

New Prospect



The Parish Magazine of St Mary Stoke Newington

July/August 2006

50p please

Brave New Priest



It was a big day for Susie - and it was a big day for all of us. Saturday 10th July, 2006 was one of those perfect English summer days - one that will be looked back on and remembered. The sky was a perfect clear blue with barely a cloud to be seen. A light breeze blew just enough to unfurl the cross of St George from the top of our newly refurbished flagpole, and just enough to take the edge of the heat off the sun. The church looked resplendent with our magnificent banners ornamenting their columns, there were flowers in the sanctuary, there were hundreds of people from many churches in the pews, and the Commonwealth silver glistened on the altar, itself bedecked with our newly-commissioned hangings. At four o'clock the organ struck up and the Stepney ordination of priests began. The procession - unusually for us, but most appropriately - entered the church from the north door through our new glass doors; and near the end of the long line were eight deacons, soon to be the newest priests to serve in the Stepney area.

It was the first ordination for many years to be held at Stoke Newington and it was the first time after a thousand years that women were ordained in our church.

The service took the form of a Eucharist with the ordination rites coming after a sermon

on an embodied ministry, a ministry informed by an awareness of the five senses, the public ones of sight and hearing, and the more intimate ones of touch, taste and smell.. The ordinands were questioned as to the sincerity of their vocation and they made their solemn promises. The people promised to uphold and support them with their prayers. And then one by one, Susie among them, Bishop Stephen laid his hands on them, gave them his authority and commissioned them for their duties. After the communion he led them to the west door and sent them out - and us too - for work in God's world.

Incredibly efficiently, in true St Mary's style, within minutes of the service being over, refreshments were being served at the four corners of the nave, and friends, family and parishioners were celebrating with Stepney's eight new priests.

But there was no time for anyone to rest on their laurels, and certainly not for our new priest Susie. For the very next day, on Trinity Sunday 2006, Susie presided at the Eucharist for the first time. Before the service began people knew that Susie had planned something special for us. Picasso's three dancers, honouring the Holy Trinity, adorned the front of an order of service that was replete with thought-provoking and beautiful theology, much of it affirming the marginalised and proclaiming God's liberation for the oppressed. A wholemeal loaf rested on the Queen Anne basin in the place where the ciborium would normally stand. And a wonderful choir filled the stalls in the chancel. The service proceeded with never a hitch, Susie's excellent singing voice leading us confidently in the liturgy; Susie was being exactly what a priest should be. The church had chosen wisely.

And afterwards to the Rectory garden. Family and friends, parishioners and visitors had brought and were sharing. The sun had never stopped shining. *Michael Parker*

**Susie Celebrates the Eucharist for
the First Time
Sunday 11th June 2006**

“Are you real?” was the question asked of Susie while she was walking down Stamford Hill shortly after joining us at St Mary's and St John's. While we expect to see the diversity of humanity here in London, it seems that not everyone expects that diversity to be reflected in the clergy. Well, thankfully she is real - I know, not least because I hugged her after the service and she felt solidly, flexibly human!

The ordination service from the day before was still very much in my mind, and the form of words used in the liturgy followed on from that. I admit to liking my "thee's and thou's" in church (maybe it's my Northern heritage, maybe it's my age), and stumbled over the responses and prayers at first. However, I got used to it and found the whole service extremely powerful.

Susie's passionate interest in social justice shone through in the readings and the liturgy, and it seemed a particularly fitting occasion to commission the parish representatives visiting Mozambique. The intercessions, led by Annie with the care and dignity appropriate to the occasion, reflected these themes, and Martyn brought these same qualities to his role as deacon.

Susie loves music and has musically talented friends and family, some of whom formed a choir and sang beautifully. They came from all over the country, including Southampton, Birmingham and Beverley in Yorkshire! The range of music was refreshing and included a Zimbabwean introy, a Mass setting by Mozart and an anthem by Gabriel Fauré.

Jonathan spoke warmly and appreciatively of Susie's gifts as a pastor, preacher and, it emerges, as a liturgist. He encouraged her to use and develop these and express herself in her priestly ministry. He explained that we, as a congregation, are to support Susie in this undertaking and make the most of the gifts the Holy Spirit is bringing us through her ministry. Susie added afterwards that she also feels she's got much still to learn from us!

I have to say that, having got to know Susie as curate over the last year, I was not

surprised by the authority and clarity with which she celebrated the Eucharist, but I was pleased and extremely honoured to be there.

Melissa Martin

Magnus Flett

On Friday 23rd June, the New Church was full when a memorial service was held for Magnus Flett, who died earlier in June. An appreciation of Magnus's life will appear in our next issue.

Andy Fenby

On Sunday 25th June, Mary Martin and Jane Pryce went to the seaside – well, actually they went to Andy's ordination at St Anne's church, Leigh-on-Sea.

Andy sends his love to all, and would be pleased to see anyone who fancied a day out not far from the beach.

Eds.

**Confirmed by Bishop Stephen on 18th
June**

Liam Greenaway
Emily de Souza
Ijeoma Cherish Uzodinma
Mica McQueen (also baptised)
Barbara Hart
Kate Healey (also baptised)
John Sabapathy
Asu Tosun (also baptised)
Murat Kilinc (also baptised)
Andrew McShane (St John's)

Congratulations to you all!

Guatemala: the aftermath of civil conflict



I recently saw the film “Shooting Dogs”, depicting an incident during the Rwandan genocide. Terrifying, even in celluloid, it struck parallels with the stories I heard last year as I researched a report on massacres in four Guatemalan villages in the early 1980s.

The “civil war” or “repression” in Guatemala was at its height between the late 1970s and the mid-1980s. This darkest period saw some 620 massacres. Between 150,000 and 200,000 people were killed, out of a population of 6 million (making the UK equivalent around 1.5 million). At least a million people were displaced, many to the remote rain forest areas straddling Guatemala and Mexico.

The conflict was ostensibly an anti-insurgent campaign after acts of violence by a number of armed communist groups in the late 1970s. By that time, however, a quietly lethal form of repression had already long been occurring. Systematically, people who took on local leadership roles were picked up at army checkpoints or from their homes and “disappeared”, or fled in search of anonymity. This was a period in which foreign aid money was flowing in after a devastating earthquake in 1976. A US-backed organisation trained many “health promoters”, for example, talent-spotting bright youngsters and teaching them the rudiments of healthcare to take back to their villages. These people were rigorously targeted, as were many Catholic catechists.

From late 1982 a much more open phase of repression was unleashed, a “scorched earth” policy affecting the villages areas where the insurgent groups were thought to have sympathy. In a particular village the army would initially simply visit, summoning the population to propaganda meetings. One day scores of soldiers would arrive. All those who

could dashed into the fields, and the rest were killed in their homes.

The soldiers then burned the houses and remained camped nearby, preventing people from returning. Many people died during these months hiding in the steep tangled ravines of this folded volcanic terrain, sometimes in sight of their charred homes and neglected food plots, or on the move dodging bombardments. The largest massacres were of groups of these refugees who were corralled against the barbed wire fences of cattle ranches, or on narrow riverbanks. On 18 June 1982, for instance, upwards of a thousand people had gathered near the Pixcayá river. Soldiers encircled them at dawn, firing from three directions and from a helicopter, killing between 300 and 400. People remember the river running red and babies swept away in the confusion.

This violence was followed by a long-term strategy for these highland areas consisting of development projects whilst maintaining a very immediate controlling military presence, a “hearts and minds” operation announced as one of “guns and beans”. Development initiatives consisted largely of road building, and a number of highly unpopular “model villages”. The watchtowers on roads in and out of every village are lasting signs of this control, whilst what people resent as most intrusive was the obligation to participate in “civilian defence patrols”. From 1982 until a gradual relaxation in the late 1980s, every male over fourteen had to put in long shifts, often 12-hour nights several times a week, armed only with sticks, scouring terrain for insurgents. Patrollers’ duties extended to supplying the barracks with a monthly, unpaid, levy of an amount of food and firewood, toiling up the steep hills under great loads.

In both Guatemala and Rwanda witnesses dwell on many similar details, the emblematic universalities of terror and persecution. Many involve tiny children: stuffing a nappy into a baby’s mouth to stop it screaming as the mother cowers in hiding; babies’ heads being swung against walls; mothers fleeing days before or after a confinement. Yet it was when survivors recalled what happened to their own mothers that even the veiled language used to speak of rape and abuse gave way to wordless grief. Other images recur in the collective

nightmare - memories of meals left half-eaten before flight, of night after night without shelter from the torrential rain, of feeling treated like animals.

A major difference in Rwanda, however, is that there has been a process of local and international convictions of the ringleaders. No comparable post-conflict justice has yet been seen in Guatemala. Is this why Guatemalan society remains deeply divided? Many villages are split, Catholic versus Protestant, or with one half grouped around widows, the other around former sympathisers with the military. Families are unable to reform after scattering, and post-trauma alcoholism often takes its toll on relationships. The political left is disunited, the majority shunning their former comrades who decide to work from within to remodel the State. Racial discrimination remains endemic. All this despite two truth commissions and a series of peace accords. Whether and how these are contributing to reconciliation, and the role of criminal trials, are to be the subject of a later article.

Ellen Kenny

(To be continued)

God's Next Army

*(screened at 8pm on Channel 4,
Monday June 5)*

The fervour of the American religious right is something we have touched on in these pages before but not being a regular visitor to the Bible Belt I have had little chance to witness it for myself. But this programme gave me a chance to get a little closer to the lengths the movement will go to.

It focused on Patrick Henry College in Virginia which, in its own words, is training students to take up leading positions in public life. Students are excused from classes to take part in political campaigning and are regularly placed as interns on Capitol Hill and in the White House. They have more interns in such high places than any college, even the Ivy League ones.

Most of the students are home schooled, from small towns in the Mid West, and instead

of using college as an opportunity to get an education, maybe have a bit of fun and see a bit of the world, they lead a regimented existence.

Upon arrival every student signs a covenant which adheres them to a strict moral code, with huge emphasis on personal sin. One student who had a few drinks and cigarettes was reported by his room mate and then filmed having to stand up in front of the whole student body, to confess and lead them in repentant prayer.

As for getting an education, the curriculum is taught according to the guidelines of intelligent design. The biology professor says that she does not believe strata is formed by millions of years, but by the aftermath of the Great Flood.

The College is utterly single minded and so are its students. They have won more debating contests than any other college in the last five years (and it only opened five years ago).

On the one hand, you have to admire the commitment of these young people. On the other hand, I was terrified. Their world view is so narrow, with such fixed certainties, that you cannot help but wonder how any of these young people would cope when faced with any aspects of the world that do not fit into that world view. I was also uncomfortable with the fact that out of 300 or so students I could not see one black or brown face and only a handful of Chinese or Korean ones.

I would imagine Channel 4 are planning to repeat this programme at some point (especially if you have Freeview; there are a lot of repeats on E4) and if so I would strongly advocate you watch it. If only to goggle in amazement.

Emma Dent

Doubt isn't the opposite of faith; it is an element of faith.

Paul Tillich

Saint of the Month

St Mary Magdalene

Feast Day 22 July



Even if you haven't read the book or seen the film, you will have found it very difficult to avoid the millennial, global conspiracy theory that provides the 'quest' at the heart of the *Da Vinci Code*: the story that Jesus did not die on the cross, that he was married to Mary Magdalene, had children and that their descendants live today in the blood line of the Merovingian Kings of France, and that this story has been suppressed by the Church (read Catholic Church) for its own reasons of global politics. So who was Mary Magdalene, the key character at the heart of the story?

Well, the story is complicated enough even without going in for global conspiracy theories and obscure secret societies. There are at least four layers on which we can examine it. There is what we definitely know about Mary from the canonical gospels. (The canonical gospels are the ones in our Bible - Matthew, Mark, Luke and John.) There is the story that the Church put together from what is in the canonical gospels. There are the traditions from the early centuries of Christianity found in what are called the *Gnostic Gospels*. And finally there are the old fashioned traditional saints' legends.

To start with what the Church definitely taught about Mary - and that is surprising enough, given the society in which the Gospels were written. She is named fourteen times in

the New Testament. Her name, Mary Magdalene or Mary of Magdala, suggests that she came from the town of Magdala on the sea of Galilee. Magdala was a fishing port, quite close to Capernaum, where Jesus also had a house that he made use of. Mary is described by Luke as someone from whom 'seven demons' had gone out. She is also listed as one of a group of women who provided for Jesus (and presumably the rest of the disciples) 'out of their means'. So, she was a woman of some substance.

She was definitely present at the crucifixion. Three of the four gospels place her there. Matthew and Mark say that she was one of the group of women who looked on 'from afar'. John has her placed at the foot of the cross, alongside the Virgin Mary and another woman, Mary the wife of Clopas (the second Emmaus disciple?). Paintings of the crucifixion frequently portray this scene, although often without poor Mary Clopas. You get the picture of a woman who was intimately involved with Jesus's mission. Not only did she travel around with him in his, and her, native Galilee, but when his mission took him into Judaea, she travelled all that way as well. She was clearly a faithful and well-accepted disciple.

Finally, Mary was one of the women at the tomb. Both Matthew and Mark record that she was one of the women who followed Joseph of Arimathea when he took the body of Jesus and buried it, so that they knew where to return to once the Sabbath had passed so that they could anoint the body properly. All four of the Gospels report that she was one of the witnesses of the resurrection. Matthew has her and 'the other Mary' actually witnessing the earthquake that rolled back the stone and the appearance of the angel. Unlike the guards, who 'became like dead men', the two women retained enough presence of mind to hear the angel's message that Jesus was risen and that they should go and tell his disciples to meet him in Galilee. Matthew further reports that as they were carrying out this instruction, 'Jesus met them and said "Hail" and they came up and took hold of his feet and worshipped him'. Mark, in its original version, has some of the same story. He has three women, and in his version, the stone has already been rolled back. But the angel is there, and his message is the same. But this time, the women flee from

the tomb 'for trembling and astonishment had come upon them; and they said nothing to any one, for they were afraid'. Mark has a little 'coda' which includes a number of resurrection appearances, and in this, Mary is named alone as the first to whom Jesus appeared and this time she did pass on the message - but they did not believe her.

Luke's version has the angel making an even more dilatory appearance - the women had time to look around and wonder what had happened before he turned up. As in Matthew, the women relate what had happened to the other disciples. As in Mark, the disciples do not believe them immediately. Indeed, the two Emmaus disciples say to the (unknown) Jesus that 'some women of our company' had reported that they had found the empty tomb but that they (the disciples) had not believed their story of a resurrection (they had verified the empty tomb).

The most extraordinary story, however, is in John's Gospel. Again, Mary goes early to the tomb. She goes alone. She finds the stone rolled away and the tomb empty. But there are no angels and she fears, reasonably enough, that someone has stolen the body. She runs to tell Peter and John. They come and check, but don't yet understand what has happened. She, still not knowing what to do, remains by the tomb and this time does encounter angels. They ask her what she is doing there, and as she turns away from them, she, blinded with tears, sees someone whom she takes to be the gardener. It is only when he addresses her by name that she realises that it is Jesus. She tries to embrace him, but he tells her not to touch him but to go and tell the disciples that he is about to ascend to the Father.

All four of the Gospels therefore have the chief witnesses to the resurrection as women. The only one who appears in all the stories is Mary Magdalene. They would not have made it up. Women in ancient Jewish society weren't acceptable as witnesses to anything - they had very little legal status. This was clearly an inconvenient fact that was too well-known to be rubbed out of the record. Without any of the fancier legends that later attached themselves to Mary, this was enough to justify her ancient title of the 'Apostle to the Apostles', because it was she who took the Good News to them. The resurrection made Jesus's story into a

success, not a failure. Belief in it was the cornerstone of the new faith. And yet women, and specifically Mary, are allowed to be its primary witnesses.

The Gospels, even the New Testament ones, were collections of stories written down some time after the event. They had overlaps and gaps and inconsistencies. The Church did not much care for this, and began, where it could, to impose more coherent patterns on the material. Mary Magdalene was a prime victim of this desire for tidiness and scope for lessons in morality. There are plenty of people called Mary in the Gospels; in its Hebrew form of 'Miriam' it was a very common name. But, the Church began to think, surely there couldn't be more than one female disciple called Mary who was so close to Jesus? So, by the time of Pope Gregory the Great, Mary Magdalene's biography had been significantly filled in. First, the demons from which she had been released became symbols of sin, although the demons of male saints did not necessarily mean sin. Specifically, in her case, the sin of adultery, but the useful number of seven could mean all seven of the 'deadly' sins. She was a woman of independent means, and unmarried - otherwise she would not have been named after the town where she lived. That was a fishing village - lots of fishermen and sailors around, away from home, lonely ... Her 'independent means' were clearly the result of prostitution. So Mary became identified with the unnamed 'woman who was a sinner' who came and washed Jesus's feet and anointed them at the house of Simon the Pharisee. But this was not the only occasion when Jesus's feet were anointed in this fashion. Mary of Bethany treated him similarly when he came to supper at their house just before the crucifixion. Whether it was one story ascribed to two different occasions, or two separate instances, the church found it difficult to believe that two separate women had the same idea. So Mary Magdalene and Mary of Bethany became the same person. Some people throw into the mix the 'woman taken in adultery' whom Jesus saves from being stoned. But the better picture is now normally reckoned to be that there were four people involved; two named Mary, and two unnamed.

Mary Magdalene's prominence in the early church, as testified by the continuing

acceptance of her part in the resurrection stories, led also to a much more significant role for her as a leader in some traditions. In particular, the *Gnostic* tradition ascribed to her a very high position. The *Gnostic* tradition said that true knowledge of God's purposes was not revealed to the many, but only to the few, and required years of study to appreciate. There were a succession of *Gnostic Gospels* which were produced in the first two centuries after Jesus's resurrection. Many of them were found at Nag Hammadi in the middle of the last century, but some were discovered earlier. Among these was a *Gospel of Mary Magdalene*, discovered in 1896, and the *Gospel of Philip*. Both of these have stories of Mary having either been told more than the male disciples about Jesus's mission, or having understood much more of it. For example, in the *Gospel of Philip*, Peter asks Jesus why he loves her more than he does them. His answer, somewhat devastatingly, was "When a blind man and one who sees are both together in darkness, they are no different from one another. When the light comes, then he who sees will see the light, and he who is blind will remain in darkness". According to this, she was more precious to him because she understood his message better. It is from this *Gnostic* tradition that the stories which underlie the *Da Vinci Code* ultimately come.

And finally, the traditional legends. Like several other prominent saints of the early church, Mary was supposed somehow to have made it to Europe. Either as 'herself, or in the guise of Mary of Bethany, she cast off, or set sail, across the Mediterranean, eventually ending up in Provence. Here, legend says, she lived for 30 years in the rocks around a place called La Baume, repenting of her sins. Our English word 'maudlin' comes directly from the legend of her continued grief and penitence. She ate nothing but the Host from the Eucharist until eventually she died and was buried, some said, near that place. Somehow or other, the church at Vezelay in Burgundy decided it wanted a piece of the action and in 1267, the monks there 'discovered' her relics, removed there, it was claimed, for fear of the Saracens. Relics and pilgrimage were big business by this time, and Vezelay, one of the traditional starting points for the pilgrimage to Santiago de Compostella, knew it better than

most. The relics of so important a saint would be an inestimable prize. So ... In 1279, the monks of La Baume claimed they had still got them after all. Both places seemed to manage to hang on to their status as great pilgrimage centres. Vezelay built one of the most stunning churches in Europe on the back of the legend - a great forest of pink and white stone, all the columns with intricately carved capitals, and a huge last judgement over the main entrance. I doubt they ever had any bones at all, but the basilica is a fitting tribute to one of the most important characters in the history of Christianity.

Judith Simpson

Hymn Writer of the Month

John Mason Neale

1818-1866



John Mason Neale was an eminent English clergyman and author, the son of Rev. Cornelius Neale. He was born in London on Conduit Street on January 24, 1818. His father died when he was five years old.

He was educated at Shelbourne Grammar School and by private tutors before he entered Trinity College, Cambridge in 1836.

While a student he developed an extraordinary interest in church archaeology,

especially in architecture, and started the Cambridge Camden Society in 1839, later named the Ecclesiological Society, which exercised an immense influence on the architecture and ritual of the English Church.

Their periodical promptly addressed itself to the dilapidated condition of many English church buildings; their recommendations were very influential in the Victorian campaign of church construction, and they came to have many supporters in Church ranks.

The Ecclesiological movement, which wanted more ritual and religious decoration in churches and which closely associated with the Gothic Revival, was a natural partner to Tractarianism (The Oxford Movement), for both movements looked back to the Middle Ages at a time when the Church met the needs of its parishioners both religiously and aesthetically.

He graduated from Trinity College, Cambridge in 1840, was ordained deacon in 1841, and priest in 1842. In this year also he married Sarah Norman Webster. For a few months of 1842 he was incumbent of Crawley in Sussex, but after six weeks his health broke down due to a chronic lung disease and he was compelled to resign.

The next winter went to live in the Madeira Islands off the northwest coast of Africa.

He returned to England finally in 1845, and from 1846 till his death was Warden of Sackville College, East Grinstead, Sussex.

There he wrote voluminously — history, theology, travel books, poems, hymns, and books for children.

He was an enthusiastic supporter of the High Church movement (also known as the Oxford Movement); and was an outspoken and consistent champion of Puseyism (named after Edward Bouverie Pusey, a prominent leader of the Oxford Movement). However, this won him not only suspicions but condemnation. He was under the "inhibition" of his bishop, the Bishop of Chichester, from 1846 to 1863, three years before his death.

One source wrote that the inhibition might have also been caused by the bishop's resentment of Neale's church furnishings, etc., at Sackville College.

He is best known for his numerous translations of Greek and Latin hymns. In 1859 appeared his translation of a sizable part of Bernard of Cluny's *De contemptu mundi*, from

which several of his best-known hymns are taken. He also translated the Eastern liturgies into English, and wrote a mystical and devotional commentary on the Psalms.

One aspect not dwelt upon much by Neale's biographers was his conviction that divine judgment was the lot of those who appropriated property that had been consecrated. With an associate, in 1846 he published, anonymously, an updated edition of Sir Henry Spelman's *History of Sacrilege*. The book shows how disasters, the failure of the male line, and/or great excesses of moral depravity came upon persons who took land that had been given to the Church, or their successors.

He is best known however, as a hymn writer and translator, having enriched English hymnody with many ancient and mediaeval hymns translated from Latin and Greek. He was passionately fond of music, and had an exquisite ear for melody in words, but "he had not a note in his voice". He may be said to have revealed to the Church the treasures of Greek hymnody. In this field as he said himself he had neither "predecessor nor master."

A copy of the rare 1582 edition of *Piae Cantiones* was acquired by Neale and Thomas Helmore in 1853 from G. J. R. Gordon, Her Majesty's Envoy and Minister at Stockholm.

Helmore adapted the carol melodies and Neale either paraphrased the carol lyrics into English or wrote entirely new lines. Both the music and words were published in a dozen *Carols for Christmas-tide* in 1853 and another dozen *Carols for Easter-tide* in 1854.

Some of the Christmas songs included in *Carols for Christmas-tide* include...Good King Wenceslas, Come, O Come, Emmanuel, Good Christian Men, Rejoice, Christ Was Born on Christmas Day and many other much loved works.

The publication of *Good King Wenceslas* created a firestorm among scholars of Christmas hymns and carols that remains unabated to this day. Elizabeth Poston noted in 1965: "When Dr. John Mason Neale launched Good King Wenceslas in England in 1853, he left us the legacy of one of the classic ribaldries of song, an aftermath which proved to be less felicitous for carols.... Dr. Neal's words, tritely tricked out as they are with the romantic trimmings of his time, preached a moral tale

less acceptable now than it was to the Victorians' concept of charity to the poor, are harmless enough in themselves, but they debase a splendidly gay and virile dance tune." Neale held that the hymns of Isaac Watts and other popular composers imparted erroneous doctrine, as well as offending against taste.

Some of Neale's other hymns include... A Great And Mighty Wonder, Blest Creator Of The Light, Christ Is Made The Sure Foundation, Holy Father, Thou Hast Taught Me, Ye Choirs of New Jerusalem and many others. It is estimated Neale and his collaborators produced over 400 hymns, sequences and carols.

More than anyone else, he made English-speaking congregations aware of the centuries-old tradition of Latin, Greek, Russian, and Syrian hymns.

As Warden of Sackville College at East Grinstead, Neale came to know the poverty of some of the nearby villagers. Fever victims might die unattended. So, a nursing sisterhood that Neale had founded in 1854 as their pastor was moved to East Grinstead in 1856 and continued there as St. Margaret's Sisterhood. The purpose of the sisterhood was to "minister to the bodily, and then to the spiritual, needs of the sick and suffering poor -- going to their homes whenever called for, living with them, sharing their discomfort & refusing no difficulty, and adapting themselves to all circumstances." It was thought so wild and Utopian a scheme that one of its warmest promoters said of it, "It is a very interesting experiment, and I wonder whether Anglicanism can carry it out."

Many Anglicans in his day, however, were very suspicious of anything suggestive of Roman Catholicism. Only nine years earlier, John H. Newman had encouraged Romish practices in the Anglican Church, and had ended up joining the Romanists himself. This encouraged the suspicion that anyone like Neale was an agent of the Vatican, assigned to destroy the Anglican Church by subverting it from within. Once Neale was attacked and mauled at a funeral of one of the Sisters. From time to time unruly crowds threatened to stone him or to burn his house. In 1857, the "Lewes Riot" occurred, instigated by an Evangelical clergyman whose daughter had been one of the Sisters, and who had died of scarlet fever, bequeathing £400 to the Society.

However, Neale's basic goodness eventually won the confidence of many who had fiercely opposed him, and the Sisterhood of St. Margaret survived and prospered. Although extremely unpopular for a time, the order was before Neale's death in strong demand, as furnishing the best nurses in England and having branches in Scotland, America and Ceylon as well as many in England. From this work there also grew an orphanage, a middle class school for girls and a house of refuge for prostitutes.

His last work -- much of it done on his deathbed -- was a volume of original hymns, which opens with a prologue in "dear memory of John Keble."

Neale was considered a man of "scrupulously delicate and honourable character," he died on August 6, 1866 at the age of 48 and at his funeral they sang a adaptation from St. Joseph the hymnographer, a special favourite with Neale for its music's sake:

*Safe home, safe home in port!
Rent cordage, shatter'd deck,
Torn sails, provisions short,
And only not a wreck;
But oh! the joy upon the shore,
To tell our voyage perils o'er!*

On his coffin there was inscribed by his own direction: J. M. Neale, *miser et indignus sacerdos requiescens sub Signo Thau* (translation: J. M. Neale. Poor and unworthy priest resting under the sign of the cross).

Andrew Yoshiro

Do you have a favourite hymn – and have you ever wondered about the life of the writer? Ask the Eds – we'd be pleased to research your "favourite".

The New Church, Its Organs, Music And Services (9)



This photo was taken shortly before the re-dedication. Note the almost-empty organ case on the right hand side, the carpet-less floor, and the clear sanctuary windows. The nave altar was not installed until the mid-seventies.

By 1955 restoration work on the New Church was under way. However, it was beset with problems and was 'unfortunately behind time'. And the organ?

This was thought to be new, and was originally planned to incorporate any parts which could be salvaged from the original instrument. The work was entrusted to the firm of N. P Mander, and the journal 'Musical Opinion' in its issue for March, 1957, included in its Organ section -
"The specification of the organ being built by N.P.Mander Ltd."

In the event, the organ was second-hand. It came from the church of St. Mark, Notting Hill, having been newly-built and installed there in 1903 by the London firm of Bishop and Son. The instrument originally consisted of 3 manuals (keyboards) and 45 stops, but only 27 of these were installed in St. Mary's church in 1957: the cost was £4,500. It is highly probable that this figure was the result of financial constraints imposed by the War Damage Commission: obviously priorities had to be assessed (and this puts our remarks about the previous organ's valueless pre-war insurance into sharper focus - see last month's article). The instrument was installed without an organ case and its central frontage merely consisted

of a single row of pipes framed by two central towers. The intention was to complete the organ "when funds permitted".

A new all-electric console was provided, which also included non-functioning stop controls for the pipes and stops which would be added to the organ at a future date. No part of the 1935 instrument - damaged and depleted while stored in the hall at Defoe Road during the war - was ever utilised. Its large and impressive 4-manual organ console, replete with state-of-the-art controls, together with every one of its pipes (well over three thousand) simply disappeared. The new 1957 organ console was placed in the same position as its predecessor - on the south side of the choir stalls, the player facing east towards the high altar. (The previous organ also had a chancel section consisting of 671 pipes, sited on a platform near the priest's vestry, and controlled from the adjacent organ console. This was designed to accompany the choir. In the 1957 installation however, this section was not provided, the entire organ being sited in the nave).

This, then, is basically the organ which stands in St. Mary's to this day. Our survey will chronicle the various additions, adjustments and operational refinements that have been made to the instrument over the years.

At last, the date of the long-awaited service of re-dedication was announced: Thursday, May 2, 1957 at 8pm.

St. Mary's Church, Stoke Newington

The Rector, Churchwardens and Parochial Church Council
invite you to the
Service of Re-Hallowing and Re-Dedication
to be Conducted by
The Rt. Reverend and Rt. Honourable the Lord Bishop of London
and the *Venerable the Archdeacon of Hackney*
at 8 p.m. on *Thursday, 2nd May, 1957.*

To be followed by a Social Gathering in the Town Hall, admission to which is by this Invitation card, which must be handed in at the Town Hall.

R.S.V.P.
The Rectors. N.16. P.T.O.

(To be continued)

David Bell

Book Review

Tishomingo Blues by Elmore Leonard, published by Penguin, priced £7.99

(Readers may recall that as part of her fund-raising efforts for our ambassadors to Tete, Beryl circled the Circle Line reading novels by Elmore Leonard, so we asked Emma to review one of his books.)

Before reviewing this book I had never read a Leonard crime novel (he writes Westerns too) although I have enjoyed several films based on his books and was curious to see if they have adapted their humour, style and all round slickness straight from the page.

I was not disappointed. The central character is Dennis Lenahan, a high diver who makes a living diving from eighty feet up. He finds the work, where he freelances around the United States, easy, but is starting to hanker after something more. After landing a season's work at the Tishomingo Lodge and Casino in the Mississippi Delta he witnesses a murder and becomes increasingly entwined in the dealings of Robert, a smooth Detroit resident, a bunch of violent rednecks dubbed the Dixie mafia and the local craze for Civil War re-enactments.

There is a lot of violence but the stupidity of those executing most of it is laid bare and you are not given the sense that any of it is acceptable. There is also a lot of humour, much of it very black.

I was unsurprised to read that *Tishomingo Blues* it is now being made into a film, with Don Cheadle as Robert, although personally I would say Samuel L Jackson would be perfect for it.

I thoroughly enjoyed *Out of Sight* and *Jackie Brown* (based on Rum Punch) and will probably enjoy this new adaptation too. But in the meantime it would make great holiday reading. With a pool or the sea and a drink to hand it will probably only take you a day or two to read. Perhaps take a few others of his works along too. In fact it would make great reading at any time. Apparently *Tishomingo Blues* is Leonard's favourite of his own works, and it shows. You sense he enjoyed writing it and he does his research (proper re-enactors wear wool uniforms and long johns in 100 degree

heat but I do not know if Leonard is one of them). Anyway, it is a recommendation far worthier than mine.

Emma Dent

From 'Fruit Gathering', poem no.18 By Rabindranath Tagore

No, it is not yours to open buds into blossoms.
Shake the bud, strike it;
It is beyond your power to make it blossom.
Your touch soils it, you tear its petals to pieces
And strew them in the dust.
But no colours appear, and no perfume.

Ah! It is not for you to open the bud into blossom
He who can open the bud does it so simply.
He gives it a glance,
And the life-sap stirs through its veins.
At his breath the flower spreads its wings
And flutters in the wind.
Colours flush out like heart-longs,
The perfume betrays a sweet secret.
He who can open the bud does it so simply.

Every time I come across a poem written by Tagore I am amazed at the wisdom, stillness and beauty of his work. He speaks so profoundly about God and life. And that was just the sort of reaction there was to his work when he came to London at the age of 51. Within two years he had been honoured with the Nobel Prize for literature and two years later given a knighthood, which he later returned as a protest against Britain's violent opposition to Indian independence. He was born in Calcutta in 1861 and made his career locally from writing – poems, plays, songs, stories, novels. As his reputation spread he used his money and influence in trying to improve the education of the poor and shape the course of the Independence movement, always seeking to bring together the riches of Western and Eastern thinking for mutual benefit.

Liz Watson

Win This Prize and Make a Good Impression

If like me, you suffer from the almost constant disappointment of holy effigies failing to miraculously appear to you during breakfast, well, fret no more, because help is at hand.

The problem with your everyday religious apparitions is that, well, for the fainthearted at least, they're a bit of a let down. Often it takes an almost suicidal leap of faith to see your chosen deity appear in your breakfast.

So, don't leave it to chance or random benevolence (never a safe bet), this absolutely brilliant Holy Toast press, will guarantee you a highly visible (even to the faithless), and perfect Virgin Mary every time.

Just press your bread into the mould, pop it into the toaster and, with no miracle whatsoever, your toast will become an icon.

This is definitely the best thing that's happened to breakfast since sliced bread.



The lucky winner of our caption competition will get one of these little beauties but everyone else will have to buy one from www.iwantoneofthose.com a bargain at £5.99. So do something special for your breakfast, your jam will love you for it.

Andrew Yoshiro

Recipe A Taste of Summer

Last week we had an aubergine and a red pepper left in our veg. box (we have an organic fruit and veg. box weekly from the health food shop on Albion Parade – well worth it for the flavour, even though it occasionally taxes our imagination to use everything in it!).

I found this simple recipe for a pasta sauce which was really excellent:

*1 good – sized aubergine 1 onion 1 garlic
clove 1 pepper, red or green
1 tblsp fresh basil or 1tsp dried 1 can
tomatoes 4tblsps red or white wine*

Chop onion and soften in some olive oil (2tblsps will be about right). Add diced aubergine and stir it round so that the aubergine gets thoroughly coated in the olive oil – in fact it will absorb it. Then add in crushed garlic, chopped pepper, herbs, tomatoes and wine. Cook gently 25mins. Season to taste with salt and black pepper.

Tips: you can use 8oz fresh tomatoes, skinned and chopped instead of canned. If you use canned tomatoes and they are whole tomatoes you need to break them up a bit before tipping them in: I use a potato masher for that. If you don't have basil, then marjoram, oregano, thyme, mixed herbs would all work. I used some fresh sage from the garden and that was good. I was liberal with the red wine too!

Graeme Watson



Last Month's Caption Competition



Here's the picture just to remind you. Our adjudicator chose no. 1 as the winner. You have won the "Wash Away Your Sins" Towelettes! The other (excellent) entries are in not in any particular order.

The kitchen staff knew there would be trouble if the Rector didn't have the full selection of pickles with lunch.

Some of the people who nowadays like marmalade instead.

Making the jam had been no problem, but assembling it into a scale model of the church was proving tricky.

Maude ruled the kitchen with a rod of iron: Dorothy was to apply the round paper tops to the jam jars, while Ivy and Patsy were to run the little elastic bands around the rims!

None of the ladies preparing for the village fete dared look up, as each of them was wondering which one had "let a light breeze escape" in the general direction of the Vicar's wife!

Maisie was perplexed and a little irked as to just why the floral pinny dominated middle-aged womens' dress sense in rural Somerset!

Looking at the ladies, Bertha wasn't exactly sure whether this particular audition for the Seven Brides for the Seven Brothers at their AmDram production later that year really would work!

I see the Social Committee have been busy again!

So the stewardship campaign wasn't that successful?

Muriel kept her fingers crossed and hoped that no one would notice the jar of "special" pickle that she'd slipped in.

The girls just so hated it when that bossy Mrs Prentice made them go back to the beginning and start again.

"Well" said Thelma, "What's wrong with sardine and elderberry jam? My Sid always used to like it".

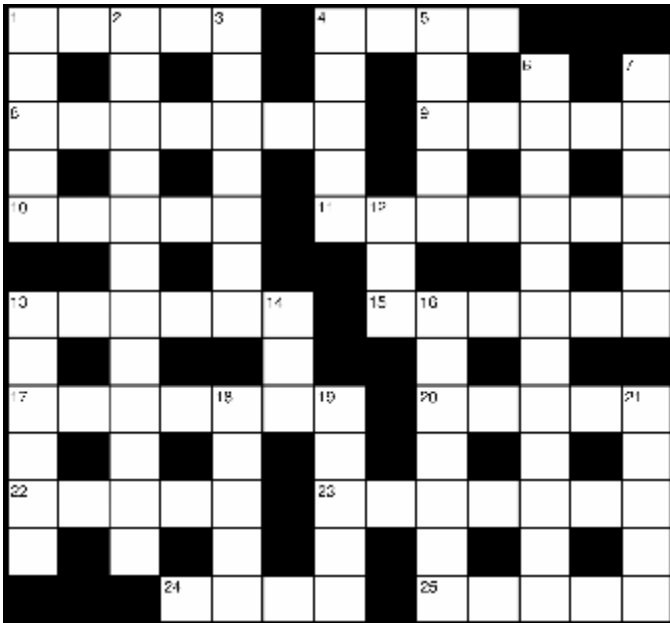
Nora stuck out her lower lip mutinously when she wasn't allowed to decorate the labels with pictures of her pussycat.

Right girls, I think that's it. Now let's go out and wow them.

Prize Caption Competition



Your caption goes here. Win our super new Star Prize as featured on page 12. Entries can be given to any one of the magazine team. Closing date 20th August.



- 12 Vessel built by Noah (3)
- 13 For though I be _____ in the flesh (Col 2.5) (6)
- 14 Into which a herd of swine ran in Mark ch 5 (3)
- 16 Aromatic mixture burnt in churches (7)
- 18 Lay people, as distinct from clergy (5)
- 19 Silver annuli in Esther ch. 1 (5)
- 21 Like the diadem in Isaiah ch. 62 (5)

Solution on page 15

Across

- 1..seek peace, and _____ it (1 Pet 3.11) (5)
- 4..unto the going down of the _____ (Mal 1.11) (4)
- 8 Tree under which Elijah sat in 1 Kings ch. 19 (7)
- 9 _____ the meat in my sight (2 Sam 13.5) (5)
- 10 Have a feeling of loss, like Joseph's bowels in Genesis ch. 43 (5)
- 11 The first epistle general of Peter is addressed to the inhabitants of this region, among others (7)
- 13 Divisions between seats in church (6)
- 15 Laban did this to Jacob in Genesis ch. 29 (6)
- 17 He and the teacher cast lots in 1 Chronicles ch. 25 (7)
- 20 Seat (5)
- 22 Wife of Elimelech in Ruth ch. 1 (5)
- 23 Convent (7)
- 24 The Philistines put out Samson's in Judges ch. 16 (4)
- 25 Enthusiastically praise (5)

Down

- 1..therefore _____ pleasure (Ecc 2.1) (5)
- 2 Class to teach children about Christianity (6,6)
- 3 Remove completely (7)
- 4 Shoot produced by the vine in Ezekiel ch. 17 (5)
- 5 One who sits for an artist (5)
- 6 One of the two major divisions of the bible (3,9)
- 7 e.g. Melita in Acts ch. 28 (6)



"I don't care how long magician David Blaine held his breath under water - I want you out of there now!!!"

Solution to the June Sudoku

8	2	7	9	3	4	6	1	5
1	4	5	6	2	7	9	3	8
3	9	6	8	5	1	2	4	7
9	5	8	7	1	2	4	6	3
6	7	3	4	8	9	1	5	2
4	1	2	3	6	5	7	8	9
2	6	9	5	4	8	3	7	1
5	3	1	2	7	6	8	9	4
7	8	4	1	9	3	5	2	6

Some Observations on Life...

Do not walk behind me, for I may not lead. Do not walk ahead of me, for I may not follow. Do not walk beside me for the path is narrow. In fact just leave me alone.

The journey of a thousand miles begins with a broken fan belt and a flat tyre.

The darkest hour is just before dawn. So if you're going to steal your neighbour's milk, that's the time to do it.

Don't be irreplaceable. If you can't be replaced, you can't be promoted.

Always remember you're unique. Just like everyone else.

Never test the depth of the water with both feet.

If you think nobody cares whether you're alive or dead, try missing a couple of mortgage payments.

Before you criticise someone, you should walk a mile in their shoes. That way, when you criticise them, you're a mile away and you have their shoes.

If at first you don't succeed, skydiving is not for you.

Give a man a fish and he will eat for a day. Teach him how to fish, and he will sit in a boat and drink beer all day.

From "Parish Pump"



Mrs Peabody regretted agreeing to ride on the W.I. float at this year's carnival.



Crossword Solution

Across

1 Ensur 4 Same 8 Juniper 9 Dress 10 Yearn
11 Galatia 13 Aisles 15 Kissed 17 Scholar
20 Chair 22 Naomi 23 Nunnery 24 Eyes
25 Extol

Down

1 Enjoy 2 Sunday School 3 Expunge 4 Sprig 5
Model 6 New Testament 7 Island 12 Ark 13
Absent 14 Sea 16 Incense 18 Laity 19 Rings
21 Royal

Prayer from the liturgy for St Oswald's day (August 5th), written by the Northumbria Community:

"I place into your hands, Lord,
the choices that I face.
Guard me from choosing
the way perilous
of which the end is heart-pain
and the secret tear.

May I feel your presence
at the heart of my desire,
and so know it is for Your desire for me.
Thus shall I prosper,
thus see that my purpose is from You,
thus have power to do the good which
endures."

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The Editorial Team (“*Nemo primus inter pares*”)

John Keniston (020 8809 1479, jgkeniston@lineone.net), Richard Munnings (020 8800 7198 rmhmunnings@yahoo.co.uk), Jane Pryce (020 7359 1224, janepryce@btinternet.com), Emma Dent (emma_m_dent@yahoo.co.uk) Andrew Yoshiro (nocturna@dircon.co.uk) Mark Perrett (markperrett@btopenworld.com) David Hammonds (dhammonds@hotmail.co.uk)

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 Susie Snyder, (020 7254 6072 susannasnyder@btinternet.com)

Honorary Assistant Priests, The Revd Graeme Watson (020 7249 8701 gchwatson@blueyonder.co.uk)
The Revd Fiona Weaver (020 7359 5808 f.weaver@londonmet.ac.uk)

Reader, Alan Murray

Parish Information for St Mary's

Organist and Director of Music, David Bell

Parish Administrator, and Verger, David Hammonds (Mon-Fri. 9.30-1 pm) (020 7254 6072 stmarystokenewington@btinternet.com)

Church Wardens, Michael Parker (0797 4378221) Judith Simpson (020 7690 6491)

PCC Secretary, Jean Guest (020 8802 4921).

PCC Treasurer, Michael Johnson **Sunday School**, Margaret Glover

Recorder of Stewardship Rosaline Nwagboso

Parish Information for St John's

Church Warden, Martha Christian & Irene Fergus

Parish Office, 020 8809 6111

Services

Sunday

Holy Communion 8 am Matins 9.30 am (Old Church) Sung Eucharist (St Mary's) 10.30 am
Parish Eucharist (St John's) 11 am Evensong 6.30 pm (Old Church)

Weekdays (All at St Mary's except Thursdays)

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

Brownies. Fridays 6.30 pm See Irene Powell after church

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