

Brookfield News

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Who is that Man in the stern?

“What manner of man is this, that even the wind and the sea obey him?” (Mark 4:41 KJV)

You won't be taking photographs in the face of a storm on Lake Galilee – the whole experience never fails to be overwhelmingly scary! Here were 12 men in a boat, and – although several of them had known the lake from childhood as lifelong fishermen – once the winds were to start up, they would know they were in a crisis, hauling down the sail, bailing for their lives - they're all hard at it... bar one.

Excuse me, who is that man in the stern? Why is he not helping?

Why, it's their leader, Jesus, asleep on a cushion. Is He not aware of our predicament? People have been asking that all down history. Exactly 800 years ago England's famous Magna Carta had to be signed on the banks of the River Thames at Runnymede, to curb the abuse of King John's power that had led to civil war and widespread distress. Eighty years earlier, the reign of King Stephen was so terrible that it was said, “God and His angels slept.”

Is Jesus asleep in heaven, as far as events in Nepal, Syria, North Korea or the Sudan are concerned? Or when that answer to prayer seems a million miles away?

As the terrified men wake the Lord up, and as He stills the storm with just a word, He then asks, “Where is your faith?” Implication: It's all very well to believe when things are calm... but if we're only disciples of Christ for the happy days, then we're going to be let down one day. The 17th century Puritan minister Stephen Charnock once wrote on the subject of faith despite 'Trouble':

‘Without it we shall be as light as a weather-cock, moved with every blast of evil tidings; our hopes will sink or swim according to the news we hear.’

True, the major problems of believers are a thing of the past, in that

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Services

Sundays

11.00am Sung Eucharist

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

Weekday Services

Said Eucharist

Tuesday 7.30pm

Wednesday 9.30am

Friday 7.30am

Saints' & Holy Days

Friday 3rd July St Thomas

7.30am Mass

29th July St Mary Magdalene

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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they have accepted eternal peace with God through Christ, their once-crucified and now living Saviour and Lord. But they will be sharing the vagaries of life on this fallen world with everyone else.

So why be a Christian? Answer: Because Christianity is true. Because Jesus is whom He claims to be! And I want to know the truth for the truth's sake. Which is why EVERYONE needs to sort out the question, "Who is that Man in the stern?"

Don't go far!

The minister went to the bank and asked for a statement of his account, adding: "We want to know how far afield we can go for our holiday." Handing him his statement the cashier enquired very gently: "Have you got a field at the back of your garden, sir?"

Red peppers, cucumbers and the flower garden^o

Wies Landheer, a qualified doctor and mission partner with CMS in Rwanda, reflects on what we can learn from our garden ...

When I came to Rwanda, I didn't plan to garden. I didn't have any green fingers! The land around my flat had some majestic trees and flowers, which indicated it had once been a nice garden. I decided to attempt to restore it.

The more time and thought I invested in this, the more I started to like gardening. Could it be that God can use a garden to teach us lessons about mission? Is it possible that as we try to grow cucumbers for the first time ever, that God is actually showing us how to build his kingdom?

To one side stands a Jacaranda tree, likely planted by the first missionaries here. We enjoy its benefits. In

the same way in my work, I build on the efforts of people who came here before me a century ago and planted the structures for the hospital and the Anglican Church. On one hand we are blessed that others have done the ground-breaking; on the other, sometimes a 'tree' is cut down and replaced with new seedlings. The labour ward here was built to accommodate one woman but now is overcrowded with four beds. So the hospital is preparing to build a new obstetrics and gynaecology block that will have its own operating theatre for emergencies

My garden holds a collection of plants, mostly copied from other gardens near and far. I have learned that the closer we find the plant to 'copy' from, the bigger the chance that it will also grow well in our garden. In cross-cultural mission we can try to copy an idea or concept from 'home' into our new environment but it is often better

to be led by local experience.

What happens with a seed after you have planted it is quite a mystery, and mostly beyond your control. What we can do is little: watering, weeding and being patient. I find patience hard. Sometimes I cannot stop myself from digging up seeds to see if they have sprouted. Impatience can harm our harvest. My mother sent me seeds for red peppers. They bore a lot of large fruit, but it was all green. Fairly convinced that they would never turn red, we picked and ate them. They tasted good. What a surprise it was when one day a pepper, still on the plant, showed some patches of red! I can tell you that they tasted even better.

Together we are gardeners in God's garden. Let us encourage each other to plant seeds of love, work hard and wait patiently as God performs his miracles.

Finders keepers ± finding things in street

The gospels have a number of stories about things lost and found. The lost sheep, the prodigal son, and one of my favourites - the lost coin. I wonder if Our Lord had someone in mind when He told that parable? Perhaps He had seen a lady searching high and low, turning the house upside down - could it have been His mother, Mary? Just a thought.

I am always losing things myself; usually essentials like glasses and keys and once my wife. We got separated from each other in a museum in Germany. I spoke to a warder who took me to a room where all the CCTV cameras were, and I was invited to select a wife.

In the end, to get her back, I had to make an announcement over the tannoy.

I am also always finding things. Maybe it is because I look downwards all the time. I have found keys, a wallet, a suit jacket, bank cards and a bobble hat on a train. The suit jacket was on a train so I could easily tell the guard. The wallet was outside a station in the drop off zone and I just handed it in. Things lost in other places are best handed to the police station. There they will take down your details and if not claimed they can give it back to you.

If, like me, you often lose things, it

is sensible to be careful. Do not put your pin number with bank cards. It is probably not a good idea to keep documents in your car that could be traced to you. Do you have a separate note of important telephone and other numbers if something is stolen? Do not put your address on your key tab.

The bobble hat is another story. It was left on a first class carriage and I could remember the man and where he was sitting. I gave a full description of the man, the seat and which train he was on to a lady at enquiries at Newcastle station. I do not think it was ever claimed. Between you and me, I suspect he has spent much of his life trying to get away from it.

The changing fashions of contemporary art ± and some spiritual questions

Over the last century contemporary art has passed through many phases and fashions. Surrealists contorted the world into images of blatant absurdity. The harsh mechanical images of the modernists lauded the world of technology and scientific progress. Expressionism was a bridge between realism and total abstraction. There were action painters for whom the process of spilling paint onto canvas was as important as the end result. Then came the argument that anything could be art, as long as it was labelled as such. And some conceptual artists even said it was the idea that mattered, the artist didn't even have to bother to make anything. All in all, it has been an exciting and confusing time for the public, let alone the art world.

Despite all the variations in styles and approaches, what most con-

temporary art movements have shared is their secular spirit. They have had little time for religion and ideas such as spirituality and transcendence.

Yet some artists have worked away, ignoring the trends of the day. For instance Georges Rouault, a devout Roman Catholic, was at the forefront of devising new techniques of painting, but much of his subject matter was devotional, not worldly. Yet he was very much in a minority and not part of any of the fashionable trends.

Art colleges today teach art theory as a secular discipline – more akin to sociology and philosophy than theology. Nevertheless many practicing artists ignore the official academic line and are discovering ways of borrowing the techniques and ideas of contemporary art to ask spiritual questions. One

example of this is found in the radical version of The Stations of the Cross, made as a series of sculptural installations by American artist and Episcopal priest Thomas Faulkner, following the 9/11 attacks.

Conversely, the renowned artist Maggi Hambling, who describes herself as an atheist, devotes Good Fridays every year to painting a crucifixion scene. "Great art," she once said, "takes me into a mysterious place between life and death, simultaneously composed of both."

Unrestrained by the language, practices and customs of religion, contemporary artists can enter a sacred space and see it with fresh eyes. Artists invited into a church do not have to be signed up members, able to declare the creeds without blinking. They might simply respond to the building and relate to the sincerity of the people they find there without prejudice and then make art.

7th July Willibald ± the first ever Anglo-Saxon travel writer

Where do you go on your summer travels? If you enjoy including a Christian element to your trips, such as making a pilgrimage, or visiting places rich in Christian history, then Willibald is the saint for you this month. He was one of the most widely travelled Anglo-Saxons of his time.

Willibald began life in Wessex, becoming a monk at Bishops Waltham (Hants). But he obviously had the curiosity that besets all keen travellers – what is it like over there...just over the next hill, round the next corner? And so

Willibald set out... for Rome, Cyprus, Syria and above all, Palestine. It was an amazing achievement, just to survive such journeys back in the early 8th century.

In Palestine, Willibald made his way round all the Holy Places associated with Jesus, as well as the numerous communities of monks and hermits living there. On his eventual return to Europe, Willibald decided to tell his story. He dictated an account of all his travels to a long-suffering nun, Hugeburc, who wrote it up under the title of Hodoeporicon – the first ever travel book to be written by an

Anglo-Saxon

After a long stay in Constantinople, 730 found Willibald back in Rome, where he settled at the monastery at Monte Cassino. Under his reforming influence, the monastery began to prosper. That got Willibald 'noticed', and soon Boniface asked Pope Gregory III to send him on to Germany, where Willibald was made bishop of Echstatt. Here he founded a monastery which became an important centre for the diffusion and development of monasticism. After 45 years as Bishop at Echstatt, Willibald died in c. 786. His relics remain there till this day.

“Dear Friends...”

From the Vicars Desk

Despite the iffy weather this years fête was once again a great success. We raised over £1300 towards our running costs. A very big thank you to all who helped to make the day such a splendid event. As you will see there are some pictures on this page for those who were unable to be present.

As it happens we have been forced to spend nearly half of the takings just this week. The loop system attached to the microphones which broadcasts to hearing aids was reported as not working so I was forced to call the engineers who charged £175 + vat to call and then discovered that the amplifier was faulty. As it is now at least twelve years old it has to be more economical to replace it so that is another £400!

Another piece of major expenditure is also in the offing as we need to replace the main doors of the Church Hall. For years the Nurs-

ery has been locking them when the children are inside so that they cannot access the street. However that means that one of the main fire exits is blocked. We really

cannot allow that to continue so we will have to replace the doors and install a fire alarm system to automatically release them in the event of a fire. As yet we do not have estimates for this work, but it is certainly not going to be cheap!

On a brighter note the possibility of installing phone masts on the roof of the church has come a step nearer. The phone company has come up with a scheme that has met with the approval of the Diocesan Advisory Committee. The idea is

that the top of the old chimney will be replaced with a fibreglass replica which will contain the mast and the same will be done with a buttress on the west end of the church.



While there will be some local objections I am sure, there is no viable scientific evidence that the masts pose any danger to anyone and as the person living closest I am confident that it will not effect me in any way. However we still have to go through the final Faculty Measure on the church's side and then planning permission from Camden. Hopefully this will all be agreed by the autumn and the installation in place by the end of the year. It will make a significant difference to our finances and hopefully will allow us to increase our Common Fund contribution to the Diocese as well as move forward with the work to the brickwork in the Chancel of the church in the not too distant future.

All these projects take time and energy in planning and management, but hopefully will prove to be worthwhile in the long run.

Your Parish Priest



'Do you hear the people sing?' ± can you understand what their message is?

Since New Testament times, Christians have loved to sing together. No wonder – it is part of our understanding of the world that music was written into the very fabric of creation when 'the morning stars sang together' (Job 38:4).

It is thus vital that both our words and music reflect the creative and saving actions of God. They must also possess the power to inspire an entire congregation in united joy. And – of desperate importance to evangelists such as William Booth and the Wesleys - can incoming visitors relate to our songs, on entering our meetings? In D.L. Moody's words. "Music and the Bible are the two important agen-

cies with which to reach the world."

Fanny Crosby of New England grasped this throughout her life. Blinded, owing to a medical accident at only six weeks old, she was nevertheless compensated in her disability with an astonishing memory. Aided by her Puritan grandmother, she gave herself to the Scriptures. By the time she was 12 she knew by heart the first five books of the Bible, the four Gospels and all 150 Psalms.

Out of this rich storehouse poured the songs: Blessed Assurance.... To God be the glory.... He hideth my soul in the cleft of the Rock. In all there were 9,000 of them, and they filtered all over the world.

Destructive German critical theology was beginning to flood everywhere, and there was little to protect the beliefs of Bible lovers, for evangelical theology had yet to find its feet. But what held Gospel believers across the continents were the hymns. That was enough!

Thank God for today's hymn writers such as Stuart Townend and the Keith and Kristyn Getty in Ireland. If a church worshipper can actually walk out of church HUMMING – much as an audience from 'Les Miserables' will do so, with Do you hear the People Sing? – we can believe that Christian songs could again inspire future crowds - at FA Cup Finals or as England steps out on the field for the Rugby World Cup!

The Way I See It: Keeping connected

When you think about it, life revolves around keeping connected. From the moment we are born we instantly connect with mummy (think of the pictures of the royal baby!). Then we begin to connect through our family, then our school friends, colleagues at work and those we connect with through interests, hobbies or neighbourliness. Then, for many people, there is a major and life-long 'connection' with a partner. Our lives are made meaningful, colourful and fulfilling largely because of our 'connections' My mother used to speak of people we knew (posher than us) who were 'well-connected'. Even at nine years old I knew what she meant.

The modern world expects us to be connected in other ways, too.

Someone was complaining in a recent newspaper article that BT had left them disconnected for a month when they moved house - disconnected, that is, from phone, email and internet. People who can't Twitter or do Facebook feel disconnected from the 'social media', as they are called. Nobody likes to be 'cut off'.

Loneliness is a fearful fate, and at its worst it is, of course, total disconnection - not from the human race, but from our significant connective people (friends, family, even neighbours). It is the invisible plague in our midst, to be truthful: top of the list of disabilities for many older people.

So, how can we improve our 'connections'? My great-niece is a GP in the Midlands. She told me that

many of her older patients don't have any specific medical condition. They are simply lonely, and that brings on worries and mental niggles that eventually become a crippling handicap. At one level it's the inevitable consequence of time and mortality, of course, but it's exacerbated by a life-style that tends to be immersed in itself. Couples tend not to be 'joiners'. 'We've kept ourselves to ourselves', people say. But there's often a price to pay in the end.

'Why don't you try church?' my young relative asks. 'But I'm not religious', they reply. To which she counters, 'You don't have to be religious to go to church. They need everyone they can get!' I don't know how effective this particular piece of evangelism has been, but it's certainly true that church is, or should be, one place where you'll be warmly welcomed - and quickly make 'connections'.

Church of England launches national conversation about death and dying

The Church of England is launching a new national resource to help churches get people talking about death and dying.

GraveTalk provides resources for a café space in which churches provide a relaxed environment for people to explore questions about death and dying, funerals and loss. It is a pack of 52 questions about life, death, society, funerals and grief to help people start, and has been piloted in more than 100 parishes.

Question cards include: 'What would you like your lasting legacy to be?', 'How do you feel about being asked to wear bright colours

at a funeral', to 'What music would you like to have played or sung at your funeral?'

Recent research from Mintel (2014) shows the need for GraveTalk, showing that less than one in five (16%) people have made written funeral plans. The research highlighted that many people who want to make a funeral plan haven't yet done so, with three fifths (61%) of respondents feeling that it was important to make at least some plans for the kind of funeral they'd like to have.

The Revd Canon Dr Sandra Millar, head of Projects and Development for the Archbishops' Council said: "We have been helping people to

think about the big questions of life and death for generations. Our local clergy and lay people are a valuable source of support and help at every stage. Whether it is thinking about what hymns and readings you might want in your funeral service, or finding someone to listen during the painful journey of grief, a local church can play a big part in getting people talking about death and dying." For more information visit: www.gravetalk.org

The Church of England is the biggest single provider of funerals in England, with around 3,300 funerals held each week in churches, crematoria, cemeteries and green burial sites all being led by Church of England ministers – clergy and readers.

So - what is News?

We have had a furious few months of unabated news excitement, what with an election, a royal baby and (more solemnly) the earthquake in Nepal. I was taught at the BBC that news was what was 'new, interesting and important'. Any two of those might qualify in some circumstances: it might not be strictly new, but it's interesting; it might not be interesting but it's important, and so on. But they were the basic criteria and we were supposed to work to them.

The trouble is defining what our viewers, listeners or readers would find interesting, and also what they regard as important. When I visit my supermarket to do the shopping, I usually pause by the display of the day's newspapers in order to read the headlines. It's a

mini-education in modern life.

The so-called 'serious' papers mostly lead on politics or business ('NHS in peril', warn doctors' leaders). The medium-brow papers pursue their own strident agenda - one loves the phrase 'Now they're ...' followed by a story about an EU directive or a politically correct incident at school dinner. Another is obsessed with warnings about appalling climatic conditions: 'Britain set for Arctic Wipe-out!' The red-tops, as they're known, have an agenda of their own: 'Jody and Ben set up secret love-nest'. Well, you pay your price and you make your choice, I suppose. Clearly enough people find each of them 'interesting' to keep the newspapers in business.

'Interesting' is defined in the Ox-

ford Dictionary as 'arousing our interest' and 'interest' as 'a subject about which one is concerned or enthusiastic'. Applying that to the news we are offered each day by the media, it becomes obvious that it is the recipient, not the originator, who creates 'newsworthiness'. An editor or producer may think the item is 'new, interesting and important', but it is me, reading the paper or listening to the news bulletin, who decides whether it is or not.

What a responsibility! It is very easy to be temporarily caught up in the news, to be unduly worried by it, angry, or deeply moved. But today's flaming headlines or shocking revelations are tomorrow's recycling. It has taken me a lifetime to learn to mutter to myself as I read some apocalyptic headline 'Don't panic, it will probably never happen'. Corporal Jones has done us all a service!

Secret Algerian converts request Bibles

Thousands of Muslims in Algeria are requesting Bibles and becoming Christians, because they are disillusioned with the so-called Arab Spring and the rise of violent Islam. So says the country's sole Bible distributor.

In a recent interview, Ali Khidri, Executive Secretary for the Bible Society in Algeria, told *The Tablet*, a UK based Roman Catholic magazine, that "hundreds" of people every month were turning up at his office in Algiers requesting a Bible, and that "thousands" were going to churches to enquire about the Christian faith.

Mr Khidri said Muslims were questioning their faith because they were disillusioned by violent

acts being carried out in the name of Islam. "They are more and more coming to feel that this is the true face of Islam," he said. He added that some Christian converts were making television programmes to engage Algerians with the Bible, using their knowledge of the Qu'ran.

According to the Bible Society there are between 100,000 and 200,000 Christians in Algeria – a huge increase from 2,000 30 years ago. Exact figures are impossible to establish because Christians cannot practise their faith openly. Mr Khidri said that government claims there are 600,000 Christians was an attempt to scaremonger.

More than 2,000 baptisms took

place in 2013, the Bible Society says; there are 48 registered Protestant congregations, about 200 "underground" congregations that meet in people's homes, and a few dozen Catholic ones, though these are mainly attended by expatriates.

Mr Khidri has previously said that Algiers tolerates conversions among the Berber people, because they were Christian before the arrival of Islam; and that Muslim women are drawn to Christianity because of Jesus' respectful treatment of women.

Since a presidential decree was passed in 2006, evangelisation has been criminalised, non-Muslim worship is restricted to approved premises, and handing out a Bible can lead to a five-year jail sentence or deportation for foreign priests.

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On why people complain to the vicar ± and how to ignore them

From The Rectory
St. James the Least

My dear Nephew Darren

So, you have received your first letter of complaint. I am not wholly unsympathetic with your complainant, as attempting to marry the bride to the best man would have created havoc with the seating arrangements at the reception. However, you must learn that receiving letters of complaint is an integral part of the ordained ministry. After 50 years of parish life, the number of such letters I have received are now held in bound volumes.

The anonymous ones you will receive, invariably written in green ink on lined notepaper, can be safely consigned to your waste paper basket, along with all mail, from whatever source, labelled "Urgent". You will receive letters complaining that you did not pray for someone who was in hospital, regardless of the fact that you knew nothing of it. Probably by the next post, you will receive a letter complaining that you did pray for someone in hospital – when they had wanted to keep their cosmetic surgery secret.

Those who regard themselves as guardians of doctrinal purity will write complaining of the heresies contained in the previous Sunday's sermon. These can be filed with those letters that complain that your sermons are too short, along with those who complain that they are too long.

The hourly striking of the church clock is a perennial favourite for complaints. I usually reply by say-

ing that we are currently exploring the possibility of getting it to strike the quarters too.

Letters of complaint will arrive in November, complaining that the church is too cold, so making prayer impossible. Others will drop on the doormat in April saying that it is too hot, so making prayer impossible. In Spring, some will write that the churchyard should be mown more often, while others will complain that it is mown too often and ruins it as a habitat for wildlife. The annual Summer procession of witness generates complaints that the brass band ruined the slumbers of parishioners having a Sunday lie-in. Then come Harvest, there will be the letters complaining that they did not receive a Harvest gift, which was particularly unforgivable, as their grandmother had once sung in the choir. Thus the annual round is accompanied by reams of notepaper.

The only letter of complaint I have really treasured came from the bishop, rebuking me for never having attended any meeting when he was present. I have had it framed and hung on the study wall.

Your loving uncle,

Eustace

Nearly omnipotent

The curate was giving his young daughter a cuddle before she went to bed. As he picked her up and hugged her tight, she said: "Daddy, you're so strong! I really think you'll be God one day!"

2014 financial results from Church Commissioners

The Church Commissioners have announced their 2014 financial results with the publication of their annual report. They posted a total return on its investment in 2014 of 14.4 per cent, growing the fund from £2.4bn at the start of 1995 to £6.7bn at the end of 2014.

The fund, which provides support across the Church of England, spent £215 million - 16% of the Church's overall mission and ministry costs. Alongside the Commissioners' Annual Report, an Annual Review highlighted funded projects ranging from Children's drop-ins and after-school clubs to youth work and food bank hubs, all supported by local churches.

Andrew Brown, Secretary of the Church Commissioners, said: "Through continued strong ethical and sustainable financial performance we help provide for the spiritual and numerical growth of the Church of England. We also continue to identify and help fund the Church's work and mission in communities throughout England."

One such example is Rachel Hepburn, Community Link Worker on the Cheswick Estate in Bristol. She is funded by a grant for mission in new housing and other development areas. Through the funding, Rachel is able to live in the local community and make vital links with other residents. Watch an interview with Rachel Hepburn at: bit.ly/rachelhepburn.

The full report is available at: bit.ly/commissionersreport2014

Love One Another

This month we start a new series looking at the 'one anothers' in the New Testament. We begin with the challenge of loving one another, as John says, 'Dear friends, let us love one another, for love comes from God' (1 John 4:7). Authentic Christian community in our churches will be shaped by how much we love each other. What does John say about this?

Recognise that God first loved us:

'Love is when you go out to eat and give somebody most of your French fries without making them give you any of theirs.' (Chrissy, age 6). At heart, love is not just feelings but action! Although we are underserving, God demonstrated His love for us in the person of Jesus, by sending Him to die for us, 'This is love: not that we loved God,

but that He loved us and sent His Son as an atoning sacrifice for our sins' (10). We can only show God's love to others if we have first-hand experience ourselves. It's the Holy Spirit who draws us into the loving embrace of the Father and Son, to enable us to experience the love between members of the Trinity.

Recognise the call to love one another:

How can we show people what God's love looks like? It will be seen and experienced in the life of the Christian community within our churches. 'No one has ever seen God; but if we love one another, God lives in us and His love is made complete in us' (12). Significantly John uses the same opening phrase in John 1:18 when referring to Jesus. The implication of his words is that if you want to know

what God is like you have to look to Jesus and the Church!

As 'Church', we are called to demonstrate God's love in the way we behave together, by how we pray, support, encourage, forgive and welcome each other. How do we experience God's love in the groups and Sunday congregations that we belong to?

Colin Urquhart has talked about a roundabout which most churches reach at some point, when they ask, 'Where do we go from here?' There are various roads off the roundabout, marked 'evangelism', 'healing', 'social involvement' etc. They try the roads but find they all lead back to the roundabout. Finally, they notice a little dirt track marked 'love one another'. So often God has to bring us back to that track and tell us again, love one another!

Are you becoming 'nomophobic'?

Where is your mobile phone? When did you last check it? If it is close, and you have checked it within the last few minutes or so, you may have nomophobia.... Fear of being separated from your mobile phone. 'Nomo' stands for 'no mobile', and what you 'fear' is being out of contact, not connected.

Nomophobia is taking its toll on family life, it seems. As one father recently admitted: "The very first thing I do when I wake up in the morning – and the very last thing I do at night – is pick up my phone, press the Twitter app and see what's going on in the world.... During the day I can't undertake the most basic task – from making the children's lunch to cleaning my teeth – without swiping the screen..."

Now Ofcom, the communications industry regulator, has released figures that show that the average amount we spend online has more than doubled from 9.9 hours a week 10 years ago to 20.5 hours a week. A separate report finds that the average person in the UK checks their phone 50 times a day.

Psychiatrists are warning of widespread technology addiction, and urge people to take 'holidays' from their gadgets. Most of us won't manage that, but we might do well to heed at least one piece of advice: avoid screenlight for an hour before you sleep at night, in order to sleep properly. Phone addiction can be just as damaging as addiction to alcohol or gambling. If this is you, be honest, and consider

the effect your screen addiction could be having on those people close to you.

Why women bishops have clergy husbands

The first three women bishops to be appointed (Libby Lane to Stockport, Alison White to Hull and Rachel Treweek to Gloucester) all have clergy husbands. Why? Prof Linda Woodhead has speculated: "The most amusing suggestion I've heard is that the Church is looking for women bishops with experience of managing male clergy."

Source: The Tablet, 4th April 2015, Page 11.

Hymns and Readings

July 5th Trinity 5

Readings Ezekiel 2: 1-5
Psalm 123
2 Corinthians 12: 2-10
Mark 6: 1-13
Hymns 415 O for a thousand tongues
357 Father hear the prayer we offer
485 Thy hand O God
191 Songs of thankfulness and praise

Sidesperson: Bill Saunders

Readers: Rob Nesbitt, Carol Kenning

Intercessions: Lucy Boyd

July 12th Trinity 6

Readings Amos 7: 7-15
Psalm 85
Ephesians 1: 3-14
Mark 6: 14-29
Hymns 393 Lead us heavenly Father
499 Thy kingdom come O God
351 Come ye faithful raise the anthem
To God be the glory

Sidesperson: Mark Williams

Readers: Bill Saunders, Ruth Godwin

Intercessions: Ian MacGregor

19th July Trinity 7

Readings Jeremiah 23: 1-6
Psalm 23
Ephesians 2: 11-end
Mark 6: 30-34 & 53-end
Hymns 480 In Christ there is no east or west
64 Be thou my guardian and my guide
148 The God of Abraham praise
477 Ye that know the Lord is gracious

Sidesperson: Nick Bethune

Readers: Stephen Nicoll, Denise Sealy

Intercessions: Nicky Pittam

26th July Trinity 8

Readings: 2 Kings 4: 42-end
Psalm: 145
Ephesians 3: 14-end
John 6: 1-21
Hymns All for Jesus all for Jesus
282 Faithful shepherd feed me
294 Just as I am without one plea
369 Guide me O thou great redeemer

Sidesperson: Caroline Deys

Readers: Jenny Kauntze, Mark Williams

Intercessions: Bill Saunders

Bible Stories like you've never heard them before

When the Bible Society invited five guest storytellers to re-tell a Bible story of their choice in a different way, the result was Pass it On – Bible Tales. The stories have emerged as everything from a short tale, to a comic strip, to a rhyme, to a rap and poem.

The authors range were Anthony Horowitz (Alex Rider books), Kev F Sutherland (The Beano), Martin Coleman (The Greedy Crocodile), Revd Gavin Tyte (The Hip-hop Gospel of Luke) and Sir Andrew Motion (Silver-Return to Treasure Island).

You can download a copy of this unique book free the Bible Society website. Go to: <http://www.biblesociety.org.uk/about-bible-society/our-work/pass-it-on/p...>

100 Club Winners

Draw for May 2015

1st prize: Sophie Cook
2nd prize: Christina Tamm
3rd prize: Steve (The Vine)
4th prize: Send a Cow

Draw for June 2015

1st prize: Maureen Paddock
2nd prize: Christina Tamm
3rd prize; Jean Byers
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 enquiries of the Mr Mark Williams.

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For your prayers

PRAYER CALENDAR FOR MONTH OF JULY 2015

5th Spencer Rise
12th Twisden Road
19th Wesleyan Place
26th Woodsome Road

SAINTS & HOLY DAYS

2nd Feast of the Dedication of the
Church
3rd **St Thomas the Apostle**
5th **Trinity 5**
6th St Thomas Moore

11th St Benedict
12th **Trinity 6**
14th John Keble
15th St Swithun
19th **Trinity 7**
20th St Margaret of Antioch
22nd **St Mary Magdalene**
23rd St Bridget of Sweden
25th **St James the Apostle**
26th **Trinity 8**
29th Mary Martha & Lazarus
31st St Ignatius of Loyola