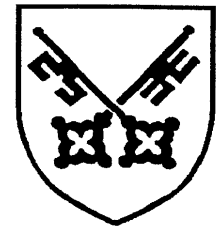
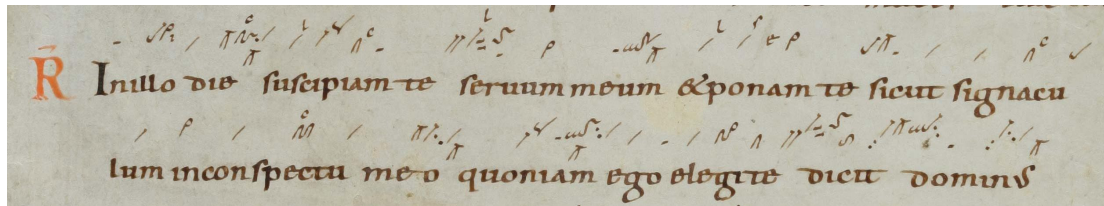


St Peter's Church Magazine



November 2013 issue ❖ 75p (£7 subscription for one year)
St Peter's Church, Newlands Avenue, Didcot ❖ www.stpeters-didcot.org.uk

MUSIC AND GOD



For almost as long as there have been Christians, there has been Christian music. This picture shows some of the first Christian music to be written down, more than 1000 years ago. The little squiggles above the text tell the singer what to sing (more or less), in this chant from the Abbey of St. Gall, in Switzerland.

At St. Peter's we are rightly proud of our musical tradition. When we meet to worship God we usually sing, and at our main services the choir and the organ enhance the liturgy with music, which brings us closer to God.

In this issue of the magazine, we explore some of the ways in which music, together, and look forward to Advent when we will run a series of discussions about particular pieces of music, chosen by and introduced by members of the congregation.

November is perhaps the most appropriate month to think about music, as November 22nd is the feast of St. Cecilia, the patron saint of music. But who was she? Turn to page 2 to find out more...

Music: The Soul of the Universe?

Four discussions for Advent led by members of the congregation, introducing music which draws them closer to God or clarifies their faith.

To be held after the service on:

The Sunday before Advent - 24th November

Advent Sunday - 1st December

Second Sunday of Advent - 8th December

Third Sunday of Advent - 15th December

*Music gives a soul to the universe, wings to the mind, flight to the imagination and life to everything.
(Plato)*

magazine, we which music, together, and look will run a series of pieces of music, by members of the

most appropriate as November 22nd is patron saint of music. page 2 to find out

Saint Cecilia

Who was St. Cecilia?

The truthful answer is that very little is known about her. She is thought to have been a Roman martyr of the 3rd century. A colourful legend emerged about 200 years later which includes features common to the stories of many female saints: a virginity dedicated to God, a husband and brother-in-law converted to Christianity, and a glorious and rather gruesome martyrdom, which included preaching for three days after her throat had been cut! This traditional account of her life appears as the Second Nun's Tale in Chaucer's *Canterbury Tales*. Her fame as the patron saint of musicians only really took off after the 16th century, when she was chosen as the patron of the newly founded Academy of Music in Rome.

How did she become patron saint of music?

This does seem to be rather obscure, but may be because the story of her life tells of the organs playing at her wedding feast and of her singing to the Lord: - 'may my heart remain unsullied, so that I be not confounded'. Some stories suggest she invented the organ, but this would seem highly unlikely.



Early images of St Cecilia, like this one from a 6thC mosaic from Ravenna, make no reference to music.

Musicians and Saint Cecilia

Many composers have written works celebrating St. Cecilia, and in London at the end of the 17thC it became a tradition to celebrate November 22nd with festivities and a specially composed work. The finest British composer of the time, Henry Purcell, wrote several of these 'Odes for St. Cecilia's Day', the best known of which is 'Hail! Bright Cecilia' of 1692.

Benjamin Britten and Saint Cecilia

By one of those strange quirks of fate, Benjamin Britten was born on St Cecilia's day, exactly 100 years ago this year. He completed his 'Hymn to St. Cecilia' in 1942 during the dangerous voyage across the Atlantic, on his return from the States to the uncertainties of life as a conscientious objector. The text for Britten's piece is by the poet W.H.Auden and includes the refrain: - *Blessed Cecilia, appear in visions to all musicians, appear and inspire.*



This stained glass window by Edward Burne-Jones, from Christ Church, Oxford, shows the more familiar image of Cecilia as musician.

Although there is plenty of evidence for many of the Roman martyrs of St. Cecilia's time, including her brother Valerian, there is, unfortunately little or no evidence for Cecilia ever having existed.

Does it matter if she really existed or not?

The short answer is, no! Whether or not there really was a person called Cecilia in 3rdC Rome, we can be sure of two things. Firstly that many Christians were martyred for their faith at that time, and secondly that as patron saint of music she embodies something important about Christians and music, music and God. Auden's words sum things up well: - we connect the visionary quality of music with our understanding of God.

Music and Christian Worship.

The Earliest Christian Worship and the Psalms

The first Christian congregations were of course Jewish, and it is not surprising that Judaic forms of worship had a strong influence on the first Christian liturgies. This is perhaps most clearly seen in the central part the Psalms have played, and continue to play, in Christian worship. They became enshrined in Western liturgies with the rise of monasticism, in the 5thC and 6thC, where the daily services were built around the recitation of the book of Psalms. Psalms are still sung daily at Cathedrals and in Monastic Houses. Many of the anthems the choir sings at St. Peter's have texts taken from the Psalms. We also know from the Biblical accounts that Jesus and the disciples sang a 'hymn' (presumably a psalm) at the end of the Last Supper and before going to the Mount of Olives (Matthew 26.30 Mark 14.26)

Development of the Church: Development of Western Music?

The development of music has been one of the glories and most distinctive aspects of Western culture, and that development is closely connected with the church. It all begins around 1100 in Paris, when church musicians discovered how to write music down in ways which enabled voices to sing in different parts, which were combined in a precise way: the art of *polyphony*. From this innovation came the possibility for composers to write music of increasing complexity – indeed the whole idea of 'the composer' was born.

Music and liturgy continued to develop in the Medieval and Renaissance periods, with composers developing extraordinary technical and aesthetic means to praise God. It evolved from simple chants, which supported the liturgy into complex musical structures which themselves praised God. It is like the difference between a simple, functional, church building and a cathedral which takes your breath away!

Even when music wasn't explicitly for the church, composers often wrote their music in praise of God. Haydn frequently wrote *laus Deo* (Praise be to God) at the end of his symphonies. The works for the concert hall by both Bruckner and Messiaen are full of their faith, and there are works by Beethoven and Mahler which wrestle with the question 'what is God?' as profoundly as any theological thesis.

As the concert hall took over from the Church as the main place to hear music, with people sitting in rows in awed silence, there was perhaps a feeling that music itself had become 'God'. But it also showed how close the experience of religion and the experience of music were.

Music as a human need?

From the earliest times it seems that humans have felt the need to make music. And, unlike other species, to make musical instruments! The flutes pictured below, were discovered in a cave in Germany and have been dated at more than 40,000 years old!



All cultures round the globe seem to have an important role for music. It enhances community events: - celebrations, laments, religious worship, singing and dancing.

Church music: not always a harmonious relationship?

The Church has not always been happy about the role of music, and throughout its history there have been moments when the debates have become quite hot!

Many a medieval cleric denounced music from the pulpit, not least because of its association with sinful activities like dancing.

The Reformation was about many things, but music was an important part of the debate. Should music be elaborate (and in Latin) or congregational, and thus involving everyone?

Like many Anglican churches, we use both forms of music in our worship.

Does Great Music Bring us Closer to God?

The power of music is a well-attested phenomenon. In Christian worship we are used to singing together as a means of praising God; we also use music as an important part of contemplation and prayer before and during services.

Outside of church, music can also have an extraordinary impact on our lives. It can touch our emotions in a way that few things can. This might be from participation – the experience of singing with a crowd, whether in a cathedral or a sports stadium, or of playing in a band. It might come from an association – a song reheard can instantly take us back to a memorable summer, a lost love, a much missed friend or some other significant moment in our lives. In such cases there isn't always necessarily a direct correlation between the music and the emotion: a happy song can provoke a sad and powerful memory.

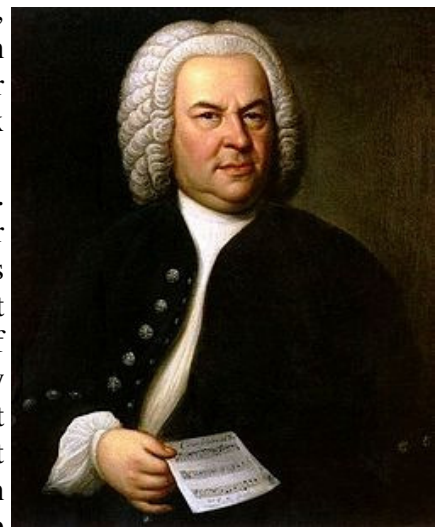
What about the power music when we simply hear it, without that kind of association? And is this experience somehow reflective of our experience of God?

There certainly does seem to be some connection. Michael Graziano, a Professor of Psychology at Princeton, has written that, although an atheist, he feels an emotional empathy for religion because it reminds him of his attitude to music. He goes on to say 'When I am listening to certain pieces of music I feel a reverence creeping over me, an awe that has a spiritual quality.'

Of course not all atheists would see it quite this way, and certainly wouldn't describe it in terms of empathy for religion. But the link between music and religion is not, I think, an easy one to dismiss. However, as Graziano points out, it is a difficult one to put into words. Still, we can try:

- Music can connect us with God because it can create a mood of reverence, of mystery, of something deep being communicated, in a language which seems elevated - closer to what we imagine might be 'Godly'.
- It creates a spiritual communication, perhaps from its manipulation of time. In hearing music we experience time in a new way (is this what eternity means?), unlike other art forms.
- In communicating at a deep level, often without a direct message, it can express that which is 'beyond understanding'. This is particularly true of instrumental music, where there are no words.
- The finest music displays human creativity and ingenuity, with many levels of pattern and structure. The combination of abstract structure and human emotion perhaps mirrors our understanding of God: a God who is abstract and complex but through his Son, Jesus, also deeply human.

When we think of 'great music' it is not long before the name J.S. Bach is mentioned. He produced some of the finest music ever written and much of it has an explicitly Christian content. Bach has even been described as 'the fifth Evangelist'! This is an epithet which seems to have been coined by a Swedish Bishop at the end of the 19thC, but interestingly also provokes a lot of internet activity from atheists, who claim that Bach was probably an atheist just writing what was necessary to earn a living. Their argument is that his music would be just as sublime if he had written it for the town council. It is historically unlikely that Bach was an atheist, but the fact that atheists feel a need to claim Bach is an indication of just how strong the association between (great) music and God has been.



J.S. Bach (1685-1750): the 'fifth Evangelist' or simply doing a job?

Hugh Collins Rice

Sing God's praises...

Just as singing is a natural part of human behaviour – babies and infants naturally try out their vocal range and respond to music by joining in – so it has been a natural part of the relationship between God and humanity and of our worshipping life.

The Christian Church inherited through Judaism a musical tradition dating back to well before 1000BC. A quick flick through the Old Testament shows that the text is laid out in two styles: prose, with the text filling each column, and poetry and songs which are set out in the centre of each column. For example, the difference is clear when looking at Exodus chapters 14 and 15: chapter 14 gives the account of the Israelites passing through the Red Sea which collapses on the Egyptian army following behind; chapter 15 is the Song of Moses which praises God for delivering the Israelites from the Egyptians (a text which is used at the Easter Vigil).

The greatest collection of these original musical texts we have is found in the Psalms, many of which are traditionally believed to have been written by King David himself (who reigned around the year 1000BC). From some of the references within the Psalms, for example Psalm 137 references the Babylonian Exile of the Jews which took place between 597BC and 538BC, we know that this song form was used and collected over several centuries. One thing we learn from the Psalms is that we can take everything to God. Many of them are laments and several are clearly written in anger and great distress – Psalm 137 being a case in point, the savagery of the closing verse would be baffling without knowing the history of the removal of the Jews to Babylon and the great suffering experienced during this time.

From clues within the Psalms, we believe that most of them were written for or associated with the worship of the Temple in Jerusalem. A good many of them start with directions to a choirmaster or for how they are to be played. Jesus, when he led the disciples out from the Last Supper does so singing Psalms; several of the Seven Last Words are direct quotes from the Psalms (*'My God, My God why have you forsaken me?'* is the opening line of Psalm 22).

From this, then, the Christian Church inherited its musical tradition. The Psalms were used throughout the early Church's worship and continue to be central to the daily worshipping life of Christians everywhere. The plainsong chants that are used today are the same as those used in the early Church. But we also have in the New Testament some hymns that were written exclusively for Christian use. In his letters, St Paul quotes from a number of written texts, including early Creeds, but there are also pieces of text that Pauline scholars believe are quotations from early Christian hymns. For example, in the second chapter of his Letter to the Philippians there is a hymn to Jesus (verses 6-11) praising his name, in the same way that in the Psalms the holy name of God is praised. Although these hymns have been lost to antiquity, we do have other 2nd and 3rd Century AD hymns and texts that are used in our worship still, such as the Exsultet which is sung at the Easter Vigil and the Bible continues to be the single greatest source of inspiration for the hymns and worship songs used in churches today.

Prayer Intentions: November

<p>1st: All Saints Readings: Psalm 111, 112, 113; 2 Corinthians 4:5-12</p> <p>Today we celebrate the start of Kingdom season with all those who are already 'residents' of the Heavenly Kingdom. We also ask for their prayers for us.</p> <p>Prayer intentions: Church Street, East Street. Eucharistic Ministers and those receiving Home Communion</p>	<p>2nd: All Souls Day Readings: Psalm 42; John 20:19-end</p> <p>All Souls day commemorates all those we have known and (hopefully) loved who have died - and pray for their safe journey to the Heavenly Kingdom.</p> <p>Prayer intentions: High Street, Bourne Street. All those who mourn</p>	<p>3rd: 4th Before Advent Readings: Psalm 87; Colossians 1:9-14</p> <p>Prayer intentions: Northbourne Court, Pease Place. Those who read in Church, the Ministry Team.</p>	<p>4th: Readings: Psalm 2 Matthew 1:18-end</p> <p>Prayer intentions: Ridgeway Road The Schools in our parish: St Birinus; Northbourne; Willowcroft and all who work and learn there.</p>
<p>5th: Readings: Psalm 5 Matthew 2:1-15</p> <p>Prayer intentions: Sinodun Road, Bridge Close Our Roman Catholic friends and colleagues</p>	<p>6th: Leonard Readings: Psalm 9 Matthew 2:16-end Leonard had a particular mission to release prisoners - and was granted leave to do so by the King.</p> <p>Prayer intentions: Kynaston Road Political prisoners, those persecuted for their faith.</p>	<p>7th: Willibrord Readings: Psalm 15 Matthew 3 Willibrord was a Northumbrian Benedictine who had a mission to the Frisians (Northern Netherlands) and was the first Bishop of Urecht.</p> <p>Prayer intentions: Broadway, Vicarage Road Alton Abbey</p>	<p>8th: Saints of England Readings: Psalm 16 Matthew 4:1-11 The Reformation era saw different factions persecute each other. This day we commemorate victims of this period.</p> <p>Prayer intentions: St Andrew's Road, St Peter's Road. Those discerning their vocations and in training.</p>
<p>9th: Margery Kempe Readings: Psalm 18 Matthew 4:12-22</p> <p>Writer of the first autobiography in the English Language, Margery visited Julian of Norwich and then left on pilgrimages to the Holy Land and throughout Europe.</p> <p>Prayer intentions: Wessex Road. Wantage Convent</p>	<p>10th: Remembrance Readings: Psalm 20 James 3:13-end</p> <p>Prayer intentions: Lower Broadway, Roebuck Court. For peace between nations and all those who have died or been injured in conflict.</p>	<p>11th: Martin Readings: Psalm 71 Matthew 4:23-5:12</p> <p>The son of an army officer, Martin, already a Christian, joined the cavalry. Eventually, Martin declared himself a soldier of Christ and was released from service. He was made Bishop of Tours</p> <p>Prayer intentions: Hagbourne Road Bishops John and Andrew</p>	<p>12th: Readings: Psalm 21 Matthew 5:13-20</p> <p>Prayer intentions: Ernest Road, Edmund's Court. The flower arrangers</p>
<p>13th: Readings: Psalm 23 Matthew 5:21-37</p> <p>Prayer intentions: Fairacres Road, Marlborough Court. Those who keep the Church clean and tidy.</p>	<p>14th: Readings: Psalm 26; Matthew 5:38-end</p> <p>Prayer intentions: Oatland Road, Samor Way Those who maintain the Church grounds and gardens</p>	<p>15th: Readings: Psalm 32 Matthew 6:1-18</p> <p>Prayer intentions: Mereland Road, Laburnum Grove The social committee</p>	<p>16th: Margaret Readings: Psalm 33 Matthew 6:19-end</p> <p>Born in Hungary, Queen of Scotland, canonised for her many charitable works.</p> <p>Prayer intentions: Abbott Road, Abbott Close Our lay ministers</p>

Prayer Intentions: November

<p>17th: 2 before Advent Readings: Psalm 132 Matthew 13:44-52</p> <p>Prayer intentions: Richmere Road, The Croft; Our Sunday School and its leaders.</p>	<p>18th: Elizabeth Readings: Ps 47; Matthew 7:1-12</p> <p>Married at 14, widowed at 20, she used her dowry to found a hospital where she herself served.</p> <p>Prayer intentions: Marsh Cottages, Jubilee Way, Regent Gardens Didcot Community Hospital</p>	<p>19th: Hilda Readings: Psalm 52 Matthew 7:13-end</p> <p>Founded the Abbey at Whitby, for both men and women, where she was Abbess. Influential at the Great Synod of Whitby which decided how Easter would be calculated.</p> <p>Prayer intentions: Saxon's Way, Viking Drive Our Synod members and our PCC</p>	<p>20th: Edmund Readings: Psalm 56 Matthew 8:1-13 King of Norfolk and Suffolk, had a great care for the poor and pursued justice for all. When attacked by the Danes he refused to give over his kingdom or renounce his Christianity. He was shot and beheaded.</p> <p>Prayer intentions: Oriell Court, Lincoln Gardens, HM the Queen, Supreme Governor of the Church of England.</p>
<p>21st: Readings: Psalm 62; Matthew 8:14-22</p> <p>Prayer intentions: Beaufort Close, Worcester Drive Our Treasurer, Gift Aid officer, and Finance team.</p>	<p>22nd: Cecelia Readings: Ps 63 Matthew 8:23-end</p> <p>Possibly the founder of the Church now dedicated to her in Trastevere.</p> <p>Prayer intentions: Exeter Court, Magdalene Court Our Director of Music and the choir.</p>	<p>23rd: Clement Readings: Psalm 78 Matthew 9:1-17</p> <p>Consecrated Bishop by St Peter, he was the first Apostolic Father of the Church. He asserted the authority of presbyters (priests) in their church as consecrated by the Apostles.</p> <p>Prayer intentions: Merton Close, Somerville Our visiting clergy</p>	<p>24th: Christ the King Readings: Ps 29, 110 Revelation 11:15-18</p> <p>The last Sunday of the Church year. We pray that we will all one day see Christ's Kingdom come.</p> <p>Prayer intentions: Nuffield Close, Dirac Place All those who provide refreshments after services and at events.</p>
<p>25th: Catherine Readings: Psalm 96 Matthew 9:18-34</p> <p>She of the Catherine Wheel - an instrument of torture on which she refused to recant her Christian faith.</p> <p>Prayer intentions: Fleet Way, Kibble Close; Our Advent Study Groups</p>	<p>26th: Readings: Psalm 97 Matthew 9:35-10:15</p> <p>Prayer intentions: St John's Close, Ruskin Close The Sacristans and Servers</p>	<p>27th: Readings: Psalm 112 Matthew 10:16-33</p> <p>Prayer intentions: Shannon Road, Severn Road St Peter's outreach to the community</p>	<p>28th: Readings: Psalm 125 Matthew 10:34-11:1</p> <p>Prayer intentions: Kennet Place, Thames Court The Youth Group and its leaders</p>
<p>29th: Day of Intercession for the Missionary Work of the Church Readings: Psalm 139; Isaiah 22:1-14; Matthew 11:2-19</p> <p>Prayer intentions: Medway Grove, Tyne Square The Church's mission throughout the world, and particularly in Didcot. For The Revd Josie Midwinter and the Diocesan advisers on Mission and Parish Development.</p>			<p>30th: Andrew Readings: Psalm 47 John 12:20-32 A former disciple of John the Baptist, Andrew recognised Jesus as Messiah and brought his brother Peter to follow him.</p> <p>Prayer intentions: Western Avenue Our families.</p>

Handel's *Messiah* (1741)

Messiah was originally intended as an oratorio for Lent and Easter but became more traditionally known as a Christmas work. Handel's librettist, Charles Jennens, instigated its 'birth' as he wanted to create a Scriptural anthology set to music by the composer. Handel, working in the ways of the 18th century, composed the entire work in just twenty-four days! Jennens had wanted a London debut just before Easter but Handel doubted that this would be agreed to. Instead, a year after completion, Handel received an invitation from the then-Duke of Devonshire to go to Ireland for a season of concerts and Handel made arrangements in March 1742 to give *Messiah* its debut on 13th April. Unfortunately, the warm reception accorded to *Messiah* in Dublin was not repeated in London when Handel introduced the work at the Covent Garden Theatre on 23rd March 1743.

Jennens divided *Messiah* into three Parts, to give the audience a better understanding of the music whilst retaining its opera-like qualities. The most famous and recognizable piece from *Messiah* is the "Hallelujah Chorus" which ends the second Part. The custom of standing for the "Hallelujah Chorus" originates from a belief that, at the London premiere, King George II did so, which would have obliged everyone to stand. There is no convincing evidence that the king was present, or that he attended any subsequent performance of *Messiah*. The first reference to the practice of standing appears in a letter dated 1756. It is a custom that is still carried out today and, in its way, is an acknowledgement of the supremacy of the Son of God, together with God the Father and God the Holy Spirit.

Jennens used passages from *Isaiah* (having sung *Messiah* more times than I can remember, it is very difficult when reading the Old Testament lessons during Advent to not sing them!), *Psalms*, *Job* ("I know that my Redeemer liveth"), *Lamentations*, the minor Prophets, the Gospels, Paul's *First Letter to the Corinthians* and his letter to the *Romans*, the *Letter to the Hebrews* and the *Book of Revelation* (which gives voice to the "Hallelujah Chorus") and the Oratorio ends with the last word in the Bible in the "Amen Chorus" which is actually the last part of the final chorus, "Worthy is the Lamb that was slain".

Since Jennens used the Bible for his libretto, there are a number of names used throughout the work that refer to Jesus: Emmanuel, Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace, Saviour, Christ the Lord, King, Righteous Saviour, Shepherd, Lamb of God, Holy One, King of Glory, Lord of Hosts, Anointed, King of Kings, Lord of Lords, Redeemer, Lord Jesus Christ.

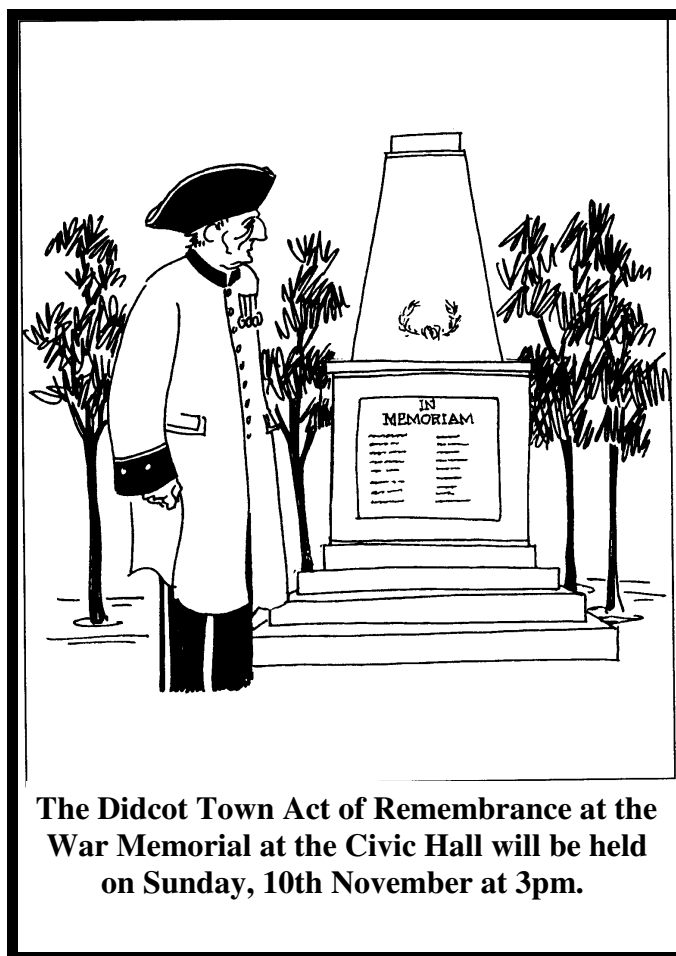
If you get a chance, listen to a performance or recording of *Messiah* and let the music and words surround you.

Fran

November - Remembering

The All Souls' Service – 3pm on Sunday, 3rd November

The beginning of November is the time of year when we focus on those who have gone before us on the pilgrimage of life. November 1st is the feast of All Saints, remembering the holiest men and women of Christian history. November 2nd is the feast of All Souls – we might think of it as a memorial for everyone else. On November 11th we remember the men and women who have given their lives for freedom and justice in the two World Wars and the smaller conflicts since then. This year we shall celebrate all these festivals on the first two Sundays in November: All Saints in the morning and All Souls at 3pm in the afternoon of November 3rd, and Remembrance Sunday on November 10th.



Everyone is invited to the All Souls' Service and special invitations have been sent to the families of those who have died during this last year. As we reflect on all that our departed loved ones have meant to us, we are invited to light a candle in their memory. Before the service begins, we can add their names to the list which will be read out as part of a special Act of Remembrance. It is a gentle, reassuring service which acknowledges our grief and brings us to the Lord to find his comfort and support. It also offers us a message of hope, reminding us that we Christians are all called to follow Jesus in the way that leads to eternal life. With the weeds and brambles of our sins cleared out of our path by Jesus, we can know ourselves forgiven: the way is open. In his own good time he will bring us to our true home which is with God, amid the love and joy and glory which surround him and those dear ones who have gone before us.

Jenny Loder, LLM

St Peter's Garden of Remembrance

The Garden of Remembrance at St Peter's is sadly getting very full, there are only around a dozen plots left. The PCC took the decision to close the Garden to new interments and to offer the last places on a pre-booked basis to members of the Church family. Those who already have a spouse interred in the Garden may make it a double plot and be buried with their loved one. If you would like to reserve a space in the Garden of Remembrance, please speak to a member of the ministry team as soon as possible. We will be confirming arrangements for reserving the spaces before the end of the year.

Train Annual Celebration

Everyone is invited to come and join in the celebrations with TRAIN in the Civic Hall on Friday, 15th November, 4-6pm.

They hope to focus on their work with ReStart including the trip to Kenya, which we supported during Lent. They will also report on their residential courses and other activities. The Mayor of Didcot and the Chair of SODC will be there and Ed Vaisey, MP, will present the awards.

Mobile Labyrinth

The diocesan mobile Labyrinth will be visiting All Saints' Church during the week beginning 8th December. The Rev Karen Beck is inviting anyone who would like to experience walking the pathway of a labyrinth to visit the church during that week.

Bible Reading Fellowship

A number of people are now taking the Bible Reading Fellowship New Daylight notes. I will be ordering the next set of notes for January-April, early in December. If you would like me to order a copy for you, please let me know in good time. The notes cover four months of readings and comment and each issue costs £4.

Jenny Loder, Tel 510199

HOST for Christmas

Could you offer someone a home far from home for just a day or two? HOST, a well-established charity, is hoping to hear from people who enjoy making others feel at home, and who would love to meet interesting young adults from other parts of the world who are currently studying at universities in the UK, and who want to understand this country better.

One host wrote: 'It is a great to welcome these students and make them feel wanted. They get to see a good side of life in Britain in contrast to what they might learn from the media. It is also fun getting to know someone from another country.'

Invitations can be for a day, a weekend, or 3 days at Christmas. Sharing Christmas with someone who has little idea what Christmas is can be really special – and for the guest, much better than being on a deserted university campus. Invitations are urgently needed from volunteer hosts, no matter how far they live from a university.

To find out more, please see www.hostuk.org 020 7739 6292
or contact local organiser Jing Wang ro_oxon@hostuk.org 07792 573673.

Thank you.

Services

Sundays

8.00AM Morning Prayer
& Holy Communion
10.00AM Parish Sung
Eucharist
6.00PM Evensong
(1st Sunday in month)

Weekday Offices

Morning Prayer:
usually said at 8.30AM
on weekdays (except
Fridays) & Saturday.

Weekday Services

Tuesday 12.00NOON
Little Fishes Eucharist

Thursday 9.30AM
Eucharist

The Sacrament is reserved at St Peter's and is available to any who wish to receive it in their home or in the hospital.

Registers

Baptisms 'made one with Christ'

Ollie Madley
Tian Madley

Funerals 'may they rest in peace and rise in glory'

Patricia Chapman

Diocese of Nandyal, South India

People may remember the visit of Bishop Lawrence a few years ago and our continuing fragile link with Nandyal. Please pray for Bishop Pushpalalitha, who has just been installed as Bishop of Nandyal, the first woman bishop in India.

Didcot & District University of the Third Age

DIDCOT & DISTRICT UNIVERSITY OF THE THIRD AGE meetings are held on the third Tuesday of each month.

The November meeting will be held at 2pm on Tuesday 19 November at Didcot Civic Hall. The topic will be **The work of Sobell House.**

Didcot & District U3A is a democratic, self-funded and self-managed organisation which exists to provide

educational and leisure activities at minimal cost. It draws upon the knowledge, experience, skills and enthusiasms of its members to organise interest groups in accordance with the wishes of the membership.

Tel: 07804159993
Email: didcotdistrictU3A@virginmedia.com

Year's Mind for November

- | | | | |
|----|-------------------|----|-------------------|
| 1 | Harry Leach | 16 | Alice McClean |
| | Reginald Church | | Jean Stockwell |
| | Leslie Cook | | Raymond Yates |
| | Ted Web | 17 | Edward Stephens |
| 2 | Jason Naylor | | Roger Childs |
| | William Pitt | | Patrick Saunders |
| | Violet Hooper | | Sheila Warr |
| 3 | | 18 | Ronald |
| 4 | Annie Wells | | Wakefield-Smith |
| | Henry Freeland | 19 | Irene Simpson |
| 5 | Albert Bird | | Frederick Bennett |
| | Edward Avann | | Dimitri Mshar |
| 6 | Dennis Betteridge | | Bryan Varney |
| | Jack Ireson | 20 | Dora Elias |
| 7 | Cecil Bennett | 21 | Frederick Beaven |
| 8 | Andrew Jeremenko | 22 | Alfred Bennett |
| | Lisha Gayle | | Ernest Frank |
| | James Shepherd | | Joyce Giles |
| 9 | Gertrude Mee | 23 | Albert Grimes |
| | Ethel Loveless | | Florence Hann |
| | Archie Greenaway | 24 | |
| 10 | Edward Pearson | 25 | Anne Saunders |
| | Arthur Slater | | John Berry |
| | Bernard Paine | 26 | George Buckingham |
| 11 | Barbara Shugar | | Norman Johnson |
| | Kathleen Blakeley | | Constance Davis |
| | Mollie Griffiths | 27 | Douglas Shaw |
| 12 | Douglas Neale | 28 | Kerry Bennell |
| 13 | Esther Fletcher | | Winifred Chandler |
| | Andrew Heath | 29 | Victoria Prescott |
| | Kenneth Brown | | John Brocklehurst |
| | Phyllis Evans | | John Rees |
| 14 | | | Joan Williams |
| 15 | Ernest Crisford | | Albert Fisher |
| | Nellie Bentham | 30 | Sylvia Dunn |

Church Calendar for November 2013

Friday 1

6.00PM Choir practice.

Sunday 3 All Saints

8.00AM Morning Prayer & Holy Communion
8.45AM Parish Breakfast in Church.
10.00AM Sung Eucharist
10.00AM Sunday school
3.00PM All Souls Service

Tuesday 5

12.00NOON Tuesday Club with Little Fishes
Communion
7.30PM Didcot Choral Society rehearsal.

Wednesday 6

11.30AM Wednesday Church
7.30PM Didcot Community Gospel Choir rehearsal

Thursday 7

9.30AM Holy Communion (MU)

Friday 8

6.00PM Choir practice

Sunday 10 Remembrance Sunday

8.00AM Morning Prayer & Holy Communion
8.45AM Parish Breakfast in Church.
10.00AM Sung Eucharist

Monday 11 Armistice Day

10.30AM—Alzheimer's 'Singing for the Brain'

Tuesday 12

12.00NOON Tuesday Club with Little Fishes
Communion
7.30PM Didcot Choral Society rehearsal.

Wednesday 13

11.45AM—Wednesday Fellowship
7.30PM Didcot Community Gospel Choir rehearsal

Thursday 14

9.30AM Holy Communion

Friday 15

6.00PM Choir practice

Saturday 16

7.30PM Quiz 'n' Chips
(Doors open 7.00PM)

Sunday 17 Second Sunday before Advent

8.00AM Morning Prayer & Holy Communion
8.45AM Parish Breakfast in Church.
10.00AM Sung Eucharist & Baptism
10.00AM Sunday school
6.00PM Holy Hour and Benediction

Tuesday 19

12.00NOON Tuesday Club with Little Fishes
Communion.
7.30PM Didcot Choral Society rehearsal.

Thursday 21

9.30AM Holy Communion

Friday 22

6.00PM Choir practice

Sunday 24 Christ the King

8.00AM Morning Prayer & Holy Communion
8.45AM Parish Breakfast in Church.
10.00AM Sung Eucharist

Monday 25

10.30AM—Alzheimer's 'Singing for the Brain'

Tuesday 26

12.00NOON Tuesday Club with Little Fishes
Communion.
2.00PM St John's Guild.
7.30PM Didcot Choral Society rehearsal.

Thursday 28

9.30AM Holy Communion

Friday 29

6.00PM Choir practice

Saturday 30

10.30AM-1.00PM—Advent Fair



Priest-in-Charge

The Revd. Hannah Reynolds
The Vicarage,
47A Newlands Avenue, Didcot
01235 812114

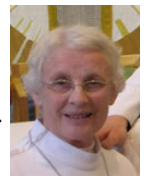
Email: priest-in-charge@stpeters-didcot.org.uk



Licensed Lay Ministers

Mrs Fran Childs
01235 816166

Mrs Jenny Loder
01235 510199



Associate Minister

The Revd. Joy Carter
01235 817597



Wardens

Mrs Julie Mintern
01235 862936

Hugh Collins-Rice
01235 811465