

the **KEY**

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BACK**



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



Vicar

Reverend James Harratt

vicar@bromleyparishchurch.org

Churchwardens

Martin Cleveland

Jane Cleveland

wardens@bromleyparishchurch.org

Parish Office Hours: 9:30am to 12 noon

020 8464 5244 – please use this number for all enquiries

Contact: Lynn Hedges, Parish Administrator

administrator@bromleyparishchurch.org

For contributions to the Key, or if you would like to receive the Key by email, please contact thekeyeditor@gmail.com

Dear Reader,

Welcome to the June edition of the Key! How many people re-read that, asking 'how is it June?' Yes, me too!

But here we are, and as lockdown eases we have lots to look forward to.

In the Key this month, we have not one, but two sermons. One from Peter from the start of the month, and one from Anne at the end of the month. I hope you enjoy revisiting these excellent reflections.

There is also news from the Bromley Homeless Shelter, many thanks to Ed for keeping us updated.

On the occasion of the feast day of our patron saints, there is a Saints' Day article profiling a piece of art derived from the life of St Peter, and there are also lots of prayers, poems, illustrated Bible stories and activities for you to enjoy.

As always, if you have news or events coming up that you would like to share, do get in touch!

Have a great month, with love, Lisa.

The sermon for this month has kindly been provided by Peter, it was delivered on 9 May at BPC. Many thanks to Peter for sharing this with the Key.

“I appointed you to go and bear fruit, fruit that will last, so that the Father will give you whatever you ask him in my name.”

This is the promise which Jesus gives his disciples at the end of this morning’s gospel. That’s quite a claim for the power of prayer! I can’t help wondering what these words, addressed to Jesus’ original disciples, should mean for us, who are after all their successors. How are we to understand them? How might this promise play out in the world in which we find ourselves? How do we bear fruit? And what does it mean when Jesus says that the Father will give you whatever you ask him in my name?

When I read these words, my thoughts were suddenly taken back to one particular day about seventeen or eighteen years ago. The phone rang and when I answered it it was a voice from church. “Peter”, the voice said, “I’ve got a bit of a job for you.” Maybe you too find that your mind races when you hear words like these, imagining what kind of task it might be and rehearsing your repertoire of excuses to bring into play if it should turn out to be something disagreeable. But what came next was a genuine surprise. The voice carried on “I’d like you to join the group of people who take it in turns to lead intercessions on a Sunday morning”.

This seemed to me to be a startlingly weighty responsibility. After all, I had only been baptised and confirmed a couple of years before that and it was only a very few years since the time when I never went near a church and on any given Sunday was much more likely to be found in one or other of the watering holes in SE9 and SE12. How could I go so quickly from that rather dubious lifestyle to leading the prayers of the people?

I was a little bit overawed and felt real qualms about it. It was as though I dimly half understood that leading prayer in church was in some way continuing the work of Jesus, bringing people to God just as he told his followers to do. I couldn’t have put it like that at the time of course, but it still seemed like quite a big deal.

So, I thought, how do you write the prayers which will be used in church? Some things were pretty obvious. Just to take one example, it seemed clear that the idea was not to say “help us to understand that...” followed by my own political opinions. I also knew that intercession means praying for other people and that it was just one of a number of different kinds of prayer. But that was about it. How do you make a start as you sit there at your desk with that blank sheet of paper staring accusingly up at you?

I had a couple of helpful sessions with a member of the ministry team and we had

a couple of practice goes. And before long, I was taking my first faltering steps as an intercessor.

I gradually learnt about balancing specific points with general ones, bringing in your own concerns and interests without making too much of them and trying to write reasonably well without letting the style dominate. I also came to understand how the prayers that you write for church should flow out from your own prayer life.

Perhaps the most important thing I learnt, was that praying for others is not a matter of trying to change God's mind about things, but more about opening ourselves up to what he is doing and trying to align ourselves with it; trying to become channels of his mission of love, flowing out into the world. This made sense – after all, what God wills must surely be what is right and the idea that with a few carefully chosen words we might change the mind of the infinitely loving being from whom all life flows is, when you think about it, pretty silly.

The former Archbishop of Canterbury Michael Ramsey wrote...

To intercede for others is to bear others on the heart in God's presence. Our own wantings have their place, for it is clear from the teaching of Jesus that God wants us to want and to tell him of our wants. When however we do this "in the name of Jesus" we learn to bend our wantings to our glimpses of the divine will. Intercession thus becomes not the bombardment of God with requests so much as the bringing of our desires within the stream of God's own compassion.

Ramsey, Michael: *Be Still and Know* (Cowley publications) p. 58

Thinking about these words, it seems almost as if all prayer were a variant on the words "your kingdom come, your will be done". We seem to be, first and foremost, offering ourselves in God's service, opening ourselves up to his loving care and holding others before him as we do so.

So what does all this have to do with that extraordinary promise from this morning's gospel which I started off with?

As is often the case with readings from the Bible, it's worth panning back a bit and seeing whereabouts the passage comes. Again, it's part of the so-called farewell discourse, in which Jesus prepares his disciples for the time when he will no longer be physically with them. It comes immediately after the words "I am the true vine and my Father is the vine-grower" and then again "I am the vine and you are the branches" – that's why he is speaking about bearing fruit.

It's worth thinking a bit about this image of the vine-grower, the vine and the branches as a way of trying to understand a bit more about what we can learn here. Like all symbolic images, it lives in its own logical world and it won't necessarily make sense if you look at it alongside other images. But as a model for how intercessory prayer works, I think it's really quite helpful.

As the vine grower, God is the source of everything in this picture. In the Old Testament, the people of Israel are sometimes described as a vine planted by God – but the fruit which this vine bears is sometimes shown to be of questionable quality – in Isaiah for example it is described as being just wild grapes. Jesus on the other hand is the true vine, who will bear real and lasting fruit.

And we, his followers, are the branches of that vine. Jesus tells us that we can only bear fruit if we abide in him. In this morning's reading, which is really the second half of the passage, he explains what he means by abide in him. If we are to abide in him, and so be fruitful, we must obey his commandments, and specifically the commandment to love each other as he has loved us.

God, the Father and vine grower, is seen as the source of all love, but just as the Father has loved Jesus, so Jesus has loved us and his commandment is that we should love one another as he has loved us. That we should be a community of love. And so it is that the love of God flows from the vine-grower, through the vine, through the branches and into the fruit which we bear – in other words out into the world.

To be prayed for by the church is to be held in love by a community of love, before the heart of the one who is the source of all love. If you think about it, it's actually the very opposite of trying to change God's mind about things.

The fourteenth century mystic Julian of Norwich puts this idea even more strikingly. She describes God as the ground of our beseeching, claiming that all true, effective prayer is initiated by God himself. All we are doing is responding to him as we are led to pray for those things which will bring the greatest blessings to ourselves and others.

This is not to belittle the importance and necessity of intercessory prayer – far from it. Here's Michael Ramsey again...

The compassion of God flows ceaselessly towards the world, but it seems to wait upon the cooperation of human wills. This cooperation is partly by God's creatures doing the things which God desires to be done, and partly by prayers which are also channels of God's compassion.

Reference as above.

When I was training to be a lay minister, I did a course on spirituality, which consisted almost entirely of exploring various different types of prayer. And the surprising thing about this was that making up words to be addressed to God didn't actually play any part in the course whatsoever. It was all about becoming more and more open to the presence of God, using silence, pictures, passages of scripture, single-word descriptions of God and other such stimuli. Some of you may remember doing some of these exercises when the leader of the course Susanne Carlsson, who

led a half day course here at church a few years ago.

I think it's important to remember this, particularly as the sort of prayer that you get in a church service is generally all about words. In our Christian lives we are called upon to practise the presence of God. It's from this awareness of his presence that the words of intercessory prayer can flow, like the grace and love which flow from the vine-grower, through the vine, through the branches, into the fruit and out into the world.

Of course some prayer seems unanswered. We pray into situations which seem hopeless and seem to go on being hopeless. But God is always there, however dark the situation may seem to be. He's there in the healing. He's there in the comfort and support received from others. And, most of all, he's there in the promise of eternal life – the life of his kingdom, a life which we experience in this world, but which goes way beyond the limitations of the here and now. We know that in his ultimate victory all our prayers will eventually be answered, even if they don't always seem to be immediately.

Perhaps the best known saying of Julian of Norwich is "All shall be well and all shall be well and all manner of thing shall be well." These are the words of one who was utterly devoted to the life of prayer and who saw God as the source of all love, teaching her and directing her desires. Any sense that these words might be a form of glib optimism disappears as soon as you know that Julian of Norwich lived at the time of the Black Death. Prayer points us to the presence of God, even in the most difficult times.

"I appointed you to go and bear fruit, fruit that will last, so that the Father will give you whatever you ask him in my name." A remarkable promise. And one which draws us towards the extraordinary power of prayer, and the privilege of becoming channels of God's love. May we be inspired to love one another as Christ has loved us. And to know that we have been sent out into the world to bear the fruit that will last. Amen.

Many thanks to Ed for providing this update on the work of the Bromley Homeless Shelter and LATCH, now known as Bromley Homeless. Please keep them in your prayers.

The Bromley Homeless Shelter Merger

The Bromley Homeless Shelter began in 2008 with the support of many Bromley Churches. From the start, Bromley Parish Church was very involved. We provided the Youth Centre for overnight accommodation and volunteers who slept overnight to supervise events. At first, it was quite basic with sleeping bags and air beds. As time went by, proper beds and bedding were purchased so that our guests could feel more self-respect. Dinners were provided by different churches in rotation; breakfasts were provided daily, mainly at Bromley Baptist Church.

In 2013, a formal advice service began, staffed by volunteers. This has developed to become one of the most respected in the area. It helps people with all housing related such as benefits using a professional lady with legal and social qualifications together with 2 volunteers with appropriate experience. We opened an office in the United Reformed Church, in Widmore Road.

In 2015, the charity was registered with the Charity Commission giving it legal status and the ability to increase its funding via Gift Aid. Two of Bromley Parish Church's members became Trustees.

In January 2019, we opened another Shelter in Penge, doubling our capacity to house 24 guests at a time, with a total of 1,944 nights of accommodation. These guests were referred to us by our own advice service, Bromley Council, local churches, Womens Aid and Probation Service. Unfortunately, Bromley Council refused planning permission for the Penge shelter in the winter 2019/2020, though restored if for the 2020/2021 season. By then, Public Health England barred us from opening either shelter due to Covid-19.

This last winter we had a major shift in our winter operations. With the aid of substantial financial support from the government, we were able to place 32 guests in budget hotels for various periods. Our advice service worked hard to move the guests into more permanent accommodation. Our relationship with Bromley Council improved significantly and their support helped many more.

Meanwhile, another Christian homeless charity was operating in the United Reformed Church, called LATCH. This mainly helped people under 25 by finding them rented accommodation in private homes. Once they were housed, LATCH provided support to ensure that the young people understood how to behave in the hosts' homes and smoothed out difficulties that could arise. They also provided advice on benefits etc. As a result the two charities began to cooperate.

The trustees of both charities decided that, with both being Christian charities with overlapping services, it would be beneficial to merge and benefit from the strengths of both. On April 7th, the Charity Commission agreed to the merger and the new charity is now called Bromley Homeless. Its website is bromleyhomeless.org/ which currently links to the two old charity sites, but will be developed as our operations merge. We look forward to helping more people, more effectively in the future.

We ask you to pray these points for us as we move forward.

Praise and thank God for the dedication of all our volunteers who serve our clients and guests, as well as those serving on the Board.

Ask God to guide the Trustee Board in their decision making to strengthen the charity and bring about the next phase in our development.

Bring before our Lord our wonderful staff team: Lulu, Sarah, Kim and Lolly, thank God for all that they do to end homelessness.

Ask God for wisdom and discernment as we seek to build on our relationship with the Council.

Reverend Dr Anne Townsend has kindly provided a second sermon for the Key this month, delivered on Trinity Sunday. It covers a challenging topic so I am pleased to be able to reproduce Anne's words here for further reflection. Many thanks to Anne for sharing with the Key.

Today, Trinity Sunday, you can almost imagine preachers all round the world struggling with the topic of God as trinity – and congregations wondering what novel explanations will be tried out on them this year. Will it be ingenious explanations of how three things can actually be one? You know – you've heard it before - water can be solid, liquid or gaseous, a Clover leaf has three parts to it, and so on.

Many theologians have spent the best part of their lives trying to understand and explain God as trinity. It's difficult since this doctrine wasn't put forward till the church had got going, and it was derived from the way in which the early Christians actually experienced God for themselves. They used their left brains to try to formulate a doctrine that fitted in with their experience.

The doctrine of the trinity is one of those ideas that we struggle to grasp. Someone I find very helpful is the former Archbishop of Canterbury - who spent ages thinking and studying about this subject. I'm using the book, 'Difficult Gospel: the theology of Rowan Williams' by Mike Highton, as my source.

Knowing a little of Rowan, I'm not surprised to find that he makes it clear that sometimes when we try to understand God, we go about it in totally the wrong way.

We try to fit God into a neat, gift-wrapped theological package. We can't treat God like this. Rather, Williams suggests, there are times when it helps if we can manage to switch off our logical scientific brains and see what happens when we try to think of God using a different part of our minds - that which we use for poetry and music. Part of the brain that's different from when I'm trying to solve a mathematical problem. I use a dreamy, contemplative aspect of myself. I find that having been trained as a scientist I have to switch deliberately to something less familiar.

Rowan's academic work on the Trinitarian debates of the Fourth Century is technical and detailed. He's all for us using our brains to think theologically but he suggests that we'll gain more when we're able to engage that part of our minds that responds to music and poetry? Poetry and music have the capacity to communicate uniquely to us.

Rowan warns us that, of course, we can analyse music and poetry till we've totally wrecked the poetry of poetry, or the music of music, and prevented it from communicating in its unique manner. It no longer transports us to unfamiliar realms of being. We can do the same with theology, unless we watch out.

He suggests that we'll understand more about the mystery that is God, if we begin to journey into the kind of knowledge that we have when we've learned to sing or to play a piece of music. We begin to know it inside out and to feel it in the depths of our beings.

When we do this, we begin to feel that the music and our very selves are

inseparable: In Rowan's words, 'You are the music as long as the music lasts'. Something about the music takes us over ... it doesn't violently conquer or invade us, but through our dedication to it, we and it become one.

What's happening *in* us is the result of the effect that music or poetry has on us. This is how we gain a kind of knowledge that is different from what we were taught at school and university. This is different and *doesn't* come from the kind of detailed examination which builds-up our brain's database of information about that thing – this is a different kind of knowing.

Williams tells us about a God who *isn't* totally separate and distanced from us. God is engaged, involved, loving, and relational in absolutely every situation in which we find or imagine ourselves.

God is in the warp and the woof of our beings and our universe. And we discover that God is love, all the way down, to the very depths of our beings.

This means that we can think of God - as Trinity - as being something like a loving community of persons relating to one another. We can experience God as a rich *life* of relating, giving and receiving. And amazingly we are invited to share in this life.

Something amazing can happen, if we're serious about what's on offer ... namely that *we – you and I* - can be drawn into this relationship between Father and Son . This means that we don't just contemplate it from a distance. If we simply do that, then any picture of God as eternally Father and Son is inadequate. Something is missing.

It is the Spirit's power that we experience - shaping us, drawing us into the Son's relationship to the Father, rather than simply examining it with our telescope or microscope from a distance. When we experience *in ourselves* the depth of this relationship, we will find ourselves lost for words - *we* taste the indescribable and eternal relationship of love flowing between Father, Son and Spirit.

I wish I could give you 5 simple stages explaining how to experience God like this .. I can't!

It helps me to find a place where I'm alone and likely to be undisturbed ... and then somehow to imagine that my prayers are not *me* 'down here' praying to God 'up there'. Instead, try to imagine that *you and I* are praying *sitting close to* Jesus Christ, who is by us and praying to the Father.

We might then grasp the fact that when you and I - are praying in the power of the Spirit – it is the Holy Spirit who prays truly *in* us and *through* us, breathing life to our prayers, and drawing them into Christ's prayer.

This means that when we pray, there is the possibility that *we* might be caught up into God's threefold relational life - caught up *by* the Spirit *into* the Son's loving relationship *with* the Father.

If we begin to learn how to do this we will then begin to get the hang of what our God is about ... it's love... it's a totally loving relationship. Not just of certain chosen people and things but of everything ...

Our relational God is about connective-ness, about things hanging together and working together as a unit just as the Trinity does. So, it becomes natural to us that as followers of God, we are one with this God - in our mutual concern that everything should work and fit together as a whole.

When this happens we are caring for our surroundings – the universe and everything in it. We don't have to be told to do this – it springs from our oneness with God. We are one with God and with other people – be they like us or totally different. In God we are one.

There's no room for injustice, oppression, envy, seeking our own gain, trampling on others to get them out of the way, making sure we have plenty of the vaccine and not bothering about the millions without it, without shelter, and without food for the day. In God who is trinity, we are one with each one of these others.

Rowan suggests that when you and I do this, that in our humdrum ordinary daily lives, we become part of the full rich orchestration of the theme played by Jesus...

He paints a wonderful picture of what might happen if enough of us were working at doing this: he writes of 'the formation, over time, of billions of different love-filled, Son-like, Father-directed lives – lives like those of so many people who, like us, who are seeking to understand the Trinity in a way similar to that of poets or musicians.'

May you and I discover how to experience God in this way and be those through whom his kingdom takes root and flourishes our world.

Anne Townsend May 2021



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Churches stepped up support for their communities during pandemic

More than 4,000 Church of England parishes have stepped up their support to local communities in the face of rising levels of poverty, loneliness and isolation since the Covid-19 pandemic, according to new research.

Church volunteers have delivered food, shopped, walked dogs and collected prescriptions this past year, according to a report by the Church of England and Church Urban Fund.

Church volunteers have also done gardening projects, been 'phone buddies', aided with job-hunting, and helped people get online, as local people struggled with the social and economic effects of the pandemic.

Despite restrictions on meeting socially, nearly a quarter of churches even started a completely new activity during the pandemic. More of them adapted two or more of their existing community activities in order to meet local needs.

Overall, 37% of churches reported that they were providing *more* support to their communities, with this figure rising to 41% in rural areas.

Food provision and pastoral support were by far the biggest area of support provided by churches, with nearly 80% of churches involved in running or supporting a food bank or similar service. Many opened food banks for the first time.

Church leaders reported that isolation, loneliness and mental health difficulties, food poverty, unemployment and debt are more widespread in their communities as a result of the pandemic.

Church buildings, because of their size and ventilation, have been well used for activities from ante natal classes to socially prescribed exercise. In fact, many became 'symbols of hope', with flags, posters and artwork as a "form of visual encouragement".

Church Urban Fund Chief Executive Rachel Whittington said: "2020 was a year like no other, and yet churches across the UK rose ... with undeterred compassion, displaying the love in action which lies at the heart of the Christian gospel."

A huge well done to everyone taking part in these kinds of activities in Bromley, whether pandemic related or through all the hard work that was already taking place here with Foodbank, Starter Packs, Bromley Homeless, BRIN, to name but a few. You make such a difference.

Archbishop of York's Presidential Address to General Synod

It was “sobering and shameful” for the Church of England to be “confronted by the recent *Panorama* documentary”, which looked at “a number of shockingly specific instances where sisters and brothers in Christ have experienced racism in the Church of England.”

So said the Archbishop of York in his recent Presidential Address to the General Synod.

He went on to say that the Anti-Racism Task Force set up by the Church last autumn had now published its “inspiring, challenging, and – God willing – far reaching report” to deal with the “institutional racism” found in the church.

“It identifies five areas where urgent action is needed, namely: participation, including appointments and shortlists for appointments; education; training and mentoring; work with young people; and governance and structures.”

The Archbishop looked forward to the discussion of all this at a future Synod. “However, we couldn't let this group of sessions pass without acknowledging the scale of the challenge and the call to action.”

The Archbishop went on: “I'm not standing here to defend our record. Nor am I saying everything will be ok. ...I'm saying that there is racism in the Church, and it must be confronted.”

The Archbishop agreed with a statement by the Revd Arun Arora which said: ‘Apologies and lament must now be accompanied by swift actions leading to real change.’

Please note: St. Paul's Beckenham are hosting an event with Bishop Rose Hudson-Wilkin on Saturday 5 June at 7pm, where she will discuss her experiences of racism in the Church as well as the wider issue of institutional racism. Please see Rev James' latest email for details on how to sign up if this event is of interest to you.

This month marks the saint's day of St Peter and St Paul. Given their significance to us as the patron saints of our Church, this month's 'Saint's Day' is in a slightly different form to usual, using a piece of art to help us to learn more about St Peter.

God in the Arts

The Revd Michael Burgess continues his series on God in the Arts with 'Christ before the High Priest and the Denial of Peter'. This painting, done in tempera on wood, now hangs in the Museo dell'Opera del Duomo, Siena. Our picture of it is in the public domain, and can be found at: https://upload.wikimedia.org/wikipedia/commons/d/de/Duccio_di_Buoninsegna_-_Christ_before_Annas_and_Peter_Denying_Jesus_-_WGA06796.jpg if you would like to view it in greater detail than that displayed here.



'I do not know the man', the fearful Peter said

At the end of this month, on 28th June, we celebrate two of the great saints of the early church: Peter and Paul. We might relate more easily to Peter because his humanity and vulnerability spill out of the pages of the New Testament in everything he said and did. Peter was a fisherman, who was impetuous and headstrong, not once, but over and over again, saying one thing, and doing another. And yet our Lord chose Peter as the rock on which He would build His church, and at Caesarea Philippi Peter acknowledges that Jesus is the Messiah, the Son of the living God. Then, when Jesus is arrested, the same Peter in the High Priest's courtyard declares with an oath, 'I do not know the man.'

That denial is in all four Gospels. We might have expected the evangelists would have had greater respect for this follower of Jesus. But they are not intimidated by his later fame and importance, and they record the episode in vivid detail.

That episode is recorded by Duccio in this month's painting, 'Christ before the High Priest and the Denial of Peter.' Duccio worked in Siena in the late 13th and 14th centuries. In his paintings Jesus and the saints are no longer remote, austere figures: he portrays them in a natural, simple way. His greatest work was a series of 45 panels called the Maesta.

This month's picture is the first painting to depict Jesus' trial and Peter's denial together. The scene is a two-storey building: the figures above, apart from the High Priest, are all on their feet. Below, the figures are all seated, with the exception of the serving girl. Notice the wonderful array of hair styles and beards that are typical of Duccio's work.

In the painting Peter is recognisable by his halo, like Jesus above. He is in a direct line below Jesus, but just look at the contrast between the two. Jesus is standing with His hands bound in front of Him and His head to one side. Peter below is seated, looking straight at the girl, raising his hand to protest his ignorance and warming his feet by the fire. It needed courage for Peter to be there, but the Gospels tell us how quickly his vulnerability is exposed. As he answers the questions and reveals his Galilean accent, he starts to curse. He denies Jesus three times, and the scene ends in bitter tears. For all the bravado, a human, broken figure leaves the scene.

On his feast day we rejoice in that humanity of Peter, which brought him low, but encouraged him to try again. In Duccio's painting his denial takes place by the fire of the courtyard. It will be by another fire lit on the shore of the sea of Tiberias that Peter will be asked another three questions – not by a serving girl, but by Jesus. This time he will respond with affirmation, knowing that his Lord has come in resurrection glory to bring a new way forward for him and for everyone as He offers life in abundance.

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 of England Daily Hope free phone line – 0800 804 8044 - please spread the word.

The Church of England have set up a free phone line, available twenty four hours a day, particularly for those in mind who are unable to join online church services during this period of restriction. On offer are music, prayers, reflections as well as full worship services from the Church of England at the end of a telephone.

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www.bromleyparishchurch.org

Ripley Recitals Association

Ripley Recitals

53rd Season 2020 - 2021

Next Series

We regret that our concerts are currently postponed but look forward to welcoming our artists and audiences back to Ripley as soon as it is safe and legal to do so.

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Enquiries to: Christopher Town Tel: 020 8851 9116
Email: christophertown@ntlworld.com

Ripley Recitals is a Registered Charity No 295897

Bible Bite

A short story from the Bible

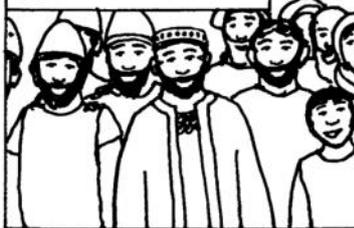
It can be read in the Bible in
2 Sam 6: 1-10, 2 Chron 13, 15:1-28

Copies of God's Laws for the Jews were kept in a special holy chest - the Ark. It had been stored at Keriath Jearim for 20 years...

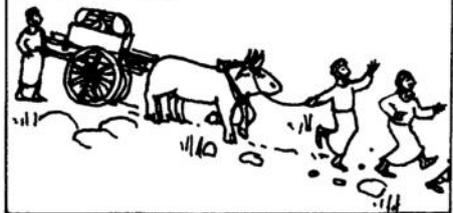
When king David made Jerusalem his capital, he decided to bring the Ark there.



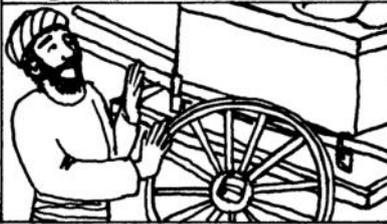
David brought his soldiers and a huge crowd came too



They put the Ark on a new cart and set off down the hill.



The oxen stumbled, and Uzzah thought the Ark might fall off the cart.



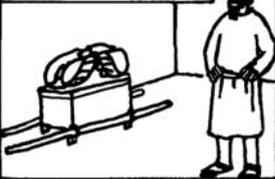
He forgot the Ark was holy and held on to it.



David was very angry with God that Uzzah had died



So he left the Ark stored at the house of Obed Edom.



David realised that they had not treated God's Ark with respect.



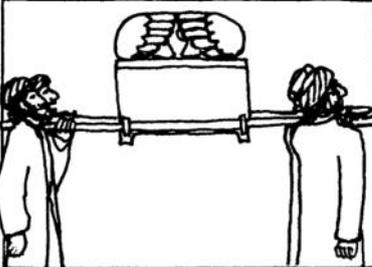
He talked to the Levites, the tribe that God had chosen to be His priests.



They organised musicians and trumpeters, and people to carry the Ark.

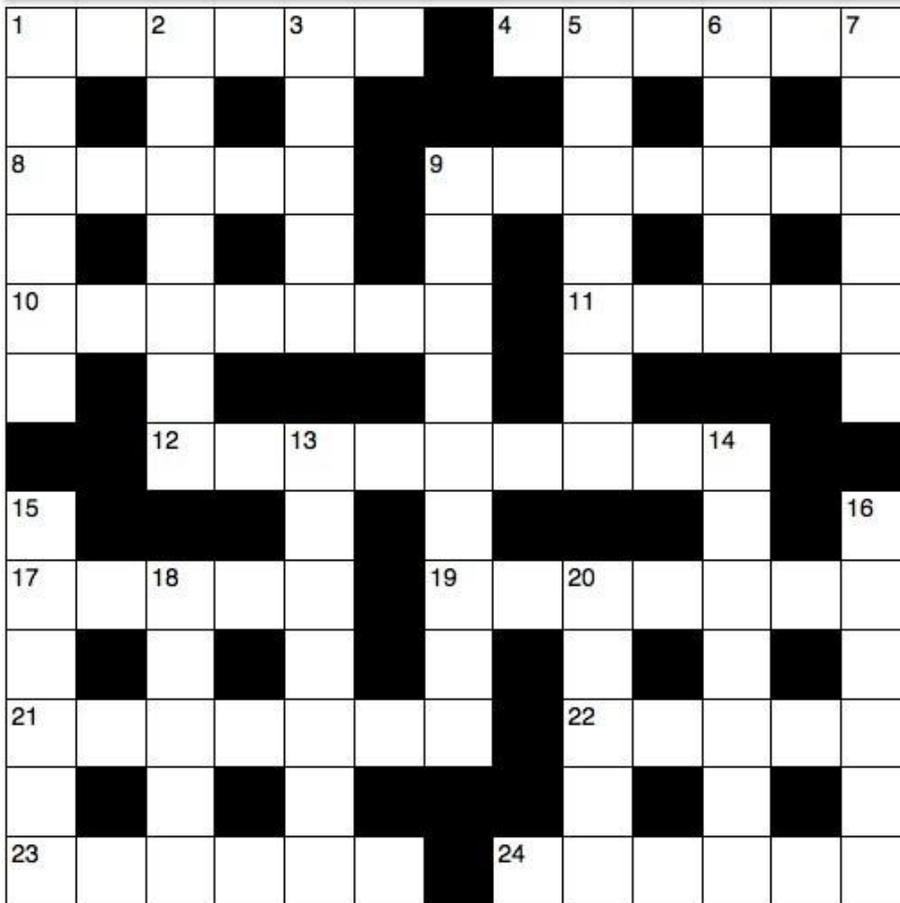


God's holy Ark was treated with respect.



Everyone cheered and sang as the Ark was carried into Jerusalem.





Answers:

ACROSS: 1, Ambush. 4, School. 8, Tired. 9, Famines. 10, Citadel. 11, Endor. 12, Atone-ment. 17, Avert. 19, Oracles. 21, Married. 22, Lance. 23, Rhythm. 24, Hyssop.

DOWN: 1, Attach. 2, Biretta. 3, Sided. 5, Com-plete. 6, Owned. 7, Lustre. 9, Falsehood. 13, Ostrich. 14, Talents. 15, Farmer. 16, Asleep. 18, Early. 20, Alley.

Across

- 1 Military tactic used by Joshua to attack and destroy the city of Ai (Joshua 8:2) (6)
- 4 Place of learning (6)
- 8 'When Moses' hands grew — , they took a stone and put it under him and he sat on it' (Exodus 17:12) (5)
- 9 Unpleasant auguries of the end of the age, as forecast by Jesus (Matthew 24:7) (7)
- 10 Stronghold to which girls in King Xerxes' harem (including Esther) were taken (Esther 2:8) (7)
- 11 Where Saul went to consult a medium before fighting the Philistines (1 Samuel 28:7) (5)
- 12 Propitiation (Hebrews 2:17) (9)
- 17 Turn away (Jeremiah 11:15) (5)
- 19 So clear (anag.) (7)
- 21 'I have just got — , so I can't come': one excuse to be absent from the great banquet (Luke 14:20) (7)
- 22 Long weapon with a pointed head used by horsemen (Job 39:23) (5)
- 23 Musical beat (6)
- 24 What the Israelites were told to use to

daub blood on their door-frames at the first Passover (Exodus 12:22) (6)

Down

- 1 Fasten (Exodus 28:37) (6)
- 2 Art bite (anag.) (7)
- 3 'The people of the city were divided; some — with the Jews, others with the apostles' (Acts 14:4) (5)
- 5 Contend (Jeremiah 12:5) (7)
- 6 Possessed (Job 1:3) (5)
- 7 Sheen (Lamentations 4:1) (6)
- 9 'You love evil rather than good, — rather than speaking the truth' (Psalm 52:3) (9)
- 13 Large flightless bird (Job 39:13) (7)
- 14 They were worth several hundred pounds each (Matthew 25:15) (7)
- 15 'A — went out to sow his seed' (Matthew 13:3) (6)
- 16 How Jesus described Jairus's daughter when he went into the room where she lay (Mark 5:39) (6)
- 18 The part of the day when the women went to the tomb on the first Easter morning (John 20:1) (5)
- 20 Narrow passageway between buildings (Luke 14:21) (5)

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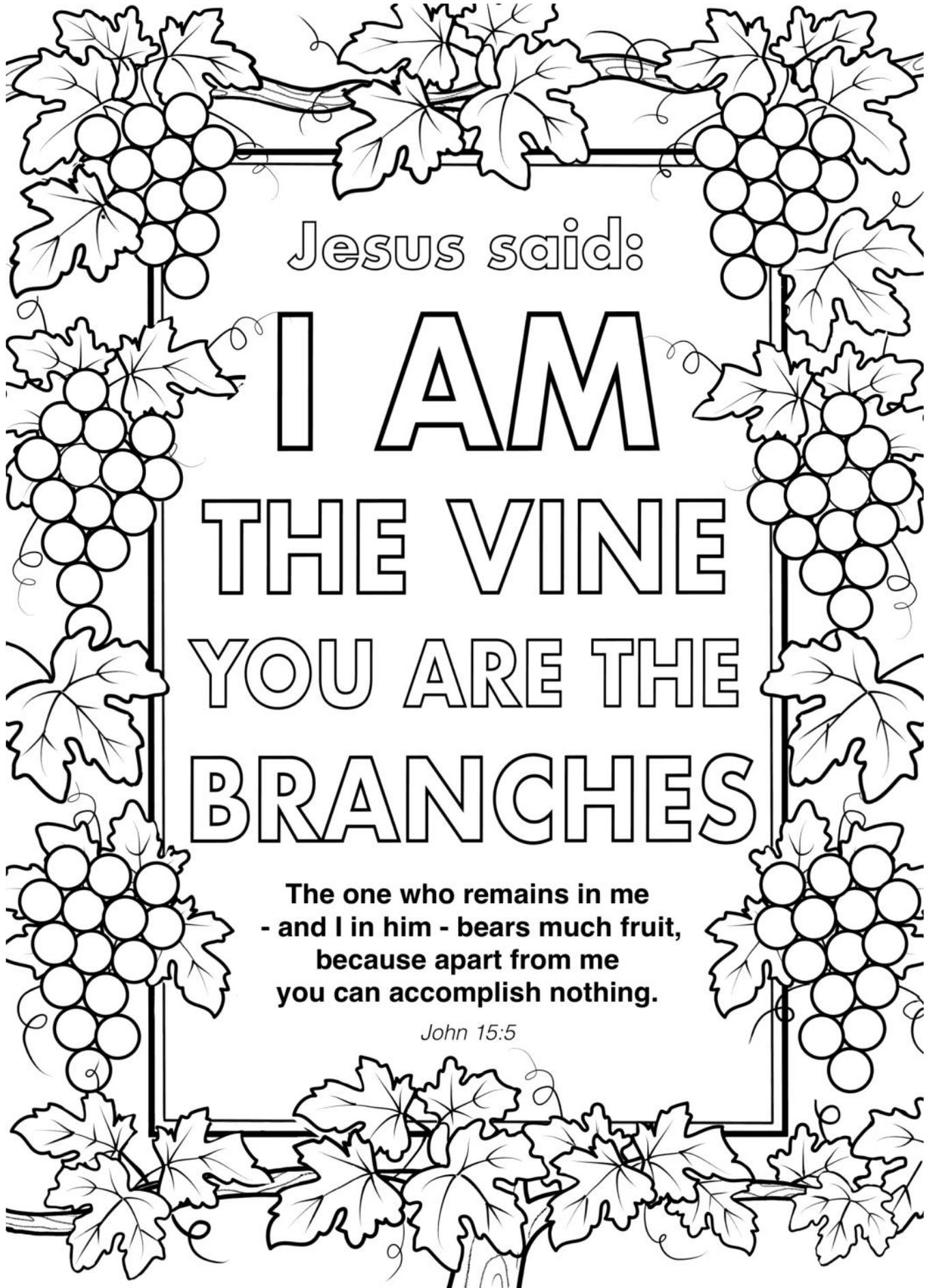
Sudoku:

Insert numbers 1-9 into each row, column, and 3x3 box

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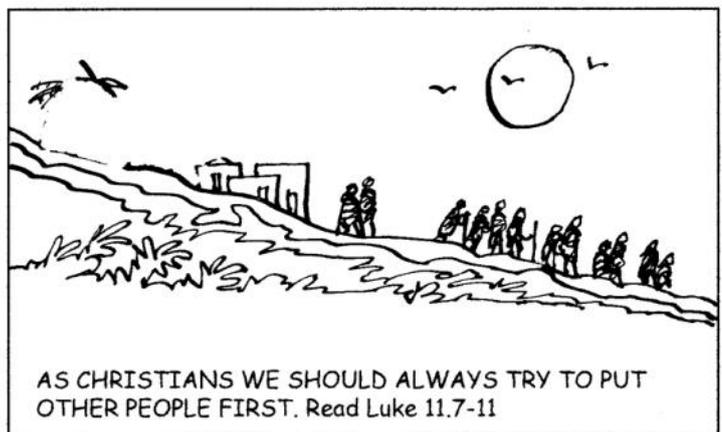
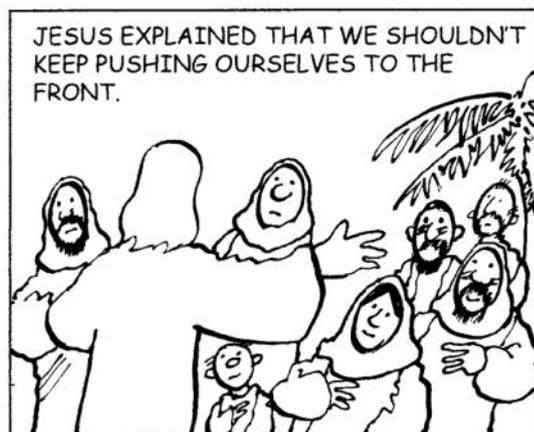
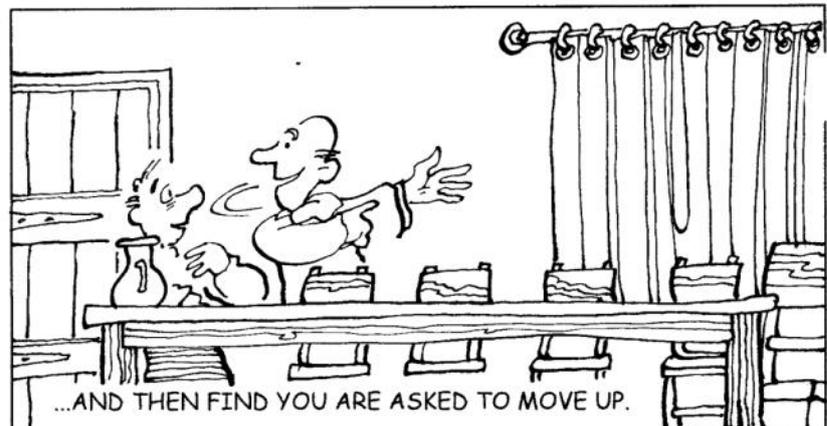
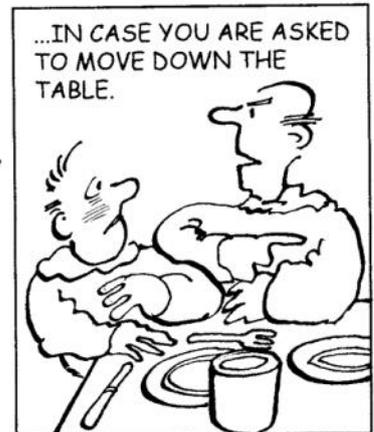


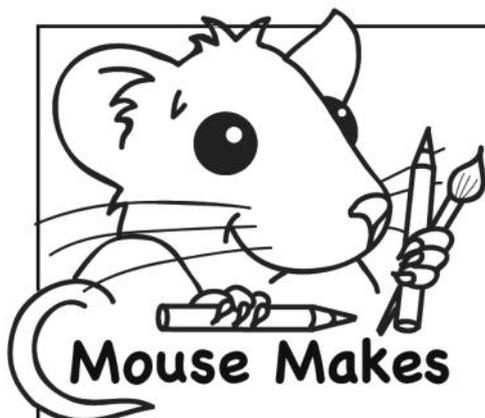
Jesus said:

**I AM
THE VINE
YOU ARE THE
BRANCHES**

**The one who remains in me
- and I in him - bears much fruit,
because apart from me
you can accomplish nothing.**

John 15:5





JESUS HEALS

Who was the first person Jesus healed?
John 4:46-54

Who did Jesus heal from fever?
Mark 1:29-31

How was the the paralysed man brought to Jesus?
Mark 2:1-12

- Jesus healed and made the...
- | | |
|-----------|----------|
| SICK | ABLE |
| DEAD | WALK |
| BLIND | FORGIVEN |
| DEAF | ALIVE |
| CRIPPLED | SPEAK |
| SINNER | MOVE |
| MUTE | SEE |
| PARALYSED | WELL |
| DISABLED | HEAR |



Where did the demons ask Jesus to send them when he drove them out?
Mark 5:1-20

How long had the man by the pool been disabled?
John 5:1-15

What did Jesus say made the woman well?
Matthew 9: 20-22



"There are **many** things that Jesus did. If every one of them were written down, I suppose the whole world would not have room for the books that would be written."

John 21:25

How many men were healed from leprosy?
Luke 17:11-19



What did Jesus heal Bartemaus from?
Mark 10:46-52

Jesus raised Lazarus from the dead, how many days had he been buried?
John 11:1-45

Peter *By Daphne Kitching*

(Mt 26:71-75, John21:15-18)

I don't know the man.

I don't know Him.

I don't know Him.

But I did.

From the moment I turned to Him,

That day by the Sea,

I knew Him,

Knew He was the Lord.

I so wanted to serve Him,

Speak for Him,

Follow Him,

Fish for Him

Live and give my life for Him

No matter what.

He is the Lord

And I let Him down

Again and again and again.

I go on letting Him down.

But Jesus,

Who knows the best and worst of me,

Who knows how I rush in and blurt out,

Mix and mess things,

Fail and fall asleep,

Who feels the agony of the denied one,

Understands the agony of the one who denies.

He is the Lord

And He forgives

Again and again and again.

He goes on forgiving.

Feed my lambs,

Take care of my sheep

Feed my sheep.

June is traditionally a favourite month for weddings. As lockdown rules are gradually being relaxed, couples may now be able to plan their special day. This is based on the famous reading in 1 Corinthians 13.

Charity

Charity or love what's in a name?

The King James Bible translates them the same.

Corinthians 13 tells the great theme

Of love everlasting, everyone's dream.

Loved by all brides on their wedding day

The verses they all want the preacher to pray

The wonders of love that overrules all,

That holds on believing whatever befalls.

Love always trusting always prevails

Enduring, protecting, love never fails.

Faith hope and charity, virtues all three

But love is the greatest and ever will be.

By Megan Carter

The Ancient Church

Sometimes I sit within my pew
And gaze upon an ancient view
Of stones, which, set by mason's line
Have stood through centuries of time;
Of glass, whose colours, vivid, bright
Have told their wondrous tales of light
And filtered sunshine's timeless rays
To countless eyes through countless days.

The pulpit where, through long past years
God's servants preached to faithful ears;
The lectern and its Bible read
Aloud to both the quick and dead;
The feet, which down that aisle have trod
To worship everlasting God;
The angels, as they downward gaze
Have heard ten thousand songs of praise!

Songs of joy, and infant cries
As they gathered to baptize,
Songs of love and celebrations
In marriages and confirmations,
Songs of sadness and of loss
Sung before the Saviour's cross.
So many lives have come, then flown
Within this ancient house of stone.

So, as I sit and wonder how
Such history should guide me now?
Such faithful worship through the years
May move me to shed humble tears.
These ghosts bring me joy, not fear
I know I'm just a tenant here
And in one way they are my guide –
They keep me free from pompous pride!

By Nigel Beeton

Diary Dates for June

We are delighted church is open for public worship and private prayer.

To reserve a place for public worship please visit the homepage on our website

www.bromleyparishchurch.org where you will find the link or call the church office on 020 8464 5244

Services continue to be live streamed on our YouTube channel and Facebook page, the link can be found on our homepage.

We are open on Wednesdays between 12noon and 2pm for private prayer, consecrated bread is available for those who wish to receive.

We request face masks are worn whilst in church.

Morning Prayer and Evening Prayer are said daily at 8.30am and 5.15pm, please join in from your homes.

Thursday 3rd June

10am -11am Healing Prayer meeting, prayers will be said from homes for the sick and those in need.

7.30pm Choir practice

Saturday 5th June

12noon Baptism

Sunday 6th June**First Sunday after Trinity**

9.00am Family Breakfast Club in the church garden

10.30am Parish Eucharist

12.30pm Baptism

Wednesday 9th June

10.30am Prayer during the Day - online

12noon – 2pm Church open for private prayer

Thursday 10th June

3.30pm Funeral

7.30pm Choir practice

Friday 11th June

3.30pm Wedding

Saturday 12th June

BPC Gardening Club postponed until further notice

Sunday 13th June**Second Sunday after Trinity**

10.30am Parish Eucharist

Wednesday 16th June

10.30am Prayer during the Day - online

12noon – 2pm Church open for private prayer

Thursday 17th June

7.30pm Choir practice

Sunday 20th June**Third Sunday after Trinity**

9.00am Family Breakfast Club

10.30am All-age Worship with Communion

Wednesday 23rd June

10.30am Prayer during the Day - online

12noon – 2pm Church open for private prayer

Thursday 24th June

7.30pm Choir practice

Sunday 27th June

Patronal Festival

10.30am Parish Eucharist

Wednesday 30th June

10.30am Prayer During the Day -
online

12noon -2pm Church open for private
prayer

Updates to services and events will
be posted on our website

www.bromleyparishchurch.org

Here you will also find the pew sheet
with meeting details for events taking
place on Zoom.