



fill your Church on earth with power and compassion, that all who are estranged by sin may find forgiveness and know your peace, to the glory of God the Father. Amen.

Wednesday 19th May at 7:15pm

Wednesday Fellowship Group (Zoom) - Speak to Rev. Dennis for more information. Contact us for a link.

Friday 21st May at 10:30am
World Day Of Prayer 2021

This year's event on the Island will take place in the Salvation

St. Paul's Barton Newsletter 13.05.21

What's Happening

Thursday 13th May - Ascension Day

Thursday 13th May at 7:30pm

Bible teaching from Rivi Litvin - Shavuot Study

To take part please contact us with your email address and you will then receive a Zoom invitation for the session along with an email with a handout for the study from Rivi.

Sunday 16th May at 10:00am

7th Sunday of Easter

Worship and Communion Service - Rev. Dozie Moneme
Speaker: Andrew Day.

For young people:

"Shine" 10:00am in the Christian Centre
(Primary School Age).

"Refresh" 11:30am - 12:30am in the Christian Centre
(Secondary School Age).

Join us on Zoom for Coffee at 12noon after the Sunday Service Phone or text **07947 153 344** or contact us via the church website for a link.

Tuesday 18th May

Carisbrooke Priory Re-opens.
The Living Room Re-opens.

Wednesday 19th May at 7:30pm

PCC Meeting.

Wednesday 19th May at 7:30pm

Evening Prayer (at home) at 7:30pm.

If you can, join with us at home as we come before God.

Readings: Psalms 36 & 46, Numbers Ch23 v13-30 & Luke Ch8 v16-25.

Collect:

**Risen, ascended Lord,
as we rejoice at your triumph,**

Army Citadel in Pyle Street, Newport. To book a seat contact the Salvation Army on 01983 526312.

Friday 21st May

GAFCON Isle of Wight Meeting

For more information speak to Andrew or visit www.gafconiow.org.uk

Sunday 23rd May at 10:00am

Pentecost Sunday

All-Age Service with Josh Haywood.

New Lectern In The Church!

We are very pleased to be the recipients of a new lectern in the church - you may have noticed it in use on Sunday.

Beryl has kindly passed it onto St. Paul's on behalf of Rookley Methodist Chapel. They gifted it to St Paul's at their last church council.

The last service held at Rookley Methodist was back in 2016, and afterwards the church was used by the IOW Methodist Circuit for prayer etc. The building will be sold soon so it is really good that the lectern can be put to good use.

We understand that this was tried, tested and used by Jeff so hopefully Dozie and others can rest on it in safety!

Bits & Pieces >>> Cleaners this week - This week the church is being cleaned by Josephine & Michele - thank you! If anyone could possibly help with cleaning the church in any



way please speak to Liz C.

Pray! - Please continue to remember Dave and Pat A (now recuperating), Kirsty, Pat T and Tom (John & Barbi's friend) in your prayers.

Happy Birthday!

A big 'Happy Birthday!' to Josh our Youth and Families Worker who makes a quarter century on Wednesday 19th May from us all at St. Paul's!



Offering / Giving

If you are part of St. Paul's and have not yet committed to regular giving, we ask you to prayerfully seek God's will regarding this.



Ways to Give:

Set up a Standing Order from your bank, you can request a form from Penny (our treasurer), or download one from our website. Just fill it in and send it to her or phone (see directory) for more details or to arrange for your form to be collected.

You can send a cheque, payable to: **PCC of St. Paul's (Barton Parish)** to Penny.

If you use online banking, you can give to St. Paul's by **Bank Transfer or by setting up a Standing Order**. Details of the church bank account are:

Bank: **NatWest Newport Isle of Wight** Account Name: **Parochial Church Council of St. Pauls, Barton Parish** Sort Code: **54-10-34** Account Number: **92513263**

If you are a tax payer and have not filled in a **Gift Aid Form** these are available from Penny or on the church website.

Our Sunday services are streamed live on the church Facebook page and available to watch later on the church Facebook page, Website and YouTube channel. Audio copies of most of the talks are also available on the church website.

As the services are getting busier, if you would like to attend in person you need to book as due to ongoing Covid restrictions seating capacity is limited. **Remember that you must maintain strict social distancing in the church.** To book contact Ian (see the Church Directory for the number) contact us via the church website or text **07947 153 344**. **If you do book and are unable to come please cancel to allow the space for others.**

Israel - Prayers and Prophecy...

Firstly, here are some recent words of prophecy from our friends at Shanklin URC for your reflection and consideration:

PROPHECY AT SHANKLIN URC PRAYER FOR ISRAEL GROUP ON 3rd May, 2021

The Lord says:

"Do you see that the shadow of death covers the earth – It even seems to menace My people. But know this – that My people are under the Shadow of My Wings. As it was in the days of the plagues of Egypt when the angel of death went over, My people were protected, being under the blood.

When the Great plague of darkness covered that land, My people, in their land of Goshen, had light. When all that seemed so bad and so wrong was destroying the country of Egypt, My people and their possessions were protected in Goshen. Know this, children – that I am Faithful; from Everlasting to Everlasting, I am God – and I am Faithful. No-one who trusts in Me will be ashamed; I am going to vindicate My Work on this earth, I am going to vindicate My Creation of mankind.

All the hosts of the universe will see that it wasn't a mistake; It wasn't an experiment that went wrong. But underneath it all and behind it all, I have My Eternal Purposes. Do not fear, for I am overshadowing everything Myself. Even death itself flees before Me; even the darkness of oblivion flees before Me for I am all in all and through all things with My Light and My Holiness."

Says the Lord.

Secondly, as is rapidly becoming apparent, the situation in Israel is very tense at the moment and news reports of the happenings in the Holy Land are becoming very concerning.

The following was published on 10th May by George Whitten from Worthy Ministries:



He's establishing His watchmen!

Isaiah 62:6&7 *I have set watchmen on your walls, O Jerusalem; They shall never hold their peace day or night. You who make mention of the Lord, do not keep silent, And give Him no rest till He establishes And till He makes Jerusalem a praise in the earth.*

Over the weekend, riots broke out throughout Jerusalem as well as rockets fired from Gaza leading into a pivotal week in Israel. On Monday, Israel observed Jerusalem Day which celebrates the reunification of the city that occurred during the 1967 Six-Day War. This occurs as Muslims throughout the world will be closing their celebration of Ramadan as the feast came to its conclusion on Tuesday. Meanwhile, Israel is launching its largest-ever military drill simulating war on all fronts over the next 30 days code-named, "Chariots of Fire."

If this wasn't enough, at the end of the week, Palestinians will recall "Nabka Day". This will occur on May 14-15th which is intended to coincide with the Israeli Declaration of Independence of 1948. Nabka literally means the "day of catastrophe" and is held each year remembering the time Israel became a nation.

On May 16th, believers will celebrate the Feast of Weeks, or Shavuot, in Hebrew. Most Christians recognize this holiday as the Feast of Pentecost - the time when the Holy Spirit descended and empowered His saints to accomplish the mission of global witness to Yeshua (Jesus).

Throughout the world, there has been a call to prayer and fasting in anticipation of Shavuot and its prophetic significance for believers in Israel and throughout the world, as we long for a fresh outpouring of God's Spirit.

The "coincidence" of these two "calls", one to prayer, the other to war, seems significant.

We believers in Yeshua (Jesus) are called to stand as watchmen. Interestingly, one of the ancient Hebrew words for 'watchmen' is the word 'notzrim' - which coincidentally, is the modern Hebrew word for 'Christians'. Watchmen are called to vigilance and attentive awareness of the situation.

The present situation is a boiling pot threatening to overflow. Please keep watch with us; "do not keep silence, and give Him no rest, till He establishes and makes Jerusalem a praise throughout the earth." This can not happen if Jerusalem is divided and overrun with those who hate the very existence of Israel. The Lord will use this pressure for His own purposes, to test nations and hearts, and to draw Israel back to Himself. Our heart cry is for another outpouring of His Holy Spirit on all flesh. Whatever peace we can hope for in this age will come from Him, and this Divine outpouring...then, finally, Yeshua will return to establish His Kingdom - and the earth will be filled with the knowledge of the glory of God.

But for now, please stand as a watchman with us at this pivotal time.. watch and pray fervently for a minimum of conflict.... and for a fresh outpouring of the Spirit - the Lord will be faithful to answer our cries to Him.

George Whitten - <https://worthyministries.com>

Chaplaincy Volunteers at the Isle of Wight NHS Trust St Mary's Hospital Is God calling you?

Do you feel called to visit the sick, are you being called by God to support the chaplaincy team at St Mary's hospital?



We have volunteer vacancies for people to assist in bringing patients to the chapel for the Sunday services to welcome patients into the chapel and to support them during the service. This will be on a 4-weekly rota.



We also have 3 vacancies for ward visitors. This is to come in on a weekly basis, visit the wards to support patients and staff.

Chaplaincy needs people with good listening skills, open to giving spiritual care to all people, accompanying, encouraging, supporting staff and patients.

Please contact Rev Janet Hallam tele 534639 e-mail janet.hallam1@nhs.net for more information or access NHS jobs on line.

Please note this is in preparation for beginning services after COVID possibly in September.

Gardening God's Way

Plant three rows of peas:
Peace of mind
Peace of heart
Peace of soul

No garden without turnips:
Turnip for meetings
Turnip for service
Turnip to help one another

Plant four rows of squash:
Squash gossip
Squash indifference
Squash grumbling
Squash selfishness

Water freely with patience and
Cultivate with love.
There is much fruit in your garden
Because you reap what you sow.

Plant four rows of lettuce:
Lettuce be faithful
Lettuce be kind
Lettuce be obedient
Lettuce really love one another

To conclude our garden
We must have thyme:
Thyme for God
Thyme for study
Thyme for prayer



Thanks to Sylv.

Revive Newport May 2021 Prayer Letter

Dear Prayer Partners,

At last, we have made it to the merry month of May, and within a couple of weeks the signs that have said 'Closed' for so long can be flipped to 'Open'!

Now the new season can begin! **Isaiah 43:19 says "See I am doing a new thing. Now it springs up; do you not perceive it? I am making a way in the desert and streams in the wasteland."**

The last year or so has certainly felt like a desert and wasteland, and people are ready for refreshing and renewing streams to spring up, especially those that have the 'Living Water' that can only be found in Jesus. Revive certainly can

offer this, so let us pray that it will be a life giving oasis to all, from the youngest to the oldest. Here are our prayer points for this month:-

The Living Room - The doors are set to open on **Tuesday 18th May**, and will be open **Tuesdays to Thursdays, 11:00am - 2:00pm**. Please pray for the team as they come



together to be ready to welcome and serve all those who come through the doors, and meet the needs, whatever they may be.

A reminder that the team members are as follows: Manager - Pete. He has decided to remain as manager for the present, instead of seeking someone new. Cafe Host - Michele. Kitchen Manager - Sammi. Kitchen Porter - Sally. Administrator - Liz. Finance Manager - Becci. Pray for each one in their various roles, that they will be equipped and blessed as they serve God in this way, and pray for each customer, old and new, that they will be blessed also, and will share that with others who are seeking that 'Living Water'.

Newport Youth Cafe - The doors of the Living Room will open two evenings a week, from Wednesday 19th May for the young people to come and meet. It will be open on Wednesdays and Fridays. 4:00pm - 5.30pm for years 9 - 11, and then 6:00pm - 7.30pm for years 12+. Please pray for Pete, Marie, Bryony and the team, as they welcome these young people into this special space of their own, that they can rebuild relationships and trust, and it will be a springboard into bigger things, to address the great need among young people in Newport and the Island as a whole.

Please do pray for Revive - as they seek to engage with more of the community, and find ways to help more people, and respond to growing needs within the town. We have some big plans that we feel are of God, and need wisdom to know God's timing, when to be patient and wait, and when to move forward. Our main aim is always for more people to meet with Jesus, and start a relationship with Him.

Pete and the family - It is important that as we pray for Pete, as Director of Revive and it's projects, we continue to pray for him as a husband and father, as one will always effect the other. The twins are doing amazingly, but premature babies always have a bit of catching up to do, with growth and development. Please pray that their Creator and Heavenly Father will have His hand on their lives, that they may settle into a routine of sleep and growth during the night, and movement and development during the day-time. Pray for sleep and refreshment for Pete and Niki, and for Sebastian, for his routine also.

I hope that for each one of you, as we mentioned last month, your own lives are starting to open up, and your hopes and plans are beginning to see realisation also. As life becomes busier for us all, time becomes a very precious

commodity, and it means so much that you take some of your precious time to remember us, and underpin all our endeavours with your prayers. We believe that you will never be in God's debt, and He will always repay 'in good measure, pressed down, shaken together and running over'. We certainly pray that for all of you, dear Prayer Partners!

We look forward to giving a good report on how the first few weeks have gone, in our next letter, until then, God bless and keep you all in His care,

Love,

Maureen - Revive Prayer Coordinator.

"All-Together Time"

As our ministry to our children and young people on Sunday mornings gets under way again it was good to have an opportunity at the end of our service to hear what our children had been up to and they seemed keen to tell us which was great!



Thank you to Josh and all those helping him and we look forward to hearing more each week. If you feel that God is encouraging to help or assist with our young people's work please speak to Rev. Dozie or Josh.

Christian Friends of Israel

UK Annual Conference 2021 - Save the Date

6pm-9pm Friday 3rd & 9am-6pm Saturday 4th September

The theme of this year's conference centres around "The grace-filled teaching ministry of Rabbi Jesus". The conference is planned as a venue-based event in Eastbourne with online live stream.

This year's speakers are Rev Dr Andy Angel a former lecturer in New Testament and Vice Principal at St. John's College Nottingham, and Clare Lambert who will share her journey toward a fresh understanding of Israel and its place in the future return and reign of Jesus the Messiah.

Pause for a read...

I came across this in the week and found it both interesting and challenging - Kevin

Love in God's neighbourhood:

why charity doesn't start at home

Tearfund's Gideon Heugh and Dr Ruth Valerio explore how we can live out Jesus' answer to the question, 'Who is my neighbour?'

In the early days of the coronavirus pandemic, as nations entered into the uncertainty of lockdown, we saw an outpouring of neighbourliness. Unable to venture away from

tearfund

our homes, we reached out, perhaps for the first time, to the people who lived around us.

This was a beautiful thing. Wonderful stories emerged of people helping each other in a time of need – a poignant demonstration of why community is so vital. Churches responded to local needs by supporting the bereaved and lonely, increasing food bank provision, and helping out in whatever ways they could.

Surely this was a perfect example of what Jesus meant when he told us that the greatest commandment, in addition to loving God, was to love our neighbours?

Not quite. Not only would Jesus redefine what it meant to be a neighbour, but also what it meant to love.

Why help them? There has been a dark counterpoint to the neighbourly love we have witnessed during the pandemic. In challenging times, there can be a tendency for nations to turn inwards. This has been evident in the UK government's immoral decision to cut foreign aid, as well as the unwillingness of wealthy countries to share vaccine supplies with other nations.

Whenever an organisation like Tearfund launches an appeal highlighting the plight of vulnerable people overseas, there is always the same response from a small but vocal minority:

Charity starts at home. 'Why should we help anyone in a country thousands of miles away when there are plenty of people in our own country who are struggling?'

'Jesus said that the greatest command was to love God and love your neighbour, so surely that means that our focus should be on the issues that are closest to home?'

There are, of course, many serious needs that people are facing in our local communities. Many brilliant organisations are involved with such issues, and it is right to support them and respond to those needs. At Tearfund, we always encourage our staff and supporters to get involved in local causes: our work is founded on the principle that local churches can change the world.

But when Jesus said 'love your neighbour', he wasn't just talking about the people next door, or even the people in the next town. So what exactly did he mean?

Fortunately for us, someone asked him that exact question.

A radical lesson. Jesus didn't come up with 'love your neighbour'. He was commenting on a Jewish law that predated his birth by centuries. The command to 'love your neighbour as yourself' is first found in the Old Testament book of Leviticus.

The command raises the question of 'Who exactly is my neighbour?' – a question that by Jesus' time had already been fiercely debated by Rabbis for generations.

When a religious expert asked Jesus what his answer to this question was (Luke 10:25-29), he was asking where Jesus stood in this debate. Are our neighbours the people closest

to us, the people of our own family, tribe or nation, or are they someone else entirely?

The answer Jesus gave was one of the most profound lessons on morality in history. He answered with the parable of the Good Samaritan. It's a story that we've become so accustomed to hearing in church that it is possible we've lost sight of just how radical it is.

The traditional interpretation of 'love your neighbour' was that it applied to the people of Israel. In other words: 'we need to look after our own', or 'charity starts (and ends) at home'. Yet Jesus defines who our neighbour is not by tribe, race, nation, or even religion, but by need.

Your neighbour, Jesus says, is whoever needs help – though there is a twist, which we will see later. We can see this being put into practice in the feeding of the five thousand (Matthew 14:13-31). The disciples want to send the hungry people away, essentially saying 'let them take care of themselves'. But Jesus says, 'You feed them.'

Breaking down barriers. But Jesus' parable goes even further than just helping people in need. The fact that Jesus chose a Samaritan – someone outside of the nation of Israel and from a people who were despised by the Jews (and vice versa) – to demonstrate what it meant to love your neighbour, was extraordinary.

By doing this, Jesus radically expanded 'neighbour' to encompass people outside of our normal social, ethnic, geographic and religious spheres. Help isn't bound by locality, or by loyalty to our 'group'.

By having the priests pass by on the other side in the story, Jesus sent a message that was echoed in the book of James: 'Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world.' (James 1:17). Ironically, the excuse that the priests gave was that they didn't want to 'pollute' themselves by touching someone who was 'unclean'. Jesus shows us that real pollution of the soul is to not help when help is needed.

The Good Samaritan, therefore, calls us to break down traditional boundaries and expand perceived borders. Our 'neighbour' is simply someone in need – whoever they are.

Jesus developed this idea throughout his teaching, perhaps most strikingly in the parable of the sheep and the goats:

'They also will answer, "Lord, when did we see you hungry or thirsty or a stranger or needing clothes or sick or in prison, and did not help you?" He will reply, "Truly I tell you, whatever you did not do for one of the least of these, you did not do for me."' (Matthew 25:44-45)

Here, Jesus does not define righteousness in terms of belief or creed, but in terms of how much we are helping, in practical ways, those who are hungry, thirsty, impoverished, sick and imprisoned.

Tearfund was born out of this idea. In the 1960s, the advent of television meant that footage from famines in sub-Saharan Africa was seen en-masse by the British public for the first time. There was an outpouring of compassion for

people who lived thousands of miles away, and Tearfund was set up to channel this. Today our mission is still to 'follow Jesus where the need is greatest', as we believe believing this to be an integral part of how we live out the good news of Jesus Christ.

Expanding borders. The idea of breaking down barriers and expanding borders is central to the Biblical narrative. An ever-widening inclusion is at the heart of God's story – a narrative of broadening our definition of 'neighbour' to ultimately include all of creation.

It begins with Abram – the father of Israel. With God's prompting, Abram (later Abraham) leaves what he knows to go to a distant and unfamiliar land: 'Go from your country, your people and your father's household to the land I will show you.' (Genesis 12:1). He goes from place to place, building altars as he goes. He is stretching the borders of his, his family's and ultimately his people's experience.

Once the people of Israel were established, God became almost obsessively concerned with his people looking after the needs of the 'stranger': the Hebrew words 'gûr' and 'gêr', which are also translated as 'alien', 'foreigner', 'sojourner' and 'newcomer'.

In the first five books of the Bible, 'gêr' appears almost 50 times. In Deuteronomy, a book of law, God specifically calls upon Israel to ensure that they provide for people who are not their own; for example, the requirement that a percentage of the harvest be set aside for widows, orphans and, importantly, strangers (Deuteronomy 14:29, 26:12).

Entrenched in God's law is the need to look beyond the needs of your own tribe.

The prophets – Isaiah, Jeremiah and Amos in particular – channelled God's fury when they saw that this wasn't being taken seriously. They saw that people on the margins and beyond were being ignored, and declared God's opposition to those responsible (Isaiah 1:11-17; Amos 5:21-24; Jeremiah 22:3-5).

God opposes those who oppress; God turns away from people who turn away from others in need. This could not be more clear in scripture – both in the Old and New Testaments.

The boundless God. Jesus takes this thread to its ultimate conclusion. When he prophesied the destruction of the temple (Luke 21:5-6), he wasn't only speaking in the literal sense. Nor was he just talking about dismantling the religious systems that sustained the sacrificial system.

The temple had come to symbolise exclusion. It represented an attitude of 'us and them' – God's chosen few and everyone else. Jesus said: enough of that.

Jesus embodied this by constantly reaching out to the marginalised, to people whom society would normally declare 'unclean' or, in modern parlance, 'someone else's problem'.

In the sermon on the mount, Jesus says, **'If you love those who love you, what reward will you get? Are not even the tax collectors doing that? And if you greet only your own people, what are you doing more than others? Do not even**

pagans do that? Be perfect, therefore, as your heavenly Father is perfect.' (Matthew 5:46-48)

To be 'perfect' is to stretch the bounds of our love to include those who are not 'our people'.

This narrative of expansion was powerfully symbolised in the moment the veil in the temple was torn in two (Matthew 25:51) – another barrier broken, another border expanded: the boundlessness of God revealed so that we 'are no longer foreigners and strangers, but fellow citizens' (Ephesians 2:19) in the creation-wide dwelling of Christ, in whom 'all things hold together' (Colossians 1:17).

The apostles continued Jesus' work of expansion, emphasising the need to do away with divisions of race, social status and gender (Galatians 3:28) – all of which reflecting the fact that we are all, equally, made in the image of God (Genesis 1:27).

To 'look to our own', therefore, means to look to everyone. There is no 'local' in God's kingdom.

Who is my neighbour? Going back to the parable of the Good Samaritan, it's interesting to note that Jesus never explicitly answers the question. Instead, in true Jesus style, he turns the question on its head, and after telling the story asks the questioner another question:

"Which of these three do you think was a neighbour to the man who fell into the hands of robbers?"

'The expert in the law replied, "The one who had mercy on him."

'Jesus told him, "Go and do likewise.'" (Luke 10:36-37)

Go and do likewise. Jesus' ultimate answer to the question 'who is my neighbour?' is to say 'You are the neighbour.' It becomes not just a philosophical point but a call to action – a rallying cry to the church to go out into the world and be neighbours to whoever is in need.

So it turns out that charity does start at home – because it starts with you, and the steps you take to be God's hands and feet in the world.

Please pray

All-loving, ever-present God,
We pray for our neighbours –
for the people we know and love,
and for the people we have never met.

We pray for our neighbours –
for the people across the street,
and for the people on the other side of the world.

We pray for our neighbours –
for the people who look and sound like us,
and for the people who couldn't be more different.

We pray for our neighbours –
for everyone who is struggling,
for everyone who is being marginalised and oppressed.

Help us God to be good neighbours –
to look outward instead of inward,
to follow Jesus' call to take action.

Amen

Tearfund 2021 - <https://www.tearfund.org/>