

Brookfield News

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Uncertainty and Hope

The Ven John Barton looks back on the horrific attack on Nice this summer...

If the audience at the First Night of the Proms this year had not heard the national news broadcasts that day, they would have been startled by an unscheduled addition to the programme. It opened with a rousing rendition of the French National Anthem.

Scores of unsuspecting holiday-makers in the French resort of Nice had been mown down by a fanatical lorry driver; his was the latest in a chain of massacres perpetrated by Islamists in Europe and beyond. Ironically, it was Bastille

Day, commemorating French unity. The playing of the Marseillaise in London's Albert Hall was a demonstration of solidarity with French people everywhere and a defiant message of hope.

Church leaders the world over published their prayers the next day. An Anglican chaplain based near Nice said, "Prayer is the thing. We can't do anything tangible or practical in support of the security service apart from our own vigilance . . . but we do have a very strong and a very powerful thing that we can do . . . and that is prayer . . . because with faith we trust in God's love and mercy for those who have died, but for the families left behind this is a most terrible time from which

many may not recover."

Terrorist acts of this kind are motivated by a deadly combination of false faith with hatred. No one is risk-free, and the nations' leaders are hard-pressed to safeguard their people. St. Paul's advice to Timothy has never been more apt: "I urge that . . . prayers . . . be offered to God for all in authority, that we may live a quiet and peaceful life with all reverence towards God and with proper conduct."

We must be on our guard, but also trust God. In a Nice churchyard is the grave of Henry Lyte, the writer of the hymn, Abide with me, which encourages us to disarm our fears by expressing confidence in God's

This Month.....Holy Land Christians.....Page 8

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 8th September Birth of the Blessed Virgin Mary

7.30pm Choral Mass

Preacher Fr. Luke Miller, Archdeacon of London

Supper in the Vicarage follows the service

Wednesday 14th September Holy Cross Day

9.30am Mass

Wednesday 21st September St Matthew

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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purposes:

I fear no foe, with thee at hand to bless;
Ills have no weight, and tears no bitterness;
Where is death's sting? Where grave thy victory?
I triumph still, if Thou abide with me.

Fearless in the line of fire

A six year old girl was taken by her grannie to a very 'high' Anglican church. Afterwards she tried to explain to her father what it had been like. 'They tried to run us out – they even brought in a smoke bomb and shook it at all the people in the front row, but grannie wasn't scared one bit. We stayed until the very end.'

St John Chrysostom - living a public faith

Feast day 13th September

John Chrysostom (347 – 407) is the saint for anyone who applies their Christianity to public life, and also for anyone who hates travelling in bad weather. Chrysostom did both, and had trouble both times.

Born into a wealthy home in Antioch, John Chrysostom studied both oratory and law. In 373 he became a monk, where his talents were soon spotted by the bishop, who put him in charge of the care of the many poor Christians in the city.

Chrysostom's oratorical skills made him a popular preacher – even when he spoke out against the

riots against the emperor's taxes. The emperor, in fact, liked him so much that he had him made Archbishop of Constantinople in 397. Then the trouble began: because Chrysostom had firm moral views, and wanted to reform the corrupt morals of the court.

Nobody at court liked that at all – especially the Empress, whose make-up, clothes and behaviour were all criticised by Chrysostom. (It's as if Justin Welby began calling the Queen's dress sense or Kate's lipstick immoral.) When his enemies claimed that he had gone on to call her a 'Jezebel', the emperor had to exile him – until an earthquake scared everyone into recalling this strict Archbishop – just in case God was trying to tell them

something. Even the Empress was shaken – for a while.

A few years later, Chrysostom was exiled again over another false charge – and forced to travel for many miles in appalling weather. If you've been stranded in any heat-waves or thunderstorms this summer, imagine walking up the M6 in that – for weeks on end. In the end, Chrysostom died in September, on the road to Pontus.

His body was later brought back to Constantinople, and over the ensuing centuries, the Church came to see him as having been a great church leader, in fact, one of the Four Greek Doctors (with Athanasius, Basil and Gregory of Nazianzus).

The Way I See It

by Canon David Winter

THE JOY OF ORDINARY

For those who attend to such ecclesiastical details, the Church is now in what it calls the 'Ordinary Season'. It doesn't mean it's going to be bland, boring or predictable in church at the moment (or at any rate, no more than usual), but that following Pentecost and Trinity Sunday, there are no great festivals of the faith to celebrate until we get to Advent, and that's not till the end of November. For a few months, we can forget the high days and holidays and simply concentrate on, well, being 'ordinary'.

Personally, I find that rather encouraging. All my life I've been a person who enjoys the ordinary.

Even on holidays which I've enjoyed, I've secretly looked forward to getting home and picking up the familiar routine. The dictionary defines 'ordinary' as 'with no distinctive features, normal, usual'. Well, I think everyday, ordinary, normal, usual life still includes plenty of 'distinctive features' – surprises, too.

To me an impressive feature of the biblical gospels is how normal and ordinary most of it seems. Yes, there are those mighty acts of power which we call miracles, but the setting of them is about as 'ordinary' as you could get: a cattle-shed, a lakeside, a fishing boat, a garden, a little girl's bedroom, a wedding party.

It's in the rich raw world of the ordinary that God does wonderful

things, just as it's in the routine of daily life that kind words are spoken, the sick healed, the sad comforted. I'm sometimes more aware of God in these 'ordinary' settings than in the extraordinary splendour of a great cathedral. Long live the 'ordinary'!

Children's understanding of the Bible can have a charm all its own^o

A deacon is a mass of inflammable material.

The Pharisees fasted in public but in private they devoured widows' houses.

Today wild beasts are confined to Theological Gardens.

The natives of Macedonia did not believe, so St. Paul got stoned.

A Republican is a sinner mentioned in the Bible.

The soldier who became a martyr

Countless Christians have died for their faith. This month Ted Harrison begins a series on martyrs, starting with St Alban.

The city of St Albans in Hertfordshire is today home to thousands of London commuters. Its history is as a thriving market town and its magnificent abbey cathedral is world famous. Nearby are the remains of the town the Romans knew as Verulamium - an important stopping-off point on Watling Street, the road to the north.

Sometime during the Roman occupation, before Christianity was adopted as the official religion of the empire, Christians suffered much cruel persecution. Alban, or Albanus, is said to have been a Roman soldier who sheltered a

Christian priest in his home. He was so struck by the priest's faith and godliness that he asked to be instructed in the faith and to be baptised.

When soldiers came to arrest the priest, Alban put on the priest's cloak, hid his face and allowed himself to be taken. When the local governor realised the deception, he instructed Alban to worship the pagan gods. Alban refused, though he knew that to defy the governor and deny the pagan gods meant certain death.

Alban was taken in chains to the place of execution, but on the way he had to cross a river. His way was blocked by the crowds who had come to witness his end. He prayed that the river would dry up so that he could cross quickly to

his martyrdom and his prayer was miraculously answered.

But that is not quite the end of the story. The executioner was so impressed by Alban's miracle that he refused to do his duty. He threw aside his sword and declared that he, too, was a Christian. A replacement headsman was summoned and the two men were beheaded together.

The exact date of Alban's death has been disputed by historians and the legend has undoubtedly been embroidered over time, but there is no doubt that the reputation of a brave martyr who challenged the Romans became a source of great inspiration to later generations. He has been hailed as the first British martyr and for centuries his relics drew pilgrims to the abbey in the city that now bears his name.

After the Referendum ± finding a good way forward

Archbishop Justin Welby and Archbishop John Sentamu issued a joint statement after the UK voted to leave the European Union. In it they said:

"As citizens of the United Kingdom, whatever our views during the referendum campaign, we must now unite in a common task to build a generous and forward looking country, contributing to human flourishing around the world.

"We must remain hospitable and compassionate, builders of bridges and not barriers. Many of those living among us... come from overseas and some will feel a deep sense of insecurity. We must respond by offering reassurance, by cherishing

our wonderfully diverse society, and by affirming the unique contribution of each and every one.

"... Unity, hope and generosity will enable us to overcome the period of transition that will now happen, and to emerge confident and successful. The opportunities and challenges that face us as a nation and as global citizens are too significant for us to settle for less.

"As those who hope and trust in the living God ..., Let us pray especially that we may go forward to build a good United Kingdom that, though relating to the rest of Europe in a new way will play its part amongst the nations in the pursuit of the common good throughout the world."

Why story-telling is good for us

Don't let anyone tease you if you enjoy novels and drama. Story-telling is more than just entertainment - it really does have an important role to play in our lives.

So says a professor at the University of Toronto. It seems that reading or watching fiction increases your ability to understand the feelings of others, and so can break down divisions between people of different backgrounds. "What's a piece of fiction... a novel... a short story... a play or movie or TV series? It's a piece of consciousness being passed from mind to mind."

“Dear Friends...”

From the Vicars Desk

Recently Bishop Robert held a day conference for all the clergy of the Edmonton Area and followed it with an evening repeat for any Laity who were interested in going along. This followed the nine months during which he has conducted a listening exercise through the Area, seeking to discover what was happening in churches through Edmonton.

We heard a number of good news stories from a cross section of parishes giving us all a better idea of what others were up to. In some cases this will have given clergy new ideas as to what they could do, and pointed in the direction of suitable support. This was followed by a very long presentation by Bishop Robert leading to a proposed plan for the next three years. Each year is to have a focus with a working group to enable all the parishes to concentrate on the aims of that year.

Sept 2016-17 Building confidence in our laity by prioritising the training and commissioning of Ambassadors for Jesus Christ in every parish.

A task group has been created, led by The Rev'd Jon March. Already the London Institute of Contemporary Christianity has asked for a further 10 parishes to receive residential training from Edmonton.

Sept 2016-19 Developing a Strategy for supporting children and young people in discipleship, developing joined up thinking in

each Borough, and building upon our areas of good practice.

A task group has been created, and is chaired by The Rev'ds Jo and Steve Griffiths. In this time we shall be training and supporting new children and youth work apprentices' in conjunction with the Bishop of London's Mission Fund.

Sept 2017-18 Highlighting and praying for our need of more vocations across the Area, especially from women and BAME Anglicans.

A task group will be created in due course, and will involve organising a series of Vocations Roadshows. St Mellitus College have already offered their resources and support, along with Fr Taemin Oh and the Rev'd Kristen Breuss.

Sept 2018-19 implementing our strategy for new missional communities within the Area.

Our current deanery mapping will lead us to a time of action, as we reach out to new communities and older estates within the Area, building upon our track record of Bishop's Mission orders in creating new worshiping communities. A task group will be created in due course.

So quite a formidable and challenging agenda for the next three years. It will be important for St Mary's to be involved in any suitable way so the PCC will be looking at what we can do in the first category at its

next meeting. Obviously building confidence is always a priority, but how best to do it in our situation. We have a very well led study group, but only a small number of people come along. Perhaps its time we reviewed when it meets? Or maybe what we do together. We would love to have your thoughts, and what would interest you to look at in building your confidence in your faith.

One way we can all grow in confidence is to try to worship together more often. It is just so tempting to say that we either don't have time this week, or there is something more important to do this Sunday! What could be more important than the worship of our Lord and Master?

Lastly a reminder that we celebrate our Partonal Festival on Thursday 8th September. The Archdeacon Of London Fr. Luke Miller will be our preacher, James has some splendid music lined up for us and Ruth Godwin is arranging another of her wonderful suppers in the Vicarage after the service. Please do let her know if you can provide some food. This is an important occasion, so please do try to be there.

Your Parish Priest

True story

A vicar entered a Christian bookshop to buy a popular book title. “Do you have ‘Time to Embrace’ please?” he asked. The astonished elderly lady assistant responded by slapping him across the face.

The Nativity of the Blessed Virgin Mary

In both eastern and western churches, Mary has always been held as pre-eminent among all the saints. The unique, extraordinary privilege of being the mother of the One who was both God and Man, makes her worthy of special honour. Thomas Aquinas believed she was due hyperdulia, or a veneration that exceeds that of other saints, but is at the same time infinitely below the adoration, or latria, due to God alone.

The gospels of Matthew and Luke give Mary most mention. Luke even tells the story of Jesus' infancy from Mary's point of view. Her Song, or Magnificat appears in Luke 1:46-55.

The virginal conception of Christ is clearly stated in the gospels. But after Jesus' birth, Mary fades qui-

etly into the background. During Jesus' public life, she is mentioned only occasionally, as at the wedding at Cana. She reappears at the foot of the Cross (John's Gospel), and is given into John's care. In the early chapters of Acts, Mary is with the Apostles, and received the Holy Spirit along with them on Whitsunday. But her role was not the active one of teaching and preaching.

Mary's significance grew with the centuries. By the fifth century she was called Theotokos, The Mother of God, and from the seventh century onwards, she was given four festivals: the Presentation in the Temple (2 February), the Annunciation (25 March), the Assumption (15 August) and her Nativity (8 September).

Marian devotion has played an enormous role in the church down the years. Mary has been the object of countless prayers, accredited with performing many miracles, and the subject of thousands of artistic endeavours. She has had hundreds of chapels or parish churches named after her. During the Reformation many images of Mary were destroyed. The Second Vatican Council 1962 made an extended statement on her, stressing her complete dependence on her Son, and regarding her as a model of the Church.

Principal Marian shrines of today include Lourdes (France), Fatima (Portugal), Walsingham (England), Loreto (Italy), Czesochowa (Poland) and Guadalupe (Mexico).

Church Notices that didn't quite make it^o

A talk on drugs will be given at the next Mothers' Union meeting. This will be followed by a Bring and Buy Sale.

A sudden gust of wind took all who were at the ceremony by surprise. Hats were blown off and copies of the vicar's speech and other rubbish were scattered over the site.

The Rector is on holiday this month. Local clergy will be celebrating with us all the Sundays that he is away.

Don't allow anxiety to kill you. Let the church help.

Don't miss the Young Wives' Victorian evening next month. It will be a fun night and some of the women will wear clothes.

Living Well Together

As schools open again this month, it may be helpful to remember that: "Living well together is not the same as living comfortably together. It's not about sweeping difference under the carpet or trying to confine it to the private sphere, but rather celebrating diversity and living with difference."

So said the Rev Nigel Genders, the CofE's Chief Education Officer, recently responding to the work of the Education Office on Living Well Together.

"Learning to disagree well is key to that. We do not all believe the same things, and must model in our schools and universities, as well as in society at large, how to disagree well about matters we

hold very dearly.

"This means we must be able to engage in loving, honest, faithful disagreement, where we do not shy away from difference but neither do we make differences a reason to not work together. And in order to do that, we need to provide a language and understanding that enables people to disagree well and to navigate, with respect, the diverse world in which we live."

The CofE is developing a model for "deeper engagement" where 6th formers can engage with the issue of religiously motivated violence by looking at some texts from Jewish, Christian and Muslim faith which are often misunderstood. This will be piloted in Leicester in November.

™ Rejoice with me; I have found my lost sheep (Luke 15:6)

*Preb Richard Bewes considers one of Jesus' most poignant stories...
'I didn't know I was lost!'*

Some readers may remember the media report one August, of a young secretary who went missing for some days, through a con-trick perpetrated by a deceiving businessman.

Eventually she was found, in a somewhat confused state, at Basingstoke railway station. Evidently she had been completely unaware of the TV news – and of the public concern. In her own words, at the resulting press conference, she confessed, “I didn’t know I was lost until I was found!”

In this famous fifteenth chapter of Luke, Jesus’ parable of the lost sheep, the lost coin and the lost prodigal son, was basically making

a single point – the steadfast determination of the eternal Father to do everything possible to find and recover every stray individual – even if they were taken by surprise at His seeking love.

Years ago I was leading a hospital ward service one Sunday morning, with a little team around me. It was still politically okay to do so in those days! All I could see of one patient was a newspaper, firmly held up – and a thin spiral of cigarette smoke that drifted up from behind the paper. Yes, back then it was still permitted to smoke in a hospital ward!

Two days later I went visiting in the same ward, bed to bed. And there was the patient – a woman in her early thirties.

“So you’re the one who was speak-

ing on Sunday morning!” she exclaimed. “I never looked in your direction once; I was determined to hide behind my paper and my cigarette. But I was listening all the time. And every word you said was for me. I want now to follow what you were talking about. How do I get started?”

This is the wonder of God’s ways with us. Jesus Christ is the Shepherd; out on the hills looking, working, seeking for that one sheep that is missing from the safety of God’s fold. And when, by the message of His sacrificial love, that single ‘lost’ one is reclaimed, the angels are aglow with joy. Jesus said so.

What happened to the other patients that Sunday morning? Who can tell? But Heaven itself was lit up that day over just one.

Stef Reid ± Christian paralympic athlete on her way to Rio

Stef Reid is a paralympic athlete. She does long-jump and also sprints. In the 2008 Paralympics she won a bronze medal in the 200 metres and in 2012, a silver medal in the long jump. She has broken the world record for long-jump in the F44 (below the knee amputees) class several times.

She had a life-changing accident in her teens as she describes: “I was in a boating accident when I was 16. The propellers caught me across my lower back. The water around me was blood red. I thought I had been cut in half. The next issue was that we were three hours away from a half-decent hospital.

“I survived but unfortunately the

leg was so mangled that it had to be amputated. So I was really thankful to be alive. But with my love for sport, I was absolutely devastated. The stuff that you love to do, you are told that you cannot do it any more.

“I don’t come from a Christian family but my parents sent me to a Christian school. We had Bible classes. I had a very good head knowledge of the Bible but it wasn’t a major part of my life.

“Everything changed when I was in the accident. I remember lying in the ambulance. I was scared because I knew in my heart that I wasn’t going to heaven. I did not know God. I had never asked Him what His plan was for my life. I

remember praying for a second chance. It was a complete miracle that I survived the accident. I know that God had a hand in that.

“I also know that by me not dying, I still had a purpose here. There is a reason for me to be here and it completely changed my perspective. It changed me as a person and I committed my life to Him in the ambulance. Now, I look at things from the perspective of hope. I have always got hope. I think that is the biggest difference”.

In September 2016 Stef will represent Britain in the Paralympics in Rio.

Holy Land without Christians could become just a 'museum tour'

Without a Palestinian Christian community, the Holy Land will become a tour of museums. That was Fr Jamal Khader's stark prediction at the recent annual lecture of UK Christian charity Embrace the Middle East.

Fr Jamal, a Roman Catholic priest and dean of the faculty of arts, professor of theology and chair of the department of religious studies at Bethlehem University, said: "We have survived 2,000 years and want to continue to bear witness to our faith in the land chosen by God for our salvation.

"Our presence is important, not only for historical reasons but for what we stand for: justice, peace

and reconciliation in a land torn by war, hatred and violence."

Speaking at St James's Piccadilly in London, Fr Jamal outlined the historic UK-Palestine relationship over the past century, focusing in particular on Britain's historic and moral responsibilities towards Palestine, and the need for a just peace in the region. He praised the 'sincere solidarity' of churches in the UK who have expressed support for Palestinian Christians.

Last words

The Seven Last Words of the Church: 'We never did it like that before.'

When it is dangerous to shop

Feeling a bit depressed? Be careful about going shopping. It seems that nine out of ten of us spend more money when we are mentally distressed or depressed. Eight out of ten of us find that online shopping is particularly hard to resist.

"The relationship between money and mental health is toxic," according to a recent study by the Money and Mental Health Policy Institute. Many people "struggle to control their spending in periods of poor mental health."

Sadly, according to recent estimates, a quarter of the UK population, or around 17 million people, experience a mental health problem each year.

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'He gave us eyes to see them' ± the church roof and ceiling

Each month we have been making our way through the church building and pausing to ponder different areas. This month we look up to the roof and ceiling of the church. In Gothic buildings our hearts are lifted high as the architecture soars upwards, trying to touch the very skirts of heaven. Norman churches in an earlier age by contrast seem weighed down by the stonework with heavy pillars and simpler windows.

This August we travel to a church consecrated much later – at the beginning of the 20th century. It is a wonderful monument to the Arts and Crafts Movement: St Andrew's Church at Roker, near Sunderland. It was commissioned by a shipyard millionaire, and there is a vivid sense of an upturned boat as we enter the nave. The building abounds with riches: a font with its cover by Mouseman Thompson of Kilburn, lettering by Eric Gill on plaques around the walls, and a



beautiful lectern by Ernest Gimson. But our eyes are drawn to the east end – to the reredos tapestry of Burne-Jones, and then above, a ceiling by Eric Gill's brother, MacDonald, that proclaims the glory of creation.

The sky is studded with stars and the moon, and surrounded by trees and undulating lines of water. In the centre the sun is a brilliant light fitting for the east end. And from the clouds we see the creative

hand of God raised in blessing. It is the opening chapter of Genesis portrayed in colour and shape above us. There we read that God rested on the seventh day. As we give thanks for that glory we see in St Andrew's Church and in our world around, we can hear George Herbert's hymn telling us how a life of work and rest should always be permeated by praise: 'Sev'n whole days, not one in seven, I will praise thee.'

1066 and All That - 950 years on

950 years ago this month, on 27th September, a fleet of ships full of Norman soldiers set sail for Kent. Led by the Norman duke William, their aim was to defeat the Anglo-Saxon army of King Harold and seize power in England. Just over a fortnight later they achieved their purpose at the battle of Hastings. King Harold was killed, reportedly hit in the eye by an arrow, and the English army defeated.

1066 is a date everyone knows. It's one of great significance, because Anglo-Saxon England was to be

radically changed, culturally, linguistically and racially. Yet again immigrants (definitely illegal in this case!) would bring a whole new world with them. Probably more than in any other way, it was our language that changed.

Over the next 200 years the guttural sounds from northern Europe and Scandinavia mixed with the softer tones of the Mediterranean to produce what we would recognise as English, probably the most versatile and expressive language in the world – the language of Shake-

spere, Milton, Charlotte Bronte and T.S.Eliot.

We take it for granted. Just consider, however, this line of Shakespeare's (from Macbeth): 'the multitudinous seas incarnadine, making the green one red'. The two longest words are the playwright's concoctions from across the Channel. The short words are from our more northerly intruders centuries earlier. Together they make a memorable, brilliant and unique verbal picture, possible only in our strange but wonderful language. Thank you, William!

The Blame Game over the Great Fire of London ± 450 years ago

Just after midnight on Sunday 2nd September 1666 a fire started in a bakery in Pudding Lane in the old City of London.

By the following Wednesday it had destroyed 13,200 buildings, including the Royal Exchange and St Paul's Cathedral. 70,000 people were homeless, some of them on the banks of the Thames or having fled to the fields of Islington and Highgate. The entire city within the Roman walls was derelict, a sea of smoking debris. The Great Fire of London, 450 years ago this month, was a catastrophe unparalleled in peace-time English history. Yet it seems that fatalities were few – possibly no more than a dozen or so.

Even before the smoke had cleared the search for people to blame

began. God was high on some people's agenda. The fire was obviously His judgment on the indulgent life-style of some of its residents. More common, however, was the belief that it was all the work of immigrants. The Papists, with their supposed allegiance to a foreign power, were high on the list. So were the Dutch and the French, with whom England had recently been in conflict.

The Monument erected to mark the spot where the fire began carried the totally unproven claim that it was the work of Roman Catholics – the allegation was not removed until 1830.

It's a strange truth that we tend to feel better if there's somebody to blame. After all, it couldn't just happen, could it?

Rowan Williams calls for 'urgent action' to help South Sudan

The recent fighting in South Sudan claimed nearly 300 lives and forced thousands of people to abandon their homes. Many have sought refuge in church compounds across Juba. Now the former Archbishop of Canterbury, who visited South Sudan with Christian Aid in 2014, has echoed a call for peace.

“As the South Sudan Council of Churches says: ‘The time for carrying and using weapons has ended; now is the time to build a peaceful nation.’ I affirm and echo their cry for peace. I stand with them in praying that parties, communities and leaders do everything in their power to ‘create an atmosphere where violence is not an option.’”

world, but we can be part of God's work of rebuilding and restoring broken lives and families, broken churches and communities.

Nehemiah shows us that a need becomes a call when the issue starts to matter to us, and we commit to pray about it. ‘What a man is on his knees before God - that is what he is and no more.’ (Robert Murray M'Cheyne)

Permission

Extract from an official letter notifying residents of a new boundary road: ‘It is hoped to take the new by-pass through the old cemetery, provided we can get permission from the various bodies concerned.’

Nehemiah's Call

Our news is regularly filled with reports of terrorism, famine and injustice. The danger is that the world's problems no longer impact us. The story of Nehemiah shows us that if we are close to God's heart, we will feel His pain over the state of the world.

The story begins in 445 BC, when Nehemiah was cupbearer to Artaxerxes, the Persian king in Susa. He received disturbing news from home: ‘The wall of Jerusalem is broken down, and its gates have been burned with fire...For some days I mourned and fasted and prayed before the God of heaven.’ (Nehemiah 1: 2,4).

God called Nehemiah to go beyond simply feeling sorrow over

the walls of Jerusalem. While understanding the need, Nehemiah also appreciated that he had to do something about it. His story tells how he led the people to rebuild the broken-down walls in just 52 days. However, this was part of the longer process of rebuilding a broken-down people, to restore their identity and purpose as God's people.

It began with an extended period of prayer lasting 4 months (from December till March: 1:1 & 2:1). Nehemiah prayed for the king's help: ‘Give your servant success today by granting him favour in the presence of this man.’ (1:11). In the needs that confront us, what is God asking us to do? Obviously we can't fix all the problems in our

Hymns and Readings

4th September Trinity 15 proper 18

Readings Deuteronomy 30: 15-end

Psalm 1
Philemon 1-21
Luke 14: 25-33

Hymns 433 O worship the King
431 O thou who camest from above
420 O Jesus I have promised
76 Take up thy cross redeemer

Sidesperson: Mark Williams

Readers: Tim Florey, Nicky Pittam

Intercessions: Bill Saunders

8th September Birth of the Blessed Virgin Mary

Readings Micah 5: 1-4

Psalm 131
Romans 8: 28-30
Matthew 1: 18-23

Hymns 185 Sing we of the Blessed mother
Holy Virgin by God's decree
188 Ye who own the faith of Jesus
186 Tell out my soul

Sidesperson: Bill Saunders

Readers: Carol Kenning, Joe McKenzie

Intercessions: Nicky Pittam

11th September Trinity 16 proper 19

Readings Exodus 32: 7-14

Psalm 51
1 Timothy 1: 12-17
Luke 15: 1-10

Hymns 334 All people that on earth do dwell
64 Be thou my guardian
302 O thou who at thy eucharist didst pray
436 Praise my soul the king of heaven

Sidesperson: Rob Nesbitt

Readers: Lucy Boyd, Tim Florey

Intercessions: Carol Kenning

18th September Trinity 17 proper 20

Readings Amos 8: 4-7

Psalm 113
1 Timothy 2: 1-7
Luke 16: 1-13

Hymns 390 Jesus wherè thy people meet
406 Lord teach us how to pray aright
619 Lord for the years
235 Forth in thy name O Lord I go

Sidesperson: Elizabeth Oyedemi

Readers: Ray Evans, Jenny Kauntze

Intercessions: Lucy Boyd

25th September Trinity 18 proper 21

Readings Amos 6: 1a & 4-7

Psalm 146
1 Timothy 6: 6-19
Luke 16: 19-end

Hymns 377 Immortal invisible
341 Blest are the pure in heart
364 God is love
477 Ye that know the Lord is gracious

Sidesperson: Monica Sarpong

Readers: Mark Williams, Ruth Godwin

Intercessions: Ian MacGregor

100 Club Winners

Draw for July 2016

1st prize: Ian MacGregor

2nd prize: Molly the cat

3rd prize: Trude Tabone

4th prize: Wendy Shale

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.

Cucumber

A small boy asked his mother for a cucumber to take to Junior Church. A slightly puzzled mother complied. Later she asked what it had been used for. 'Sorry, mum,' he confessed. 'I got it wrong. We were supposed to bring a newcomer.'

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NW5 1ER
020 7485 3110

For your prayers

PRAYER CALENDAR FOR MONTH OF SEPTEMBER 2016

4th Gordon House Road
11th Grove Terrace
18th Highgate Road
25th Kingswear Road

SAINTS & HOLY DAYS

1st St Giles of Provence
2nd Martyrs of Papua New Guinea
3rd St Gregory the Great
4th **Trinity 15**

8th **Birth of the Blessed Virgin Mary**
11th **Trinity 16**
13th St John Chrysostom
14th Holy Cross Day
15th St Cyprian of Carthage
16th St Ninian
17th Hildegard of Bingen
18th **Trinity 17**
19th St Theodore of Tarsus
21st **St Matthew**
25th **Trinity 18**
27th St Vincent de Paul
29th **St Michael and all Angels**