

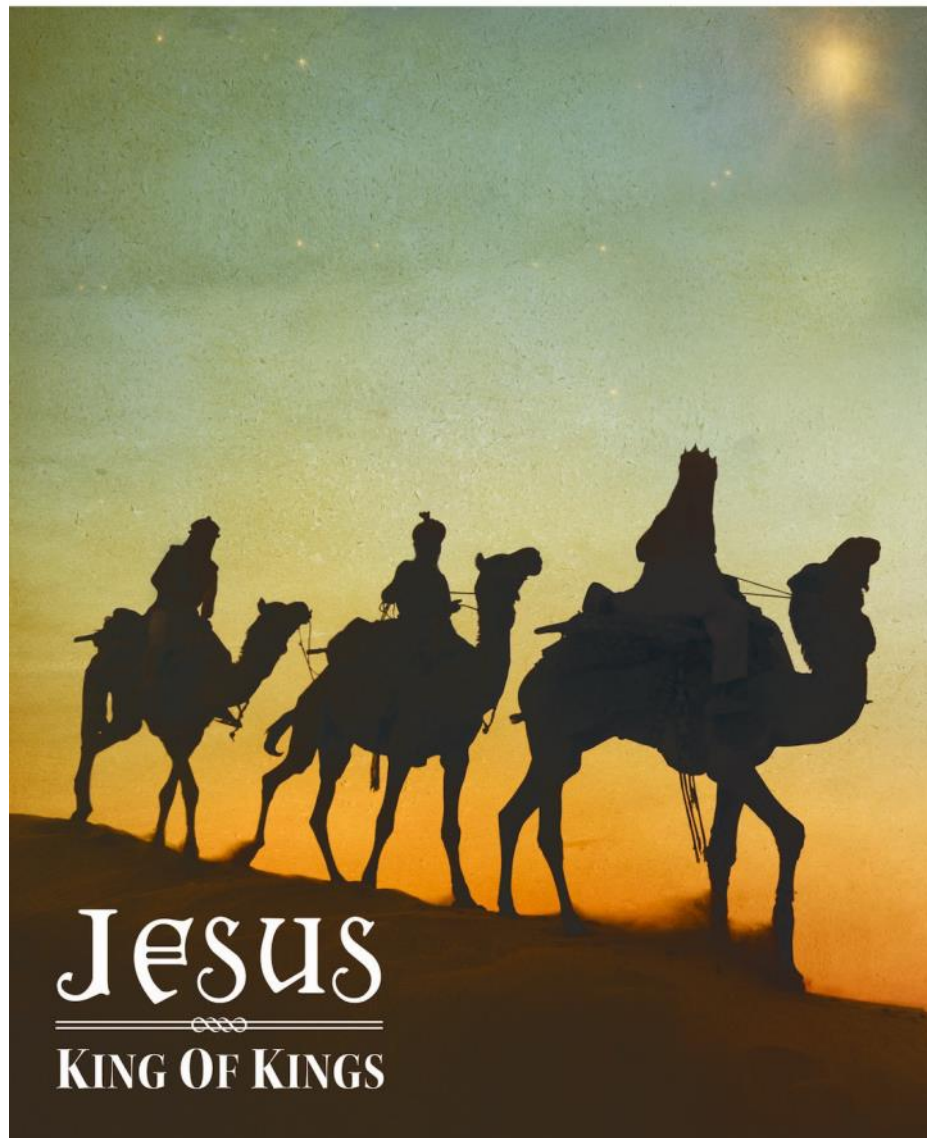
# *the*KEY

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50p

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News of Saint Peter and Saint Paul

**BROMLEY PARISH CHURCH**

Church Road Bromley BR2 OEG

"Proclaiming the Word and Work of God"

Member of Churches Together in Central Bromley



This edition is dedicated to the memory of Matthew Young, a dear friend to many in the Church and one of our excellent youth leaders who made a difference to the faith of many young people.

Much love to his family and friends from all of us at BPC.

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Dear Reader,

Hello, and welcome to the first installation of the Key for 2022!

I hope you had a good time over the festive season and would like to wish you a very happy New Year.

I would also like to take the opportunity to thank everyone who contributed to the Key in the last year, it's always nice to include articles or notices that are personal to our Church and I couldn't do that without your contributions, so thank you! I look forward to receiving all your items in the coming year and if you have been thinking of trying out your writing skills, please do, I love including news of achievements, experiences and Church-related events.

I hope you enjoy this edition, looking forward to 2022, and wish you a happy and healthy New Year.

With love

Lisa



*Here we continue the sermon series on Pastoral Principles. The fourth in the series was 'Speaking into Silence', delivered in Church on 26 September, and kindly provided for the Key by Peter.*

On the whole, silence gets a pretty good press and it seems it always has done. As long ago as the sixth century BC, Pythagoras said that *a fool is known by his speech and a wise man by silence*, Francis Bacon called it *the sleep that nourishes wisdom* and the thirteenth century Persian poet Rumi said *listen to silence, it has so much to say*. In the church we often speak of the need to listen to God in silent prayer, or to fall silent in awe at the grandeur of his creation. It is often held up as the very opposite of babbling and gossiping; your silence is a sign that you are a person of discretion and reliability. To sum it all up, we need do no more than quote those famous words of the Tremeloes from 1967: *silence is golden*.

But if we look at the titles of the earlier talks in this series, silence would appear to be cast in a quite different light. First we had *Ignorance and Power*, then *Casting out Fear*, then *Acknowledging Prejudice* and now *Speaking into Silence*. What kind of silence is it then, that is being presented alongside ignorance, fear and prejudice? How can something which is so fulsomely praised by such wise and venerable voices sometimes be problematic?

To help us answer this question, we need a bit of context. The titles of these talks are all taken from the pastoral principles, which the Church of England has developed to help us in our lives together, so that we can be encouraged to build each other up in mutual support and Christian love. In the first instance this was a response to controversies and disagreements around issues of sexuality and sexual morality and the experience of LGBTI people in church, but I think the implications go beyond those issues and invite us to think about difference of all kinds and how we respond to it and about how we all live our lives together.

The aim is that our differences should come to be seen positively, as gifts through which we can enrich each other, rather than as barriers which hold us apart, so that even at times like these, when there are some serious and widely publicised disagreements, we can nonetheless live together in love and faith. A course exploring these issues which is indeed called *Living in Love and Faith* has emerged from all of this and it's one which we hope to follow together before too long.

Getting to know other people is challenging. We can't inhabit their inner life and so they will always remain at least to some extent a mystery. To help us negotiate our way round the tricky task of drawing closer to others we often use our own preconceived notions and our own understanding of the world. As James said in his first talk, this can just simply compound our ignorance of

other people and lead us to read our own concerns into their story, even to the point where we overwrite it with our own. And so it is that if they are feeling alienated or excluded we may simply not notice.

I think that's quite a good starting point for understanding how silence may come to be something negative and problematic. We define ourselves not only by what we do say, but also by what we don't. Things which are simply assumed to be the case by a critical mass of people within a particular community, just don't need saying. Unspoken assumptions become common currency and so where people might expect to receive openness and acceptance, they are confronted instead with silence – the silence which comes from those unspoken assumptions, inhabiting the community like the air we breathe.

The danger is of course that these silent assumptions may actually exclude people – it may just simply seem to them as if they and their story don't fit into our view of the world. They are not being deliberately excluded, but nonetheless they get the strong impression that they can never share in who we are or the life we are trying to live, because it seems that our life together and the faith which it is supposed to embody simply are not intended for people like them. Obviously nothing could be further from the truth and of course this is not the impression that we intend to give – but we may easily end up giving this impression in spite of our best intentions.

And this ignorance of who other people are, what is important to them and what troubles them may then lead to another kind of silence and one which is equally negative and problematic. If for whatever reason people are feeling excluded from society in general and perhaps even victimised, they may be looking for a community such as ours to speak up for them, and to speak out against the prejudice and injustice which is so much a part of their experience. But this is not going to happen if they have never felt comfortable enough to explain what is really troubling them and to be open about who they really are.

So how do we find the words which will fill the void and banish that conspiratorial and excluding silence?

As a first step, we may well need to develop another, far more positive habit of silence. It's the silence of those who truly know how to listen. It's a silence that exudes a sense of being totally present alongside the person who is speaking. It's the very opposite of that notion of silence as an absence and a sign that something is lacking – this kind of silence is utterly positive and alive, filled with the reassurance of solidarity and fellow-feeling.

Deep listening is really quite difficult and I am certainly no better at it than most people. But being on the ministry team has made me aware that there are some wonderful, pastorally gifted people in our church who do know how

to listen deeply and compassionately. Maybe it's a skill that all of the rest of us should try to develop – but it isn't easy.

Listening to someone else with understanding is a challenge which we can fail to live up to in all sorts of different ways. We can all too easily try to make sense of what we are hearing by applying our preconceived ideas as a sort of compass to help us find our way, but we end up fitting what the other person is saying into our view of the world, rather than receiving their words with complete openness.

And when we are listening to others, we often can't resist the temptation to make judgments as we go – this is another way of finding our way, but it too stops us from listening openly and without prejudice.

And as we listen, we often don't devote our whole attention to what is being said as a large part of our consciousness is engaged in planning our reply – I'm sure that's something that we have all experienced, but knowing what to do about it isn't so easy.

As a languages teacher, I am convinced that it is possible for us to train ourselves to listen in a new way. That's what you have to do if you want to be able to listen to the radio in a foreign language. There will be the odd word that you don't catch and part of your mind needs to be working out what the word was and how it fits in to the whole, while another part of your mind continues to listen to the stream of words which haven't stopped to let you mull over the word you missed.

That's not that easy, but it's nothing like as difficult as the task of simultaneous interpreters, who seem to be listening to the words with one part of the brain, working out the best way to translate them with another part and saying the words in the new language with a third part. I can't imagine how they manage to do that and it takes years of intensive training. Compared to this, the skill of listening to others with true attentiveness is surely a good deal easier – and I'm pretty sure it is something that we can all learn.

It may seem odd that I have spoken mainly about listening in a talk which is supposed to be about speaking. But I think that it's only through paying real attention to others that we will indeed be able to find those words that speak into the silence that can so easily threaten to exclude and alienate. Those words which Paul speaks of in our reading from Ephesians, words which are useful for building up and which give grace to those who hear. Words which put aside all malice, words which are kind, tender-hearted and forgiving. Words too which are prepared to challenge injustice and speak up for the vulnerable and excluded.

When Paul goes on to say that we should live in love as Christ has loved us and given himself up for us, it is a reminder that Christianity is not based on a

set of edicts or principles, but on a person and on a highly challenging and sometimes disruptive person, who had harsh words for those who live according to comfortable assumptions and who approach others with hostility and judgment. When Paul tells us to be imitators of God, we are reminded of that image of God which we see in the life of Christ, that image that James was talking about a few weeks ago, God who in Christ gives up everything to be alongside us all in all our pain and struggles.

This is the God who Paul is calling on us to imitate. And this is why if we are to be followers of Christ we have no option but to try to draw close to others, to listen to them openly and without preconceptions or hidden agendas, and so to ensure that the church is a place where people can share their stories honestly and without fear, knowing that they are in an affirming and healing place, not one which closes down the subjects which are central to their experience and causes them to remain silent.

Only when we have allowed our preconceived notions to be challenged, turned ourselves outwards towards the other and learnt how to accept them in a spirit of genuine curiosity, concern and receptiveness, truly knowing that we are all part of the body of Christ, will we be able to find those words of comfort, comradeship and Christian love which will fill the silence – words which contain an invitation to all of our fellow humans, regardless of what their story may be, to share in the inheritance which God, through Christ promises to all.

Amen

*Canon Paul Hardingham considers 2022.*

The month of January is named after the Roman god Janus, who is depicted as having two faces. As we look back on a difficult year dominated by the pandemic, how should we look forward to 2022 with fresh hope? The apostle Paul writes: *'But one thing I do: forgetting what is behind and straining towards what is ahead, I press on towards the goal to win the prize for which God has called me heavenwards in Christ Jesus.'* (Philippians 3:13,14).

Firstly, to make a new start, you need to ***forget the things which are behind***. Paul saw himself as an athlete running for Christ and purposely not looking back. He refused to allow his past sins and difficulties to define who he was. By God's grace, he no longer saw himself that way. The same can be true of ourselves, as we confess our sins and failures to receive God's forgiveness and new life.

Secondly, we need to ***focus on the things that lie ahead***. The athlete is entirely focused on winning the race and gaining the prize. Like Paul, we have to be single-minded in making Jesus the focus of everything we do. How can we go deeper in our prayer life and Bible reading this year? What will it mean to better serve Christ in our workplace and neighbourhood, or family and children?

Paul looked forward to the day when he would stand before God, who would say *'well done, good and faithful servant'*. In light of all that Jesus had done for him, Paul wanted to give his very best to Jesus. As we stand at the beginning of this New Year, let's ask ourselves, *'What can I do this year that will help me bring glory and honour to God?'*



*The Rev Dr Herbert McGonigle looks to Psalm 23 as the New Year begins....*

### **The reality of faith in God**

As we enter this New Year of 2022 even the most devoted Christians can't ignore the uncertainties we face. The whole world was caught up in the persistent spread of Coronavirus. It is shaking national economies and causing untold stress and harm. Many people fear that their lives and families will never be the same again.

Almost daily the news has been gloomy and economic experts say the situation is the worst in living memory. How do we, as Christians, react to all this? What do we trust in? Has God something to say to us in these days?

An answer may be found in a well-loved passage from the Bible – Psalm 23: 'The Lord is my shepherd ...He restores my soul ...he leads me ...I will dwell in the house of the Lord for ever.'

But in the middle of this lovely psalm there are three reminders that Christians are NOT exempt from the realities of life. The psalmist speaks of 'the paths of righteousness', 'the valley of the shadow' and 'the presence of my enemies.'

The mention of 'the paths of righteousness' is a reminder that we are called to love the Lord and live our lives in *righteousness*. The wonderful promises in this psalm come with a condition; they are given to those who determine by God's grace to live righteously. And that must be our first resolution for 2022.

The 'valley of the shadow' may refer to death, but generally the reference here is wider. It means all those occasions when fear and sorrow and heart-break and loss come to even the best Christians.

Then there are our 'enemies.' Originally that probably meant those wanting to kill the psalmist. For us it may be the seduction of old temptations, the fears that paralyse us and the memories of sins that still haunt us.

The psalmist is a realist! As Christians we live our lives in the real world! We are not floating on cloud nine; we are rooted in a fallen world and surrounded by temptations and sins and infirmities. Any day, pain, an incurable disease, even death itself, may come to us or to those we love. How do we face these realities?

Psalm 23 has the answer. If we, by God's grace, will walk in 'the paths of righteousness,' then all the promises are ours! The Lord will be our Shepherd. He will lead us by the still waters; He will restore our souls, prepare a table for us in the wilderness, protect and guide us with His rod and staff and, at the end, bring us into the house of the Lord forever. Let's make Psalm 23 our charter of faith for 2022!

*Dr Herbert McGonigle is a former Senior Lecturer in Historical Theology, Church History and Wesley Studies in Nazarene Theological College, Manchester, England.*

**18<sup>th</sup> January: Amy Carmichael, founder of the Dohnavur Fellowship**

Not many teenagers, on becoming a Christian, will devote themselves to winning others for Christ in a foreign land. Amy was such a person. She left Britain to live in a tiny village in Southern India. Here, for the next 56 years, Amy rescued hundreds of orphaned and vulnerable children, and served her Lord in Dohnavur.

Amy Wilson Carmichael had been born in Ireland on 16<sup>th</sup> December 1867, into a devoutly religious Presbyterian family in Belfast. When she was 16, Amy had become a Christian, and decided to start a mission for mill girls. When she came into contact with the Keswick movement, she sensed a call to serve abroad.

At first, Amy planned to go to China, but ill health prevented her from travelling. Later, for 15 months, she worked in Japan, but the climate was detrimental to her health. In 1895, she went to India to evangelise around Bangalore, and then, in order to escape rising political violence, she moved on to Dohnavur.

Here she met a girl called Preena, who had escaped being a slave in a Hindu temple. From that moment, Amy knew she had found her true calling. She dedicated the rest of her life to rescuing girls and boys who had been given by parents or relatives to serve in the temple as prostitutes.

Amy donned Indian dress and learnt about the Hindu culture and showed the love of Christ through her compassion. Overcoming much hardship and danger, Amy expanded her evangelistic work to establish a centre for homes, schools and a hospital. The Dohnavur Fellowship still continues today.

In 1931, Amy suffered a severe injury that virtually confined her to bed for the next 20 years. Despite this, she wrote 13 of her 35 books and many thousands of letters. Amy based her life on prayer and trusted God for all her needs. She died on 18<sup>th</sup> January 1951, aged 83.

*Please use this space to pass messages on to the Church community – whether it is a prayer request, a thank you, a craft idea, a recipe...*

### **Church Rooms for hire.**

Available for hire for meetings, study and Exercise Classes, etc.

We have varied, comfortable, no smoking accommodation with kitchen facilities and disabled access and toilet facilities to the rooms.



Rooms can be viewed on:  
[www.bromleyparishchurch.org](http://www.bromleyparishchurch.org)

Ripley Recitals Association

## **Ripley Recitals**

54th Season Spring Series 2022

**Friday 21 January at 7.30pm**

**Madeleine Pickering - violin**

**John Paul Ekins – piano**

**Mozart:** Sonata No.4 in E minor, KV.304

**Beethoven:** Sonata No.1 in D, Op.12

**Walton:** Sonata

**Kreisler/Mozart:** Serenade in D,  
K.250/rondeau

Kindly supported by Making Music's  
Philip and Dorothy Green Young Artists scheme.



**In the Music Room, Ripley Arts Centre**

24 Sundridge Avenue, Bromley, Kent, BR1 2PX

Tickets: £15.00 Children/students £5.00

Season tickets: £35.00, £10.00

Available from: Christopher Town Tel: 020 8851 9116

Email: [christophertown@ntlworld.com](mailto:christophertown@ntlworld.com)

Ripley Recitals is a Registered Charity No 295897

# Bible Bite

A short story from the Bible

It can be read in the Bible in  
Mt 14:13-22, Mk 6:45-52, Jn 5:16-21

After Jesus had fed the crowd, he sent his disciples off in their boat and the crowd away. He went up the mountain to pray.

Jesus spent the evening with his father God.



A strong wind started to toss the boat around.



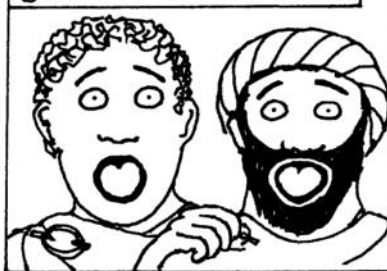
They tried rowing but could make no headway.



Not long before morning they saw someone walking past them on the water.



They thought it was a ghost and screamed!



Don't be afraid! It's me, Jesus.



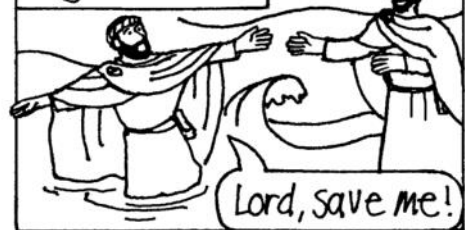
Lord, if it's really you, tell me to come to you!



Peter started walking towards Jesus..



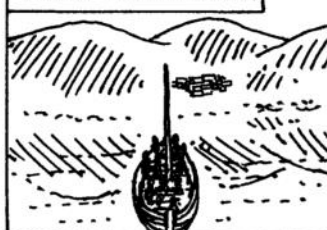
he saw how strong the wind was and took fright. He began to sink!



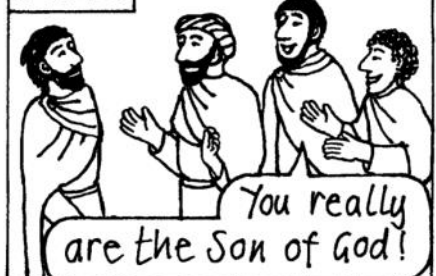
Jesus pulled Peter up.



As Jesus and Peter got into the boat the wind died down.



The disciples worshipped Jesus.



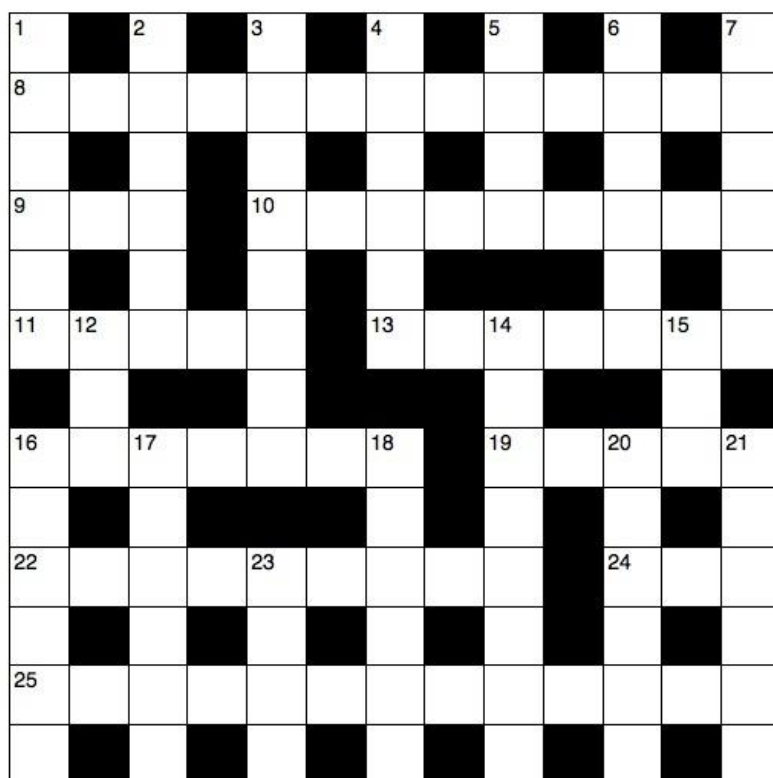
You really are the Son of God!

j	x	m	y	u	f	o	w	h	a	g	u
j	e	s	u	s	c	r	e	a	m	e	d
z	g	b	t	r	o	w	i	n	g	e	t
e	h	l	o	r	d	m	h	g	p	f	t
j	o	j	w	a	o	y	e	p	h	a	t
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w	i	n	d	i	s	c	i	p	l	e	s
r	o	a	s	r	i	w	a	t	e	r	t
s	e	m	o	u	n	t	a	i	n	m	i
h	m	w	a	l	k	i	n	g	o	d	n
p	e	t	e	r	m	o	r	n	i	n	g

headway  
mountain  
Lord  
Jesus  
someone  
water  
trusting  
rowing

boat  
morning  
screamed  
worshipped  
strong  
towards  
disciples  
father

ghost  
fright  
Son  
walking  
Peter  
wind  
sink  
God



**Answers**

**ACROSS:** 8, Bottomless pit. 9, Ice. 10, Decalogue. 11, Limbo. 13, Seconds. 16, Crimson. 19, Eager. 22, Abhorrent. 24, Lap. 25, Alpha and Omega.

**DOWN:** 1, Abdiel. 2, Stream. 3, Wondrous. 4, Flocks. 5, USCL. 6, A pagan. 7, Athens. 12, IOR. 14, Creation. 15, Dye. 16, Cravat. 17, In hope. 18, Need no. 20, Galley. 21, Repeat. 23, Read.

**Across**

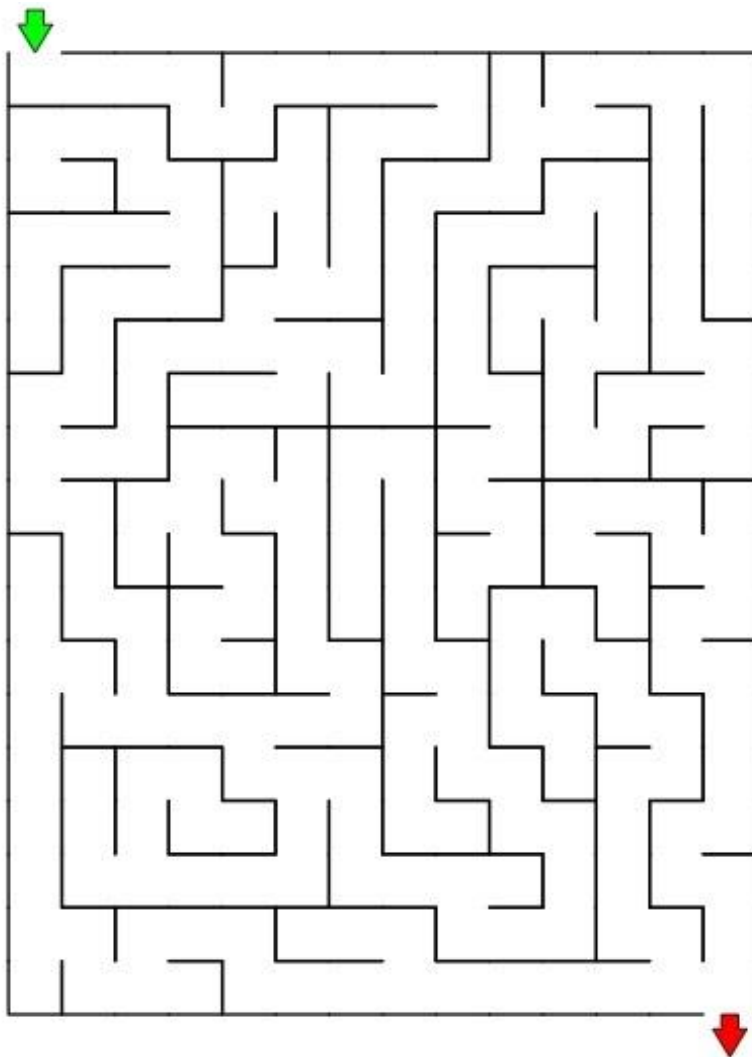
- 8 How the Abyss (NIV) is described in the Authorized Version (Revelation 9:1) (10,3)
- 9 Frozen water (Ezekiel 1:22) (3)
- 10 The Ten Commandments (9)
- 11 In Roman Catholic theology, neither heaven nor hell (5)
- 13 Des cons (anag.) (7)
- 16 'Though [your sins] are red as — , they shall be like wool' (Isaiah 1:18) (7)
- 19 Keen (Romans 1:15) (5)
- 22 Repugnant, loathsome (Jeremiah 24:9) (9)
- 24 Drink like an animal (Judges 7:5) (3)
- 25 First and last (Revelation 22:13) (5,3,5)

**Down**

- 1 Father of Ahi, a Gadite (1 Chronicles 5:15) (6)
- 2 Where David found the stone with which he killed Goliath (1 Samuel 17:40) (6)
- 3 'Hour by hour fresh lips are making thy — doings heard on high' (8)
- 4 'And there were shepherds living out in the fields near by, keeping watch over their — at

night' (Luke 2:8) (6)

- 5 United Society for Christian Literature (1,1,1,1)
- 6 'If he refuses to listen even to the church, treat him as you would — — or a tax collector' (Matthew 18:17) (1,5)
- 7 Where Paul was taken when things became difficult for him in Berea (Acts 17:15) (6)
- 12 Istituto per le Opere di Religione (Vatican Bank) (1,1,1)
- 14 'Therefore, if anyone is in Christ, he is a new — ; the old has gone, the new has come!' (2 Corinthians 5:17) (8)
- 15 Used to colour ram skins red for use in the tabernacle (Exodus 25:5) (3)
- 16 Vat car (anag.) (6)
- 17 'Be joyful — — , patient in affliction, faithful in prayer' (Romans 12:12) (6)
- 18 'The parts that are unpresentable are treated with special modesty, while our presentable parts — — special treatment' (1 Corinthians 12:23) (4,2)
- 20 Ancient rowing boat (Isaiah 33:21) (6)
- 21 Say again (2 Corinthians 11:16) (6)
- 23 What Jesus did in the synagogue in Nazareth after he stood up (Luke 4:16) (4)

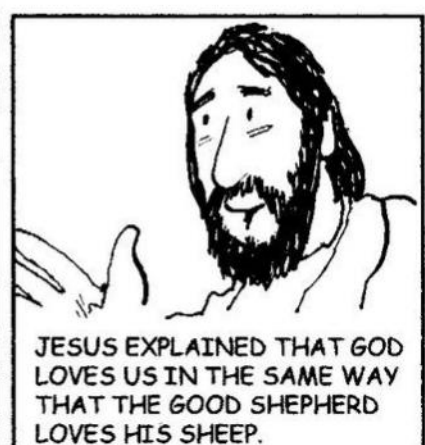
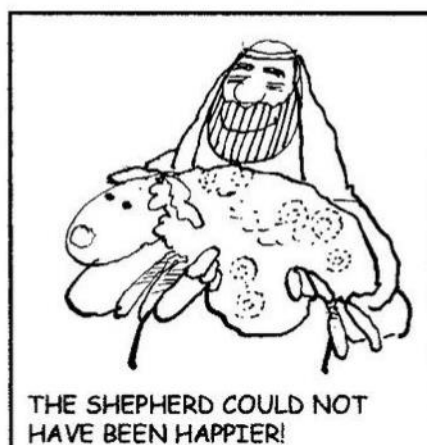
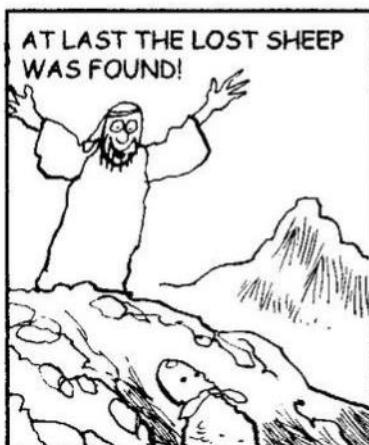
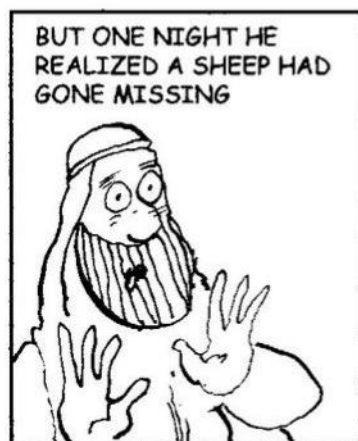
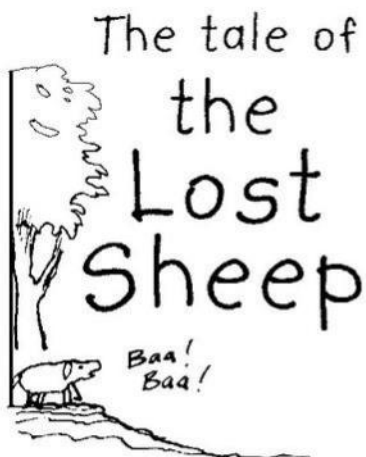


Sudoku:

Fit the numbers 1-9  
into each row, column,  
and 3x3 square.

			6				7	
		7			3	5		
3					7		4	
					2	6		
8	5						1	7
		9	3					
	9		5					3
		4	1			8		
	2				9			

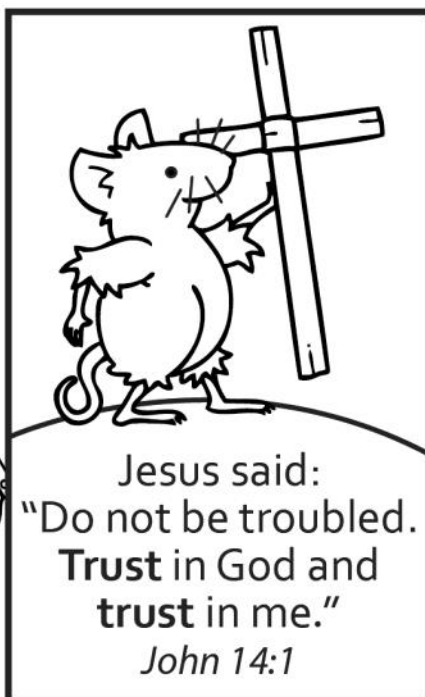






But I **trust**  
in you,  
O Lord;  
I say,  
"**You are  
my God.**"

Psalm 31:14



Cut out and colour these cards to help you to remember to trust in God.

When I am afraid  
I will **trust** you,  
I praise God for  
His word,  
I **trust** God, so  
I am not afraid.

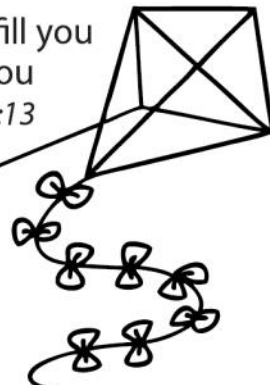
Psalm 56:3-4



The Lord is good,  
a refuge in times  
of trouble.  
He cares for those  
who **trust** in Him.

Nahum 1:7

"May the God of hope fill you  
with joy and peace as you  
**trust** in Him." Romans 3:13



**Trust** in the Lord with  
all your heart and  
lean not on your own  
understanding.  
In all your ways **submit**  
to Him and He will make  
your paths straight.

Proverbs 3:5-6



**New Year Prayer 2022**

Lord of all creation,

Lord of all the years,

Thank you for steering us through the fragmented landscape of two pandemic-riddled years. Here we stand at the beginning of a new year, not knowing what lies ahead. Our only security lies in you, Lord.

Please take our hands and guide us, day by day, into January and beyond. We will not be afraid, Lord because you have promised never to leave us, never to forsake us. And you keep your promises. We are safe.

2022, here we come... expectantly,

In Jesus' name,

Amen

*By Daphne Kitching*

**The New Year**

If we put our hand in God's hand  
As we enter this New Year  
Not knowing what the future holds  
But that our Friend is near

We shall not fear what lies ahead  
If He is by our side,  
Nor wander from the pathway  
If He will be our guide.

The Sinless One from heaven came  
To dwell with us on earth,  
He sought and bought us with His blood  
And offered us new birth.

Now as we travel through this year  
He knows the things He's planned,  
So let us trust and know just this -  
Our times are in His hands.

*By Megan Carter*

**Hope**

It's a time of exultation  
When hope triumphs over fear  
And we're filled with jubilation  
At the turning of the year

As the clock begins its striking  
When we reach the midnight hour  
None can help themselves from liking  
Love and hope's stupendous pow'r!

Forget the woes and tears and troubles  
Of the year that's just gone by  
Hope – just like the champagne bubbles  
Puts a gleam back in our eye!

Hold firm that hope although the pages  
From the calendar are torn  
Hear the counsel of the sages:  
Hope is *every* day reborn!

*By Nigel Beeton*

**God's Aid**

God to enfold,  
God to surround,  
God in speech-told,  
God my thought-bound.

God when I sleep,  
God when I wake,  
God my watch-keep,  
God my hope-sake.

God my life-whole,  
God lips apart,  
God in my soul,  
God in my heart.

God Wine and Bread,  
God is my death,  
God my soul-thread,  
God ever breath.

*Ancient Celtic Prayer*

**Earth and Seasons**

Lord of the elements and changing seasons, keep me in the hollow of Your hand.  
When I am tossed to and fro with the winds of adversity and the blasts of sickness  
and misunderstanding, still my racing heart, quieten my troubled mind.

Bring me at last through the storms and tribulations of this mortal life into the calm  
evening of Your unchanging love; and grant that in the midst of my present per-  
plexities and confusion I may experience Your peace, which passes human under-  
standing.

*Brother Ramon, member of the Anglican Society of St Francis*

**Excerpt from 'The Glory in the Grey'**

Almighty God, Redeemer...  
Sunshine and storm, mist and greyness  
Eddy round our inner lives.  
But as we trace the pattern, looking back,  
We know that both darkness and light have been of thine ordaining,  
For our own soul's health.  
Thy constant care in all, and everywhere,  
Is manifest.

*By George MacLeod, founder of the Iona Community*

**Sunday 2<sup>nd</sup> January****The second Sunday of Christmas**

10.30am Parish Eucharist

**Tuesday 4<sup>th</sup> January**

No Toddler Praise

7.30pm Bell ringing practice

**Wednesday 5<sup>th</sup> January**

12noon – 2pm Church open for private prayer

7.00pm Hope into Action prayer meeting - Zoom

**Thursday 6<sup>th</sup> January**

10.00am Healing Prayer meeting - prayers are said from homes

7.30pm Choir practice

**Sunday 9<sup>th</sup> January****Epiphany**

9.00am Family Breakfast Club

10.30am Parish Eucharist followed by coffee

6.30pm Choral Evensong

**Tuesday 11<sup>th</sup> January**

11.00am Toddler Praise

7.30pm Bell ringing practice

**Wednesday 12<sup>th</sup> January**

12noon – 2pm Church open for private prayer

7.00pm Hope into Action prayer meeting

**Thursday 13<sup>th</sup> January**

2.15pm Fellowship

7.30pm Choir practice

**Sunday 16<sup>th</sup> January****Second Sunday of Epiphany**

10.30am All age worship with Communion.

Speaker: Abi Hiscock, Archdeaconry Growth Enabler

1.00pm Burial of Ashes

**Tuesday 18<sup>th</sup> January**

11.00am Toddler Praise

7.30pm Bell ringing practice

**Wednesday 19<sup>th</sup> January**

12noon -2pm Church open for private prayer

7.00pm Hope into Action prayer meeting

8.00pm PCC meeting

**Thursday 20<sup>th</sup> January**

7.30pm Choir practice

**Saturday 22<sup>nd</sup> January**

10.30am Full peal of bells

**Sunday 23<sup>rd</sup> January****Third Sunday of Epiphany**

9.00am Family Breakfast Club

10.30am Parish Eucharist

**Tuesday 25<sup>th</sup> January**

11.00am Toddler Praise

**Wednesday 26<sup>th</sup> January**

12noon-2pm Church open for private prayer

7.00pm Hope into Action prayer meeting

7.30pm Children and Young People's committee meeting

**Thursday 27<sup>th</sup> January**

2.15pm Fellowship

7.30pm Choir practice

**Sunday 30<sup>th</sup> January****Fourth Sunday of Epiphany**

10.30am Parish Eucharist

**Monday 31<sup>st</sup> January**

2pm Wedding blessing

The above dates for the diary may change at short notice depending upon changes to covid restrictions. Please check our website or Facebook page for the latest information.

**Morning Prayer** is said daily at 8.00am in the Children's Chapel

**The Children's Chapel** is open daily for prayer and an opportunity to light a candle

**Church is open on Wednesdays** between 12noon and 2pm for private prayer when consecrated bread is available for those who wish to receive.

Updates to services and events will be posted on our website

[www.bromleyparishchurch.org](http://www.bromleyparishchurch.org)

To join Sunday worship online please visit our website

[www.bromleyparishchurch.org](http://www.bromleyparishchurch.org) and follow the link on our homepage.

Please continue to wear face masks in the church building and observe current social distancing measures in place.