



**CHRIST CHURCH  
CROUCH END HILL  
LONDON N8 8AX  
CROSSLINKS**

**FEBRUARY 2015    ISSUE 15.166**

**A MAGAZINE OF THE CHURCH ON THE HILL**



**FORGIVENESS IN ACTION**

## Vicar's ten - minute reflection

# HOW OFTEN MUST I FORGIVE?



As with so many of the stories of Jesus, the parable of the debtors arose out of a question that was posed to Jesus. Simon Peter said to him: "Master, if my brother sins against me, how many times should I forgive him? Seven times? Even as he asks that question my mind cannot help but think about children and how they will sometimes confess something they do wrong expecting to get praise from a teacher or a parent because they were so honest.

In the same sense, Simon Peter by asking this question is not expecting rebuke but praise. He is expecting Jesus to say: "Excellent Peter. You go to the head of the class. You get A+." According to Jewish law, Peter had the right to think that he had done something good. Scribal law clearly read: "If a man transgresses one time, forgive him. If a man transgresses two times, forgive him. If a man transgresses three times, forgive him. If a man transgresses four times, do not forgive him." What Peter has done is to take this law of limited forgiveness, multiply it by two and add one, and then sit back with a smile on his face and say: Now how is that for being a great guy? And he surely must have been taken aback when Jesus said you must forgive seventy times seven.

Then Jesus proceeded to tell a story. There was a certain king who had a day of reckoning for his servants. He found one who owed him 10,000 talents and, because he could not pay, he was about to have him thrown into jail and his wife and children sold into slavery. In response to the man's pathetic pleadings, however, he forgave him the entire debt.

However, that forgiven servant went to a fellow servant who owed him 100 denarii, a very small sum of money, and demanded payment. He pleaded for extra time, but the man would not hear of it and he had him thrown into jail. This story got back to the king who went into a rage. He called in the forgiven servant and said that because of his conduct, he was now to be thrown into jail. His original debt was reinstated. I think you'll agree with me that as parables go it's a hard one not because its message is difficult to understand but because its message is all too easy to understand! -->p3



What Jesus relates is a brilliant & powerful illustration of the 5th beatitude in Matt 5v7; "Blessed are the merciful for they will be shown mercy."

"Blessed" says Jesus, approved by God and thus knowing the good hand of God upon them, "are the merciful..." The word translated "mercy" in the Bible is about a response of love to those in need. When God is the one exercising mercy it is about not getting the bad things you deserve, especially being let off the consequences of sin through forgiveness. Mercy is also about compassion for the needy - from God and those of us who are called to reflect his character.

The old units of value obscure to us the size of the debt the first servant owed the king. Modern estimates for an equivalent for 10,000 talents range from a few million to more than a billion pounds sterling! Whatever the exact details, what the servant owed the King was a truly enormous amount of money. You just wonder how he came about this huge debt. Was he a gambler? Maybe, but we are not told in the story.

The servant clearly cannot hope to repay the debt he owes. The price for his massive defaulting on the loan is set. His family is to be sold into slavery. This was a practice not unknown in the ancient world in the face of huge financial arrears. It is dreadful, but it illustrates the seriousness of the debt owed.

It is quite clear that Jesus expects us to see ourselves in the servants and, in the King, we are to see God. Spiritually speaking we human beings are in enormous debt to our creator. He has showered so many good things on us in creation to enjoy, he has provided for us in so many good ways (Mt5:45) and yet all of us have turned our backs on Him. In Jesus' words a little earlier in Matt 15 we are all "unclean" before God, for out of our hearts come evil thoughts, false testimony, as well as immorality and adultery. (Matt15:18,19)

In the light of the sentence, the servant v26 "fell on his knees before [the king]. `Be patient with me,' he begged, `and I will pay back everything.'" Almost certainly he could not pay the king back. His situation was hopeless. And yet it wasn't hopeless not because of anything the servant could offer but because of the character of the King; v27 "The servant's master took pity on him, cancelled the debt and let him go." -->p6

# 12 WAYS TO LOVE YOUR WAYWARD CHILD

Continued from January edition



## 7. Connect them to believers who have better access to them.

There are two kinds of access that you may not have to your child: geographical and relational. If your wayward son lives far away, try to find a solid believer in his area and ask him to contact your son. This may seem nosy or stupid or embarrassing to him, but it's worth it—especially if the believer you find can also relate to your son emotionally in a way you can't.

Relational distance will also be a side effect of your child leaving the faith, so your relationship will be tenuous and should be protected if at all possible. But hard rebuke is still necessary. This is where another believer who has emotional access to your son may be very helpful. If there is a believer who your son trusts and perhaps even enjoys being around, then that believer has a platform to tell your son—in a way he may actually pay attention to—that he's being an idiot. This may sound harsh, but it's a news flash we all need from time to time, and people we trust are usually the only ones who can package a painful rebuke so that it is a gift to us.

A lot of rebellious kids would do well to hear that they're being fools—and it is rare that this can helpfully be pointed out by their parents—so try to keep other Christians in your kids' lives.

## 8. Respect their friends.

Honour your wayward child in the same way you'd honour any other unbeliever. They may run with crowds you'd never consider talking to or even looking at, but they are your child's friends. Respect that—even if the relationship is founded on sin. They're bad for your son, yes. But he's bad for them, too. Nothing will be solved by making it perfectly evident that you don't like who he's hanging around with. When your son shows up for a family birthday celebration with *another* girlfriend—one you've never seen before and probably won't see again—be hospitable. She's also someone's wayward child, and she needs Jesus, too. -->p5

## **12 Ways to love your wayward child**

### **9. Email them.**

Praise God for technology that lets you stay in your kids' lives so easily! When you read something in the Bible that encourages you and helps you love Jesus more, write it up in a couple lines and send it to your child. The best exhortation for them is positive examples of Christ's joy in your own life.

Don't stress out when you're composing these as if each one needs to be singularly powerful. Just whip them out one after another, and let the cumulative effect of your satisfaction in God gather up in your child's inbox. God's word is never proclaimed in vain.

### **10. Take them to lunch.**

If possible, don't let your only interaction with your child be electronic. Get together with him face to face if you can. You may think this is stressful and uncomfortable, but trust me that it's far worse to be in the child's shoes—he is experiencing all the same discomfort, but compounded by guilt. So if he is willing to get together with you for lunch, praise God, and use the opportunity.

It will feel almost hypocritical to talk about his daily life, since what you really care about is his eternal life, but try to anyway. He needs to know you care about all of him. Then, before lunch is over, pray that the Lord will give you the gumption to ask about his soul. You don't know how he'll respond. Will he roll his eyes like you're an idiot? Will he get mad and leave? Or has God been working in him since you talked last? You don't know until you risk asking.

(Here's a note to parents of younger children: Set up regular times to go out to eat with your kids. Not only will this be valuable for its own sake, but also, if they ever enter a season of rebellion, the tradition of meeting with them will already be in place and it won't feel weird to ask them out to lunch. If a son has been eating out on Saturdays with his dad since he was a tot, it will be much harder for him later in life to say no to his father's invitation—even as a surly nineteen-year-old.) -->p8

## How often must I forgive? (continued from page 3)

The King, remember, points us to God and a God who wonderfully releases people from spiritual debt, who forgives sins. This is not automatic. God is holy, his forgiveness is not cheap, it comes at great cost, a cost appropriate for the seriousness of the debt we owe Him. Just as the King took pity on his servant so God takes pity on his people, he is compassionate. He is full of mercy.

We know even if just from this gospel of Matthew alone that the mercy of God is focused on the one who told our parable. At the start of Matthew we read the words of the angel to Joseph ( Mt1:21) "You shall give [the baby] the name Jesus for he shall save his people from their sins." Can I ask those of us who are Christians, are we in danger of just thinking God's forgiveness is cheap? Do we see the enormity of the mercy God has poured out on us in Jesus?

Jesus' story also shows us the proper response to mercy is to return mercy to others. v28-30. The servant had received so much. He had been the recipient of mercy in a way he could scarcely have dreamed of. Surely he will be a changed man as result. However, the amount of money owed by the one servant to the other was 100 Denarii perhaps 100 days wages for a labourer. This is the sort of money that in our retelling we will say is trivial in comparison to the debt he had owed the King. Indeed it is about 1/6000th of the amount!! But the forgiven servant's behaviour is shocking. The plea of his fellow servant (v29) is virtually identical to his own plea to the king (v26) yet he firmly & ruthlessly rejects it.

This is where the application of Jesus' words hit home the hardest. Are we holding onto resentments and unforgiveness that need to be confessed and brought to God? Perhaps we need to speak to others to put things right? How do I relate to those who are down-trodden, struggling, overtaken by sin, and in difficulty? **Jesus is saying to Simon Peter through this parable, "Peter you can be forgiven. But, forgiveness carries a heavy price. And, a forgiven soul should be a forgiving soul."** Please forgive me if I have made this sound in any way glib. Forgiveness is not a cheap or easy thing to give, it's not pretending you haven't really been hurt or wronged. -->p7

## **How often must I forgive?**

Continued from page 6

But remember the author of the parable. Jesus, while on earth, forgave on earth even those who were killing him unjustly (Lk23:34) and his heavenly Father has had to pay an enormous price for our forgiveness.

At the judgement it won't be about whether people deserve divine forgiveness, that's impossible. But it will be whether you have received the undeserved gift of forgiveness because of Jesus and identified yourself with God's loving Kingdom rule. And what will be the evidence that you have received that gift? It will include showing mercy to others just as you yourself have received mercy from God, forgiving others just as God in Christ has forgiven you (Eph 4:32).

Dele Agbelusi

### **WHO KNOCKED DOWN THE WALL OF JERICHO?**

The Sunday School teacher addressed the class, "Class, who knocked down the wall of Jericho?" No one answered, so she called on Billy. "Billy, tell me who knocked down the wall of Jericho?" "Why are you asking me? I didn't do it and I don't know who did; and besides, if I did know I don't rat on people," was his reply.

The teacher became very angry and marched Billy right out the classroom door to the Sunday School superintendent who was having a cup of coffee in the church kitchen. "Mrs. Archer, Billy refuses to tell me who broke down the wall of Jericho. I demand that he be disciplined." The superintendent replied, "Calm down, Jenny. If something on the church grounds has been broken, it's a matter for the Trustees to investigate. I think they are meeting this morning in the Wesley Room. Take the matter to them and they will take care of it."

Off to the Trustees meeting went teacher Jenny with Billy in tow. After hearing her complaint, the head of Trustees tried to soothe the by-now fuming instructor. "Jenny, its okay. I am sure the thing was about ready to fall apart anyway. Besides, there is plenty of funding available in our endowment account to replace the darn thing." Now, I think everybody missed the point but Billy ought to know and we all ought to know that there is forgiveness even if we knock down the wall of Jericho.

## **12 Ways to love your wayward child**

Continued from page 5

### **11. Take an interest in their pursuits.**

Odds are that if your daughter is purposefully rejecting Christ, then the way she spends her time will probably disappoint you. Nevertheless, find the value in her interests, if possible, and encourage her. You went to her school plays and soccer games when she was ten; what can you do now that she's twenty to show that you still really care about her interests?

Jesus spent time with tax collectors and prostitutes, and he wasn't even related to them. Imitate Christ by being the kind of parent who will put some earplugs in your pocket and head downtown to that dank little nightclub where your daughter's CD release show is. Encourage her and never stop praying that she will begin to use her gifts for Jesus' glory instead her own.

### **12. Point them to Christ.**

This can't be over-stressed. It is the whole point. No strategy for reaching your son or daughter will have any lasting effect if the underlying goal isn't to help them know Jesus.

It's not so that they will be good kids again; it's not so that they'll get their hair cut and start taking showers; it's not so that they'll like classical music instead of deathcore; it's not so that you can stop being embarrassed at your weekly Bible study; it's not so that they'll vote conservative again by the next election; it's not even so that you can sleep at night, knowing they're not going to hell. The only ultimate reason to pray for them, welcome them, plead with them, email them, eat with them, or take an interest in their interests is so that their eyes will be opened to Christ.

And not only is he the only point—he's the only hope. When they see the wonder of Jesus, satisfaction will be redefined. He will replace the pathetic vanity of the money, or the praise of man, or the high, or the orgasm that they are staking their eternities on right now. Only his grace can draw them from their perilous pursuits and bind them safely to himself—captive, but satisfied.

He will do this for many. Be faithful and don't give up.

[www.desiringgod.org/AbrahamPiper](http://www.desiringgod.org/AbrahamPiper)

## **GIVE US THIS DAY OUR DAILY BREAD**

**continued from January issue.**

The first three requests in the Lord's Prayer focus on the Father—his name, his reign, his will. Most of our prayers start in the middle of this prayer—with our own needs. Jesus doesn't ignore our needs. He just puts them in the right priority.

Many interpreters have offered various interpretations of it. Before we think of its simple and obvious meaning, let us look at some of the other explanations which have been offered. (1) The bread refers to the bread of the Lord's Supper. Some have taken this petition as a prayer to partake of Holy Communion daily, and eating the spiritual food which men and women receive there. (2) The bread is the spiritual food of the word of God. Hence the prayer is to be taken as a prayer for the true teaching of Scriptures which are indeed food for the mind and heart and soul. (3) The bread stands for Jesus himself because Jesus called himself the bread of life (John 6:33-5), and this has been taken to be a prayer that daily we may be fed on him who is the Living Bread. Although we need not agree that any one of these explanations is the main meaning of this petition, we need not reject any of them as false. They all have their own truth and their own relevance.

When we see that this is a simple petition for our everyday needs, certain tremendous truths emerge from it. (1) It tells us that God cares for our bodies. Jesus showed us that; he spent so much time healing people's diseases and satisfying physical hunger. (2) This petition teaches us to pray for our daily bread. It teaches us to live one day at a time, and not to worry and be anxious about the distant and the unknown future. (3) By implication, this petition gives God his proper place as it admits that it is from God that we receive the food which is necessary to support life. (4) This petition very wisely reminds us of how prayer works. If people prayed this prayer, and then sat back and waited for bread to fall into their hands, they would certainly starve. (5) We must note that Jesus did not teach us to pray: 'Give me my daily bread.' He taught us to pray: 'Give us our daily bread.' The problem of the world is not that there is not enough to go round; there is enough and to spare. The problem is not the supply of life's essentials; it is the distribution of them.

# THE PRODIGAL DAUGHTER

## What I said when a pastor friend asked me to preach after his daughter strayed.

I often met with a minister friend to share everything from our family life, to personal struggles, to our ministry victories and challenges. One item that often came up was how to handle issues of discipline in the church. One day my friend shared with me how strict he was when dealing with matters of sexual immorality in the church.

"I preach righteousness," he said, "and I stand for it. If someone is caught in sin, I don't care who they are, they have to confess their sin before the whole church, and then I put them under discipline for six months. During this time they cannot do anything in the church except attend. This is necessary for the purity of the church, and I will never bend from that." I tried to offer a different, more nuanced, perspective, but he was convinced his way was the only way, so I let it be.

**But how do you publicly remove your own daughter from every aspect of church life except attending worship?**

A few months after that conversation, my pastor friend's only daughter, who was unmarried, broke the news to her parents that she was two months pregnant. The pastor was heartbroken. In tears he told me the story. And because of his set way of handling matters like this, he knew what had to be done. But how do you publicly remove your own daughter from every aspect of church life except attending worship? How do you force your own daughter and the man in her life to stand in front of the church to share how they messed up? Will people see the failure of the daughter, or of the father?

My friend was aching because he could not show favoritism to his daughter when he had insisted others must be disciplined. It had to be done, but as a Swahili saying goes, "Kinyozi hajinyoi" (a barber does not shave himself), he asked me to announce the removal of his daughter and the young man on his behalf. I agreed to fill in for my friend that Sunday. Of course, -->**p11**

# The Prodigal Daughter

Continued from page 10

he asked me to do it their church's way, but I was wondering if their church's way was Jesus' way? If Jesus were leading that service, how would he handle it? These were the questions running through my mind even on the way to the church that Sunday.

## One tense Sunday

I arrived and the tension was heavy. I was introduced as the guest minister of the day. The pastor had asked me to start with the discipline then go on and preach. But when I stood to minister, I went a different direction. I started by preaching. My text was the parable of the prodigal son ([Luke 15:11-32](#)), and I chose not to talk about the son, primarily, but the father.

In that story, we see God as our Father, who owns everything that we may need. The Bible is clear that he owns cattle on a thousand hills ([Ps. 50:10](#)), silver and gold are his, and he owns the earth and everything therein ([Ps. 24:1](#)). I shared why it is wrong for a believer to forsake their faith for the riches of the world. But the prodigal son wanted only his father's riches and asked for his share of the inheritance.

**If Jesus were leading that service, how would he handle it?**

In time, of course, he lost all that he had and was in poverty. He asked himself. "How many of my father's hired servants have enough even to spare. And here I die?" ([Luke 15:17](#)).

The father sat longing and looking forward to the return of his son. While the son was suffering in a foreign land, the father was looking for his return. While the son was struggling with guilt and pain, the father was looking for the day he would come back home. Today, God is looking forward to someone's return. Come back home, our Father is looking forward to your return. You are more precious than the properties and the monies that you misused. Come back home. Our Father awaits. -->p12

# The Prodigal Daughter

Continued from page 11

The Bible calls us to be holy just as our father is holy. I would also say, be compassionate just like our God is. Compassion is love in action. The father did not just pity the son, he restored him back to the family. God is always ready to restore us when we are willing to come back to him.

The Bible says that the father saw his son while he was at a distance and ran towards him ([Luke 15:20](#)). Emaciated, shaggy and dirty as he was, the father recognised him from afar. Our Father does not know us because of the clothes that we wear or the haircut that we keep. He knows us by heart. No matter how far you are from the Father, no matter how long you have stayed away, he still knows you. He knows your heart. He longs for you to return. You don't have to hide from him.

## The turning point

I went on to expound on the mercies of God in contrast to the condemnation from men and the Devil. I told the story of when I was a small boy and stole some mangoes. My big sister got to know about it. She used that information to get me to do things for her. She threatened to tell my dad if I did not do what she wanted. This continued for months. One day she threatened to expose the theft if I did not give her my share of bread, which was a rare commodity in our home then. I was so tired of her threats, I decided to break the news and apologize to my dad that day. "Dad, forgive me. Many months ago I stole mangoes from our neighbour and my heart has never been at peace," I said. My dad thanked me for making the confession and told me never to steal again. I had not needed to put up with the sufferings and stress of my sister's blackmail. It is the same when any of us has sinned. We can confess them to the heavenly father who loves us. -->**p13**

**The Bible says that the father saw his son while he was at a distance and ran towards him (Luke 15:20)... Emaciated, shaggy and dirty as he was, the father recognised him from afar.**

# The Prodigal Daughter

Continued from page 12

I was not through with my sermon when the pastor's daughter came forward in tears. She was ready to return to Jesus. As I prayed with her, the young man joined her. I had assumed that they were the primary ones who needed this sermon. But in just a few moments, the front of the church was packed with people coming forward to either recommit or to give their lives to Jesus. The power of God came down in a big way.

After the service I wept as I listened to the pastor's wife tell me that she had learned to look at things differently. "The mess of my daughter's situation has become the ground of God to heal the sick, save the lost, and for God to manifest his love and power," she said. Her husband was also in tears seeing how God used the occasion to show his power. He had seen a different way of handling those who fall.

I don't speak or write as an expert at handling such cases, no. There could be better ways of doing it, but as God's servants, we must keep remembering that we are not called to punish those who fall but to restore them ([Gal. 6:1](#)).

Copyright © 2015 by *Patrick Nyaga*. Reprinted from [LeadershipJournal.net](#)"

## Comment on the "prodigal daughter":

What makes this a good story is that the young couple came forward to confess, to repent, and to seek a new beginning. Plus many others were moved to do the same. The church's discipline policy needs to have a way to allow for such a turning. There is much rejoicing in heaven at such times. The heart of the prodigal's father represents the heart of God for restoration. The pastor in this story needed to know how to represent the heart of God in that specific situation. Jesus did not teach an "anything goes" policy. He did not say that, since his followers all sin, then they should not uphold certain standards for themselves and fellow believers. Grace is the greatest quality of God, but discipline is another quality of God. Grace needs to win, but discipline needs to remain. Only the example of Jesus and the guidance of the Holy Spirit can show us how that works.

# LAUGHTER LINES

## WHEN A JOKE BACKFIRES

A preacher, who shall we say was "humour impaired," attended a conference to help encourage and better equip pastors for their ministry. Among the speakers were many well known and dynamic speakers.



One such boldly approached the pulpit and, gathering the entire crowd's attention, said, "The best years of my life were spent in the arms of a woman that wasn't my wife!" The crowd was shocked! He followed up by saying, "And that woman was my mother!" - The crowd burst into laughter and he delivered the rest of his talk, which went over quite well. The next week, the pastor decided he'd give this humour thing a try, and use that joke in his sermon. As he surely approached the pulpit that sunny Sunday, he tried to rehearse the joke in his head. It suddenly seemed a bit foggy to him.

Getting to the microphone he said loudly, "The greatest years of my life were spent in the arms of another woman that was not my wife!" The congregation inhaled half the air in the room. After standing there for almost 10 seconds in the stunned silence, trying to recall the second half of the joke, the pastor finally blurted out, "...and I can't remember who she was!"

## REST IN PEACE

One Sunday morning, the pastor noticed little Alex was staring up at the large plaque that hung in the foyer of the church. The plaque was covered with names, and small American flags were mounted on either side of it. The seven-year-old had been staring at the plaque for some time, so the pastor walked up, stood beside him and said quietly, "Good morning, Alex." "Good morning, Pastor," replied the young man, still focused on the plaque. "Pastor McGhee, what is this?" Alex asked. "Well, son, it's a memorial to all the men and women who have died in the service."

Soberly, they stood together, staring at the large plaque. Little Alex's voice was barely audible when he finally managed to ask, "Which one, the 9:00 or 10:30 service?"

## LAUGHTER LINES



### THE HOLY FAMILY

A Sunday School teacher asked her class why Joseph and Mary took Jesus with them to Jerusalem. A small child replied, 'They couldn't get a baby-sitter.'

### APPLYING THE TEN COMMANDMENTS

A Sunday school teacher was discussing the Ten Commandments with her five and six year olds. After explaining the commandment to 'Honour thy father and thy mother,' she asked, 'Is there a commandment that teaches us how to treat our brothers and sisters?'

Without missing a beat, one little boy answered, 'Thou shall not kill..'

## SIMPLY WORSHIP

Joni Eareckson Tada is that beautiful woman who became a quadriplegic through a diving accident at age seventeen. She hasn't walked or known feeling in her legs for two decades. While attending a convention, the speaker closed his message with an appeal for everyone to kneel in prayer. Mrs. Tada was the only one unable to perform the task. Although God knew her heart was kneeling, she began to cry because she wanted to physically kneel before her Lord. Through tears of passion she prayed, "Lord Jesus, I can't wait for the day when I will rise up on resurrected legs. The first thing I will then do is to drop on grateful, glorified knees and worship you." Kneeling is but one expression of worship and can, like any other act of worship, be nothing more than a perfunctory and meaningless act. Yet, when we kneel out of true reverence for God we can experience a unique aspect of worship. Mrs. Tada desires to kneel, but can't; may those of us who can, earnestly desire to.

\* Moody, March 1993, p. 32

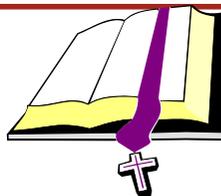
### QUOTES ON WORSHIP

If worship does not change us, it has not been worship. To stand before the Holy One of eternity is to change. Worship begins in holy expectancy; it ends in holy obedience. Richard J. Foster (1942- )

If you can leave your church on Sunday morning with no feeling of discomfort, of conviction, of brokenness, of challenge, then for you the hour of worship has not been as dangerous as it should have been. The ease with which we go on being Christian sentimentalists is one of our worst faults. Paul Stromberg Rees.

### Memory Verse

**For I (God) will forgive their wickedness and will remember their sins no more."**



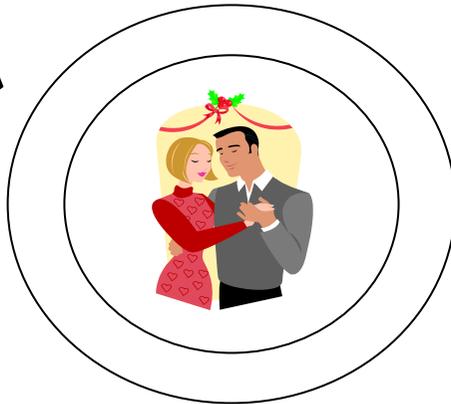
Hebrews 8:12 (NIV)

# **ANOTHER 5 -YEARLY COMMEMORATION**

## **YOUR INVITATION TO AN INTERDENOMINATIONAL CELEBRATION OF LOVE AND RENEWAL OF MARRIAGE COMMITMENT**

**Date: Saturday 14th February 2015  
Time: 10am  
Venue: Christ Church, Crouch End Hill  
London N8**

**Add Spice!!**



### **Programme:**

**10am -10:15am - Registration  
10:20 am - 11:45am - Seminar  
11:50am - 12:50pm - Renewal Service  
12:50pm -1:00pm - Photographs  
1:00pm - Refreshments and Departure**

## WHAT'S ON 15 FEB- 15 MARCH.

<u>Date</u>	<u>Time</u>	<u>Order</u>	<u>Theme</u>	<u>Texts</u>
15/02	1030hrs.	<b>(FS)</b>	<b>LISTEN TO HIM</b>	Mark 9:2-9
	1800hrs.	<b>(EW)</b>	<b>HANG HIM ON IT (1)</b>	Esther 6
18/02	1030hrs.	<b>NO MORNING SERVICE</b>		
	1800hrs.	<b>ASH WEDNESDAY</b>		Isaiah 58
22/02	1030hrs.	<b>(HC)</b>	<b>CONFIDENT IN CHRIST</b>	Philip 1:1-11
	1800hrs.	<b>(EW)</b>	<b>HANG HIM ON IT (2)</b>	Esther 7
01/03	1030hrs.	<b>(MP)</b>	<b>LIVING IN CHRIST</b>	Philip 1:12-26
	1800hrs.	<b>(EW)</b>	<b>LIFE WITHOUT GOD</b>	Eccl. 1:1-18
08/03	1030hrs	<b>(HC)</b>	<b>STANDING TOGETHER IN CHRIST</b>	Philip 1:27-2:11
	1800hrs.	<b>(EW)</b>	<b>A TIME FOR EVERYTHING UNDER THE SUN</b>	Eccl. 3:1-15
15/03	1030hrs	<b>(FS)</b>	<b>TRANSFORMED BY GOD</b>	Philip 2:12-30
	1800hrs.	<b>(EW)</b>	<b>NO EVENING SERVICE</b>	

**Note: (HC) - indicates Holy Communion (Common Worship); (MP) - Morning Prayer; (EW) - Evening Worship (AA/FS) - All Age/Parade /Family Service; (HA)- Healing and Anointing. (SW) - Service of the Word. There is Holy Communion Service every Sunday at 8am using the Book of Common Prayer except where otherwise directed.**

### THE WOMEN'S WORLD DAY OF PRAYER

This year's service will be taking place at a church near you: **Holly Park Methodist Church, Crouch Hill, N4, at 11 a.m. on the 6<sup>th</sup> March.** Join us and the millions of women (and some men!) who will be taking part in this great wave of prayer which over 36 hours will rise with the sun in Samoa, sweep across Australia, Asia, Africa, the Middle East, Europe and the Americas before coming to rest in American Samoa. Add your voice!

Sheila Wheeler

# HEAVENLY CORRESPONDENCE

**E-MAIL FROM GOD (38)**

File Edit View Options Tools Help

Send Contacts Spell Attach Security Save

From: **GOD, YOUR HEAVENLY FATHER**

To: **YOU, MY BELOVED CHILD,**

Praise be to the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort, who comforts us in all our troubles (2 Corinthians 1:3-4)

Subject: **LET ME COVER YOU**

My beloved child,

Have you ever slept under a comforter? It's a plush blanket filled with downy softness that is warm and ultra-cozy. On a cold night, there's nothing like curling up under a warm comforter.

Think of Me that way. I am your Comforter. Some people think of Me as a thin sheet or a hard mattress. "I can't go to God," they say. "He'll just reject me." What a lie! Lies like that are meant to keep you from running to Me where you belong.

Believe Me, I am just waiting to hold you and cover you. You can curl up in My arms and relax from your struggles. I long to hold you and protect you. I long to comfort you. Run to Me.

Your Father of Compassion  
God

Adapted from 'e-mail from God for Teens'-Clonigers

**TEXT FOR THE YEAR (Isaiah 41:10. NLT)**

**Don't be afraid, for I am with you. Don't be discouraged, for I am your God. I will strengthen you and help you. I will hold you up with my victorious right hand.**

**FINDING OUT ABOUT ...CHRIST CHURCH?**

**Tel/Fax: 020 8340 1566**

We are a family of men and women, boys and girls who are resolved to live for God in a world that has largely chosen to ignore Him.

We believe that it is God's world and that He has given the answer to all human problems in Jesus Christ. As a body of believers, we offer to all who come, regular opportunities for worship and service that point the way to God as our strongest resource in all aspects of life.

We will be pleased to welcome you to any of our activities.  
You will find a warm welcome at Christ Church.

**Times of worship and fellowship are shown below:**

- Sunday** - **8.00 am.** Holy Communion (Book of Common Prayer)  
- **10.30 am.** Main service with Crèche facilities  
There is all-age/parade service once every month - usually the third Sunday of the month unless otherwise indicated.  
- **5.00 pm.** Evening worship

**WEEKLY ACTIVITIES AT A GLANCE**

- Monday** Prayer meeting in church - 16th February, 2nd March  
**Wednesday** - Fellowship Meal in church (6:30 pm) followed by,  
Bible Fellowship (7.15 pm) - Resumes on 28th January  
**Thursday** - Homework Club (5pm -7pm)  
**Friday** - Scouts meeting in church and hall (6.00 pm)  
- Music Team practice in choir vestry (6.00 pm)  
**Saturday** - Intercessors prayer meeting in church (7-8 pm)-  
**Enquiry/Counselling/Prayer Lifeline** - please phone 020 8340 1566  
**Editorial Board:** Sheila Wheeler, Iyabo Agbelusi, Dele Agbelusi  
**Vicar:** - Revd Canon Dele Agbelusi  
**Church Wardens:** Peter Green, Jibola Fapohunda, Charles Murphy  
**Lay Ministers:** Richard Mercer, Iyabo Agbelusi  
**Safeguarding:** Christabel Oshodi  
**Organist:** Position vacant

**YOUR COMMENTS AND CONTRIBUTIONS ARE WELCOME**

**PLEASE WRITE TO THE EDITOR AT:**

**CROSSLINKS, THE VICARAGE, 32 CRESCENT ROAD, LONDON, N8 8AX**  
**E-MAIL: [christchurchN8@aol.com](mailto:christchurchN8@aol.com); WEB: [www.christchurchn8.org.uk](http://www.christchurchn8.org.uk)**