

# Brookfield News

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## Some hints about prayer, as Easter approaches

**A**cknowledgments are always appreciated. Parents enjoy giving to their children, but they also teach them to say 'thank-you'. When Jesus healed ten lepers, only one bothered to express his thanks. For couple of weeks, try saying just 'thank you' prayers. If you are out of the habit, you may find gratitude needs fresh effort, but makes a big difference to the day.

Why is prayer needed? Think of yourself as one of God's agents in your neighbourhood. He wants you as a conduit; when you pray, you are opening up a means of collaborating with God's will. C. S. Lewis suggested that God passes on to human beings any

responsibility which they can take. Work and prayer are two ways of accomplishing what God wants.

Dealing with doubt. You may find yourself asking if it's all an illusion. A group of Rabbis met after the Holocaust to put God on trial. How could He have let his people suffer in that way? They considered the evidence, then pronounced a guilty verdict, or more precisely said, "He owes us something". Then they went to pray as they had always done. Prayer is instinctive. Try doubting your doubts.

Is prayer superstition? There's a joke about a driver who was desperate for a parking place and promised God he would go to

church next Sunday and put £10 in the plate if God found him one. Nothing happened. He increased the offer to £100, but without success. Finally, he offered £1,000 and immediately found a space. "The deal's off", said the driver, "I found one anyway." A former Archbishop of Canterbury, William Temple, was asked if answers to prayer were just coincidences. He replied, "the more often I pray, the more often coincidences happen." By the way, bribing God doesn't work!

You are not alone. Not only is Jesus alongside you when you pray, so are billions of others, even if you can't see them. We join with 'angels and archangels and the whole company of heaven' as well as the

***This Month.....Muslim Conversions.....Page 7***

# 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

Sunday 6th March Mothering Sunday

11.00am Family Mass

Sunday 20th March Palm Sunday

10.45am Blessing of Palms and Procession to Church for the Palm Sunday Mass

Thursday 24th March Maundy Thursday

7.30pm Mass of the Last Supper with washing of feet and Vigil till midnight

Friday 25th March Good Friday

10.00am Stations of the Cross

2.00pm Solemn Liturgy of Good Friday

Saturday 26th March Holy Saturday

7.30pm The Easter Vigil with lighting of the New Fire and first Mass of Easter

Sunday 27th March Easter Day

11.00am Choral Mass for Easter Day

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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Church across the world, every time we pray. The pattern prayer taught by Jesus begins "Our Father", so it's for all of us.

### Passive smoking puts pets at great risk

If nothing else will stop you smoking, consider this: smoking can even kill your pet. Cats and dogs spend most of their time in your home, and are close to carpets where smoke particles linger.

Recent research at the University of Glasgow has found that animals exposed to second-hand smoke develop health problems ranging from cancer to cell damage to weight gain. Cats are particularly vulnerable, as they self-groom extensively, and thus ingest smoke particles into their bodies. Such 'third-hand' smoke particles are considered even more carcinogenic than second-hand smoke.

# Anglican Primates suspend The Episcopal Church for three years

The Anglican Primates have suspended The Episcopal Church from full participation in the Anglican Communion for the next three years.

The decision was made at the recent Primates meeting in Canterbury, where Anglican leaders had gathered to “reflect and pray” about the future of the Communion.

The meeting was called because The Episcopal Church in the United States decided to go against other churches in the Communion by authorising its clergy to perform same sex marriages in July last year.

At the end of their meeting in January, the Primates agreed a Communique that spelt out how they ‘would walk together in the grace and love of Christ’. This agreement acknowledges the significant distance that remains, but confirms their unanimous commitment to walk together, “with neither victor nor vanquished.”

The Communique from the Primates read as follows .

1. We gathered as Anglican Primates to pray and consider how we may preserve our unity in Christ given the on-going deep differences that exist among us concerning our understanding of marriage.

2. Recent developments in The Episcopal Church with respect to a change in their Canon on marriage represent a fundamental departure from the faith and teaching held by the majority of our Provinces on

the doctrine of marriage. Possible developments in other Provinces could further exacerbate this situation.

3. All of us acknowledge that these developments have caused further deep pain throughout our Communion.

4. The traditional doctrine of the church in view of the teaching of Scripture, upholds marriage as between a man and a woman in faithful, lifelong union. The majority of those gathered reaffirm this teaching.

5. In keeping with the consistent position of previous Primates’ meetings such unilateral actions on a matter of doctrine without Catholic unity is considered by many of us as a departure from the mutual accountability and interdependence implied through being in relationship with each other in the Anglican Communion.

6. Such actions further impair our communion and create a deeper mistrust between us. This results in significant distance between us and places huge strains on the functioning of the Instruments of Communion and the ways in which we express our historic and ongoing relationships.

7. It is our unanimous desire to walk together. However given the seriousness of these matters we formally acknowledge this distance by requiring that for a period of three years The Episcopal Church no longer represent us on ecumenical and interfaith bodies, should not be appointed or elected to an internal

standing committee and that while participating in the internal bodies of the Anglican Communion, they will not take part in decision making on any issues pertaining to doctrine or polity.

8. We have asked the Archbishop of Canterbury to appoint a Task Group to maintain conversation among ourselves with the intention of restoration of relationship, the rebuilding of mutual trust, healing the legacy of hurt, recognising the extent of our commonality and exploring our deep differences, ensuring they are held between us in the love and grace of Christ.

## New household chores for children

Many children are earning their pocket-money with a new kind of household chore: helping baffled parents with digital challenges such as downloading apps, or posting photographs on social media.

It seems that 47 per cent of parents with children aged between 10 and 18 have paid their offspring for digital help. And they pay well: children can earn 20 per cent more for jobs such as setting up an email address, than for the more familiar but boring ‘tidy your bedroom’ sort of work. The survey was carried out by Barclays.

## New meanings

Dogma - a puppy’s mother  
Polygon - a lost parrot

# Walking with God and the Alien! More popular than Jesus?

**H**ave you ever dived into a swimming pool and experienced that “time standing still” sensation before you surface again? Your eyes can see where you are but you can’t hear or speak. I felt like that last February when the radiologist gently explained that my recent digestive problems were caused not by a gall stone, as hoped, but by a tumour in my pancreas. I remember that my ears failed to take in any further information – time stood still as I stared at the alien within me on the screen.

Then I surfaced still unable to speak – my head full of questions. Oh Lord – it doesn’t look very big. Can we take it away? Why me? Why not me? Give me strength, Lord. How do we tell the family?

We have trodden this path before. It is now ten years since my husband Tim survived his own encounter with cancer. The story of the Exodus was our daily reading at that time - Moses leading the Israelites out of slavery in Egypt. Our Bible commentary really touched us at a low point – the Wilderness experience was described as a “time of testing, humbling and trusting”.

Waiting for Tim’s test results was very much a ‘wilderness experience’ for us. God provided manna every day for the Israelites, and He provided strength every day for us as we walked through unfamiliar medical territory.

So perhaps I shouldn’t have been surprised when, ten years later, our February 2015 readings were from Deuteronomy. Moses reminds the Israelites that God had

provided for them thus far through the Wilderness, and they needed to continue trusting Him as they journeyed towards the Promised Land. The words hit me afresh. God was reminding us of His help in the past, and all we had to do now was remember His faithfulness and continue to trust in His generous provision.

How amazing is that? A blast from the past just when we needed it. Not a coincidence of publishing, but a “God-incidence”, as an old friend terms these times when a Bible reading speaks directly into our personal circumstances. Our daily readings became a joyful dive into the scriptures, strengthening us and giving us hope as we prepared for the next stage of my treatment.

(During her treatment last year, Jenny wrote the following poem)

WHY HAST THOU FORSAKEN ME?

Hard to breathe in,  
painful breathing out.  
Time suspended – as He was.  
Eyes closed, I barely move, trying to wait  
‘till the painkillers kick in.

My Lord had nothing to dull His pain.  
Hanging, suspended in time, waiting.  
I now know why He cried,  
“Why hast thou forsaken me?”

by Jenny Dennis

**O**n 4th March 1966 John Lennon claimed in an interview in the London Evening Standard that the Beatles were now ‘more popular than Jesus’. His remark caused a mild stir in Britain and a few tut-tuts from Church leaders, but in the States it caused an absolute furore. There, many radio stations banned Beatles music, and there were public bonfires of their records and memorabilia. In due course the fury subsided, and the Beatles eventually became the most successful of all British bands in the USA.

In truth, the word ‘popular’ takes some of the sting out of his remark. ‘Popular’ doesn’t mean more important, more influential or more praiseworthy. It simply means what it says. People liked them. After all, chocolate is more ‘popular’ than water and going on holiday than going to work. I doubt if Lennon meant in his rather silly remark that the Beatles’ fame would last for two thousand years.

‘Popular’ has no staying power – it comes, and it goes. Telling people to change their ways, to love their enemies and do good to those who hate them is never going to be ‘popular’. It has, however, changed history, brought down empires and transformed the lives of billions of people. Jesus may not be ‘popular’, but the impact of his brief life certainly has staying power!

## Observations on life

A healthy adult consumes each year one-and-one-half times his own weight in other people’s patience.

# “Dear Friends...” From the Vicars Desk

As you can see from the article on page three of this edition of Brookfield News the Archbishops of the Anglican Communion have suspended the Episcopal Church of America from active involvement in the life of the Communion for three years. It is unfortunate I believe that the countries of what is known as the Global South seem to now be dictating how our Communion behaves.

Unlike the Roman Catholic Church which has a clearly defined management structure that is directly controlled from Rome the Anglican Communion is a loose federation of Churches that were founded by missionaries almost exclusively from the UK. Initially these were controlled by the Archbishop of Canterbury who sent out Bishops from the UK who led the churches. Gradually indigenous clergy and Bishops were appointed and the local churches took more control of their lives. Of course national independence made these churches more self supporting and nationally defined.

Over the years many of them have continued to use the 1662 Book of Common Prayer as their liturgical norm, though often translated into local languages. Sadly many of them have also continued to take nineteenth century attitudes and understandings of biblical and moral norms. This has led to some serious conflicts over the years particularly over the fundamentalist attitudes to the bible and morality. This has come to a head in the latest

meeting of the Archbishops where the Global South who have already set up rival churches and diocese in some countries, especially in the USA have taken it upon themselves to be the moral guardians of the communion.

I am afraid that I feel that we cannot allow this to continue even if it means that the communion finally breaks up in its present form. To be dictated to by others who live in a completely different culture about what we are to believe and do seems to me to be unacceptable especially when it denies acceptance and love to other human beings.

The Episcopal Church in America for good or ill took the decision to allow its clergy to marry single sex couples. They were not asking that other churches in the Communion should do the same, but simply deciding that it was within their understanding of scripture and theology that this was acceptable. It was of course the same church that ordained the first openly gay bishop some years ago creating a furore at the time.

So what will this suspension achieve. Sadly I believe nothing. The American Church are very unlikely to change their stance and the Churches of the Global South will continue to oppose them. They will seek to undermine the position of the Episcopal Church by creating more Diocese in the USA and elsewhere. We have already seen threats to create rival Diocese here in the UK where a

Bishop is perceived to be too liberal. Unfortunately no Archbishop of Canterbury will want to be seen as the one who presides over the breakup of the Anglican Communion but I fear that is what is down the line. We have to be clear as to our stance but realistic about the consequences.

On a much more mundane note this is the time of year when we refresh the Electoral Roll of the Church. So if you live in the parish you are entitled to have your name on the roll and if you worship at St Mary's but live outside the parish you are also able to have your name on our Roll. Forms are at the back of the church, please fill one in and give to either to me or to Caroline Deys.

Lastly to let you know that work has started on the refurbishment of Flat one at the Church Hall. The work is likely to take around two months when we shall be looking to put it on the open market to help us fund the work of the church here in Dartmouth Park. As part of the project we also intend to renew the front doors of the Hall to enable easier access while maintaining security for the Nursery children. We are also going to install a proper fire alarm system again to protect all the users but especially the children of the Nursery. All of these tasks are of course very expensive so we will not be seeing a return on our expenditure for some time but eventually things will improve.

Your Parish Priest

# Good Friday ± Jesus and the thieves on the Cross

**L**uke's account of the crucifixion (Luke 23:32-43) emphasises the mocking of the crowd, 'If you are the king of the Jews, save yourself' (35,37,39). In their view a Messiah does not hang on a cross and suffer. In considering the two men who was crucified with Jesus, we are also confronted with the issue of how Jesus secures salvation for us.

The words of one of those crucified with Jesus reflected the crowd's taunts: 'Aren't you the Christ? Save yourself and us.' He highlights the question of Jesus' identity: how can He save others, when He cannot save himself from death? He failed to see that the cross itself was the

means of salvation.

So - what kind of Messiah was Jesus?

The other criminal's response in his last moments is a moving expression of faith. When challenging the other man, he spoke of the utter injustice of the crucifixion: 'this man has done nothing wrong.' He perceived the truth that Jesus was indeed the Messiah. In a wonderful picture of grace, 'remember me when you come into your kingdom', the second thief confessed his guilt and secured Jesus' forgiveness and mercy.

In reply, Jesus promised the man

life from the moment of death; 'Today you will be with me in paradise.' Jesus used the picture of a walled garden to help the man understand his promise of protection and security in God's love and acceptance eternally.

Each one of us has to choose how we react to Jesus on the cross. Do we want him to 'remember' us when He comes into his kingdom, or not? If you were to die tonight, how confident would you be of going to be with Jesus? 'For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God.' (1 Peter 3:18).

## The world at its worst and the world at its best

**A**t the very time Christians celebrate the great Easter Festival commemorating Christ's victory over evil, we are confronted by news of death, barbarity and terror across the world. Unless we choose to live in fantasyland, we must look for the connection between the daily news and the Bible.

First, Jesus Christ did not escape death. Nor did He promise His followers a trouble-free world. Actually they themselves can expect an above average share of suffering.

Secondly, we believe that Christ's death was no accident. The Crucifixion was a calculated risk: God's costly and unexpected intervention in human affairs. The Christian claim that God's Son was put to death is deeply offensive to religious groups who cannot believe that a remote and all-powerful de-

ity to whom human beings should yield has Himself submitted to our brutality. Yet it is in this way that God perseveres with his creation without violating it.

Thirdly, Christ's way of sacrifice, forgiveness and reconciliation is God's ultimate offer to the human race. We are going to learn it, if necessary the hard way, however long it takes.

The first reaction of the people who witnessed the resurrection of Jesus Christ was of fear. Incredulity, too, but fear. In the last book of the Bible, an encounter with the Risen Christ is described like this:

"I saw one like the Son of Man, clothed with a long robe and with a golden sash across his chest. His head and his hair were white as white wool, white as snow; his eyes were like a flame of fire, his feet

were like burnished bronze refined in a furnace, and his voice was like the sound of many waters..... When I saw him, I fell at his feet as though dead."

That is the natural response to a heavenly vision. Only then can we hear the words spoken by this terrifying figure:

"Do not be afraid: I am the first and the last, and the living one. I was dead, and see I am alive forever and ever; and I have the keys of death and the world of the dead."

God's rule over the world – the world at its worst and the world at its best – was reasserted at the first Easter. This is no domestic, ecclesiastical event. It is God's glorious yet solemn challenge to his rebellious creation: the grip of evil and death is terminally weakened. Christ is Risen! He is Risen indeed!

# Muslim Conversions to Christianity

The latest issue of The Interdisciplinary Journal of Research on Religion has an article co-authored by Duane Miller and Patrick Johnstone seeking to estimate the number of conversions of Muslims to Christianity worldwide.

They calculate that in 1960 there were about 200,000 Muslim converts, whereas now there could be as many as 10,250,000, made up as follows:

6,968,500 in Asia; 2,161,000 in Africa; 493,000 in North America; 483,000 in the Arab world and 147,800 in Europe

They arrived at their numbers by collecting data from published sources, missionary reports, finding most of the converts among evangelicals, but also among pockets of Catholics and Eastern Orthodox, as well as those claiming to be both Muslim and Christian. They readily acknowledge that their figures are far from precise, especially as so many conversions in Muslim societies take place secretly for fear of reprisals.

Those who claim to be both Muslim and Christian have created some controversy and criticism from among other Christians, and are sometimes discriminated against and persecuted in the Islamic community. It appears that such people are orthodox in their view of Christ, but less certain that Muhammad should be accepted as a prophet. Fred Farrokh found a wide range of responses on whether such dual-identification is possible or desirable. "Muslim background believers in Christ will continue to endure some forms of social ostracism," he wrote.

Will Muslim refugees in Germany turn to Christianity? Some churches are seeing "significant" growth from their work with them. One Lutheran parish linked to the Lutheran Missouri Synod in Berlin reckons 700 out of its 900 members are ex-Muslims, many of them refugees. The minister, Rev Gottfried Martens, said he felt 90% were genuinely converted, and not just because apostate Muslims cannot be sent back to Afghanistan or Iran. Refugees from these two countries may be attracted towards

Christianity because they have an opportunity to interact with other people of similar background as well as the compassion which may be shown by Christians in the host country.

The Economist reported a University of Wales researcher using forms issued to mosques reckoning that 5,200 Britons turn to Islam every year, confirming an earlier estimate of 5,000 a year based on the 2001 results from the Scottish Population Census. This would make a grand total of about 100,000 converts to Islam in the UK in 2013, a number also quoted earlier in The Tablet. As the UK is part of Europe, this number, if correct, would mean that two-thirds (68%) of European Muslim converts live in the UK.

Sources: Article by Duane Miller and Patrick Johnstone in The Interdisciplinary Journal of Research on Religion, Vol 11, No 10; article by Fred Farrokh in the International Journal of Frontier Missiology, Vol 32, No 2; mainly taken from a note by the editor, Religion Watch, Vol. 31, No. 1, Nov 2015; <http://www.reforme.net>; articles in The Tablet, 3rd Nov 2012 and The Economist, 18th May 2013, Page 26.

## Christianity is being subtly 'silenced' in the public sector

William Nye, Secretary General of the Church of England's General Synod who took up office in November, says that Christianity is being subtly "silenced" within the public sector in the UK because of a civil service culture, which treats speaking about faith as "not the done thing".

Speaking in a recent interview with The Daily Telegraph, he added that

he didn't believe ministers had done it deliberately, and talked of the national support, including from the Queen, of the quiet work of the Church but added that quiet did not have to mean silent. He also reflected on church growth saying he believed it could take five years to see numbers bottom out and then increase.

For the full interview, please see: <http://www.telegraph.co.uk/news/>

[politics/12079366/The-silencing-of-Chris..](http://www.telegraph.co.uk/politics/12079366/The-silencing-of-Chris..)

## Snoring

A clergyman consulted his doctor about his wife's snoring. 'It has to STOP,' he insisted.

The doctor was intrigued: 'Does it really bother you that much?'

'Well, it's not just me,' explained the minister. 'She is bothering the whole congregation.'

# Church Commissioners take shareholder resolutions stateside, calling on Exxon to prepare for a lower carbon future

A group of investors led by New York State Comptroller Thomas P. DiNapoli and the Church Commissioners for England are urging ExxonMobil to disclose the resilience of its business model in the wake of the Paris Agreement on climate change.

The group of investors, including co-filers the Vermont State Employees' Retirement System, the University of California Retirement Plan and The Brainerd Foundation, represents nearly \$300 billion in assets under management and more than \$1 billion in Exxon shares.

"The unprecedented Paris agreement to rein in global warming may significantly affect Exxon's

operations," said DiNapoli, who is Trustee of the New York State Common Retirement Fund. "As shareholders, we want to know that Exxon is doing what is needed to prepare for a future with lower carbon emissions. The future success of the company, and its investors, requires Exxon to assess how it will perform as the world changes."

The Paris UN Climate Conference concluded with world leaders committed to holding the rise in global temperatures well below two degrees Celsius and to seek to restrict warming to 1.5 degrees. The shareholder proposal filed by Comptroller DiNapoli and the Church Commissioners for England asks ExxonMobil to publish an assessment of how its portfolio

would be affected by a 2 degree target through, and beyond, 2040.

Exxon's peers, Shell and BP, have already agreed to disclose how they will be impacted by efforts to lower greenhouse gas emissions in response to similar shareholder proposals co-filed in 2015 by the Church of England and other investors and endorsed by the boards of both companies.

**Danish airline:** We take your bags and send them in all directions.

**Japanese taxi:** Safety first: please put on your seatbelt. Prepare for accident.

**Kenyan maternity ward:** No children allowed.

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## 'He gave us eyes to see them' - railings and kneelers

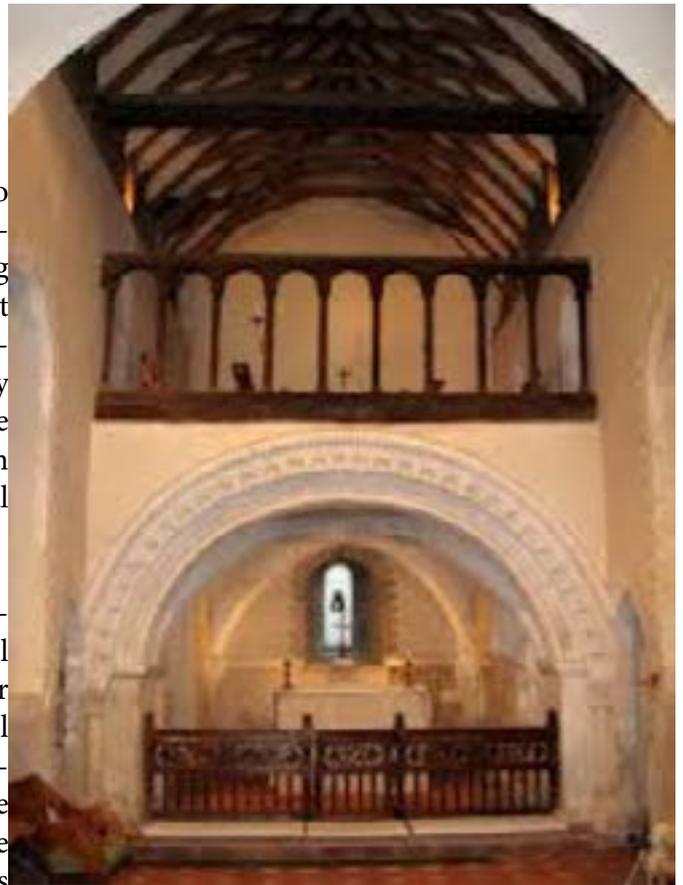
This month we visit St Nicholas' Church, Compton in Surrey. It is a very fine building with an unusual double sanctuary on two floors at the east end. Our eyes look up to see a gallery and an altar, and then at ground level is another altar surrounded by a glorious Norman arch with Jacobean railings and kneelers. As we enter this church, we realise with T S Eliot in 'Little Gidding' that we are here 'to kneel where prayer has been valid.'

With the liturgical reform of the last century, it is customary in many churches to stand to receive Holy Communion. Sitting and standing seem the norms now for worship in spite of all the beautifully embroidered kneelers that many churches boast. But open the Book of Common Prayer, and there is a multitude of rubrics on kneeling whenever people gather for services. It is a posture that

takes us back to those vivid images of Jesus praying on his knees in St Luke's Gospel, Peter kneeling to pray in Lydda, and the people kneeling on the beach with Paul in Acts 21.

The Psalmist invites us to kneel before the Lord our Maker, and Paul wrote to the Philippians, 'At the name of Jesus every knee should bend.' As

we kneel at the Jacobean railings of St Nicholas, Compton or in our own churches, we are heirs to that tradition. Cranmer in the Prayer Book said that kneeling was a sign of gratitude for benefits received. But it is more than that. Buildings like Compton church bring us to



our knees quite naturally as we gaze and wonder at the beauty and majesty of the building. Kneeling is a sign of reverence and adoration of the God who inspired such architecture of old and who feeds us now in the sacraments.

## Church urged to work with local councils in celebration planning HMQ90

Churches have been encouraged to partner with their local council as they plan festivals, special services or exhibitions over the weekend of 11th and 12th June as part of the national celebration of Her Majesty The Queen's 90th Birthday.

Sir Tony Baldry, Chair of the Church Buildings Council says: 'The Church of England is a presence in every community, Her Majesty is the head of our Church and so it makes perfect sense that celebrations in the local church should be at the heart of wider community plans.

'This is a great opportunity for partnership between church and local government to pool resources and ideas to create really special events that will bring people of all faiths and none together to give thanks for the decades of service she has given us and to celebrate this special birthday.'

Councils have begun to advertise community celebrations on their websites and some have indicated that road closures will be possible for residents planning street parties. Church of England schools are holding a competition to design a logo that churches will be able to

use for their events which will be available to download from the Church Care website. Churches are encouraged to register their plans by emailing [queensbirthday@churchofengland.org](mailto:queensbirthday@churchofengland.org) and tweeting using #HMQ90. Advice and resources for planning events can be found at [bit.ly/HMQ90](http://bit.ly/HMQ90)

**Beijing shop:** Haircuts half price today. Only one per customer.

**Swedish furrier:** Fur coats made for ladies from their own skin.

## The Way I See It: ANYBODY NOT DISTURBED?

**W**e are all used to it. The TV newsreader pauses from her task to warn us that a filmed report we are about to see 'contains scenes which some viewers may find disturbing'. We then go, by way of the cameras, to Syria or Kenya or the streets of Paris. Before our eyes are scenes of appalling horror. There are dead bodies, some of children. There is blood. There are people who have lost limbs. We are viewing carnage.

Let's go back to that helpful warning. 'Some viewers may find this

disturbing.' Some viewers? For the moment, let's forget the vast majority, who are simply sitting in front of their television sets appalled at what they are seeing. 'Some' implies that there are other people who are watching all this and not finding it 'disturbing'. Is it really possible that years of watching violence - actual or dramatised - has so inured 'some people' to actual human suffering that it no longer 'disturbs' them?

There are two possibilities here. Either we are creating a sub-class

of viewers who are not 'disturbed' by real, actual, right-now-at-this-moment human suffering, or those who bring us news of it are fully aware that we are, all of us, appalled by it but prefer to suggest that it is only the super-sensitive who are 'disturbed' by it.

Well, I'm appalled, shocked, horrified at what human beings will do to each other, even, in some cases, in the Name of God. I am also gratified and reassured that in the midst of that carnage there are ordinary men and women showing compassion and care for those who suffer. That's why the weasel word 'some' won't do. The least any of us should be is 'disturbed'.

## The top 10 Bible stories: no. 7: The Crucifixion of Jesus

'Of what conceivable significance, for us today, is the death of a Jew in Palestine two thousand years ago?'

**I**n this month's Must Know Story we will address this question as we look at the meaning of Jesus' crucifixion. On the cross Jesus dealt with the problem of our sin. Peter writes, 'He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed' (1 Peter 2:24). Jesus died in our place, bore our sins and took our guilt, to pay the full penalty for our sin and to set us free from addiction, fear and ultimately death.

On 31st July 1941 a prisoner escaped from Auschwitz. As a reprisal the Gestapo arbitrarily selected ten men to die in the starvation bunker, including a man called Francis Gajinisdek. He cried out, 'My poor wife and my children. They'll never see me again.' In

response an unimpressive looking Polish man stepped forward and said, 'I'm a Catholic priest. I don't have a wife and children and I am willing to die instead of this man.'

Maximilian Kolbe was the name of this priest and he went with the others into the bunker. Remarkably he got the prisoners praying and singing hymns and transformed the atmosphere in the bunker. He was the last person to die and after two weeks he was given a lethal injection and died at the age of 47.

Jesus death was even more amazing than this, because He didn't simply die for one man, but for every individual in the world. If you or I had been the only person in the world, Jesus Christ would still have died in our place. 'Hallelujah, what a Saviour'!!

## The high price of takeaways

**R**ecent research has discovered what most older people would find astonishing: that many 16 to 24 year-olds are going into debt to buy takeaways - simply in order to eat. It seems that so many young people today have never learned to cook, that when they are faced with a meal to prepare, they opt for takeaways, ready-meals, or even restaurants.

A recent survey by the BBC's Good Food magazine has found that 16 - 24 year olds spend an average of £63.65 a week on food, as compared with the average for adults of £57.30. Young people also spend an average of £28.26 eating in cafés and restaurants, as compared to the typical spend of adults of £17.22.

The survey also found that the average 16 - 24 year old knows how to cook only four recipes. Children's food campaigner Henry Dimbleby warns that "learning concluded on page 11 col 2

# Hymns and Readings

## March 6th Lent 4 Mothering Sunday

Readings 1 Samuel 1:1-20  
Psalm 34  
2 Corinthians 1: 3-7  
Luke 2: 33-35  
Hymns 239 Lord of all hopefulness  
186 Tell out my soul  
43 Our Father God in heaven SP  
413 Now thank we all our God

Sidesperson: Bill Saunders

Readers: Nick Bethune, Rosie Price Timmins

Intercessions: Nicky Pittam

## March 13th Lent 5 Passion Sunday

Readings Isaiah 43: 16-21  
Psalm 126  
Philippians 3: 4b-14  
John 12: 1-8  
Hymns 94 We sing the praise  
95 When I survey  
439 Praise to the holiest  
Lord for the years HON 310

Sidesperson: Rob Nesbitt

Readers: Denise Sealy, Ray Evans

Intercessions: Carol Kenning

## March 20th Palm Sunday

Readings Isaiah 50: 4-9a  
Psalm 31  
Philippians 2: 5-11  
Luke 22: 14-32: end  
Hymns 509 All Glory laud and honour  
510 Ride on ride on  
79 The Royal banners forward go  
86 My song is love unknown  
Lift high the cross

Sidesperson: Mark Williams

Readers: Stephen Nicoll, Jenny Kauntze

Intercessions: Ian MacGregor

## March 27th Easter Day

Readings: Acts 10; 34-43  
Psalm: 118  
1 Corinthians 15: 19-26  
Luke 24: 1-12  
Hymns 124 Ye choirs of new Jerusalem  
117 The day of resurrection  
120 Thine be the glory  
110 Jesus Christ is risen today

Sidesperson: Elizabeth Oyedemi

Readers: Lucy Boyd, Tim Florey

Intercessions: Bill Saunders

## The mighty Hindenberg

Eighty years ago this month the Germans launched the world's largest and most luxurious airship, the 'Hindenberg'. Although there were fixed wing planes already crossing the Atlantic and taking passengers, the public were fascinated by the massive dirigible, which provided space, comfort and even the freedom to move about during slower but leisurely flights across borders and oceans.

Airships – 'zeppelins' as the Germans called them - had been around for about 25 years. They were used by the Germans in the Great War as bombers – one was shot down over London.

The Hindenberg was spectacular and luxurious, and its maiden flight was reported world-wide. Was this how people in the future would cross continents, meals and drinks provided as they quietly glided through the sky? It might have been, but for the air-

ship's tragic end the following June.

As the Hindenberg attempted to moor at the end of a flight in New Jersey, USA, with a full complement of passengers and crew, a fire broke out on board. Quickly the whole airship was engulfed in flames and 36 people were killed. The disaster was recorded by newsreel cameras and seen across the world. Shocked at what they had seen, people decided airships were not for them. The end of the mighty Hindenberg also marked the abrupt end of the airship era.

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to cook is so important. It's very expensive if you don't learn to feed yourself, and it can also be a one-way ticket to a life plagued by diabetes and obesity."

~ Birthday cake is the only food you can blow on and spit on and still everybody rushes to get a piece.

~ Hospitality: making your guests feel like they're at home, even if you wish they were.

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**Prebendary Guy Pope**

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## For your prayers

### PRAYER CALENDAR FOR MONTH OF MARCH 2016

6th Dartmouth Park Hill  
13th Dartmouth Park Road  
20th Glenhurst Avenue  
27th Gordon House Road

19th St Joseph  
**20th Palm Sunday**  
**24th Maundy Thursday**  
**25th Good Friday**  
**26th Holy Saturday**  
**27th Easter Day**

### SAINTS & HOLY DAYS

1st St David  
2nd St Chad  
**6th Lent 4 Mothering Sunday**  
7th Ss Perpetua & Felicity  
**13th Lent 5**