

Altar Breads for communion

£ 10.94

## **REGULAR WEEKLY SERVICES**

### **SUNDAY**

10.00 am Parish Eucharist with Sunday School (except for the first Sunday of the month)

1<sup>st</sup> Sunday of the month at 4.00 pm - St Peter's @ 4 family service

10.00 am Online service via Youtube  
or via your telephone by dialling 01273 071150



The Rector is always available for spiritual counsel and healing prayer



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**Thank you for your sponsorship**

Our grateful thanks goes to the person, wishing to remain anonymous, who very kindly donated £17.80 to enable us to purchase a new candle lighter and a further donation of £19.95 to cover the cost of 5 reams of paper in memory of their mum who used to love reading Keynotes.

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.

## PARISH EVENTS DIARY

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

**Friday 16th September - Free lunchtime concert - 1.10pm  
Margaret Watson - harp**

**Saturday 17th September - Cricket match and picnic in  
Hove Park - 2pm**

**Sunday 25th September - Sponsored bike ride around  
Hove Park - 2pm**

**Sunday 2nd October - Harvest Festival bring and share lunch in  
the Community Centre - 11.30am**

**Saturday 15th October - Quiz Night - 7.30pm**

**Friday 21st October - Free lunchtime concert - 1.10pm  
Sue Mileham - soprano and Nicola Grunberg - piano**

**Please continue to keep me 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 October issue is  
8th September**



**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.**



"Finally, we're still waiting for someone from last week's Parent & Toddler Group to come and claim this lost property..."



## THE FRUITS OF YOUR LABOUR

I am writing this article in early August with most of the fruit harvested except the apples, plums, and some blackberries. The harvest has been mixed. The generally dry weather has hit my raspberries with the canes I moved having suffered from lack of rain and not all taking. I will need to rearrange in the autumn. The apple harvest will suffer from a heavier than normal summer drop due to the driest ever July.

Once we enter September, we need to turn our thoughts to what needs to be done with pruning the soft fruit bushes. Here is a list of what will need our attention:

- Plant out strawberries – they'll produce a small crop next Summer and more in following years. Also plant raspberries.
- Cut down old canes on blackberry, hybrid berries and summer raspberry plants to ground level once all the fruit is picked, and tie in new shoots.
- Winter-prune currants and gooseberries.
- Harvest mid-season apples, blackberries, blueberries, grapes, hybrid berries, early pears, midseason plums and autumn raspberries.

As a reminder to myself here is a repeat of the pruning guidance I gave out last year.

Now some general guidance on pruning:

### 1. How to prune Blackberries, Loganberries and Tayberries

For all three of these types of soft fruit bushes, new canes are produced in one season and then fruit is produced on this old growth the following season. Pruning consists mainly of removing exhausted canes after fruiting is complete. This can be a confusing prospect because on a single bush you will see old growth with fruit and new growth without fruit.

For good pruning, trim back the canes with fruit at ground level. Move the new growth to the support wires you have emptied. If the new canes are lacking in number, take care to keep some of the better

examples amongst the older canes. Check them for side-shoots and clip these back leaving only a single leaf.

## 2. How to prune Raspberries

Raspberries that fruit in the summertime are very similar to blackberries. They fruit on old canes which should be removed after harvest. This leaves room for young, new canes to thrive.

If you have autumn-fruiting raspberries, you should simply cut them back all the way to the ground late in the winter. This will clear the way for new canes to emerge in the spring. These will fruit during the first year.

## 3. How to prune Black Currants

If you want your black currant bushes to do well, you must be very diligent about pruning. Even though older branches left in place will fruit, the quality and the quantity of the fruit diminishes with the passage of time.

New bushes must be deeply planted to encourage the root ball to produce lots of vigorous new branches underground. The new branches will emerge to replace older, spent branches, which should be removed after you harvest the currants.

Every year you should prune back approximately a third of the older stems. Look for bark that is very dark brown or even black. These should be removed because this coloration means that they are quite weak. Cut them all the way back to the ground, being careful not to accidentally remove vibrant, new shoots.

It is fine to prune these old stems back when you harvest the currants, or you can wait until the growing season is completely over and do your pruning in the winter months. This practice eliminates the worry of accidentally damaging new shoots in the process.

## 4. How to prune Red and White Currants

Red and white currants are drought-proof and heavy cropping, but there are limits to how many of them a household can consume. Trim any over-long main shoots and side shoots. If the plants are woody and congested, remove some older shoots to the base to keep replacement shoots coming and avoid the bush getting too aged.

## 5. How to prune Gooseberries

If you don't prune your gooseberry bushes, they will become a tangled mess. For proper management, you must keep the centre of each bush open to the sunlight and air. Just leave a handful of main branches, spaced at regular intervals around the perimeter of the bush.

In wintertime, perform a thorough pruning to remove diseased or dead stems. Any stems growing across the centre of the bush should also be trimmed back leaving only a young shoot. Prune off any drooping stems and thin out any overcrowded areas of your bushes. Leave only selected, upright side-shoots. New growth should be trimmed back by half to control size.

## 6. How to prune Grape Vines

Grapevines love to climb, and if you allow them to run rampant, they will put all their energy into climbing. Pruning and training are very important in redirecting your grapevines to focus on fruiting. To do this, you should select a few hardy, permanent stems and allow fruiting side-shoots to arise from these during the growing season each year.

In the middle of the winter, cut back some of the side-shoots to leave only one or two buds. Trim back established main stems to just one, individual new bud. If there are newer stems you wish to develop, allow them a couple of buds.

In summertime shorten lateral stems that are not in flower. Leave no more than five side-shoots growing from each of these back to only a single leaf. Lateral stems that are in bloom should be trimmed back to a pair of leaves just past the initial truss. Remove all superlative trusses.

Enjoy the fruit from your garden.

The Fruit Farmer



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

- 1) Divide your herbaceous perennials. This will keep your plants healthy and vigorous year after year and multiply your stock.
- 2) Plant spring flowering bulbs now such as Daffodils, Crocus and Hyacinths.
- 3) Continue to feed and dead head hanging basket and container annuals.
- 4) Keep deadheading annuals and perennials to extend their performance.
- 5) Prune Climbing and Rambling Roses once they have finished flowering.
- 6) Keep Camellias and Rhododendrons well watered at this time of the year to ensure next year's buds develop well.
- 7) Clean out your greenhouse and empty pots to reduce the risk of pests and diseases next year.
- 8) Raise the height of your mower blades as grass growth slows.
- 9) Create compost bins in preparation for all fallen leaves and dead plant material which you will be collecting over the coming months.
- 10) Blitz perennial weeds. They are more vulnerable to weed killers in the autumn.



## COME INTO MY KITCHEN.....

I have just returned from holidaying in Santorini and Crete where we enjoyed delicious Greek meze, some of which I share with you.

### **SPICY CHEESE DIP**

Serves 4

400g feta cheese  
1 clove garlic, crushed  
1tsp sweet paprika  
1tsp hot paprika  
1 red chilli pepper, finely chopped  
1tsp dried oregano  
40ml extra virgin olive oil

#### **To serve**

A diced tomato  
Black olives

Place the feta in a bowl of water for 30 minutes to remove excess saltiness, changing the water once or twice during this time.

In a large bowl, break up the feta into very small pieces and use a fork to mix well with the garlic, sweet and hot paprika, peppers, oregano and olive oil until fully combined.

Serve the dip on small dishes with the diced tomato and olives, and drizzle with a little olive oil.

## **FRIED FETA CHEESE IN FILO PASTRY**

4 pieces hard feta cheese, approx.. 6x6x1cm each

4 filo pastry sheets

sunflower oil

Cut the pastry sheets in half. Arrange 2 halves, one on top of the other and place one piece of feta in the centre. Create a small parcel by folding the edges of the pastry so that they meet in the centre. Repeat with the other sheets.

Heat the oil in a skillet over medium heat and fry the parcels for about 1 minute on both sides until golden brown. Take care not to burn them.

Drain the parcels on kitchen paper to keep them crispy. Serve hot.

And finally, have you tried walnuts and honey with Greek yogurt on your favourite breakfast cereal?



## **How to get to heaven**

“If sold my house and my car, had a big car boot sale and gave all my money to the church, would I get into Heaven?” the teacher asked her Sunday School class. “No!” the children all answered.

“If I cleaned the church every day, mowed the grass, and kept everything neat and tidy, would I get into Heaven?” Again, the answer was “No!”

“Well”, she continued, “then how can I get into Heaven?” A five-year-old boy shouted out, “You gotta be dead first!”



*The Parish Church of St. Peter  
West Blatchington*

## **FREE LUNCHTIME CONCERT SERIES**

**Our afternoon concert series continues with**

**Margaret Watson- Harp**

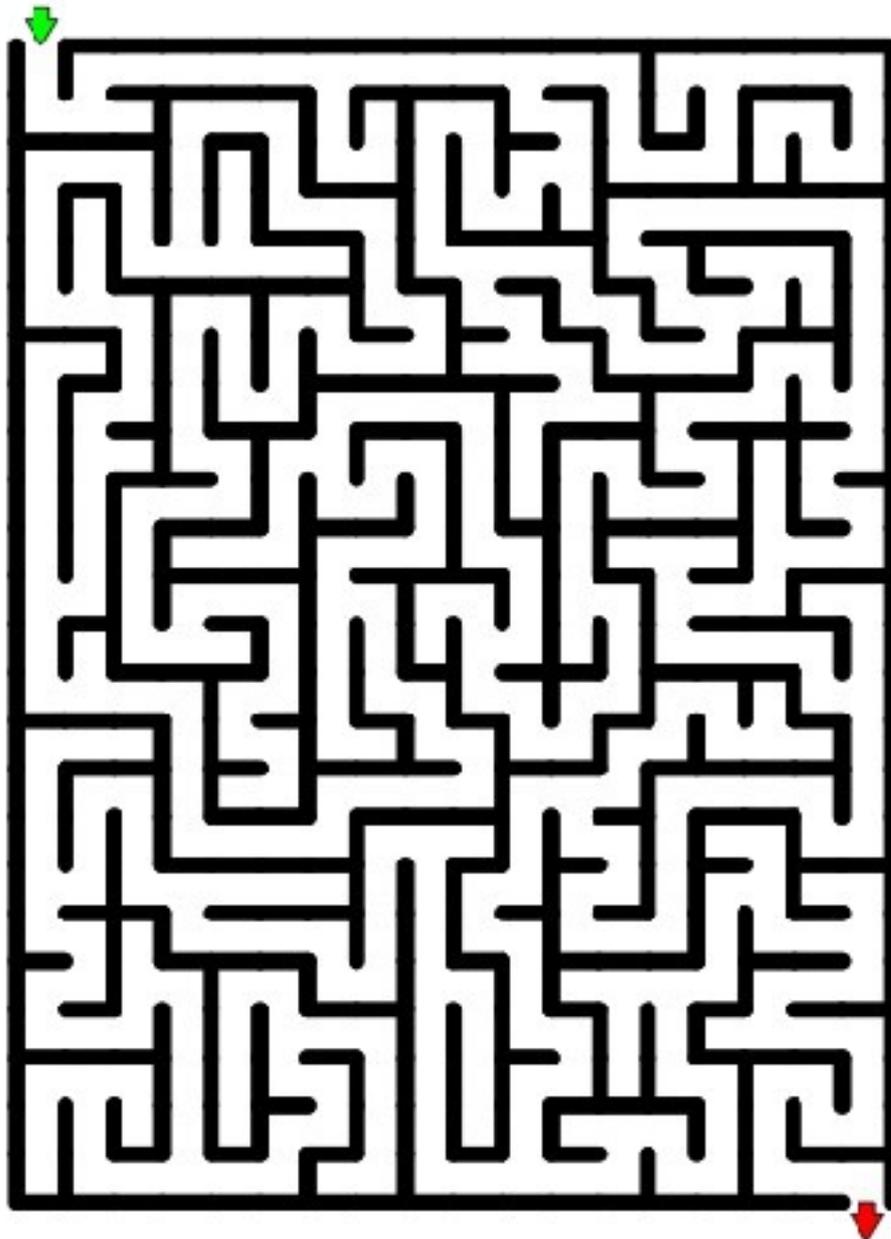
**1.10 p.m. on Friday 16th September**

**The Recital is 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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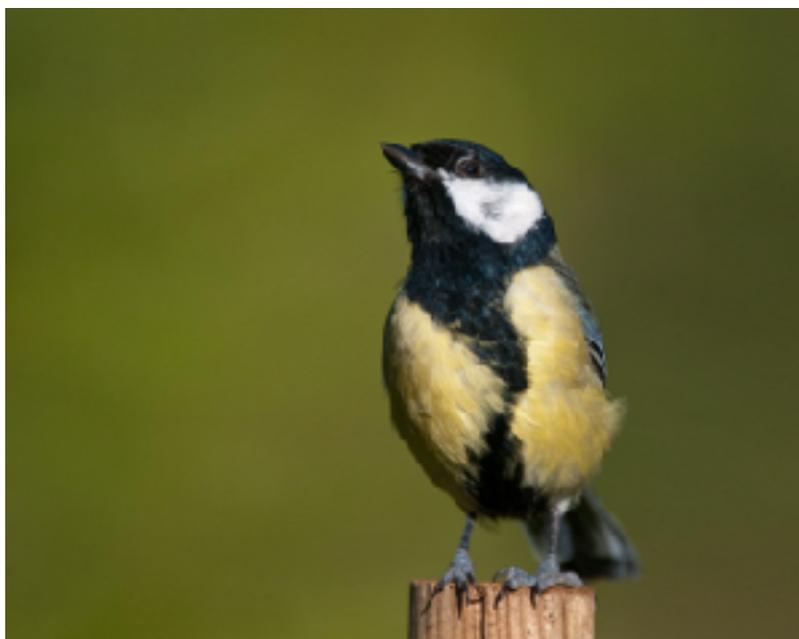
**Please telephone before coming**

## **Great Tit** by Michael Blencowe of the Sussex Wildlife Trust

Just for the record; I've never trusted them. Unlike all the other familiar, friendly faces on my back garden bird table there's just something about the Great Tit that's always made me suspicious. Perhaps it's my mistrust of uniforms. The Great Tit's smart plumage with a collar, black tie and a glossy black cap makes them look too official, too authoritative. And that bright yellow chest? Far too garish for the garden.

Their behaviour isn't exactly endearing either. Great Tits are the bullies on the bird table. They'll aggressively assert their authority and violently peck at other birds as they plunder the peanuts. When a house-hunting Great Tit can't find a suitable hole to nest in, it'll simply evict a Blue Tit and move in.

Their dominance is also heard in spring when their two-note song, "Tea-cher! Tea-cher! Tea-cher!" rings out through our woodlands. It was this "Tea-cher!" that taught me my first lesson in bird song identification; an easily recognisable two-note war cry used to proclaim the tit's territory. But I was soon to learn that not everything was how it seemed. Each male actually has an average of four different songs, which can be sung at three different tempos. This varied repertoire is a sly Beau Geste trick employed to trick other Great Tits into thinking that a woodland is more crowded than it really is. The birds who know the most tunes secure larger territories and breed more successfully. And it's a trick that fools me each year too; if I don't recognise a bird call in the woods it's always a Great Tit.



Through aggression and deceit, these birds have successfully established an empire that spreads from England to China. And it's from the far-flung corners of this empire that we've recently received reports of some rather worrying behaviour. From Finland came news of a group of Great Tits changing their vegan diet of seeds and nuts to something much more meaty: other birds. In Hungary, scientists made the chilling discovery of a population of Great Tits which have developed a taste for the brains of hibernating bats. Sure, these are isolated incidents at the moment but with human society plunging rapidly towards the abyss and an army of Great Tits acquiring a taste for blood and brains, is it unreasonable to hypothesise a post-apocalyptic future where humans are at the mercy of plagues of zombie Great Tits? Close your windows people – they're coming for us!

## *Charity Fundraiser*

*Cancer Research UK  
(Breast Cancer)*

Afternoon Tea, Coffee  
and Cakes with a Raffle

**Saturday 10th September 2 - 4pm**

*at St Peters Church Hall, Hangleton Rd, Hove BN3 7LQ*

*Unable to attend? Donate via Sophie's giving page:  
[https://fundraise.cancerresearchuk.org/page/sophies-giving-  
page-2950](https://fundraise.cancerresearchuk.org/page/sophies-giving-page-2950)*

## **SEPTEMBER – FESTIVALS AND SAINTS**

### **9<sup>th</sup> September – Charles Fuge Lowder Priest**

He was born on 22 June 1820 in Bath, England. In 1835 he went to King's College School, London, before going to Exeter College, Oxford in February 1840. He received a Bachelor of Arts degree, a second in Greats in 1843 and a Master of Arts degree in 1845. While at Oxford he attended the University Church of St Mary the Virgin where he heard John Henry Newman preach. Under Newman's influence Lowder was drawn into the Oxford Movement and decided to enter the priesthood.

He was ordained deacon at Michaelmas 1843 and became a curate at Walton near Glastonbury. He was ordained priest in December 1844 and became chaplain of the Axbridge workhouse. From 1845 to 1851 he was curate of Tetbury, Gloucestershire. However, Lowder wished to move to a parish with a more Catholic pattern of worship and in 1851 he became curate at St Barnabas' Church, Pimlico. It was a chapel of ease to St Paul's Knightsbridge which was at the time at the vanguard of the Ritualist movement. The church lay at the heart of an area of slums, having been built to serve the poor.

There was, controversy regarding St Barnabas' use of Catholic ritual. A Mr Westerton, an opponent of the high-church worship at St Barnabas', stood for the post of churchwarden in an attempt to bring them to a stop and hired a man to parade up and down the street wearing a sandwich-board canvassing for votes. In what he later called "a moment of madness" Lowder gave money to the choirboys to buy rotten eggs and encouraged them to pelt the board carrier. As a result, Lowder was called in front of a magistrate and fined. He was also reprimanded by his bishop and suspended from duty for six weeks.

Keeping a low profile, Lowder travelled to France and stayed at Yvetot seminary. While there he read a life of St Vincent de Paul. The example of Vincent and the Lazarists had a great influence on him and he was convinced of the need for a secular order of priests in the Church of England to provide mutual spiritual support to one another and to extend the Catholic faith, particularly among the poor.

On 28 February 1855 in the chapel of the House of Charity in Soho, Lowder and five other priests founded the Society of the Holy Cross (SSC) with Lowder as the first Master. Lowder took up the most austere form of the society's rule of life and so committed himself to celibacy. The society grew quickly drawing other Anglo-Catholic

priests from some of the poorest slum areas in London. Before long the society was at the forefront of the Catholic revival. The society was particularly influential in the second phase of Anglo-Catholicism following John Henry Newman's reception into the Roman Catholic Church.

In August 1856 Lowder was invited to become head of the mission at St George's-in-the-East at the centre of the London Docks. The mission expanded quickly and later that year it opened a chapel (The Good Saviour) in Wapping and in 1857 began holding services in the rented Danish chapel of St Saviour and St Cross at Wellclose Square. In 1857 the mission was joined by Elizabeth Neale (sister of John Mason Neale).

The presence of the sisters of the community allowed Lowder to extend the mission's work providing schools, a refuge for prostitutes, a hostel for homeless girls, parish clubs, an insurance scheme for dockers, coal for the poor and general poor relief.

The mission was controversial due to its high-church practices. Lowder, for example, wore eucharistic vestments. Riots took place outside the mission, stones were thrown and services were interrupted. Most of the trouble, focused on Lowder and the mission priests at the parish church and the chapels saw less trouble. Though he was often accused of "Romanism" Lowder was strongly loyal to the Church of England and was deeply upset by a number of his friends and curates becoming Roman Catholics.

In 1860 Lowder acquired land for a church and began raising funds. St Peter's, London Docks was consecrated on 30 June 1866 and Lowder became perpetual curate and on the retirement of the previous rector in 1873, vicar. The day after the consecration cholera was discovered in the parish. The conscientious work of the mission priests and sisters during the ensuing epidemic earned Lowder the love of his parishioners. From then on he was known to them as "the Father of Wapping", "the Father" or "Fr Lowder".

Unlike many of his contemporaries, Lowder managed to avoid prosecution for ritualistic practices, largely on account of the respect for him among his parishioners and fellow clergy. An attempt in 1877–8 to prosecute him under the Public Worship Regulation Act was withdrawn by Archbishop Archibald Campbell Tait, who had helped draft the act, fearing that the prosecution would become a *cause célèbre*. The failure of the prosecution was a major victory for the

Anglo-Catholic movement and contributed to the acceptance of advanced Catholic ritual in the Church of England.

In later years overwork and a peptic ulcer forced him to take time to rest outside the parish. The last service Lowder attended at St Peter's was on 1 August 1880 for a 'High Celebration' to mark the fourth anniversary of the Church of England Working Men's Society. After the service, the clergy and congregation assembled outside the church where the president of the St Peter's CEWMS, presented Lowder with a silver badge of the society, "as a small proof of his many acts of kindness". A few weeks later Lowder died, probably of a perforated ulcer at Zell am See, Austria during a climbing holiday. A requiem was held at St Peter's and several hundred clergy and thousands of parishioners attended his burial at St Nicholas', Chislehurst.

Lowder wrote two books, *Ten Years in St George's Mission* (London, 1867) and *Twenty-one Years in St George's Mission* (1877), detailing his work at the mission.

Today, Lowder's influence lives on through the Society of the Holy Cross, St Peter's Church, St Peter's School and more generally through the Catholic tradition in the Church of England which he worked so hard to restore.

He also has a room named after him in the local primary school, St Peter's London Docks.

Compiled by William Holden from various sources.

**The views expressed by individuals in Keynotes are not necessarily the views of the Church of St Peter, West Blatchington, or the Editorial Team. External advertising in this magazine does not imply any endorsement or promotion of the advertisement or its content, products or services. Errors and omissions, whilst regrettable, may occur. Please advise any member of the Editorial Team in writing and corrections will be published.**

## MONEY MATTERS - Figures for June 2022

### Receipts

Planned Giving	£	2920
Income tax recovered	£	552
Community Centre Income	£	1205
Collections/other giving	£	390
Summer Fair	£	2549
<b>TOTAL RECEIPTS</b>	<b>£</b>	<b>7616</b>

### Payments

Parish Contribution	£	6042
Salaries	£	717
Utilities and Insurance	£	332
Rectory/Rector's expenses	£	572
Community Centre running costs	£	342
Upkeep of services	£	13
Photocopier qtlly rental	£	432
Bank & Sum Up fees	£	11
PCC reimbursement of expenses	£	77
<b>TOTAL PAYMENTS</b>	<b>£</b>	<b>8538</b>



## MONEY MATTERS - Figures for July 2022

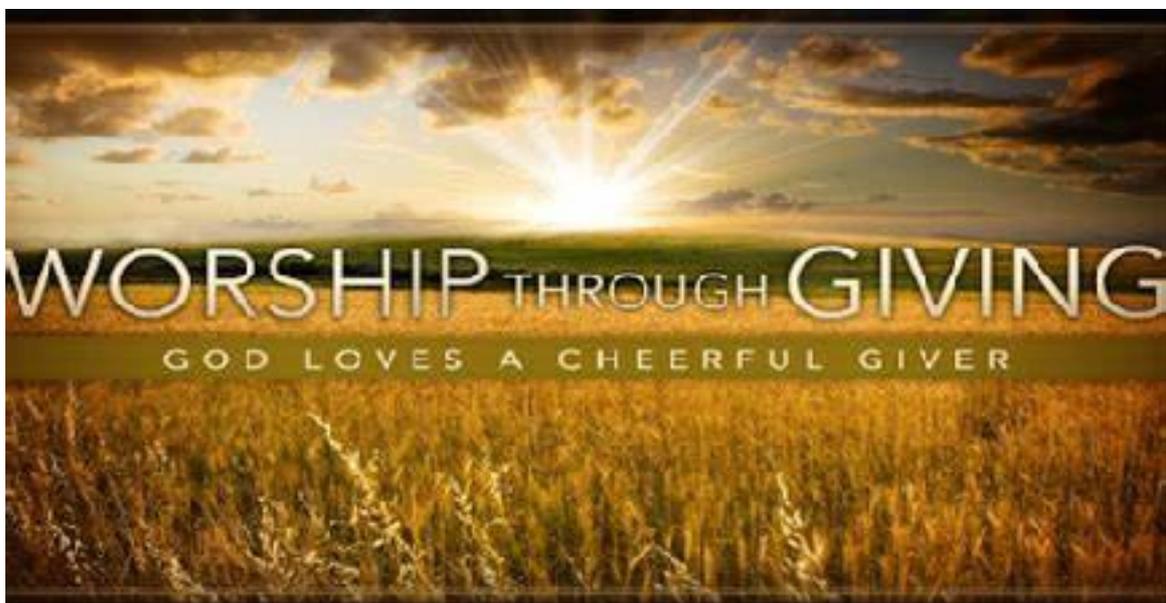
### Receipts

Planned Giving	£	3270
Income tax recovered	£	630
Community Centre Income	£	943
Collections/other giving	£	80
Fundraising	£	328
<b>TOTAL RECEIPTS</b>	<b>£</b>	<b>5251</b>

### Payments

Parish Contribution	£	6042
Salaries	£	717
Utilities and Insurance	£	405
Rectory/Rector's expenses	£	315
Church maintenance and repairs	£	941
Upkeep of churchyard	£	372
Funds to charity of the month	£	175
Bank & Sum Up fees	£	8
PCC reimbursement of expenses	£	103
<b>TOTAL PAYMENTS</b>	<b>£</b>	<b>9078</b>

**Year to date deficit £17,070**



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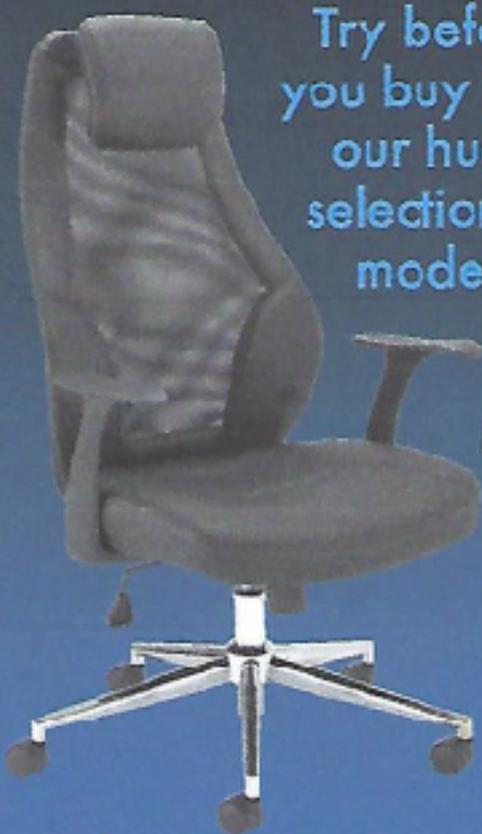
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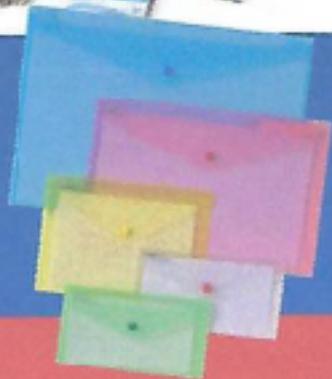


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<b>Date</b>	<b>Reading, Commemorations &amp; Intentions</b> Calendar for September (Year C)
<b>THURS</b> <b>1<sup>ST</sup></b>	<i>Giles of Provence, Hermit, c710</i> <i>More people to be called to vocations in the Church</i>
<b>FRI</b> <b>2<sup>ND</sup></b>	<i>The Martyrs of Papua New Guinea, 1901 and 1942</i> <i>More people to be called to vocations in the church</i>
<b>SAT</b> <b>3<sup>RD</sup></b>	<i>Gregory the Great, bishop, teacher of the faith, 604</i> <i>All families returning from holiday</i>
<b>SUN</b> <b>4<sup>TH</sup></b>	<b>Trinity 12</b> <b>Deuteronomy 30.15-20 Philemon 1-21 Luke 14.25-33</b>
<b>MON</b> <b>5<sup>TH</sup></b>	<i>All children returning to school and their teachers</i>
<b>TUES</b> <b>6<sup>TH</sup></b>	<i>Alen Gardiner, Founder of the South American Missionary Society, 1851, Theological Colleges</i>
<b>WEDS</b> <b>7<sup>TH</sup></b>	<i>All families returning from holiday</i>
<b>THURS</b> <b>8<sup>TH</sup></b>	<i>The Birth of the Blessed Virgin Mary</i> <i>All mothers</i>
<b>FRI</b> <b>9<sup>TH</sup></b>	<i>Charles Fuge Lowder, Priest, 1880</i> <i>The city council</i>
<b>SAT</b> <b>10<sup>TH</sup></b>	<i>All theologians</i>
<b>SUN</b> <b>11<sup>TH</sup></b>	<b>Trinity 13</b> <b>Exodus 32.7-14 1 Timothy 1.12-17 Luke 15.1-10</b>
<b>MON</b> <b>12<sup>TH</sup></b>	<i>Our Mission Action Plan</i>
<b>TUES</b> <b>13<sup>TH</sup></b>	<i>St John Chrysostom, Bishop, Teacher of the Faith, 407</i> <i>Our Churchwardens and PCC</i>
<b>WEDS</b> <b>14<sup>TH</sup></b>	<i>Holy Cross Day</i> <i>Our Lord's suffering</i>
<b>THURS</b> <b>15<sup>TH</sup></b>	<i>Cyprian, Bishop of Carthage, Martyr, 258</i> <i>Our worship at St Peter's</i>

<b>Date</b>	<b>Reading, Commemorations &amp; Intentions</b> Calendar for September (Year C)
<b>FRI</b> <b>16<sup>TH</sup></b>	<i>Ninian, Bishop of Galloway, Apostle to the Picts, c432. Edward Bouverie Pusey, Tractarian, 1882</i> <i>Our Archdeacons</i>
<b>SAT</b> <b>17<sup>TH</sup></b>	<i>Hildegard, abbess, visionary, 1179</i> <i>All church musicians</i>
<b>SUN</b> <b>18<sup>TH</sup></b>	<b>Trinity 14</b> <b>Amos 8.4-7 1.Timothy 2.1-7 Luke 16.1-13</b>
<b>MON</b> <b>19<sup>TH</sup></b>	<i>Theodore, Archbishop, 690</i> <i>Foodbanks</i>
<b>TUES</b> <b>20<sup>TH</sup></b>	<i>Bishop Martin</i>
<b>WEDS</b> <b>21<sup>ST</sup></b>	<i>Matthew, Apostle and Evangelist</i> <i>Our Bible reading</i>
<b>THURS</b> <b>22<sup>ND</sup></b>	<i>Our City Council</i>
<b>FRI</b> <b>23<sup>RD</sup></b>	<i>All Deanery Synod Members</i>
<b>SAT</b> <b>24<sup>TH</sup></b>	<i>All Diocesan Synod members</i>
<b>SUN</b> <b>25<sup>TH</sup></b>	<b>Trinity 15</b> <b>Amos 6.1a,4-7 1 Timothy 6.6-19 Luke 16.19-31</b>
<b>MON</b> <b>26<sup>TH</sup></b>	<i>Wilson Carlile, founder of the Church Army, 1942</i> <i>The work of the Church Army</i>
<b>TUES</b> <b>27<sup>TH</sup></b>	<i>Vincent de Paul, Founder of the Lazarists, 1660</i> <i>Food Banks</i>
<b>WEDS</b> <b>28<sup>TH</sup></b>	<i>Our lay ministers of communion</i>
<b>THURS</b> <b>29<sup>TH</sup></b>	<i>Michael &amp; All Angels</i> <i>Doctor, Nurses and Health Workers</i>
<b>FRI</b> <b>30<sup>TH</sup></b>	<i>Jerome, Translator of the Scriptures, Teacher 420</i> <i>Our Bible reading</i>

And finally.....

Father,

September – a month of new starts for many. We pray for all starting school, university or college, or moving into a new class or job.

We pray for the new Prime Minister to prove to be a person of integrity, dedicated to working for the good of all.

We especially ask you to help those struggling with the rising cost of living who don't know how they are going to make ends meet.

Have mercy on this nation, Lord and bring us back to Your ways.  
Thank You for Jesus and that through trusting in Him we can know You, as Father and God of truth, mercy and compassion.

Thank You that You never give up on us. You will help us if we turn to You,

In Jesus name,  
Amen.

By Daphne Kitching

