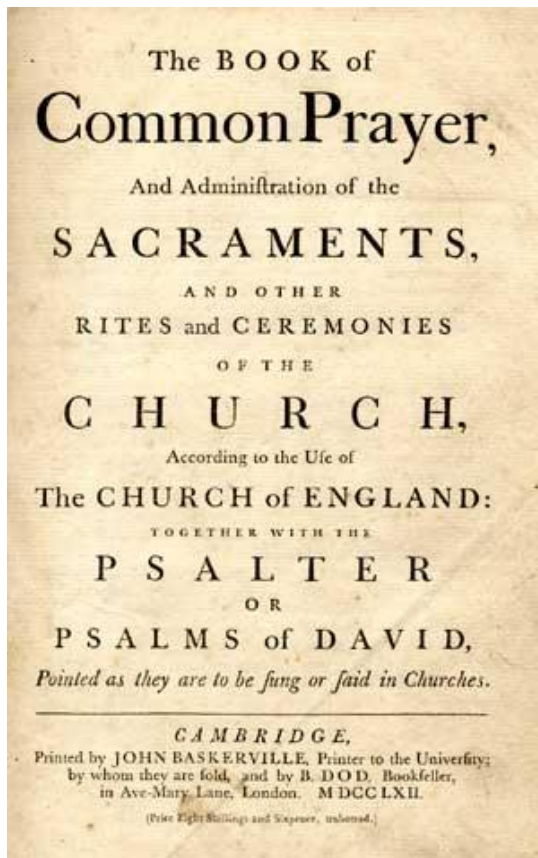


New Prospect



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



As a follow-up to last month's article on the King James Bible, we thought we would look this month at its 'companion piece', the Book of Common Prayer.

The Book of Common Prayer was a creation of the Reformation. From that time onwards, like the Roman Catholic Church, the Church of England has had set orders of service. The process of creating those orders of service was, in itself, a part of the working out of a distinctive Anglican theology within the Protestant family of denominations. And for most of its life, the orders of service have been strictly enforced. The point of a book of common prayer was that this was the version which was used by everyone for public worship.

The first English service books were created during the 1540s. Henry VIII, who had initiated the Reformation in England, had clung to the

old Latin forms of worship. But his son, Edward VI, was much more Protestant in his outlook and it was in his reign, in 1549, that Parliament authorised the 'First Prayer Book of Edward VI' and passed an Act of Uniformity enforcing its use. This was a compromise between those who simply wanted the old services in English and those who wanted to see much more radical reform, and it pleased no-one. It was quickly superseded by a second version in 1552. Following the brief interlude of the reign of the Catholic Queen Mary, Elizabeth I had it reissued almost unchanged in 1559.

The King James Bible was overtly the work of a committee of scholars. The Prayer Book bears much more the stamp of a single man. Thomas Cranmer was the Archbishop of Canterbury from 1532 to 1553. It was he, more than any other, who was responsible for the creation of the 1549 Prayer Book. And the bits he contributed were those which best survived the successive revisions. Cranmer was a fine scholar and linguist, as well as deeply interested in the theology of the Reformation. What he was above all, however, was a brilliant writer of English prose, especially prose which was meant to be read aloud. Over a period from the late 1530s to 1552, he produced a succession of service books for the fledgling Church of England. In the course of this process, he gathered together liturgical material from all over Europe, drawing on Catholic as well as new Protestant sources, and then he arranged it and he translated it into English. Where necessary, he wrote it from scratch – for example if he wanted to make a particular theological point for which he could not find an acceptable source – but much of the material was translated. The words, partly because they were said aloud week after week, became embedded in our national consciousness. Like the Authorised Version of the Bible, they set up a resonance in people who may never now attend church at all.

The most successful of Cranmer's efforts, and certainly now the best loved, were the two daily offices – Morning and Evening Prayer. These became the really distinctive services of the Church of England for nearly 400 years. These services were devised from the daily *offices* which monastics and clergy were supposed to say. In their form, they were still intended for daily use. That is why, for example, the Psalms are divided into 30 morning and 30 evening portions, so that the whole Book can be read in a month. (And read, in the Prayer Book, in the version composed by Miles Coverdale even earlier than the BCP itself.) Cranmer took the canticles and the other elements of the monastic services of mattins, lauds and prime and wove them into Morning Prayer. In the same way, he took canticles and other elements of the monastic hours of vespers and compline and wove them into Evening Prayer – perhaps, in its sung form as used in English cathedrals, the best loved of all his creations. He may have got the idea from earlier Lutheran Offices, but the execution was all his own.

The same conference at Hampton Court in 1604 which decided to commission the King James Bible also had a go at the Prayer Book. Some changes were made to the catechism. There were further changes during the Civil War, but after the Restoration in 1662, the rulers of the Church of England produced a version which harked back to those of a century earlier. Its main change was to use the King James version of the Bible for the appointed Epistles and Gospels. Like its predecessors, it was enforced by an Act of Uniformity. But curiously, the Act of Uniformity which was printed at the beginning of each copy of the Prayer Book is that of 1559. Among other things, it sets out the punishments to be inflicted on clergy who refuse to use it correctly and on anyone who speaks disparagingly about the Book.

The Book of Common Prayer also contains a Preface, the report of those who drew up the 1662 version, in which it is stated that

“It has been the wisdom of the Church of England, ever since the first compiling of her public liturgy, to keep the mean between the two extremes, of too much stiffness in refusing and too much easiness in permitting any variation from it.”

But they didn't mean by this that ministers and congregations could be allowed to make up their own variations. They meant that it was sensible for 'those in the places of Authority' from time to time to consider whether any changes should be made.

If you look at the front page of a traditional Prayer Book, you will also see that it reads 'The Book of Common Prayer and administration of the Sacraments and other rites and ceremonies of the Church according to the use of the Church of England'. In other words, the most important point about it was the Common Prayer, not the sacraments. Cranmer might have intended that communion would be celebrated weekly, as we now do. But this never happened. Instead, the people became attached to the non-sacramental services as the normal form, with communion reserved to special occasions or the especially pious (and those capable of getting up in time for the Early Service – never defined. Everyone knew what it was.)

The Prayer Book of 1662 remained the official service book of the Church of England until Advent 2000, when it was superseded by Common Worship. Common Worship itself incorporates bodily the text of the order for Morning and Evening Prayer and the Eucharist from the Book of Common Prayer. But its survival was not without controversy.

From the mid-nineteenth century onwards, the Prayer Book came under pressure from those who wished to revert to a more Catholic form of worship, especially in relation to the Eucharist. The Church was split by disputes about reservation of the Blessed Sacrament, and the extent to which ornaments, vestments and even candles could be used as part of the service. Some Bishops turned a blind eye, some encouraged innovation, some hunted down 'ritualists' with enthusiasm. Although strict adherence to the demands of a book which had been compiled when the Church of England was probably at the most Protestant point of its theology was enforced as a means of attacking Anglo-Catholicism, by the beginning of the twentieth century scholars generally were becoming more aware of the riches of the mediaeval rites which had been left behind. The turmoil the controversies created led to the issue, in 1906, of a Commission to Convocation to consider a

review of the 1662 Book. After twenty years' deliberation, Convocation decided to retain the 1662 Book but to issue a permitted alternative alongside it. The main changes in this version were to the Eucharist. In particular, it introduced an order which was much closer to the mediaeval original, with the *Kyrie* permitted rather than the rehearsal of the Commandments, with the *Gloria* at the beginning of the service rather than languishing at the end and the *Benedictus* added after the *Sanctus*. (In other words, the order which we now customarily use.) It also allowed for reservation of the Sacrament.

This new version was passed by large majorities by Convocation, but was rejected twice by the House of Commons, on the grounds that it was dangerously Romanising and threatened the Protestant settlement. It therefore failed dismally in its objective of providing for a new agreed form of worship, since the revised Book was now out there and most Bishops would be content to see their churches use it. (The Church I attended as a teenager used it – it was a long time before I managed to put together their order of service and my Book of Common Prayer!) It was not until 1955 that another Commission was appointed to look again at a revision of the prayer book. This resulted in 1965 in the authorisation of various experimental alternative services for the Eucharist in particular for a period of 14 years, including for the first time officially sanctioning the 1928 version. In 1980, this was followed by the Alternative Service Book, which gave those alternative services a permanent place in the Anglican liturgy. But they remained, until 2000, permitted *alternatives*. As I said, only in 2000 was the BCP actually superseded.

Judith Simpson



So Why Do We Sing Hymns?



Isaac Watts (1674–1748), who wrote 'Joy to the world' and 'O God our help in ages past' among many other hymns, began the reform of congregational singing in England. He started from the principle that texts should express the religious feelings of the people.

The Wesley brothers, John and Charles, were the founders of Methodism. They believed that hymns should be written to arouse within the congregation an emotional response to the scriptures. As such, hymns were a central feature of Methodist worship. Methodists were soon much admired both for their practicality and their spirited congregational singing.

In 1819, a Sheffield Vicar, Thomas Cotterill, imposed Methodist-style hymnody on his Anglican congregation. The congregation took him to the Diocesan Consistory Court where the case was heard by the Chancellor of the Diocese of York. He concluded that both hymns and metrical psalms were illegal in Anglican liturgy but, because their use was widespread, he didn't feel able to enforce his decision. In other words, there was already a varied hymnody in use, and in 1861, reflecting this; ***Hymns Ancient and Modern*** was published. It was hugely successful, by 1912 it had sold a sixty million copies and it is still in print today!

Nigel Williams

At the last PCC meeting we did a skills audit and listed many of the skills which are useful to have to serve on the PCC. These included accountancy, minute taking, some knowledge of buildings. Being practical, being tactful, being reliable and being committed were other attributes mentioned.

The APCM is an important meeting and should be taken seriously. Everyone in the congregation should be thinking of either being nominated or being prepared to nominate and second another person – it provides a communication channel for St. Mary's life both spiritual and social. It is not a daunting task to be elected but it does need commitment and reliability as the two main factors which will enable the PCC to run smoothly and effectively.

Jean Guest

Prayer in Action

The World Church Working Party is a hard working and fun Committee. The members are Monica Hanlan, Junie Isaac, Ann Flett, Gladys Earle, Richard Munnings (Secretary), Simon Simwogere (Convenor) and myself. We have a challenging programme this year and we are very keen to attract new members who would like to find a way to put their **PRAYERS INTO ACTION**. Our Mission is to connect, support and learn from our brothers and sisters in Christ, wherever their Church may be.

Our programme is focused on Ecumenical Outreach, ALMA and the Church of the Epiphany, Mozambique, Christian Aid and the USPG: Anglicans in World Mission. We will support good causes throughout the year, for example 'One World Week'.

Throughout the year we will be visiting other Churches, beginning with the Pentecostal Church, Stamford Hill and thereafter St. Mellitus (R.C), the Unitarian Church (Newington Green) and a Quaker Service at Defoe Road. We hope our visits will be reciprocated.

St. Mary's is a member of ALMA (Anglican, London, Mozambique Association) headed up by the Bishop of London.

Through ALMA, the twinning with the

Church of the Epiphany, Tete, Mozambique was established. In fact the Chapel in St. Mary's is called the 'Epiphany Chapel'. Throughout the year we will be fund raising in order that the Church that is being built can be brought to completion, for example: there will be a fund raising Concert on the 12th June.

During Lent there will be Lent Lunches (home-made soup and bread) in the New Church Rooms on Tuesday March 15, 22, 29 and the 4th April between 12-2.00pm. All Donations will go to the ALMA Lent Appeal.

Christian Aid Week is from, Sunday 15th May until Saturday 21st May. The Campaign slogan is 'Help People in Poverty, Out of Poverty'. There will be a Volunteers Meeting in April and we will be looking for support from our Congregation. There is the 'Circle the City Sponsorship Walk' on Sunday 22nd May. The potential involvement during the week of St. Mary's Primary School and St. Mary's Brownies is being considered.

USPG (United Society for the Propagation of the Gospel): Anglicans in World Mission sends out a newspaper every quarter, called Transmission. If you have not been handed a copy please take one from the back of Church. USPG was founded in 1701 and works in direct partnership with Anglican Churches in over 50 different countries and helps strengthen the Church through vital Church work for example: healthcare, education, and leadership training. The possibility of a monthly USPG Prayer Group being set up is being looked at.

If you have any interest at all in joining the Team or have any queries please do not hesitate to speak to one of us, it would be a pleasure for us.

Beryl Warren



**Anglicans in
World Mission**

In Memoriam – Lloyd Archer

2nd February 1930 – 18th January 2011



There are some people whose absence is almost as noticeable as their presence, and Lloyd Archer was one of those. I remember his gentle and courteous presence for several years after we started coming to St. Mary's.

Lloyd came to this country from Guyana in 1962, and worked until his retirement for Post Office Telecommunications, now, of course, British Telecom. He was first brought to St Mary's by Wellesley Stephens, and remained to become a loyal and hardworking member of the congregation. Lloyd served for many years on the PCC, on the Overseas Working party, as a Crucifer and a sidesman.

Such was his devotion to St Mary's that, unable to move back to Stoke Newington as he would have wished, he nevertheless left his house in Chingford and moved to Wood Green, to be closer to the Church and on a more convenient bus route.

Lloyd was always smartly dressed, and the suits he wore to services and at other Church occasions were a further mark of how seriously he took his worship: the two sticks which he was obliged to use in the latter years of his regular attendance were testimony to his courage.

Lloyd was a well-loved and respected member of the congregation and we join his family in fond remembrance of him.

Pat Keniston

Baptisms



At Candlemas 30th January:
Frederick Chubb, William Davey,
Isabella Tomasi and Henry Whitehead.

On 6th March:
Tiana Stewart, Akura Cuffie,
Clara Bovey Kenny and Elinor Bovey Kenny.

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

Flowers in Church



6th March - Vicky Cooper in memory of Sally Witcomb.

(The following week marks the beginning of the Lent season, during which there are no flowers in church.)



Hackney Singers next concert is on Saturday 2nd April 2011 in St. Johns Church, Hackney at 7.30p.m. The concert consists of Mass in Blue by Will Todd and also George Shearing's Songs and Sonnets.

Jean Guest will be selling tickets for this concert soon.

What a splendid Christmas tree this year. Quite the straightest and tallest, bushy but compact. And delivered right to the pulpit well done! Many thanks to "John's Garden Centre" Church Street and all the staff.



Recipe



It's Fairtrade Fortnight from 28 February - 13 March when we think especially about how our everyday shopping can help the poor around the world. It's very simple, just look for the



Fairtrade Mark on a whole range of products from fruit to chocolate, wine to coffee, tea to spices, yoghurts, icecreams, snackbars...even cotton.

And this year not only does the Fortnight start before Lent

so you can indulge in guilt free Fairtrade chocolate and wine (not that we peddle guilt here at St Mary's); but Pancake Day also falls in Fairtrade Fortnight. So here's how your pancakes can get a little bit of that Fairtrade sweetness and you can eat them knowing that farmers and producers have benefitted from your 'mardi gras' and not been exploited by it.

Pancakes

A good heavy frying pan is recommended.

Ingredients:

100 gm plain flour

Pinch of salt

300 ml milk

1 medium egg

Sunflower oil

Method

Sift the flour into a bowl and make a well in the middle.

Break in the egg and beat well with a wooden spoon, then gradually beat in the milk, drawing in the flour from the sides to make a smooth batter. (If possible leave the batter to rest for half an hour or so but it's OK if you don't.)

Heat a little oil in the pan.

Pour in enough batter to thinly coat the base of the pan. Cook for 2 minutes until golden brown, then turn or toss, and cook the other side until golden.

Transfer to a plate and carry on.

To serve



Serve with: FAIRTRADE lemon juice or FAIRTRADE orange juice plus FAIRTRADE sugar or FAIRTRADE honey. Or FAIRTRADE Traidcraft Jam.

Or FAIRTRADE chocolate hazelnut spread. Or how about frying a few slices of FAIRTRADE apple in a little Fair Trade Palestinian Olive Oil, with a little brown sugar and a sprinkling of FAIRTRADE cinnamon? Add the spicy apple to the pancake with a dollop of Ben & Jerry's FAIRTRADE Ice Cream. Or add some



FAIRTRADE raisins or sultanas to the batter and serve with sliced FAIRTRADE bananas.



Or.....we're sure you can come up with your own variant.

Clare Lissaman

Gardening



We are looking for volunteers to sign up for lawn mowing, once a month, from April to November. Two hours in good company and coffee and biscuits could be your motivation.

Our first session will be on Saturday 9th April at 10a.m. and a list will be at the back of church for all those willing to take part.

John Guest

Religion and LGBT: a very civil partnership?



This month we learned that the government will publish plans to enable same sex couples to register their civil partnership in church. The change will be voluntary and will not force religious communities to do anything they don't want to, but it is a movement towards same sex couples sharing the same rights as heterosexual couples. The relationship between religion and the Lesbian, Gay, Bisexual and Transgender community has not always been plain sailing and any attempt to explain it comprehensively is doomed to failure. Here therefore is a cross section of what is out there, as arbitrary as it is enlightening, and as useless as it is shocking.

www.lynnfeatherstone.org

Although Lynne is not our personal MP she is our immediate neighbour in Hornsey and Wood Green, and it is she who has introduced this proposed change to parliament. "There is much demand from same-sex couples to allow civil partnerships to take place in a religious setting and to end the difference between marriage and civil partnerships" she said.

www.godhatesfags.com

Not just a slogan but a real website, check it out if your browser doesn't block it: "Sodomites are wicked & sinners before the Lord exceedingly (Gen.13:13), are violent & doom nations (Gen. 19:1-25; Jgs. 19), are abominable to God (Lev. 18:22), are worthy of death for their vile sex practices (Lev. 20:13; Rom. 1:32), etc. etc. etc.

www.new-unity.org/

In March 2008, Newington Green Unitarian

Church became the first religious establishment in Britain to refuse to carry out any weddings at all until all couples have equal marriage rights. This proud dissenting church still continues its 300 year history of political radicalism right on our doorstep.

www.cafepress.co.uk/constuff.11938883

For only £3.50 this is the best place you'll find to buy a "Adam & Eve, not Adam & Steve!" bumper sticker. "Tell the world how you feel! Our bumper stickers are perfect for expressing yourself while cruising down the highway or just for posting on the wall."

www.petertatchell.net/religion/jesus.htm

Was Jesus gay? Elton John claimed that he was in February of last year, further ensuring that none of his records will be bought by the Christian right. Peter Tatchell takes up the debate with a lost fragment of Mark where Jesus teaches a naked young man about the secrets of the kingdom of God.

www.chick.com/reading/tracts/5003/5003_01.asp

Our old friend Jack Chick pens a classic tract entitled Sin City: the story of Reverend Ray, an openly gay minister, who has a demon living inside him. Hearing the true interpretation of the story of Sodom and Gomorrah (God destroyed the cities because there was too much gay sex) has the effect of exorcising Reverend Ray's demon and allowing him to denounce his previous liberal teachings. The tract ends with Reverend Ray promising never to be gay again.

www.churchofengland.org

"The question of public rites for the blessing of same sex unions is still a cause of potentially divisive controversy. The Archbishop of Canterbury spoke for us all when he said that it is through liturgy that we express what we believe, and that there is no theological consensus about same sex unions. Therefore, we as a body cannot support the authorisation of such rites".

So there you go.

Stephen Bovey

Poetry Page

We are always pleased to receive poetry requests from readers who would like to share their "favourites". This month Morlean has requested "Father William" from "Alice's Adventures in Wonderland" by the Reverend Charles Dodson – aka Lewis Carroll. The poem is actually a pastiche of Robert Southey's 1799 poem "The Old Man's Comforts and How He Gained Them", which is now virtually forgotten.

You Are Old, Father William



"You are old, father William," the young man said,
"And your hair has become very white;
And yet you incessantly stand on your head
Do you think, at your age, it is right?"

"In my youth," father William replied to his son,
"I feared it might injure the brain;
But, now that I'm perfectly sure I have none,
Why, I do it again and again."

"You are old," said the youth, "as I mentioned before,
And you have grown most uncommonly fat;
Yet you turned a back-somersault in at the door
Pray what is the reason for that?"

"In my youth," said the sage, as he shook his grey locks,
"I kept all my limbs very supple
By the use of this ointment one shilling a box
Allow me to sell you a couple?"

"You are old," said the youth, "and your jaws
are too weak
For anything tougher than suet;
Yet you finished the goose, with the bones and
the beak,
Pray, how did you manage to do it?"

"In my youth," said his father, "I took to the law,
And argued each case with my wife;
And the muscular strength, which it gave to my jaw,
Has lasted the rest of my life."

"You are old," said the youth, "one would
hardly suppose
That your eye was as steady as ever;
Yet you balanced an eel on the end of your nose
What made you so awfully clever?"

"I have answered three questions, and that is
enough,"
Said his father. "Don't give yourself airs!
Do you think I can listen all day to such stuff?
Be off, or I'll kick you down stairs."

Trackword

Find the nine-letter word by moving from one square to the next; going up, down, sideways, backwards, forwards or diagonally. The solution is at the foot of page 10

s	n	t
e	a	r
m	a	c

Win this Super Prize!



Are you Turophobic? Do you know what this means? If you are not, then you love cheese! If you would die for a crumbly Stilton or a pungent St. Agur, then I can identify with you, as cheese is one of my great pleasures in life. In fact, I would go so far as to say that if I could come back in an afterlife, I would return as Claude, a soft-hearted yet mellow Camembert! Have I gone potty? Well yes!.... A long time ago actually.

Did Jesus like cheese? This is one of the great Biblical enigmas, which strangely enough is not evident in the Gospels!. Love, mercy, humility, compassion, discipleship, these are some of the major themes encountered but, I ask you, where is the Gouda in all of this? You need truckles of cheese in your life, if it is not there already, so win this incredible sticker (which when you peel it smells of rancid Cheddar!), and go spread the good news!

If you don't enter the Cap Comp this month I shall personally come round and stick warm runny Gorgonzola through your letterbox!

Mark Perrett



The church council had warned the treasurer about failing to balance the books

Answers to our February Bible Quiz

Wine

- A1. 969 years..
- A2. A Jeroboam is either 3 or 4.5 litres, with different meanings for different regions of France, a Methuselah is 6 litres, and a Nebuchadnezzar is 15 litres.
- A3. Jeroboam is in Kings and Chronicles. Methuselah is first mentioned in Genesis. Nebuchadnezzar features in Daniel and Jeremiah, among others.

A4. Cana (John 2)

Numbers

- B1. 38
- B2. 10 (Rev 13)
- B3. 9 (Matthew 5)
- B4. John 11 v35
- B5. Psalm 117
- B6. Psalm 119

General

C1. Zadok the Priest and the Queen of Sheba are both in 1 Kings; Judas Maccabeus features only in the Apochrypha (Maccabees).

C2. Solomon (1 Kings 11 v1)

C3. The feeding of the Five Thousand.

Quotations

- D1. a. Matthew 5 v13
- b. 1 Corinthians 9 v22
- c. Matthew 6 v34
- d. Romans 6 v 23
- D2. a. Isaiah 22 v13
- b. Ecclesiastes 3 v1
- c. Not Biblical, variously attributed, including to Chaucer
- d. Shakespeare, "Julius Caesar"
- e. Wordsworth, "My heart leaps up when I behold"
- f. Matthew 26 v41
- g. Shakespeare, "Henry IV, Part I"
- h. Matthew 9 v24
- i. Shakespeare, "Romeo and Juliet"

Andrew Hudson

If you have already recycled your February issue of NP, and would like to be reminded of the questions, please contact one of the editors.

The nine-letter trackword is *sacrament*

February Caption Competition

Here's the picture to remind you. Our adjudicator had a difficult task, but eventually a winner was chosen. Thank you everyone for taking part.



Having been caught in green wellies Jonathan put a brave face on it. 'I don't see why the Green Welly Brigade should hog a good colour any more than the devil should have all the good tunes!' he joked.

But wait! Is it only the priests at St Mary's that know the way to the wine cellar?

The parish wine cellar has never recovered since the infamous New Year Party of 1927.

The passage to the Rose and Crown bar was bricked up in the 19th century after overuse during lengthy sermons.

"Sometimes you can hear a faint twanging behind the wall, said to be the ghost of the curate who mysteriously disappeared after buying a guitar..."

The Rector finding himself in a hole again!

Jonathan mulled over whether the crypt, his chosen new office space, would indeed receive wireless!

The Rector thought he had escaped certain members of the congregation by hiding in the crypt but the Hackney Gazette were ready for him!

'It may just about house my whisky library'

New Sunday school performance space approved - wellies will be supplied as shown.

No hiding place Jonathan - we all know you are fifty!

You see, a perfect place for my wine cellar

Yes. Synod *is* annoying me. And I am running out of places to bury the bodies. Blessed are the cheesemakers.

Owing to a double booking of the Church Rooms, a "last minute" new venue had to be found for the AGM. The rector still hoped for a good attendance.

March Competition



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

More Things to do in March

Tuesday 8th March

Pancake demonstrations at Fortnum and Mason

The Fortnum and Mason chef will show customers how to make and toss the perfect pancake. From 11.00 a.m.

The Great Spitalfields Pancake Race is organised by Alternative Arts in aid of the London Air Ambulance. Costumed teams will race along Dray Walk at The Old Truman Brewery on Brick Lane. Starts at 12.30pm.

Parliamentary Pancake Race. 10.30 a.m. at Victoria Tower Gardens. Members of both houses will race and toss to raise funds for, and awareness of the brain injury charity Rehab UK.

Sunday 13th March

The Mayor's St Patrick's Day Parade and Festival Trafalgar Square. A free family day out with an opportunity to experience all things Irish from food and dance to crafts, culture and music. The parade, featuring floats, marching bands and groups representing the Irish Counties, will proceed through central London from Green Park to Trafalgar Square starting at 12 noon.

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 (020 7254 6072 lucyann.ashdown@googlemail.com)

Assistant Priest: The Revd Tony Sheeran

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

Pastoral Assistant: Melissa Martin (020 7254 6072)

Readers: Alan Murray and Jonathan Gebbie

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