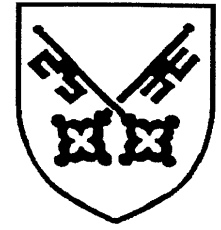


St Peter's Church Magazine



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St Peter's Church, Newlands Avenue, Didcot ❖ www.stpeters-didcot.org.uk

O Come, O Come Emmanuel

The great Advent hymn, *O Come, O Come Emmanuel*, is based upon the Great 'O' Antiphons. These are the short phrases that are recited before and after the Magnificat at evening prayer during the last 8 days of Advent. Each begins with an 'O' – a sound that can be used in wonder, in surprise, interest or as a form of address. For Advent, when we are preparing ourselves for the startling arrival of God made man, each of these senses of the sound are appropriate.

Each antiphon takes as its starting point a title used in the Book of Isaiah which tells us something about the coming Messiah. The person who composed them made them in the form of an acrostic – each initial letter when read in reverse forms the Latin term *Ero Cras* – Tomorrow, I come. The first antiphon – the 'S' is *O Sapientia* – the Latin word for Wisdom.

O Wisdom, you come forth from the mouth of the Most High.

You fill the universe and hold all things together in a strong yet gentle manner. O come teach us the way of truth.

Wisdom was there from the beginning and the Spirit of Wisdom was the force behind creation described in the first verse of the Bible. In the first verse of his Gospel, because Wisdom is feminine (as indeed is the Holy Spirit), John the Evangelist replaces 'Wisdom' with 'Word' to describe Jesus' role as co-creator of all things.

The second antiphon, used on the 18th December, is *O Adonai* – Lord.

O Adonai and leader of Israel, you appeared to Moses in a burning bush and you gave him the Law on Sinai. O come and save us with your mighty power.

There is already a pattern developing in the antiphons: they are prayers that tell salvation history and the role that the Messiah, Jesus, has played throughout. Many people don't realise that the second person of the Trinity – God the Son – was at work in salvation before his coming as Jesus, first as co-creator, and then as Lord and true leader of Israel he gave Moses the Law. The prophet Isaiah places the Messiah at work in ancient history, in the time of Isaiah's current affairs and as the expected Saviour to be born of the line of David. We celebrate his historical coming as Jesus, God made man, his current place as our only mediator in Heaven and look forward to his coming again in Glory to judge the quick and the dead.

The third antiphon, *O Radix Jesse* – Root of Jesse – connects Jesus directly to King David: Jesse being David's father.

O Root of Jesse, which stands for an ensign of the people, at whom kings shall shut their mouths, whom the Gentiles shall seek. O come and deliver us and tarry not.

Even in the time of Isaiah, it was understood that the Jewish Messiah, born in the smallest of

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the twelve tribes of Israel, was to be the Messiah for all people – Gentiles too. The Messiah, is not only born out of the root of Jesse, he is the life-giving root of the vine. Anyone keen on viticulture – or roses for that matter, will have seen how other varieties can be grafted onto the root of a sturdier plant and flourish. That is an image of Christ, the true vine, giving life to Israel and Gentiles alike.

The fourth antiphon is *O Clavis David* – Key of David.

O Key of David, and sceptre of the house of Israel, you open and no-one shuts, you shut and no-one opens. O come and lead the prisoner from jail, seated in darkness and the shadow of death.

The Key of David is linked here to two ideas. First the last judgement when the wheat will be sorted from the chaff, and the goats from the sheep – Christ has the keys to heaven and as judge will choose who may and may not enter. The second idea is that of the prisoner in darkness – in other words, Gentiles (and others) who do not know God, who are imprisoned by their sin or their idolatry – a living death, with no hope of an afterlife. Christ comes to set all free from the chains of death.

The fifth antiphon, *O Oriens*, is O Dayspring.

**O Oriens. O Dayspring, Brightness of Light everlasting and Sun of Righteousness.
O come and enlighten them that sit in darkness and the shadow of death.**

Jesus the Messiah, is the Light of the World which existed before everything else; the Dayspring – the light of day without which nothing can live. And, as with the Key of David antiphon – by comprehending or understanding the Light of the World, we are freed from the darkness of ignorance and death.

The sixth antiphon is *O Rex Gentium*, O king of the nations.

O Rex Gentium. O King of the Nations and their Desire, the Cornerstone who maketh both one. O come and save mankind whom thou formed of clay

Again, the title of ‘King of the Nations’ makes clear that the Messiah comes for all people, not just the Jews. Even those who didn’t know of their need for salvation through the one God, desired in their heart of hearts to know their creator.

In the final of the antiphons, we have the best known title *O Emmanuel*, God with us.

**O Emmanuel, our King and Law Giver, the desire of all nations and their Salvation.
O come and save us, O Lord our God.**

This tells us what we can expect from the Messiah: he is the personal God with whom we can have a personal relationship. The last antiphon continues from the sixth – the Messiah is the King that all nations desire. All the preceding antiphons ended with a prayer for mankind. The longing of the last plea ‘Come and save us’ is shown in the number of ‘O’s in this antiphon – it gives a sense of deep yearning for the coming of our Lord and Saviour. And this longing is partially answered in the acrostic – *ero cras* – tomorrow, I come.

And so in our last days of Advent and as we wait for the final coming of our Lord, we pray:

Come Emmanuel, King, Dayspring, Key of David, Root of Jesse, Lord and Wisdom, have mercy on us and save us.

They will call him Immanuel – which means, ‘God with us’. (Matthew 1:21)

The people who walked in darkness have seen a great light. (Is 9:2) So begins the first Bible reading for Christmas Day: familiar words from the prophet Isaiah announcing the birth of a child. The news, says Isaiah, is met with national rejoicing as at a good harvest, as at deliverance from a fearsome enemy, as at liberation from oppression, *for to us a child is born, to us a son is given, and the government will be on his shoulders, and he will be called Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace. (Is 9:6)* And this child brings to the people of Israel the promise of authority and peace, with justice and righteousness as in the days of the kingdom of David.

Names in the Bible are significant, often prophetic. Abram was renamed Abraham because God said he would be *the ancestor of many nations* even though, at the time, he and his wife were elderly and still childless. In the New Testament, Jesus gives the unreliable Simon the nickname Peter, meaning *the rock*, because, he says, *On this rock I will build my church (Matt 16:18)* And Peter did live up to his name in due course, becoming the leader of the new church after Pentecost.

The New Testament is the only legitimate source we have of information about Jesus but the interpretation of that information is grounded in Old Testament history and prophecy and the one illuminates our understanding of the other. When the blind man calls out *Son of David, have mercy on me (Luke 18:38)* as Jesus approaches Jericho on his last journey to Jerusalem, he is using a long-standing messianic title carrying a heavy load of anticipation for the Jewish people. Jesus discouraged people from identifying him as the *Christ* or the *Messiah*, because he feared that if they did, the authorities would expect him to have political ambitions, stirring up trouble for them with the Romans, and would stop him. As indeed they did. But the fact that Jesus was crucified meant that many of his followers were puzzled and doubted whether he could be the Messiah after all; a crucified Messiah didn't fit in with their expectations. A deeper understanding was needed to fathom the significance of Jesus' death on the cross and for some it took many years of reflection.

In the beginning was the Word (John 1:1). John gives us perhaps the most significant title applied to Jesus in the Gospels. It links Jesus with the book of Genesis. *In the beginning God created the heaven and the earth (Genesis 1:1)* and God spoke creation into existence: *the Word was in the beginning with God. The Word was God.* We do not need a clearer statement of Jesus' identity. During Jesus' life on earth, the gospel-writers record him referring to himself many times as the *Son of Man*. This emphasizes his humanity; he was indeed a man and a representative of the human race. Others called him the *Son of God*, most notably Satan in the account of the temptations as he sought to undermine Jesus' confidence in his vocation, and various demons as he cast them out, recognizing a greater power and authority than their own, but it is Peter who, in his confession of faith, gives him the most ringing endorsement, linking the messianic title with his identity as Son of God: *You are the Christ, the Son of the living God. (Matt 16:16)* Later, in the epistles, the title *Son of God* testifies that all that Jesus achieved in his life and death was the work of God for our salvation. For example, Paul writes in his letter to the Galatians: *the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. (Gal 2:20).* John the Baptist gives Jesus the title *Lamb of God* when he approaches him to ask for baptism: *Here is the Lamb of God who takes away the sin of the world! (John 1:29)* he declares, and we are taken right back into the Old Testament again to recall the Hebrew ritual of the lamb sacrificed as an atonement for the sins of the people which foreshadows the crucifixion. That is the ultimate achievement to which Jesus' dedication at his baptism will bring him. In the Old Testament, God is the *Saviour* of his people and so, in the Magnificat, Mary sings: *My spirit rejoices in God my Saviour (Luke 1:47)* but when the angels tell the shepherds the news that is good tidings for all people, the title has been transferred: *Today in the town of David a Saviour has been born to you; he is Christ the Lord. (Luke 2:11)* Jesus is called by many other names in the gospels and the epistles, and each name is significant in its context, and worth our reflection. For now, though, we end where we began: as God is *Lord*, so Jesus Christ is *Lord*; he is one with God the Father, and we have every good reason to celebrate his birth at Christmas. The people who walked in darkness have indeed seen a great light.

Jenny Loder, LLM.

Happy New Year!

Advent Sunday, which falls on the 1st December this year, is the start of the new church year. Advent is the Latin word for “come”, so it is all about the coming of someone or something. The word “adventure” is an extension of the word and what we are expecting from Advent is a coming adventure and all the uncertainty and danger that entails.

Advent isn't wholly a 'churchy' word referring to the four Sundays of Advent or the four Advent Candles or the Season of Advent from the inside of the church and its services. Nor is Advent simply referring to the 24 days before Christmas, with Christmas coming closer and closer.

The word “coming” in the Bible, primarily refers to the coming of God into our lives, that God is forever coming down into the little worlds in which we live, God is forever coming to save us and help us. And as with so many things that we talk about in church, there are essentially three tenses to Advent. The past: the coming of God to earth in the person of Jesus of Nazareth. The present: God comes to us daily for people who have eyes of faith to see. The future: the coming of God at the end of history in the Second Coming.

In the first coming, Jesus was born, grew up to be a man and taught something that people needed (and still need) reminding of. That we must love the Lord, your God, with all your heart, mind and soul AND your neighbour as yourself. And through his coming those two commandments, a summary of the whole of Jewish Law, was shared with everyone – Jew and Gentile alike.

In that first coming, God didn't remain in the infinite distance but came down here to earth, near to your life and mine. He came to share our experience, to know what it is to be human from an intensely personal perspective. And in the person of Jesus, God is as near as God gets. We can see clearly the Presence of God in Jesus and so we come to know God that bit better. So Advent is about the coming of God into flesh for all mankind.

But Advent is also about the future. God will come to earth at the end of history, as the second coming of Jesus at the end of time as we know it. In this sense, we are thinking of God's coming to earth on the final day of human history, not quietly, but in full glory at his second coming. No one knows the precise hour of the second coming – the end of history; the end of time as we know it. No one knows the precise moment of this second coming. There have always been those religious fanatics in all generations who have thought that they knew, but the disciples didn't know the time of the second coming, nor did the authors of the New Testament. Only God knows when that moment will be.

But there will be a time when there is no time and we will all meet Christ face to face when Christ will judge all human beings. And in between the coming of God as Jesus, and the coming of God in all his glory at the end of history, is God daily coming to us. God is forever coming closer and closer and clearer and clearer to us.

We are forever asking God to come into lives to bless and help us and save us. The whole of the Eucharist is about the coming of God here among us – we don't know how, we just know that he has promised that he does and we believe that promise. We end the Eucharist with a prayer asking God to send us out in the power of the Spirit – not just send us out to have a nice cup of tea, but fill us with the Holy Spirit so when we leave we can live and work to the praise and glory of God.

Do you know what the last prayer in the Bible is? It is the second to the last line of the book of Revelation and its one that gets used in liturgies at many different times. The last prayer of the Bible is “Amen. Come Lord Jesus”. Amen: So be it. Amen. Come Lord Jesus. That is the prayer of the Church. Amen. Come Lord Jesus. Come and make all things new. Come and make an end to suffering. Come and give us peace.

‘To Sing is To Pray Twice’



Framed notices in some choir vestries proclaim the words of Augustine “To sing is to pray twice”- once with the words and again with the beauty of the voice raised in song.

Christians have prayed in song for their entire history. The church universal sings to give thanks to God through praise, to voice prayers, to proclaim and to narrate the mighty acts of God.

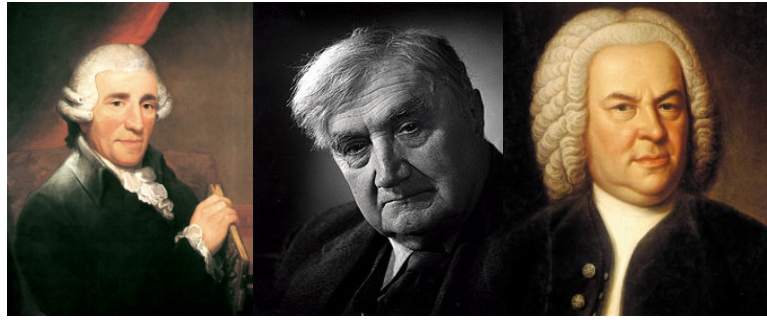
Our Advent Carol Service at St Peter’s reflects just that through music, Bible readings and prayerful meditations. Through the music we journey towards the coming birth of the Christ child and are prepared for the joyful message of Christmas. You are welcome to join us in St Peter’s on Sunday December 1st at 6pm.

Later in the month on December 22nd at 6pm we will celebrate the birth of Christ at our Carol service as music and words combine to reflect the hope, joy and peace of the Christian faith. You will be most welcome at both services!



Julie Mintern





Music: The Soul of the Universe?

Join us for a series of discussions about music, faith and spirituality.

Led by members of our congregation and held on Sunday after the 10am Eucharist

The Sunday before Advent - 24th November

Jenna Field and Hugh Collins Rice on music by
Howard Goodall and Joseph Haydn

Advent Sunday -1st December

Tom Radcliffe and Andy Strangeways on music including
Henry Purcell

Second Sunday of Advent -8th December

Mark Stanley and Rowena Collins Rice on music by
Vaughan Williams and Machaut

Third Sunday of Advent - 15th December

Alison Driscoll on music including
J.S. Bach



Prayer Intentions: December

<p>1st: Advent I Readings: Psalm 44 1 Thessalonians 5:1-11</p> <p>Prayer intentions: Loyd Road.</p> <p>Our Director of Music and the choir</p>	<p>2nd: Readings: Psalm 50 Matthew 12:1-21</p> <p>Prayer intentions: Cockcroft Road, Mowbray Road</p> <p>Our Church Wardens</p>	<p>3rd: Readings: Psalm 80; Matthew 12:22-37</p> <p>Prayer intentions: Barnes Road, Barnes Close.</p> <p>Little Fishes, carers and toddlers groups and PACT.</p>	<p>4th: Readings: Psalm 7 Matthew 12:38-end</p> <p>Prayer intentions: Edwin Road.</p> <p>The Wednesday Church and those who work with people with learning disabilities.</p>
<p>5th: Readings: Psalm 42 Matthew 13:1-23</p> <p>Prayer intentions: Green Road; Green Close. Those who keep the church and grounds clean and tidy.</p>	<p>6th: Nicholas Readings: Psalm 25 Matthew 13:24-43</p> <p>The real-life Santa Claus, Nicholas was 4th Century Bishop of Myra, believed to have thrown bags of coins into the house of a family where the daughters were to be sold into slavery</p> <p>Prayer intentions: Royal Berkshire Close The Didcot Food Bank</p>	<p>7th: Ambrose Readings: Psalm 9 Matthew 13:44-end</p> <p>4th Century Governor of Milan made Bishop by popular acclaim of the citizens when the see fell vacant.</p> <p>Prayer intentions: Queensway, Hardings Strings Bishops John, Andrew and Colin.</p>	<p>8th: Advent II Readings: Psalm 80 Luke 1:5-20</p> <p>Prayer intentions: Tavistock Avenue; Bowness Avenue. Our Lay Ministers</p>
<p>9th: Readings: Psalm 30 Matthew 14:1-12</p> <p>Prayer intentions: Warner Crescent; Morse Road. The Persecuted Church</p>	<p>10th: Readings: Psalm 56 Matthew 14:13-end</p> <p>Prayer intentions: South Park Avenue; Downs Road. The Social Committee</p>	<p>11th: Readings: Psalm 62 Matthew 15:1-20</p> <p>Prayer intentions: Newlands Avenue. The Wednesday Fellowship.</p>	<p>12th: Readings: Psalm 54 Matthew 15:21-28</p> <p>Prayer intentions: Glebe Rd; Lynmouth Rd. The Youth Group and its leaders and Youth Leaders</p>
<p>13th: Lucy Readings: Psalm 86 Matthew 15:29-end</p> <p>Lucy, whose name means 'light', was a third century Christian convert who refused to marry her pagan suitor. She is the patron saint of the blind.</p> <p>Prayer intentions: Craven Way; Hillary Dr; Lockinge Close. St John's Guild, those who work for and with those with visual disabilities.</p>	<p>14th: John of the Cross Readings: Psalm 145 Matthew 16:1-12</p> <p>A Spanish Carmelite, encouraged by Teresa of Avila to undertake the reform of the Order. Author of <i>The Dark Night of the Soul</i></p> <p>Prayer intentions: Cullen Place; Hanover Court. Those suffering from depression and mental illness.</p>	<p>15th: Advent III Readings: Psalms 68:1-19 Philippians 4:4-7</p> <p>Prayer intentions: Clarence Pl; Frideswide's Court. Those following the Religious life, particularly at Wantage and Alton.</p>	<p>16th: Readings: Psalm 40; Matthew 16:13-end</p> <p>Prayer intentions: Wantage Road; Colbourne Road</p> <p>Those who put together the Church magazine and weekly news-sheets.</p>

Prayer Intentions: December

<p>17th: O Sapientia Readings: Psalm 70; Matthew 17:1-13</p> <p>O Sapientia (O Wisdom) is the first of the 7 antiphons for use with the Magnificat at Evening Prayer which use titles for the Messiah.</p> <p>Prayer intentions: Barleyfields; Elbourne. The Ministry Team</p>	<p>18th: O Adonai Readings: Psalm 75; Matthew 17:14-21</p> <p>O Adonai - O Lord</p> <p>The seven antiphon initials, taken backwards, spell the words Ero Cras.</p> <p>Prayer intentions: Drake Avenue; Collingwood Avenue. St Peter's Outreach to the community</p>	<p>19th: O Radix Jesse Readings: Psalm 146 Matthew 17:22-end</p> <p>O Radix Jesse - O root of Jesse</p> <p>Prayer intentions: Park Road; Park Close. The Quiz n Chips team, those who raise funds for the ministry of St Peter's.</p>	<p>20th: O Clavis David Readings: Psalm 46 Matthew 18:1-20</p> <p>O Clavis David - O Key of David</p> <p>Prayer intentions: Garden Close; Rutherford Place. Those who prepare the intercessions for Sunday worship</p>
<p>21st: O Oriens Readings: Psalm 121 Matthew 18:21-end</p> <p>O Oriens - O Dayspring</p> <p>Prayer intentions: Norreys Road; Norreys Close. Those who read the Scriptures in Church.</p>	<p>22nd: O Rex Gentium Readings: Psalm 144 Luke 1:26-38</p> <p>O Rex Gentium - O King of the nations.</p> <p>Prayer intentions: Meadow Way; Brunel Road Those who provide refreshments for services and events at Church.</p>	<p>23rd: O Emmanuel Readings: Psalm 130; Matthew 19:1-12</p> <p>O Emmanuel - O God with us. Ero Cras means 'tomorrow I will be there'</p> <p>Prayer intentions: Portway; Wheatfields. All those who care for the Church linens and furnishings.</p>	<p>24th: Christmas Eve Readings: Psalm 45 Matthew 19:13-15</p> <p>Prayer intentions: Cromwell Drive; St Ann's Court. Our families and our Church family.</p>
<p>25th: Readings: Psalm 110 Matthew 1:18-end</p> <p>Prayer intentions: St Hilda's Close; St Hugh's Rise. All who work over Christmas, those who will be on their own over this time.</p>	<p>26th: Stephen Readings: Psalm 13 Acts 6</p> <p>The first Christian martyr, whose death by stoning was witnessed by St Paul</p> <p>Prayer intentions: Campion Hall Drive; Pebble Drive. Christians in the Middle East</p>	<p>27th: John the Apostle Readings: Psalm 21 1 John 2:1-11</p> <p>Prayer intentions: Stonesfield; Mansfield Gardens. Our visiting and retired clergy.</p>	<p>28th: The Holy Innocents Readings: Psalm 36 Matthew 18:1-10</p> <p>The infant boys slaughtered by King Herod in his attempt to kill the Messiah, Jesus.</p> <p>Prayer intentions: Linacre Close; Balliol Drive. Our ministry team.</p>
<p>29th: Christmas I Readings: Psalm 105 Galatians 3:23-end</p> <p>Prayer intentions: The whole parish.</p>	<p>30th: Readings: Psalm 111, 112, 113 Colossians 1:15-23</p> <p>Prayer intentions: Buckingham Close; Balmoral Road. Those struggling with their finances at this time of year.</p>	<p>31st: John Wyclif Readings: Psalm 102 Colossians 1:24-2:7</p> <p>Wyclif was a 14th Century Church reformer and translator of the Bible - his work forms the backbone of the King James' Version</p> <p>Prayer intentions: Our neighbours in the Wellingford Deanery.</p>	

Prayer Intentions: January

<p>1st: Naming of Christ Readings: Psalm 103; Luke 2:15-21</p> <p>8 days after Jesus' birth, his parents presented him in the Temple for his dedication to God and circumcision and naming.</p> <p>Prayer intentions: Church Street, East Street. Those who would normally attend Wednesday Church.</p>	<p>2nd: Ss Basil and Gregory Readings: Psalm 18; Ruth 1</p> <p>Two of the great Church Fathers, bishops and teachers of the faith who were partly responsible for the Nicene Creed.</p> <p>Prayer intentions: High Street, Bourne Street. Those discerning their vocations and in training</p>	<p>3rd: Readings: Psalm 127; Ruth 2</p> <p>Prayer intentions: Northbourne Court, Pease Place. Those who read in Church, the Ministry Team.</p>	<p>4th: Readings: Psalm 89 Ruth 3</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: Epiphany Readings: Psalm 132 John 1:29-34</p> <p>The day we celebrate the arrival of the Wise Men and the revelation of the coming of the Christ to the world.</p> <p>Prayer intentions: Sinodun Road, Bridge Close The worldwide Church and those who have yet to come to know Christ.</p>	<p>6th: Readings: Psalm 48 Ruth 4:1-17</p> <p>Prayer intentions: Kynaston Road Eucharistic Ministers and those receiving Home Communion</p>	<p>7th: Readings: Psalm 99 Baruch 1:15-2:10 or Jeremiah 23:1-8</p> <p>Prayer intentions: Broadway, Vicarage Road Our Sunday School Leaders and Little Fishes</p>	<p>8th: Readings: Psalm 46 Baruch 2:11-end or Jeremiah 30:1-17</p> <p>Prayer intentions: St Andrew's Road, St Peter's Road. Those who normally attend the Wednesday Fellowship, those who are housebound.</p>
<p>9th: Readings: Psalm 148 Baruch 3:1-8 or Jeremiah 30:18-31:9</p> <p>Prayer intentions: Wessex Road. The Youth Group, its Leaders and Young Leaders</p>	<p>10th: Readings: Psalm 149 Baruch 3:9-4:4 or Jeremiah 31:10-17</p> <p>Prayer intentions: Lower Broadway, Roebuck Court. Those who keep the Church clean and tidy.</p>	<p>11th: Readings: Psalm 150 Baruch 4:21-30 or Jeremiah 33:14-end</p> <p>Prayer intentions: Hagbourne Road All those preparing for their baptism and confirmation tomorrow.</p>	<p>12th: Baptism of Christ Readings: Psalm 89 1 John 5:6-9</p> <p>Jesus was baptised in the Jordan by John and today we have 6 candidates being confirmed</p> <p>Prayer intentions: Ernest Road, Edmund's Court. Our newest members</p>
<p>13th: Hilary of Poitiers Readings: Psalm 2 Genesis 1:1-19</p> <p>4th Century Bishop of Poitiers, Hilary defended the doctrine of the Holy Trinity</p> <p>Prayer intentions: Fairacres Road, Marlborough Court. Archbishop Justin, Bishops John, Andrew and Colin.</p>	<p>14th: Readings: Psalm 9; Genesis 1:20-2:3</p> <p>Prayer intentions: Oatland Road, Samor Way Those who maintain the Church grounds and gardens</p>	<p>15th: Readings: Psalm 20 Genesis 2:4-end</p> <p>Prayer intentions: Mereland Road, Laburnum Grove The social committee</p>	<p>16th: Readings: Psalm 21 Genesis 3</p> <p>Prayer intentions: Abbott Road, Abbott Close Our lay ministers</p>

Prayer Intentions: January

<p>17th: Anthony Readings: Psalm 67 Genesis 4:1-16, 25-26</p> <p>The first Christian Religious to gather others into a community for mutual support (so founding the first real monastery)</p> <p>Prayer intentions: Richmere Road, The Croft; Alton Abbey, Wantage Convent</p>	<p>18th: Readings: Ps 33; Genesis 6:1-10</p> <p>18th-25th January is the Week of Prayer for Christian Unity. Please keep Christians around the world and their leaders in your prayers this week.</p> <p>Prayer intentions: Marsh Cottages, Jubilee Way, Regent Gardens Churches Together in Didcot and District.</p>	<p>19th: Epiphany 2 Readings: Psalm 145; Mark 1:14-20</p> <p>Prayer intentions: Saxon's Way, Viking Drive Our Synod members and our PCC</p>	<p>20th: Readings: Psalm 132 Genesis 6:11-17:10</p> <p>Prayer intentions: Oriell Court, Lincoln Gardens. The Singing for the Brain team and those who use their services.</p>
<p>21st: Agnes Readings: Psalm 132; Genesis 7:11-end</p> <p>A child Christian martyred by the Roman Emperor Diocletian in 304 AD</p> <p>Prayer intentions: Beaufort Close, Worcester Drive Our Treasurer, Gift Aid officer, and Finance team.</p>	<p>22nd: Readings: Psalm 81; Genesis 8:1-14</p> <p>Prayer intentions: Exeter Court, Magdalene Court Our Director of Music and the choir.</p>	<p>23rd: Readings: Psalm 76; Genesis 8:15-9:7</p> <p>Prayer intentions: Merton Close, Somerville Didcot Community Hospital</p>	<p>24th: Frances de Sales Readings: Psalm 27; Genesis 9:8-19</p> <p>A bishop in Geneva during Calvin's time. His book <i>Introduction to the Devout Life</i> is a spiritual classic.</p> <p>Prayer intentions: Nuffield Close, Dirac Place All those who provide refreshments after services and at events.</p>
<p>25th: Conversion of Paul Readings: Psalm 147 Philippians 3:1-14</p> <p>Paul experienced a conversion on the road to Damascus where he intended to persecute Christians.</p> <p>Prayer intentions: Fleet Way, Kibble Close; Our ministry team.</p>	<p>26th: Epiphany 3 Readings: Psalm 113; 1 John 1:1-4</p> <p>Prayer intentions: St John's Close, Ruskin Close The Sacristans and Servers</p>	<p>27th: Readings: Psalm 108; Genesis 11:27-12:9</p> <p>Prayer intentions: Shannon Road, Severn Road St Peter's outreach to the community</p>	<p>28th: Thomas Aquinas Readings: Psalm 36; Genesis 13:2-end</p> <p>Born in 1225 in Italy, Thomas is probably the greatest Theologian (and Dominican) of the Mediaeval period.</p> <p>Prayer intentions: Kennet Place, Thames Court Our fellow Christians in Didcot</p>
<p>29th: Readings: Psalm 46; Genesis 14</p> <p>Prayer intentions: Kennet Place, Thames Court Our sides-people and Welcomers.</p>	<p>30th: Charles I Readings: Psalm 47 Genesis 15</p> <p>As head of the Church, we remember Charles I's martyrdom.</p> <p>Prayer intentions: Western Avenue Our Royal Family.</p>	<p>31st: Readings: Psalm 65; Genesis 16</p> <p>Prayer intentions: Western Avenue Our families.</p>	

Didcot Choral Society

Haydn's Missa Cellensis in Honorem BVM (Cecilian Mass)

Saturday, December 7, 2013 - 7:30pm to 9:30pm
St Peter's Church, Newlands Ave, Didcot.

Event details:

A rare opportunity to hear Haydn's Missa Cellensis in honorem BVM (Cecilian Mass) - an energetic and effervescent piece with plenty of power as well as grace. Didcot Choral Society's 70 singers will be accompanied by a hand-selected chamber orchestra of young and talented players.

Tickets £10 (£8 concessions) accompanied school children free.

Tickets available on the door, from Didcot Information Centre, Civic Hall, Didcot or by calling 07915 094842.

The Rt Rev Eggoni Pushpalalitha Bishop of Nandyal and the first woman bishop in India

Dispatch to the Church Times from
the Rt Revd Alan Wilson, Bishop of Buckingham

Triumphant return.

On 23rd October, the Bishop of Nandyal in the Church of South India, the Rt Revd Eggoni Pushpalalitha, the first woman bishop in India, returned to her home village in triumph. Historically, aspiring Nandikotur scholars leave and make lives in Hyderabad, Bangalore or Chennai. Not this one.

It was the experience of a lifetime to accompany her.

Umbrellas waved in driving rain. Firecrackers exploded wantonly, some perilously close by. Tuk-tuks parped joyous dit-dit-dits. The raucous village band played on, deafening drums pulsing sheer energy as teenage boys flung gangly limbs rhythmically in random directions for an Indian form of breakdance.

I have visited Indian villages with dignitaries who received six, or even seven garlandings. On this occasion, I think I counted 42 from village elders, schoolfriends, and assorted admirers.

Real community is coming home, with joy from the heart. It cannot be imposed or denied, not even by the fag end of a cyclone.

Didcot & District University of the Third Age

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

To celebrate the festive season the December meeting will be a fantastic **C h r i s t m a s Entertainment** including quiz to be held at 2pm on 17 December!

The January 2014 meeting will be held at 2pm on 21 January 2014. (The topic will be **Working as a Met Man in the Falklands** with Mike Palmer.)

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

NOEL-TIME

(Australian Christmas Carol)

Now once again it's Noel time,
And ev'ry steeple rings;
The sun is like the great gold star
That led the Eastern Kings;
O come with me where hills are brown,
And Christmas Bush grows wild,
So we can make a Christmas crown
To grace a Kingly Child
O let us seek in Noel time,
Through sunshine and through shade,
Until we find the Christmas Bush
His Kingly hands have made;
The fires are burning on the hill,
The smoke is coming down,
But Christmas Bush is blooming still
To make a Kingly Crown.

(Words by John Wheeler)

**ALL SAINTS' CHURCH
LYDALLS ROAD
DIDCOT**

Praying With the Labyrinth

Monday, December 9th – Saturday, December 14th

10 – 12 noon 1 – 3 p.m. 7 – 9 p.m.

What is a labyrinth?

Labyrinths were a feature of many medieval cathedrals - one of the best remaining examples is found in Chartres Cathedral in northern France. Unlike a maze they have only one path - there are no dead ends. People walk the labyrinth slowly, as an aid to contemplative prayer and reflection, as a spiritual exercise, or as a form of pilgrimage.

The labyrinth at All Saints'

During the second week of Advent we are putting the mobile labyrinth from Oxford Diocese in the centre of the church and offering everyone the opportunity to come along and explore the experience of walking the labyrinth.

The path has three stages - the 'inward' journey, the centre and the 'outward' journey. The theme of the 'inward' journey is letting go of things which hinder our wholeness and inner approach to God. The centre of the Labyrinth is a space of meditative prayer and peace. The theme of the 'outward' journey is relationship - with ourselves, with others and with the planet - seen in the light of our relationship with God.

Some guidance will be given and some of the material will particularly be related to Mary and Joseph's journey and our own journey towards Christmas.

There is no need to pre-book. Just turn up.

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'

Natalie Geering
Evelyn Coutts
Daniel Edward Cooper

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

Marion Holloway

Year's Mind for January

- | | |
|-------------------------|----------------------|
| 1 Edith Faulkner | 15 Margaret Leach |
| Ethel Milne | Bertie Shelley |
| Henry Smith | Edward Burrows |
| George Page | Gertrude Fisher |
| Dawn Evans | 26 Judith Berry |
| Sheila Fisher | Reginald Burnage |
| 2 Christopher Scrivener | 17 William Johnson |
| George Fowler | Denise Howell |
| Alexander | 18 Rose Hewitt |
| McRae Barr | Albert Yates |
| Stanley Stockwell | Clara Cowling |
| 3 Charles Mitchell | 19 Cecil Wells |
| Thomas Studart | Agnes Bennett |
| Freda Rogerson | Richard Mathews |
| Buddy Ramsawak | Patrick Carey |
| Desmond Oswald | 4 Maud Fowler |
| 5 Vivien Cagill | 5 Cecil Collins |
| Clarice Naylor | George Roper |
| 6 Frederick Archer | 20 Jan Palach |
| 7 Reginald Butler | Phyllis |
| David Yates | Hannaford-Hill |
| Ronald Day | 21 Allen Clare |
| 8 Thomas Smith | Violet Bennett |
| Jack Goddard | Victor Reed |
| 9 Elsie Jeremenko | Ida Youngs |
| Alfred Brookes | 22 Vivien Yates |
| William Cavell | 23 Elizabeth Gasson |
| Eileen Bosley | 24 Albert Coles |
| Louie Hitchcock | 25 William Churchman |
| Barbara Mellor | 26 Lillian Potter |
| 10 John McDonald | 27 Emily Hall |
| James Teague | Olive Kerry |
| Peter Tayler | Barry Clancy |
| 11 | 28 Johanna Beeman |
| 12 Leonard Harris | Sidney Cox |
| Jean Tompkins | Claud Gayfer |
| Cameron Cheshire | 29 |
| Ivy Reed | 30 Mabel Adams |
| 13 Doris Morgan | Daisy Henbest |
| James Turner | 31 Marion Matheson |
| 14 Albert Waller | Marcus McConnell |

Year's Mind for December

- | | |
|---------------------|---------------------|
| 1 Beatrice Allen | 17 Charlotte Webb |
| Emmeline Bennett | Desmond James |
| Henry Smith | Mary Burton |
| 2 Eric Newman | Florence Clarke |
| Diana Rosser | 18 Beatrice Terry |
| 3 Walter Evans | Jack Knight |
| 4 Arthur Peall | Leonard Talbot |
| 5 Bessie Waterfield | 19 Alfred McNeil |
| Alice Thatcher | Cecil Carter |
| Evelyn King | Ernest Good |
| William Langley | 20 Edgar Sills |
| Bertha Lambert | Phyllis Whittam |
| Phoebe Macken | 21 Phyllis Creed |
| Nellie Maggs | Edith Dance |
| Douglas Hitchman | 22 Gordon Burrigge |
| Lawson Major | Lily Burton |
| Roland Blackford | Richard Rees |
| 6 | 23 William Marchant |
| 7 Edith Mortlock | Doris McCormick |
| Leonard Hutchings | 24 Anita Robinson |
| Joan Parrott | Cecil Chandler |
| 8 Errol Peterson | James Langley |
| 9 Lily Frazer | Harold Jones |
| 10 Joyce Gandy | 25 Marjorie Webb |
| 11 Elsie Vines | Leonard (Pop) |
| Karen Glenfield | Hitchcock |
| 12 Violet Wren | 26 Edward Hewetson |
| Harold (Jo) Woodley | Dennis Hillsdon |
| Ethel Cook | 27 William Gill |
| 13 Florence Acreman | 28 William Ireson |
| Josephine Tyler | Stephen Mummery |
| Elsie Howarth | Les Williams |
| Sidney Furnell | 29 Kate Skinner |
| 14 Mary Winkworth | Lillian Tappin |
| Percy Davies | Ivy Freeguard |
| Jean Harper | 30 Cyril McGibbon |
| Paddy Avann | 31 Mary Barnes |
| 15 William | Jean Thomas |
| Hannaford-Hill | Alice Freeman |
| Pauline Evans | Queenie Macken |
| Daphne Lashbrook | Dorothy Sharp |
| 16 Eric Henbest | Muriel Hall |
| Dorothy Knight | Mary Boyle |

Church Calendar for January 2014

Thursday 2

9.30AM Holy Communion (MU)

Friday 3

6.45PM Choir practice

Sunday 5 Epiphany

8.00AM Morning Prayer & Holy Communion

8.45AM Parish Breakfast in Church.

10.00AM Sung Eucharist.

10.00AM Sunday school

6.00PM Choral Evensong.

Tuesday 8

12.00NOON Tuesday Club with Little Fishes

Communion

7.30PM Didcot Choral Society rehearsal.

Thursday 10

9.30AM Holy Communion

Friday 11

6.45PM Choir practice

Sunday 12 Baptism of Christ

10.00AM Sung Eucharist with Baptism and Confirmation.

Monday 13

10.30AM Alzheimers' 'Singing for the Brain'.

Tuesday 14

12.00NOON Tuesday Club with Little Fishes

Communion.

Wednesday 15

7.30PM Didcot Community Gospel Choir rehearsal.

Thursday 16

9.30AM Holy Communion

7.30PM PCC Meeting.

Friday 17

6.45PM Choir practice

Saturday 18

7.30PM Quiz 'n' Chips

(Doors open 7.00PM)

Sunday 19 Second Sunday after Epiphany

8.00AM Morning Prayer & Holy Communion

8.45AM Parish Breakfast in Church.

10.00AM Sung Eucharist.

10.00AM Sunday school.

6.00PM Holy Hour and Benediction.

Tuesday 21

12.00NOON Tuesday Club with Little Fishes

Communion

Thursday 23

9.30AM Holy Communion.

Friday 24

6.45PM Choir practice

Sunday 26 Third Sunday after Epiphany

8.00AM Morning Prayer & Holy Communion.

10.00AM Sung Eucharist.

Monday 27

10.30AM Alzheimers' 'Singing for the Brain'.

Tuesday 28

12.00NOON Tuesday Club with Little Fishes

Communion.

Wednesday 29

7.30PM Didcot Community Gospel Choir rehearsal.



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

Church Calendar for December 2013

Sunday 1 First Sunday of Advent

8.00AM Morning Prayer & Holy Communion
8.45AM Parish Breakfast in Church.
10.00AM Sung Eucharist
10.00AM Sunday school
6.00PM Advent Carols

Tuesday 3

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

Wednesday 4

11.30AM Wednesday Church
7.30PM Didcot Community Gospel Choir social.

Thursday 5

9.30AM Holy Communion (MU)

Friday 6

6.45PM Choir practice

Saturday 7

7.30PM Didcot Choral Society concert.

Sunday 8 Second Sunday of Advent

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

Monday 9

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

Tuesday 10

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

Wednesday 11

11.45AM—Wednesday Fellowship

Thursday 12

9.30AM Holy Communion

Friday 13

6.45PM Choir practice

Sunday 15 Third Sunday of Advent

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

Monday 16

2.00PM Willowcroft School Christmas Service.

Tuesday 17

12.00NOON Tuesday Club with Little Fishes
Christmas Party.

Thursday 19

9.30AM Holy Communion
10.30AM Northbourne School Christmas Service.

Friday 20

6.45PM Choir practice

Sunday 22 Fourth Sunday of Advent

8.00AM Morning Prayer & Holy Communion
8.45AM Parish Breakfast in Church.
10.00AM Sung Eucharist.
6.00PM Nine Lessons and Carols.

Tuesday 24 Christmas Eve

4.00PM Crib Service.
11.30PM Midnight Mass.

Wednesday 25 Christmas Day

10.00AM Christmas Family Mass.

Friday 27

6.45PM Choir practice

Sunday 29 First Sunday of Christmas

8.00AM Morning Prayer & Holy Communion.
10.00AM Sung Eucharist.



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