

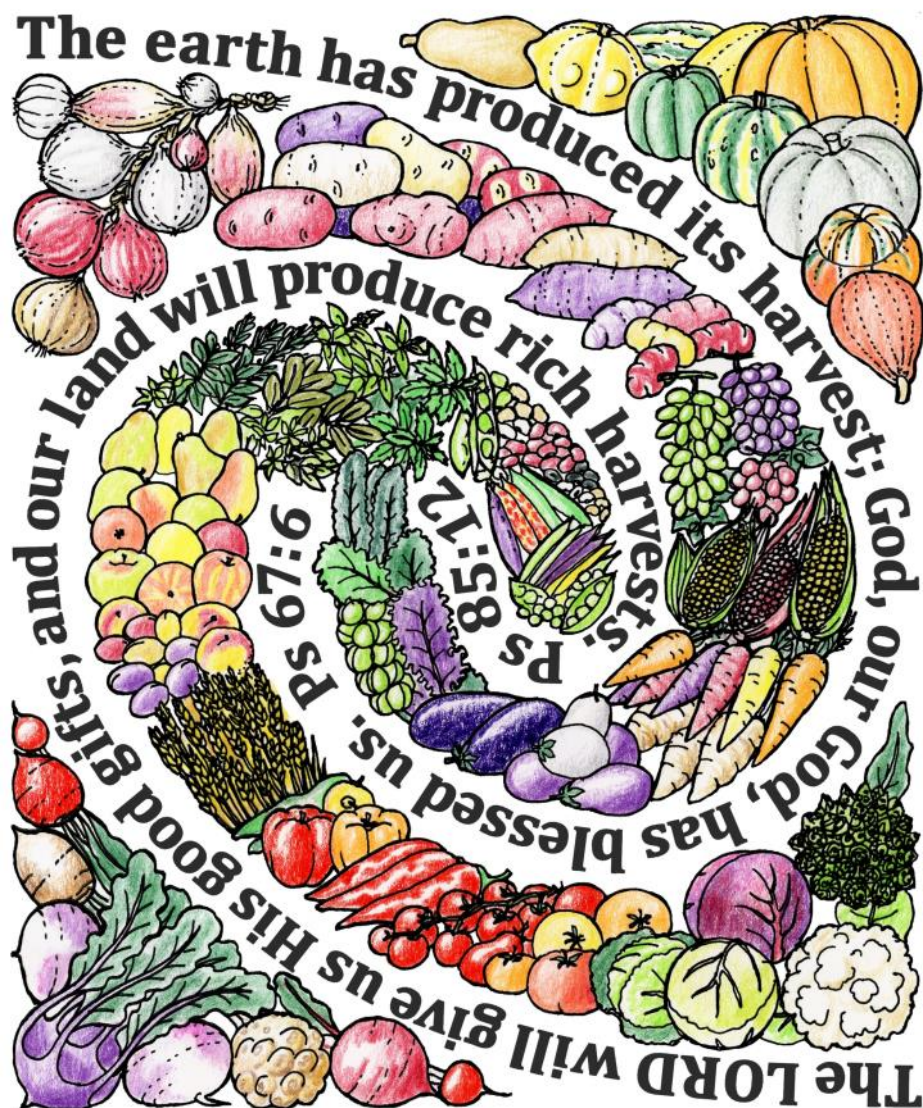
# the KEY

Number 227

October 2022

50p

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



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





**Remembering the faithful service of  
Her Majesty Queen Elizabeth II**

**A Long Life is Ended**

An aged heart flutters  
And ceases to beat  
A long life is ended  
But not in defeat!  
For ninety-six years  
Of duty and love  
A long life inspired  
By her God above!

For seventy years  
The crown she did wear  
And "Long live the Queen!" –  
God answered our prayer!  
But now she is with Him  
God's true to His word  
We'll ask Him for guidance  
For King Charles the Third!

Nigel Beeton

*Below is the sermon delivered by Reverend James at the Civic Service of Remembrance for Queen Elizabeth II, should you wish to revisit it.*

Readings: Psalm 121, Revelation 21:1-7, John 6:35-40

We gather here today to give thanks for the life of Queen Elizabeth II. It doesn't seem that long ago that we were here in this church giving thanks for her 70 year reign at the Platinum Jubilee Thanksgiving service. Life has gone from those wonderful celebrations, to mourning almost in the blink of an eye.

Last Sunday, I spoke here about feeling as if the rug had been pulled from under me. The Queen was the one who had formed an ever-present backdrop to our lives - to all the moments of joy and the moments of sorrow, she was there as a constant in them. That very human face at the heart of the institutes of state who could empathise and understand the same feelings we had. With that suddenly gone everything felt deeply unstable. It was a very strange time and I know that was a feeling that a good number of you shared. We've had a week since then, time to process some of those feelings just a little bit more and perhaps today, we can look with a bit more clarity at what our Queen means to us.

There is an account of the speech Sir Winston Churchill gave at his farewell dinner in Downing Street, the day before he resigned as prime Minister in 1955, a glittering occasion, with the Queen and Duke of Edinburgh present, all tiara's and white tie. There he said that the nation was lucky to have Elizabeth as our Queen, and that she was a "gleaming champion of a kinder way of life". Even if we put aside the polished oratory, I think even then at the beginning of her reign, Churchill had put his finger on the heart of the matter. That what mattered to people was not the pageantry and splendour that accompanies royal life, but that the person at the heart of it was clearly someone who took her oaths and charges seriously at her coronation to

"do justice,

stop the growth of iniquity,

protect the holy Church of God,

help and defend widows and orphans,  
restore the things that are gone to decay,”

It is that unstinting dedication to take seriously her responsibilities and duties to others, which is why she was so respected and revered. Her valuing of our nation and all of us who are a part of it, her care and dedication to the many causes she undertook and to be the human heart for the country, meant that so many in return held her in great affection, why so many were willing to queue for a glimpse of her coffin.

Part of those duties involved visiting so many places, connecting local and national, places like our borough which she officially visited four times over her life.

2012 – for her diamond jubilee, shown cutting edge of fashion design and picnic in Queens gardens.

1986 – open the council chamber in the civic centre, though the cars were almost stopped by the weight of cheering crowds in Beckenham high street. She made it to be treated to displays of voluntary groups and how Bromley was focusing on the environment. You can find an excellent video of this online at the London Screen Archive.

1969 - visits the Civic Centre's predecessor the Town Hall in Bromley.

1949 – as Princess Elizabeth she visited the town and this church to lay the foundation stone for this new church building, after the original was destroyed in 1941.

It is naturally that which I want to focus on briefly. There is at the back of the church some of the archive photos and newspaper cuttings of that day, which are worth a look through at the end of this service. They give a fascinating glimpse of just how much our town and borough has changed over her long reign.

What happened to this church was the story of what happened across Bromley, two thirds of buildings were damaged or destroyed during the war, and the challenge and cost of rebuilding was great.

She acknowledged this in the speech she gave that day, the text of which is kept on the wall behind me by the doors into the church, posing that question of why rebuild this church when there are so many homes still in need of reconstruction.

She answered it by reflecting on the great churches and cathedrals of the past, built with great effort, built without health and safety, built because she believed humanity's glory was shown best as a reflection of the glory of God. She went on to say 'If we believe in God at all his service should be the most important thing in our lives... it would be wrong to neglect the rebuilding of our churches on the silent assumption that our material comfort is more important than our spiritual welfare'

That could well sum up her approach to monarchy. Queen Elizabeth understood that her role was to keep alive those overarching questions of identity, purpose and indeed spirituality. To provide the canopy under which all of us in our diversity and variety can share a common kinship we think of as nation.

She knew that what she did was not simply treating duty as an end within itself, rather what she did had a definite shape and guidance, which came from her strong Christian faith.

The Queen spoke clearly in later years especially of the value of her faith in shaping and empowering what she does, that it is not just a piece of tradition or ceremony, or merely some good moral guidance to follow, but that it is the bedrock of all she understood her role to be and that which empowered her to do it.

The words from Psalm 121 "where does my help come from? My help comes from the Lord, the Maker of heaven and earth" were not just a piece of text but a daily lived reality for her. Her faith enabled her to serve us totally. Her faith in a God who cherishes each and every person and place, relinquishing power and might that he might come amongst us as one who served others, who tells us to do the same. The God who was willing to give himself up to shame and death, that death and all its emptiness may never be the final word in our lives, who promises to be with and help all those who turn to him as our

Queen did daily. And who promises to remember us when our time on earth ends.

You may dismiss that as a flimsy hope, but often it doesn't feel like that, on days like this when we say our goodbyes to those whom we care for and respect and miss. Nor does it feel like that when we see lives like hers which had faith at its forefront. Her faith allowed the Queen to work tirelessly over the years and live fearlessly of what may happen. As the Archbishop of Canterbury said of his last meeting with her, he came away thinking there is someone who has no fear of death, has hope in the future, knows the rock on which she stands and that gives her strength.

That hope, that same strength offered by God is important for us all as we today give thanks for the Queen and her service, her care, her dedication.

Indeed those are the words that come up time and time again in the messages left in the book of condolence in this church. That is what we want to remember and hold on to.

So how do we remember her life, her example, her service properly? There is always the risk that we end up with simple platitudes, and little more than a vicarious sense of thanks that somebody could live out these values on our behalf. But if we leave things at that, then we are not truly remembering her life and values.

Buried in the etymology of remembering is the implication that it is more that recollecting, of bringing idle thoughts together at a time, but that it is always there with us, as part of who we are and how we understand things. That it is something that requires no effort to think about. This is why the gospel is so insistent that God remembers us, it is not just a nice thing but the source of a strong hope.

And so if we want to truly remember her, then we do so by not just bringing occasional happy thoughts to our minds. But by absorbing those things we profess to value and ensuring our own lives reflect them.

She understood this. During her Platinum Jubilee, a quote from a speech she

made on her 21<sup>st</sup> Birthday in 1947 was shared often.

“I declare before you all that my whole life whether it be long or short shall be devoted to your service and the service of our great imperial family to which we all belong”.

But what is often forgotten is that it goes on to finish thus.

“But I shall not have strength to carry out this resolution alone unless you join in it with me, as I now invite you to do: I know that your support will be unfailingly given. God help me to make good my vow, and God bless all of you who are willing to share in it”.

By happy accident the designer of this order put the quote on the back of your orders today. It is something well worth taking away and reflecting on. That those things she upheld, the faith that shaped them and made them possible, are worth little, if we do not hold them in our hearts and lives as well. If the only service we can pay to others is lip service then we fail deeply and tragically to remember her.

And so this day we give thanks for Elizabeth, for her long and outstanding reign and for the way in which she has lived out the values she professes, in her faith-filled leadership of this nation, and the Commonwealth. And as we remember her, we pray for Charles our King, that he might continue to follow her example and faith, to draw strength from God and from the goodwill of so many people that he may continue to hold together and represent the best of what we can be as a people. We also pray for one another. May we each be granted faith, humility and strength to continue that vision of service, dedication and care in our lives and the life of this borough and nation.

***Vicar***

Reverend James Harratt

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For contributions to the Key, or if you would like to receive the Key by email, please contact [thekeyeditor@gmail.com](mailto:thekeyeditor@gmail.com)

Hello Reader,

Welcome to the October edition of the Key! It feels very autumnal all of a sudden doesn't it?

There are two sermons in this edition for you to reflect on, kindly provided by James and Peter. There are also some events coming up—Baby Loss Awareness Week, a cake sale in aid of Sulley's Fund and a Games Night (in November) to raise much-needed funds for Starter Packs. Please look through for more information on all of these.

There are also the usual features for your enjoyment! See you at the next issue.

With love, Lisa.



*Many thanks to Peter who has kindly shared his sermon from the first Sunday in October!*

*Softness, and peace, and joy, and love, and bliss,  
Exalted manna, gladness of the best,  
Heaven in ordinary, man well drest,  
The milky way, the bird of Paradise,  
Church-bells beyond the stars heard, the soul's blood,  
The land of spices; something understood.*

These are the last six lines of a sonnet by George Herbert called simply *Prayer*. The whole poem just consists of 23 different images, varied ways of referring to prayer. Presenting such a strange juxtaposition of ideas and allusions suggests perhaps that prayer is something beyond our immediate understanding, something which can't quite be pinned down and which we may think we understand only fleetingly. And yet prayer is at the same time, paradoxically, the bedrock of our faith – in the words of George Herbert, *the church's banquet* and *the soul in paraphrase*.

Two of the images in these final six lines are quoted as the titles of sources which I go to frequently, one a radio programme and the other a book. I'm thinking of the series of meditations, readings and music on Radio 4, often written and presented by Mark Tully, which is called *Something Understood* and a very helpful little book by Angela Ashwin which is called *Heaven in Ordinary*. This is highly relevant to today's topic, as it's about how to fit prayer into a busy life.

When we were thinking of what to do as our sermon series this year, we alighted on the idea of prayer, not least because it's something that people often don't quite feel at ease with. No doubt there are saintly people out there who have such depth of spirituality that they always feel that their prayer brings them close to God, and never think it might be going stale, or becoming routine. I certainly don't count myself among those people. This series will look at what prayer is and how those of us who are not spiritual giants can approach it. And at the heart of the talks will be that most foundational of Christian prayers, the one which Jesus taught his disciples to pray.

You may possibly remember coming along to a Saturday session a few years

ago that was about prayer. It was led by Susanne Carlson, the diocesan coordinator of spirituality. When I was training as an LLM I had the privilege of going to a whole term's worth of these sessions. They were about getting beyond the idea that prayer has to be framed in words. There were sessions on using pictures, or names and characteristics of God, or Bible passages or music to generate prayer. And, above all else, on cultivating silence. These days, many people feel ill at ease with silence and try to fill it as fast as they possibly can, but it can be a wonderful gift. These sessions reminded us that, more than anything else, in prayer we are drawing close to God and coming into his presence. So, while talking is fine, listening is perhaps even more important. And silence in our noisy world can be a thing of great beauty. I think a course like this is great for anyone who feels that their prayer life is drying up a bit.

Silence is indeed golden. But if words are to be used, then what better ones than the words which Jesus uses in answer to his disciples' request, *Lord, teach us to pray*<sup>1</sup>. These words, more than any others, tell us what Christian prayer is about. When we utter them, we are joining in with the great host of people who say them in every part of the world and who have continued to do so in an unbroken stream for the last two thousand years. As the theologian Tom Wright says, when you take these words on your lips, you stand on hallowed ground.

I know there are many members of the congregation who like to study Tom Wright, not least in home groups. I have been reading his book called *The Lord and his Prayer* recently, and it's full of wonderful insights. Those first four words of the prayer, *Our Father in heaven* may trip off the lips easily enough, but when we start to think about what we are saying, we realise how powerful they are. And Tom Wright has something to say here too. He writes: *This prayer starts by addressing God intimately and lovingly, as 'Father' – and by bowing before his greatness and majesty. If you can hold those two together, you're already on the way to understanding what Christianity is all about.*

Why is this so startling? Well, it's a central – and wonderful – paradox that Christianity teaches that God is both transcendent and immanent. To say that he is transcendent doesn't just mean that God is beyond our understanding, it means that he transcends all that is and all that we can experience. To quote a song which I learnt at Toddler Praise, *he's wider than the universe and beyond my wildest dreams*. But to say that he is immanent is almost the

1. Luke 11:1

2. Wright, Tom: *The Lord and his Prayer*, SPCK, 1996

opposite of that – it means that we can experience him within the universe, that we can draw close to him and call him Father and that he knows us through and through. To say *our Father in heaven* is to enter into the world of that amazing paradox.

If I had to single out a single phrase from the Lord's Prayer which teaches us more about what prayer is – and what it's not - than perhaps any other, I think it would be the words *your will be done*. About ten years ago I had a look in one of those books that you get in churches where people can enter their prayers – like the one we have in the children's chapel. In it, someone had written *Dear God, I would really like to have an X-Box*. As it happens, I was teaching Year 7 Religious Studies the very next day and the topic actually was prayer. I told the class about what I'd seen and asked them what they thought and they came to the conclusion that X Boxes are more Santa's department than God's. Years later, you often discover that pupils have remembered odd little snippets of lessons – and I think *God is not Santa* may have been one of those.

But I hope they also remembered the next stage of the argument, which was that if we pray the words *your will be done* and really mean them, then prayer is not a matter of us trying to change God's mind about things – if God is infinite in his love and care that would be quite illogical when you think about it. No, it's rather the opposite of that. In prayer we are aligning ourselves with the will of God and praying that his will might become a reality. And in doing so, those things which are God's will actually become more likely to happen – sometimes because our prayer has committed us to working ourselves to bring them about, sometimes too for more mysterious reasons. This truly is prayer in the service of God's Kingdom.

And if we pan out a bit from the words *your will be done* we get a glimpse of what that actually means. We see the complete line: *your Kingdom come, your will be done on earth as it is in heaven*. I think that last bit is particularly important. Some people are given the impression that Christianity isn't really about what goes on in the here and now, but only about what happens after death, so that our central prayer might be *and fit us for heaven, to live with thee there*. Jesus' prayer puts the concerns of the here and now, of this earth, its pains and injustices right at the centre, asking that God's will might prevail here on earth, just as it does in heaven. Here's Tom Wright again:

*'Heaven' and 'earth' are the two interlocking arenas of God's good world.*

*Heaven is God's space, where God's writ runs and God's future purposes are waiting in the wings. Earth is our world, our space. Think of the vision at the end of Revelation. It isn't about humans being snatched up from earth to heaven. The holy city, new Jerusalem, comes down from heaven to earth. God's space and ours are finally married, integrated at last. That is what we pray for when we pray 'Thy kingdom come'.<sup>3</sup>*

Jesus is the embodiment of this kingdom and his coming into the world is in a very real sense the coming of the kingdom. But this kingdom is not yet fully realised. Sooner than we think it will be Advent. Some of the Old Testament readings which we will use at that time seem to look forward in a two-fold way – at least if we see them through the lens of the New Testament. They are often about God suddenly coming to his temple, or other ways in which he bursts into this world. We heard one from Isaiah in this morning's Old Testament reading<sup>4</sup>. Such passages are two-fold in their prophesy because they seem to look forward both to the coming of Christ into the world to be God with us and also to that ultimate coming of the Kingdom which Tom Wright speaks of, and for which we pray when we say the Lord's prayer. And every time we pray for peace, or justice or the alleviation of poverty and sorrow, we are praying for the chink to get just that bit wider through which God's kingdom may be seen and experienced.

Prayer can be difficult and challenging. We may feel that our prayers are inadequate or that we are too busy, or we don't have the necessary eloquence or self-discipline. But however we are feeling, Jesus encourages us to be real with God in our prayers, as we see from the second half of our gospel this morning. For those times when we feel just too busy to fit prayer in I will mention again the book by Angela Ashwin, which is called *Heaven in Ordinary*<sup>5</sup> and is tremendously helpful here. The ideal is that we should try, bit by bit, to shrink the barrier between life and prayer so that as often as possible we are doing what Brother Lawrence called practising the presence of God. The aim is that eventually prayer may become as natural as breathing.

If we are finding it all too difficult, as a starting point, we can try to enter into the presence of God without necessarily having any expectations, or feeling that we are under any duty or obligation – but rather just simply putting ourselves in the hands of God and seeing what happens. And there is plenty of

3. Wright, Tom: *The Lord and his Prayer*, SPCK, 1996

4. Isaiah 52:7-10

5. Ashwin, Angela: *Heaven in Ordinary*, Mc Crimmon, 1985

material available to help us find the best way to do this, the one that works for us.

Prayer has the potential to do astonishing things. It can help us to see our lives beyond the confines of the here and now and usher us into a deeper and, yes, more vividly real place. It can help us to be part of God's work in the revelation of his kingdom, making known to us, as Paul writes in Ephesians, *the mystery of his will, according to his good pleasure that he set forth in Christ, as a plan for the fullness of time, to gather up all things in him, things in heaven and things on earth*<sup>6</sup>. Sometimes it can show us what God requires of us and what excitements he has in store for us.

To sum all these exciting possibilities up, I can think of nothing better than to refer once again to the profound theology found in the song *Our God is a great big God* as sung to the traditional actions at Toddler Praise. *And he's known me and he's loved me since before the world began. How wonderful to be a part of God's amazing plan.*

6. Ephesians 1:9-10

**11th October    James the Deacon**

James the Deacon is the saint for any lay person who has stepped in to lead their church when the clergy are far away.

In fact, an historian has called James the Deacon 'the one heroic figure' in the Roman mission to Northumbria. No wonder – in a time of political chaos, with the king murdered and even the bishop fleeing for safety, James the Deacon stood firm.

It had begun when Pope Gregory the Great sent Paulinus, Bishop of York, to take Roman Christianity to Northumbria. James the Deacon, almost certainly an Italian, was among those who went with Paulinus.

The mission began well, and Edwin the king of Northumbria was converted. Roman Christianity in Northumbria took root and began to grow. But then in 633 Edwin fell in battle with Penda, the ruthless pagan king of Mercia. A pagan backlash began. The queen and her son fled for Kent, with the bishop Paulinus going south with them.

All that was left of Roman Christianity in Northumbria was James, now a solitary deacon.

But James was made of stern stuff, and despite the danger from Penda, James stayed on at a village near Catterick, often risking his life as he cared for the Christians, and continued to preach the gospel.

His success was discovered when the Northumbrian mission returned five to ten years later, and found an active Christian community still in Northumbria. James had been a faithful servant.

After Penda died, and Christian rule was re-established in Northumbria, James turned to teaching music, especially Gregorian Chant, to the fledgling churches in the region. Bede praised him for his honour and integrity. James was present at the Synod of Whitby in 664, which met to discuss the differences between the Celtic Northumbrian Church of the North, and the Roman Church of the South.

When James died sometime after 671, he was deeply mourned by the ordinary Christians of Northumbria, both Celtic and Roman. He had never deserted them.

*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...*

Ripley Recitals Association

## **Ripley Recitals**

55th Season Autumn Series 2022

**Friday 14 October at 7.30pm**

**Yoanna Prodanova - cello**

**Mihai Ritivoiu - piano**

Schumann: Five Pieces in Folk Style op 102

Beethoven: Sonata in A major op. 69

Franck: Mélancolie; Franck: Sonata in A

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

24 Sundridge Avenue, Bromley, Kent, BR1 2PX

Tickets: £15.00 Season Tickets £25.00

Children/Students £5.00 Season Tickets £8.00

Available from: Christopher Town Tel: 020 8851 9116

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

Ripley Recitals is a Registered Charity No 295897

When Iris turned 100 earlier this year she met the Mayor for tea, below is a photo of that special occasion!







**We are lighting up church pink and blue  
for Baby Loss Awareness Week**

**9th - 15th October**

**Remembering precious lives lost**

**Saturday 15th October 3pm**

**Wave of Light service**

**for those affected by baby loss**

**Ss Peter and Paul, Church Road, BR2 0EG**



# Cake Sale

Sunday 16 October  
Following 10.30am service  
in support of Sulley's  
Fund

## Sulley's Fund



### Sulley's Fund

Sulley's Fund has been put in place to support families who have experienced loss through HIE\*. We understand that nothing can take away the heartbreak of loss, but we hope that by dedicating a fund specifically for bereaved families, we can help in a small way with financial or practical support.

The name of the fund comes from a little boy called Sullivan (Sulley for short). Sulley experienced an HIE event and sadly passed away, surrounded by love, at just 3 days old.

Sulley's family and friends raised funds in his memory, and through this Sulley is making a huge difference to other families also touched by HIE.

Sulley's Fund will ensure that we can offer even more support as we hold all our families who have experienced loss close in our hearts.

If you feel you would benefit from some support, please don't hesitate to get in touch (all our contact details are on our website [www.peeps-hie.org](http://www.peeps-hie.org)).

If you would like to donate specifically to Sulley's Fund you can go online to <https://www.totalgiving.co.uk/appeal/sulleysfund> or use the donate button on our website and select "Sulley's Fund" in the appeal section. For any fundraising support or ideas please contact us and we will be happy to help.

\***Hypoxic-Ischaemic Encephalopathy (HIE)** is where there is a lack of oxygen and blood flow to the brain. It can occur before, during, or shortly after labour. It can happen in older children too. You may also hear the term "asphyxia" or "birth asphyxia". These mean the same thing.



Satellite  
Langley Park

**Have Fun at our  
Fundraising Games Evening  
in Aid of Bromley Homeless Starter Packs**

**Saturday November 19<sup>th</sup> 7.00 for 7.30pm**

**St Peter & St Paul, Bromley Parish Church  
Clubroom, Church Road, Bromley, BR2 0EG**



Indoor horse racing

Mini catapulting



Bean bag pot shot



**Please bring your own food and drinks**

**£10 per person. Pre book only by emailing**

**[RCLP@btinternet.com](mailto:RCLP@btinternet.com) .You will receive a confirmation  
e-mail with details of how to pay.**

Charity CIO no:1181365

See next page for a reminder of the  
work of the Starter Packs charity...

Bromley Parish Church Homeless Starter Pack Scheme is a project set up to collect household goods on a reuse basis and re-distribute them to households moving from homelessness to new tenancies. For health and safety reasons we give new kettles, duvet and pillows; to buy these we need financial donations.

Our Local Authority works hard to find homes for homeless people but when someone who has been on the streets or in a hostel gets the keys to their first flat, that's all they get; a bunch of keys, a floor, walls and a roof.

In recent years we have seen a huge increase in the number of people we have helped. Currently over 160 people start afresh each year with our 'Starter Packs'.



# Bible Bite

A short story from the Bible

It can be read in the Bible in  
John chapter 2 verses 1 to 10

Jesus, his mother, and his disciples were guests at a family wedding in Cana. The bridegroom was responsible for the food and drink.

The wedding feasts went on for days

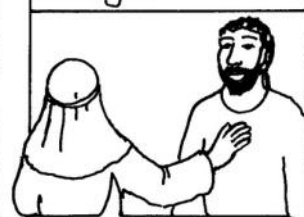


Then the wine ran out...



The bridegroom and his family would be shamed for life, and perhaps even sued!

Mary noticed...



Jesus, they've run out of wine!

So why are you telling me?



But Mary wasn't put off.

She told the servants



Do whatever he tells you.

Fill those six jars to the top with water



The water was for the special washing of hands before meals

and each jar held about 100 litres



Now take some out and serve it to the toast-master



He tried it...



...then he called to the bridegroom..



Most people serve the best wine first, then the rest later, but...

...this is the best wine I've ever tasted!

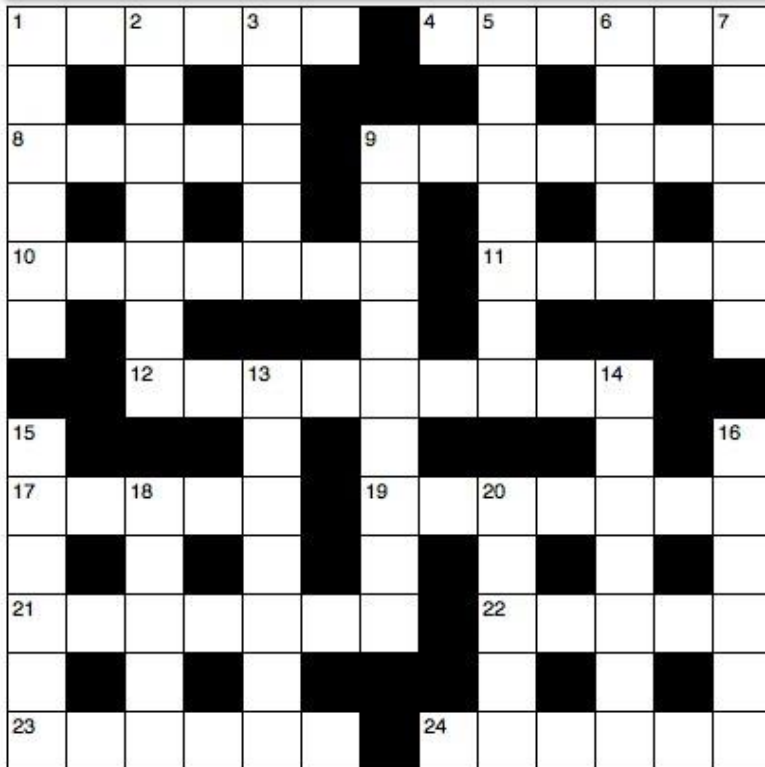


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wedding  
Mary  
wine  
special  
disaster  
best  
family  
jars

disciples  
days  
disciples  
whatever  
hands  
cheers  
drink  
meals

bridegroom  
washing  
feasts  
family  
shame  
food  
Jesus  
servants



### Answers:

**ACROSS:** 1, Lawyer. 4, Balsam. 8, Caleb. 9, Jehoram. 10, Sparrow. 11, Exile. 12, Excellent. 17, Act in. 19, Endemic. 21, Slavery. 22, Galat. 23, Silent. 24, Tarsus.  
**DOWN:** 1, Locust. 2, Welfare. 3, Ember. 5, Athlete. 6, Sarai. 7, Member. 9, Jewellery. 13, Condemn. 14, Temples. 15, Causes. 16, Scales. 18, Trail. 20, Dogma.

### Across

- 1 Tertullus, who presented the high priest's case against Paul in his trial before Felix, was one (Acts 24:1) (6)  
4 As balm (anag.) (6)  
8 Having explored Canaan, he and Joshua urged the Israelites to take possession of it (Numbers 13:30) (5)  
9 On becoming king of Judah, he had all six of his brothers killed (2 Chronicles 21:4) (7)  
10 'Even the — has found a home, and the swallow a nest for herself' (Psalm 84:3) (7)  
11 Banishment (Jeremiah 29:1) (5)  
12 'And now I will show you the most — way' (1 Corinthians 12:31) (9)  
17 'Titus did not exploit you, did he? Did we not — the same spirit and follow the same course?' (2 Corinthians 12:18) (3,2)  
19 Mice den (anag.) (7)  
21 How Egypt is often described in the Old Testament: 'the land of —' (Exodus 13:3) (7)  
22 One of the first Levites to resettle in Jerusalem after the exile in Babylon (1 Chronicles 9:15) (5)  
23 'As a sheep before her shearers is —, so he did not open his mouth' (Isaiah 53:7) (6)

24 Paul's birthplace (Acts 22:3) (6)

### Down

- 1 Ravenous insect inflicted on Egypt in vast numbers as the eighth plague (Exodus 10:14) (6)  
2 Well-being (Philippians 2:20) (7)  
3 Small piece of live coal or wood in a dying fire (Psalm 102:3) (5)  
5 Sportsman or woman (2 Timothy 2:5) (7)  
6 The original name of Abraham's wife (Genesis 17:15) (5)  
7 'So in Christ we who are many form one body, and each — belongs to all the others' (Romans 12:5) (6)  
9 According to Peter, a wife's beauty should not come from wearing this (1 Peter 3:3) (9)  
13 'For God did not send his Son into the world to — the world' (John 3:17) (7)  
14 'The Lord of heaven and earth... does not live in — built by hands' (Acts 17:24) (7)  
15 'If your hand — you to sin, cut it off' (Mark 9:43) (6)  
16 Something like these fell from Saul's eyes as soon as Ananias placed his hands on him (Acts 9:18) (6)  
18 Track (Job 41:30) (5)  
20 Religious doctrine (5)

# The parable of the Shrewd Manager



JESUS OFTEN TOLD STORIES WITH HIDDEN MEANINGS



ONCE JESUS TOLD A STORY ABOUT A RICH MAN...

...AND HIS SERVANT, WHO MANAGED THE RICH MAN'S PROPERTY.

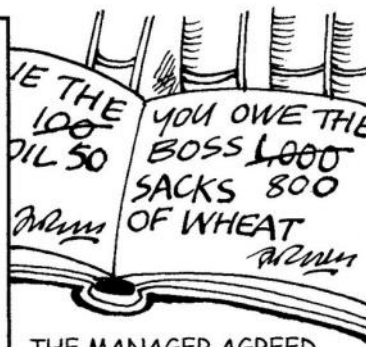


THE RICH MAN HAD HEARD THAT THE MANAGER HAS BEEN WASTING MONEY.

SO HE CALLED THE MANGER TO ACCOUNT FOR HIMSELF!



OH NO! I AM GOING TO GET THE SACK!!

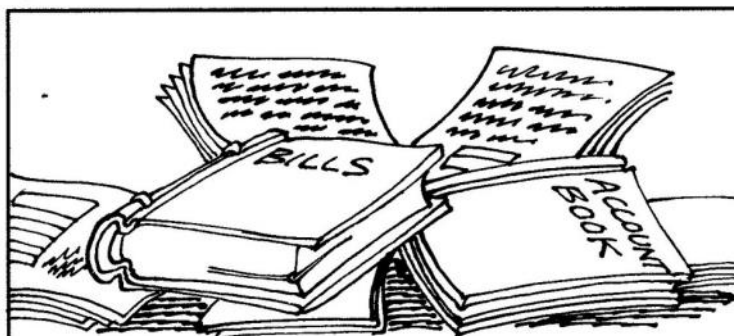
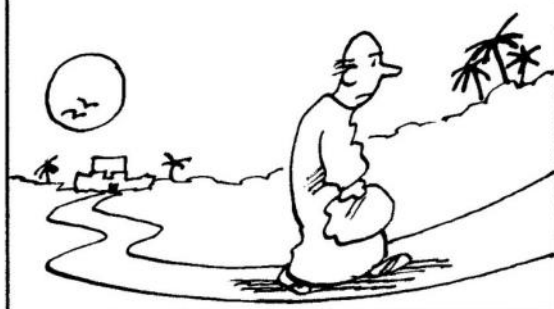


THE MANAGER AGREED TO LET THE RICH MAN'S TRADERS FIDDLE THEIR BOOKS!



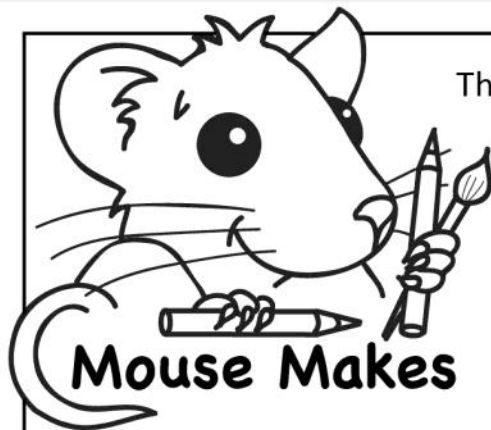
SO THEY ALTERED THEIR DEBTS - AND STAYED FRIENDS WITH THE MANAGER.

JESUS EXPLAINED THAT THE MANAGER HAD BEEN WISE IN MANAGING HIS FUTURE... EVEN THOUGH HE WAS BEING DISHONEST.



JESUS WAS TRYING TO ENCOURAGE THE PEOPLE TO THINK ABOUT THEIR OWN FUTURES TOO. BUT IT'S A HARD PARABLE TO UNDERSTAND!





The New Testament has **four gospels**, **twenty one epistles** and the book of Revelation.

The **epistles** are a collection of **letters** that were written by the apostles to the early Christians, they contain teaching, instruction, advice and encouragement.

The Apostle **Paul** is thought to have written **thirteen** of the *epistles*...



Look in your Bible to see who wrote the other eight and who they were written to.

How many people does Paul send greetings to at the end of his letter to the Romans?

.....

The word **epistle** comes from the Greek word **epistolé** which means *letter* or *message*

Which is the shortest epistle?

.....

How many chapters does it have?

.....

Which are the longest epistles?

.....

How many chapters do they have?

.....

**DID YOU KNOW...?**  
At the time of the New Testament letters were written on scrolls

G A L A T I A N S J A M E S E J S  
W A E D I S P E T E R A P T L O C  
R O T E T B A W R I T E H I R H R  
I P T M U O U S P H I L E M O N O  
T H E S S A L O N I A N S O M D L  
C O R I N T H I A N S N I T A J L  
S P H I L I P P I A N S A H N U S  
M C O L O S S I A N S A N Y S D P  
H E B R E W S H W E P I S T L E O

EPISTLE • LETTER • ROMANS • CORINTHIANS • GALATIANS • EPHESIANS  
PHILIPPIANS • COLOSSIANS • THESSALONIANS • TIMOTHY • TITUS • PHILEMON  
HEBREWS • JAMES • PETER • JOHN • JUDE • PAUL • SCROLL • WRITE

**Prayer for October 2022**

Loving, Creator God,

Thank you for your wonderful creation. In these days of concern about climate change and the damage caused by modern lifestyles and choices, help us to be more aware. Help us to make good choices. Help us to be good stewards of Your creation.

You are so generous Lord. You provide for us – more than enough to meet the needs of all people. Help us to play our part in making sure there is fair distribution of all Your provision. Help us to reflect Your generosity, Your compassion, Your justice. Help us to care for Your world and Your precious children.

In Jesus name,

Amen

*By Daphne Kitching*

**Petition at Rising**

O holy Father of truth adored,  
O kindly Father of mercy poured,  
Deliver me from the spells that harm,  
Deliver me from each evil charm.

Allow no stain to blemish my soul,  
Allow no spot to my body whole,  
Allow no taint my breath to defile,  
Father of tender and lovely smile.

For now, and for henceforth unto me  
In my life, in my death, do thou be,  
O Son and Abba Father of love,  
And Holy Spirit of grace above!

*From an ancient Celtic prayer from South Uist*

## **Love and protection**

The love and affection of angels flying,  
The love and affection of saints undying,  
Heaven's love and affection satisfying,  
O your guarding and cherishing let them be,  
Your so loving protection eternally.

*Ancient Celtic prayer for protection*

## **JESUS**

If I could package faith into one parcel  
And collect all hope into a single can –  
If I could roll all love into one heart-ball  
And commoditise it in a living man  
I'd already have a fully detailed label  
Prepared before the world itself began -  
And it would have one name -  
And that name – JESUS -  
At the centre of God's universal plan  
To take the world along the course  
God's surge of love provoked  
Till wholeness flows through everything  
With God's Spirit of life unyoked.

*By Sam Doubtfire*

**Five senses**

It seems sometimes we live our lives  
Within our walls and fences  
So nothing of the world outside  
Can breach our strong defences;  
So fully do we concentrate  
On stresses and expenses  
We fail to quite appreciate  
Our five God-given senses.

Just touch and stroke a cat's soft coat  
And smell a fragrant flower,  
The taste of honey in your throat  
A song's inspiring power!  
The sight of rolling countryside  
Of nature, gently thrilling  
Just let your senses be your guide  
To daily joys fulfilling.

For sometimes, through our ailing health  
Our senses are denied us  
No doctor's skill or plenteous wealth  
Can put them back inside us;  
So if you have your senses, five  
Thank God – and daily use them  
Part of the joy to be alive -  
And one day we may lose them.

*By Nigel Beeton*

**Sunday 2****St Michael & All Angels**

10.30am Service of the Word

**Tuesday 4**

11am Toddler Praise

7.30pm Bell ringing practice

**Wednesday 5**

12noon -2pm Church open for private prayer

8.00pm PCC meeting

**Thursday 6**

7.30pm Choir Practice

**Friday 7**

7pm Quarter peal

**Saturday 8**

7pm Bromley Homeless Sleep-out

**Sunday 9****Harvest**

9.00am Breakfast Church

10.30am Parish Eucharist

6.30pm Choral Evensong

Start of Baby Loss Awareness Week

**Tuesday 11**

11.00am Toddler Praise

7.30pm Bell ringing practice

8pm Ministry Team meeting

**Wednesday 12**

12noon -2pm Church open for private prayer

**Thursday 13**

2.15pm Fellowship

7.30 Choir practice

**Saturday 15**

3pm Wave of Light service for those affected by baby loss

**Sunday 16****Trinity eighteen**

10.30am All-age Worship with Communion

Followed by cake sale in support of Sulley's Fund

**Tuesday 18**

11.00am Toddler Praise

7.30pm Bell ringing practice

**Wednesday 19**

12noon -2pm private prayer

8.00pm Standing Committee meeting

**Thursday 20**

7.30pm Choir practice

**Sunday 23****Trinity nineteen**

9.00am Breakfast Church

10.30am Parish Eucharist

4.00pm Godspace

**Tuesday 25**

11.00am Toddler Praise

7.30pm Bell ringing practice

**Wednesday 26**

12noon - 2pm Church open for private prayer

**Thursday 27**

6.30pm Choir practice

**Saturday 29**

10.00am Full peal

**Sunday 30****Trinity twenty**

10.30am Parish Eucharist

4.00pm Commemoration service or All Souls Day

**Monday**

7.30pm Children & Youth Committee meeting

**Morning Prayer** is said daily at 8.00am in the Children's Chapel, everyone is welcome.

**The Children's Chapel** is open daily for prayer and **Church is open for private prayer on Wednesdays** between 12noon and 2pm, consecrated bread is available for those who wish to receive.

To join Sunday worship online please visit our website [www.bromleyparishchurch.org](http://www.bromleyparishchurch.org) and follow the link on our homepage.

Updates to services and events are posted on our website [www.bromleyparishchurch.org](http://www.bromleyparishchurch.org)