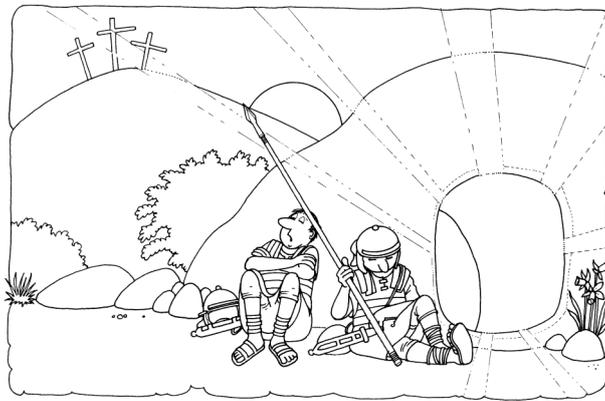


# ANERLEY CENTRE ECHO



## EASTER 2017

The Newsletter of  
**ANERLEY METHODIST CHURCH**

Oakfield Road,  
Anerley  
London SE20 8QT

USEFUL CONTACTS (as at 01.09.12) All prefix 020

Church (Minister is not available on this number)		8289 6771
Minister	Rev. Imran Malik	8653 4902
Church Council Secretary	Marian Young	8402 6618
Treasurer	Andrew Tredinnick	8658 2347
Property Steward	David Hynes	8289 3524
Property Bookings	David Hynes	8289 3524
Baptismal/Cradle Roll	Sandra Hynes	8289 3524
Junior Church Secretary	Janice Friend	8659 2905
Christian Action Group	Valerie & Andrew Tredinnick	8658 2347
Wednesday Club	Marian Young	8402 6618
Church Library	Valerie Tredinnick	8658 2347
Missions Treasurer	Sandra Hynes	8289 3524
Junior Missionary Association	Dinah Anaman	7274 6294
Action for Children	Valerie Tredinnick	8658 2347
Christian Aid	Julie Taylor	8778 5881
Oxfam	Valerie Tredinnick	8658 2347
Penge Forum	Marian Young	8402 6618

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**ALL CONTRIBUTIONS FOR THE NEXT MAGAZINE SHOULD  
BE GIVEN TO MARIAN YOUNG BY SUNDAY 14TH MAY 2017**

**Church website: [www.anerleymethodist.org](http://www.anerleymethodist.org)**

**April/May 2017**

**Volume 48 Number 6**

### **FROM THE MINISTER**

Due to personal circumstances, Imran is unavailable at the moment and is not taking services. As the Rev. Graham Cocking is conducting our Church Anniversary service on 14th May we thought it would be appropriate to look back over past issues and choose a Letter written by Graham when he was Minister of our Church. This one was written for Easter 2012.

Dear Friends,

As Easter approaches we need to reflect again at what it means to us in our life, our faith and our future.

In spite of our attempts to be optimistic, politicians and financiers love to talk of crisis, belt tightening, downgrading on world markets, people's future inability to furnish mortgage and other loan repayments, pension instability – one could go on! So what does our faith and Easter in particular have to say to us in the light of the above.

Let us play a game. Let us take the letters in Easter and reflect on them as letters to start words that reflect our faith.

**E** could stand for **Everyone**, for the resurrection of Easter is not just for you or me but all who want to put the old life behind them and move forward, free of past wrongs.

**A** could stand for **Another**, for new life is another opportunity to start again, to find a new way to live, a new hope.

**S** could only stand for **Salvation** that is the precursor, the only way for everyone to experience freedom once again, a new life, devoid of the hindrances of the old.

**T** is for that gnarled **Tree** on which the process of salvation depended, as Christ gave his life so that we could be forgiven our sins and thus experience salvation.

**E** could stand for **Energy** given by the load that has been lifted from our shoulders. No more is our energy sapped by the past. A load free life beckons because that load of past and present is supported in Jesus' hands.

**R** could be **Resolution** as we resolve to continue to be forever with Him, serving Him and caring as He would want us to care for all as He did and continues to do.

Remember the song:

*'A new commandment I give unto You,  
that you love one another as I have loved you.'*

*(based on Luke 10 v. 27)*

In the darkness we have been in, as many tell us we still are in, let the Lord help us see the resurrected life of Easter.

Just a few points to ponder in the coming weeks for:

*'Christ is risen! He is risen indeed!'*

Graham

**ROUND THE FAMILY**

We were very sorry to hear of the death of Mike Sayers on 13th March. Our thoughts and prayers are with Audrey, Reisha and the family at this sad time.

Please also remember Dinah Anaman who is recovering from a knee operation and in a lot of pain, and David Hynes, who is recovering from surgery and starting chemotherapy.

We send our congratulations to Tim and Crystal Yusuf, who had a baby girl on March 17th, a granddaughter for Anita and Faizool. Tim has also been appointed a consultant radiologist with the Kings College NHS Foundation Trust, and we wish him well in his new post.

Marian

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**Changes to Circuit Ministers' Team**

Over the past few months the Circuit has been engaged in seeking new Ministers to take over from the Revds. Pam Clews and Imran Malik, who are leaving us in the Summer. Pam is retiring from full-time ministry and Imran and family are moving to the North Kirklees and Morley Circuit.

I am pleased to report that the Rev. Denise (Dee) Yeadon will be joining us to take up the Forest Hill and Wesley Hall appointments, subject to the approval of Conference. Dee is currently a minister in the Llanelli and Carmarthen circuit in South Wales. She had been a full-time Minister since 2010, having previously worked in education for 16 years. She has experience of leading worship in a variety of styles and we look forward to welcoming her to the Circuit in September. We are still seeking a Minister for the Anerley and Upper Norwood appointment and are exploring the options that may be available to us.

Your continuing prayers would be appreciated for Pam, Imran and Dee as they approach a time of change in the Summer, as well as for all of those involved in the invitation process.

Gary Young, Senior Circuit Steward.

## Our Hymn Singing Heritage 1900-2016

This article will conclude our short series about the use of hymns in Methodist worship from the 18<sup>th</sup> century until the present day. In a way, it is very difficult writing about the period 1900-2016 because of the huge changes that have taken place, and the many external influences that impacted on hymns and songs increasingly used in Methodist churches during this period.

The early years of the 20<sup>th</sup> century were really a continuum from the 19<sup>th</sup> century. The various Methodist groupings generally used their own hymn books which still contained a large number of Wesley hymns. As previously noted, the 19<sup>th</sup> century witnessed a diversification in the number and type of hymns sung in Methodist churches with a new emphasis on choirs, organ accompaniments and more formal musical settings of traditional hymns.

In 1932, three of the main streams of Methodism united to form **The Methodist Church** as we know it today. *The Methodist Hymn Book* was published in 1933. It included 984 hymns drawn from the various Methodist groups as well as a selection of the Psalms. This was a much loved and respected hymn book that was used as a key worship resource until a new hymn book replaced it in 1983.

The replacement book *Hymns and Psalms* was deliberately designed to be an Ecumenical hymn book – e.g. not just for use by Methodists. Of the 832 hymns which it contained, over 150 were composed by Charles Wesley. A significant number of Isaac Watts hymns were also included. The most represented hymn writer of the 20<sup>th</sup> century was Fred Pratt Green who had 27 hymns included. *Hymns and Psalms* was in official use 1983-2010 and is still used in many Methodist churches as a core hymnal.

Methodist Churches often used other hymnals and song books in parallel with the official Methodist hymnals. These included *Mission Praise*, a collection of hymns and songs that had their origins in Billy Graham's 'Mission England' evangelical campaign. This was first produced as a thin words-only hymn book, but the latest edition contains over 1,300 hymns and songs.

The popular independent *Songs of Fellowship* series of hymn books was quickly adopted by many Methodist churches to supplement their more formal denominational hymn book. *Songs of Fellowship* gave Methodists access to lots of the 'contemporary' inter-denominational worship songs that emerged in the last three decades of the 20<sup>th</sup> century. There are now six large volumes in this series.

Printed denominational hymn books are not perhaps as popular or as well-used as they once were, so it perhaps came as something of a surprise that the Methodist Church decided to produce another denominational hymn book, *Singing the Faith*, in 2011. This hymn book celebrates and consolidates what the editors regarded as the best of the Methodist 'tradition' of hymnody and also acts as a showcase for the hymn writing talents of some of the 20<sup>th</sup> century's lesser known but popular British hymn writers. The Celtic tradition is well represented in the pages of this new hymn book with numerous contributions by Church of Scotland minister John Bell of the Iona Community.

The precise choice and use of different hymns, songs, choruses, tunes, arrangements, hymn books, electronic media, choirs, worship bands, worship leaders and instruments in church worship is part of an on-going robust and lively debate with widely differing views. This debate takes place within individual denominations but also crosses denominational boundaries.

Everybody seems to have their own personal 'likes', 'dislikes', 'traditions', 'cultures' and 'expectations' when it comes to praising God through hymns and songs in corporate worship. Most of the things we do in life today can be tailored to our precise and immediate personal needs, wants, choices and interests. This makes it increasingly difficult for people to think about things in a wider 'congregational' way, and for churches to successfully adopt a 'one model fits all' approach to service style, worship, and hymnody.

Many churches, including some Methodist churches, are increasingly offering more than one weekly service embracing contrasting or different styles of worship and hymnody. One service offered

might be lively and very 'up-beat' with an emphasis on 'contemporary' worship styles and music. Another alternative service offered might be more 'traditional', quieter, and more reflective. Services do not always take place on a Sunday or in a traditional church building.

Consumer choice even extends to the style and content of church services! The churches that seem to be most effective in reaching out to - and attracting - the un-churched are those that offer a range of service choices that people can sign up to, and are within their comfort zone. Some of the theological 'jargon' in the hymns and songs that we sing in church will have little or no meaning to those with scant knowledge of the Christian faith. This applies both to some older hymns and also to some modern worship songs.

Fortunately, mutual tolerance and the increasing trend towards offering a 'mix' of different types of hymns and worship songs in congregational worship has – in most cases – preserved some sort of balance in church worship. We need to be constantly reminded that the purpose of our hymns and songs in Church is to praise and worship God; to focus on God, and to remind ourselves of the great theological truths of the Christian faith. It's not just about having a good sing. It does however help if the words are comprehensible and the tunes singable.

The 20<sup>th</sup> and 21<sup>st</sup> centuries have witnessed an absolute 'revolution' in how we praise and worship God together using hymns and songs. Thousands of new worship songs came out of the Charismatic Renewal movement of the late 1970s and 1980s, particularly from the Baptist and Pentecostal churches. This was a time when the Pentecostal Church in Britain was – in the words of songwriter Chris Bowater - "turned over, upside down and inside out by the Holy Spirit. Songs simply flew out of Heaven."

Chris Bowater; Graham Kendrick; Matt Redman; Paul Field and hundreds of other Christian song writers - men and women - were

prolific in their song and hymn writing, and this is still happening. Some of these songs translated well to organ and piano and could therefore be used in most churches. Others were more appropriate for worship bands with drums, guitars and keyboards.

Many of the 'new' churches that evolved out of the Charismatic Renewal placed congregational singing at the very heart of their worship. It was very common for at least half an hour to be set aside in every service for a "worship set" led by worship leaders; a worship band; perhaps an orchestra or choir, or even an eight piece indie-folk band! Some Methodist churches also adopted this praise and worship 'model'.

A shortage of proficient church organists led to the adoption of worship bands in many churches. This was an inclusive step that often made use of the musical talents of the younger generation. Some of the more contemporary worship songs that emerged did not easily lend themselves to organ or piano accompaniment. It is interesting to note that things are starting to go 'full circle'. In the 19<sup>th</sup> century, many church bands were swiftly displaced by church organs. Now the reverse is happening.

Thousands upon thousands of hymns and songs are currently available to churches today. These include contemporary 'new' hymns and songs, as well as popular older 'favourites' that have stood the test of time and reflect deep and meaningful theological truths that still have resonance in the 21<sup>st</sup> century. Popular hymns and worship songs have answered a deep spiritual need in people throughout the centuries. This is something that the Church's 'spoken' liturgy has not always managed to achieve.

The growth of technology has opened up huge international possibilities for recording and disseminating Christian music. Nearly all the hymns and songs that have ever been written are now available to churches on-line digitally and can be downloaded and used instantly. Songs and hymns can be shared internationally. Churches can use digital technology to project hymns and download backing tracks for use in church. Many denominational churches have already disposed of printed hymn books and ser-

vice books, rather choosing to select their worship hymns and songs and service liturgy from the worldwide resource. This gives churches maximum flexibility. Christians all over the world are now getting to know each other's hymns and songs! Presumably, we'll all be singing from the same hymn sheet in Heaven!

Some of the grassroots views and expectations about modern hymnody in worship have been shaped by the secular popular music scene that developed in the second half of the 20<sup>th</sup> century. Pop music in all its shades and manifestations has helped shape our cultural identity and musical literacy. Some of the very simple formal tunes that accompanied hymns in earlier centuries will be completely alien to the musical sensitivities and literacy of the current 'pop' generation. Church music has moved on. It always has, but the pace of change is much faster in the 21<sup>st</sup> century.

Later 20<sup>th</sup> century hymn and worship song lyrics, tunes and harmonisations have echoed the trends and developments brought about by commercial secular pop music. Worship style and musical presentation at large Christian inter-generational gatherings such as Soul Survivor, Spring Harvest, Green Belt, the Big Church Day Out etc. is remarkably similar to the format and style of secular pop festivals such as Glastonbury. The large national Methodist 'Easter People' gatherings pioneered by the late Rev. Rob Frost experimented with more vibrant and less formal styles of worship.

During the second half of the 20<sup>th</sup> century there was an increasing desire in lots of churches to move from passive to active participation in praise and worship. Congregations in these churches wanted to actively express the emotion, joy and excitement of their Christian faith. They wanted their worship to come alive and be real to them. Dancing, banner-waving, speaking and singing in tongues, arm waving and ecstatic prayer became commonplace in many churches whose members were sometimes referred to disparagingly (but accurately) as "the happy clappy brigade."

The increasing establishment and growth of new urban and suburban churches with roots in the African, Caribbean and South American worship traditions also brought new life, colour, vibrancy,

and music to church services. These new more engaging styles of worship touched some Methodist churches and have now become the 'norm'. Gospel music, jazz and blues music are having a profound influence on contemporary Christian music and hymn accompaniments.

The general perception is that there are both 'good' hymns and songs, and 'bad' hymns and songs as well as 'inspired', and 'uninspired' hymns and songs. This has always been the case from the very earliest days when hymns were used in worship. The very best hymns and songs will always survive the passage of time and speak to our hearts.

There are still very few hymns and worship songs (other than 'O Happy Day' and 'Abide with Me') that are known generally to the non-church community. As one commentator observed "If you asked people down at the pub if they could name a Top 10 hymn tune, it is very unlikely that they would be able to name a single tune." Programmes like *Songs of Praise* have at least upped the profile of Christian hymns to a wider constituency.

What would John and Charles Wesley think about the way in which hymns and worship songs have developed over the centuries? It's hard to say, but I think that they would be heartened to still recognise some truly great hymns sung in churches that have stood the test of time. They would also be heartened to find that many more contemporary hymns - clearly inspired by the Holy Spirit - are being used across the world to praise and worship the God that we serve.

### **Peter Boreham**

(This article has been re-printed from the last Magazine as it was completely mangled in the last edition at the editing stage, meaning that two different articles were mixed up together—the Editor takes complete responsibility and apologises to Peter, and to all the readers who were confused by this.)

**METHODIST TALENTS FESTIVAL 2017**

The following were the marks obtained in the Talents Festival on 4th March. Well done to all who took part!

**ORIGINAL POEM(19 and over)**

Peter Boreham 80%

**LIMERICK (19 years and over)**

Peter Boreham

**HANDWRITING (60 years and over)**

Marian Young 94% WINNER

**CROSS STITCH (any age)**

Marian Young 82%

Evelyn Richards 68%

**HAND KNITTING (19 years and over)**

Gill Cranstoun 75%

Marian Young 75%

**CARD MAKING (7 years and under)**

John Tchine 65%

Imogen Oppong 66%

Florence Oppong 67% WINNER

Hannah Oppong 66%

Rohan Malik 65%

**CARD MAKING (8-11 years)**

Joanna Agyei-Guy 68%

**CARD MAKING (12-15 years)**

Grace Tchine 72% WINNER

**CARD MAKING (16-18 years)**

Ayo Joseph 69%

**CARD MAKING (19 years and over)**

Evelyn Richards 66%

Marian Young 68%

COLLAGE (19 YEARS AND OVER)

Peter Boreham 90% WINNER

PHOTOGRAPHY (19 years and over)

Peter Boreham 80%

Julie Taylor 82%

Ronald Butler 80%

PHOTOGRAPHY PORTFOLIO (Any age)

Julie Taylor 80%

COOKERY (11 years and under)

Joanna Agyei-Guy 92%

POETRY READING (70 years and over)

Marian Young 91%

BIBLE READING (70 years and over)

Marian Young 88%

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**Age Exchange Sundays at Sunfields.** Through over 30 years of experience supporting people in South East London, Age Exchange has often heard how Sunday can be the loneliest day of the week. This group provides a friendly place, helping to alleviate isolation.

All older people are welcome to meet for lunch and light-hearted activities, including reminiscence, art, and music. Group leaders have experience in supporting those who may have extra needs due to health conditions like arthritis, dementia or strokes etc. Carers are also invited. Sunday at Sunfields are provided free, and there is not need to book.

**When:** Fortnightly on Sundays from 1pm - 4pm

**Forthcoming Age Exchange Sundays:** 2nd April; 16th April; 30th April 2017

Sunfields Methodist Church, 95 Old Dover Road, Blackheath, London SE3 8SJ

For further information, please contact Juliet Gibbs at Sunfields

### **Help needed re screen projection for Services**

#### The story so far

I expect that people attending the Morning Services at Anerley will now be used to having words and pictures on the screen. We have the words of the hymns and songs on screen, as well as the words of any responsive Psalm. Sometimes we have a response in the prayers (When I say..... please reply..... ). This is usually on screen as well. There is a picture/slide for each part of the Order of Service. We have pictures with a welcome message before the Service and a final message at the end.

For Communion Services, the whole Service is projected so it is possible to follow the Service and speak all the replies without having to find the page in the Worship Book.

We have now been doing this since June 2015. Over that year and  $\frac{3}{4}$  we have:

- Projected photos supplied by the Preacher – for a returning Minister recalling his time at Anerley
- Projected pictures sent by preachers to help them illustrate their Sermon or Children's Talk
- Constructed pictures from images on the internet for a Preacher's talk.
- Projected a video with sound as a story
- Live streamed YouTube for a Preacher for us to listen to a song
- Live streamed YouTube to illustrate a talk
- Projected the whole of the Circuit Christingle Service
- Projected the Special Service of Val Ogden from Fiji including a film from Fiji.
- Projected a slide show of the Christmas story for the Pre-school

For Song Saturday on 18<sup>th</sup> March 2017 we will be having a session of singing along to some Band Songs on YouTube which will be projected on the screen and on the Church sound system.

Each member of the congregation always has the option of using a Hymn Book and Methodist Worship Book. Also, when a song from

another source is used, we have a typed sheet with the words.

Help requested

Several people in our congregation have become involved in facilitating part of the task of getting the projection to the screen. However, I am sure there are more people who would be willing and able to help.

Working backwards....

The final task is to operate the computer during the Service. There are several people who already do this but we are always pleased if anyone else would like to take a turn. You just need to sit alongside in order to learn this.

The task before that is to set up the computer and link it into the Church system. We have a few people who know how to do this but it would be good to have more people able and willing. Anyone wanting to think about offering help can watch how it is done, and then decide if they want to learn how to be able to do it themselves.

The most difficult task, but the one most 'out of sight', is writing the PowerPoint document. It would be really good if someone is able to share this task. If someone knows how to write PowerPoint I can teach how to do the hymns and backgrounds. There are electronic versions of all the words in Singing the Faith and Songs of Fellowship so this is not a typing exercise. If you want to learn PowerPoint, I can do that too. Eventually, I can teach how to write the Communion Service into a PowerPoint. There is an electronic version of the Worship Book so that is a copy and paste task – not a typing exercise!!

Anyone willing to help just talk with me.

Margaret Boreham

**OXFAM**

Mothering Sunday is on our doorstep so it is not surprising that OXFAM is highlighting the situation for mothers in the March newsletter.

To quote from their pledged givers newsletter “A mother’s love is powerful enough to overcome even the most daunting challenges. And thanks to you, OXFAM can support mums facing hardship around the world, including Nadi to rebuild her family’s life.”

Nadi is a widowed mother who was forced to take her children and flee her home and thriving shop when ISIS occupied Jawala in Iraq. Her story can be read on the leaflet and how OXFAM came to her aid.

Better still why don’t you join with those who already contribute to help people like Nadi by donating on a regular monthly basis. Have a word with me and I will be pleased to receive whatever you can contribute.

Valerie

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**BLACKHEATH AND CRYSTAL PALACE CIRCUIT**

**EASTER OFFERING SERVICE**

**Sunday 7th May at 4pm**

**At Hither Green Methodist Church**

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## **COOKERY CORNER**

### **Devonshire Flan**

#### Ingredients

175gr (6oz) short crust pastry  
 [175gr (6 oz) SR flour, 50gr. (2 oz) marg or lard, 3 tablespns water]  
 25gr (1 oz) butter                      1 teaspn( 2½ ml) chopped parsley  
 25gr (1 oz) plain flour                4 oz (100gr) grated cheese  
 ½ pint (10 fl. oz) milk                3 hard boiled eggs  
 20 gr. (2 oz) shelled prawns        parsley to garnish

#### Method

1. Heat oven to 400°F/ Mark 6/ 200° C.
2. Roll out the pastry to a thickness of ¼ inch and use to line a 20 or 23 cm (8 or 9 inch) heatproof dish or flan ring.
3. Bake blind—line with greaseproof paper or foil and fill with baking beans or any other dried beans.
4. Make the parsley sauce—melt the butter in a pan, add the flour and stir well over a low heat
5. Remove from the heat, add the milk a little at a time, mixing all the time.
6. Return to a low heat and bring slowly to the boil, stirring continuously for a minute or two.
7. Add the cheese, eggs, prawns and 1 teaspn. parsley.
8. Bring back to nearly boiling point.
9. Pour into the hot pastry case and serve at once, garnished with a small sprig of parsley.

Ann Vickery



## **Penge Community Pre-School**

**Leader: Sarah Batchelor**

**Anerley Methodist Church**

**Deputy Leader: Sue Charlesworth**

**Oakfield Road**

**SENCO: Dawn McConochie**

**Anerley SE20 8QA**

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**REGULAR CHURCH USERS**

<b>Amaze Penge</b> Tuesday 10am-12 noon, term time	Tel 07882 760 828
<b>Campbell School of Dance</b> Friday 4pm to 7pm	Tel. 020 8777 7529
<b>Community of Faith (Brazilian Church)</b> Wed. 7.30–9,30pm; Sat. 6-10pm;	Tel.07429 263 407
<b>Dog Training</b> Monday 7pm - 9pm	Tel. 07939 023 135
<b>Harlequins Theatre School</b> Monday 4.30 6.30pm	Tel. 07773 066 645
<b>JAKAB Fitness &amp; Self Defence;</b> Weds. 8—10pm	Tel. 020 83015219
<b>Jumoke After School Club &amp; Jazzy Juniors</b> School Holidays Monday to Friday 9am - 5pm; Term time 4pm—6pm	Tel. 020 8656 8684
<b>Living Vine Ministry</b> Fri.7-9pm; Sun.8-10.30am	Tel. 020 8249 2352
<b>Only Believe Assembly</b> Tues. 7.30pm– 10.30pm	Tel.020 8778 0863
<b>Penge Community Pre-School</b> Monday to Friday 9.15am to 4pm	Tel. 020 8289 6771
<b>Salvation &amp; Deliverance Ministry</b> Sunday 2pm to 4.30pm; Tuesday 7pm—9pm	Tel. 020 8683 3094
<b>Tai Chi</b> - Thursday 8pm - 10pm	Tel. 01424 420 050

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**UNITY OF SELF COUNSELLING SERVICE**

**Are you depressed, confused or just would like someone to talk to?  
I am a qualified counsellor and supervisor offering a confidential  
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Email::wendy.blenman@ntlworld.com**

**WENDY BLENMAN (Dip. Couns., MSc in therapeutic counselling)**

## DATES FOR YOUR DIARY

### APRIL

- Wed 5<sup>th</sup> Wednesday Club 8pm Board game
- Sun 9<sup>th</sup> Palm Sunday and Church Vision Day including Morning Service at 11am, lunch and discussion groups, led by Wendy Beard, District Learning and Development advisor. **Please note that there will be NO evening service on this day**
- Wed 12<sup>th</sup> Wednesday Club 8pm Quiz
- Thur 13<sup>th</sup> Maundy Thursday Meal and Meditation 7pm at Upper Norwood Methodist Church led by Valerie Tredinnick
- Fri 14<sup>th</sup> Good Friday Service 9.15am led by Valerie Tredinnick
- Sun 16<sup>th</sup> Easter Sunday Early Communion 9.15am (followed by breakfast), led by Rev. Andrew Goodhead  
11am Easter All Age Worship led by Chris Watkins
- Wed 19<sup>th</sup> Wednesday Club 8pm: Picture Crosswords
- Mon 24<sup>th</sup> Christian Action Group 8pm at 32 Lloyds Way, Speaker: Josie Oppong
- Wed 26<sup>th</sup> Wednesday Club 8pm: UNO

**Please note that the General Church Meeting planned for Sunday 30th April has been postponed**

### MAY

- Wed 3<sup>rd</sup> Wednesday Club 8pm Design a Coat of Arms
- Sun 7<sup>th</sup> Circuit Easter Offering Service 4pm at Hither Green Methodist Church.
- Wed 10<sup>th</sup> Wednesday Club 8pm Musical Evening with a Twist
- Sun 14<sup>th</sup> Church Anniversary 11am Preacher: Rev. Graham Cocking

- Sun 14<sup>th</sup> MAGAZINE ITEMS TO BE GIVEN TO MARIAN
- Mon 15<sup>th</sup> Christian Action Group 8pm at 5 Percy Road. Speaker: Rev. Bill Tardy
- Wed 17<sup>th</sup> Wednesday Club 7.15pm Meal at Coombe Lodge
- Wed 25<sup>th</sup> Wednesday Club 8pm Programme Planning
- Sun 28<sup>th</sup> All Age Worship led by the Worship Leaders.
- Wed 31<sup>st</sup> Wednesday Club 8pm Surprise Evening

### JUNE

- Thur 1<sup>st</sup> Pastoral Committee meeting 7.45pm at the Church
- Sat 3<sup>rd</sup> Penge Festival Fete at Royston Field 11am – 5pm
- Mon 12<sup>th</sup> Christian Action Group 8pm at 103 Birchanger Road Speaker: Rev. Pam Clews
- Sat 17<sup>th</sup> Circuit Missions Garden Party at Forest Hill Methodist Church

Morning services are held every Sunday at 11am. Holy Communion is usually celebrated on the 3rd Sunday of the Month and All Age Worship usually takes place on the 4th Sunday. However, in April Holy Communion will be celebrated on Easter Sunday (14th) at 9.15am and All Age Worship will be on the same day at 11am.,

Evening Services are usually held at the church on the 2nd and 4th Sundays of each month at 6.30pm, and Holy Communion is usually celebrated on the 2nd Sunday. However, please note that there will be no evening service on 9th May as shown on the Plan and May Holy Communion will be not be celebrated on 14th May as planned, but probably on the evening of the 28th May.