

## Golders Green Parish Church – Newsletter

18 May 2022



**Greetings to everyone.** As a church community we have a lot to consider during the next weeks. On Sunday 22<sup>nd</sup> May we are holding our Annual Parochial Church Council (APCM). This is an important event in the church year. You should have received reports reviewing the past year and plans for the future. Please read them and come on Sunday ready to learn more about what is to happen; bring your questions and points for discussion. We now have our Church Action Plan with all the different areas for development and involvement. When you have received them, please give some consideration to any aspect in which you would like to be involved. It is important that as many of you join in offering your gifts and abilities, so they are shared with each other to take us forward.

This week we have Tony's sermon on St John's Gospel- A New Commandment. WE thank him for it and for giving us the opportunity to read his words and insights into this key Gospel.

Jenny has written on Christian Aid Week which is from the 15<sup>th</sup>- 22<sup>nd</sup> May. It holds so much resonance for all of us this year as so many countries are suffering from the increasing and drastic effects of climate change in a way that we in the UK cannot begin to conceive.

Silvia reminds us of our Bring and Share lunch on the 29<sup>th</sup> May after the Service. It would be great if you would let her know what you are going to bring. Everything will be enjoyed!

Sheila draws our attention to a Craft Fair to be held at Hampstead Garden Suburb on - **Saturday 21<sup>st</sup> and Sunday 22<sup>nd</sup> May.** The proceeds are to go to the "Combat Stress" charity.

I have included two very contrasting prayers. One is from the Lutheran World Federation focusing on Love which was very much our theme on Sunday; the other is a prayer I came across a long time ago that really resonated with me, particularly so at this time. I think of it and pray it a lot! How does it make you feel?

We continue to pray with hope for Ukraine that their suffering may come to an end soon. We pray too for all countries who are suffering from war, persecution, constant injustice, climate change and hunger.

With Love and Good Wishes – Sally

## **This Week's Edition Includes:**

- + **Sermon – Tony;**
- + **Bring and Share Lunch – Sylvia;**
- + **Hampstead Garden Suburb Art Fair – Sheila**
- + **Christian Aid Week – Jenny;**
- + **Two Prayers;**
- + **Julian of Norwich Feast Day - Sally;**
- + **How We Are;**
- + **Prayers with Kamran;**
- + **Church Bulletin;**
- + **Church Rota;**
- + **Prayer List;**
- + **Links to Services;**

## **A New Commandment - John 13:31-35 – Sermon by Tony**

When he had gone out, Jesus said, "Now is the Son of Man glorified, and God is glorified in him. If God is glorified in him, God will also glorify him in himself, and glorify him at once. Little children, yet a little while I am with you. You will seek me, and just as I said to the Jews, so now I also say to you, 'Where I am going you cannot come.' A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. By this all people will know that you are my disciples, if you have love for one another."

### **Context**

Today's Gospel is from John, as you know, from the Passover Supper. When Jesus said this, a number of events were about to happen, as will become clear. The immediate context is the end of the last supper, from which we derive and call Holy Communion or the Lord's Supper. Jesus explains to His disciples that He is going to be betrayed. And although he indicates to Peter and John that it is the one to whom he gives a piece of bread and he gives it to Judas, it just does not quite hit the mark with the disciples. They appear not to understand what is happening.

But notice what John says and it is this - we thought Judas was going to do something as he was the treasurer, so we really did not get it. And then John adds the punch line - "*And it was night.*" Oh, how dark and horrible. Judas was going out to arrange to betray Jesus. This betrayal would lead to the Cross.

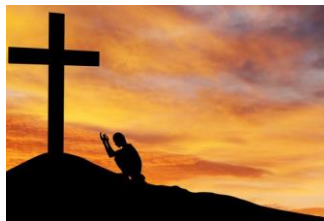
The wider context is that this passage is part of the Passion of Jesus in John's gospel. We have had the triumphant entry, Palm Sunday, which follows hot on the heels of raising Lazarus. John has Jesus talking about the seed dying and producing fruit (an allegory of resurrection), discussing walking in His light, those who would believe Him and then we have Jesus' demonstration of real servanthood and an indication of how we should refresh and serve each other. John has Jesus then explain after the gospel reading that Peter is going to deny Him. Our gospel is bookend by two very sad events - the fatal betrayal by Judas and the prophecy of the denial of Jesus by Peter: but remember one loses his life and the other repents and goes on to be the apostle to the Jews. Jesus then goes on to teach in the Upper Room discourses from John 14 ending with His high priestly prayer in John 17. In these

chapters of John, the disciples are anxious about the prospect of losing Jesus and concerned about how they will cope in His absence.

It is important to see and understand this context because what Jesus says in our gospel can really only be understood within this context. He knows He is about to die, to be killed by the most horrific system of execution, death on a cross: for He says in John 12:23 and following that unless a seed dies, it remains only a seed. In other words, for there to be new life for us, for restoration into the Kingdom, He has to die: there is no other way. He then tells us this is why He came and asks God to glorify His Name. God says He has done so and will do so again.

He says two things: He is now glorified, and God is glorified in Him and secondly, because He is about to die and go away, the one thing the disciples can do for Him and each other is this - love one another. In fact, this love for one another is the one sign that will demonstrate to the world that is about to kill Him that He is the Messiah, the anointed one, the one who has been / is glorified and to those doubters that faith in Jesus is a waste of time in fact it is not.

Before I turn to look at the twin themes of glory and love, some of you may have noticed that in the Gospels of Matthew and Mark, between the Triumphal entry (our Palm Sunday) (eg Mk 11:1ff) and the Last Supper (Mk. 14:12ff), Jesus says, in answer to a question by a teacher of the law, this "*The most important is, Hear, O Israel: The Lord our God, the Lord is one. And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.*' *The second is this: You shall love your neighbour as yourself.*' *There is no other commandment greater than these.*" (Mk. 12:28ff)



## Glory

I will confess that I have always found the concept of 'glory' in all its forms difficult to comprehend. So, forgive me if what I discuss is not clear: we can have a discussion afterwards.

The question one has to ask here is why does Jesus say "Now is the Son of Man glorified, and God is glorified in him. If God is glorified in him, God will also glorify him in himself, and glorify him at once."

There are two words used in the Bible - the Hebrew word 'khabod': meaning weightiness or worth or the Greek word 'doxa': praise, honour, glory, including renown, and the divine quality, the unspoken manifestation of God's splendour.

I would like to remind us of a number of incidents:

1. Moses asked God to reveal Himself to him and hear what the response was

*"I will make all my goodness pass before you and will proclaim before you my name 'The Lord.' And I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. But," he said, "you cannot see my face, for man shall not see me and live." And the Lord said, "Behold, there is a place by me where you shall stand on the rock, and while*

*my glory passes by I will put you in a cleft of the rock, and I will cover you with my hand until I have passed by. Then I will take away my hand, and you shall see my back, but my face shall not be seen."* (Exodus 33:19-23)

God's physical body, is his glory.

2. When, first, the Tabernacle is built in the wilderness, and second, the first Temple is built, something unheard of happens. This must have contrasted so powerfully with the pagan life around. God came to both and neither Moses nor his brother Aaron nor Aaron's descendants and Solomon were able to go into the Tent or Temple. The glory of the Lord so filled the two, the physical manifestation of His worth and weightiness kept them out. The response was to bow in adoration.

3. Then there is Isaiah 6 where the prophet is allowed into the heavenly realms. Isaiah is brought into God's presence and sees His glory. Isaiah's response is to worship and then to go out with this vision and taking into the nation.

In the NT we are told in John 2:11 that the turning of the water into wine was the "*first of his signs, ....., and manifested his glory*". Oh! Now watch this for John tells us that "*his disciples believed in him.*"

If I have understood this right, Jesus was in a place of glory before He came to us on that first Christmas Day. He already was worthy of all honour and praise: why because everything we see was created by Him and for Him.

So, it is not surprising that in John 12 God says what He said. You see we worship a truly wonderful saviour and Lord! And what is even more amazing is this He dwells in you and me and we reveal that glory. You may ask how come? Just as the Tabernacle showed to the people that the living God, the creator of the universe, who had chosen Abraham, Isaac, and Jacob, now dwelt with the people of Israel, so do we: our lives show or are meant to show that God is alive, and He cares for His creation. He dwells in us, and we declare His glory

How is this possible, therefore? Only through Jesus is this possible, only through His love, His death on the Cross and His resurrection.

### Love



We do so by the new commandment. Listen again to the gospel reading:

*"Little children, yet a little while I am with you. You will seek me, and just as I said to the Jews, so now I also say to you, 'Where I am going you cannot come.' A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another. By this all people will know that you are my disciples, if you have love for one another."*

See how tenderly He speaks to the disciples. He is about to be killed; the betrayer has gone to set it up. He has spent three years teaching them but here comes the most critical teaching of all - you will find this from John 13 :31 to John 17:26.

It starts here because just as Israel was to show God's glory, salvation, and goodness to people, and they failed, so are we meant to do likewise. And how do we do it? We do it by loving one another, just as He loved us. In this sentence, it is this second phrase which is new, and comes from Jesus himself: *'just as I have loved you.'* The first, *'love one another'* was and is from Leviticus 19:18, which says *'You shall not take vengeance or bear a grudge against the sons of your own people, but you shall love your neighbour as yourself: I am the Lord.'* So, you see: the two phrases in the one sentence make a new commandment.

Now what is love? C S Lewis wrote a book called "The four loves" in which he discusses this question of what love is. In the Greek world there are four words, which if translated mean love. The first is 'agape', the Greek word for the love of God, which flows from one person to another and should be the basis of any relationship between people. The second is 'philia', the Greek word for friendship or the love of friends. This is the one that makes you like to be with a dear friend and spend time with them doing things, doing stuff - good wholesome stuff. Then there is 'storge' - the love you feel for someone who has been part of your life for a long time and if they go away you miss them far more than you thought. There is an emotional hole, void, which no one else can fill. Then lastly, there is 'eros', the romantic attraction, the one thing most of the world thinks is love. In the English language we really have only one word, love, to mean and encompass all four meanings of the Greek word.

For us all four types are important but in different ways. For a marriage to work we need all four. For relations between believers at best we need 'storge' and 'philia'. But in fact, Jesus says we also need agape. Why? This is the word that best describes *'love, as I have loved you'*.

You may ask - how does Jesus love us; how do we love Him. In John 15, He says

*"As the Father has loved me, so have I loved you. Abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. These things I have spoken to you, that my joy may be in you, and that your joy may be full.*

*"This is my commandment, that you love one another as I have loved you. Greater love has no one than this, that someone lay down his life for his friends. You are my friends if you do what I command you."*

So, to love Jesus we should obey His commands. But greater love has no one than this but to lay one's life down for his friends.

Then note John 3:16 - *"For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life."* Look who loved us so much that he gave us His Son! And the 1 John 3:16 - *"By this we know love, that he laid down his life for us, and we ought to lay down our lives for the brothers."* You may remember when I last spoke here, I mentioned this verse as one that was and is pivotal in my walk with the Lord. The apostle of love, John, tells us because he uses the word 'agape' that this is what is meant - Jesus gave Himself for us on the Cross so that we could receive by grace, the gift of righteousness and with that eternal life and by His grace working through the power that raised Him from death to life in the resurrection on that glorious first Easter morning now works in us to enable us to give our lives for each other.

"It is love that believes the resurrection." (Ludwig Wittgenstein)

## Application



How do we apply this? I thought about this and realised that the best application is in 1 Corinthians 13 which reads

*"If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver up my body to be burned, but have not love, I gain nothing.*

*Love is patient and kind; love does not envy or boast; it is not arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrongdoing but rejoices with the truth. Love bears all things, believes all things, hopes all things, endures all things.*

*Love never ends. As for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away. For we know in part, and we prophesy in part, but when the perfect comes, the partial will pass away. When I was a child, I spoke like a child, I thought like a child, I reasoned like a child. When I became a man, I gave up childish ways. For now, we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known.*

*So now faith, hope, and love abide, these three; but the greatest of these is love."*

Paul says in effect, that 'no matter what great knowledge or gifts (you possess) a Christian possesses, the true measure of spiritual worth lies in self-giving love.'

We may not have to die physically but if we are in Him, then '*Love is patient and kind; love does not envy or boast; it is not arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrongdoing but rejoices with the truth. Love bears all things, believes all things, hopes all things, endures all things.*' This is not a requirement to follow a set of rules but a way of life, a grace filled life in which truth is tempered by love and love is tempered by truth. How do we know we are on the right path: try this - change the word 'love' or 'it' in this passage with your name. This is a tough ask because we will find, if we are honest with ourselves, that we may not complete the exchange and get through the passage. This is because we realise, we may actually be envious, or boastful or selfish and so on. That is when we pray and ask our Father to forgive, to cleanse heal and restore and give us His Spirit so that we may truly love one another as Jesus did and does. Hear also what John says in 1 John 3:17&18 '*But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Little children, let us not love in word or talk but indeed and in truth.*' Ultimately love has a practical compassionate out working.

Jesus was motivated by love and compassion and truth. Nicky Gumbel says this, in the notes in the Bible in One Year for day 133 (13 May):

*"It is easy to fall into one of two opposite extremes. Either we condemn people or we condone sin. Love does not condemn nor does it condone sin, because sin leads to people getting hurt. If we love, like Jesus, we will neither condone sin nor condemn people, but lovingly challenge people (starting with ourselves) to leave sin behind. ... Jesus came to liberate you (us) by the power of His Holy Spirit. You (we) are liberated to love as God loves you (us). Forgiveness is at the heart of every relationship. It is the essence of love."*

To end, Philip Yancey in his book, 'What's so Amazing about Grace', which is a book I would recommend we all read, says at the end of chapter 13: 'grace healed eyes' this

*'My study of Jesus's life convinces me that whatever barriers we must overcome in treating "different" people cannot compare to what a holy God - who dwelled in the Most Holy Place, and whose presence caused fire and smoke to belch from mountaintops, bringing death to any unclean person who wandered near - overcame when he descended to join us on planet Earth.*

*'A prostitute, a wealthy exploiter, a demon-possessed woman, a Roman soldier a Samaritan with running sores and another Samaritan with serial husbands - I marvel that Jesus gained the reputation as being a "friend of sinners" like these. As Helmut Thielicke wrote: Jesus gained the power to love harlots, bullies, and ruffians ... he was able to do this only because he saw through the filth and crust of degeneration, because his eye caught the divine original which is hidden in every way - in every man! ... First and foremost, he gives us new eyes....*

*When Jesus loved a guilt-laden person and helped him, he saw in him an erring child of God. He saw in him a human being whom his Father loved and grieved over because he was going wrong. He saw him as God originally designed and meant him to be, and therefore he saw through the surface layer of grime and dirt to the real man underneath. Jesus did not identify the person with his sin, but rather saw in this since something alien, something that really did not belong to him, something that merely chained and mastered him and from which he would free him and bring him back to his real self. Jesus was able to love men because he loved them right through the layer of mud.*

*We may be abominations, but we are still God's pride and joy. All of us in church need "grace-healed eyes" to see the potential in others for the same grace that God has so lavishly bestowed on us. "To love a person," said Dostoevsky, "means to see him as God intended him to be."*



### **Hampstead Garden Suburb Art Fair - Sheila**

During the week I saw a banner at Golder's Green station advertising the **Hampstead Garden Suburb Art Fair** which I thought might be of interest. The date is this **Saturday 21<sup>st</sup> and Sunday 22<sup>nd</sup> May** between 11.00 a.m. and 5.00 p.m. in **Fellowship House on Willifield Way**

where local artists and craftspeople will be showing their variety of works. Admission is free, refreshments will be available, and this is to support the Combat Stress charity. Further information on [www.hgsart.co.uk](http://www.hgsart.co.uk).

### BRING AND SHARE- GOLDERS GREEN PARISH CHURCH - SILVIA



In the last few months due to Covid restrictions, the church has been providing food on the last Sunday of the month.

Since, we are slowly moving back to normality, we hope to start **“Bring and Share Option”** to reflect and celebrate the diverse multicultural community within our parish.

Therefore, on the **29<sup>th</sup> of May**, we hope you will be encouraged to share the richness of your cultural cuisine via the **“Bring and Share Option”**, in turn the church will provide plates, cutlery, drinks, paper napkins, tea and coffee.

See below some of different food options. It would be great if you could email or call the office with what you would like to bring. **Let’s eat together!!**

Meat Dish		Fish Dish		Vegetable /Salad Dish		Sweets/Desserts	
Dish Name	Prepared by	Dish Name	Prepared by	Dish Name	Prepared by	Dish Name	Prepared by
•	•	•	•	e.g., Spanish Omelette	• Silvia	•	•
•	•	•	•	•	•	•	•
•	•	•	•	•	•	•	•
•	•	•	•	•	•	•	•
•	•	•	•	•	•	•	•
	•	•	•	•	•	•	•



## Christian Aid Week - Jenny



You will have received this edition of the newsletter halfway through Christian Aid Week. It's an important week – I'd like to tell you why. The first Christian Aid Week was held over 70 years ago and since then it's grown massively in the number of churches who've supported us, and the variety of ways in which they've so generously given and raised money. All of that means Christian Aid can continue to support some of the poorest communities in the world to help themselves out of poverty and into lives in which they flourish. This is based on that wonderful statement of Jesus in John 10:10 that he came 'that they might have life and have it to the full.' Christian Aid sees itself as partnering with God to bring his kingdom closer. Our supporters and partners, and the people we serve, are all part of that mission.

It's never been easy, but if anything, the task of eradicating global poverty is even harder than it was before Covid-19 hit. For the first time in a generation, global poverty is rising. The combined effects of the pandemic, conflict, and drought have robbed communities all over the world of the ability to provide for their families. It doesn't seem fair!

The theme of this year's Christian Aid Week is 'hope in times of crises. We're looking at this through the eyes of communities in Zimbabwe, one of the countries where we've worked for many years. We have all seen the news of the devastating war in Ukraine. We've heard heartbreaking stories of people fleeing violence, not knowing when they'll see their loved ones again. In Zimbabwe, as in so many other countries, another crisis – the climate crisis – is causing desperate hunger for many families who were already struggling to make ends meet. Combine that with the impact on food prices of the war in Ukraine, in Zimbabwe and around the world including in the UK. Ukraine and Russia produce large proportions of the world's fertiliser and food such as wheat and cooking oil. Without those basics, vulnerable families everywhere will be pushed even deeper into hunger.

In Zimbabwe, the dry seasons are becoming more difficult to predict and to cope with. Vulnerable communities face the threat of more intense droughts, floods, and storms. The rains when they do come, are more intense, and daily minimum temperatures continue to climb. This makes growing food even harder and harvests even less predictable – and guesswork is no good if you're trying to feed your family!



Janet Zirugo working in a dusty field at her homestead in Njani village, Ward 8 of Mutoko District, Mashonaland East Province of Zimbabwe. David Brazier / Christian Aid

The climate crisis is a crisis of justice: it's the poorest people who have by far the hardest time as a result of the changing climate, while it's the richest countries who've done most to cause it. That's not fair! All of us can do something to challenge and redress this profound injustice. We can pray, act and give.

This Christian Aid Week, please pray for the work of Christian Aid and our partners around the world as they respond to conflict, hunger, the pandemic and the climate crisis. Please pray that none of us, including the communities we serve, will lose hope and that together we can help bring life in all its fullness to those who have the least, yet have the most to cope with.

You can act: one of the ways of correcting the injustice of climate change is by demanding that the British government support the creation of an international 'loss and damage fund.' This is needed to help people recover and rebuild when disasters strike, and to compensate them for everything that's permanently lost, for instance when rising sea levels submerge homes and even islands, or when farming regions turn into desert. So far that fund doesn't exist! You can sign a petition to the Prime Minister here: <https://www.christianaid.org.uk/get-involved/campaigns/loss-and-damage-petition>.

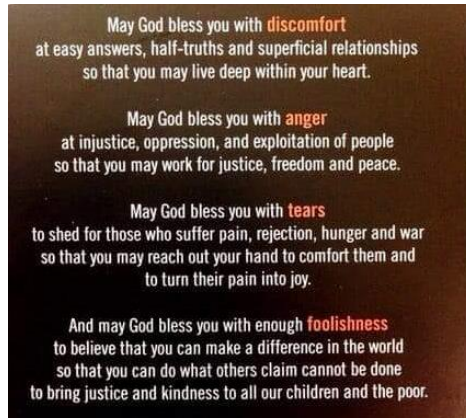
And last but not least, please give to Christian Aid so that we can continue to bring hope to communities around the world battered by the climate crisis. Your gifts could help communities adapt to their new climate reality, with drought-resistant crops, new farming techniques, and new skills so they can support themselves in other ways if agriculture fails. You can give online via this link: <https://donate.christianaid.org.uk/Donate/Step/1?ApproachCode=CAM-002736> . If you prefer you could give me a cheque payable to Christian Aid which I can take into the office.

Thank you! Together, we can help bring hope and justice to our sisters and brothers, from Ukraine to Zimbabwe.

# Prayers of Contrasts

## A Franciscan Blessing

The Fourfold Franciscan Blessing is a remarkable and challenging prayer.



This is from the Lutheran World Federation very much focusing on last Sunday's theme of Love.



## Isle of Wight Holiday - from Jenny

Here are a couple of photos from my walk round the Isle of Wight - it's spectacular!! Plus one of Osborne House, built by Prince Albert and Queen Victoria in a gloriously Italianate style, to go with the view which they thought resembled the Bay of Naples! Osborne is said to have been Queen Victoria's favourite House.



## Julian of Norwich



**Julian of Norwich**, whose feast day is on May 13<sup>th</sup>, was born in 1342, probably in Norwich, Norfolk. She became a famous mystic who, after suffering serious illnesses when she nearly died, experienced a series of visions of the sufferings of Christ. She also had visions of the Mary, Christ's mother. The book that arose out of her visions, "The Revelations of Divine Love (or Showings)" is thought to be a remarkable document of medieval religious experience, of great perception, relating to the most profound mysteries of the Christian faith. As a result of her "showings," as she called them, she spent the rest of her life as an anchorite in a cell attached to Julian's Church, Norwich. She lived through one of the most harrowing and dangerous times of English history when 2/3rds of the population died of plague. Many people came to her cell for advice and prayer. One of her most famous sayings which many expressed in hope during the Covid 19 pandemic was, ***"All shall be well, and all shall be well, and all manner of thing shall be well"***. But, she also said, *"He said not, "thou shalt not be tempested, thou shalt not be travailed, thou shalt not be dis-eased;" but He said "thou shalt not be overcome."* Although she lived alone, she was allowed to have a cat to keep vermin at bay. It is believed that she developed a close relationship with her cat, and, as a result she became known as both the patron saint of contemplatives and of cats. It is said that Julian and her cat anchored the Light during one of the darkest periods of history.

## How We Are

We are all so sorry to hear that **Kamran's** sister, **Humera** is not well and undergoing tests in hospital. We pray that all goes well with her and she may be in good care. Also we pray for **Naila's mum, Maryam**, who is not well. Both are in Pakistan. It must be so difficult to be so far away from them.

**Simon** who has not been well is making good progress; he is staying with his father at the moment who is unwell. It is a difficult time for both of them. WE keep them in our prayers.

Please continue to pray for all those who have been unwell that they may gain in strength and good health and those who are grieving because of a loss of a loved one; we think especially of Festus and family and Ann, Gideon and family.

It would be so good if you could let us know either by **WhatsApp, the newsletter, phone or email** about anyone who is not well, bereaved or would appreciate our prayers.

## Prayers with Kamran

- ❖ from Mondays to Thursdays, Kamran will be in church at 9.00am for a short time of prayer with anyone who would like to join him. This does not have to be compulsory; you are welcome to stay home and pray for the church and the parish each day for 15-20 minutes;
- ❖ he will also be in church each day for those who would like to visit and talk with him. Please consider making an appointment to ensure that he will be available to meet with you;
- ❖ Wednesday evening prayer time takes place in church at 7.00pm The prayer meeting will take place both in person and via Zoom. Please see the link below.

### Topic: Church Wardens' Personal Meeting Room

Join Zoom Meeting

<https://zoom.us/j/8585545365?pwd=em85aDF5ZmJ5ZkVlb0xDaDhY2paUT09>

Meeting ID: 858 554 5365

Passcode: J4FbKf

One tap mobile

+442034815240,,8585545365#,,,,\*400416# United Kingdom

+442039017895,,8585545365#,,,,\*400416# United Kingdom

Dial by your location

+44 203 481 5240 United Kingdom

+44 203 901 7895 United Kingdom

+44 208 080 6591 United Kingdom

+44 208 080 6592 United Kingdom

+44 330 088 5830 United Kingdom

+44 131 460 1196 United Kingdom

+44 203 481 5237 United Kingdom

Meeting ID: 858 554 5365

Passcode: 400416

Find your local number: <https://zoom.us/u/aemYT2p1YY>

## Church Rota from May to July 2022

<b>Date</b>	<b>Reading</b>	<b>Readers</b>	<b>Intercession</b>	<b>Hospitality/ Steward</b>	<b>AV (Audio Visual) Desk</b>
22/05/2022	Acts 16.9-15 John 14.23-29	Tatyanna	Jenny	Sally	Thomas
29/05/2022 Ascension Sunday	Acts 1:1-11 John 17.20-end	Ifeyinwe	Nwando	Sheila	Tony
05/06/2022 Pentecost	Acts 2.1–21 † John 14.8–17 [25–27]	Alexis	Nehar	Nwando	Shaniv
12/06/2022	Romans 5.1-5 John 16.12-15	Tim	Nwadi	Silvia	Thomas
19/06/2022	Galatians 3.23-end Luke 8.26-39	Silvia	Rose	Nehar	Tony
26/06/2022	Galatians 5.1 13-25 Luke 9.51-end	tbc	Anne	Naila	Shaniv
03/07/2022	Ephesians 2.19-end John 11.1-16	Abi	Sally	Sally	Thomas

**The Parish of Golders Green**  
**Parish Notices: 15/05/2022**

**Sunday Service:** 10 am - After the service, Prayer ministry is available for anyone who wishes to receive prayers.

**Weekday Events** - Wednesday 7 pm prayer group in church and by zoom. All welcome.

**Annual Church Parochial Meeting (APCM)** will be held on 22 May 2022 at 12 pm after the Sunday Service. All welcome.

**PCC Meeting** will be held after the service today.

**Bring and Share** will take place straight after the service on Sunday 29 May. All welcome to bring a dish to share. Contact Silvia (07913446002) or office for more info.

**The Toddler Group** is now open every Tuesday during term time from 9.30am to 11.30am. If you can volunteer a few hours of your time will be great. Please email the office or speak with Rev Kamran.

**Pictures Board is here**

Please send your pictures to Kamran or Jennifer if you would like to put your picture on the prayer board. You can send the picture through WhatsApp/ email.

**For your prayers:**

Please continue to prayer for Eunice, Simon, Margaret for God's healing. Please also prayer for all those who are grieving for their loved ones, especially for Ann and Gideon, and for Festus, Fiona, Kelechi and entire family.

**Rota for Sunday 22 May:**

**Reader:** Tatyanna

**Hospitality:** Sally

**Intercession:** Jenny

**AV Desk:** Thomas

**Contact details:**

Parish Priest: Revd Kamran Bhatti

Office Tel: 020 8455 1873,

Website: [www.gg-pc.co.uk](http://www.gg-pc.co.uk)



# **TODDLER GROUP**

## **@ GOLDERS GREEN CHURCH**



**Meet weekly on  
Tuesdays 9.30-11.30am**

**£3.00 Entrance Fee**

**Held in the church**

**More details contact the office**

**020 8455 1873**

**Golders Green Church**

**West Heath Drive NW11 7QG**

**If you're looking for online prayer and worship opportunities, here are some suggestions:**

**Daily worship:**

<https://www.churchofengland.org/prayer-and-worship/church-online>: including

- Prayer for the day
- Services of daily prayer
- Time to pray app and podcast

<https://www.stmartin-in-the-fields.org/whats-on/?category=204> livestreamed daily services and some one-off services on particular themes and issues.

<https://pray-as-you-go.org/> Pray as you Go (a short service each day in the Jesuit Tradition)

**The following links take you to prayers and reflections on particular themes:**

**Covid:** <https://www.churchofengland.org/resources/coronavirus-covid-19-guidance-churches/coronavirus-covid-19-liturgy-and-prayer-resources>

**Mental health: some short reflections to support good mental health:**

<https://www.churchofengland.org/resources/mental-health-resources/supporting-good-mental-health>

**Ukraine:** <https://www.christianaid.org.uk/appeals/emergencies/ukraine-crisis-appeal>

**Climate justice:** [www.climatesunday.org](http://www.climatesunday.org)

**Environmental issues:** <https://arocha.org.uk/prayer-diary/>

**The world's poorest communities and those affected by emergencies and conflict:** <https://www.christianaid.org.uk/pray/faith-resources/prayer-library>

**The London Institute for Contemporary Christianity (LICC)** offers a series of prayer journeys which you can sign up to here: <https://licc.org.uk/ourresources/prayer-journeys/>

**Daily Bible readings:**

<https://www.christianaid.org.uk/pray/daily-bible-readings>

LICC also offer e-mailed '**Word for the Week**' each Monday. You can sign up here:

<https://licc.org.uk/ourresources/word-for-the-week/>

**Daily Hope** - The Church of England Phone line church service - is available 24 hours a day on **0800 804 8044** – has been set up particularly with those unable to join online church services during the period of restrictions in mind.

**We at Golders Green Church** will continue to offer a number of ways we can and will keep in contact though emailing and phoning each other, the use of Facebook and the website, sending out updates by supporting those who need shopping, prescriptions fetched, letters posted and anything else you may need if you are isolated at home, whether you are in the over 70-year-old age group, or, have underlying health conditions.

The important thing is, PLEASE LET US KNOW by emailing [churchwardens@ggpc.co.uk](mailto:churchwardens@ggpc.co.uk)

### **Radio, Television and Online Worship**

You may wish to join in worship during this time through television and radio.

Check online, in the Radio Times and elsewhere for details:

Songs of Praise BBC 1, Sunday afternoon, variable times

Sunday Worship BBC Radio 4, Sunday, 8.10am Choral Evensong BBC

Radio 3, Wednesday Daily Service

BBC Radio 4 (Longwave only), weekdays, 9.45am

Big Sunday Service Premier Christian Radio, Sunday, 7am, 8am, 10am Easter Sunday

Eucharist A service is usually broadcast on the BBC on Easter morning

Free 24 hour telephone church service 0800 804 8044

Online resources Church of England Daily Prayer <https://www.churchofengland.org/prayer-and-worship/join-us-service-dailyprayer>

<https://mailchi.mp/b9d86a4acdc7/coming-up-from-st-pauls-cathedral-1274047?e=377e261db>  
St Paul's Cathedral have a number of resources available for us to use.

Church of England Online Resources during this time

<https://www.churchofengland.org/more/media-centre/coronaviruscovid-19-liturgy-and-prayer-resources>

Go On-line to " [ps://www.achurchnearyou.com](https://www.achurchnearyou.com)", put in Area or post code and find a local church that broadcasts Worship.

Prayers from Christian Aid <https://www.christianaid.org.uk/pray/churches/coronavirus-prayers>

<https://pray-as-you-go.org/> Pray as you Go (a short service each day in the Jesuit Tradition)

LICC have some great resources on their website <https://www.licc.org.uk/>

Especially on Covid-19 <https://www.licc.org.uk/ourresources/prayer-journeys/presence-pressure-purpose/>