

New Prospect



The Parish Magazine of St Mary Stoke Newington February 2010 Suggested contribution 50p

What Can I Do To Help Make The World a Fairer Place?

In his BBC New Year message Rowan our Archbishop said that in this global society we now inhabit "risk and suffering are everybody's problem, the needs of our neighbours are the needs of the whole human family."

One practical way in which we can help to meet the needs of our neighbours and to make the world a fairer place is to join an organisation that gives loans to community-based businesses. For some years now Liz and I have been members of *Shared Interest Society Ltd*, which was set up some 20 years ago to with the aim of reducing poverty by providing fair and just financial services. What prompted this for us was a break-in we suffered in our Cornish Vicarage back in the 90s. After the uninvited visitor left, the only missing valuable was my late wife's engagement ring. This had been bought in Tanzania, where I then worked, and included a local Tanzanite stone.

By the 90s the ring was worth a lot more than what I had paid for it back in the 70s. As we did not need the insurance money, we decided to invest it in a fund that would support workers in Tanzania and elsewhere to better themselves.

Shared Interest Society Ltd is one of a number of micro-credit organisations that support community-based businesses in Africa and elsewhere to help them make the most of fair trade. It provides finance up front to producers, often via their buyers, to enable them to buy raw materials, tools and other things they need at the time they need them.

It is a member of the World Fair Trade Organisation, and is a co-operative society that is owned and controlled by its 8,700 members,

who have together now invested over £25 million.

What happens to the money that the members invest? It is put into a capital fund, from which loans are made to help approved projects. Members can choose to draw a little interest or none at all, just as they wish. If they need to withdraw their investment, or part of it, they can do so easily, but obviously the longer the money is left in the fund, the more good it will do, and the more people it will benefit. As loans are repaid, the money then gets loaned to someone else.

I have always felt sure that my late wife Carol whom I met and married while we lived and worked in Tanzania would have approved of our decision. The ring which was lying around uselessly without anyone to wear it, through its loss became the means to help others, whom we don't know, but to whom we have in an unseen way become neighbours in the global society. Our misfortune has become a blessing to others. For that we are grateful to God.

The minimum investment you can make is £100, the maximum £20,000. Every year members receive a statement, and there is an annual report, and regular newsletters.

If you wish to find out more, go to www.shared-interest.com or write to Shared Interest Society Ltd, 2 Cathedral Square, Great Market, Newcastle -upon-Tyne, NE1 1EH. Or you might like to talk to Clare Lissaman (St Mary's PCC), who knows a lot more than I do about fair trade and micro-credit.

Graeme Watson



In Praise of Guided Prayer

More than 20 parishioners from St Mary's, St John's and St Thomas's, Finsbury Park put Christmas planning, shopping and cooking on hold to work on their prayer life during one week of Advent 2009 – Monday November 30 to Friday December 4.

Facilitated by Beryl Warren, the event was the fourth week of guided prayer run at St Mary's, and involved eight specially invited prayer guides, from all over North London. Each came with a different approach, offering daily one-to-one sessions in the peaceful atmosphere of the New Church Rooms.

"It was about having quality time with God," says first-time participant Tania Coke from St Mary's. "It is so difficult to carve out time in your day to really be with God, rather than 'go through the motions'. To have another human being make sure I did so, was a real privilege." For fellow first-timer Sandra Hall from St Thomas's the week was "incredible, wonderful, and indescribable". She took a spoon to the final get together on Sunday December 6 (participants provided a token to represent their experience of the week), and likened the lessons she learned from prayer guide Jill Hetherington to receiving ingredients for a cake. "There's this cake called the German cake. You give the yeast to your friend and they can make the same cake. It's what Jill has done – helped me to bake a wonderful cake."

What did participants experience? "I always thought prayer was saying things," says Joan Murton, who was also encouraged to take part in the week for the first time. "My prayer guide, Sister Angela, encouraged me to 'rest in the Lord'. She showed me how to sit in silence and practice 'awareness'.

"The other day I watched some clouds cross the sky, aware that they were part of God's creation. My son called in the middle of this meditation and I found myself telling him about it. It was hard to explain!" Joan also learned the practice of *Lectio Divina*, reading psalms slowly and allowing herself to 'delve' into them to receive divine guidance.

"A significant part of the half hour was quiet," says Cathy Ingram from St Thomas's. "It's the fourth time I've done the week and this time was not like any of the others. Although it

wasn't what I expected, it was very fruitful. I felt centred at the end of the week."

For Sandra Thomas, whose guide also gave her psalms to read, one of the benefits was achieving 'stillness'. She says: "It works and I will continue the practice." Tania Coke, meanwhile, describes being 'woken up and feeling engaged with God'. She says: "It was a particularly special time because I protected it and now I can see the difference. My prayer guide, Gill Drew, quickly spotted that I enjoy 'multi-sensory' prayer and encouraged me to use whatever means of prayer worked for me, whether it was drawing, dancing or a sense of touch – for example, I have a fossil from the desert, which I used."

For Beryl, taking on the facilitation role was an enjoyable experience. "It was doing everything I love to do – looking after people, feeding people and listening to people. My reward was watching the work of prayer through the week. I was able to see its effects through peoples' faces."

She took on the event from previous organiser, Dorothy Anderson, and will keep the week alive during 2010 with a small programme of talks. "I'm planning events about prayer so that when next year comes round there are people waiting to take part."

Beryl describes praying for each participant so that she would assign them to the most appropriate prayer guide. "I felt really guided in all of it. Dorothy gave me a seed – a template – and I've grown it into a plant.

Pippa Crawford



Who? What? Why?



Frequency of Communion

With the introduction of the 9.30 All-Age Eucharist, we now have three opportunities on a Sunday to go to Communion. Should, or can, anyone take advantage of all three?

The answer in both cases is 'Not really', unless you are a priest who is celebrating two or all of the services.

The history of the frequency of communion is intimately tied up with the development of the Church of England out of the Catholic Church. In mediaeval times, Mass was said frequently, but communion was infrequent. In the very early church, the small Christian communities met together for the Eucharist daily, and in the second century, they probably all took communion at the Sunday service. But for the laity, this gradually tailed off. By the beginning of the thirteenth century, communion had become so infrequent that the Church laid down a rule that everyone should take communion once a year. This minimum became the normal practice.

At the Reformation, and indeed as part of the Catholic revival Counter-Reformation, attempts were made to increase the frequency of communion. At the same time, the church leaders were determined to root out the elements of superstition which had grown up around the celebration of the Mass. Mass was not to be some sort of magic ritual which in itself had efficacy. So, in the Protestant churches which broke away from Rome, private celebrations of the Mass were banished. This particularly affected the 'chantry chapels' which had been established to say Mass and other prayers for the souls of the dead founder, but the whole pattern of worship was altered. Daily morning and evening prayer

were ordained, but not daily celebrations of Holy Communion. But if there was a celebration, then the people were expected to participate not just observe.

If you look at the Book of Common Prayer, which set out the practice of the Church of England from the middle of the sixteenth century to the middle of the twentieth, you will find a number of rules about the celebration and taking of communion. Some will surprise us.

First, the 'curate' (which means the incumbent, or the person with the 'cure of souls', not the assistant priest) is required to give notice of when a celebration of communion is to take place. This clearly implies that it is unlikely to be weekly. And the notice is not just for the convenience of the parishioners, but so that they could prepare themselves properly for it. If they intended to be present and to take communion, they were to notify the curate the day before. That would enable him to decide if they were actually fit to receive communion without bringing the church into disrepute. So, if anyone was an 'open and notorious evil liver or have done any wrong to his neighbours by word or deed', the curate was to tell him that he could not receive communion until he had repented and made recompense as appropriate. And similarly, if two of those who had given in notice were known to be 'those betwixt whom he perceiveth malice and hatred to reign', then the curate was not to admit them until they had made an effort to reconcile themselves.

Second, 'more frequent communion' did not require much greater effort. The requirement of the Church of England was to receive communion three times a year, of which Easter was to be one. In some churches, there would be only the necessary three celebrations. (Indeed, in some protestant churches, communion Sundays are still infrequent.) Even in cathedrals, an effort had to be made to institute monthly communion services.

Third, private masses were definitively outlawed. There was to be no celebration unless there were a convenient number to communicate with the priest. Giving advance notice of intention would enable the priest to cancel the proposed service if not enough people handed their names in. Even in small parishes, where only twenty people or fewer

were old enough to receive communion, the minimum number was to be three in addition to the priest.

The move towards more frequent communion in the Church of England was part of the Oxford, or ritualist, movement. But they continued to regard it as a serious matter for which the same proper preparation should be made as when it was an occasional event.

Most of us, especially the older members of the congregation, probably grew up in churches where communion was available at least once a week. But for many this would have been at the 'Early Service', the 8.00am communion, rather than at the main service of the day, which would have continued to be Mattins. The popularity of the Early Service was twofold. First, it meant that it was an optional extra, to which only those so inclined would go. Everyone could go to the non-eucharistic service. I do not, for example, recall my grandmother, who was a devout but distinctly 'low' churchwoman who cooked her weekend roast on a Saturday rather than a Sunday to minimise the amount of work done on the Sabbath, ever going to communion rather than Mattins. Second, it was the practice to receive communion fasting, so that the earlier in the day you held it, the better. People could go to communion and then go home to breakfast. It is interesting that in many churches, the 8.00am service has disappeared altogether as more and more have a Eucharist as the main service. And perhaps we are less inclined to get up early on a Sunday morning!

In Victorian times, a weekly celebration of communion was a sign of a high church. Daily celebration was even more so. These days, it is unusual to find a church, or a group of parishes, which does not have at least a weekly celebration. You may have to dodge around either the services, from early celebration to mid-morning to evening, or you may have, in a group of country parishes, to follow it around the member churches, but you can usually find it. But a daily celebration is still unusual, and churches who offer it will advertise the fact.

So what about the question of how often you should receive communion? In order to prevent superstition developing, and to prevent people thinking that there was something magic about receiving communion, the normal

expectation is that you should only receive once a day. But there are exceptions to this. The obvious ones are where there are two services of quite different nature. So, for example, if you go to Christmas midnight Mass or the Easter morning Vigil, then there is no problem about receiving again at the main morning service. Or if you go to your parish church in the morning and to an ordination service in the evening, again you would expect to receive communion. Second, if you are taking an active part in the service. For example, it would look odd if one of the servers at the 11.00am service, having been to 8.00 am communion, did not take communion.

Judith Simpson

A Saint for February Scholastica (d. c. 543)

Scholastica should be the patron saint of any woman who can bend her brother to do her will - no matter how 'powerful' that brother might seem to other people.

For Scholastica's brother was no less than the great monk Benedict, who founded the famous Benedictine order and lived at Monte Cassino. In no way over-awed, Scholastica simply became the first ever Benedictine nun, with a nunnery five miles down the road - at Plombariola.

Now Scholastica greatly enjoyed her annual meetings with her brother at a house nearby, but the time passed too quickly. One year she begged him to stay longer, to discuss "the joys of heaven", but he refused. So Scholastica took swift action: she prayed up such a mighty thunderstorm that her brother was forced to spend the rest of the night talking to her. Or maybe - she talked and he listened? No one knows for sure.

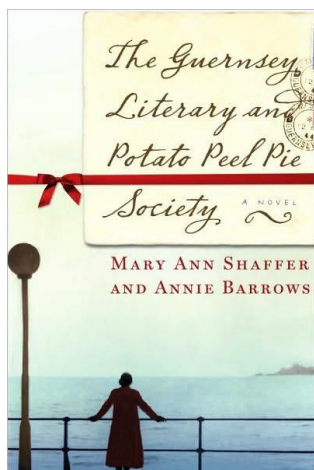
In any case, Scholastica died happy three days later, and was buried in the tomb Benedict had prepared for himself. She became the patron of Benedictine nunneries.

Her feast is celebrated on the 10th of February.

(From Parish Pump)

Book Review

The Guernsey Literary and Potato Peel Pie Society, by Mary Anne Shaffer and Annie Barrows, published by Bloomsbury Publishing plc, 2009, price £7.99



I first heard this on “A Book at Bedtime” on Radio 4 and was put off by its somewhat cumbersome title and a certain disjointed aspect to it. However, I have a habit of drifting in and out of sleep during this programme and so I put this disjointedness down to my own narcoleptic tendencies. I

was delighted, then, to be given it as a present and to be able to work out, from its layout on the page, the reason for this sense of disjointedness.

The book is in fact a series of letters from residents of Guernsey describing life under German occupation during World War II. They are addressed to a writer, Juliet Ashton, a (fictional?) contributor to the Spectator magazine, during 1946. The Channel Islands were the only part of the British Isles to be occupied during the war, presumably because of their proximity to the French channel coast, and the letters provide a vivid and painfully poignant picture of life under the German jackboot, each one a small vignette of tragic, courageous and even on occasions comedic incidents.

In a sort of “84 Charing Cross Road” meets “The Diary of Anne Frank”, the correspondence begins with a letter from Guernsey resident Dawsey Adams in response to an article by Juliet Ashton on the subject of Charles Lamb’s “Essays of Elia” and in particular his essay on the discovery of roast pig; The Guernsey literary and Potato Peel Pie Society had grown out a celebratory, and of necessity, clandestine meal enjoyed under circumstances of considerably greater danger than those of Charles Lamb. The title of the society and the motley nature of its membership arouse her curiosity and she continues the correspondence with Dawsey Adams, widening it gradually to include other members and

eventually making the trip to Guernsey to meet them and follow up their partially - told and untold stories.

The letters and conversations throw valuable and often forgotten insights into the day-to-day grinding callous cruelties inflicted on innocent civilians by the occupying power, and the courage and fortitude with which they are withstood and on occasions outwitted. We are often so overwhelmed by the horror of the grand scale of the final solution that we may forget the less spectacular sufferings of individuals.

I would not describe this book as “charming”, as The Times reviewer does; the tragic events of this period are not in any way charming. A parallel story of a romance between Juliet Ashton and a rather insensitive business tycoon, and her subsequent transfer of allegiance to Dawsey Adams, has overtones of Mills & Boon sentimentality. Nevertheless, the whole book is a warmly enjoyable “Kumbaya” story, with characters who have come through deep tragedy and all the stages of grief to emerge into a sunlit upland of post-war optimism.

Pat Keniston



The Women’s World Day of Prayer this year will be on Friday, 5th March.

Local services will be held at 2.15 pm at St. Ann’s House, Manor Road and 7.30 pm at Ravensdale Methodist Church.

This interdenominational service has been prepared by the Christian Women of Cameroon for men, women and young people.

If you would like further information please see Betty Gough after church.

Parenting Course



As some of you will know we ran a Strengthening Families Strengthening Communities Parenting Course in the New Church Rooms from Sept- Dec 2009. We had 14 parents, 3 of whom were also grandparents, commit to this course from across Hackney. It was a very diverse group in terms of age, ethnicity, age of children and type of family. We started each week with lunch followed by 2 and half hours of group learning. The course was funded by the Church Urban Fund and is accredited by the Race Equality Foundation. The core strategies of the course are:

Attention – only give attention to behaviour you want to see as a pattern for life, bearing in mind that human beings need attention as much as they need oxygen, so any attention, even bad, is better than none, so we encourage parents to pay very close and immediate attention to any desired behaviour whilst ignoring undesirable behaviour.

Praise - praise actual skills, achievements etc, so that they reflect back to the child who they are and what you notice about them, rather than the unqualified statement of 'good girl/boy'

'Special time' - parents are encouraged to find a regular time each week which fits their family life, e.g. half an hour every Monday evening with the 15yr old, where they just spend time together, during this time there must be 'no directions, no agenda and no criticism' from the parent. This allows for the relationship to flourish, for the child to know they will have time each week alone with their parent and makes it easier to deal with any difficulties that arise that can be dealt with outside of special time.

Clear instructions - when you ask your child to do something be very clear what you mean e.g. 'tidy your bedroom' has many interpretations and without elaborating you are likely to be disappointed in what the child does and they are likely to be frustrated or confused by either the lack of instruction or your response to what they 'haven't done'. If it's important enough for you to ask them to do it, it requires clear instruction and a rationale

Modelling - the difficult fact is that we learn more what we see modelled to us than what is said to us by our parents or primary carers. The course allows the participants to explore what their own behaviour is modelling and as you might imagine puts us in touch with what our parents/carers taught us by the behaviour they modelled. One of the interesting ways we think about this is to share the following a) a value that we have retained from our upbringing b) a value we have discarded, and c) a value we made have modified or adopted for ourselves

This is all done alongside 13 specific strategies for managing behaviour and family relationships, normal social, emotional, cognitive and spiritual developmental behaviour at various ages and stages of life. The course definition of discipline is to teach. The key role of a parent therefore is to be their child/ren's teacher and we had many rich and often heated discussions about whether certain actions or strategies previously tried by parents or experienced by them when they were children had taught them constructive lessons that enhanced their ability to develop a healthy self esteem or merely taught them 'not to get caught'!

The course was well evaluated by all who attended.

Anyway enough of me, why not hear what one of the participants said... (*Lucyann*)

Parenting Course - A Grandparent's View (Jackie Bodley)

Well - what can I say? It works! And if only... there had been one in my day, what a much better parent I could have been! *But*, it's so much a matter of *time* these days, and making time for important things. Giving our children

special time, but also space to grow, without adverse criticism, with encouragement and recognition of their very varied qualities - without too much comparison with their siblings and peers. The parenting course was certainly a very *positive* experience for me, largely due I think to our charismatic leaders, Lynda and Lucyann, who generously pooled confidential information on their lives and experience and gently persuaded the rest of us to discuss our problems.

We covered a huge amount of material in thirteen three-hourly sessions: cultural roots, discipline, special time, temperament, control, empathy, anger management, drugs, family rules and discussions, conflict management and communication, political involvement and - at the very end - *smacking!* But woven through these discussions was the friendship and feeling of belonging in our group, helped largely by delicious lunches and by the all-important fact that three of our mums were pregnant - and during our course two beautiful new babies appeared. There is a crèche which runs simultaneously and the leaders had a very welcoming and relaxed attitude to the children's settling in. Our group consisted of all ages, I suppose twenties to seventies, one new mother, Kelly, whose baby is due quite soon, others with children of varied ages (some teenagers) and then there were a few grandparents, teachers and social and community workers, of varied nationalities and experience.

We bonded amazingly well and it was quite an emotional business coming to the end of the course. One thing I would say about this business of pooling problems - obviously it's valuable to group discussions but at the same time you feel a bit disloyal to the children you're talking about (I know we all initially agree to complete confidentiality and discretion) but nevertheless at the end, when we came to the party where the whole family was invited to a shared supper, I felt that there were some uncomfortable teenagers there. However, that is probably a sign of this grandparent's immaturity! I did however, find that the charts for behavioural development were most useful, as one tends to forget so quickly what to expect from what age.

P.S. The tactics for dressing a stropky toddler

(encouragement charts with stars) worked a dream! And I have this beautiful image of two tranquil new borns sleeping alongside one another in their carrycots at our final session.

So let's forget Philip Larkin's verse 'They **** you up, your mum and dad,/They may not mean to, but they do./They fill you with the faults they had/And add some extra, just for you.'

QUIZ NIGHT



In aid of Centre 404 (ex Mencap)

At 404 Camden Rd. N7. Fri 26th Feb, 7pm-
10.30 pm

Tickets £8 in advance, £10 on the door.
Includes supper (curry with vegetarian option +
desert)

To buy, ring 020 7607 8762, or email:
fundraising@centre404.org.uk

For further information, talk to Tamsin after
church or ring her on 7226 7408.
(If you don't come as part of a team, we will
introduce you to some other people.)

A Clergyman's Little List (With apologies to W S Gilbert)



My Dad was a great lover of Gilbert and Sullivan, and I grew up with it. I'm still a fan. The operettas are a bit less popular these days, but I still think that the best of Gilbert's lyrics are really clever, and that the best of Sullivan's music is lovely. And although they often fell out, and Sullivan in particular always felt that his "serious" music was what he really wanted to be known for, the truth is that the work they did together that was their most successful, and remains so.

"The Mikado" is set in Japan - in theory, but is actually poking fun at pomposity and entrenched attitudes in late Victorian Britain. To cut a long story short, Ko-Ko (the part Dad played) is the local tailor who is made up to be Lord High Executioner. He dreads the idea of actually having to execute anyone, but has to talk tough to impress those around him. So he sings a song about having a "Little List" of people who he and his mates didn't like, and who wouldn't be missed if they weren't around. I started to wonder what sort of List a random clergyman might come up with ...

As some day it may happen that a victim must be found,
I've got a Little List,
I've got a Little List.
Of parochial offenders who might well be under ground,
And who never would be missed,

Who never would be missed.
There's the singers and the readers who can leave us in the lurch,
Who sign up for the rota then forget to come to church,
And the over-zealous organist, our patience for to try,
Who chooses hymns that we don't know and pitches them too high,
And who on close observance must be either mad or drunk,
I don't think he'd be missed,
I'm sure he'd not be missed.

Chorus:

You may put him on the List, you may put him on the List,
And I don't think he'd be missed, I'm sure he'd not be missed.
There's the sanctimonious preacher and the others of his sort,
The wet evangelist –
I've got him on the List.
The folk who break commandments and who hope they don't get caught
They never would be missed,
They never would be missed.
And apologetic bishops of a compromising kind,
Who don't believe the Bible but who haven't yet resigned,
Or the troublesome parishioners I've nearly come to hate
Since whatever time the service is, they always turn up late.
But never mind the details now, you must have got the gist,
They'd none of 'em be missed,
They'd none of 'em be missed.

Chorus:

You may put 'em on the List, you may put 'em on the List,
And I don't think they'd be missed, I'm sure they'd not be missed.

Andrew Hudson

Keepers of the Faith



Holy Goalies

When I conceived of this article it was little more than a silly headline and the promise of some cheap puns on “saving” and “struggling with crosses”, and maybe that's all it will end up as, but give it a go and let's see what happens.

OK, let's take it as our starting point that when Jesus plays football he plays in goal. But, hang on, my old rugby club used to sing the classic “Has anyone seen JC?” after a few shandies and that clearly states that Jesus was a scrum half, and played for Palestine, no less: “He turned water into wine, played scrum half for Palestine”.

By his very nature, however, Jesus is a man of the people, and nowadays the people's game is football, so that is presumably the son of God's sport of choice. Can you see him as a centre forward? Attention seeking, goal hanging and glory hunting, I don't think so. Midfield? The playmaker possibly, but the hard tackling enforcer is harder to visualise, leave that to the seraphim. Defence? A waste? No, I'm pretty sure, Jesus plays in goal. Which leads us on to the proportionally larger number of goalkeepers who proceed to take up holy orders, as opposed to other sporting exiles who have to scratch out a living as motivational speakers.

We all know about the last Pope: JP2 regularly played in goal for both his school and University sides. Hitler's invasion of Poland in 1939 put an end to the pontiff's footballing career as he dedicated his life to the Catholic Church, but he never lost his love of the game - regularly organising kickabouts for all the cardinals (I made that last bit up).

But it's not just the Poles between the sticks. In 1879 the Rev W Blackmore was selected to play for England in a match against Wales but was unable to play on the day. Rupert

Anderson, a 19-year-old centre forward at club level, took his place. Neither player was selected to play for England again. Between 1895-96, student and Corinthians club member George Raikes won four full caps for England and may have even have captained the national side. He was highly praised for his shot-stopping efforts in match reports of all of his internationals but stopped playing altogether after he graduated from university to take holy orders. And playing against England, the Argentinean Carlos Roa, whose penalty saves put England out of the 1998 world cup, retired from the game shortly after to concentrate on his preaching. He believes the second coming is imminent and football is no way to prepare for that. And of course who could forget David Locke, the Coventry and Hereford keeper who in 1991 declared himself to be the Son of God. The jury is still officially out on this one, but most Christians have concluded that this is probably not the case; especially as if Jesus did come and play lower league football his goalkeeping record would be slightly more favourable. Stigmata may be an occupational hazard, but holes in your hands are never good for inspiring the confidence of your team mates.

So, Jesus the goalkeeper and not one 'crosses' joke to be seen. Oh alright then if it makes it better: When was goalkeeping first mentioned in the bible? "

. . . And on him they laid the cross" Luke, 23:26

Stephen Bovey

Trackword

Move from one square to the next; going up, down, sideways, backwards, forwards or diagonally.

We have no idea how many words of three letters or more that you can make – that's up to you. But the nine letter solution can be found at the bottom of page 11.

M	C	N
Y	A	L
G	R	E

Win this Super Duper Prize!

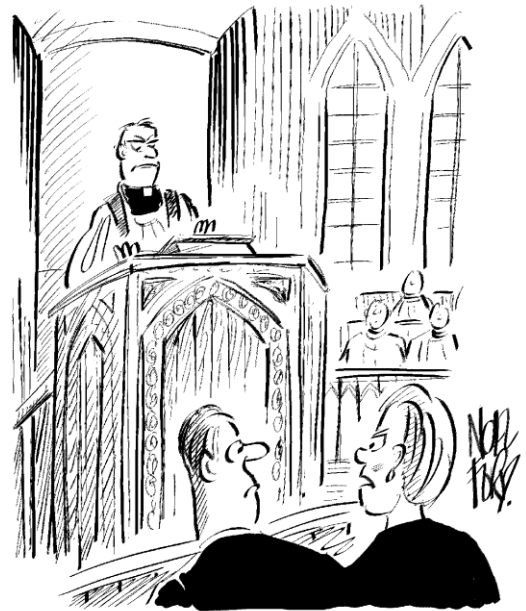
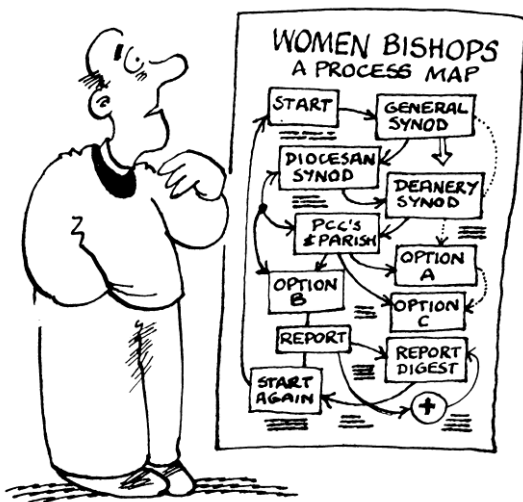
WINNER

This is the real litmus test to decide whether you are a goody- goody or just plain evil! Are you "winner " or "sinner" ?; this little shimmering badge changes in the shifting penumbra according to your given propensity for, on the one hand, success and sagacity or, on the other, for inherent naughtiness! You may be able to combine both in equal measure, in which case no one, not even you, knows who the real "you" is! Do I know what the tosh I am going on about ? No, of course not!

Anyhow, Pothead Pete's tiny accoutrement for the lapel is a much more attractive option than a trinket from Cartier and, in fact, less gaudy! You could sport it at the back of church as a Welcomer's badge....but then again, perhaps not! Once seen by any newcomer they might run a mile! Not a good suggestion for getting fresh faces in each Sunday.

Some previous winners of our Caption prize: Pope Benedict, Prof. Richard Dawkins, Bobby Davro! You could join their illustrious ranks by entering for this month's prize. Go on, you know you want to!

Mark Perrett



It was bad enough your mobile ringing half-way through his sermon, without the ring-tone being the 'Christians Awake' tune!



"I'm updating the 'rota notice-board' rota, rota... do I see a hand...?"



The parish of St Asps had been considering going over to Rome for some time now.

December Caption Competition



Here's the picture just to remind you. Our adjudicator chose no. 1 as the winner of our fabulous prize. The other entries were so good that we've awarded virtual Smugness prizes.

Frederick had more than a strong suspicion that the Rector knew exactly where the chocolate angels had been disappearing to.

"Alright" said Gregory. "So, just how many fairies can dance on the tip of a Christmas tree?"

George tried desperately to express his latent feelings towards the Rev. Pottlesworth after the Yuletide lunch but British reserve just got in the way!

Every Christmas they had the same squabble – Father Vincent felt that a star was the appropriate decoration for the top of the tree, but Father Desmond insisted on the fairy doll.

"I do appreciate the Christmas gift, Brian, but can I get a refund on this dressing gown if I take it back to M & S before the 1st January?"

"You wouldn't say things like that to me if I was a woman bishop, would you?"

"I can't believe you prefer Lady Gaga to Little Boots!"

Father, are you admiring my baubles?

Candlemass isn't all that far off.

Father Peter took a long deep breath before trying to explain (again) where babies *usually* come from.

"But Father, how do you know that Santa won't just come down the chimney and steal the baubles?"

February Caption Competition



Do these people remind you of anyone that you know? Or, if you met one of them, what would you say to them?

Most of us find the perfect pithy comment after the event – but that doesn't have to be the case here. You have until February 20th to get your captions in. Which can be very satisfying, even if you don't win a prize?

Getting Through Today – a Prayer

So far today, God, I've done all right.
I haven't gossiped,
haven't lost my temper,
haven't been greedy, grumpy,
nasty, selfish, or over-indulgent.
I'm really glad about that.
But in a few minutes, God,
I'm going to get out of bed...
and from then on I'm going to need your help!

Trackword solution – clergyman.

Our calling is to share the loving hospitality of God, seeing Christ in the face of the stranger

Ministry Team for St Mary's & St John's

Rector, The Revd Jonathan Clark, The Rectory, Stoke Newington Church Street, London N16 9ES
(020 7254 6072 rectorofstokey@btinternet.com)

Vicar, The Revd Martyn Hawkes, St John's Vicarage, 2a Gloucester Drive, London N4 2LW (020 8809 6111
mj_hawkes@yahoo.co.uk)

Curate, The Revd Lucyann Ashdown (0207 7254 6072 lucyann.ashdown@googlemail.com)

Honorary Assistant Priest, The Revd Graeme Watson (020 7249 8701 gchwatson@blueyonder.co.uk)

Pastoral Assistant Melissa Martin (020 7254 6072)

Reader, Alan Murray

Parish Information for St Mary's

Parish Administrator, Mark Perrett (020 7254 6072 stmarystokenewington@btinternet.com)

Church Wardens, Andrew Jackson and Sandra Roth

PCC Secretary, Jean Guest (020 8802 4921).

PCC Treasurer, Michael Johnson

Recorder of Stewardship, Rosaline Nwagboso

Sunday School, Martyn Hawkes, (020 8809 6111 mj_hawkes@yahoo.co.uk)

Website, Graham Robson robsonq21@yahoo.co.uk

Parish Information for St John's

Church Wardens, Joyce George & Irene Fergus

Parish Office, 020 8809 6111

Services

Sunday

Holy Communion 8 am Matins 9.00 am (Old Church) Sung Eucharist (St Mary's) 10.30 am

Parish Eucharist (St John's) 11 am Evensong 6.30 pm (Old Church)

Weekdays (All at St Mary's except Thursdays)

	Morning Prayer	Mass	Evening Prayer
Monday	8:30 am,		5 pm
Tuesday	8:30 am	8:45 am	5 pm
Wednesday	8:30 am	7.30 pm	5 pm
Thursday	8:30 am		5 pm
Friday	8:30 am		5 pm

The Editorial Team (*"Nemo primus inter pares"*)

John Keniston (020 8809 1479, jkeniston@lineone.net), Jane Pryce (020 7359 1224,
janepryce729@btinternet.com), Mark Perrett (markperrett@btopenworld.com)

Brownies. Fridays 6.30 pm. Enquire at Church Office

Booking enquiries for the Community Centre: see Parish Administrator

Arrangements for baptisms, weddings etc: ring the Parish Administrator for an appointment.

St Mary's has a Church School: St Mary's School, Lordship Rd, London, N16. 020 8800 2645