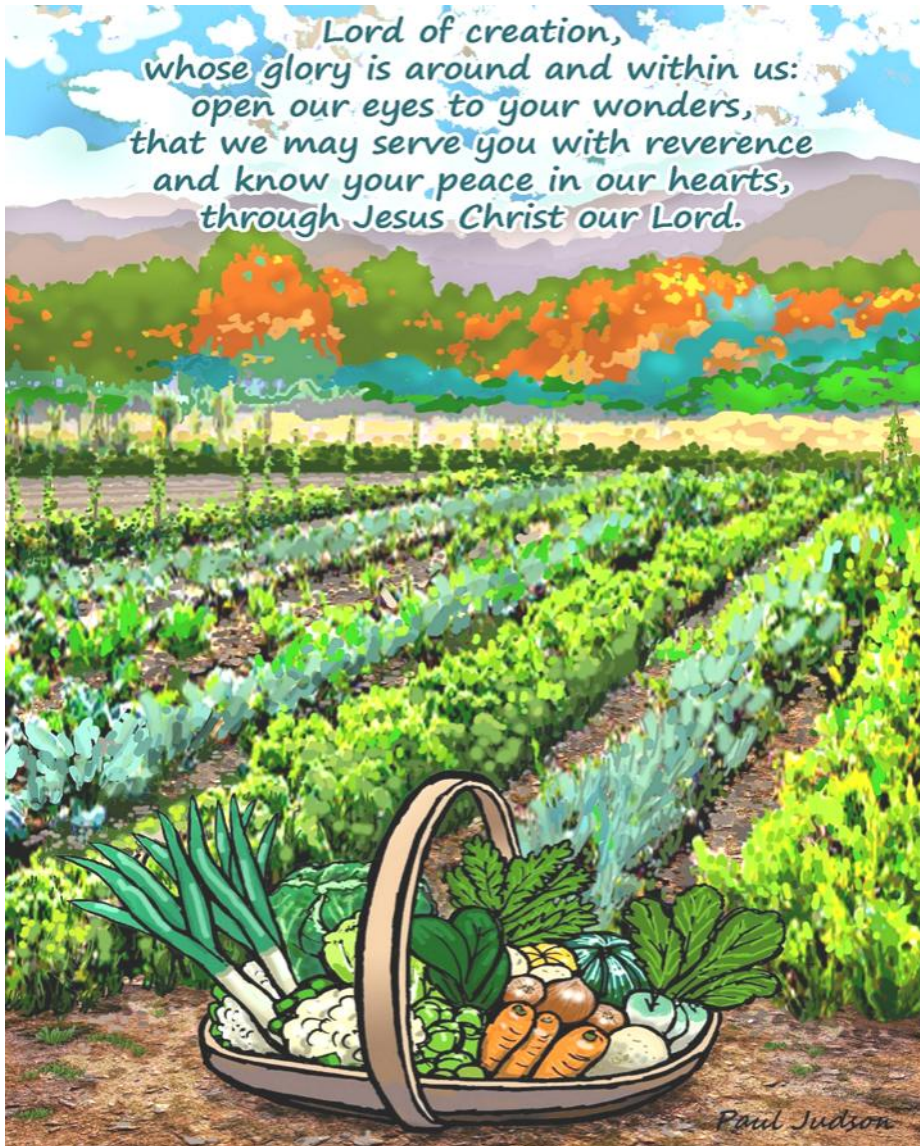


Trinity Times

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Who We Are

Holy Trinity Church, Mossford Green, Barkingside, IG6 2BX

We are a lively, Family friendly Church
with a Heart for the Common Good, and want to make Jesus
Christ known in Barkingside

Our Services

Sunday 10:30am & Wednesday 9:45am

The Church is open for Private Prayer, and as a Welcoming Space Monday,
Wednesday and Friday 10am - 12noon, and you are Welcome to Join us at our
Tuesday Drop-In 9am to 1pm in the Parish Hall

Dear Family!

I hope that you had a great summer! We spent time in Switzerland and stayed in incredible landscapes of high mountains and beautiful lakes. Phew! – it took a while to get used to the steep slopes though! **Coming back and seeing you all again was special – and so was welcoming our new Curate Michelle Steptoe into our church.** We are so excited about having Michelle journeying with us – we welcome her and her family! – and wish her all the best for her ordination as a Deacon in Chelmsford Cathedral on 14 September.

I really sense us stepping into a new season of renewal and growth: It's so wonderful to see newcomers turning up at our worship services and deciding to make us their new home; Michelle, but also Helen Mullis who joined us before summer, and others, will bring freshness and renewal to us; we are making progress with our exciting renovation plans with builders coming in this month for costings.



All this raises the question of our calling. And so, I would like to go back to my recent sermon on Jeremiah (1:4-10). This passage means a lot to me and adds to me recently sharing about my life journey and explaining where I am coming from, what's on my heart, and what kind of church and community I and my wife Kate are yearning to see flourish at Holy Trinity Barkingside (please also see my profile on our HT website). **And I wonder whether it's possible for you to ponder & pray about three things – if only one of these connects, that is great!**

To start, years ago, when I was preparing for my ordination as a priest, I realised that I had a particular calling to be a “watchmen”: Someone who is called to watch and listen, and to speak truth to power, no matter how uncomfortable. I have talked repeatedly about my heart for justice and compassion for the marginalised which was ignited by my mother. And then, when I taught and researched at university the racist-genocidal Nazis, my heart grew for those who were excluded & killed as “outsiders”: not only Jews, but also Sinti & Roma, so-called “anti-socials”, feeble-minded people, Slavs, Black people, homosexuals, and many more. And I guess being a foreigner myself in this country, have increased my sensitivities for the marginalised, including refugees.

So, this is my story and became my calling as a priest: To be a “watchmen”, to call out unhealthy things, and through God, offer a much more beautiful and life-giving alternative. In the Old Testament these so-called “watchmen” were “prophets” like Jeremiah – who in today's reading describes his calling from God. And because we are all made different and are shaped by different life journeys, God calls us also in very different ways, and to do different things – all equally important! Therefore, it's crucial to constantly reflect on what our specific calling from God looks like. **So, this**

is the first challenge I have for you: To revisit and pray over your calling from God. Maybe he is asking you to step into something new personally, or at Holy Trinity Barkingside? Please do not hesitate to come and speak to Revd Kate or me.

The theologian Walter Brueggemann argues that Jeremiaiah 1, verse 10, sums up the whole book of Jeremiah and the tasks of a prophet. It states “See, today I appoint you over nations and over kingdoms, to pluck up and to pull down, to destroy and to overthrow, to build and to plant.” So on the one hand, the prophet has the negative task of stopping something, but then, on the positive side, to construct and to restore. And we realise that the negatives “pluck up and pull down” figure as the crucifixion of Jesus, and the positive terms of “plant and build” concern the resurrection of Jesus. The God who stops unacceptable things, then starts newness beyond our expectation.

Unfortunately, this journey is far from easy to follow: To stop doing things that are not healthy: Maybe drinking or smoking too much; maybe being a shopaholic or being addictive to the phone; maybe watching porn; maybe being angry too much and always pointing the finger at others. Calling out truth and injustices is not always easy either in an age when dangerous populists target scapegoats, offer simplistic solutions, and deny truths. But prophets like Jeremiah live on the edge and call out injustices, most importantly, that the Israelites exploited the poor and marginalised; and that the elites lived a decadent, arrogant and self-pleasing life. **So here is my second challenge for you: If scripture teaches us that there is always a movement from letting go and turning away from, to building something new and to work towards restoration, where does that fit into your life? Where do you see has this happened, and where should it happen?**

And finally, prophets are often perceived as angry and not pleasant people. And Jeremiah seems to fit that image – he certainly started like that. However, if all these negative associations were true, why would Jesus quote the prophets all the time, and see himself as prophet in Jeremiah’s lineage? It seems that our view of prophets is often one-sided. Richard Rohr argues that prophets are on a journey – like us. And their journey normally starts with anger and judging others. But if you follow their journey – and I encourage you to read the prophets Jeremiah, Isaiah, Ezekiel, or Amos and Micah and others – you realise that in the course of their writing they all move from anger to an awareness in which they become more patient, more forgiving, and more loving like God. And ultimately, it’s prophets like Jeremiah who declared God’s new covenant with us: his unconditional grace and love for all of us! And Jesus picks up on this, declares it, and lives it out! It’s an amazing story! **So, this is my third and final challenge you: Asking God to go on a journey from anger and judgementalism to an awareness to becoming more patient, more forgiving, and more loving like God. I wonder how this might look like? Let’s all pray for that!**

Love & Blessings, Fr. Chris

The Archbishop in Jerusalem recently addressed General Synod. Here are some highlights of what he said...We have run them long to provide you with as full a picture as possible.

Gaza food system 'like Hunger Games' - Archbishop Hosam

The leader of the Anglican church in the Holy Land has urged Christians to “speak out in the face of injustices” – including the “horrificing” current arrangements for food aid in Gaza – as he called for a permanent ceasefire to end the war.

The Most Revd Hosam Naoum, the Archbishop in Jerusalem, was addressing the General Synod in July. He said that at that time, hospitals were being bombed in Gaza, medical supplies were in short supply and that there was a ‘horrificing’ system of food distribution, comparable to the dystopian series *The Hunger Games*, with three sites open one hour a day for two million people.

Calling for a restoration of humanitarian supplies including food and medicine, under UN supervision, Archbishop Hosam said there should be no targeting of civilians, especially emergency workers and medical staff.

He called for the release of all hostages and captives and a permanent ceasefire for the end of the war and rebuilding of Gaza – “not ethnic cleansing that is presently being discussed by the Israeli and US Government.”

The church is committed to peace building and reconciliation – a message that he has repeated “time and time again” – but these are “alien terms” that people across both sides of the divide refuse to talk about or even listen to, he said.

“I realise that as a church we live and embody the Gospel and we are not politicians. “However, we need to speak out in the face of injustices and be prophetic for the sake of our people and our calling as Christians.

A senior Army officer recently addressed General Synod. Here are some excerpts...

Pray for Armed Forces amid 'uncertain' times, General Synod hears

A senior Army officer has urged the Church to pray for and support members of the Armed Forces “who put themselves in harm’s way to protect our nation”.

In a recent address to the General Synod, Brigadier Jaish Mahan, Deputy Commander of the 1st UK Division – who has served in Kosovo, Sierra Leone, Iraq and Afghanistan – spoke of how the world is in a “complex place” currently with conflict in Europe and in the Middle East, and several other “unstable” regions around the world.

He said the Army is “hugely privileged” to be supported by “truly exceptional” chaplains who, he said, are “part of the fabric of our family”.

“Their role is complex, from pastoral and spiritual, through to moral, often helping our leaders make the right decisions on a difficult day,” he said.

“My own personal experience of chaplains across my career and deployments has been that they have been truly exceptional people,” he added.

Brigadier Mahan, a practising Christian, asked members to pray for and support members of the Armed Forces who face dangers to protect the nation.

(Continued on page 5)

He drew a connection between the place of the Armed Forces and the Church which he said had “always stood fast in times of crisis”.

He said: “First, please continue to pray for and support those men and women, and their families, who put themselves in harm’s way to protect our nation.

“Secondly, please consider how you as the church leadership might support our nation, now in this time of uncertainty and should, heaven forbid, we find ourselves in a largescale conflict.

“The military, like the Church, is part of the fabric of our nation, fundamental pillars that hold together our house, our society.”

New Beginnings by Canon Paul Hardingham

September is the time of year when we get back to our routines after the summer break. As whole-life disciples (lit: *learners*) we are all called to learn from Jesus and live like Him. God wants us to make a difference in our workplaces and schools, and with family and friends. As Paul writes:

‘And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through Him.’ (Colossians 3:17).

‘WHATEVER you do’: God is at work in every aspect of our lives. He can use whatever we do to make a difference to those around. Do we believe this? Our lives shouldn’t be like an orange, segmented into the sacred and secular, but more like an apple, in which all of our lives are available to Him.

‘Whatever YOU do’: God wants to use us to share God’s love as we serve others around us, wherever we spend time. We can trust Him for the resources we need hour by hour, day by day, year by year. What do we need from Him?

‘Whatever you DO’: We work for God alone, in responding to God’s love for us. How does this perspective make a difference when what we do is hard, unrewarding, or even unappreciated by others?

A man standing on a train platform was asked one day: *‘Who are you?’* He replied, *‘I am a Christian thinly disguised as an accountant.’* If we were asked the same question ourselves, how would we respond? As disciples of Jesus Christ, our identity is rooted in God and His call upon our lives. For each of us, September means learning from Jesus about how we might live for Him in the different places we find ourselves.

Observations on our Christian pilgrimage...

- Life without God is like an unsharpened pencil - it has no point. – *Billy Graham*
- Because of God's grace, failure is never final. - *Anon*
- Don't give up on yourself. God doesn't. Even Moses was once a basket case. – *Anon*
- We never do anything so secretly but that it is in the presence of two witnesses: God and our own conscience. - *Anon*
- It is only with gratitude towards God that life becomes rich. - *Dietrich Bonhoeffer*
- Christ promises to save His people from their sins, not in their sins. - *C H Spurgeon*
- Hope is the foundation of patience. - *John Calvin*
- I believe every Christian man has a choice between being humble and being humbled.
- *C H Spurgeon*
- We play the game; God keeps the score. - *Erwin W Lutzer*

Abiding in Jesus by Lester Amann.

This is the time of year for many churches to hold their Harvest Festival services. No doubt, there will be displays of food, some bought with others grown in gardens and allotments. While gardeners can have pleasure growing fruit and vegetables it can be hard work tending to them and dealing with pests.

Jesus knew about the care given to vines. In John 15:1-8 Jesus compared Himself to a vine and referred to God as the gardener. These verses are both challenging and reassuring. In this parable, God is responsible for pruning the vine. He sees what parts are useful and what parts are useless. The unproductive parts are cut away, so that growth is encouraged. Jesus is telling us that God will prune our lives, not to harm us, but to encourage our spiritual growth.

God's pruning cuts away wrong attitudes and wasteful behaviour, all of which serve no useful purpose in our lives. This pruning is required so that we become more fruitful. And the fruit God wants is love, joy, patience etc. (see Galatians 5:22-23) These holy qualities are intended to influence the world to change it from the bad to all that is good.

To encourage its growth, a vine has to be regularly cut back. The effect looks drastic, but essential. When God cuts away the dead wood in our lives He does it because He knows how our lives can grow. The pruning knives are in the hands of our Father God who only desires the best for us. This pruning process can be painful, but Jesus says that it is vital if the Holy Spirit is to flow through us to produce the fruit that God wants.

Also in this parable, Jesus said He was the vine, and we are the branches. We have no existence apart from Jesus. We can do nothing for God on our own and must be joined to Jesus. In the same way a vine utilises the life-giving sap to flow into the branches, so we need the Holy Spirit to flow His life into us. It is only by remaining in Jesus can He give us the inner resources for an effective fruit-producing life.

Jesus said 'Abide in Me' (John 15:4 King James Version). Abiding speaks of sustenance, being upheld and supported, enduring and withstanding. So, if we are to reap a harvest of holiness, may we be prepared for God's pruning, and continue to abide in Jesus, our Lord and Saviour.

My mother was Welsh and when I was young we used to visit my grandparents and the Welsh side of my family by taking the steam train from Paddington to Cardiff. I remember those exciting journeys so well. This famous poem, by the 1st World War poet Edward Thomas, reminds of the many times, when the train stopped, hissed, puffed and clanked, I looked out of the window and enjoyed for a few moments the peace and silence, wondering where we were. Read it slowly. It is very evocative.

Adlestrop by Edward Thomas

Yes. I remember Adlestrop –
The name, because one afternoon
Of heat the express-train drew up there
Unwontedly. It was late June.

The steam hissed. Someone cleared his throat.
No one left and no one came
On the bare platform. What I saw
Was Adlestrop – only the name

And willows, willow-herb, and grass,
And meadowsweet, and haycocks dry,

No whit less still and lonely fair
Than the high cloudlets in the sky.

And for that minute a blackbird sang
Close by, and round him, mistier,
Farther and farther, all the birds
Of Oxfordshire and Gloucestershire.



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Premier Christian Radio – the first Christian broadcaster to Britain

Christian broadcasting was not always allowed in this country. As late as the mid-1980s, Christians were petitioning Parliament and the broadcast regulator to allow Christian broadcasting to begin in the UK.

Finally, it happened, and in 1990 the law was changed. Five years later, in the summer of 1995, Premier Christian Radio was launched. The Christian community rallied around the station, with thousands committing to provide regular monthly support, and to make it the success that it is today.

Highlights of the past 30 years include:

1999 - launch of Premier Online, streaming Premier to the world

2006 - launch of Premier.tv, providing Christian Internet TV on demand

2009 - broadcasting nationwide begins on DAB Digital radio

2010 - Premier Gospel begins

2016 - Premier Praise begins

Nowadays, with more than 1,100,000 listeners every week, Premier is the largest Christian Media organisation in the UK, reaching people via its print, digital and radio platforms. Premier Christian Radio is available online and nationally on DAB and on smart speakers. The Premier Christian App is available to both iPhone and Android users, via their respective app stores.

The most productive nightmare of all time?

by Richard Bewes.

1600 years ago, Europe's top scholar was an Italian called Jerome; he loved the works of Cicero. One night he dreamt that he had died, and reached the gates of heaven. The gatekeeper spoke to him: 'Who are you?'

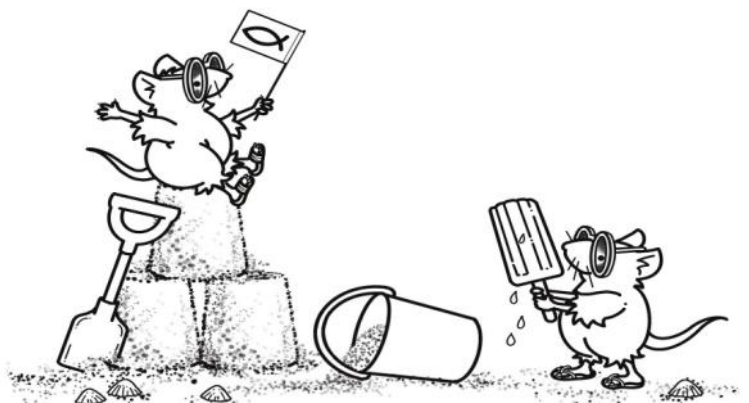
"*Christianus sum.*" replied Jerome. "I'm a Christian."

"No." said the gatekeeper. "You're not a Christian. You're a Ciceronian!" He went on to explain: "You see, here in heaven we judge people by what they were *most*, when they lived on earth. And you dedicated everything to the classics and the works of Cicero. So, we judge you not to be a Christian, but a *Ciceronian*. You cannot enter."

Jerome woke with a start, and made his resolve. Not only did he begin truly to follow Christ, but he bent his academic ability into translating the Bible into the common language of Europe, Latin. It took him years. His translation became known as the *Vulgate* version.

That Bible served Europe for a thousand years. With the Bible's message becoming the foundation of European civilisation, its culture became united. Once we take Christianity and the Bible out of Europe - and all that we would be left with is a collection of squabbling, heathen tribes.

It's time for Europe - like Jerome - to be woken up again.



Why not become a councillor? *Tony Collins is a Green councillor on Hastings Council*

This morning, I alerted the Hastings parks and gardens team to a giant hogweed in a patch of waste ground: it's an invasive species and can cause serious skin damage.

A communal bin on one of the streets in my ward was missing its lid. Two days ago, I asked the waste services folk to replace it. They did so within 24 hours.

This afternoon's emails included a thank-you note from a resident who has been living with black mould for years. She has a vulnerable son, and had been trying to get action from her social housing provider. A neighbour alerted me to her situation. Councillors have privileged access to housing associations, and it took a single message to secure an inspection. What their mould specialist discovered in her flat required a follow-up visit from a property surveyor, and the whole property is now in line for a new roof.

This afternoon I spent reviewing the council's housing strategy. Like many councils we are constantly on the verge of being overwhelmed by the need for temporary accommodation. It costs nearly 50% of our entire budget. Meanwhile the government's rental reforms are accelerating a trend of private landlords leaving the market.

For over 40 years I was a publisher of Christian books. It was a privilege, and a rewarding occupation – not financially, but in terms of job satisfaction. When I retired, I joined Hastings Green Party, as an expression of my reverence for the world God made, and to my surprise was elected to Hastings Borough Council on my first attempt. I became treasurer of the local party, and have helped to secure further electoral successes which led to the Greens running the council.

One of the challenges has been to get quality candidates to stand. I visited most of the town's churches, seeking to recruit Christians, but was met with silence or indifference. Our local mosque was a different matter. I met a young man (a white guy, an English convert to Islam) who was eager to learn more. A year later he was elected as the first Muslim councillor in Hastings, and many of his friends in the mosque have become Green supporters. He and I are good friends, and I have been his mentor on the council. He's hardworking and effective.

Why is it so hard to get Christians involved in civic affairs? To be a councillor is to play a vital role in your local community. The job is immensely varied, and can be demanding, but you are making a lasting difference to people's lives. Politicians do not always command respect, and you need to guard your boundaries, but I receive more thanks than brickbats.

Whatever your own political allegiance, please consider getting involved. Your local party will be delighted to hear from you.

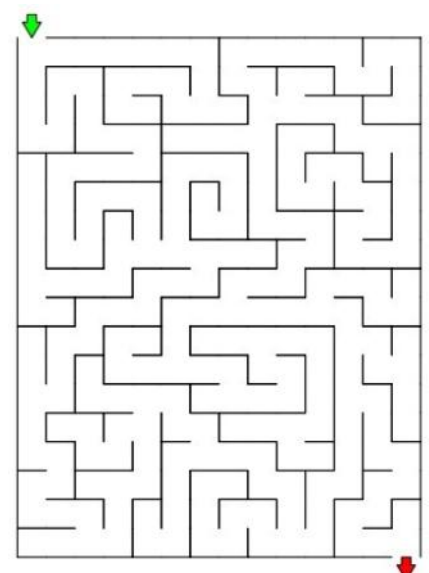
Church service

A minister, known for his lengthy sermons, noticed a man get up and leave during the middle of his message. The man returned just before the conclusion of the service.

Afterwards the pastor asked the man where he had gone. "I went to get a haircut," was the reply.

"But," said the minister, "why didn't you do that before the service?"

"Because" the gentleman said, "I didn't need one then."



Ancient Anglo-Saxon text sparks 5,200 per cent Instagram follower surge

“Hlyst nu!”

That’s Old English for “Listen up!”

And that’s exactly what’s happening, as a video with an unexpected subject has captured the attention of hundreds of thousands of viewers around the world.

A video of Everyday Faith Editor Alexandra Zhirnova reading the Nicene Creed in Old English has exploded across the Church of England’s digital channels, and beyond, racking up nearly half a million impressions and sparking a global wave of engagement.

The video opens with a short introduction: “What you’re about to hear is the oldest English translation of the Nicene Creed, written in the year 992 by a monk called Ælfric. Ælfric lived a thousand years ago, but his world was not so different from ours. He believed that understanding the word of God would give people hope and guide them in their lives.”

Ælfric translated the Creed, along with parts of the Bible, from Latin into his native tongue; what we now call Old English. While much of the language is unfamiliar to modern ears, some words remain recognisable, and viewers are encouraged to listen closely and share any they spot.

The response to the video has been nothing short of extraordinary. Since its release, it has generated over 400,000 impressions across the Church of England’s social media channels, with over 37,000 engagements including likes, comments and shares.

On Instagram, the video has become the most saved piece of content the Church has ever posted, achieving the highest reach and the second-highest number of impressions of any video on the platform to date. Meanwhile, on TikTok, it has quickly climbed the ranks to become the second most viewed video, with the highest number of comments and shares ever recorded on the Church’s account.

Before joining the Church of England as Everyday Faith Editor, Alexandra completed a PhD in Anglo-Saxon, Norse and Celtic at the University of Cambridge. Her academic work focused on Anglo-Saxon Christianity, with a particular interest in the role of women in the early Church - making her uniquely placed to bring this ancient text to life for a modern audience.

The video’s success has also translated into a dramatic surge in followers. In just seven days, the Church saw a 583 per cent increase in new followers compared to the previous week. Instagram alone has seen a staggering 5,200 per cent jump, while TikTok followers have grown by 1,600 per cent. Overall video views across all platforms have risen by 90 per cent in the same period.

And reception has been overwhelmingly positive with the video reaching an international audience, and German, Dutch, and Scandinavian language speakers responding to appreciate how similar Old English sounds to their native languages.

This viral moment comes as the Church marks the 1700th anniversary of the Nicene Creed, a cornerstone of Christian belief since AD 325. So, if you haven’t already, why not have a listen and tell us how many words you recognise?

[The Nicene Creed in Old English - YouTube](#)

Not leaving your dog on its own – even for church

David Pickup, a solicitor, considers the problem of the lonely dog.

My Father's house has many rooms; if that were not so, would I have told you that I am going there to prepare a place for you? And if I go and prepare a place for you, I will come back and take you to be with Me that you also may be where I am. John 14:2-3

There are some couples I see in church, but only rarely do they attend together. You may know them. The explanation is quite simple, and it is not that they do not like being seen together. Instead, they have a dog – or dogs – which do not like to be left alone. So, when there are two services available, one stays at home with the pet and the other goes to church. Then they swap round for the later service.

I have suggested they come together with the dog, but they say they are worried that he or she will be noisy and badly behaved. (The dog that is, not the partner, although you never know.) I suppose that in years gone by, churches were not only places for polite and well-behaved worshippers, but for anyone. I like my Orthodox brothers and sisters, who have very long services, but the congregation come and go as they feel. Another answer is to have more outdoor services, where the dogs could always come along, and the local birds would join in the singing, if they felt the standard was high enough.

It all reminds me that our pets hold a vital place in our lives, and in the homes which we share. Animals also have important roles in the Bible. Try to list some!

Pet & Creation Service

Blessing of the Animals
(please keep animals harnessed, leashed, or contained)

All pets welcome!
Bring your dog, cat, goldfish, zebra, or whatever animal lives with you!

If your pet is too shy or you are worried about bringing him or her to church, then please come along with a photograph of your pet.

Craft Activities during the Service

Tea & Biscuits after the Service

Sunday 14th September, 10:30am
Holy Trinity, 36 Mossford Green, IG6 2BX



When on Iona, we went for a walk one day, a mini pilgrimage around the island, pausing at different spots, praying, singing, and reflecting. At one point we came to the only crossroads on the island. It struck me how symbolic this was at this point in my life. Afterwards the attached poem was read and we were invited to 'let go' of a stone into the sea to symbolise the letting go of things. The poem really struck a chord with me.

I see now that it applies to many more things in my life that I must let go of. We all need to let go of something. Maybe you can take something from these words in your own situation.

Have a blessed day. **Mike Priestman**



To Let Go by Robert Paul Gilles.

"To let go does not mean to stop caring,
It means I can't do it for someone else.

To let go is not to cut myself off,
It's the realisation I can't control another.

To let go is not to enable,
But to allow learning from natural consequences.

To let go is to admit powerlessness, which means
The outcome is not in my hands.

To let go is not to try to change or blame another,
It's to make the most of myself.

To let go is not to care for,
But to care about.

To let go is not to fix,
But to be supportive.

To let go is not to judge, But to allow another to be a human being.

To let go is not to be in the middle arranging all the outcomes,
But to allow others to affect their destinies.

To let go is not to be protective,
It's to permit another to face reality.

To let go is not to deny,
But to accept.

To let go is not to nag, scold or argue,
But instead to search out my own shortcomings and correct them.

To let go is not to adjust everything to my desires,
But to take each day as it comes and cherish myself in it.

To let go is not to criticise or regulate anybody,
But to try to become what I dream I can be.

To let go is not to regret the past,
But to grow and live for the future.

To let go is to fear less and love more.
Remember: The time to love is short."

What is an angel? Easy, people think: a shining figure with glorious wings, who appears from time to time to do some mighty work for God or bring a very special message from him.

Well, that's right in one sense (apart from the wings, which owe more to stained glass windows than the Bible). But the fact that not all 'angels' in the Bible are 'glorious' or 'shining' should make us hesitate to categorise them in this spectacular way. After all, the three apparently ordinary men who visited Abraham and Sarah to tell them that she would have a son even though she was long past child-bearing age had none of those outward embellishments. Nevertheless, Abraham recognised them as divine messengers.

The Bible is full of angels, from the early chapters of Genesis to the last chapter of Revelation, and often they had a key role in crucial events. It seems, from just two instances, that Michael was their leader, an 'archangel'. In many stained glass windows he's seen with a sword, because in a vision in Revelation he led the angelic host who fought and defeated Satan and his army.

In the Gospels, an angel of the Lord appeared to Zechariah in the Temple, to tell him that his elderly wife was to have a son, the forerunner of the Messiah, John the Baptist. An angel, Gabriel, appeared to Mary to tell her that she would be the mother of the Messiah, the Son of God. An angel appeared 'in a dream' to Joseph, the village carpenter in Nazareth, to tell him to go ahead and marry his fiancée, Mary, and later - also in a dream - warned him not to go back to Bethlehem. A 'young man', whom we take to have been an angel, was sitting in the empty tomb on Easter morning, waiting to tell the startled women that Jesus wasn't there - He had risen (Mark 16:5).

Without going into every biblical reference to angels, those should be sufficient to show that the word covers an enormous diversity of experience. So the Letter to the Hebrews speaks of those who practice hospitality as sometimes 'entertaining angels unawares'. Sometimes people recognised angels for who they were, and sometimes they didn't. Angels, quite simply, are God's agents or emissaries, messengers and ministers of His will. Sometimes they appear as human; sometimes they seem to be spiritual beings.

Perhaps we could even say that *anyone*, in any situation, who is at that moment God's 'messenger' to us, or serves us graciously, is an 'angel'. So, when we say, 'Oh, be an angel and pop up to the chemist for my prescription', we may be nearer the heart of the matter than we think!

RECRUITING VOLUNTEERS

TEN APPROACHES



The story of the Good Samaritan is one we're familiar with from Sunday School Days - but the animosity between Jews and Samaritans is one that might be lost on us these days - how bitter the story was to swallow for a practicing Jew. "The one who helped, I suppose." He couldn't even bear to say the word 'Samaritan!'.

The Good Samaritan

To Jesus came a man one day
Who knew full well what the Law did say;
But thought he might catch Jesus out
With silly questions, shades of doubt
"Love my neighbour,' who might that be?"
So, Jesus told the Pharisee:

"A man lay bleeding beside a way
Where robbers often seek their prey.
A priest came by – a man of prayer
But for that victim he'd no care.
A Levite then that poor man spied
He crossed straight to the other side.

"From Samaria a stranger came
Heard his sorrow, felt his pain
Bound his wounds then carried him
To the nearest wayside inn,
And once he'd got him safely there
He paid the landlord for his care."

The Pharisee did not like this
Replying in an angry hiss
"You are kidding, Jesus, right?"
"Samaritans are those we fight!"
But Jesus pressed him, "Of the three
"Which one was most neighbourly?"

"The last," he said, with downcast eyes;
"So go," said Jesus, "do likewise!"
And we in turn must be quite sure
Our neighbour may not live next door
But may be one we do not know
To whom a neighbour's love we show."

By Nigel Beeton

Prayer for September 2025

Heavenly Father,

September is the month of new starts for so many. New starts can be exciting, but they can also be daunting. We don't always know what to expect and sometimes we feel as if we are on our own in a strange new place, or situation.

Help us to know that, as your people, we are never alone. You promised, through Jesus, to be with us always and You gave us Your Holy Spirit to empower us.

In some ways every day is a new start – a new gift from You. As we unwrap the gift of each new day, this September, encourage us to receive it confidently and expectantly.

Help us to know that we can do all things, through Christ Jesus, who strengthens us. We can! In Jesus' name, Amen.

By Daphne Kitching

Tomato, Tomato *David Pickup, a solicitor, considers different versions of the Bible*

You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me. John 5:39

I like the King James' version of the bible. I enjoy the old-fashioned expressions and the richness of the language. That version of the Bible has been so important to our history. So many phrases are part of our everyday speech. I began to question this when, after a service, someone said could they ask me a question. It is always worrying when people are polite. It usually means there is a problem. "Why do you use the King James version? I like to understand what I am reading." That sort of knocked me a bit. What would you do? Loving beautiful language is one thing, but if people do not understand what the book says there is a problem.

I decided to try some other versions including the New King James and New International. What I will also continue to do is explain what the Bible says and give contexts to passages.

Understanding the Bible is not only grappling with old fashioned words, language used in a different way or even funny, jaw cracking words no-one can pronounce. The New Testament place name 'Derbe' is a good example – do you say it like darby or derbee? (American or English!?) I never worry about how to pronounce difficult words, as I am unlikely to bump into anyone who come from there.

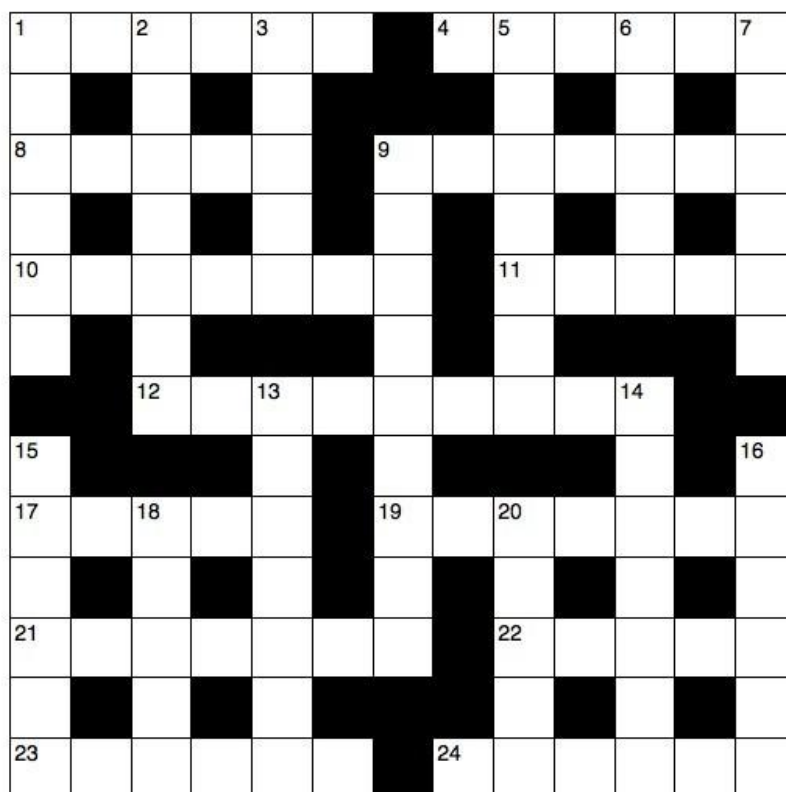
Bible—Crossword Clues

Across

- 1 'The people were — at his teaching' (Mark 1:22) (6)
 4 'He saved —; let him save himself' (Luke 23:35) (6)
 8 He addressed the crowd in Jerusalem on the day of Pentecost (Acts 2:14) (5)
 9 Father of James and John (Matthew 4:21) (7)
 10 One who charges another with an offence (Job 31:35) (7)
 11 ' — thy ministers with righteousness' (Book of Common Prayer) (5)
 12 and 15 Down 'All — is God-breathed and is — for teaching, rebuking, correcting and training in righteousness' (2 Timothy 3:16) (9,6)
 17 'No — of the field had yet appeared on the earth and no plant of the field had yet sprung up' (Genesis 2:5) (5)
 19 Made to feel embarrassed (Isaiah 24:23) (7)
 21 This man built his house on sand (Matthew 7:26) (7)
 22 David's hypocritical message to Joab on the death in battle of Uriah: 'Don't let this — you' (2 Samuel 11:25) (5)
 23 Detest (Job 10:1) (6)
 24 'God made two great lights, the greater light to govern the day and the — light to govern the night' (Genesis 1:16) (6)

Down

- 1 To make a serious request (1 Corinthians 1:10) (6)
 2 Launches an assault against (Genesis 32:8) (7)
 3 'The wicked man — deceptive wages' (Proverbs 11:18) (5)
 5 Tuba ale (anag.) (7)
 6 'The day thou gavest, Lord, is — ' (5)
 7 Old Testament measure of weight, equivalent to about 12 grammes (Exodus 30:13) (6)
 9 Where Elijah restored life to the son of a widow with whom he lodged (1 Kings 17:10) (9)
 13 Paul said of whatever was to his profit, 'I consider them — , that I may gain Christ and be found in him' (Philippians 3:8) (7)
 14 City visited by Paul, described by the city clerk as 'the guardian of the temple of the great Artemis' (Acts 19:35) (7)
 15 See 12 Across
 16 Rioted (anag.) (6)
 18 She had a surprise when she answered the door and found 8 Across outside (Acts 12:13) (5)
 20 Maltreat (1 Chronicles 10:4) (5)



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Which milk is best?

Plant-based milk drinks, including soya milk, oat milk and almond milk, have soared in popularity in recent years. But how do these compare with cow's milk?

A recent report from the nutritional experts who advise the government says that vegan milk is not 'nutritionally equivalent' to cow's milk.

The Scientific Advisory Committee on Nutrition (SACN) and the Committee on Toxicity of Chemicals in Food, Consumer Products and the Environment has also warned that the vegan alternatives to cow's milk often have a higher amount of sugar.

The report suggests that nutritional concerns might be "lessened" if people instead go for the unsweetened soya, oat and almond milk drinks, and if those drinks were to be fortified with vitamin A, riboflavin, vitamin B12, calcium and iodine at similar levels to those found in cow's milk, and also with vitamin D.

New Beginnings by Canon Paul Hardingham

September is the time of year when we get back to our routines after the summer break. As whole-life disciples (lit: *learners*) we are all called to learn from Jesus and live like Him. God wants us to make a difference in our workplaces and schools, and with family and friends. As Paul writes:

'And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through Him.' (Colossians 3:17).

'WHATEVER you do': God is at work in every aspect of our lives. He can use whatever we do to make a difference to those around. Do we believe this? Our lives shouldn't be like an orange, segmented into the sacred and secular, but more like an apple, in which all of our lives are available to Him.

'Whatever YOU do': God wants to use us to share God's love as we serve others around us, wherever we spend time. We can trust Him for the resources we need hour by hour, day by day, year by year. What do we need from Him?

'Whatever you DO': We work for God alone, in responding to God's love for us. How does this perspective make a difference when what we do is hard, unrewarding, or even unappreciated by others?

A man standing on a train platform was asked one day: *'Who are you?'* He replied, *'I am a Christian thinly disguised as an accountant.'* If we were asked the same question ourselves, how would we respond? As disciples of Jesus Christ, our identity is rooted in God and His call upon our lives. For each of us, September means learning from Jesus about how we might live for Him in the different places we find ourselves.

CROSSWORD ANSWERS

ACROSS: 1, Amazed. 4, Others. 8, Peter. 9, Zebedee. 10, Accuser. 11, Endue. 12, Scripture. 17, Shrub. 19, Abashed. 21, Foolish. 22, Upset. 23, Loathe. 24, Lesser.

DOWN: 1, Appeal. 2, Attacks. 3, Earns. 5, Tableau. 6, Ended. 7, Shekel. 9, Zarephath. 13, Rubbish. 14, Ephesus. 15, Useful. 16, Editor. 18, Rhoda. 20, Abuse.

The Rectory St James the Least

My dear Nephew Darren
On hymns – ancient and more ancient



So, your church does not bother with hymnbooks but uses one of those hideous screens which are invariably strategically placed to obscure the altar. I suppose I am not bothered, as wherever you placed it in your converted cinema, it could never spoil its architectural aesthetics.

In my - fortunately limited - experience of such devices, they provide the projectionist with endless opportunities for showing the wrong hymn, or the right hymn but wrong verse, or the right hymn and right verse, but all upside down. In any case, the turnover from one verse to the next always takes place some milliseconds after that verse has started. This means that the congregation, having been silenced for lack of words, is then faced with the challenge of singing two lines at double time.

When we decided to move from *Hymns More Ancient* to *Hymns Slightly Less Ancient* some years ago, our Sunday attempts to 'make a joyful noise unto the Lord' threatened to get lost in the noise of battle.

Colonel Wainwright was happy so long as we continued fighting good fights and urging Christian soldiers onwards. Very keen on smiting is the Colonel; under his command, the Midianites wouldn't have stood a chance. The men wanted the hymns they remembered from school, the ladies wanted those they had sung at their weddings, and no one would consider anything that dropped 'thine's or 'wouldst's. Then a vicious rumour started that the new hymnbook might even offer hymns written in the last 50 years. At this, timetables were consulted for bus services to the next village (and church).

Eventually we reached the perfect solution: we did nothing. Instead, Miss Simpson was charged with buying yards of sticky backed plastic and repairing the current books. But there was still a crisis to come: her young (and radical) niece decided to add a note in the front of every copy. It suggested that if the page for the hymn you wanted was missing, then you could share with the person sitting next to you. Of course, no one has done that yet; it would be an experience almost as traumatic as being invited to pass the peace.

And so, we struggle on with our *Hymns More Ancient*, whenever we can find the words. Harmony reigns once again.

Your favourite Uncle, Eustace

Fresh ideas for doing church

The elderly priest, speaking to the younger priest, said, "You had a good idea to replace the first four pews with plush bucket theatre seats. It worked like a charm. The front of the church always fills first now."

The young priest nodded, and the old priest continued, "And you told me adding a little more beat to the music would bring young people back to church, so I supported you when you brought in that rock 'n roll gospel choir. Now our services are consistently packed to the balcony."

"Thank you, Father," answered the young priest. "I am pleased that you are open to the new ideas of youth."

"All of these ideas have been well and good," said the elderly priest, "But I'm afraid you've gone too far with the drive-thru confessional."

"But, Father," protested the young priest, "my confessions and the donations have nearly doubled since I began that!"

"Yes," replied the elderly priest, "and I appreciate that. But the flashing neon sign, 'Toot 'n Tell or Go to Hell' cannot stay on the church roof!"

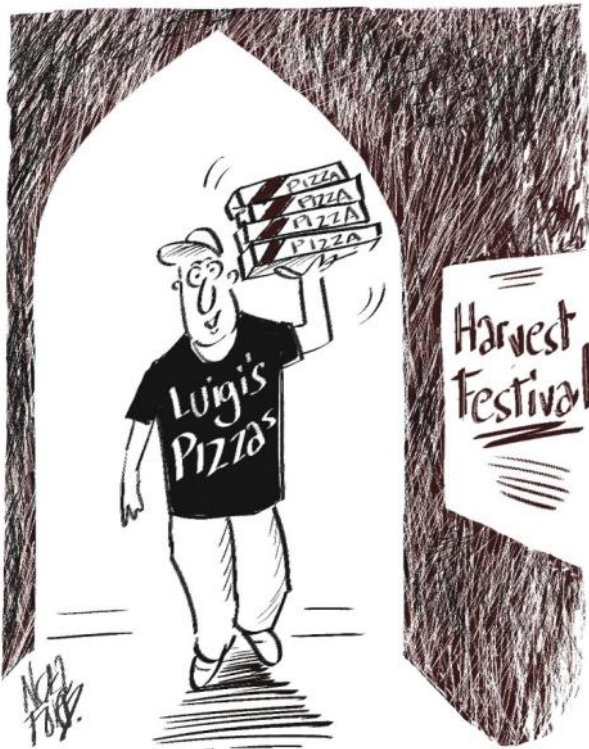
The rector had been unwell and a parishioner asked his housekeeper how he was. She replied: "It's his head you know, it's been on and off all the week."



© CHRISTIAN CRACKERS THROUGH THE YEAR by Phil Mason, published



As far as Reg could tell, the burglar had disturbed nothing in the vestry



"Delivery for whoever ordered the trendy alternative to a basket of groceries..."



"We've had a tip-off that the sermon is going to over-run again."



The hard core fans were at the back, playing air-organ

Archbishop of York's Presidential Address to General Synod

I think it was Graham Greene who said, 'If you are going to jump, make sure the water is deep.'

As I have spent a working lifetime of ministry reflecting on both the theology and the practice of evangelisation and mission, wanting, more than anything else, to share the good news about Jesus Christ, I have often returned to this: the deep waters of faith; the embracing waters of baptism where we die and rise with Christ, the calling of the Church of England to be centred in Christ, and from it the deep and profound spiritual and theological renewal which must follow.

Moreover, recent research like The Quiet Revival encourages us and challenges us in equal measure, since it appears to be those churches that offer a depth of tradition that are noticing new people in their midst.

We need then to renew the disciplines of prayer, the liturgical life, the contemplation of scripture as the wellsprings of those aquifers of faith, that alone sustain all ministry and mission. This must be our priority: a Christ-centred Church.

For this to happen, we need clergy and lay leaders who are formed spiritually and theologically so that we can nurture Christian discipleship and be able to teach and defend the Christian narrative in an increasingly fractious, sometimes hostile world.

It is that compelling narrative that will enable us to withstand utilitarian tides of opinion that risk making, for instance, assisted dying a reality in our national life, changing forever the contract between doctor and patient, pressurising the vulnerable, and assuming an authority over death that belongs to God alone.

Likewise, our complacency in the face of climate crisis, the challenges of racial justice, and the appalling inequalities of wealth and opportunity in our country, for me, point to the widening gap between what we say about Jesus Christ and how we actually live the gospel.

I thank my colleague Bishop Sarah and other

Lords Spiritual for their principled opposition to the Assisted Dying Bill in Parliament; to the Church Commissioners for their groundbreaking witness in transition pathways on climate change and with people like Georgia Boon and Bishop Rosemarie Mallett and the work of Project Spire for racial justice, and, yes, hopefully, even for LLF, because although we seem no nearer a settlement that can hold us together, how many other organisations would go this far with such disagreement?

I therefore believe the Lord is calling us to profound spiritual renewal, to be a church of prayer, deeply rooted in the gospel and in this year of the 1700th anniversary of the Council of Nicaea, even more deeply rooted in the inheritance of faith.

Well, God has humbled us in so many ways this year. It hasn't been easy, but if it has made us more penitent, more determined to put victims and survivors first, more resolved to sort out all things to do with clergy discipline, terms of service, independent safeguarding, and other things besides, then, Synod, God the Redeemer who believes in His Church is at work among us.

It is my pastoral experience, on an almost daily basis, in the conversations I have with people on trains, in taxis, on pilgrimage, and even chatting with tourists, that people are longing for something more; for something to hope in. They are frightened by the wars and conflicts of the world.

Therefore, let us be bold in sharing this gospel; being a Church of welcome, hospitality, humility, reflection and peace.

The Quiet Revival research is telling us that a more spiritually-aware generation of younger people exploring faith and younger people in our churches now want to know more about the Christian faith. We need to respond to this.

Church of England, General Synod, we need to reset the compass. Jesus Christ calls us to follow Him. 'If you drink of this water,' says Jesus, 'you will never be thirsty. The water that I give will become a spring gushing up to eternal life' (see John 4.14). We then give from the overflow of all that we have received. Sisters and brothers, there is no other mission.

NEW in the Community!

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0 up to 4yrs



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friendship

Thursdays
8.45–10.45am
£2 per family; term time



Place:
Holy Trinity Church
Mossford Green
Barkingside, IG6 2BX

Contact Kate: 07876 318 718

OUR WORSHIP SERVICES

Sunday 10.30 am

This is a mixed style service, formal & informal, with robes and candles, traditional hymns played on the organ and contemporary worship, led by singer and band.

The service lasts approximately 75 minutes. Children are welcome to take part in supervised craft activities and play at the back of the Church with parental supervision. Every 2nd Sunday of the month is “children’s church” incl. Bible story and action songs.

We are a multi-ethnic congregation with members spanning a wide range of ages from toddlers to the elderly and lots of families. Refreshments are available after each service.



Wednesday 9.45am

A Said Eucharist with one hymn. Service sheets are used. It usually lasts about 40 minutes, and refreshments are available afterward.

It’s on our heart to offer a warm and inclusive welcome, and a safe space for everyone! Why not join us and see how you like it? We also offer prayer during and after the service and have a designated prayer corner.



DO YOU NEED HELP?

We are here for you and would love to meet you! The church is open Monday, Wednesday and Friday 10am – 12noon; and you are welcome to join us at our Tuesday drop-in 9am to 1pm in the Parish Hall, or during Worship Services on Sundays 10:30am and Wednesdays 9:45am. You can also contact our Vicar Chris or the Church Office via phone or email. There are, however, many areas where it's best if you seek professional help. Please see the "Help" page on our church website for useful information.

URGENT - I NEED HELP NOW

If you or someone you care about is experiencing a mental health crisis – you can call **Mental Health Direct** 24 hours a day on **0800 995 1000**.

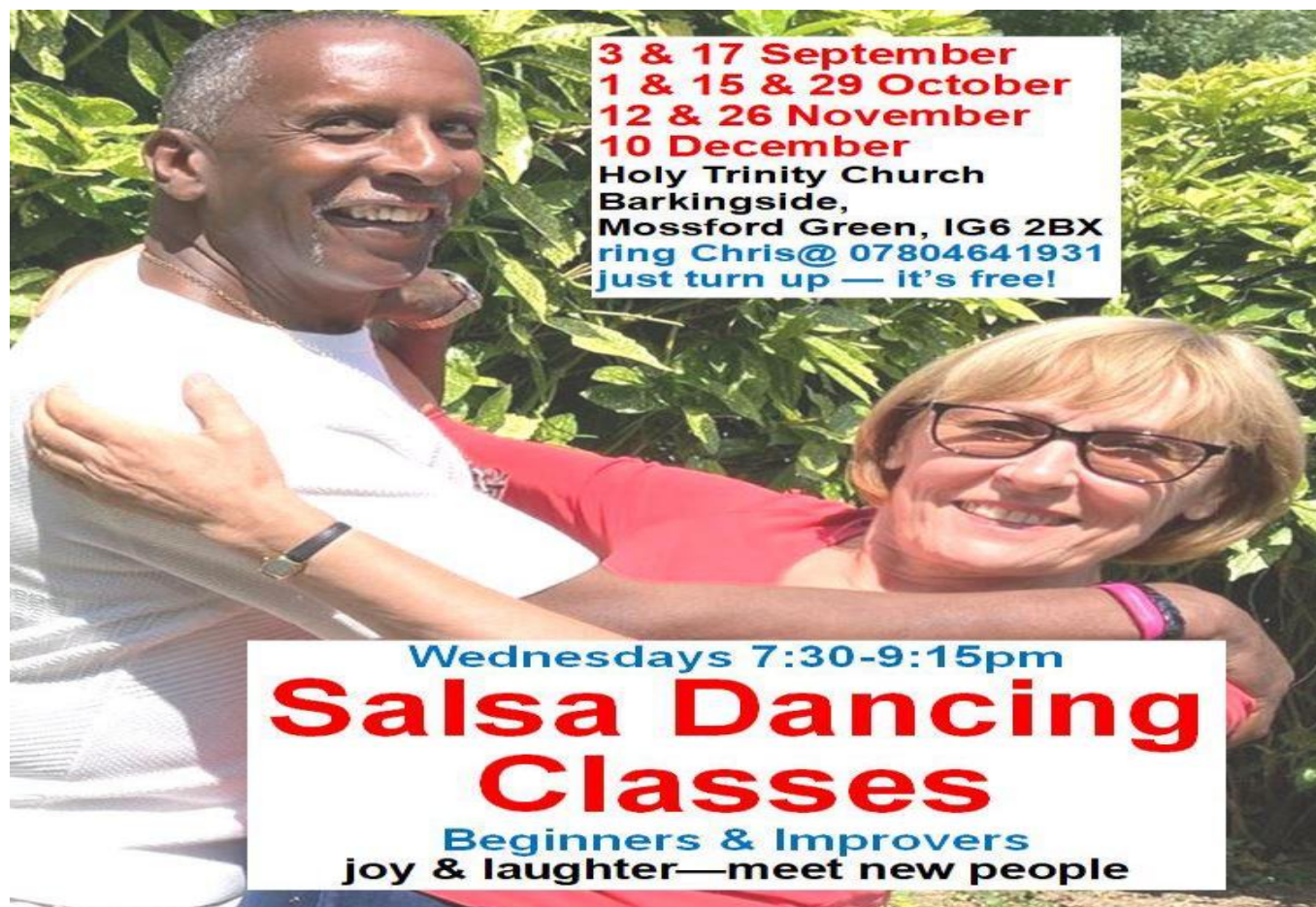
If you are experiencing **Suicidal thoughts**, please call **Samaritans** on **116 123** for free. Whatever you're going through, a Samaritan will give you free, confidential, and non-judgmental emotional support.

If you are experiencing **Domestic abuse**, please call one of these two 24-hour helplines: **08 08 2000 247** (Refuge National Domestic Abuse Helpline) OR **08 08 16 89 111** (Victim Support).

If you are at immediate risk of **physical harm** because of mental health concern or feel like you need immediate assistance, please call **999** or visit your local **A&E**:

- 1.6 miles away: King George Hospital, Barley Lane, Ilford, Essex, IG3 8YB; tel.: 0330 400 4333;
- 3.3 miles away: Whipps Cross Hospital, Whipps Cross Road, London, E11 1NR, tel.: 020 8539 5522.

Shout Crisis Text Line is a 24/7 text service for anyone in crisis anytime, anywhere. **Text 85258**.



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Who We Are

Holy Trinity Church, Mossford Green, Barking, IG6 2BX

We are a lively, diverse, family-friendly Church. We love to welcome everyone, Care for our whole Community, and seek to make Jesus Christ known in Barking

Our Services

Sunday 10:30am & Wednesday 9:45am

The Church is open for Private Prayer, and as a Welcoming Space Monday, Wednesday & Friday 10am—12noon, and you are Wel- come to Join us at our Tuesday Drop-In 9am-1pm in the Parish Hall

Vicar: Rev Dr Chris Szejnmann
priest@holytrinitybarkingside.org.uk

Associate Priest: Rev Kate Szejnmann
kate.szejnmann@holytrinitybarkingside.org.uk

Associate Curate: Michelle Steptoe
michelle.steptoe@holytrinitybarkingside.org.uk

Churchwarden: Chris Stoneham
chris.stoneham@holytrinitybarkingside.org.uk

Safeguarding: Kaye Larbi—07847 324955
psr@holytrinitybarkingside.org.uk

COMMUNITY ACTIVITIES

Tuesday 9am-1pm: **Drop-In** (Parish Hall) — a warm welcome for all!

Wednesday 7:30-9:15pm (fortnightly): **Salsa Dancing**
Classes for the Community — meeting new people & having fun!

Wednesday 7:30-9:15pm (fortnightly): **Bible Study** — learning, sharing & growing in healthy ways!

Thursday 8:45-10:45am: **Stay & Play Group** for parents / carers and their children 0-4 years — snacks, craft, songs, fun & friendship

Thursday 6-8pm: **Edge Youth Club** for all 10-14 year old (Parish Hall) — thriving & growing well together

Family Fun Zone events full of fun & energy every 2 months

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Dogs and heatstroke

An over-hot dog is a serious matter – if they can't cool down, they are in trouble. So when is a dog too hot?

Vets warn that in temperatures of 20-23C, you need to be careful not to exert them. At 24-27C you are well into the danger zone, and over 27C is life-threatening for them.

Dogs who suffer early on are those with short noses, flat faces, or heavy coats. Small dogs suffer worse than large ones, as do all older and overweight dogs.

Dogs cannot sweat through their coats, but only through the pads on their feet. They cool themselves by panting, which releases heat through the evaporation of their saliva from their extended tongues.

Here are the signs of heatstroke. If you see these in your dog, take action FAST, and call a vet: *Excessive panting, drooling, increased heart rate, very red or very pale gums and tongue, vomiting, diarrhoea, bloodshot eyes, increasing lethargy.*

Get your dog out of the sun and into the shade. Stand it in a tub of cool water, and splash its tummy, between its legs and under the tail – not just on the back. But cool it gradually - don't use very cold water, to avoid causing shock. Let your dog lie on wet towels.

As for Walkies, in hot weather, go before 8am and after 7pm. Hot pavements and roads can seriously burn a dog's pads. Try holding your palm on the pavement for 15 seconds - if it is too hot for you, it is too hot for your dog.

NEVER leave your dog in a parked car. A car left in the sun can heat up to 47C within an hour. And your dog enters the life-threatening zone at 27C.

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www.churchofengland.org/safeguarding

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House of Bishops Safeguarding Policy for children, young people & adults

OUR COMMITMENTS

- Promoting a safer environment and culture
- Safely recruiting and supporting all those with any responsibility related to children and vulnerable adults
- Responding promptly to every safeguarding concern or allegation
- Caring pastorally for victims/survivors of abuse or other affected persons
- Caring pastorally for those who are the subject of concerns/allegations of abuse and other affected persons
- Responding to those that may pose a present risk.

IF YOU ARE CONCERNED

that someone you know is at risk of, or is being abused, or presents a risk to others, please seek advice from a Safeguarding Adviser or if necessary report the matter to the Local Authority Social Care Services or the Police without delay.




Local contacts available to speak to if you have any concerns:

Name: Kaye Leeb	Name: Chris Szejnmann
Role: Safeguarding Officer	Role: Vicar, Holy Trinity
Tel: 07847 324955	Tel: 07804 641931
E-mail: ps@holymtrinitybarkingside.org.uk	E-mail: priest@holymtrinitybarkingside.org.uk

HELPLINES

- NSPCC: 0800 800 5000
- Family Lives: 0800 800 2222
- Childline: 0800 1111
- National Domestic Abuse Helpline: 0800 2000 247
- Stop it Now: 0800 1000 900
- NAPAC: 0800 801 0331
- Men's Advice Line: 0800 8010 327
- Samaritans: 116 123
- National Careline: 0800 0699 784

Local Authority Social Services:
Children's Social Care: 020 8708 3885
Emergency Duty Team: 020 8708 5897

IF THERE IS IMMEDIATE RISK OR DANGER PLEASE CONTACT THE POLICE ON 999.



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followed by

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Parish Hall from 12:15pm
(donations warmly received)

Holy Trinity Church, Mossford Green, IG6 2BX
any questions? ring Chris @ 07804 641931

Next to you and lonely

Cups of tea and people,
People who do and who know.
People with purposeful expressions,
Their eyes searching beyond her, through her,
The invisible one.
She's next to you and she's lonely.

Smiles and one-way conversations,
With thoughts and eyes elsewhere,
Never noticing the masks of brightness
Hiding hurting children,
The tired ones,
Who are next to you and lonely.

And the makers of the cups of tea,
The knowers and the doers,
Those who smile and seem to have so much.
They too wear masks that hide their crying,
The *together* ones
Sit next to you and are lonely.

By Daphne Kitching (Matthew 25:40)

This series has recently been looking at the opening and closing words of most church services.

They usually go something like this:

(In) The Lord be with you. And also with you.

(Out) Go in the light and peace of Christ. Thanks be to God.

This month let's consider what's pretty much the very next thing we generally do / say at the start of the service.

We acknowledge how great God is: the recognition of His power and might, His goodness and mercy as well as His ability to give us never-ending love. This makes us realise how 'little' we are and how we have not been as loving and forgiving to others – and indeed to ourselves – as we could have been.

This is sometimes called the 'Prayer of Humble Access'.

In a way it mirrors the prodigal son when he returns to his father. The son had demanded his inheritance NOW and then rushes off to have a good time in all the 'usual' ways, followed by poverty and having to work in the lowliest of jobs just to keep alive. Eventually he realised that even the pigs in his father's house lived better than he did – so he decides he will humble himself and return home. He doesn't expect to go back to his previous standing, but rather to beg forgiveness and ask to be a servant.

It's the ending of this story that is so exciting. The prodigal's father is told of his wayward son's approach, and everyone is expecting him to turn away. Instead he rushes out to meet and greet him. Not waiting for an apology or a begging word, the father covers him in rich clothes, holding his (no doubt) smelly body close and just loving him.

And spiritually that is what God does to each of us, as we come deliberately and consciously into His presence and turn to Him. He holds us close and forgives us.

This month

Next time you go to a church service, take note of the words you are asked to say close to the beginning and the wording of 'forgiveness' said over you. Then having been forgiven, try not to stir whatever it was up again – God won't.

The LEGAL STUFF

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PARISH DIARY

Every Tuesday 9am - 1pm 'Tuesday Morning Drop In'
Parish Hall (continuing weekly).

Saturday 13 September: Church Work Day.

All welcome. Lunch will be served.

Sunday 14 September: Pets & Creation Service

Sunday 21 September: "Pizza in church" from 12:15pm to
celebrate Michelle Steptoe's Ordination as Deacon.

Sunday 12 October: Safeguarding Sunday

Sunday 5 October: Harvest Festival. Meal & Party 12—3pm – Homelessness
Sunday

Sunday 19 October: Black History Month Service

Sunday 2 November: 'All Saints'

Saturday 8 November: Light Party, 5-7pm

Sunday 9 November: Remembrance Sunday

