

# Brookfield News

May 2017  
No 349  
Price 50p



## A Strange Farewell

One of the most extraordinary passages in the Bible tells the story of Christ's goodbye, which we call the Ascension:

“While He was blessing them, He parted from them and was carried up into heaven. And they, after worshipping Him, returned to Jerusalem with great joy, and were continually in the temple praising God.”

It was the last time the apostles would see Jesus. They had experienced the utter catastrophe of His death, followed within days by the triumph of His resurrection. Later, He left them. Instead of the sadness we might expect after His final farewell, they were exuberant and

went back to Jerusalem. What an extraordinary reaction. Jesus had gone, Jerusalem was fraught with danger, yet they seemed brimful with confidence.

Ringling in their ears was His repeated teaching about the Kingdom of God and the commission to preach forgiveness of sins throughout the world, beginning at Jerusalem. They were to wait there until they were “clothed with power from on high.” Far from feeling abandoned, they were full of hope and eager to be equipped for their vocation. They and the Christian community would represent Christ on earth, as He represented them in heaven, “seated at the right hand of the Father”, in the words of the Creed.

All this is temporary. God has not planned the world to remain in its present state in perpetuity. Our particular era may seem to be particularly grim, but it is but one strand in human history and we are no more distinctive than any other generation. Although the world as it is seems to be lasting a long time, we are living in what the writer of the Letter to the Hebrews calls ‘the final age’. We are to anticipate a finale, when Christ's rule will be apparent to all. There's an Old Testament proverb which is particularly apt: “Many are the plans in a person's heart, but it is the Lord's purpose that prevails.” Isn't that exactly what we hope for every time we pray for God's will to be done on earth, as in heaven?

***This Month.....Helping vulnerable children.....Page 3***

# Services

## Sundays

11.00am Sung Eucharist

"Sunday Supplement" the children's activity takes place every Sunday

## Weekday Services

Said Eucharist

Wednesday 9.30am

Friday 7.30am

## Saints' & Holy Days

Thursday 25th May

Ascension Day

7.30pm Sung Eucharist

Wednesday 31st May

The Visitation of the Blessed Virgin Mary

9.30am Mass

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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The Archbishop of Canterbury and others are prompting us to join in a global 'wave of prayer' between Ascension and Pentecost (25 May to 4 June), concentrating on "Your Kingdom Come". That will make us usurpers, praying for God's Kingdom to displace all others! It will also make us one with Christ

## Could a cathedral actually 'fail'?

Apparently so: the Archbishop of Canterbury has recently made clear that there can be no financial help expected from the Cof E to help the struggling cathedral in Guildford, which is currently losing £100,000 a year. Its plan to raise money by selling off some of its land for development has been rejected. So it seems that cathedrals are not 'too big to fail'....

# How can we best help children with little hope?

There is an ongoing debate among many Christian relief workers as to whether impoverished and orphaned children in developing countries are best helped in their development by (a) staying with their grandparents or other relatives (all usually equally impoverished), (b) staying in purpose built Children's Homes looking after perhaps 40 to 60 children, or (c) being in smaller family-size units of say 10 or more children where there are at least two adult supervisors, perhaps a married couple, who can act as proxy-parents. The UN Children's Fund (UNICEF) would say the ideal is (c).

The first of these, (a), is frequently of no advantage to the child because s/he becomes yet an extra mouth to be fed in a home often without adequate nourishment already.

The problem with (c) is finding couples willing to look after so many children and who also have adequate space for them to sleep and live. If there are, say, up to 20 children in such a home, this is a considerable expense in terms of food, clothing and accommodation. Many countries find they are unable to provide sufficient proxy-parents able and willing to take on this role, largely because of inadequate financial support structures.

In such circumstances (b) becomes an opportunity, although the funding issue is equally relevant. While children in such Homes may not get as much individual adult attention as in (a) or (c), they usually do get the opportunity to make friends who have gone through similar experiences of losing their parents. Where else would one hear such conversations as in a Home

for orphaned children in one of the Southern World countries:

"How old were you when your mother died?" "Did she take long to die?" "Was she in much pain?" They then realise they are not the only ones to have experienced such traumatic events.

Part of our Christian calling is loving and helping others, whether these be children overseas in institutional homes or the needy youngsters in our own back streets. Rhena Taylor, founder of Outlook, once said to a couple, "When you are surrounded by an ocean of need, the Lord does not expect you to drain the ocean single-handedly but to take out your bucketful." The Lord smiles over every child loved and cared for – a very precious bucketful.

## THE WAY I SEE IT : Why 'Call the Midwife'?

by David Winter

For months – indeed for years, apart from the 'Bake off' phenomenon - Britain's most popular television programme by some distance has been the Sunday night 'Call the Midwife'. The competition for top spot encompasses the whole range of human obsessions: comedy, drama, murder, rape, quizzes, food, fashion and sport – something for every taste. Yet a homely drama about some midwives working with an Anglican order of nuns in London's East End 60 years ago beats them all. The BBC clearly recognises its value – several more series have been commissioned. I think it's

worth wondering why.

The first two series of 'Call the Midwife' closely followed the best-selling books by Jennifer Worth about her experiences as a young midwife in precisely those circumstances. Someone recommended the first book to me and I found it compelling reading, and said so in print. To my surprise, I got a letter from the author, answering a question I had posed. She told me that the example of the sisters in the Order and their unquenchable faith amidst the squalor and poverty of the area in those post-War years eventually led to her embracing the Christian faith herself.

Sadly, Jennifer Worth died just as the first series was being aired, and I feared the story line might lose its authenticity. But it hasn't. These are stories of some nuns and midwives struggling to help people in need. Without ever being preachy, it faithfully depicts a very mixed group of people putting faith into practice. I think the nine million viewers, most of whom are probably not regular church-goers, appreciate seeing prayer, faith, hope and love at work, even if not every practitioner is saintly, not every sick baby saved, nor every human problem solved.

# New research into passing on faith down the generations

National charities Care for the Family and HOPE have launched a new 'Faith in the Family' report which gives fresh insights into how best to encourage Christian parents to nurture their children's faith at home.

The research revealed that despite 95% of parents acknowledging it was largely their responsibility to teach their children Christian faith, 92% admitted they could be doing more. Less than three-quarters of parents said they shared Bible stories with their children and only 27% found it helpful talking about faith with them.

According to Christian Research, the Church in the UK will have lost an estimated 1.1 million children between 1990 and 2020. They also predict that in the year 2020, 183,700 children aged under-15 will attend church compared to 375,300 in 2010 unless action is taken.

Care for the Family, a national charity that aims to strengthen family life, and supports families of all faiths and none, claims

their research demonstrates that parents, not church leaders, are their children's biggest influencers when it comes to encouraging faith in their children – but many feel ill-equipped or simply don't know where to start. Barriers to nurturing faith include family time being devoted to other activities and lack of confidence.

The new research builds on earlier findings from a study by Barna on behalf of HOPE, the Church of England and Evangelical Alliance in 2015, and previous estimates that only 50% of the children of Christian parents grow up with a personal faith of their own as adults.

"If we are to see children and young people continuing in faith in our churches, we need to help Christian parents to nurture their children's spirituality," said Roy Crowne, Executive Director of HOPE, adding: "Most children spend only an hour or so a week in a church context compared to, probably, 30 hours with their parents – and that creates a challenge when we consider the balance of resources going into nurturing

children directly through the church compared to helping parents nurture their children's faith at home."

Over the next few years Care for the Family aims to produce more materials specifically for parents, and resources that churches can use to raise awareness among their congregations.

Katharine Hill, UK Director at Care for the Family, said: "By working with churches to give families encouragement, ideas and resources, we hope to see a significant increase in the number of children from Christian families who grow up to have a vibrant, personal relationship with God as adults."

Look out for 'Faith in the Family' on tour during 2017 when Care for the Family and Andy Frost, Director of Share Jesus International, will be exploring how churches can equip parents to nurture their children's faith at home.

Download the report at <https://www.careforthefamily.org.uk/wp-content/uploads/2017/03/Faith-in-...>

## The murky world of village fetes

Growing giant vegetables must surely be the most peaceful hobby in the world. Mustn't it? Don't you believe it.

For it turns out that giant vegetables are only one of several hobbies that can turn village fetes into hotbeds of rivalry, rule-breaking and outright cheating. Cake baking and flower arranging are also full of scheming and skulduggery.

Such are the findings of two academics from Cranfield University's defence and security department. They have prepared a paper for the Academic Archers conference, in which experts from various disciplines investigate themes raised on the BBC Radio 4 soap.

One giant vegetable competitor for the 'longest runner bean' cheated by cleverly sticking two runner beans together. Another competitor

was discovered using cake mix. Another competitor had their exhibit smashed in by a rival.

Then there was the man who went to great lengths to tell the researchers that he never took any of it seriously. Really? His business card introduced him in bold letters: 'Grower of large vegetables.'

# “Dear Friends...”

## From the Vicars Desk

**B**y now most of you will be aware that at the Annual Meeting I announced that I would be retiring in the autumn, probably in October. I am currently drawing up a list of jobs around the life of the parish that will need to be taken on during the interregnum!

So what will the process be for appointing my successor? Well first the PCC will be asked to draw up a Parish Profile which will identify the needs of the parish and inform the Bishop who is our Patron of what goes on here. It will also point to where the PCC believe the future needs of the parish lie. The PCC will also be requested to appoint two people as their representatives to work with the Bishop on the appointment process. The Area Council will be asked to advise the Bishop as to whether there should be an appointment, and consider if any pastoral reorganisation is appropriate. If that is the case the presentation of the parish may be suspended and a Priest in Charge may be appointed. Some of you may remember I was Priest in Charge of St Anne's for some ten years. Then there will be a meeting with the Archdeacon, Bishop, Area Dean and the PCC to discuss the document and clarify any matters that have not been adequately dealt with.

Bishop Robert has made it a firm policy that all appointments will be advertised and so an agreed advert will be placed in the Church Times and depending on the response interviews held after a short-listing

process. At this point the PCC may wish to informally meet candidates though they will have no direct input into the decision making process. However the nominated representatives will be part of the interview panel and will have a strong voice in that process.

Assuming that an appointment is agreed the candidate will almost certainly have to give three months notice in their current post and a date will have to be found in the Bishops diary for an induction. All this will take a minimum of six months, and often up to a year to complete. During this period the Churchwardens will be responsible for ensuring that visiting clergy are booked and paid for as well as ensuring that any occasional services such as weddings, baptisms and funerals are covered. They will need lots of support and help especially as we continue to seek a grant from the Heritage Lottery Fund for the church brickwork which they will be responsible for managing if approved this autumn.

As a consequence of all this I have begun the task of untangling personal and parish correspondence and have set up a new email address for all work related emails. It is printed on the back page of this issue and is [stmarybrookfield-nw5@gmail.com](mailto:stmarybrookfield-nw5@gmail.com)

Elsewhere in this issue you will see a small article about Sex Education in schools. What the article does not mention is the Department of Education has at last taken up a

proposal made by Liz Wolverson who was Director of School Support Services in the Diocese until the end of last year and is now CEO of our Multi Academy Trust, that the title of Sex and Relationship education should be reversed and called Relationships and Sex Education on the grounds that relationships should come first. By chance I have someone on my Governing Body at St Michael's Wood Green who works for the D of E and I mentioned this on one occasion and lo and behold the name has changed! Liz and I are rather proud of having a small victory in changing Government policy!

Talking of Governments brings me to the election and my dilemma as to who I can possibly vote for. I have very strong reservations about Mrs May and her leadership of the Conservative party in wanting a totally free hand in the negotiations on Brexit. She seems not to want Parliament to have a final say on the deal that is negotiated and I find that disturbing. Then I have to say that a Labour Party led by Jeremy Corbyn does not fill me with confidence. He seems to have a 1970's agenda which is to my mind totally outdated in our current world. And that leaves me with the Liberal Democrats who I would possibly feel most at home with but after the trouncing at the last election don't seem to have much to offer this time round. So as far as I am concerned they all have my vote to work for in the next month.

Your Parish Priest

# Caroline Chisholm - helping the emigrants to Australia

16th May:

If you want an example of someone who can show you their faith through their works, Caroline Chisholm is a saint for you. This doughty little 19th century English woman had such a compassionate heart that she helped tens of thousands of people, from India to Australia.

Caroline was born in Northamptonshire in May, 1808. Her father William was a pig dealer, and already had 15 children, by four wives. When Caroline was about five, her father brought a poor maimed soldier into the family home, and urged his children to look after the wretched man well, as he had fought for their freedom. This disinterested compassion for poor struggling 'outsiders' would become the lodestar of Caroline's life.

When Caroline was 22 in 1830

she married Captain Archibald Chisholm, of the East India Company Army. Out in Madras, Caroline grew alarmed for the young girls growing up in the barracks. She founded the Female School of Industry for the Daughters of European Soldiers, to provide a practical education.

After having two sons, and working on the Indian subcontinent for a number of years, Captain Chisholm was granted a two-year furlough in 1838 on grounds of ill health. The family moved to the sunshine of Australia, near Sydney. Here Caroline was appalled at the conditions that faced emigrants, especially female, arriving in the colony. Many ended up working the streets, just to survive. Caroline stayed for seven years in Australia, placing more than 11,000 people in homes and jobs, and in all, her Female Immigrant Home helped more than 40,000 people. Highly

respected by the government, she gave evidence before Legislative Council Committees, but accepted money from no one. When Archibald left the army in 1845 he and Caroline toured Australia at their own expense, collecting more than 600 statements from emigrants that detailed the truth about the problems of emigration.

Back in England, the statements caught the attention and respect of Charles Dickens, the House of Lords Select Committees, Lord Shaftesbury, Sir Sydney Herbert, Wyndham Harding FRS and even Pope Pius IX. Caroline and Archibald went on to help more than 3000 people safely emigrate to Australia, before moving back there themselves, where they both died in 1877. In his novel Bleak House, Charles Dickens is said to have partly based the character of Mrs Jellyby on Caroline Chisholm.

## From The PCC Secretary.

Towards the end of March, Vita and Mariama handed me two brightly coloured, and well thought out sheets of paper which outlined their ideas on the future of children's activities in Church. I promised them I would do my best to act on them.

I believe everyone knows that currently the children gather around a table at the back of the Church to work on activity sheets, read the books from the children's library and assist the very young children with building blocks. Vita and Mariama feel some adult guidance is needed, and they have some good suggestions as to the form that guidance should take.

They would like some Bible study, occasional craft projects tied to major Festivals, a star system to reward good behaviour, and for the older children to draft prayers with the younger children. I only paraphrase slightly. As you will have seen when they take collections together we have an enthusiastic cohort of children who work well as a team across their respective ages. If their activities were more formally structured, that cohort might grow.

There are some practical parameters. The PCC would like children's activities to continue in Church during Parish Mass. We believe the children should participate in some of the main service, if only to have

a Blessing during Communion. If the children withdraw to the Vestry they should be under the supervision of two adults. I do know there are a few regular worshippers who would be happy to be the second adult on occasional Sundays. We have educational materials, and we are always ready to acquire more. I feel this is like a jigsaw with a piece missing, except that until the missing piece is found all the other pieces will remain blank, so we are not sure what the whole picture is. Any thoughts and ideas are welcome. In the short term Pentecost is on June 4th, there ought to be a project of some kind we could organise for that Sunday.

Bill Saunders

# New Director for the Anglican Centre, Rome

The Archbishop of Canterbury, Justin Welby, and the Governors of the Anglican Centre in Rome have recently announced the appointment of Archbishop Bernard Ntahoturi, Primate of the Anglican Church of Burundi from 2005 until 2016, as the Representative of the Archbishop of Canterbury to the Holy See and Director of the Anglican Centre in Rome. He succeeds Archbishop David Moxon who retires in June.

Born in 1948, Archbishop Ntahoturi grew up in a small village in Matana, Southern Burundi, the son of a poor farming family. After training at Bishop Tucker Theological College in Mukono,

Uganda, he was ordained in 1973. He came to England to further his theological training at Ridley Hall and St John's in Cambridge, and then at Lincoln College, Oxford.

After his studies, he returned to Burundi where he joined the civil service, becoming chief of staff to President Jean-Baptiste Bagaza. After the overthrowing of President Bagaza in 1987, in a military coup, he was jailed from 1987 to 1990.

In 1992, he became Provincial Secretary of the Anglican Church of Burundi until 1997. In 1997, Bernard Ntahoturi was consecrated Bishop of Matana Diocese and became Archbishop Primate of the

Province of the Anglican Church of Burundi in 2005.

Archbishop Ntahoturi has served as chair of the Council of Anglican provinces in Africa from 2011-2016, and as a member of the Anglican Consultative Council Standing Committee from ACC 9-ACC 11 (1993-2012).

Archbishop Ntahoturi has been active in seeking peace in war-torn Burundi and the great Lakes region of Africa, and has represented the protestant churches of Burundi during the peace and reconciliation negotiations in Tanzania, which were instrumental in bringing peace to Burundi.

## Acts for Everyone

At the end of May comes Ascension Day (25th), a bit of a neglected festival in the Church. As Luke reminds us in Acts 1:1-11, it was the opportunity for Jesus to commission His disciples His witnesses in the world: 'But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.' (Acts 1:8).

What is a witness?

a witness knows Jesus:

A credible witness speaks of what they know personally. The disciples had spent 40 days with Jesus and now they were called to share that experience and relationship with others. What is my story of how Jesus is alive in my life?

a witness grows in Jesus:

Jesus told them to wait for the gift of the Spirit to empower them as witnesses. 'Do not leave Jerusalem,

but wait for the gift my Father promised, which you have heard me speak about.' (4). The Spirit equips us to display Jesus' character (fruit) and enables us to witness (gifts). How does our life demonstrate the difference Jesus makes?

a witness goes for Jesus:

They were called to witness for Jesus in ever-increasing circles of influence. For us, this means family and friends, workplace and community, and the wider world. Where is God calling us to serve Him?

The story is told of Jesus arriving in heaven after the Ascension, being welcomed by the angels. Gabriel asked Jesus, 'what is your plan for everyone to know your love?' Jesus replied, 'I have given my disciples the task of carrying the message into all the world.' Gabriel's face dropped, 'These are unpredictable men, what if they fail? After a pause Jesus answered, 'There is no other plan!'

## Support for sex education in schools

The C of E has backed sex education in schools. One of its senior bishops and leading authority on education has explained that the growing sexualisation of children means they can no longer be 'shielded'.

The Bishop of Ely, the Rt Rev Stephen Conway, who is the CofE's lead on education, has urged Christians to accept that 'what might have held in previous eras' is no longer the most effective way of keeping children safe and preparing them for the modern world. He warned that 'even primary school children are becoming exposed to online pornography'.

A policy paper, published recently by the Department for Education, stated that all schools will be required to teach sex education by September 2019.

# Julian of Norwich ± a voice from a distant cell

8th May:

by Canon David Winter

Many years ago, studying English literature at university, I was intrigued to be introduced to the work of Julian of Norwich. She was writing at the end of the fourteenth century, when our modern English language was slowly emerging from its origins in Anglo-Saxon and Middle English.

Our lecturer was mainly concerned with her importance in the history of the language (she was the first woman, and the first significant writer, to write in English). But I was more intrigued by the ideas she was expressing. She was an anchoress – someone who had committed herself to a life of solitude, giving herself to prayer and

fasting. St Julian's, Norwich was the church where she had her 'cell'. Her masterpiece, Revelations of Divine Love, reveals a mystic of such depth and insight that today up and down Britain there are hundreds, possibly thousands, of 'Julian Groups' who meet regularly to study her writings and try to put them into practice.

She is honoured this month (8th) in the Lutheran and Anglican Churches, but although she is held in high regard by many Roman Catholics, her own Church has never felt able to recognise her as a 'saint'. This is probably because – over 600 years ago! – she spoke of God as embracing both male and female qualities. Revelations is an account of the visions she received in her tiny room, which thousands

of pilgrims visit every year.

Her most famous saying, quoted by T S Eliot in one of his poems, is 'All shall be well, and all shall be well, and all manner of thing shall be well' – words that have brought comfort and strength to many a soul in distress.

## Who's been good?

A father of five young children won a toy at a raffle. Back home, he called his children together to let them determine which one should have the present. 'Who is the most obedient?' he asked. 'Who never talks back to Mother? Who does everything she says?'

Five small voices answered in unison: 'You do, Daddy!'

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# Remembering Arthur Sullivan of the Savoy Operas and Onward Christian Soldiers

Sir Arthur Sullivan, best known for the brilliant comic operas he wrote with W S Gilbert, was born 175 years ago this month, on 13th May 1842.

Ironically, he never wanted to be remembered for the operas, such as *The Mikado* and *The Pirates of Penzance*. Instead, he wrote: "My sacred music is that on which I base my reputation as a composer." But although he wrote striking oratorios such as *The Prodigal Son* and *The Light of the World*, by far his most popular sacred music remains the tune for *Onward, Christian Soldiers*.

The young Arthur Seymour Sullivan – his father an Irish musician

and his mother of Italian descent – was a Child (choirboy) of the Chapel Royal and the first winner of the Mendelssohn Scholarship, which enabled him to study at the Royal Academy of Music and the Leipzig Conservatory. He became organist of St. Michael's, London, in 1861, and the following year a performance in London of his incidental music to Shakespeare's *The Tempest* made him an overnight celebrity.

He then became a professional musician, teaching, playing the organ, editing and conducting, as well as composing various classical works, including a ballet, a cello concerto, a symphony, choral works, several overtures and a series of chamber

pieces and hymns. His first successful comic opera (without Gilbert) was *Box and Cox*, but Richard D'Oyly Carte brought the two men together for the immensely popular *Trial by Jury*.

The rest is history. The G&S collaborations are now known as the Savoy Operas, after the theatre where they were performed from 1882.

Sir Arthur's relationship with Gilbert – portrayed in the brilliant Mike Leigh film *Topsy-Turvy* – was not always calm, but Gilbert's satire and verbal ingenuity were matched beautifully by Sullivan's technically brilliant tunefulness.

Sir Arthur died in London in 1900.

## Fake news

'Fake news' has received much media attention lately. The spread of disinformation, propaganda, and fabrication of fact is hardly new: humans have been spreading mistruths through trusted sources for years. What has taken it to a new level, however, is the way it is now spread: social media.

Fake news items can pop up on our social media stream at any time and, being one of myriad other pieces of information passing before our eyes, they are easily read without care for checking the source. Add to this the fact that they are usually sensational in content, can be shared or liked in just one click, and you have the ingredients for gossip and lies on a global scale.

Some media organisations are

taking measures to fight back by hiring companies to check facts, or design algorithms to stop the spread of fake stories. Yet even the best software is never 100% successful. Human wisdom, or just basic common sense, will always need to be applied.

In this age of information overload and 'like' buttons, it can be so easy to accept things without proper thought, to forward or 'like' things that may be inaccurate or heavily biased.

Even beyond social media, though, news has become increasingly concise, presented in bite-sized portions for us to easily digest as we rush from one task to another. Nuances and truths get lost in the sound-bites of news headlines and our personal updates.

So how are we to respond to this as Christians seeking to engage with contemporary culture? How do we maintain integrity, authenticity and honesty in our speech and relationships both online and offline? And what 'false news' might we be presenting about our own lives?

We're called to be salt and light, to be wise as serpents but innocent as doves. When reading the news, whatever form that takes, how often do we check the source, find out what other news sites are saying, and critically weigh up agendas?

Siobhan is a tutor in St. Albans. Her blog at [www.everyoneelseis-normal.com](http://www.everyoneelseis-normal.com)

## When God answers out of the whirlwind

'The patience of Job,' 'Job's comforters,' even 'Job's post' – these phrases and images show the great influence Job has had through the ages. When we meet him in the Old Testament, he is an upright, blameless man, who is afflicted by suffering. He loses his property, his children and even his health, but never his faith. 'The Lord gave, and the Lord has taken away,' he says. 'Blessed be the name of the Lord.' When friends call, they tell Job all that has happened is a punishment for sin or a call to repent or a way of teaching virtues. But Job rejects their counsel: he demands answers from God to explain why all this has occurred in his life.

Out of the whirlwind, God answers Job. It is the theme of this month's art – a strange, visionary work of the poet and painter, William Blake, who died in 1827. We know him through the hymn 'Jerusalem.' Blake looked at the sun in the sky and the trees in the wood and

saw there hints and glimpses of eternity, and those insights inspired all he wrote and painted. He was fascinated by the book of Job and began his illustrations in the 1780s, although this work was completed forty years later. We see how the revelation of God's presence humbles Job. The power and majesty of God swirl and spin around the scene, and even bend low the tree underneath. But the trunk is not broken, just as Job in his adversity never loses faith.

Job is vindicated: there is a God who cares and who responds to human suffering. Job may not un-



derstand how the stars above were made, or how the horse runs in the meadow. Nevertheless, through meeting God, Job's life is given meaning and value. His fortunes are restored and he dies, 'old and full of days.'

## The day the King of England and the BBC made history

The coronation of King George VI and Queen Elizabeth took place at Westminster Abbey 80 years ago this month, on 12th May 1937 – the date that had been set for the coronation of his brother Edward, until he abdicated.

The occasion marked the BBC's first official TV outdoor broadcast and the first use of an outside broadcast van. However, the service was not televised – just the procession to and from the Abbey.

The BBC Television Service had only been operating since the pre-

vious November. Eight miles of television cables were laid across central London so that the images could be sent to the transmission centre at Alexandra Palace. Commentary was by Freddie Grisewood, who was at Hyde Park Corner.

But it was the first coronation to be filmed: the 40-strong camera crew inside the Abbey had to wear evening dress. The film was later shown in edited form as a newsreel in cinemas across the British Empire.

It was also the first coronation to

be broadcast on radio: 28 microphones were placed around the Abbey. There was no commentary, but the Rev Frederic Iremonger, Director of Religion at the BBC and Honorary Chaplain to the King, read from the service book. During the consecration and the Holy Communion, the microphones were turned off.

The Archbishop of Canterbury, Cosmo Lang, saw the coronation as an opportunity for the spiritual renewal of the nation and on 27 December 1936 he launched a campaign of evangelism called *concluded on the next page*

# Hymns and Readings

## 7th May Easter 4

Readings Acts 2: 42-end

Psalm 23

1 Peter 2: 19-end

John 10: 1-10

Hymns 390 Jesus where ere thy people meet

457 The King of love

124 Ye choirs of new Jerusalem

345 Christ is the King

Sidesperson: Monica Sarpong

Readers: Ruth Godwin, Oliver Butt

Intercessions: Carol Kenning

## 14th May Easter 5

Readings Acts 7: 55-end

Psalm 31

1 Peter 2: 2-10

John 14: 1-14

Hymns 102 A brighter dawn is breaking

206 Christ is our corner stone

484 The churches one foundation

477 Ye that know the Lord is gracious

Sidesperson: Irada Fracassi

Readers: Rob Nesbitt, Jenny Kauntze

Intercessions: Ian MacGregor

## 21st May Easter 6

Readings Acts 17: 22-31

Psalm 66

1 Peter 3: 13-end

John 14: 15-21

Hymns 365 God moves in a mysterious way

341 Blest are the pure in heart

307 Sweet sacrament divine

120 Thine be the glory

Sidesperson: Mark Williams

Readers; Nick Bethune, Denise Sealy

Intercessions: Bill Saunders

## 25th May Ascension Day

Readings Acts 1: 1-11

Psalm 47

Ephesians 1: 15-end

Luke 24: 44-end

Hymns 130 Hail the day that sees him rise

128 Eternal monarch King most high

134 The head that once was crowned  
with thorns

443 Rejoice the Lord is King

Sidesperson: Bill Saunders

Readers: Joe McKenzie, Carol Kenning

Intercessions: Nicky Pittam

## 28th May Easter 7

Readings Acts 1: 6-14

Psalm 68

1 Peter 4: 12-14 & 5: 6-11

John 17: 1-11

Hymns 134 The head that once was crowned

with thorns

74 O for a heart to praise my God

332 All hail the power of Jesus name

338 At the name of Jesus

Sidesperson: Nick Bethune

Readers: Nicky Pittam, Mark Williams

Intercessions: Lucy Boyd

## 100 Club Winners

### Draw for February 2017

1st prize: Berti the dog

2nd prize: Pat c/o The Centurion

3rd prize: Wendy Shale

4th prize: Diana Brown

### Draw for March 2017

1st prize: Robin Barter

2nd prize: Oliver Butt

3rd prize; Clare Welsh

4th prize: George Nesbitt

Congratulations to you all and thanks for your support each month.

If you would like to purchase a number in this monthly draw please do make inquiries of the Mr Mark Williams.

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Recall to Religion, with an address on BBC radio.

As recounted in the film *The King's Speech*, there was concern about the King's stutter, but he delivered his speech without a problem. He later wrote to the Archbishop, thanking him for his support through the "ordeal", adding: "I felt I was being helped all the time by Someone Else, as you said I would."

# Parish Priest

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**Prebendary Guy Pope**  
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#### Brookfield News Editor

The Vicar

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#### Reader & Children's Advocate

Dr. Caroline Deys  
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NW5 1ER  
020 7485 3110

## For your prayers

### PRAYER CALENDAR FOR MONTH OF MAY 2017

7th Those who live outside the parish  
but worship at St Mary's  
14th Bellgate Mews  
21st Boscastle Road  
28th Chetwynd Road

#### SAINTS & HOLY DAYS

1st Ss Philip & James  
2nd St Athanasius  
4th Saints and Martyrs of the  
Reformation

7th **Easter 4**  
8th Julian of Norwich  
14th **Easter 5**  
15th St Matthias  
19th St Dunstan  
20th Alcuin of York  
21st **Easter 6**  
24th John & Charles Wesley  
25th **Ascension Day**  
31st **Visitation of the Blessed Virgin  
Mary**