

NEWSLETTER

30th January 2025



Dear Everyone.

It is amazing how fast January has gone. Maybe the weather will start to change and get warmer and more Spring like.

How good to have the Revd Kostakis Christodoulou back with us on Sunday, and for next Sunday too, while Kamran and Naila are away on holiday having a well-earned rest. Below is the sermon preached by the Revd Kostakis this Sunday, which was much appreciated, enjoyed by everyone and was requested by a number to have it printed in the Newsletter which is below.

This is followed by the address preached by the **Bishop of Washington, The Revd Mariann Budde**, at the institution of Donald Trump. You may have heard it at the time. It shocked and upset him and his followers, but, she was preaching Christianity and, appropriately, at the Church where Martin Luther King preached. Reading what she said, and the reaction of some, we can see why Christ was persecuted; preaching "Truth to Power" is never comfortable. The transcript of Bishop Budde's sermon was sent for by an Episcopalian acquaintance, with his permission, who felt it was important enough to share with as many people as possible in the interest of peace and understanding. Bishop Budde made it clear that she didn't hate Trump or wish to be confrontational, but rather to gently make a plea to him given the fear she observed from many in the community. Bishop Budde showed herself to be a very courageous woman whose words of Christ's teaching and role model she follows and apply to us in the UK as much as those in America who dispute them. I have included only these two sermons in the Newsletter this week. This is because they are both long reads but contain the crucial messages of Christ's teaching. Please read them through; they contain much in common. It would be interesting to hear what you think.

From Tony: Most importantly here is a letter from Tony, who has not been with us for a while and who we have missed a great deal. You will read how extremely unwell he has been for weeks and what he has been through. He explains all in his letter. We are so sorry that he has been through so much. We send him our love and prayers and long for the time when he is fully recovered and able to join us again. We never forget you Tony and pray for you each week at our Service and through our newsletter as well as in our private prayers. Get strong and well again.

Why I have not been with on a Sunday – Tony:

“As some of you might wonder what has happened to me, how I am and why has he not been here on a Sunday, I thought I should write something for the newsletter. Some of you have directly messaged me, and these are appreciated - thank you.

The story starts in late October, early November last year. Somewhere, whether travelling to and from work or Golders Green and or mixing with colleagues in the office or my brothers and sisters or on the train or tube, I picked up a virus. I am masked most of the time apart from when I am eating or drinking, so the opportunity in such situations to catch something, even when masked at the other times, is always there. I went to my appointment with my hand specialist at the Royal Free on Wednesday 6th November but I was already experiencing a higher than usual body temperature. I put it down to overworking!

Despite resting, I was still feeling worse for wear on Thursday and came home from the office earlier than usual. I had an hour's sleep and still felt bad. I think I rang 111 and after talking with them made my way to A & E.

My fever presented them with an unusual scenario which led to me remaining in A & E for 2 nights (possibly an unusual situation in itself - they were looking for a bed for me on the wards the during the next day). I had fluids and anti-bacterial fluids intravenously for the next 48 hours from my arrival in A & E that evening. I went next to an acute care ward for a night and then to a room off a ward for the next 4 to 5 days. So I was in hospital for just over a week.

During that time there was a concern that my high blood pressure was an issue along side what had caused my fever in the first place. I had a nurse stationed outside my door on the ward all the time. I was still on various IV fluids until about the week after I had arrived in A & E. I am told I was fighting for my life, but I think I just did not want to be there and was stressed about it all, hence my elevated blood pressure. Nevertheless, I do give thanks for the NHS staff who cared for me and to the LORD who kept me safe.

When I came out 8 days later, I spent the next 2 weeks recovering - resting and relaxing. I am much better now. However, my usual routine of spending 3 days in the office went out of the window because of the potential to catch something somewhere even though masked. I will confess that I took a risk singing in a carol service four times as I do over the first weekend in December but since then I have not been mixing in crowds, travelling on the bus and train as much as I did before November.

It seemed to me also with the rise in hospitalisations, because of the various viruses, even more important that I prioritise my health over all else. I say this as my visit to my haematologist for my chronic lymphocytic leukaemia was a most welcomed one. He told me that I was in remission. This is good news, and I know you have been praying about this. The work of the doctor and God, above all, suggests that my immune system is much improved and doing its work. So, I give thanks to our Father for His mercy and compassion towards me. However, I am still on my cancer treatment plan and probably will be on it for life. So, I need to be careful, take fewer risks.

Hence with the "quad-pandemic" we are faced with in the country and what that means for the NHS, my improving immune system and not wishing to find myself back in hospital, I plan to stay away from mingling with crowds until the warmer weather arrives, hopefully in March. I am still working on issues facing us, and praying for us, in Golders Green". Tony Nwanodi 29th January 2025

Happy Birthday: Tim's Father, Cecil, had his 101st birthday this week. He is doing well and enjoyed a family party at his home. We all sent birthday greetings and sung Happy Birthday for him and for Tim's daughter Alice who was 21 years this week. There was much rejoicing in the Nurse household and many good wishes for the future from us.



Food Bank: This is just to remind you that we would really welcome more contributions for the Food Bank at All Saint's Church. There is increasing need among families. Please put contributions on the table in church which will be taken to All Saints during the week. With many thanks.

Wednesday Morning Coffee: from 10.30am-12noon; coffee, cake and a chat. Do come and join in.

Listening and Learning, Bible Study: This session will take place on Thursday, 13th February at 6.30pm.

Toddler Group: This group is in church every Tuesday from 9.30 – 11.30am. We are very grateful to all those who help and keep the group going. If anyone would like to volunteer to help during his time we would be very grateful to hear from you. Please talk to ifey or Kamran.

With love and good wishes for a coming Spring that is hopeful and peace-filled - Sally



Sermon on Sunday 26th January 2025 - Revd Kostakis Christodoulou

Luke 4:14-21

Jesus' mission was to save people who were lost. Salvation and good news is directed toward every area of need. By nature, people's lives are separated from God.

Devout priest

The devout priest was caught in a flood one day, and he climbed onto the roof of his Vicarage and as the water started lapping up over the roof he prayed "Lord, deliver me from this flood".

The water continued to rise and a policeman in a rowing boat passed: "Can I help you Vicar?" "No thanks, the Lord will deliver me!"

A little while later, the water is even higher, and the Vicar is up to his waist, even standing on his roof. A lifeboat cruises past, and the man shouts out "Can I help you, Vicar?" "No Thanks" was his reply "The Lord will deliver me – I've prayed for it"

After another few minutes, the water has risen so much that only the Vicar's head is peeping out from above the water and a helicopter flies over. The pilot leans out and calls "Can I help you Vicar?" "No thanks, the Lord will

deliver me!"

At which point, the water rises over the Vicar's head and he drowns.

When the Vicar arrives at the gates of heaven and faces St Peter he is furious: "I've been a most serious and devout priest all my life, devoted to prayer and good works – why didn't God answer my prayers. "Oh," says Peter "That 's strange: we sent two boats and a helicopter after you..."

Jesus was able to fulfil his mission because God had anointed him with the Holy Spirit.

"The Spirit of the Lord is upon me because he has anointed me" (Luke 4:18).

Jesus reads from Isaiah 61, proclaiming that the Spirit of the Lord is upon him.

Jesus will open spiritually blinded eyes, make the spiritually lame walk, free those spiritually held captive.

We are called to go and continue His mission.

In John 14: 12 - Jesus told His disciples, *"whoever believes in me will do the works I have been doing, and they will do even greater things than these, because I am going to the Father."*

He then said His believers would be doing those works and more!

The Great Commission - Matthew 28:19: *Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."*

Acts 1 - His disciples were told to "go." *8 But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."*

1. Proclaim good news to the poor: First, *"He has anointed me to preach good news to the poor" (Luke 4:18).*

Christians are to declare the good news of God's activity. The good news is that God has not left us to struggle hopelessly in bewilderment, pain, and darkness.

God has done something about the human condition. He has acted to deliver us from darkness to light through his Son, Jesus Christ. The Lord has gone to the cross and taken our sins upon Him. He has acted. Through the resurrection, He has given His own life, which empowers us too truly live.

To tell this story is to preach the good news.

Who is the good news preached to? It is to be preached to the poor! What does this mean? It is the spiritual poverty of men and women.

The Sermon on the Mount begins with a recipe for happiness, the Beatitudes.

"Blessed are the poor in spirit, for theirs is the kingdom of heaven." Blessed is the person who doesn't have any resources left in their spirit, and they know it. Blessed is the person who does not have any standing before God, who does not have a long record of good works to rest on, who does not rely on a self-satisfied, self-righteous attitude.

Blessed is the person who comes to God and says, *"Be merciful to me, a sinner!"*

God is then able to give to that person the kingdom of heaven. The word "poor" implies humility and hopelessness of spirit. It literally means "having nothing to offer on one's own accord."

On our own, we have nothing to offer God. God is not dependant on us, rather, we are dependent on Him!

The Message: *"You're blessed when you are at the end of your rope." (Mt. 5:3)*

You will never be happy in life until you realise you're spiritually busted and you need God in your life."

He preached to the poor in spirit. Those who have nothing.

Some of the richest people in the world are also the emptiest.

Preach the good news to the poor.

There is much spiritual and moral poverty. What did Jesus do for the poor?

He had compassion on a poor widow and raised her only son from the dead, because this son was the source of support for the widow's future.

He healed the lepers, so they could return to their work.

He condemned the rich who exploited the poor, especially the orphans and the widows.

He praised the action of a poor widow who placed all that she had in the offering plate.

2. He has sent me to proclaim freedom for the prisoners: 18. He has sent me to proclaim freedom for the prisoners

What prisoners did Jesus free?

1. Prisoners of the devil

Jesus liberated many people who were possessed by demons.

There are many people who are prisoners of the devil and his demons.

Many who have turned to spiritualism, witchcraft, and mind-reading and are bound in some way by evil spirits.

These people can be set free from their captivity

2. Prisoners of sin and vice

John 8:34 *"Jesus replied, 'Very truly I tell you, everyone who sins is a slave to sin' "*

It wasn't just the prostitutes, adulterers, and tax collectors who were sinners. The Jews thought they were free, but Jesus saw that they were totally enslaved to sin.

Today, many think they are free, but we realise that they are imprisoned by such things as addiction, hate, violence, hypocrisy, envy, greed, and many other sins.

3. Prisoners of wealth

Wealth prevented the rich young ruler from following Jesus, and money continues to be a great obstacle, hindering many people from faithfully following the Lord.

Our mission is not only directed toward the poor, but also toward the rich. They need to be freed from the love of money.

4. Prisoners of tradition and legalism

The religious in Jesus' day were bound by their traditions and laws, such that they could not accept the grace of Jesus Christ.

Today, many believe they can secure their salvation by observing religious traditions. Believing themselves to be free, they are slaves of tradition.

There are many captives, even in our Christian institutions. They need to be freed. Do we proclaim freedom in Christ to them? Do we proclaim freedom from the bondage of some traditions?

"So if the Son sets you free, you will be free indeed" (John 8:36).

"to proclaim release to the captives"

Do you know any captives? These are people bound in permanent captivity.

Do you know anyone who is struggling to free themselves from hurtful habits which hold them in a grip?

Do you know any people who are locked into a pattern of poisonous hate, or jealous bitterness, or possessive greed which they seem powerless to break?

There is good news! Jesus Christ can set us free. He has done it for millions of people, and he can do it for us.

3. Recovery of sight for the blind: "recovering of sight to the blind" (Luke 4:18).

Jesus took an interest in people's physical suffering. God heals.

The first Christian church cried out to God for miracles and healing, and God answered. How many of us cry out to God for healing?

God is the same God, yesterday, today, and forever.

Sometimes he heals instantly, sometimes it is a process, sometimes he uses medicine, sometimes he only removes the pain; but we can cry out to him and trust in him.

Jennifer Rees Larcombe: In 1982 Jennifer suffered a serious attack of the viral brain disease encephalitis.

After a dramatic near-death experience, she recovered sufficiently to find herself confined to a wheelchair and granted disabled status. As the years passed and she found no healing, she developed a valuable ministry to the many who had sought, but not received, healing from God. Then, after eight difficult years, astonishingly she found herself suddenly and completely healed through the prayer of a new Christian.

It was a miracle but one that brought problems: some questioned either the nature of her ailment or her restoration, while others, anxious for their own healing, sought to find out 'her secret'.

4. To set the oppressed free: Part of our mission is to "set the oppressed free."

Many are oppressed, distressed, weighed down, and grieving.

1. Socially oppressed Jesus had compassion on the outcasts (lepers, for example). We have a mission to reach the outcasts of society

2. Oppressed by sin and a destructive lifestyle: Jesus restored the life of the Samaritan woman. The prodigal son returned to his father's warm, loving home.

3. Oppressed by difficult life experiences

Many live oppressed by pain and hurts of the past—childhood abuse, marital infidelity, and financial injury.

Do we give hope and encouragement to the wounded and broken hearted?

4. Oppressed by fear and worry: Jesus said to his disciples, "Do not worry" (Matt. 6:31). Fear and worry do not allow a person to live a happy, abundant life.

Many people live oppressed by this current evil—fear of what is to come, fear of what others will say, worry about the current economic state, worry about their children, etc. ***Jesus came to set the oppressed free***

Pearly Gates Story: A man dies and goes to heaven. Of course, St. Peter meets him at the pearly gates. St. Peter says, "Here's how it works. You need 100 points to make it into heaven. You tell me all the good things you've done, and I give you a certain number of points for each item, depending on how good it was. When you reach 100 points, you get in." "Okay," the man says, "I was married to the same woman for 50 years and never cheated on her, even in my heart." "That's wonderful," says St. Peter, "that's worth three points!" "Three points?" he says. "Well, I attended church all my life and supported its ministry with my tithe and service."

"Terrific!" says St. Peter, "that's certainly worth a point." "One point only? How about this: I started a soup kitchen in my city and worked in a shelter for homeless veterans." "Fantastic, that's good for two more points," he says.

"TWO POINTS!!" the man cries, "At this rate the only way I get into heaven is by the grace of God!"

"Come on in!"

5. Proclaim the year of the Lord's favour

The Year of Jubilee - Jesus came to "*proclaim the year of the Lord's Favour*." This refers to the "Year of Jubilee." In the nation of Israel, in Judaism, they had these every 50 years. It is what they called "The Year of Jubilee," when everything was renewed.

Those who had debt, it was cancelled. Those who were sold into slavery were given their freedom. Anyone who had to give up their property or had to sell their property, it reverted to the original owner or their heirs. This was a renewal of everything, a "making right" of everything, a getting back to the way things are supposed to be.

Jesus is talking about this renewal; This is part of His mission, to "*proclaim the year of the Lord's favour*."

This offers hope for the future. The Kingdom of God has come but only partially. The fullness of the kingdom is yet to come. As a follower of Jesus, we become a part of His Kingdom, and this Kingdom of God is active in the world.

There is that "already" aspect of the Kingdom, but there is also the "not yet" aspect because it is not completely fulfilled.

The Kingdom of God has come but not fully. This restoration, this renewal, this making everything right is a hope we have for the future. It is a hope for a "making everything right."

That is the mission that Jesus, was saying that He was on. We are called and commissioned to continue the mission.

We are to take the good news, to proclaim freedom, the recovery of sight, the year of the Lord.

Summary and conclusion

Jesus has come to bring good news to the poor and to give sight to the blind. Jesus brings healing to those that know they are weak and poor in spirit. Only those who know they are poor seek the riches that Christ brings.

Jesus is the source of blessing and wisdom.

Jesus showed His wisdom and knowledge of the things of God.

Christianity is about Him and His gospel message of salvation for sinners.

All Christians must look to Jesus. 18 "*The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, 19 to proclaim the year of the Lord's favor.*"

1. Proclaim good news to the poor

2. He has sent me to proclaim freedom for the prisoners

3. Recovery of sight for the blind

4. To set the oppressed free

5. Proclaim the year of the Lord's favour



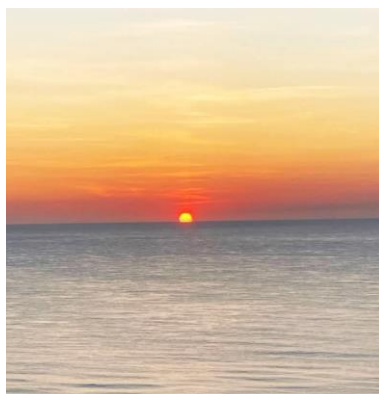
Sermon at the institution of Donald Trump on 21st January 2025 by, The Bishop of Washington, The Revd Mariann Budde.



“May the words of my mouth and the meditation of all our hearts be acceptable in your sight, oh God, for you are our strength and our Redeemer. Amen. Please be seated. Again, my warm welcome to all who have gathered in this House of prayer for all people and for those who are joining us via live stream. As a country we have gathered this morning to pray for unity as a people and a nation, not for agreement, political or otherwise, but for the kind of unity that fosters community across diversity and division, a unity that serves the common good. Unity in this sense is a threshold requirement for people to live in freedom and together in a free society. It is the solid rock, as Jesus said, in this case upon which to build a nation. It is not conformity. It is not victory. It is not polite weariness or passive passivity born of exhaustion. Unity is not partisan, rather unity is a way of being with one another that encompasses and respects our differences, that teaches us to hold multiple perspectives and life experiences as valid and worthy of respect, that enables us in our communities and in the halls of power to genuinely care for one another even when we disagree. Those are across our country who dedicate their lives or who volunteer to help others in times of natural disaster, often at great risk to themselves, never ask those they are helping for whom they voted in a past election or what positions they hold on a particular issue. And we are at our best when we follow their example. For unity at times is sacrificial in the way that love is sacrificial, a giving of ourselves for the sake of another. In his sermon on the mount, Jesus of Nazareth exhorts us to love not only our neighbors but to love our enemies and to pray for those who persecute us, to be merciful as our God is merciful, to forgive others as God forgives us. And Jesus went out of his way to welcome those whom his society deemed as outcasts. Now I grant you that unity in this broad expansive sense is aspirational, and it’s a lot to pray for. It’s a big ask of our God, worthy of the best of who we are and who we can be. But there isn’t much to be gained by our prayers if we act in ways that further deepen the divisions among us. Our scriptures are quite clear about this that God is never impressed with prayers when actions are not informed by them. Nor does God spare us from the consequences of our deeds, which always in the end matter more than the words we pray. Those of us gathered here in the cathedral, we are not naive about the realities of politics, when power and wealth and competing interests are at stake, when views of what America should be are in conflict, when there are strong opinions across a spectrum of possibilities and starkly different understandings of what the right course of action is. There will be winners and losers. When votes are cast—decisions made that set the course of public policy and the prioritization of resources, it goes without saying that in a democracy not everyone’s particular hopes and dreams can be realized in a given legislative session or a presidential term not even in a generation. Which is to say, not everyone’s specific prayers, for those of us who are people of prayer, not everyone’s prayers will be answered in the way we would like. But for some, the loss of their hopes and dreams will be far more than political defeat but instead a loss of equality and dignity and their livelihoods. Given this then, is true unity among us even possible? And why should we care about it? Well, I hope we care. I hope we care because the culture of contempt that has become normalized in this country threatens to destroy us. We are all bombarded daily with messages from what sociologists now call the outrage industrial complex, some of that driven by external forces whose interests are furthered by a polarized

America. Contempt fuels political campaigns and social media, and many profit from that. But it's a worrisome—it's a dangerous way to lead a country. I'm a person of faith surrounded by people of faith, and, with God's help, I believe that unity in this country is possible. Not perfectly, for we are imperfect people and an imperfect union but sufficient enough to keep us all believing in and working to realize the ideals of the United States of America, ideals expressed in the Declaration of Independence, with its assertion of innate human equality and dignity. And we are right to pray for God's help as we seek unity, for we need God's help, but only if we ourselves are willing to tend to the foundations upon which unity depends, like Jesus's analogy of building a House of faith on the rock of his teachings as opposed to building a house on sand. The foundations we need for unity must be sturdy enough to withstand the many storms that threaten it. And, so what are they, the foundations of unity? Drawing from our sacred traditions and texts, let me suggest that there are at least three. The first foundation for unity is honoring the inherent dignity of every human being, which is, as all the faiths represented here affirm, the birthright of all people as children of our one God. In public discourse, honoring each other's dignity means refusing to mock or discount or demonize those with whom we differ, choosing instead to respectfully debate our differences and whenever possible to seek common ground. And if common ground is not possible, dignity demands that we remain true to our convictions without contempt for those who hold convictions of their own. Second, foundation for unity is honesty, in both private conversation and public discourse. If we are not willing to be honest, there is no use in praying for unity because our actions work against the prayers themselves. We might, for a time, experience a false sense of unity among some but not the sturdier broader unity that we need to address the challenges that we face. Now to be fair we don't always know where the truth lies, and there is a lot working against the truth now. But when we do know, when we know what is true, it is incumbent upon us to speak the truth, even when, especially when it costs us. On the third and last foundation, I'll mention today is, foundation for unity, is humility, which we all need, because we are all fallible human beings. We make mistakes. We say and do things that we later regret. We have our blind spots and our biases. And perhaps we are most dangerous to ourselves and others when we are persuaded without a doubt that we are absolutely right and someone else is absolutely wrong, because then we are just a few steps from labeling ourselves as the good people versus the bad people. And the truth is that we are all people. We are both capable of good and bad. Alexander Solzhenitsyn once astutely observed that the line separating good and evil passes not through states, not between classes, nor between political parties, but through, right through every human heart, through all human hearts. And the more we realize this, the more room we have within ourselves for humility and openness to one another across our differences, because in fact we are more like one another than we realize, and we need each other. Unity is relatively easy to pray for on occasions of great solemnity. It's a lot harder to realize when we're dealing with real differences in our private lives and in the public arena. But without unity, we're building our nation's house on sand, and with a commitment to unity that incorporates diversity and transcends disagreement and with the solid foundations of dignity, honesty, and humility that such unity requires, we can do our part and in our time to realize the ideals and the dream of America. Let me make one final plea, Mr. President. Millions have put their trust in you and, as you told the nation yesterday, you have felt the providential hand of a loving God. In the name of our God, I ask you to have mercy upon the people in our country who are scared now. There are gay, lesbian, and transgender children in Democratic, Republican and Independent families, some who fear for their lives. And the people, the people who pick our crops and clean our office buildings, who labor in poultry farms and meat packing plants, who wash the dishes after we eat in restaurants and work the night shifts in hospitals. They, they may not be citizens or have the proper documentation, but the vast majority of immigrants are not criminals. They pay taxes and are good neighbors. They are faithful members of our churches and mosques, synagogues, wadara and temples. I ask you to have mercy, Mr. President, on those in our communities whose children fear that their parents will be taken away and that you help those

who are fleeing war zones and persecution in their own lands, to find compassion and welcome here. Our God teaches us that we are to be merciful to the stranger for we were all once strangers in this land. May God grant us the strength and courage to honour the dignity of every human being, to speak the truth to one another in love and walk humbly with each other and our God for the good of all people, the good of all people in this nation, and the world. Amen.



How We Are

We send all those who are sick our love. Please continue to pray for them that they gain in strength and good health. We pray that God's healing hands may be upon them. Pray also for those who are grieving because of the loss of a loved one.

Pray for Myfanwy Khan, who is at home but waiting to hear if she has to go back to hospital. She is being well looked after by Florence her carer. We all send her our love. Pray for Diana Turvie, who is still unwell from a stomach ailment, for Anita Houghton, Tony Nwanodi, Chuba Agbim, Eunice Adiele, Gideon Onwutalu, Sir Edmund Onochie, Rose Ochwada, and Sheila Grodzinsky.

We hold all the above in our hearts that they may be filled with God's healing love.

Please continue to let us know of family members and friends who are sick and would welcome our prayers, either by WhatsApp, email, Kamran@gg-pc.co.uk or by phone, 020 8455 1873

Topic: Church Wardens' Personal Meeting Room

Join Zoom Meeting

<https://zoom.us/j/8585545365?pwd=em85aDF5ZmJ5ZkVlb0x0aDhY2paUT09>

Meeting ID: 858 554 5365

Passcode: J4FbKf

Reader:

Intercession:

Hospitality:

Eucharist Minister:

AV Desk:

Contact details:

Parish Priest: Revd Kamran Bhatti Office Tel: 020 8455 1873 Website: www.gg-pc.co.uk

Feb - Mar 2025

Date	Bible Passage	Readers	Intercessor	Refreshments	Eucharistic Minister	AV Desk	Duty Managers	Service leader
02/02/25	Psalm 71:1-6	Guy	Alexis	Nora	Ifeyinwe/Onyeka	Onyeka	Shaniv	
	I Corinthians 13:1-13	Keith						
	Luke 4:21-30							
09/02/25	Psalm 138	Khan	Simon	Silvia	Nehar/Nwadi	Shaniv	Chinwe	Nehar
	I Corinthians 15:1-11	Cynthia						
	Luke 5:1-11							
16/02/25	Psalm 1	Nwenna ka	Nehar	Silvia	Nehar/Nwadi	Dozie	Chinwe	Alexis
	I Corinthians 15:12-20	Abi						
	Luke 6:17-26							
23/02/25	Psalm 37:1-11, 39-40	Andrew	Jenny	Bilan	Sally/Simon	Daniel	Tim	Jenny
Bring & Share	I Corinthians 15:35-38, 42-50	Sim						
	Luke 6:27-38							
02/03/25	Psalm 99	Sam	Kai	Naila	Tim/Naila	Oneyka	Florence	
	2 Corinthians 3:12-4:2	Sohail						
	John 2:1-11							
05/03/25 Ash Wednesday	Joel 2:1-2, 12-17	Kieth	TBC	TBC	TBC	TBC		
	Matthew 6:1-6, 16-21							

09/03/25	Psalm 91:1-2,9-16	Elizabeth	Alexis	Nora	Daniel/Ezim	Ruth	Synthia	
	Romans 10:8b-13	Dozie						
	Luke 4:1-13							
16/03/25	Psalm 27	Guy	Simon	Rose Dean/ Veronica	Ifeyinwe/ Onyeka	Onyeka	Shaniv	
	Philippians 3:17-4:1	Keith						
	Luke 13:31-35							
23/03/25	Psalm 63:1-8	Khan	Rose	Silvia	Nehar/ Nwadi	Shaniv	Chinwe	Nehar
	1 Corinthians 10:1-13	Cynthia						
	Luke 13:1-9							
30/03/25	Psalm 32	Poppy	Tony	Cynthia/ Chinwe	Nehar/ Nwadi	Dozie	Chinwe	
	2 Corinthians 5:16-21	Daniel						
	Luke 5:1-3,11b-32							