

Brookfield News

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Understanding the Trinity

Trinity Sunday has its place in our liturgical calendar (31st May 2015), yet we do not often hear sermons on the Trinity. The term 'Trinity' isn't found in the Bible, yet the early church took nearly 400 years to come up with a clear understanding of it.

However, there are hints of trinitarian language in the New Testament eg Jesus instructs his disciples to baptise 'in the name of the Father and of the Son and of the Holy Spirit' (Matt 28:19). Our understanding of the Trinity arises from God's activity in our world, as reflected in the creedal questions:

'Do you believe and trust in God the Father, source of all being and

life, the one for whom we exist?

Do you believe and trust in God the Son, who took our human nature, died for us and rose again?

Do you believe and trust in God the Holy Spirit, who gives life to the people of God

and makes Christ known in the world?

So why should the Trinity be important for us? If 'God is love' (1 John 4:8) it means that the Father, Son, and Holy Spirit are in a community of love together. Their relationship has been expressed as a divine dance, as they interact with one another, expressing love for

each another and complementing the work each has to do. As people made in God's image, we are called to live this community of love in our lives and churches.

The Trinity also provides the basis for our mission, 'As the Father has sent me, so send I you.' Just as God the Father sent Jesus into the world, so Jesus sends us into the world to do the Father's work, equipped and accompanied by the Holy Spirit. In sharing God's love, we share the life of the Trinity. Augustine spoke about the Spirit being the love between God the Father and the Son.

'At the heart of reality lies the love between the Father and the Son. The Spirit unites us with Christ so

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Services

Sundays

11.00am Sung Eucharist

"Sunday Supplement" the children's activity takes place every Sunday in the sacristy during the service

Weekday Services

Said Eucharist

Tuesday 7.30pm

Wednesday 9.30am

Friday 7.30am

Saints' & Holy Days

Thursday 4th June Corpus Christi

7.30pm Sung Mass and procession of the Blessed Sacrament.

24th June Birth of St. John the Baptist

9.30am Mass

5.00pm Sung Eucharist at St. Paul's Cathedral

Preacher Fr. Guy

Clergy Day off: Fr. Guy is off duty on Monday but don't hesitate to call him in emergencies.

The Vicar is usually available in the Vicarage, 85 Dartmouth Park Road, from 8:00pm until 9:00pm on Tuesdays for the purpose of interviews, arranging Baptisms, reading of Banns and Weddings etc. he is also available to hear confessions then or by appointment.

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that we begin to experience the same depth of love that exists between the Father and the Son.' (Graham Tomlin).

Techie trouble

The vicar at our local church experienced some technical problems with the sound system one Sunday. Instead of starting the service as usual with 'The Lord be with you', he said: "There's something wrong with the microphone."

Not hearing this, the congregation responded: "And also with you."

Notices outside a church:

Worn out? Come in for a Service!

This church is not just four weddings and a funeral.

British Values 5 - Waterloo

The following article was prepared for use in our Church Schools across the Diocese. But how much of this did you know?

The Battle of Waterloo was fought on 18th June 1815. The actual place of battle was in an area close to north east France which is now part of Belgium but was then part of the Netherlands.

Earlier that year in March Napoleon, the Emperor of France, had made another bid for power and a coalition army was formed to try and stop him in his tracks. The coalition involved Britain, Germany and the Netherlands under the command of the Duke of Wellington combined with a Prussian army, which was in the middle of a major reorganisation, under the command of General von Blucher. Wellington's troops were a ragbag collection of inexperienced, and sometimes fairly hopeless, men who were not used to fighting together. They were fighting the larger, highly professional and experienced French army headed up by Napoleon, Marshal Ney and Marshal Grouchy who had more men than the coalition army and better resources.

Napoleon decided to go on the offensive and attack the Prussian army to prevent them invading France. He managed to defeat General von Blucher at Ligny. General von Blucher and his army demonstrated resilience in the face of defeat and rallied the troops marching towards the Duke of Wellington to support the coalition army in what would be a decisive battle.

When Wellington heard the Prussian Army were on the way he went into battle near the village of Waterloo just south of Brussels. The coalition withstood repeated attacks by Napoleon's army until the Prussians arrived and attacked from the other side. While the French were attending to the Prussians Wellington drove the coalition army forward into a further and greater attack and defeated the French army and entered France. They marched onward to restore King Louis XVIII to the throne. Napoleon abdicated and was exiled to live on the Island of St Helena.

Wellington's home Apsley House stands at Hyde Park Corner almost next to the underground station; its address used to be Number 1

London. They have prepared a special exhibition to celebrate the anniversary, details can be found at <http://www.english-heritage.org.uk/visit/places/apsley-house/school-visits/> English Heritage provide free school visits and have programmes designed specifically for KS1, KS2 and KS3.

Wellington's nickname was 'The Iron Duke' which was related to his putting iron railings around his house and iron shutters on the windows during the riots of 1830 when Wellington opposed electoral reform.

Wellington invented a style of boot designed to give better protection for the soldiers in battle and yet be easy and practical to wear. He had it made up by his shoemaker and it was adopted by the cavalry. The boots were originally made of leather and then when Goodyear developed a weathering process for rubber they were changed and became a valuable resource for farmers as a vast improvement on wooden clogs. The boots are still known as Wellingtons to this day and the leather version continues to be worn by the Household Cavalry.

What is on the other side of death?

A doctor was visiting a very ill man, who was also his next door neighbour. As he finally got up to go, the man said: "Doctor, I am afraid to die. Tell me what lies on the other side."

Very quietly, the doctor said, "I don't know."

"You don't know? You, a Christian

man, do not know what is on the other side?"

The doctor was holding the handle of the door; on the other side came a sound of scratching and whining, and as he opened the door, his young spaniel sprang into the room and leaped on him with an eager show of gladness.

Turning to the patient, the doctor said, "Did you notice my dog? He's never been in this room before. He didn't know what was inside. He knew nothing except that his master was here, and when the door opened, he sprang in without fear. I know little of what is on the other side of death, but I do know one thing... I know my Master is there and that is enough."

'O happy band of pilgrims' ± enjoying the fellowship

When we go on pilgrimage, we can choose either to go on our own or in the company of others. Travelling alone can provide that solitude in which to find our true self and to find God. But travelling with others can provide those special dimensions of friendship and sharing that bring their particular fruits to the journey.

When Geoffrey Chaucer described his band of Canterbury pilgrims, he talks of the variety of different folk who make up that group, 29 in all, from all walks of life, but united by a common purpose. The poet tells us that they exude an air of fellowship, and to make their journey happier, their host proposes that they tell stories along the way. 'The Canterbury Tales' is full of these rich and sometimes racy stories, not necessarily spiritual, but certainly human and humorous – and all designed to celebrate their fellowship and friendship as they travel together.

This month, in this occasional series on pilgrimage, we explore that dimension of fellowship on the journey. When we travel today like those pilgrims of old, we do so united by the same common purpose and endeavour. In that we become a new Christian family, a new Church as we offer support and help, both physically and spiritually. What we do and say for those around us as we travel can witness to our Lord's message of reconciliation and new life to the world.

A few years ago Emilio Estevez wrote and directed the film, 'The

Way,' about the pilgrimage to Santiago. It begins with one pilgrim, Tom, who quite definitely wants to travel the Camino alone. His son Daniel had died tragically on an earlier journey, and Tom, angry and embittered, is carrying his son's ashes to Santiago. As he travels, others join him, and at first he resists their intrusion into his space and time. Gradually as the film unfolds, he realises how much he depends on them and they on him. And so for Tom the path that began with his solitude becomes a true koinonia with his fellow pilgrims and also with Daniel who appears like a vision with a smile and a warm glance. We meet Joost, a friendly Dutchman, Sarah, and an Irish travel writer called Jack. In many ways they are like Christian in 'The Pilgrim's Progress' of John Bunyan carrying a heavy load on his shoulders through the book. The pilgrims of 'The Way' are all weighed down by their own burdens of guilt and life's experiences. But as they travel, they find out the truth about themselves and each other. Challenges and chance encounters come to test them, but together they are able to reach their journey's end with their burdens lifted and their hearts renewed.

John Dunne in 'The Reasons of the Heart' wrote that 'we have a choice, if we wish to know God, between learning from the friends of God and learning from the common notion. I would choose to learn from the friends of God.' It is that friendship that somehow sustains the pilgrims in the film.

How India's 'man eating' tigers are helping protect millions

A new interactive story, 'The tiger, the fisherman, his wife and our future,' created by Christian Aid, explores how Royal Bengal tigers in the Indian Sundarbans are helping to protect millions of people in Kolkata and south Bengal from the devastating impacts of climate change.

The Sundarban tigers, with a fearsome reputation for human attacks, protect the world's largest mangrove forest from deforestation. The 4,000 square miles of mangrove, which spans India and Bangladesh, acts as a vital carbon sink and natural buffer against increasingly intense cyclones and storm surges.

But the Sundarbans are also home to poor landless communities who struggle to make a living in this unforgiving environment. Unable to farm the land because rising sea levels have made the soil too salty to grow crops, they are forced to fish in the channels running through the mangroves, and find other means of survival such as collecting honey.

This means they are encroaching on tiger territory. Their impact on the forest is limited, however, by the presence of the man eaters. Without the tigers, say local conservationists, the mangroves would soon disappear at the hands of humans, leaving Kolkata and South Bengal exposed to major floods from cyclone-related storm surges.

More details at: [http://www.christianaids.org.uk/ActNow/climate-justice/inspiring-stories/...](http://www.christianaids.org.uk/ActNow/climate-justice/inspiring-stories/)

“Dear Friends...”

From the Vicars Desk

In place of my usual ramblings I am including this article as I hope that it might be thought provoking.

Bring on the mediators

I wonder what you think of the United Nations? The best hope for a peaceful world? Or an expensive but ineffective talking shop?

It was 70 years ago this month that delegates from 54 countries who had been meeting in San Francisco drew up a ‘Charter’ for a new world-wide inter-governmental organisation to replace the ineffective ‘League of Nations’. They wanted to ensure that the two devastating world wars which had marked the first half of the 20th century would never happen again.

In October 1945 this Charter was adopted by 51 nations and the ‘United Nations’ came into being. The title was an aspiration rather than an accomplishment, of course, but their vision of a world body, eventually to encompass every nation and wielding immense moral if not legal authority over the entire planet, was taking shape. In 1945 its chief proponents were the victorious powers of the Second World War, but every nation was invited to apply for membership, including the defeated Axis powers.

Today every autonomous nation does in fact belong to the UN – 193 of them. The vision remains unchanged, but only partly fulfilled. In the early years of the UN

the notion of a ‘Security Council’, with the then ‘great powers’ as its permanent members (each with a veto) probably seemed a good idea. In practice, it has too often been used to thwart the almost unanimous intention of the member states – and of course the identity of the world’s ‘great powers’ has changed. Could one imagine such a group today excluding China, for instance?

Quite a lot of people are sceptical about the real value of the UN. They note its inability to influence several of the world’s notorious flash-points. The Israel-Palestinian situation has eluded every attempt at mediation, for instance. The UN has not by any means been able to abolish war or violence, though never since 1945, thank God, on a global scale.

On the other hand, it is easy to forget the contribution of UN peace-keeping forces in many potentially fraught situations over the years: Cyprus, Lebanon, Sierra Leone, the Sudan. The world has got used to the blue-helmeted UN soldiers, usually drawn from a number of nations, standing between opposing factions and countries, as genuine ‘peace-keepers’. The UN has also often had a role as peace-maker (which is altogether more tricky), its mediators working to enable dialogue and negotiation – what Winston Churchill called ‘Jaw-jaw rather than War-war’.

Mediator: what a lovely word for a lovely human function! A mediator is a go-between, a healer and

reconciler. Christianity has its great Mediator, of course. ‘There is one God; there is also one mediator between God and humankind, Christ Jesus, Himself human’, writes St Paul. That’s what makes the perfect mediator – someone who can perfectly inhabit either side of the division (in this case, both human and divine) and bring them together again. The Divine Mediator, ‘Himself human’, gladly undertook that costly task. But I don’t think He ever wore a blue helmet.

Hormone that proves you really do love your dog like a member of the family

If you have ever gazed into your beloved dog’s eyes and felt that you found love there, you were right. Now a hormone has been found that indicates that we love our pets in the same way as we love our children – and the feeling is mutual: our pets love us back in the same way.

Researchers have found that the levels of the hormone oxytocin increase in both human and canine brains when a dog is gazing at its owner. Oxytocin is already known to play a strong part in triggering that feeling of unconditional love and protection that a parent and child enjoy.

Scientists believe that oxytocin may create a ‘neural feedback loop’ that has strengthened the bond between humans and dog for centuries. “They became attuned to our social cues in the way that young children are. ... When dogs are presented with an impossible task they quickly turn to humans to see what to do, just like children do. Wolves don’t do that, even when raised in captivity.” The study was published in the journal *Science*.

THE WAY I SEE IT:

Who are the 'Heroes'?

'Hero' has become a familiar word in modern life – much more so than I can remember from 20 or 30 years ago. We are all familiar with the 'Help for Heroes' charity, supporting our military personnel who have been injured and the families of those who have been killed serving their country. That one's simple. 'Hero' seems entirely fitting. But then some football fans have insisted on a new category of 'hero' – a highly paid footballer who sacrificially decides to stay with a club and stagger along on a mere £50,000 a week. Banners in the stands proclaim such 'heroes'! It really is quite difficult to regard the two examples as similar in any serious way.

I'm also impressed, however, with another kind of 'hero', one that can be recognised in every community. These are the heroes (or heroines, to be pedantic) who make it their duty and joy to serve and care for others. I'm thinking of the vast

army of 'carers', people who week in and week out dedicate their lives to someone who without their help would live a very diminished life. Such carers do it for love, not money. They may be supporting a seriously handicapped child who needs constant loving attention, or an older person with dementia who is physically well but incredibly demanding in terms of acceptance and emotional care.

The carer-heroes also include many who are paid to do it, though rather less than a Premier league footballer. I have a relative who spent much of her working life as a home help. She loved the job and was loved by the people she visited day by day. She wasn't a clock-watcher, but seemed to them like a friend who popped in to see how they were and help with getting up, washing, snacks and bed-time. It was a mutually rewarding experience. Carer and client were both rewarded, but in different ways.

All Together

Why, do you think, did Jesus choose 12 men to be His disciples?' What was the point, as Jesus was a miracle worker and a very eloquent speaker. He could walk on water; change water into wine; multiply food for thousands of people; heal the sick and forecast future events. So why did Jesus choose some fishermen, a tax collector and a few lesser known guys to be with Him everywhere?

Doesn't it appear odd that Jesus wanted disciples who, as time passed, were slow to learn; ar-

gumentative; frightened; amazed and puzzled? Right from the start of His ministry Jesus must have known He was bringing together a motley group of characters who would not understand Him; doubt Him; and let Him down. Surely, Jesus would have been better off going it alone without having the hassle and frustration!

Well, what is amazing, is that Jesus decided to limit Himself. He wanted the fellowship of close friends to share their good and bad times. He wanted to be involved with them no matter what happened.

Greatly to her surprise, my relative one day received a letter from 10 Downing Street telling her that she had been awarded the MBE for services to the community. Apparently some of her clients had got together and written to the Prime Minister recommending her for her long years of service to the people in her town in south Wales.

It was a lovely gesture, though she liked to make the point that there were probably thousands of home helps and support workers offering similar service who equally deserved the award. I preferred to think of her MBE as a token representing all those unseen and anonymous 'heroes' in our cities, towns and villages.

My dictionary defines a hero as 'a person who is admired for their outstanding achievements'. By that definition our men and women in Afghanistan qualify. So do the military medics who recently risked fatal infection to fight ebola in West Africa. And so do all those unsung carers. But not, for me, a well-paid footballer.

He enjoyed meal-times, discussions and, no doubt, a joke or two! Jesus came from Heaven to show that in God's Kingdom there is togetherness.

This world can get messy, troubled and nasty, and it is into this cauldron that Jesus came to be involved with its problems. He wanted to share His mission of love and compassion, participating with others, to change places of darkness into God's healing light.

He chose ordinary people, with their weaknesses, anxieties, hang-ups and faults to fill them with

turn to page 11

Twenty-First Century Samaritans?

A man is attacked on a busy road in broad daylight. The robbers escape but the victim is helped by a passer-by who saw what happened. Both passer-by and the wounded man end up out of pocket. This is the story of The Good Samaritan of course. Lawyers do not get a good write up in the Bible, but leaving that aside, what can a lawyer add to this story?

Violent crime is comparatively rare. Most places are safe. On the rare occasion that this sort of thing happens people do not always like to get involved.

As good citizens we have a responsibility to help if we can. If we witness a crime we should call the police and say what we saw. Sometimes it is not as clear as

that. We drive past the church late at night and see the lights on. Is it the organist practising? Whose is the lorry parked near the church? Or perhaps we hear noises in the street at night and see someone fiddling with a car door. We should be a good neighbour. Many of us have mobile phones that take photographs.

If you are unfortunate enough to be a victim of violent crime you might wonder whether you can claim compensation for your losses. Criminals rarely have means to satisfy a claim but the government has a scheme to compensate victims of violent crime. The rules are complicated but generally speaking an innocent victim who has been seriously injured and has not been in trouble themselves can claim

compensation. This includes the situation where the assailant has not been prosecuted providing the victim acted promptly and co-operated with the authorities.

The compensation procedure is not very generous and can take a long time – possibly two years. You do not need a lawyer but it might be helpful to get some professional advice if it gets complicated.

The courts also have the power to compensate the victims of any crime – not just violence. Courts can add a compensation order to any penalty such as a fine. The Criminal Injuries Compensation Authority has a website with information on eligibility and how to claim. Victim Support is a national organisation that supports victims and witnesses of crime.

Young vocations grow in the Church of England

The number of young people selected to train as future clergy in the Church of England has increased by almost two-thirds in the last 10 years. The 116 under-30s selected in 2014 is the most in any of the last 25 years, and makes up a quarter of all those selected, the Church of England has announced.

“More and more young people are hearing God’s call to bring their energy and gifts to serve in the mission of the church,” said the Rt Rev Steven Croft, Bishop of Sheffield, who chairs the CofE Ministry Council. “As a Church we need this movement to deepen and grow still further.”

Full details of 2014 selection conferences will not be published for some time, but the figures available suggest a total of around 464 candidates were selected for training.

That is the same number as in 2011, when only 77 were under 30. There were 113 under-30s among the 510 selected for training in 2012: the last year for which full details are available.

The Church of England makes a special effort to encourage young vocations. It goes by the name Call Waiting... and is centred on the website www.callwaiting.org.uk and regular young vocations conferences around the country.

Call Waiting... is headed up by Liz Boughton, Young Vocations Advisor in the Ministry Division of the Archbishops’ Council. “We are so pleased to see more young people being recommended for ordination than in the last ten years,” she says.

“The gifts and insights that young people bring to ministry are more

important than ever in the life of the Church of England and I look forward to seeing the impact that a generation of young priests will bring.”

Archbishop of Canterbury the Most Rev Justin Welby is equally excited about young vocations. “The Church wants to welcome young people and the charisms they bring, gifts which will help us to meet the challenges we face with creativity and innovation,” he says.

“God is no respecter of age; He calls both young people and older ones, men and women. I hope and pray that all Christians will be attentive to God’s calling and that through the Call Waiting... initiative many more teenagers and young adults will be enabled to respond to that calling for the good of the Church and the world which God loves so much.”

William of York ± victim of injustice

8th June

Have you ever been the victim of someone else's malice and ambition? Then William of York (d 1154) is the saint for you. William Fitzherbert was born into a noble family, with royal connections. He was also smart – appointed treasurer of York at a young age, and also as a chaplain to King Stephen. But none went to his head - he was loved for his kind, amiable and easy-going personality.

Then in 1140 Thurston, the archbishop of York, died. The canons of York knew whom they wanted, and with royal support William was made Thurston's successor. Yet all was not well: a disappointed minority hated him and had the support of powerful men. William

was accused of simony, and of being unchaste. The row brought in the Pope and several bishops, and William was cleared. Yet still – all was not well. That Pope died, and the new Pope was a Cistercian, who preferred the enemies of William. And so he was deposed.

Yet William seems to have taken all this malice and power-grabbing in his stride. He simply retired to Winchester to live as a devout monk until 1153. Then that year several of his key enemies died, and he was restored as archbishop to York. At last all looked good for him – and he made a triumphant return to York in 1154. But then – disaster struck again: a few days later William was dead - poison was strongly suspected. He was buried

in his cathedral, and regarded as both the victim of grave injustice and as a saint. In 1421 the famous St William window was made; depicting his life and miracles and death in 62 scenes.

What would William have made of it all? One suspects this devout Christian would have said, along with St Paul, 'For me, to live is Christ and to die is gain.' For no one could ever take Jesus away from him.

With Petertide ordinations in mind°

First friend: 'It took me forty years to discover I had not the gifts for Holy Orders.'

Second friend: 'Goodness, whatever did you do when you found out?'

First friend: 'It was too late to do anything. By then I was a bishop!'

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On what security cameras in church will tell you

From The Rectory
St. James the Least interested; it could help the tower restoration fund no end.

My dear Nephew Darren

Much against my better judgement, after a recent series of small thefts, we have installed security cameras here at St. James the Least. At least the suggestion for trip wires that opened the gate to Mrs Poppleroy's garden next door, thereby setting loose her deranged Pekingese, were narrowly defeated – though I had to use my casting vote.

So now we have a complete record of everything that goes on when no one is about. It makes such interesting viewing that I have cancelled my television licence and spend every evening watching the antics of my parishioners. I wonder if there is some niche television channel which would be

Miss Margison seems to imagine she is now part of some theatrical performance every time she cleans the church; her body language as she wields a feather duster is of operatic proportions, as is her final bow to the cameras as she leaves.

I have at last found the several hiding places where Mr Prentice secretes his bottle of whisky every week when he comes to wind the tower clock.

Colonel Wainwright, who served for some time in the security services, is now worried that pictures of him cleaning the brass will be circulated in Russia. He fails to appreciate that his disguise as a French onion seller, with striped jersey, beret and waxed moustache does tend to make his presence

'Do you hear the people sing?'

Well, the year fifteen has history in it! 1215 - Magna Carta.... 1315 – the great Famine and the Black Death.... 1415 – the Battle of Agincourt.... 1815 – Waterloo. And 1915 marked the passing of the most prolific writer of Christian hymns in all history – Fanny Crosby. More of her later.

So what of hymns – and the Bible - from which they derive? Only a little research shows how greatly our language has been shaped by Bible terms across the years. The writing on the wall.... the eye of the needle....in the twinkling of an eye.... by the skin of my teeth.... the scapegoat.... a sign of the times.... the powers that be.

Indeed our modern phrase Hold

the Fort came directly from the public's familiarity with a solo popularized by American Gospel singer Ira D. Sankey, who - in the one year of 1875 - sang to more people, face to face, than heard the works of J.S. Bach across the entire nineteenth century. Remarkably, the book Sacred Songs and Solos – associated with Sankey and his evangelist companion D.L. Moody - ran to over eighty million copies worldwide, of which they received not a penny of the profits.

Where then lies the power of a hymn – such as Abide with Me - that can become part of a nation's inherited legacy? The test is whether a song can lastingly touch - and unite - the hearts of those who sing it. When words are simple and

rather more interesting than he imagines – to us, if not to the KGB.

The flower arrangers seem to imagine that we are recording sound as well as pictures and so whenever they are in church together, all gossip is written down and passed round by hand as they work in total silence. So far, they have remembered to take their pieces of paper home with them. One slip and I shall probably learn more about my parishioners in five minutes than I have done in the last five years.

The cameras have also solved the mystery of who has been pilfering the items - and even the nest where they have hidden it. If only I could teach the magpies to extract money from pockets and place it on the collection plate.

Your loving uncle,

Eustace

memorable - and the tune predictable and easily sung – a remembered hymn stirs the soul at times of adversity. That has happened to me time and again.

Sure, in both past and present we have had our share of 'instant' and disposable songs which – while they may attract for a short period – contribute nothing whatever to the long-term memory bank of a nation's culture. Voltaire's comment of old stings even today: "If a thing is too silly to be said, it can always be sung." Dvorak spoke ahead of his own time with his complaint, "Why do they repeat a poor tune so many times?" In his Attack on Christendom, Soren Kierkegaard's observation of current tendencies was that, "Even to worship God is to subject Him to ludicrous twaddle." *Concluded next month.*

The Magna Carta - 800 years on

This month marks the 800th anniversary of the signing of Magna Carta – one of the most famous documents in the world, and one of the most misunderstood.

Meaning ‘Great Charter’, it was signed at Runnymede, a water meadow probably designated for regular meetings, on the Thames between Windsor and Staines. Described sometimes as ‘a failed peace treaty’, it was agreed between the vastly unpopular Plantagenet King John (1199-1216) and a coalition of powerful barons who threatened his reign.

Although nearly a third of the text was deleted or substantially rewritten within ten years, and almost all the clauses have now been repealed, its 39th and 40th clauses gave all ‘free men’ the right to justice and a fair trial.

This and other Magna Carta core principles are echoed in the Unit-

ed States Bill of Rights (1791), described in 1946 by Eleanor Roosevelt as “a Magna Carta for all mankind”, and in many other constitutional documents around the world, as well as in the Universal Declaration of Human Rights (1948) and the European Convention on Human Rights (1950).

Magna Carta is 4,000 words long and is now usually divided into 63 clauses, and opinions of it vary. Sir Edward Coke in the 17th century and many others – have seen it as enshrining the basic rights of an English subject, and this is how it is normally viewed.

More recently, though, it has been pointed out that Magna Carta’s more prominent clauses “offered special legal protection for the Catholic Church and the aristocracy, advocated tax breaks for the wealthiest, freed the City of London from regulatory oversight, promised total freedom of immigration and placed the burden of

infrastructure maintenance on local communities instead of government”.

In 1904, Edward Jenks published an article entitled “The Myth of Magna Carta”, which also undermined traditionally accepted views. In 1930 the document was parodied by Sellar and Yeatman in 1066 and All That: “Magna Charter,” they concluded, “was therefore the chief cause of Democracy in England, and thus a Good Thing for everyone (except the Common People)”.

However, for most of us, Magna Carta remains a foundation of English national identity. Lord Denning, the most celebrated English judge of the 20th century, described it in 1956 as “the greatest constitutional document of all times – the foundation of the freedom of the individual against the arbitrary authority of the despot”.

Details of the anniversary can be found at <http://magnacarta800th.com>.

Church of England and BP on climate change

Shareholders at BP have voted overwhelmingly in favour of a resolution on climate change put forward by the Aiming for A coalition which includes all three of the Church of England National Investing Bodies. It called for the company to have a greater commitment to moving to a low carbon economy.

Edward Mason, Head of Responsible Investment at the Church Commissioners says BP’s commitment to being more open about its climate change strategy is a significant development in the relationship between shareholders

like the Commissioners and the oil and gas industry on sustainability.

“The ‘Aiming for A’ coalition’s engagement with BP has prompted an unprecedented response by an oil and gas major and its institutional investors. BP’s commitment to increased disclosure on its climate change strategy will set a new standard and is a significant development in the relationship between institutional shareholders and the oil and gas industry on sustainability.”

The Church of England’s National Investing Bodies are part of the

£170bn ‘Aiming for A’ investor coalition, led by charity fund manager CCLA. The coalition was launched in 2012 as a new investor initiative to engage on climate risk with the ten largest extractives and utilities companies in the FTSE 100.

The Aiming for A coalition will continue to attend AGMs this year to ask questions of the further companies they are engaging with on climate risk.

Hymns and Readings

June 4th Corpus Christi

Readings Genesis 14: 18-20

Psalm 116

1 Corinthians 11: 23-36

John 6: 51-58

Hymns 271 Alleluia sing to Jesus

294 Just as I am

282 Faithful shepherd feed me

295 Let all mortal flesh keep silence

307 Sweet sacrament divine

Sidesperson: Bill Saunders

Readers: Nicky Pittam, Joe McKenzie

Intercessions: Bill Saunders

June 7th Trinity 1

Readings Genesis 3: 8-15

Psalm 130

2 Corinthians 4: 13-5: 1

Mark 3: 20-end

Hymns 480 In Christ there is no east or west

359 Fight the good fight

124 Ye choirs of new Jerusalem

477 Ye that know the Lord is gracious

Sidesperson: Caroline Deys

Readers: Mark Williams, Sophie Cook

Intercessions: Carol Kenning

14th June Trinity 2

Readings Ezekiel 17: 22-end

Psalm 92

2 Corinthians 5: 6-10 & 14-17

Mark 4: 26-34

Hymns 453 Stand up stand up for Jesus

341 Blest are the pure in heart

484 The church's one foundation

330 Be thou my vision

Sidesperson: Elizabeth Oyedemi

Readers: Ruth Godwin, Stephen Nicoll

Intercessions: Ian MacGregor

21st June Trinity 3

Readings: Job 38: 1-11

Psalm: 107

2 Corinthians 6: 1-13

Mark 4: 35-end

Hymns 437 Praise the Lord ye heavens adore him

Be still for the presence of the Lord

353 Dear Lord and father of mankind

372 He who would valiant be

Sidesperson: Monica Sarpong

Readers: Joe McKenzie, Jenny Kauntze

Intercessions: Bill Saunders

28th June Trinity 4

Readings: Wisdom 1: 13-15 & 2: 23-24

Psalm: 30

2 Corinthians 8: 7-end

Mark 5: 21-end

Hymns 238 New every morning is the love

378 Immortal love for ever full

486 We have a gospel to proclaim

415 O for a thousand tongues

Sidesperson: Rob Nesbitt

Readers: Denise Sealy, Nick Bethune

Intercessions: Nicky Pittam

His Spirit and transform them into workers for God. Today, Jesus works with us, despite our frailty and stubbornness. He patiently draws alongside us to change our attitudes and behaviour so that we show God's love wherever we are.

Jesus came to build His church: a community of believers who would work and serve together to change society for good. So let's be aware of the Holy Spirit's direction and be encouraged that we are all partners together.

Help to carry one another's burdens, and in this way you will obey the law of Christ. (Galatians 6:2)

Archbishop of Canterbury's concern for the immigrant crisis

The Archbishop of Canterbury has said that European countries must play their part in a continent-wide settlement programme rather than treating the crisis as the responsibility of Italy and its immediate neighbours.

He recently told the BBC: "Of course we have to be aware of the impact of immigration in our own communities, but when people are drowning in the Mediterranean, the need, the misery that has driven them out of their own countries is so extreme, so appalling that Europe as a whole must rise up and seek to do what's right."

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For your prayers

PRAYER CALENDAR FOR MONTH OF JUNE 2015

7th Kingswear Road
14th Laurier Road
21st Lissenden Gardens
28th Mortimer Terrace

SAINTS & HOLY DAYS

1st Justin Martyr
3rd Martyrs of Uganda
4th **Corpus Christi**
5th St Boniface
7th **Trinity 1**

8th Thomas Ken
9th St Columba
11th St Barnabas
14th **Trinity 2**
16th St Richard of Chichester
21st **Trinity 3**
24th **Birth of John the Baptist**
25th Venerable Bede
27th St Cyril of Alexandria
28th **Trinity 4**
29th **Ss Peter & Paul**