

New Prospect



The Parish Magazine of St Mary Stoke Newington

September 2010

50p

Who Runs the Church of England?



With the debates in General Synod over women bishops, the row over whether Jeffery John was or wasn't on the short list to be Bishop of Southwark and the retirement of Bishop Stephen and Archdeacon Lyle, we have heard quite a lot over the summer about leaders of the Church of England. So we thought that it would be useful to revisit an article we published in *New Prospect* a number of years ago which tried to explain how the Church is governed.

Bishops, archdeacons, priests, vicars, synods, establishment, canons (two sorts) – what does it all mean? What do all these people do, and how are they relevant to us?

We might think of St Mary's as a self-sufficient community, and in many ways it is. But at the same time, it is part of a vast network with an elaborate legal structure. How does it all fit together?

To start with the clergy and their spiritual functions. The Anglican Church, like the Roman Catholic Church from which it developed, believes in the threefold ministry of bishops, priests and deacons. Each has distinctive spiritual functions. The Bishop is the top of the hierarchy, and he is able to consecrate other bishops, ordain priests and deacons and confirm, as well as doing

everything a priest or a deacon may do. A priest may consecrate the bread and wine at communion and pronounce absolution of sins and the blessing. A deacon may, with the permission of the parish priest, baptise and marry people. The most distinctive function of the deacon is to read the Gospel at the Eucharist. (When a parish has two priests, one of them will serve as the Deacon at the Eucharist and will read the Gospel.) Most people only remain in deacon's orders for a year, as a sort of apprenticeship to priesthood, although there are still some who prefer not to put themselves forward for the priesthood. The Church of England ordains women as both priests and deacons, but does not yet consecrate them as bishops. The debates in July were all about inching the way forward to enabling women bishops. Some other churches within the Anglican Communion do, however, consecrate women as bishops.

All other ecclesiastical titles disguise one or other of these orders. So deans, archdeacons, prebendaries, canons, are all priests (or very occasionally deacons. During the period when women could be deacons but not priests, some became canons.).

In terms of parochial responsibilities, the bishop is in charge of a diocese, a large geographical area, with a 'mother church' known as a cathedral (from the Latin word 'cathedra' which means 'chair' and denotes the place where the bishop has his seat). The Church of England has 42 dioceses, covering the whole of England. We are in the Diocese of London. Because London is so huge in population terms, it has a number of area bishops (who do not have cathedrals). Ours is Stepney. An area bishop, although not a diocesan bishop (so not eligible for membership of the House of Lords, for example), carries out most of the functions of a diocesan bishop in his area, including those relating to the administration of the diocese. In

other dioceses, there are assistant bishops who are called suffragan bishops, who help more with the spiritual duties, for example confirmations or ordinations.

All dioceses are also divided into archdeaconries and deaneries. The archdeaconry is a legal division of the diocese for administrative purposes. The particular function of the archdeacon is the oversight of the clergy of the parish. He also, at his annual Visitation, admits churchwardens to their post. He has a particular responsibility for the fabric of churches within his area, and therefore is important in faculty jurisdiction (a 'faculty' is a permission the church must seek to make any alteration to the church building). He also examines candidates for ordination and presents them to the bishop, and will install new incumbents in their parishes.

The dean (called an Area Dean in London, but outside traditionally known as the Rural Dean), is an assistant to the archdeacon. The particular functions of the Dean relate to the wellbeing of clergy and arrangements made during a vacancy in a parish. This dean should not be confused with the Dean of a cathedral, who is the head of the cathedral Chapter, the body responsible for the administration of the cathedral (but not of the diocese). Canons and prebendaries are members of cathedral chapters. Some are honorary positions, some actively involved in the work and worship of the cathedral.

The whole of England is divided into parishes. This is the distinctive unit of the Church of England. Like the diocese, it is a geographical concept. It may be quite distinct from the congregation, depending on local circumstances. For example, at St Mary's a lot of the congregation live outside the parish, even if they live quite close to the church. Those who actually live in the parish are entitled to call on the services of the church, whether or not they regularly attend it, for matters such as weddings and funerals. In theory, they may also call on the services of the church for baptism of their children, but churches are increasingly reluctant to offer this to total non-church goers, since baptism, unlike marriage or committal, is a wholly religious ceremony.

The parish is in the charge of a priest. He or she may go by a number of titles – rector,

vicar, priest-in-charge, curate-in-charge. The different titles indicate really the degree of permanency of the appointment. With the decline in church membership, the Church is finding it increasingly difficult to staff all its parishes. It therefore increasingly likes to keep open the possibility of reorganisation. Making someone 'in charge' of a parish means they can keep its viability under review. Appointment as a rector or vicar used to mean investment with the freehold of the parish; the incumbent could remain for life and had to be convicted of really very serious offences of a moral or criminal nature before he could be removed. This is now rare. Not only do clergy seek retirement, but increasingly appointments, even as incumbents, are for a fixed term of years. The difference between a rector and a vicar used to relate to the tithes, a tax which the church used to levy to finance the clergy. A rector received the tithes directly, while a vicar did not, but was appointed by the rector, who might be a lay person, to undertake the spiritual duties of the parish. Tithes were finally abolished in 1936.

Some parishes also have a curate. This is the incumbent's assistant. The curate may be a priest or a deacon. All deacons will 'serve their title' as a curate. Some priests then do a second curacy before being given charge of a parish of their own, although this is increasingly rare, pressure on numbers not permitting it. You will see in the Book of Common Prayer a reference to 'curate' as meaning the incumbent. This is because he was the person charged with the 'cure of souls' and the usage is the same in French (*Monsieur le Curé*).

Responsibility for running the church, as opposed to the 'cure of souls', is vested mainly in the churchwardens and the parochial church council. Their responsibilities including looking after the finances and the buildings of the parish.

So much for the organisation on the ground. The Church of England is, however, the 'church by law established'. This gives it a particular legal status. All churches, of course, are subject to the law of the land in a general way. The position of the Church of England goes quite beyond that. Its organisation and its hierarchy, even its doctrine, are subject to the jurisdiction of 'the Crown-in-Parliament'. Ultimately, Parliament decides on what the

Church of England may do and even what it officially may believe.

The Head of the Church is not the Archbishop of Canterbury, but the Queen. This has been the position since the 1530s. Since 1701, all sovereigns have been required by law to be in communion with the Church and at their coronation they swear to uphold the rights and privileges of the Church. Bishops are appointed by the Queen, on the recommendation of a Crown Nominations Commission (formally the Queen is still advised by the Prime Minister to make the appointment). The bishops' jurisdiction is vested in them by the Crown and reverts to the Crown when there is no bishop.

In the past, the Crown and then parliament was literally responsible for all the measures which regulated the conduct and doctrine of the Church. This hold has gradually been loosened, and responsibility for a large number of areas has now been delegated to the Church. This remains delegated by Parliament and could, in theory, be resumed by it. The body to which day to day responsibility is delegated is the Synod. This, like everything else in the Church of England, is hierarchical. The lowest level is the Deanery synod, which is the mechanism by which the Church consults local congregations. That in turn reports to the Diocesan Synod, which in turn reports to the General Synod. This meets twice a year and is responsible for passing, or formulating, the laws which govern the Church. Canon law is under the direct control of the General Synod, but needs Royal licence (which involves the Government) to come into force. It binds only the clergy and is possible for defined purposes only, for example authorising new forms of worship. Significant changes to the laws governing the Church take the form of Church of England Measures. These are developed by Synod and then considered by Parliament, which has the power only to reject or accept them. If a Measure is approved, it is presented for Royal Assent and then has the force and effect of an Act of Parliament. Changes to the rules on the ordination of women were passed by this means and if General Synod finally approves the Measure to allow women to become Bishops, that too will have to secure parliamentary approval.

26 Bishops sit in the House of Lords. This has nothing in law to do with establishment, but is a left over from mediaeval times, when the bishops were major landowners and sat, like the lords temporal (and the major abbots), in their capacity as tenants-in-chief of the Crown. The rationale for their continued presence has changed over the years and is now normally presented as a mix of high theology and practical contribution (in particular the perspective and insight delivered by the Bishops' experience of a wide range of social conditions and regional identity). Until 2001, ordained clergymen of the Church of England were not allowed to sit in the House of Commons.

Judith Simpson

Mr Aubrey Rouse 1929 – 2010



On the 22nd of June a very well attended funeral service was held in St Mary's where years before Aubrey's marriage to his wife, Louise, took place.

For many years Mr Rouse was a devout and steadfast member of the St Mary's congregation. He was a valued and active member of the Overseas Working Party (now the World Church Working Party) and was on the gardening rota.

Mr Rouse was a gentle quiet man who was always courteous with a ready smile for everyone, and was respected by all who knew him. He will be sorely missed.

Monica Hanlan

LUCY FENTON



25TH Dec.1939 – 8TH June 2010

Gladys Earle writes:

Since 1997 Lucy had been attending services at St Mary's church, with her sister, Freda Galloway, and her brother, Ivan Allen.

She came to England from our beloved Island of Montserrat, leaving her lovely home as a result of the eruption of the volcano that devastated the homes and cost the lives of so many people. Lucy was known as Teacher Lucy for dedication in her profession, as a teacher who nurtured her pupils with love and care. Young and old would greet her with a call or a shout from a distance, recognising Teacher Lucy.

Lucy was a valued member of St Mary's church, joining various working parties: the World Church Working Party (Overseas WP); flower arranging with Morlean Jayasundara, Carol Mason and Ella Caldeira; a PCC member who also represented the church at the Hackney Deanery Synod. She was also a lesson reader: you could detect her teaching tone in her reading. At meetings you could always rely on Lucy to turn to the flip side of her notebook to remind you of the missing times and dates.

Lucy was a quiet and reserved person who loved her church and its activities, but her illness started to curtail her spirit from doing as much as she would have liked in the later part of her life.

I spoke with Lucy of the time she spent in Jamaica at the University of the West Indies. Her passion for my lovely Island was as great as mine; she had been a young girl with enthusiasm for life. She will be sadly missed, especially by the World Church Working Party. May her soul rest in peace and light perpetual

shine upon her. I leave you all with a piece, entitled "Leaves", which Lucy wrote for the 2008 Advent booklet:

"I am always intrigued and feel somewhat in awe as I reflect on the array of colours and tones of the autumn leaves. They change from the various shades of green – depicting life; to those glorious tones of yellow, orange, russet, brown – symbolising ensuing death.

"These leaves with their own peculiar shapes and sizes have completed their particular function not only as part of the parent plant, but also that wider picture of God's creation and His scheme of things.

"They fall when they have finished their "course"; and gracefully too as they form a rich carpet like a beautiful patchwork quilt. These fallen leaves serve to remind us of our human frailty, how fleeting life is... and of our own mortality as we journey from birth through life to our imminent death.

"This bit of natural scenery portrays an awareness of God's presence and nearness in our lives as we encounter the open space to be filled with His purpose for us in the world. It evokes that felling of an immense sense of serenity; and provides an apt setting for us to listen, to wait in silence and to hear God's words.

"Let us praise God – our creator, provider, sustainer – as we celebrate life with thankfulness for all His blessings and for His enrichment of our lives. May our hearts be opened to the awesome wonder of His creation; may we be responsible stewards of His bounty; and bear witness to the world – His love for humankind.

"May we treasure the simple joys and experiences within our environment; and use them to help us grow in our spiritual life and for the advancement of God's eternal Kingdom."

Quote of the Month

How many Christians live their lives packed up and ready to go?

J I Packer

Funerals



In the UK, half a million people die each year, leaving the bereaved the task of arranging for the disposal of the remains so they can grieve for their loss and try to make sense of their loved one's life and death, in relation to their own.

Even within the West, our many societies approach this fundamental task in very differing ways and (just as with other 'rites of passage' rituals – birth, naming, marriage and various anniversaries,) our funerals evolve, to reflect the cultures, faiths and customs we live in and inherit.

Whatever precedes the death of a loved one – a short or long illness, an accident or an act of intent, the moment of death begins a busy period of activity in preparation for their funeral. For some this will be a matter of 24 hours, for others a week or longer. From my experience of arranging the funerals of my parents, the list of phone calls and meetings with officials, undertakers, caterers, ministers, newspapers, relatives and friends, helped to divert my feelings of loss into practical tasks, (almost like making arrangements for an impromptu party). The funeral ceremony itself, by its public nature was the moment when the loss was 'underlined' with a sense of finality.

In the UK, the funeral ceremony has undergone a noticeable evolution in the last 30 years; not only has an increasing secularisation influenced changes in the format of the ceremony – non religious funerals are now very prevalent, but a more visible presence of other cultures and faiths is a reminder that there is no longer a funeral 'blueprint'. A shortage of consecrated space has seen the proportion of cremations rise proportionately over burials and the decreasing influence of a more solemn form of Christianity

in our culture (in tandem with the rise of 'individualism') has seen a greater emphasis on a more personalised, 'do it yourself' funeral ceremony. This has not only influenced the 'send off' of the deceased by the inclusion of favourite recordings, poems or other readings but also by the behaviour of the mourners – a more expressive, less formal style often with emotional tributes and possessions of, or gifts to accompany the dead person on their 'journey'.

Media coverage of celebrity funerals has perhaps more than anything else, had a hand in changing the perception of funerals in the UK. The public grieving for Jade Goody, Michael Jackson or Malcolm McClaren demonstrates the reach of popular culture into our lives making us feel part of the funeral event as well as voyeuristic bystanders. We saw this on an epic scale in 1997 when the show business glamour combined with the fugitive romantic tragedy of Diana's death was played out in front of the cameras. As consumers could any of us separate the 'melodrama' from the events of a young mother dying in a car crash? At the other extreme we are also TV witnesses to the funerals (often on a mass scale) following violent atrocities, famines and natural disasters that shock us into making donations towards an appeal, whilst reassuring us that our own lives are usually very comfortable by comparison.

In an age when many people in the UK can now live into their 80's or 90's we are becoming a nation with an ever increasing elderly population. With thanks to medical progress and higher standards of living, the majority can expect to live a long and full life in relatively good health. This makes it especially difficult for the families and friends of those who die young or in middle age. The funeral of an elderly person can acknowledge the loss of the deceased but also celebrate the life that was led through its many stages into old age; there can be a sense of completion. The funerals of young people by contrast can be painfully sad occasions where a life of possibility and potential is terminated, often by illness or tragedy, in what can seem like a cruel and meaningless way.

In 2010, funerals have, as I've suggested, become less formal and ritualised; more personal and individual. At the same time a

bereaved friend or relative needs support and understanding from their community at this very difficult time in their life. As relatives, friends or fellow members of a congregation, together we can acknowledge their loss, and accompany them into a new phase of their life, where they can acclimatise to living with a fully-rounded memory of their loved one, rather than their actual presence.

Jim Forster.



An Evening Prayer for Stoke Newington?

Could you write an evening prayer which reflected the life of contemporary Stoke Newington?

Over recent months we have been trying to evolve a new form of evensong or evening prayer which seeks to give expression to the spiritual seeking and questioning of the people of Stoke Newington. Part of the way of doing this has been to look back into the religious history of our community and develop some liturgy based on this. I therefore looked back to the religious works of Anna Barbauld and developed this prayer from one of her prose hymns for children

Darkness is spread over the skies, and darkness is upon the ground; every eye is shut, and every hand is still. And now, as the mother moves about the house with her finger on her lips, and stills every little noise, that her infant be not disturbed; as she draws the curtains around its bed, and shuts out the light from its tender eyes; so God draws the curtains of darkness around us; so making all things to be hushed and still, that God's large family may sleep in peace.

And when the darkness is passed away, and the beams of the morning-sun strike through our eye-lids, let us begin the day with praising

God, who has taken care of us through the night.

Let God's praise be in our hearts, when we lie down

Let God's praise be on our lips, when we awake.

I found this interesting because it described God using the feminine image of a mother. From the same work I also developed an alternative prayer:

The sun is set in the west; the night-dews fall; the flowers fold up their coloured leaves; they fold themselves up, and hang their heads on the slender stalk. All people are stretched on their quiet beds. God made sleep to refresh us when we are weary: God made night, that we might sleep in quiet. Labourers spent with toil, young and old, and every humming insect, sleep quietly, for God watches over you. You may sleep, for God never sleeps: you may close your eyes in safety, for God's eye is always open to protect you. Flowers, when you open again, spread your leaves, and smell sweet to God's praise. Birds, when you awake, warble your thanks amongst the green boughs; sing to him, before you sing to your mates.

Let God's praise be in our hearts, when we lie down;

Let God's praise be on our lips, when we awake.

What is obvious, of course, about these prayers is that they are very pastoral, appropriate to the rural Stoke Newington of 200 years ago but hardly expressive of the urban, multicultural Stoke Newington that we know today.

We would therefore, be very interested if you had the inspiration to write an Evening Prayer for Stoke Newington which reflected the contemporary life of our community, its questions and its spiritual seeking. We look forward to using your entries in the coming months!

James Ashdown

A personal pilgrimage to Chartres



Back on the 4th of June I embarked on a personal pilgrimage to Chartres Cathedral in France, with my friend and colleague, The Reverend Jonathan Barker, Chaplain at St. Pancras Station. Jonathan had suggested the visit after we had both read the book by John M. Sweeney, 'Beauty Awakening Belief'.

Chartres is one of the largest and important Gothic cathedrals in Europe, studied by many architects, artists and students of Gothic meanings, for many centuries. As part of my own studies into architecture and my Christian beliefs, it will play an important part in my understanding of what my religion means to me.

We travelled to Chartres by train, first on Eurostar from St. Pancras to Paris, we used the Metro to get to Mont Parnasse, and from there by domestic train about 50 miles to Chartres. The Cathedral is only a five-minute walk from the station, and we were staying right next door, in the *Hotellerie Saint Yves*, an old monastery.

We were lucky enough to have good weather too, so after checking in to our rooms, shorts and sandals on, we made our first trip into the Cathedral.

A walk around the outside confirmed all I had read about this fantastic building – age and restoration has not affected its glorious beauty. It is a Gothic triumph most worthy of being on UNESCO's list of World Heritage

Sites. All of the stained glass windows are originals, quite something, as this building was completed in 1260!

Elegant double flying buttresses, sculptures, spires, majestically rising towards heaven, the main point in Gothic architecture; then, neck aching from peering upwards, time to enter this traditional home of the *Sancta Camisia*, the tunic said to belong to the Blessed Virgin Mary. I was not prepared for the sights inside though – the nave, 121 feet high; the uninterrupted view to the Eastern apse, 427 feet away! The stone floor with its earlier labyrinth with a circumference of 131 feet; used for walking contemplation and meditation. Now the full beauty and stories could be read in those stained-glass windows, and also in the detailed sculptures, but I only had four days to read! Needless to say, I spent most of my time actually in the magnificent Cathedral trying to see as much as I could. On the Sunday I attended Mass in the morning and listened to a free concert by a German youth orchestra in the evening.

Drawing on my schoolboy French, and the fact that most people in the town seemed to understand English, discovering the town around the Cathedral was easy, although as with most places around the world that rely solely on tourists, it was quite expensive. A very pretty place it is too and the views around the raised position of the Cathedral quite stunning and far-reaching.

After checking out of the hotel on our fourth and final day, I entered Chartres Cathedral for the last time. I had a few hours to spare before our return journey, so drawing on an experience Mr Sweeney had recounted in his book, I removed my shoes and socks and felt the stone floor that had greeted pilgrims for the last 800 years and sat in quiet thought and prayer whilst all around me, tourists mingled; photographed; talked; in oblivion of my contact with the past and my prayers for the present.

I can thoroughly recommend a visit to Chartres. If you are looking for inspiration, or just a peaceful break, then it meets the requirements fully!

Royden Stock.

A Stoke Newington Hagiography

(after Luis d'Antin van Rooten)

If you spend enough time rummaging through the second hand bookshops of Stoke Newington you will find a book on almost anything. This month New Prospect was lucky enough to unearth a peculiar hagiography of lesser known saints. Here are a few whose feast days fall within September.

September 1st. St Longiface



Often confused with his more illustrious elder brother Boniface, the great missionary to the Franks, Longiface was too young to go off adventuring

and had to stay at home and attend school. This he did with such a doleful countenance that many assumed he was suffering a much greater burden, and was canonized, such was the level of his moping. He is the patron saint of all children on their first day of term.

September 9th. St Kickov



A Russian ascetic who would sacrifice himself to a weekly torment of hope with inevitable disappointment. He is patron saint of the first day of the football season. Despite the fact that his feast day has moved to August owing to feast day fixture

congestion, it is still celebrated by traditionalists in September.

September 15th. St Factor



An early Christian martyr, burnt on a bed of coals for refusing to renounce his faith. Interestingly the coals seemed well out and Factor (one of a large number of brothers and therefore known as Factor 15) was very much still

alive. Fortunately for his persecutors and his

potential martyr status, a late burst of flame gave him a crisp all over tan and finished him off. He is now the patron saint of those last sun seekers who stay on the grass in Clissold Park long after the sun has any heat left in it.

September 17th. St Autumnna.



Some confusion surrounds St Autumnna's exact claim to sainthood owing to the exact translation of the Greek *pneuma* which could mean spirit or wind. A fourth century text has her gorging on many beans "at which time she became filled with the rumblings of the spirit". She is remembered now as the patron saint of autumn winds.

Weekdays in September



St Atticus, patron saint of Cash in the Attic. This peculiar saint celebrates his saint's day every weekday morning at 11.30.

September 20th. St Returnal

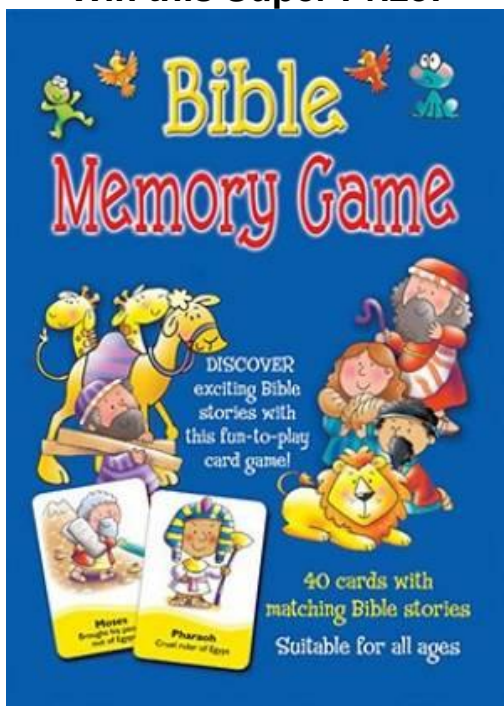


A member of a curious monastic order of the late 12th Century established initially as a troop of travelling jesters. Returnal was not a natural comic and took his role to be the ending of the fun and the restoration of seriousness. He is

honoured as the patron saint of the end of silly season and the cessation of articles like this

Stephen Bovey

Win this Super Prize!



You are probably wondering when some prize will come along which is actually worth winning! "Heavens forfend", I hear you all cry! "But all the Caption Comp give-aways are of such exceptional quality and to be desired beyond the stars! Rot!

THIS is, however, one worth acquiring and one in which you can actually use your brain cells! The Bible Memory Game is one I saw, well, er, I can't quite recall, but I did think that the blurb on the back was quite poetic. You can "discover exciting Bible stories with this fun-to-play card game", it states! "Suitable for all ages", so it can be St.Mary's All -Age prize for the Millenium! We should perhaps be offering it to an entrant from the 9.30am Sunday service, as we desperately need new and fresh entries for this. Where are you all with your inspired Caption competition entries? After last month's "Jesus and the Loaves and Fishes" prize, can you afford not to aim for the stars? Get going, or else!

Mark Perrett



Gabriel was in two minds about the wallpaper. Perhaps he should go for a paint effect instead?



I don't mean to sound ungrateful Fred, but when I asked for something "to represent farming in the community"



"With the West Field being turned over entirely to car-boot sales, this is the best the farm can come up with for the Harvest Festival, Vicar."

July/August 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.

The designers were disappointed that synod would not debate their latest proposals for traditionalist clerical outfits

The new curate and his friends might have been trendy once, but there is no chance of that now.

The old nursery song:

If you go down to the sea today, you're in for a big surprise, for today's the day the Teddy Boys have their picnic...

The Curate was sure the hip new vestments would pack the kids in the pews, but the Rector wasn't so sure.

When Choirs Go Bad, Part 37.

Only three people knew about the Archbishop's misspent youth... and it was going to stay that way...

Brian quickly learned how to conceal his love of Palestrina.

The boys parading Great Britain's formal Olympic 2012 menswear collection had the poise and sartorial elegance of only the best catwalk models!

"Gizza ya Stewardship forms back or else!

The parish pilgrimage to St Leonards-On-Sea proved to be very popular with the Youth Group – year after year after year after

The clergy team of St Asaph's enjoyed their annual "away day" in time honoured fashion

The team decided to visit a few amusement arcades before they tackled the more serious business of Mission on the Beach

The West Sussex chapter of Teddy Boys for Jesus ready themselves to fight the Good Fight with all of their might

Fr Vincent and his clergy team regularly "moonlighted" at The Regal as Vince Thunderbolt and The Flashes.

The donkey derby on the beach was a popular tourist event, but the vicar (who had a good eye for horseflesh) was really only there to choose a good animal for the nativity play

The Archbishop was stunned to hear that Mrs Palfrey had posted a rather embarrassing youthful picture of him on face book

September Caption Competition



Your caption goes here. At the last gasp of summer we thought that we'd continue with the "holiday" theme. You have until September 20th to get your entries in.

Your National Flags Wanted



Do you have your national flag lying languishing in the bottom of your cupboard, or just left around after the World Cup? If you do then we can provide it with a new home, flying it proudly once a year from the flag pole outside the New Church. Alternatively if you are feeling left out by not having your nationality represented, then donate your flag to St. Marys.

We have for a number of years have been flying national flags from the church flagpole. This is normally done for national days, but this does not have to be the case. This is an excellent opportunity to show the wider community how varied we are, and also it allows us to share in our national days.

The flags that we have and currently fly are as follows:

3rd Monday of January – USA – for Martin Luther King Day

6th March – Ghana – Independence Day

16th April – Denmark – Queen Margrethe II

23rd April – Diocesan Flag – St. George's Day

9th May – European – Europe Day

26th May – Guyana – Independence Day

2nd Saturday in June – Montserrat – National Holiday – Queen Elizabeth's birthday

2nd Sunday in July – Red Ensign – Sea Sunday

6th August – Jamaica – Independence Day

18th September – Chile – Independence Day

1st November – Antigua & Barbuda – Independence Day

30th November – Barbados – Independence Day

I can attest that it does cause some interest as people go past the church and see the flag pole in use. There have only been a few times where I have been able to hoist or lower a flag, without a passer-by asking what the flag was, or why we were flying it.

While some nationalities of the congregation are represented, clearly some are not. So this is your chance to contribute the national flag of your country. If you have any questions or queries please see me, and I will be happy to talk to you.

Andrew Wildridge

The Social Committee



To celebrate our Patronal Festival on Sunday 12th September, the social committee are organising a bring and share lunch. Please also bring your own drink. It will be in the New Church Rooms at 12.30p.m.

Then on Sunday 17th October, with the World Church Working Party the social committee are cooking a Harvest/One World Week lunch. We will be selling tickets for this event from Sunday 19th September £5 for adults and £2.50p for children up to 14 years. Food will be provided but we would ask you to bring your own drinks. The proceeds from this lunch will go to the One World Week Fund.

See you all at both lunches.

Jean Guest

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)

Readers: Alan Murray, 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: Lucy Barnes

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 8.00 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
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"*)

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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