

ANERLEY CENTRE ECHO



LENT 2017

The Newsletter of

ANERLEY METHODIST CHURCH

Oakfield Road

Anerley

London SE20 8QA

USEFUL CONTACTS (as at 01.01.17) 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
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Wednesday Club	Marian Young	8402 6618
Church Library	Valerie Tredinnick	8658 2347
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Junior Missionary Association	Dinah Anaman	7274 6294
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**ALL CONTRIBUTIONS FOR THE NEXT MAGAZINE
SHOULD BE GIVEN TO MARIAN YOUNG BY SUNDAY
12TH MARCH 2017**

Church website: www.anerleymethodist.org

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FROM THE MINISTER

Every year many Christians all over the world observe a 40-day period of Lent leading up to the celebration of Easter. Many observe Lent for various reasons and objectives in mind. For some, it may be just an opportunity to cut down on sugar intake, chocolate or favourite indulgences. For others, it may be a time for self-discipline, to develop a spiritual practice such as fasting and prayer to experience intimacy with God. Despite our objectives or goals, Lent is a time of profound reorientation. The weaknesses and limitations of our mind, body and spirituality, our surroundings and circumstances can keep us back from reaching our fullness. Therefore, we are in constant need of reconsidering our priorities, motives, and commitments.

For Christian disciples, Lent is also a time to imitate Christ and live by higher moral values set by Him. Lent, after all, is about commemorating Jesus' fasting in the wilderness, temptations and his journey leading him to his cross. It is also about seeking to make a spiritual journey with Christ and striving to become like him.

However, we need to acknowledge that Jesus' time in the wilderness was not a spiritual retreat. He was not in the wilderness to get intimate with God or develop a spiritual discipline. He already had that intimacy and assurance of God's love. This is evident at his baptism. God the Father had already assured him that he is his beloved Son, with whom he is well pleased.

According to Mathew 4:1, he was taken into the wilderness by the Spirit "to be tempted by the Devil". He was in the wilderness to make the right choices and remain obedient to God the Father and to consider his priorities, motives, and commitments.

Scripture tells us about his three temptations, the choices he had to make in the wilderness. He was tempted to turn stones into bread to satisfy his hunger (Matt 4:4). We are called to make this choice on a daily basis. We may choose to satisfy our hunger with the things that cannot nourish us spiritually, physically and mentally or look for something that is less than life-giving. Under temptation, we often try to turn stone into

bread for us. Jesus did not give into satisfying his hunger with the substance that is less than nourishing. His second temptation was to test or doubt God's love by jumping off the temple tower (Matt 4:5). In our time of testing, we often feel like giving up and hoping for the best. Jesus made the choice not to give up but trusted in God's love. We are called to trust God and ourselves even when we feel as though we don't have solid footing. It is about the leap of faith, hope and trust. Then Jesus faced his third choice to find satisfaction in human achievement in construction and civilizations with the illusion of having power over them (Matt 4:8-10). But Jesus did not accept this either and made a choice to find satisfaction in his relationship with God the Father. Likewise, we are called to make similar choices and choose the best alternative.

But, how can we make choices when one alternative isn't better than the other? How can we make hard choices in the light of our priorities, motives, and commitments?

Reading the story of Jesus' temptations after 2000 years, one can see clearly the obvious choice Jesus would make. Undoubtedly, he would choose the best alternative according to his wisdom and knowledge. Then what about the hard choices we face where there aren't any best alternative available. When it is not about doughnut vs cereal for breakfast but it is something rather significant, that really matters to us.

I think, in that case, it is about understanding our choices and seeking to make a wise decision with the best of our knowledge, insight into the future and with a clear idea of our priorities, motives, and commitments. The hard choices we make may be suitable to our natural inclination and material interest or contrary to both. But we when choose to stand behind the hard choices whole heartedly we truly choose to become what we truly need to be. Hard choices are gifts for us to be what we need to be despite all the agony and gnashing of teeth. Many in those situations would become drifters by avoiding difficult choices and giving up. What we do with our hard choices entirely depends on us.

So how we could survive our wilderness with difficult choices? Maybe it is not about surviving or making choices at all. Maybe it is more about becoming what we want to be accompanied by prayerful discernment in the light of our priorities, motives, and commitments.

In the process of discernment, we try to figure out how the alternatives are related to our priorities, motives, and commitments. If one alternative is better than the other then choosing is painless because your logic and reasoning will tell you to choose the best alternative. But, when one alter-

native is not better than the other, then it becomes a painful and agonising process. In those circumstances, you wish that you could foretell your future and how our lives would look like with each alternative. Unfortunately, God does not allow that!

When I was working on this article Sarah was preparing for her university interviews for nursing. For her preparation, she was focused on six nursing core values which are care, courage, compassion, commitment, competence and communication. She wrote them on sticky notes and stuck them around the house. So, maybe when we are facing difficult choices then our inner values like these can help stand behind our choice to create reasons to make it a better alternative.

Once we have chosen an option we could create reasons for ourselves. With hard choices, the process of general reasoning and logic may not be sufficient for hard choices. Therefore, we may need to use the gift of creative reasoning for ourselves rather than look at the reasons given to us.

As once again we commemorate Jesus' time in the wilderness, his temptation, and journey to the cross and seek to reorientate our priorities, motives, and commitments. May our values become our reasoning when we are faced with hard choices in our wilderness. Let us use those hard choices to shape our lives the way we want to be rather than become drifters tossed around by our circumstances. May this Lent not just be a season to reinitiate ourselves but a gateway to finding our motives, priorities and commitment.

God bless,
Imran

RETIRING COLLECTIONS DURING FEBRUARY

Our retiring collections at Communion Services during February will be for Amaze Penge. This group meet weekly at our church on a Tuesday morning and provides a meeting place for the parents and carers of children with additional needs. Please give generously to this worthwhile charity.

ROUND THE FAMILY

Please remember in your prayers Sara Hynes, daughter-in-law of Dave and Sandra, whose cancer has returned and who is now facing another 6 months of chemotherapy. Please also remember Mike Sayers, who is still finding walking painful following a reaction to medication, and Ronnie Butler, who has undergone tests for several health problems over the last few months and is having changes made to his medication.

Our services over the Christmas period were very enjoyable and well attended. . Our Gift Service was arranged by the Junior Church and they all participated in presenting the story of the Nativity. Our Carol Service, led by Jean Pogose, followed the tradition of readings and carols, involving members of the congregation. The Christmas Eve and Christmas Day services were well-attended, with visitors at both services.

The Church received Christmas and New Year greetings from the Rev. Graham Cocking, Rev. Judy and Alan Turner-Smith, Ronnie Butler, Abraham Doku, Joan Loring, Kathleen and Margaret Seale, Aaron, Namisha, Anaiah and Neave Yusuf, Tim and Crystal Yusuf, Dawn and Sarah from Pre-School, Dawn Watts, Upper Norwood Methodist Church, Wesley Hall Methodist Church and Casa Ricci Social Service, Macau.

Marian

Living Hope fundraising concert 2017

For those of you who have bought a new calendar or diary, you might like to note that the next **Living Hope** fundraising concert will be held at Anerley Methodist Church on the afternoon of Saturday June 24th 2017.

OXFAM

Thank you so much to all those of you who have contributed as “pledged givers” throughout 2016.

OXFAM has received from you £634.63, a drop in a very large ocean, but all the same a magnificent sum to help them carry on the work they are doing in our name.

Through the pages of this magazine it has been possible to keep everyone up to date with some of this work. In their recent letter to me they report that they were able to reach nearly a million Syrian refugees with lifesaving aid. They have also been able to help in Yemen where more than two million people were forced to leave their homes and have also helped in Haiti where Hurricane Matthew destroyed thousands of homes and killed more than 300 people.

If you do not contribute and are at the church there are usually some leaflets on the Library Table should you wish to find out more.

I am always on the lookout for more “pledged givers” – from as little as 50p a week your contribution helps.

I look forward to hearing from you.

Thank you

Valerie

Our Hymn Singing Heritage 1900-2016

This article will conclude our short series about the use of hymns in Methodist worship from the 18th 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 20th century were really a continuum from the 19th century. The various Methodist groupings generally used their own hymn books which still contained a large number of Wesley hymns. As previously noted, the 19th 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 20th 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 20th 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 20th 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 20th and 21st 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 19th 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 21st 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 down-loaded 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 service 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 20th 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 21st century.

Later 20th 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 20th 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

CHURCH HISTORY

The next book (no.5) in the series about the history of our church, entitled "Outreach to the Community; Church and Community under threat", is now available from Valerie, price £2

COOKERY CORNER

Chocolate Spice Cake*

Ingredients

100 gr (4 oz) margarine	pinch of ground cloves
1 x 25ml spoon($\frac{1}{2}$ teaspn.) mixed spice	
200 gr. (7 oz) caster sugar	pinch of salt
50 gr (2 oz) plain chocolate, melted	
175 gr (6oz) self-raising flour	2 eggs, separated
120 ml (8 tabspns) milk	25 gr (1 oz) cut mixed peel
1 x 25 ml spoon ($\frac{1}{2}$ teaspn) cinnamon	

Method

1. Preheat oven to 180°C, 350°F, Gas mark 4.
2. Grease a 20cm (8 inch) square tin and line the base.
3. Cream margarine and sugar together until light and fluffy
4. Blend in melted chocolate and egg yolks
5. Sieve salt, spices and flour together and stir in alternately with the milk.
6. Fold in stiffly beaten egg yolks and candied peel
7. Place mixture in the tin and bake for about 45 minutes..

* Leave out spices and peel for a delicious chocolate cake.

Ann Vickery

INTROIT

The introit for the next four months (starting on Sunday 5th February) will be as follows:-

Just as we are, your servants here,
Sure of your loving presence near,
Offering all our hearts hold dear,
Accepting Lord, we come.

Words: © Gillian Collins
CCLI 221943



WOMEN'S WORLD DAY OF PRAYER

FRIDAY 3rd MARCH 2017

A Service prepared by Christian Women of
The Philippines

“Am I being unfair to you?”

The venue for the service in Penge has yet to be confirmed. More details later

The service is not only for women. Men are also welcome to attend!

WESLEY GIRLS' HIGH SCHOOL, KUMASI, GHANA

Library Update

I visited Ghana in October this year and went to the Library that you so generously helped create in Kumasi. In 2009 the school had 980 girls. It now has 2,500, all benefitting from education that is so important to themselves and to the development of the Ghanaian nation.

The Church, the staff and pupils of the school are so appreciative of the library they now have which allows them a better facility for reading and research.

I am continuing my contact with the school.

Many, many thanks for all your contributions.

The Rev. Graham Cocking

LENT STUDIES

The Lent Studies this year will take place on 5 Mondays, starting on March 6th and finishing on April 3rd. They will be held in the Side Hall at 8pm. More details later.

STOP PRESS

A Church Vision Day will be held at our church on **either** Sunday 2nd **or** Sunday 9th April (date to be confirmed). It will be led by Wendy Beard , Learning and Development Officer, Church and Community Development, London District of the Methodist Church, and will look at the strengths and weaknesses of our church and how we can meet the challenges facing us.. More details later



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Penge Community Pre-School

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Anerley Methodist Church

Deputy Leader: Sue Charlesworth

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SENCO: Dawn McConochie

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REGULAR CHURCH USERS

- Amaze Penge** Tuesday 10am-12 noon, term time Tel. 07882 760 828
- Campbell School of Dance** Friday 4pm—7pm Tel. 020 8777 7529
- Community of Faith (Brazilian Church)** Tel. 07429 263 407
Weds. 7.30pm to 9.30pm; Saturday 6pm –10pm
- Dog Training** Monday 7pm - 9pm Tel. 07939 023 135
- Harlequins Theatre School** Monday 4pm— 6.30pm Tel. 07773 066 645
- JAKAB Fitness & Self Defence:** Weds. 8 to 10pm Tel. 020 83015219
- Jumoke After School Club & Jazzy Juniors** Tel. 020 8656 8684
School Holidays Monday to Friday 9am - 5pm, Term time 4.pm—6pm
- Living Vine Ministry** Tel 0208 249 2352
Friday 7pm—9pm & Sunday 8am—10.30am
- Love 2 Dance** Friday 6.45pm to 8.45pm Tel. 020 8244 0512
- Only Believe Assembly** Tues. 7.30 to –10.30pm Tel.020 8778 0863
- Penge Community Pre-School** Tel. 020 8289 6771
Monday to Friday 9.15am to 4pm
- Salvation & Deliverance Ministry** Tel. 020 8683 3094
Sunday 2pm to 4.30pm; Tuesday 7pm to 9pm
- Tai Chi** - Thursday 8pm - 10pm Tel. 01424 420 050

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

DATES FOR YOUR DIARY

FEBRUARY

- Wed 1st Wednesday Club 8pm Southwold with Peter Boreham
- Wed 8th Wednesday Club 8pm Darts
- Mon 13th Christian Action Group 8pm at 28 Chesham Road Speaker: Rev. Pam Owen, Penge Congregational Church
- Wed 15th Wednesday Club 8pm Programme Planning
- Tue 21st Circuit Meeting 7.45pm at Lewisham Methodist Church

- Wed 22nd Wednesday Club 8pm Surprise Evening
- Thur 23rd Pastoral Meeting 7.45pm at Church
- Sun 26th All Age Worship 11am led by the Worship Leaders

MARCH

- Wed 1st No Wednesday Club—Ash Wednesday
- Thur 2nd Church Council 8pm at the Church
- Fri 3rd Women's World Day of Prayer 7.30pm Venue to be confirmed
- Mon 6th Lent Studies 8pm in Side Hall
- Wed 8th Wednesday Club 8pm
- Sun 12th MAGAZINE ITEMS TO BE GIVEN TO MARIAN!
- Mon 13th Lent Studies 8pm in the Side Hall
- Tue 14th Christian Action Group 8pm at 163 Clock House Road, Speaker: Rev. Imran Malik

- Wed 15th Wednesday Club 8pm
- Mon 20th Lent Studies 8pm in the Side Hall
- Wed 22nd Wednesday Club 8pm
- Sun 26th Mothering Sunday Service 11am
- Mon 27th Lent Studies 8pm in the Side Hall
- Wed 29th Wednesday Club 8pm

APRIL

- Mon 3rd Lent Studies 8pm in the Side Hall
- Sun 9th Palm Sunday
- Thur 13th Maundy Thursday
- Fri 14th Good Friday
- Sun 16th Easter Sunday
- Sun 30th Church Annual General Meeting after Morning Service

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.

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.