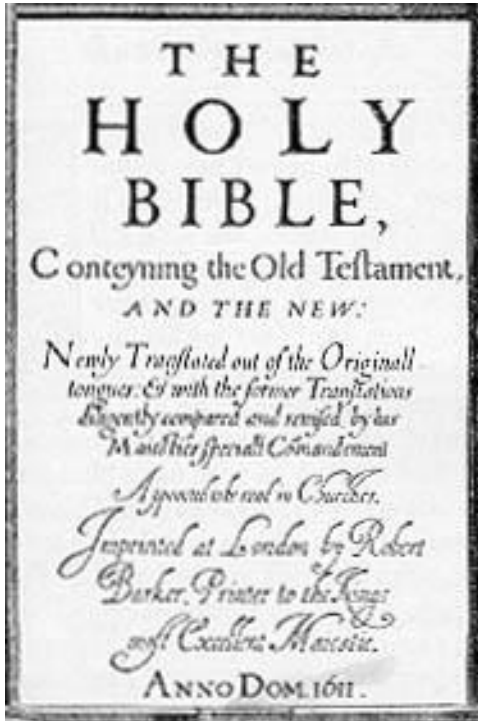


New Prospect



The Parish Magazine of St Mary Stoke Newington February 2011 50p

The Authorised Version



2011 is the four-hundredth anniversary of the publication of the Authorised – or, as it is now more commonly called, the King James – Version of the Bible. So we thought we would start the year by looking at its history.

Written at the same time as Shakespeare was at the height of his powers, the Authorised Version has probably had more influence on the English language than any other single work – if it can be described as a single work. It is only in the last 50 years that it has ceased to be the default option for translations of the Bible. To many, it has felt as though it must be the original text. And it is that most extraordinary of things – a masterpiece produced by a committee.

But it is, of course, like all English Bibles, a translation. And, as with so much else to do with the Church of England, its origins were embroiled in the politics of both church and state.

The name the 'authorised version' comes from the statement printed on the front page of

each edition – "authorised to be read in churches". It was not, however, the first English translation of the Bible, or even the first authorised version. On the other hand, the idea of having an English Bible, let alone one that individuals could have in the home, was comparatively recent. Before then, the scriptures, like much else in church services, were read in Latin – not of course the original language of either the Old or the New Testaments. John Wyclif, the founder of a breakaway sect called the Lollards at the beginning of the fifteenth century, had tried his hand at producing an English Bible. It was one of the things that had had him condemned as a heretic.

It was only after the Reformation that the need for an English translation to be used in churches became acute. The rest of the service had been translated from Latin to English, much of it by Thomas Cranmer, whose inspiring prose we still echo week after week in the collects. Clearly, with the scriptures taking an increasingly prominent part in services, an English version of the Bible was also needed.

Henry VIII wanted to control this, as he controlled everything. William Tyndale, one of the greatest scholars of his age, was keen to use the combination of the Reformation and the new printing press to produce an English Bible. But he did it without royal authority, had to flee to exile in Holland, and was eventually hunted down and executed. The 'King's Great Bible' which was the version Henry VIII approved, was originally published by Thomas Matthews in 1537. An earlier version of some parts of it was prepared by Matthew Coverdale and the

Matthews version was a compilation of Tyndale's and Coverdale's.

If you compare the Psalms in the Book of Common Prayer with the Psalms as they appear in the Authorised Version, you will find

that they are slightly different. That is because the version in the Book of Common Prayer continued to be based on Coverdale's translations, while the compilers of the Authorised Version produced their own.

In 1538 the King ordered that each parish church should have a copy of the Bible in English and a further edition approved by the King was prepared by Coverdale working from the Matthews text.

In 1560, English Calvinists in Geneva (who had exiled themselves because they did not approve of Queen Elizabeth's pragmatic approach to religion) produced a further edition, liberally endowed with marginal notes. Finally, in 1576, the English Church itself oversaw yet another translation which was known by the name of the 'Bishops' Bible'. This was the material, along of course with the Hebrew and Greek originals, which the translators of the Authorised Version had to work with.

I've already commented that the origins of this great work were steeped in politics. In 1603, Elizabeth had eventually died after reigning for 45 years. Her successor was her cousin, James VI of Scotland. The Scottish Reformation, under the guidance of John Knox, had taken a different course to that in England. The church there was much more hardline Calvinist, and it was Presbyterian – that is, each congregation was an autonomous unit and there were no bishops to exert authority.

With the accession of James, the Puritans, who did not believe in a state church or a role for the bishops, saw their chance, and the English churchmen saw a threat. James, whose upbringing had been scarred with violence (after all, his mother had been executed), was above all a peace lover. He took as his motto 'Blessed are the peacemakers'. So when the struggle for control of the church in England threatened to get out of hand, his response was to call together a conference where people could discuss their differences. This conference met at Hampton Court in January 1604. James fancied himself as a theologian, and intended to take a full part in the discussions – they would not just dispute before him.

During the course of the Puritans' presentations – they had rapidly found themselves on the wrong side as James had

been very quick to understand the importance of a church of which he was the head and an ecclesiastical hierarchy in upholding the monarchy – they asked for a new single translation of the Bible to be prepared, to end the confusion between the Geneva and the Bishops' Bibles. As recorded by those who were present, the King's response was that

“His Highness wished, that some especial pains should be taken in that behalf for one uniform translation ... and this to be done by the best learned of both the Universities, after them to be reviewed by the Bishops, and the chief learned of the Church; from them to be presented to the Privy Council, and lastly to be ratified by his Royal authority; to be read in the whole Church, and no other.”*

A team of Translators was duly brought together, at least 50 of them, organised into 6 'companies' who were each to be responsible for a particular portion of the Bible, two in each of Westminster, Oxford and Cambridge. The approach they agreed upon was to use both the original Hebrew and Greek texts and to consider the previous English translations. When the basic work of translation was done, two representatives of each Company came together in London to review the work as a whole. Which members they were is unknown. The representatives of the group responsible for a part would read out their translation. The others would follow in another version, including those in translations in other languages. If they didn't like something, they said so and the point was then debated.

Normally something produced by a committee will be reduced to the most prosaic and mundane. (See the New English Bible.) But the very anonymity of many of those who worked on this Bible translation helped to turn it into something quite different. They wanted to create something that was organic and authoritative, in which the individual personality of the author did not show through. The intention was to make the words timeless, dignified, vivid, relevant, accessible – a tall

* Oxford and Cambridge. The Scottish Universities were clearly to have no part in this.

order. The language was old-fashioned, even at that time. It was definitely more Revised Standard Version than Good News Bible. It was – it had to be – a translation from languages that few Englishmen could read for themselves. It had to be accurate, and they pored over and discussed possible translations of obscure passages. But at the same time they wanted to write something that reflected the natural cadences of English speech – that did not read as though it was a translation. They wanted something that, in describing events 1600 years previously in the Holy Land still made sense to seventeenth century Englishmen. And you will note that the progress of agreeing the translation was oral. The revision committee listened to what their fellows had come up with, they did not read it. Because the point was that it should make sense to those who heard it read in church Sunday by Sunday.

What they produced was something approaching a miracle. Of course, its language in many places now is difficult and obscure. Its translation is not completely accurate. But the debt the English language owes to it is immeasurable.

Judith Simpson

St Mary's School

Perhaps only the keenest-eyed of New Prospect's readers will have noticed the final piece of information provided in every issue: "St Mary's has a Church School: St Mary's School, Lordship Rd, London, N16". Of course, those members of the congregation who have had children attending the primary school will already know of its existence (and know too that it is not in Lordship Road, actually; the entrance is in Barn Street, just off Church Street). To show others that there is more to St Mary's School than a daily traffic jam, here is a brief note of what the school is, and what it has been up to recently.

St Mary's is a "single-form entry" primary school with an average of thirty pupils in each year. The admission criteria divide these equally between "foundation" places, open to pupils whose parents have different degrees of connection to St Mary's Church and the

Church of England, and "Open" places. There is also a nursery attached to the school. In the most recent Ofsted inspection St Mary's was rated "outstanding", and it has kept that rating in the latest interim report. While everybody who has anything to do with St Mary's is proud of the school's academic achievements, which include an impressive record of raising pupils' standards, there is also an emphasis on a more rounded education. One of the first initiatives of Claire Eskelson, who took over permanently as Head Teacher last year, was to introduce a school motto: Excellence and Enjoyment in Everything We Do. The pupils regularly attend the church, most recently at Epiphany, and Martin, Lucyann and Jonathan lead weekly worship assemblies at the school. Perhaps the most exciting new development as far as the children are concerned has been the installation of a new playground, appropriately enough with a Noah's Ark theme. In the classroom, the introduction of an assignment shared across the School, called "Big Writing", through which all pupils can respond to the same set topic in different ways, has brought the school together as well as sharpening up all-important literacy standards. St Mary's is a mixed, vibrant, happy school, whose pupils (and their parents) are proud of their close connection to the Church.

David Horspool

David is a parent and governor at St Mary's School. He has promised to keep us up to date with news and events throughout the year. Eds

Baptisms 9th January 2011



**Grace and Charlotte Strickland
Jaylee Kia and Kyra Rose July**

**We welcome you into the fellowship of faith;
we are children of the same heavenly Father;
we welcome you.**

Orlando Gibbons (1583 - 1625)



Gibbons was the leading English composer of his generation. He was born in Oxford and was a chorister at Kings College Cambridge for several years. He held positions as Organist of the Royal Chapel, as keyboard player in the privy chamber of the all-important court of Prince Charles, and finally as organist at Westminster Abbey. He died suddenly at Canterbury Cathedral, while awaiting the arrival of the new Queen Henrietta Maria. Gibbons' lifetime corresponded to the highest point in English music, a golden age in English music, a time when it dominated the music of the continent as it had never done before and hasn't since. Gibbons was known as "the best finger of that age." (a virtuoso keyboard player). His position among the private musicians of Prince Charles (later King Charles I) helped to inaugurate one of the greatest eras in chamber music that Western music has seen. The pianist Glenn Gould has named Gibbons as one of his favourite composers.

Nigel Williams

Here are some hymns which we often sing at St Mary's which have tunes and settings by Orlando Gibbons:

*O thou who at thy Eucharist didst pray
Eternal ruler of the ceaseless round
Give me the wings of faith to rise
Jesu grant me this I pray
Forth in thy name O Lord I go*

Eds

Saint Kew (feast 8th February)

St Kew has nothing to do with gardens or the 'Q' of James Bond fame. This Kew lived in Cornwall in the 5th century, and should be the patron saint of girls with difficult older brothers. Kew's older brother was a hermit who felt his younger sister was not worthy to even visit his cell. But big brothers often underestimate their younger sisters, and he was no exception. One day Big Brother saw a wild boar charge out of the woods towards his sister. She spoke to it kindly in tones of such purity and sweetness that it immediately slowed down to a peaceful walk.

Her brother was so shaken by this that he repented of his superior attitude. When he then bothered to spend time talking with young Kew, he discovered her nature to be of "rare virtue and holiness". Other people thought so too, and after her death they decided Kew had been a saint, and should have the parish church named after her.

Perhaps the moral of all this is that if you want to win over a difficult older brother, you should first practise on wild boars.

From Parish Pump



*The parish church at St Kew, North Cornwall
(now dedicated to St James the Great)*

Visiting Our Own and Other Churches



A mosaic in the large church

Since I started to study Victorian history, it seemed natural to try to visit other buildings by one of the most prolific Victorian architects, George Gilbert Scott, the architect of our large church and many more churches and other buildings in Britain. This in turn has led to a general interest in all ecclesiastical architecture. Although the second world war and the decline of the Christian fellowship has seen many churches swept away, especially in London, there are still more churches available to see than we could possibly appreciate in our own lifespan.

How many of you have taken the time to look at the details in the architecture of our church and to find out the meanings of these details – they are much more to do with God than with architecture, although I believe that God is the greatest architect!

With the gothic and gothic-revival churches the whole point of the soaring building, with pointed arches and raised decoration, is to get you to look up towards heaven; to illustrate teachings from the bible and to encourage an understanding of the Christian faith. But we should also look at the merits of other forms of architecture including modern churches, like our own St. John's. I was christened in the older St. Johns in 1959, but it was demolished after a fire some years ago and the modern replacement was built. I was hoping to have visited the church before writing this, but I have been too busy at work, so I've promised myself I shall attend a service there before you read this.

So the question is, do you ever stop to look at either of the St. Mary's churches or have you visited St. Johns? I don't mean just noticing the colour of the stonework around you as you worship, or marvelling at the carving on the ends of the pews – I mean really look – for instance, at the designs on the font or the beautiful lectern from where the psalms are sung? Every item in the church tells a story and I am not about to decipher them here, but if this prompts you to look next time, try to find out what the message is – the enlightened will soon start to make more sense of what is really a reflection of other aspects of our daily life.

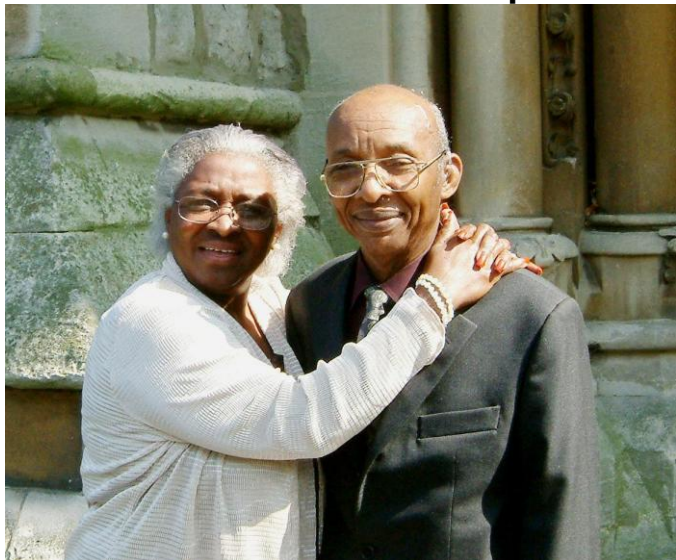
So often we forget to look deeper than what is on the surface. We misread situations and people and base our judgements on nothing but a scant appraisal, without knowing or understanding the facts. This is so often borne out in stories taught to us in the Bible, yet how many of us really take in these teachings and put them to practice in our everyday lives? The pleasure of understanding cannot be expressed in words, so I ask you give it try soon, because you will enjoy life more with your new found knowledge!

Remember that it is not just the buildings that make our Church what it is though – we are genuinely lucky to have such a great community that makes the whole thing work, the team that have been assembled by our Clergy, supported by dedicated volunteers (always room for more!); it is a union of all these things together that make us sadly, lucky in these difficult times. I say sadly, only because there are not enough churches in the same position. Very few of the churches I have visited over the last two years enjoy what we have here. Some have no regular Clergy, having to rely on other churches to supply those necessary to have a service. Often the buildings are in a bad state of repair and there are very small congregations – eventually leading to closure.

If you have any questions about the architecture or details of any of our buildings, or about the messages therein, ask me after the Sung Eucharist on any Sunday at St. Mary's, or E-mail me at:

roydenstock@blueyonder.co.uk

In Memoriam – Vashti Stephens



Elegance, serenity, graciousness, empathy, compassion, wisdom, insight, kindness, courage.....

These are some of the adjectives which came into my mind whenever I thought of Vashti and looked forward to seeing her in Church, frequently behind the tea and coffee counter, her reassuring presence offering drinks and snacks with the care and concern she brought to all her personal interactions. It is hard to accept that we will never see her in Church again in this or any other role, or simply taking her place in affirmation of her faith.

Vashti came to this country from Guyana in 1957 to Manor Hospital in Epsom to begin training as a nurse; she subsequently moved to St Leonard's Hospital in Hackney. She had known Wellesley back home in Guyana, and they were married on 28th March 1959, moving to the house at Lordship Park in which they lived together for over 50 years, and where they brought up their three children, Wendy, Julian and Raymond. Vashti and Wellesley wanted their children to do well in life and were extremely proud that they had done so. Vashti would frequently refer to them with a quiet and gentle affection, but never over-effusively or in a spirit of competitiveness.

Among Vashti's extra-curricular activities she was a prison visitor and she undoubtedly would have brought into that world her own particular qualities of serenity, optimism, empathy and insight.

Vashti and Wellesley were devoted to one another and greatly enjoyed life in happier times. They had a knack of embracing simple

pleasures with the enthusiasm of youth and never allowing their ages to show, so that they appeared the ageless couple still blessed with the elixir of youth. During the last few difficult years of her life caring for Wellesley, Vashti remained truly herself, dressing with her customary good taste and elegance, making light of her own troubles and always alert for unhappiness and worry in others, to whom she never failed to show empathy and compassion.

During the last year St Mary's has lost several loved and respected members of its congregation. I feel privileged to have known Vashti well enough to pay this tribute a much-loved lady.

Pat Keniston

Flowers in Church

Do you enjoy the wonderful flower arrangements which Carol and Morlean create, each enhancing our worship and reminding us of the changing seasons of the earth as well as the church calendar?

Personally, I find the colour and vibrancy very uplifting. However, as many of you know flowers are not cheap and in order to continue with these amazing displays we need people to contribute to the cost of the flowers. Traditionally, this has been done by people paying a contribution toward the cost of the flowers as a mark of significant people or events in their lives. For example, you could give some money toward the flowers to celebrate your wedding anniversary, or your parents birthdays or the anniversary of a parent or loved ones death and so on. If this is something that interests you, there is a signup sheet at the back of the church; just put your name and the event/person significant to you and these details will go into the Sunday notice sheet. For advice regarding average cost of flowers email or call Mark (Tues to Fri) and make a time to drop in the cash or cheque for the flowers.

Lucyann Ashdown

The rota for the flowers for February can be found on page 11

As Jer 25:16, Hos 9:7, Acts 12:15 etc as a Hatter



There is something of a coming of age moment about getting your first Cruden's Concordance. For an aspiring Biblical scholar it is a sign of having arrived. It is not like an artist getting their first painting set, everyone has paints; it is like getting a first easel or a palette knife, something special, something only special people have.

There had been concordances before Cruden's, but there had never been concordances like his before. He was the first to include the whole line for his entries as opposed to just the reference, turning it into something useful rather than just a list of numbers.

Alexander Cruden (1699-1770), concorder, corrector, and 18th century crackpot. Not only is he a proper eccentric, but he is also **our** eccentric: Cruden Street in Islington – is where he died; Elizabeth Abney, daughter of Sir Thomas Abney, of Abney House fame – was the girl he fell in love with, declared a country and waged war against (and yes, you did read that right).

Cruden is justifiably most famous for his concordance; every vicarage in the country will have a well thumbed copy, but he is more entertaining for what he did when he wasn't painstakingly recording every reference to knees in the Old Testament (23 by the way, 4 in the New). In 1738 financial difficulties

attending the production of the Concordance contributed to his mental deterioration. He paid unwelcome attentions to a widow, Mrs Pain, and was subsequently confined in a madhouse in Bethnal Green. He remained there for nine weeks, chained to his bed, until he escaped. He was determined to take action against those whom he held responsible for his incarceration and publicised his case in a pamphlet, *The London Citizen Exceedingly Injured*. But his attempts to pursue a lawsuit came to nothing, possibly on account of the fact that he conducted the ensuing court case himself.

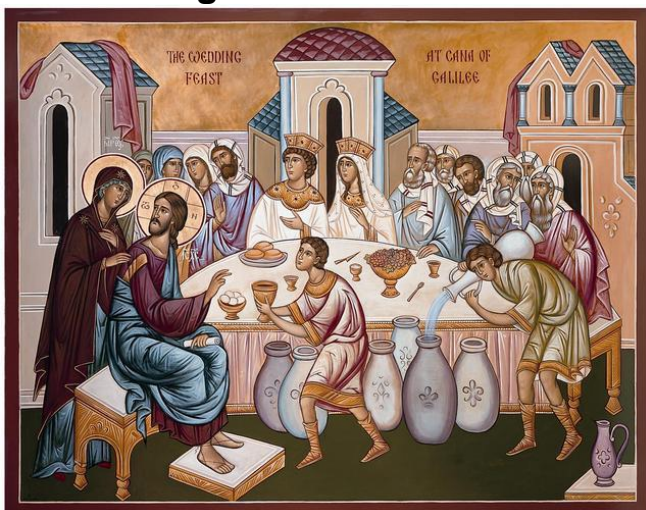
During this time he was moving away from being 'Cruden the Concorder' and styling himself 'Cruden the Corrector'. This may have begun in proof reading but before long he began to consider himself the official corrector of public morals. This was normally a peaceful exercise, but after interfering in one street brawl he became more actively involved. A young man with a shovel swore in front of Cruden, 'which so greatly offended him that, contrary to his usual custom, he took his shovel and corrected him with some severity'. He would correct at every opportunity, from misspelt graffiti to inappropriate behaviour, it's all in his autobiography "The Adventures of Alexander the Corrector" (1754).

In the summer of 1754 he briefly renamed himself Alexander the Conqueror, as he attempted to seduce Elizabeth Abney (daughter of the great Sir Thomas). His approaches failed, even when he renamed the house Silesia and placed it under a one man siege.

His last great un-won battle was against the number 45, which he associated with John Wilkes. Cruden would efface the chalked letters of 'no 45' with a piece of sponge whenever he saw it. He may not have won these contests (the last time I checked 45 was still with us), but he won the battle of the concordance, and even though it's been 250 years, no one has bettered it.

Stephen Bovey

The King James Bible: A Quiz



A. Wine

- A1. How old was Methuselah when he died?
 A2. Methuselah, Nebuchadnezzar, and Jeroboam are all used as quantities for champagne and other wine. How much wine would you get in each?
 A3. And in which books of the Bible would you find them?
 A4. Where did Jesus turn water into wine?

B. Numbers

- B1. The opening of Matthew's Gospel explains how Jesus was descended from Abraham – "Abraham begat Isaac; and Isaac begat Jacob ..." and so on. So Abraham was Jesus's Great-Great-etc Grandfather. How many "Greats"?
 B2. The Book of Revelation has a lot of sevens in it, including a beast rising up out of the sea with seven heads. But how many horns did it have?
 B3. How many types of people are Blessed in the Sermon on the Mount?
 B4. The shortest verse in the Bible is "Jesus wept." Where does it feature?
 B5. Which is the shortest Psalm?
 B6. And which is the longest?

C. General

- C1. Zadok the Priest, Judas Maccabeus, and the Queen of Sheba, have all been the subject of well known pieces of music by Handel. Which are mentioned in the Bible, and where?
 C2. Which King "loved many strange women"?
 C3. Which is the only miracle to feature in all four Gospels?

D. Quotations

D1. The following well-known phrases are from the Bible (wording below from King James, of course), but where?

- "Ye are the salt of the earth"
- "all things to all men"
- "Sufficient unto the day"
- "The wages of sin"

D2. Some of the following are from the Bible (King James where relevant), others are not. Can you identify them?

- "Let us eat and drink; for tomorrow we shall die"
- "A time to be born, and a time to die"
- "Time and tide wait for no man"
- "There is a tide in the affairs of men, Which, taken at the flood, leads on to fortune,"
- "The Child is father of the Man"
- "The spirit indeed is willing, but the flesh is weak."
- "Thou seest I have more flesh than another man, and therefore more frailty."
- "The maid is not dead, but sleepeth"
- "In this borrow'd likeness of shrunk death Thou shalt continue two-and-forty hours, And then awake as from a pleasant sleep."

The Solution will be in our March issue.

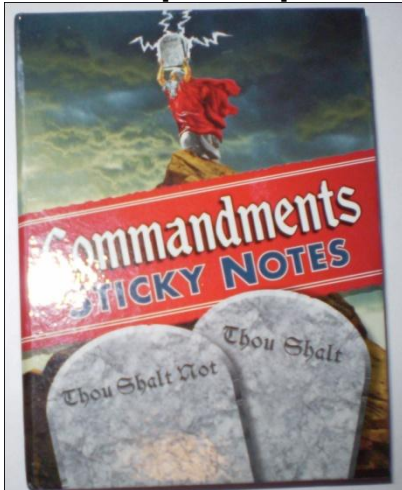
Andrew Hudson

Trackword

Find the nine-letter word by moving from one square to the next; going up, down, sideways, backwards, forwards or diagonally. The answer is on page 11

M	T	S
A	E	E
N	T	T

Win this Super Duper Prize!



*"Moses supposes his toeses are roses
But Moses supposes erroneously
And Moses, he knowses his toeses aren't
roses
As Moses supposes his toeses to be".*

These daft lyrics from "Singing in the Rain" came to me as I gazed unbelievably at the above prize this month, a religious "must" for the Parish Office, a tacky Commandments Sticky Note Book! .Yes, if you want to prevent me from nabbing it, then you can acquire this unrivalled tome depicting Moses casting down the tablets (did he not take his paracetamol that day?). Inside, you have a choice: you can jot down your "Thou shalt not" and/or your "Thou shalt" items....so, no more being told exactly what you should specifically NOT do, but in this age of equality and to maintain a fair sense of equanimity, more of a shopper's choice about what you should do too! Moses was rather bossy , so you can gainsay him with this....

Now, get entering, too many of you have been too slack in getting your Caption Comp entries in and it is just not good enough. There is talent out there, latent at present, but we intend unearthing it. That or we'll set the Rector on you all !!!!!!

Mark Perrett



"Ready when you are, George..."



The church officers had their usual polite exchange over who had forgotten to order the heating oil before the price went up.



The redecoration scheme in church certainly made attendance into a special occasion.

Christmas Caption Competition



Here's the picture to remind you. Our adjudicator had a difficult task, but eventually chose no.1 as the overall winner. Thank you all for taking part.

They knew there were penalties for leaving the tree up after Twelfth Night, but they hadn't expected a police helicopter.

Elizabeth and Margaret wished upon a star that one day their Daddy would become King, but how to get their naughty Uncle Edward out of the way - that was the question!

The girls were absolutely flummoxed as to how snow would fall all day outside but somehow land and settle on the Christmas tree indoors!

The ghastly triffid shuffled slowly across the floor until the girls were pinned to the window.

It wasn't until we had our fringes cut that I realised the magi was a new style that only stars and stargazers wore

Lilly and Tilly looked out at the sky with wonder. Finally, again there were planes out of Heathrow!

Let us hope the Reindeer Union hasn't called for another strike tonight"

The triffid's disguise was working well ...

Of course Dr. Who's real, and he always comes at Christmas

The day is coming ... of the Lord, or of the Triffid, is the question

"The Doctor won't save you this time!" thought the smurgon as it inched towards its prey, disguised as a Christmas tree.

It was so confusing living near the airport at this time of year. Was that Rudolph or another 747 on final approach?

Santa was going to be in trouble if he tied the reindeer up to the new satellite dish.

"Oh Sally" whispered Laura "do you suppose he takes presents to poor children as well?"

Mummy had been a bit cross when they told her that Santa had **promised** them a puppy

Deep down inside they both knew that it was *really very naughty* to deliberately misdirect tourists and foreigners

The girls watched eagerly to see how He'd cope with those horrid newly built houses that didn't have proper chimneys.

Their cunning plan seemed to be working well – stodgy reindeer food left out on the roof meant that to avoid flight delays the payload had to be lightened.

How they laughed when they saw Dasher (or was it Dancer?) do a huge poo on Mrs Parke-Laine's roof!

February Caption Competition



Your caption goes here. You have until February 20th to get your entries in.

Some Things to Do in February



Snowdrop Days at Chelsea Physic Garden 12th & 13th February, 10am-4pm

Chelsea Physic Garden was founded by the Worshipful Society of Apothecaries of London in 1673 for its apprentices to study the medicinal qualities of plants. Throughout the 1700s it was one of the most important centres of botany and plant exchange in the world. It is London's oldest botanic garden and a unique living museum.

Discover dozens of different types of snowdrop on the Snowdrop Trail and enjoy browsing the wide selection of snowdrops and other winter plants on sale from specialist nurseries. The Garden is also the perfect place for a romantic Valentine's stroll.

Beekeeper Peter James will be sharing the secrets of honey production in two short talks by the beehives each day and Head Gardener Nick Bailey and Senior Gardener Beth Barber will be leading short tours to explain redevelopment plans for the monocot beds. Go to www.chelseaphysicgarden.co.uk for travel information and event times.

Admission: Adults (inc Senior Citizens) £8; Concessions: Children (5-15 yrs), students and unemployed £5. Under 5s free. Friends of the Garden plus one guest: Free. Please note that a maximum of two children will be admitted per adult.



“Meet the Manufacturers” The Vegetarian Society Sunday 20th February, 11.00am-4.00pm

There will be panels, focus groups, tastings and cookery demonstrations.

The Window Conference Centre, 13 Windsor Street, Islington, N1. Admission free.

Threads of Feeling

The Foundling Museum, 40 Brunswick Square, Bloomsbury, London WC1N 1AZ
The Foundling Museum tells the story of the Foundling Hospital, London's first home for abandoned children.

Threads of Feeling showcases fabrics never shown before to illustrate the moment of parting as mothers left their babies at the original Foundling Hospital.

In the cases of more than 4,000 babies left between 1741 and 1760, a small object or token, usually a piece of fabric, was kept as an identifying record. The fabric was either provided by the mother or cut from the child's clothing by the hospital's nurses. Attached to registration forms and bound up into ledgers, these pieces of fabric form the largest collection of everyday textiles surviving in Britain from the 18th Century.

A selection of the textiles and the stories they tell us about individual babies, their mothers and their lives forms the focus of the Threads of Feeling exhibition. The exhibition will also examine artist William Hogarth's depictions of the clothes, ribbons, embroidery and fabrics worn in the 18th Century as represented by the textile tokens.

Exhibition until 6th March. Museum is open Tuesday - Saturday, 10am - 5pm, Sunday 11am - 5pm.

Admission: £7.50// concessions **£5** // children up to 16 years free



February Flower Rota

6th Feb - Valerie Lang in memory of Marjorie Lang
13th Feb - Liz Clark in memory of her husband George
20th Feb - Sarah Boyes in memory of Andrea McKeown

The nine-letter trackword on page 8 is testament

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 rector@stmaryn16.org)

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

Organist and Director of Music: Nigel Williams

PCC Secretary: Jean Guest (020 8802 4921).

PCC Treasurer: Michael Johnson

Recorder of Stewardship: Rosaline Nwagboso

Sunday School: Martyn Hawkes

Website: Graham Robson robsong21@yahoo.co.uk

Parish Information for St John's

Church Wardens: Joyce George & Irene Fergus

Parish Office: 020 8809 6111

Services

Sunday

Holy Communion 8.00 am Matins 9.00 am (Old Church) Family Eucharist (St Mary's) 9.30 am

Sung Eucharist (St Mary's) 11.00 am Parish Eucharist (St John's) 11 am

Evening worship 6.30 pm (Old Church)

Weekdays (All at St Mary's except Thursdays)

	Morning Prayer	Mass	Evening Prayer
Monday	8:30 am,		5 pm (silent prayer)
Tuesday	8:30 am	8:45 am	5 pm (silent prayer)
Wednesday	8:30 am	7.30 pm	5 pm (silent prayer)
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