

# *St Mary's Church, Bromley*

## *Parish Magazine*

*June 2021*

*61 College Road Bromley BR1 3QG*



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# June



*The ability to speak several languages is an asset,  
but to be able to hold your tongue in one  
language is priceless.*

*– Anon*

## Welcome to the June issue of the Parish Magazine

Where has this year gone? Midsummer takes place in June and is a celebration of the summer solstice, the longest day of the year. Let us hope that this will signal the final stage of lockdown easing and we can maybe start to think about holidays once again.

If you are planning a trip this summer, please let us know what you have been up to by sending an article to Jo, our next editor. We would love to hear from you.

In the meantime, please enjoy this issue of the magazine and do share with us any comments you may have.

Elaine Wakefield

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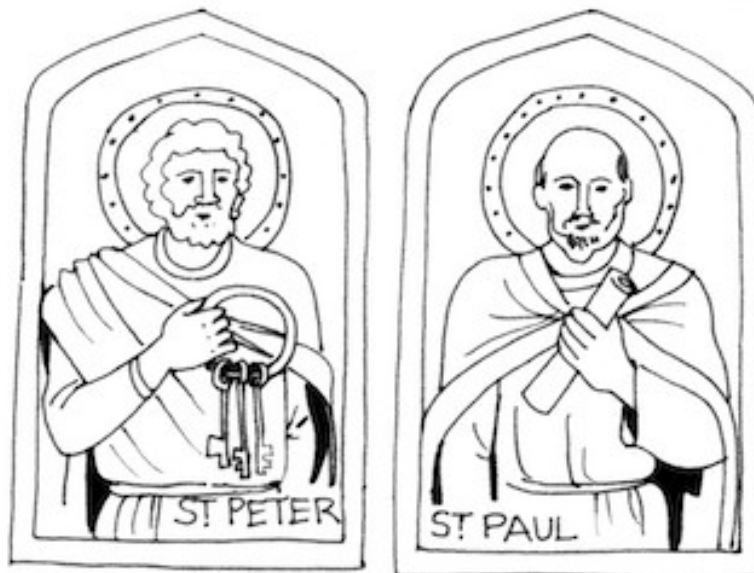
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### **CHURCH OPENING TIMES**

<b>Monday</b>	<b>Grace Café/Drop-in</b> Via Zoom
<b>Wednesday</b>	Cancelled due to Coronavirus outbreak
<b>Thursday</b>	Cancelled due to Coronavirus outbreak

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### ***Disclaimer***

***The opinions, beliefs and viewpoints expressed by the various participants in this magazine do not necessarily reflect the opinions, beliefs and viewpoints of the Editors.***



## Vicar's Article

### *A PURE HYBRID?*



I love a rose garden. Roses are one of the true delights that we can grow ourselves or see in places which have been tended for many years. The blooms are big, the colours are various and vibrant. And the scent can be, well, heavenly.

Most roses are examples of wonderful plants that have been found in creation that have been very skilfully cultivated by people. One of the techniques is to combine the features of two varieties and this is called making a hybrid. In doing this the qualities in each of the rose types are brought together to make a very rich result.

The title of this piece is a tease and what you might call an oxymoron. This is when you put two things together that are contradictory. Such as a 'love hate relationship.' We have a great desire for purity and this means excluding something corrupt. A pure glass of water that is crystal clear is delightful. A pure hybrid wishes to celebrate something delightful which is not about purity in that sense. Life is about knowing what to exclude and be pure. Life is also knowing what to join together and make a rich result.

The restrictions of the last year or so due to covid are being removed. We would like to have pure freedom. It is much more likely that we will still be cautious and that there will be expressions of coronavirus in our society from time to time. Our freedom will not be like past years but be a hybrid of doing familiar things such as meeting people and going to places of recreation. It will also include being aware if an outbreak happens locally that we will have to adjust our behaviour.

The changes that are taking place in our society are not what every other country will experience. Some other nations still have high amounts of coronavirus in their societies. They will be off limits and the worry is they will generate new variants that will come our way.

The last year has shown our society how to have a new mix in the way we live. One of these will be working in an office or working at home. Employees will enjoy the flexibility. Employers will value not having to pay for so much office space. Another change is how we live both face to face and online.

People in Saint Marys have said how convenient it is to have meetings by video conference. No doubt some of this will continue.

One of the huge changes at the centre of church life is our worship is now being put on the internet. Our Sunday services and a number of funerals have been accessed by people online. This is not just about serving our existing congregation, which is very important. It has also enabled people who are housebound or cannot travel to participate. In addition many other people can easily get a sense of St Mary's church and share with us. It means our ministry is easily available to new people.

As Christians I think that the greatest example of a pure hybrid is God himself. For us to speak of God is to speak of the Holy Trinity. Holy is about goodness, truth, and love. Trinity is three divine persons who are united as one God. This is not a mathematical puzzle with a one and a three. It is an expression of persons being completely in harmony.

With our new freedoms there will be a temptation to only reclaim the way that we used to live. There is great comfort in familiar practises that have stood the test of time. A lot of our life of faith is built up of tradition. And yet one of the key dimensions of faith is that of change and new opportunities. The past was not a golden age and it is good news that we can leave behind what has failed or what has now been superseded with fresh possibilities. For some people this is exciting and new things are almost by definition good. But Jesus did say 'every scribe who has been trained for the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old.' Matthew 13.52

Our future is going to be different. It is a wonderful vision to think of this as treasure. It maybe pure and easy to take hold of. It might be a challenge and need new skills. But if it is like producing a rose that as new with fresh dimensions there will be great joy to be found.

Best wishes



Alan Keeler

***The Vicar's Day off is Friday***

## Churchyard Work Parties

Come and join us as we give some practical love to our churchyard. This will be the third year of organizing these events. You are warmly welcome to join us for some fruitful gardening followed by refreshments. Two Thursday evenings 7 to 9 pm on 3 June and 1 July. Two Saturday mornings 10 am to noon on 19 June and 17 July. Please bring useful tools and gardening gloves.



## Churchyard Nature Count



Come and explore our churchyard and share in some refreshments together. This will take place between 2.30 p.m. and 5.30 p.m. on Saturday 3rd July. This is part of a national study into the churchyards in England and part of St. Mary's growing awareness of ecological issues. We will

have information to help you identify the life present in our churchyard. All ages are welcome. Please bring cups for refreshments which will help with good hygiene (and the washing up).



*CHRIST THE WORKER*



I always have more than one book on the go at a time and I find that their influences spill over into whatever I write or preach at the time of reading. Recently I have been reading Rowan Williams' *The way of St Benedict*, and *Prayer in the Night* by Tish Harrison-Warren, and I am grateful to both for their insights, which are currently transforming my thinking.

Just so you know, as I keep on forgetting, Benedictines make three vows: stability, fidelity to the monastic way of life and to the community, and obedience. Poverty and chastity are implied in the Benedictine life, but stability, fidelity, and obedience receive most attention in the Rule, perhaps because of their close relationship with the building up and maintenance of community life.

- Stability is commitment to the community for life.
- Fidelity is conversion of lifestyle, or of manners. It includes poverty, renouncing one's personal possessions, and chastity, embracing a celibate life for the sake of God's Kingdom.
- Obedience means listening intently or paying attention to the voice of God in the Scriptures, in the teaching of the Church, and in the requests or instructions of one's superiors.

Monastic life seems to be very well integrated. It is about prayer, which is the Work of God, and then more work: manual work, or offering hospitality, education and training, or whatever the person is directed to work at by the superior in order for the community to function.

The following prayer of St Augustine from Compline forms the basis of Harrison-Warren's book *Prayer in the Night*. Each phrase is used as a chapter heading and I was particularly struck by how comprehensive it is; all human life can be found within it, especially the difficult bits. Compline originated with St Benedict who formulated it in the 6<sup>th</sup> century as the last prayer of the

day, or completion, for his monks. Harrison-Warren makes the point that the offices and ancient prayers of the Church are particularly useful in times of desperation or crisis when our own words desert us, and we may become overwhelmed.

“Keep watch, dear Lord, with *those who work*, or watch, or weep this night, and give your angels charge over those who sleep. Tend the sick, Lord Christ; give rest to the weary, bless the dying, soothe the suffering, pity the afflicted, shield the joyous; and all for your love's sake. Amen.”

Christ himself, and also St Paul, both worked with their hands - Christ as a carpenter and Paul as a tentmaker. We, too, are amongst those who work, so I want us to have a few thoughts about work and about community-building, which in all their forms are a major part of all our lives and of our offerings to God.

In the Southwark Diocesan Retreat House where I spent many weekends training, behind the altar in the chapel dedicated to Christ the worker is a large, low-key and very plain painting of Jesus dressed as a working carpenter, with a leather apron and wounded crucified hands. His mission and his ministry were also his work; so was his prayer and his relationship with the Father. His whole life was his work, and it was an integrated whole to offer to God. Like Him, our lives are God's gifts to us; what we make of them are our gifts to God.

We may make very small differences to the world, but all our work - paid or unpaid, skilled or unskilled, a joy or a misery - always makes a difference. Done well, reliably, and willingly, it adds to the sum total of goodness, beauty and truth in the world. So keep watch, O Lord, with those who work, especially at night, those in the emergency services, those who are poor and serve the wants and the needs of others - midwives, doctors, mothers, those on zero-hours contracts. Our work connects us to one another in community, we rely on each other to work and to build and sustain our communities. We cannot manage alone because none of us has all the gifts needed to build community, and we have always been living together with others in communities. For most of history, from Adam and Eve all the way to the present day, we have been interdependent, formed to share a common life of work, relationship and creativity.

Faced, as we are, with the difficult realities of much of human life, our impulse is to work, to create, to improve, to innovate and in practical ways to love and to serve each other, to strengthen and support and build each other up. We care for the young, the sick, the weak and the wounded, and any in times of vulnerability or distress, it is a specifically Christian insight that in so doing we may minister to Christ himself.

The world depends on those who say they will do something actually doing it in a timely fashion. Work is essential; it can be fulfilling and rewarding, but can also often be frustrating, unpleasant and undervalued, even for those of us who have choice in the work we do. The worst work, though, is done by those with no choice at all - just work or starve - so they are the poor, the marginalised, the migrant and often the night worker. When we pray for them, we align ourselves with the movements for social and economic justice, we in effect offer our own efforts to become part of the answers to our own prayers. It's a big responsibility.

When we pray for things like healing or redemption or for good harvests, we are praying for those whose work it is to make it all happen, and the list is endless: doctors, nurses, politicians, farmers, poets, scientists, cleaners, and makers of all kinds, through whose work we see God continually at work in his creation. In the work that Jesus did whilst on earth, he showed us what the kingdom of God looks like. In the kingdom people are healed, forgiven, restored and made whole; when we join in with the work, or pray for those at work, we become participants in God's continuing work of making it happen.

### ***Miscellaneous musings on life***

*It is not marriage that fails, it is people that fail. – Harry Emerson Fosdick*

*A happy marriage is the union of two good forgivers. – Robert Quillen*

*The contented man is never poor, the discontented never rich. – George Eliot*

*Nothing is ever lost by courtesy. It is the cheapest of pleasures; costs nothing and conveys much. – Erastus Wiman*

*Any fool can criticise, condemn and complain – and usually does.*

*– Dale Carnegie*

## Clear Out and Help Out

If your spring clean didn't get off the ground there's still time for a declutter. It's a good feeling to not only deal with your unwanted 'stuff' but help others at the same time. Recently we were pleased to hand over unwanted tools and sewing equipment (some 'inherited' years ago from our parents) to **Tools With A Mission (TWAM)**. More space for us and our existing 'stuff' is easier to find.

TWAM has a network of volunteers who collect unwanted tools and other equipment that's in safe working order. These are refurbished at locations throughout the UK. Then they are sorted into trade packs such as tailoring, car mechanics, woodwork etc and shipped in containers of 15,000 tools each to 4 African countries. Overseas partners then distribute the tools to registered recipients. Items such as a sewing machine, rake, hoe or spade can completely change the life of another, enabling them, with training, to earn a living and support their families. In particular this is extremely important for young women at risk of falling prey to the dangers of unemployment in rural areas.

So for you it's win, win. You get a clearer shed, garage or spare room and help change lives in doing so. Do look at [www.twam.uk](http://www.twam.uk) for further details as some items aren't useful to them. These include bikes, clothes and lawnmowers. At present sewing/knitting machines and motor mechanics tools like ramps and battery chargers are especially appreciated.

Our local collector is Peter, a member of Bromley Baptist Church. Peter also does a great job de-rusting and smartening up the collected tools. Do call him on **020 8467 5120** to discuss further.

Chris Soper





## Wine

Having written about bread last month, I thought that the natural follow-on would be wine.

Humans have been enjoying the products of fermented grapes for a long time. The earliest firm evidence of deliberate wine making has been found recently in Hunan province of China, where a 9,000 year old jar was found with the remnants of wine, buried in a grave. Before that, the oldest evidence for winemaking was an 8,000 year old pottery jar, again with wine residues, found in Tbilisi, followed by a similar 6,000 year old jar from Iran. Wine making seems to have been gradually moving west into Europe, leaving its original home, China, behind it.

The oldest actual bottle of wine from Speyer in Germany is a over 1,600 years old and is still unopened, possibly still drinkable. It was the only still sealed bottle found in a pair of tombs – a man's and a woman's. Six bottles in the woman's tomb and ten in the man's.

In those days winemaking relied on the yeasts on the skins of the grapes. You can still use these yeasts to make wine – my grandfather used to make a very reasonable white wine from Sainsburys sultanas in the 1960's. At that time, wine making at home was not usual, so the only yeast available to him was that from the grapes themselves, so he would leave the rehydrated sultanas to get on with it by themselves in a dustbin, which they did with great vigour.

Traditionally, wines vary in alcoholic content from just under 5% to about 15%, depending on the type and region. Yeasts produce alcohol, which in normal circumstances would harmlessly drain away. However, in a wine vat it stays and gets more concentrated until the yeast eventually dies from its own alcohol. Different areas have different strains of yeast, so you get Moscato d'Asli wine not much stronger than beer at about 5%, German wine at about 8%, other wines which nowadays seem to be levelling out at about 11 or 12% with the strongest at about 15%. Higher than that and you are looking at a fortified wine, where brandy or similar has been added to the mix.

Nowadays wine production is governed by the Appellation Contrôlée system. This is said to have been developed from the system used to control the

quality of paprika in Hungary and, certainly, the oldest recognised appellation is that of the Tokaj region in Hungary, dating from 1730. Incidentally, Tokaj is the only wine to be mentioned in a national anthem. It's claim to fame is that a few drops dribbled on the lips revived the apparently dead King of Hungary.

Mostly the appellation regulates where the wine comes from and may even specify the type of grape, but there are exceptions. For example, when we were in the Tokaj region a few years ago, we passed acre after acre of orchards of white blossomed trees, which turned out to be elderflower trees. Eventually we found a man to ask what they could be doing with so much elder. "Of course", he said, "one can make a good tea from the flowers and the leaves can also be used". A little pause. "But, the main thing is that the berries add a good colour to the red wine"

In the old days I used to make homebrew. I had to use my judgment as to when the fermentation stopped due to the yeast having given itself alcohol poisoning, leaving the wine ready to be bottled. One pleasant night I had curled up with the cat in bed and was comfortably drowsing when BANG. Sounded like a gunshot. BANG. Another shot. I looked at the cat and she looked at me. Should we go and see what was happening? Would that be safe? Was anyone there? Our thought processes coincided. We each concluded - if she's not worried; if she's not going to investigate, then I am definitely staying put. So, we both stayed where we were, out of harm's way. In the morning I discovered that the weather had warmed up, the yeast in some bottles of wine had woken up and blown the corks out of the bottles with a bang. Mystery sorted.

Nowadays wine making is much more controlled, using stainless steel vats, specially bred yeasts and strict temperature control. Not everything has changed; the grape juice is still extracted by crushing the grapes and the juice is still put into vats to ferment. The skins may also be put into the vats, depending on both the flavour you want and what colour of wine you are making. Most of the colour of the grape is in the skin, so lots of white wine is made from red grapes – you just leave the skin out of the mix. Once the desired concentration of alcohol is reached, no more hoping that the yeast has all killed itself, instead the whole vat is cooled to kill the yeast. The dead yeast settles and the clear wine is drawn off to be bottled.

Wine will keep for a long time after it has been bottled. I recently watched (on TV) a group of wine experts tasted some good, red wine. They quickly agreed that it was old – 1940's maybe? One of the even stuck his nose out and suggested it might be pre-war, from the 1930s. In the end they were shown the bottle. It was from the 1880s.

On the other hand, not all wine keeps. My brother used to be in a co-operative that made wine from the grapes left over from the official grape harvest. These grapes had that little bit of extra sunshine and were good and sweet, but not much tannin or acidity. The wine that they made was very drinkable when young, but by Easter it was bland and almost tasteless. Very disappointing.

Meanwhile, there is plenty of good wine to be had, so enjoy.

Trine Hevezi



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Sudoku Medium Puzzle

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



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## CHOIR NOTES 🎵🎵

Calmly and without fuss, members of the church choir have continued to provide a musical framework for church services since Easter. Choir numbers have inevitably been limited due to the restrictions imposed by the Covid-19 regulations. Nonetheless, singing has been much appreciated by both the congregation present in the church and by the wider group of people watching the live-stream, or the recording of the service, in their own homes.

We are all grateful to those who have volunteered to sing during this difficult time.

Although every precaution is taken, there is still an element of risk involved for anyone singing, as the action releases droplets into the air which may contain germs.

But St Mary's singers are a hardy crew, and have weathered the storm so far with barely a missed beat. However, we are looking

forward to returning to something closer to normal service by the autumn, hopeful that Thursday evening choir practice may return in September.

Singing in parts, the introduction of new music and, best of all, the involvement of the congregation in hymn singing will make it very special when at last masks are a memory.

In the meantime, a huge thank you to all who have helped to retain live music in St Mary's throughout the past fifteen months. The wonderful organists and the resilient singers have played a big part in keeping our church services welcoming and attractive, as well as worshipful and reverent. While we have breath, we will sing! We hope that you will soon be able to join with us.

Peter Fall



### **With Father's Day in mind:**

Directly after God in heaven comes Papa.

– Mozart as a boy

A father is a banker provided by nature.

– French proverb

The child had every toy his father wanted.

– Robert C. Whitten

## *A view from the pew*



When we lived in Nottingham there was a vicar at the local church who was very keen on amateur dramatics. He would insist on taking a role in each local amdram production. You always knew it was him! In the pulpit it was similar. Each week he would be a different character – wheedling one week, threatening another time, encouraging or scolding, it was always him. But somehow his church sermons felt a bit hollow. They were performances, and, although they didn’t completely hide the real “him”, they reduced the value of what he said.

More recently, The Electric Earwigs produced a pantomime to full houses every year in St Mary’s Church Hall. In this the vicar of the day was expected to play a brief cameo. Everyone eagerly anticipated his appearance on stage, knowing that the lines he was given would be full of his most frequently used phrases. It never failed to be the highlight of the annual production.

At school I took part in a Shakespeare play. It was Henry IV Part I, and I played Bardolph – type-casting because he had a big red nose! There were only half-a-dozen lines to learn, and most of them were in a two-handed scene with the main character Falstaff. There were three performances, and during the third one I was suddenly aware of a long silence.... I had relaxed so much with familiarity that my mind had started viewing the audience instead of staying in character. It was my turn to speak – but I had no idea what words were needed, or where we had reached in the script. Fortunately the boy playing Falstaff, a seasoned performer, picked up my next words, turned them round, and brought me back into focus. We survived the scare – just!



How much of what we do and say every day is really “us” talking, and how much is from a script? We often say what is expected of us, or the things other people say, rather than dig a bit deeper and express our own opinion. Most relationships depend on honesty and openness. If we are always acting a part, we will not truly understand or be understood: layers will cover our true identity.

After my scary debut in Shakespeare, I auditioned for “Julius Caesar” the following year. I was cast as Flavius. Brilliant! The first speech in the play, Act 1 Scene 1, was mine. The curtains closed after the scene, I went off – and that was it. Later in the play someone mentions that Flavius has been put to death. I couldn’t even go home early, because I had to be there for the curtain call.

The only all-embracing role is playing yourself – and even that can sometimes be fraught.

Peter Fall

### ***God’s Care***

*How brief is our span of life compared with the time since You created the universe. How tiny we are compared with the enormity of Your universe. ...yet during every minute and ever second of our lives You are present, within and around us. You give your whole and undivided attention to each and every one of us. Our concerns are Your concerns. And You are infinitely patient with our stupidity. I thank you with all my heart....*

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## Mothers' Union Matters



In the past month all MU members have received a copy of the new membership magazine –

“Connected”. This new magazine is mailed direct to the door of members twice a year. It is in handy A5 format, the first edition containing 48 pages. In her introduction, Worldwide President Sheran Harper comments: *“As Christians we were created to stay connected through prayer and Bible study, and as members in fellowship and service.”* The magazine is packed with news, views and stories that entertain, engage and connect members. There is a reflection on “Kindness”, a word much to the fore during recent lockdowns. Two Bishops give their views on whether foodbanks are the solution to poverty in the UK. The story of how MU business training has helped a woman in Tanzania become skilled and self-reliant is set alongside how gender-based violence (GBV) is tackled in South Africa with “Thursdays in Black”, education and victim support.



Mothers' Union is becoming more partnership-oriented. The deep divisions in the UK were recognised by the setting up of the charity “Together”, to spread a message of healing and partnership, working to bind communities. MU works with Together, combating rising levels of loneliness and isolation, profound inequality, increasing poverty and divisive political debates. Mothers' Union also works with “Side by Side”, which is a growing global faith movement, pursuing transformational change for gender justice. Members are people of faith, faith leaders and faith-based organisations across the world committed to partnering together to challenge barriers to gender justice. This helps to inform MU's work with UNCSW (United Nations Commission on the Status of Women). Links with the Anglican Communion and with other faith organisations increases its influence, all supporting change together. They also collaborate with members of the UK Women's Movement Alliance (NAWO) during virtual meetings of UNCSW.

Mental Health Awareness Week was in May and Mothers' Union looked to re-engage with the world outside members' homes, as the covid restrictions were relaxed. The theme was “Nature”, and MU



encouraged physical activity such as walking or running outside, especially in more natural environments. This is effective in reducing stress, coping with anxiety and boosting the immune system. During the summer, members will be encouraged to take a step further with "MU on the Move". This is a fundraising initiative that will motivate members to stay active while raising funds for Mothers' Union projects.

Peter Fall



**General Knowledge Quiz** with Brian and Lisa Morris on Saturday 26 June by Zoom. This is aimed as a fun way for people to get together socially but virtually and all are welcome.

Join from 7.15pm start promptly at 7.30pm. You will only need pen and paper, plus drinks and snacks of own choice. Two sessions of questions, with interval break between them to

replenish drinks etc. and comfort break.

Minimum donation please of £5 to boost our church funds,

St Marys Plaistow PCC account number: 42417198,

and sort code: 60-04-02. Please include "Quiz" in the reference field.

The Zoom login is:

<https://us02web.zoom.us/j/87961610570?>

[pwd=K3hNM3h2R3VGVUjNUYVdGc0cxTEFVZz09](https://us02web.zoom.us/j/87961610570?pwd=K3hNM3h2R3VGVUjNUYVdGc0cxTEFVZz09)

Meeting ID: 879 6161 0570 Passcode: 767704

### **Fathers' Day, a time to celebrate male role models**

In the UK, USA and Canada, the third Sunday in June is Father's Day.

Father's Day began because way back in 1909 there was a woman in Spokane, Washington, named Sonora Louise Smart Dodd. She knew that it was her father who had selflessly raised herself and her five siblings by himself after their mother had died in childbirth. So she had the idea to petition for a day to honour fathers, and in particular, her own father, William Jackson Smart.

The rose was selected as the official Father's Day flower. Some people began to wear a white rose to honour a father who was dead, and a red one to honour a father who was living. Finally, in 1972, President Richard Nixon signed a presidential proclamation declaring the third Sunday of June as Father's Day - a permanent, national holiday.

## St James the Least of All

### On getting to church at a social distance

The Rectory

St James the Least of All



My dear Nephew Darren

Since your parishioners mostly live in an area of half a square mile, where their only concern in getting to church is whether to take the underpass, or to risk a dash across the ring road, you may have little understanding of the problems our folk have in travelling our long country lanes to church, especially as we are keeping our social distance from each other.

Several parishioners have decided that they can't possibly share cars even with their own spouses, as in their 15-room homes they have successfully (and in some cases, happily) avoided each other for months. So the lane outside the church has filled up each week with Mercedes nudging Audis, and Land Rovers easing in between Bentleys.

Others arrive on horseback. But they are careless about leaving their horses to graze in the churchyard, and I have had to remind them twice that flowers in memorial vases are not fodder. The horses do help to keep the grass down, but unfortunately our verger now objects to standing outside during Mattins, holding the reins of half a dozen horses. He says it is not part of his job description, which only confirms my view that there is entirely too much fuss these days about having job descriptions at all.

Major Crompton's devotion to his new sit-on lawnmower has inspired him to travel to church on it. Since he is unable to uncouple the mowing apparatus, the tarmac on his two-mile drive is acquiring interesting patterns. His drive at two miles per hour along narrow lanes means he arrives leading a procession of cars with drivers given the opportunity to exercise the Christian virtue of patience.

Mrs Pendleton, on the other hand, leads a small but select group from the Mothers' Union who are all keen cyclists. They all arrive on a whoosh of fresh

air, their hair in total disarray, but with pink cheeks glowing with health. Nobody in church minds sitting near them, as anyone who can manage to peddle an old three-gear bicycle up the hill to our church is most unlikely to be sickening for anything.

Finally, of course, the majority arrive on foot, having negotiated fields, stiles and assorted cattle on the way. The countryside may well praise God, but one does wish they wouldn't bring quite so much of it into church.

Your loving uncle,

Eustace



Perhaps he's heard that we're  
losing our churchwarden

## Sudoku Solution

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

### **Prayer for Encouragement in June**

Father,

At this time of year, we remember Barnabas, a good man, full of the Holy Spirit and faith, who encouraged people to stay true to you – and others to trust you for the first time.

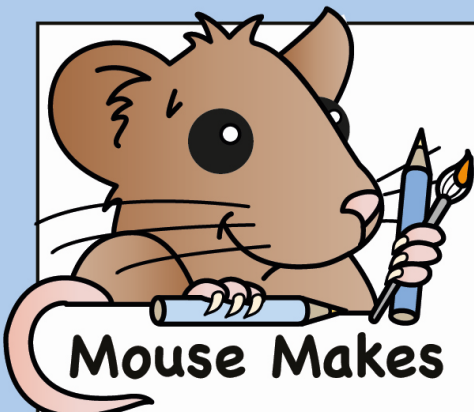
Lord, we have gone through difficult days. The pandemic has taught us that we are not in control. We don't know what each new day might bring. As we move into June and the hope of more normality after the restrictions of Lock-down, we too need encouragement.

Help us to have courage to step forward with confidence and common sense. Most of all help us to stay true to you and to trust you, knowing that you are the security we need, knowing that you will never leave us or forsake us. Help us to be en-couraged!

In Jesus name, Amen.

*By Daphne Kitching*





**Mouse Makes**



**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*

## Worship Diary

We are delighted to have resumed public worship in St. Mary's church. We continue to have the hygiene practices put in place last July. These include wearing masks using gel, having a one way system and recording attendance for Track and Trace purposes. We are pleased to welcome people to our services at the stage they feel comfortable.



Our services will continued to be live streamed and can be viewed on our Facebook page unless otherwise stated:

<https://www.facebook.com/stmarysbromley/>

The words of the service can be found on our website:

<https://www.stmarys-bromley.org.uk/lockdown/st-marys-worship/>

Our Sunday Clubs are now having Garden Church which takes place during our Sunday morning service. Please join the congregation in the church building. Sunday Clubs then go to the garden after the opening worship and return at The Peace.

The services of worship for June will be as follows:

Sunday 6th - Sunday after Trinity

10.30 am Holy Communion with Sunday Clubs Garden Church

Sunday 13th – 2nd Sunday after Trinity

10.30 am Holy Communion with Sunday Clubs Garden Church

Sunday 20th – 3rd Sunday after Trinity

10.30 am Holy Communion with Sunday Clubs Garden Church

Sunday 27th – 4th Sunday after Trinity

10.30 am Holy Communion with Sunday Clubs Garden Church

We also have a quite service of Compline at 8.00 p.m. on Monday, Wednesday and Friday on our Facebook page.

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