

Witney Congregational Church

Issue 11

June &
July 2010

R CROSS A D S

Witney Congregational Church is a crossroads where we:

meet God in worship

meet one another in friendship

meet our community and world with the love of Jesus



4 Welch Way Witney Oxon OX28 6JF
Tel: 01993 709992

www.witneycongregational.org.uk
Minister: witneycongregational@tiscali.co.uk
Office: witneycongadmin@tiscali.co.uk

WHAT'S ON GUIDE

Witney Congregational Church offer a whole range of activities through which we seek to Worship, Work and Witness to the Lord Jesus Christ in this community today.

Further information can be obtained from the Church Administrator, Minister, Church Secretary or the leaders of the particular activities who are listed at the back of this magazine.

WORSHIP

Daily Worship	9.30 am	Mon-Fri	Short time of Prayer and Reading
Noah's Ark Service	2.00 pm	Tuesday	For under 5's parents and carers
Saturday Praise	11.00am	1 st Saturday of the month	
Sunday Services	10.30 am		
	6.00 pm		There is a crèche facility at both services

Communion is normally held twice during the month at the first Sunday evening and third Sunday morning services

PRAYER

The Church is open each morning for Prayer; also in the Garden Room on Sunday morning and evening prior to, and after, Worship - All welcome

STUDY & FELLOWSHIP

Friday 10.00 am Church

YOUTH ACTIVITIES

Sunday	10.30 am	Crèche, Noah's Ark & The K.I.C.K. on Sundays
Monday	10.00 am	Noah's Ark - Infant Group for babies and pre-school children
Friday	7.00pm	Y4J - 1 st & 3 rd Friday of the month

OTHER ACTIVITIES

Tuesday	Monthly	Deacon's Meeting
	Bi-Monthly	Church Meeting
Thursday	10.00 am	Rest & Chat (Coffee/Tea available)
Saturday	10.30 am	Coffee Morning

SUNDAY LINK

Weekly bulletin for all Christians providing stimulating thought along with news and notices concerning our Church

WITNEY ECUMENICAL YOUTH TRUST (BASE 33)

4 Welch Way (Entrance - High Street) ☎ 01993 200682 (Office)
☎ 01993 777870 (Office - Methodist)

St ANDREW'S BOOKSHOP

Opening Hours: Monday - Saturday ☎ 01993 709429
09.00 am - 5.00 pm



Doesn't time fly! Nearly half-way through the year already. Over the past months the days have been getting longer, and for me personally, for the better. However, this generally means that because of the increase daylight period we try to fit ever more into what is already a hectic schedule. The weather too has been really good these last couple of weeks.

Even though the schools have just finished half-term, holiday time is nearly with us again, and the increasing good weather has to be encouraging for most of us, even though some cannot bear the heat. Whatever your circumstances, hopefully it will be a chance for most people to take a break of some kind.

I feel sure the schedule for some over the coming 2 months will be the television screen - viewing Wimbledon and World Cup football. For those who don't like sport please be patient & tolerant - you never know, Andy Murray and England may lift the trophies!

So, turning now to the contents, here is just a glimpse of some of the articles that have been submitted; There is the continuation of the series on exploration of the books of the OT; Many people, via Beryl Cartwright, have submitted articles associated with the recently held Prayer Day; Susan Wass is looking for sponsorship for a walk she is undertaking with her daughter; and

there is a doxology on the Lord's Prayer to name but a few.

As always, many thanks to those who have contributed to this edition, but would also encourage anyone to consider submitting articles for the next edition by either:

- CD\Memory Stick
- E-mail: terrypowlesland@hotmail.com
jacquipowlesland@uwclub.net
- Just plainly written on paper, which can be typed up.

ESSENTIAL NOTE: All contributions should be submitted ***NO LATER THAN the WEDNESDAY*** of the week in which the magazine will be published.

The magazine for the remainder of the year is due out on 1 Aug; 3 Oct & 28 Nov

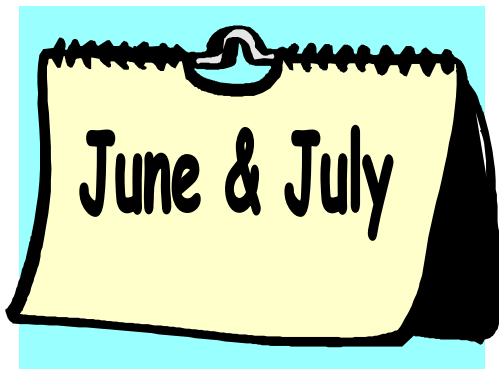
Your Editor

Which way?

Middle age is when you find yourself in the middle of the staircase, and you can't remember if you were downstairs going up or upstairs going down.

Contents

1. Editorial
2. Diary
4. Minister's Letter
5. CWM News
8. Clearance sale in the talking shop
12. Prayer Letter No 141 - Time
17. What's the big idea?
18. If you are over 45 ...
19. Rotas



Daily Prayer Time:
 Mon-Fri 9.30 am

Services
 10.30 am & 6.00pm and will normally be led by Rev
 Jason Boyd unless advised below

June

6th am Karen Brusch
 pm Joint Service at Congregational Church Communion
 13th am Ros Leigh Congregational Sunday
 pm Joint Service at High St Methodist Church
 20th am Morning Worship Communion
 pm Joint Service at Congregational Church Mr Ron Glithero
 27th am Morning Worship
 pm Joint Service at High St Methodist Church

Jul

3rd 11.00am Saturday Praise
 4th am Morning Worship
 pm Joint Service at Congregational Church Communion
 11th am Morning Worship
 pm Joint Service at High St Methodist Church
 18th am Morning Worship Communion
 pm Joint Service at Congregational Church
 25th am Morning Worship
 pm Joint Service at High St Methodist Church

Aug

1st am Morning Worship
 pm Joint Service at Congregational Church Communion

The following events are given for your particular attention:

June

9th Preaching project planning 10.00am; 2.30pm & 7.30pm
 10th Fellowship Meeting 2.30pm 9 Pensclose
 A New & Living Way 7.30pm
 11th A New & Living Way 10.00am
 KICK OFF Egypt 6.00pm
 Y4J 7.00pm
 12th Prayer Chain meeting 9.15am
 15th Deacon's Meeting 7.30pm
 17th A New & Living Way 7.30pm

18 th	A New & Living Way	10.00am	
	KICK OFF planning meeting	7.00pm	
23 rd	Preaching project planning	10.00am; 2.30pm & 7.30pm	
24 th	A New & Living Way	7.30pm	
25 th	A New & Living Way	10.00am	
	Christian Aid Concert	7.30pm	Church (see flyer)
26 th	CTiW Prayer Breakfast	8.00am	High St Methodist
	Great Big Tea Party	3.00 - 5.00pm	Church
July			
1 st	A New & Living Way	7.30pm	
2 nd	A New & Living Way	10.00am	
	KICK OFF Africa	6.00pm	
	Y4J	7.00pm	
8 th	Fellowship Meeting	2.30pm	7 Riverside Gardens
	A New & Living Way	7.30pm	
9 th	A New & Living Way	10.00am	
10 th	Prayer Chain meeting	9.15am	
16 th	KICK OFF & Y4J BBQ	6.00pm	
18 th	Church Family Meal	12 Noon	
20 th	Church meeting	7.30pm	
24 th	CTiW Prayer Breakfast	8.00am	High St Methodist

THE KENNINGTON & DISTRICT UNITED CHURCH CHOIRS
Present a Concert Version, in Costume, of
DEAREST HEART
The Arthur Sullivan Story
Based on the music and songs of the Gilbert & Sullivan Operas
on FRIDAY 25th JUNE 2010
at 7.30pm in Witney Congregational Church

Entrance is **FREE!** Collection for **Christian Aid**

* An evening of Music, Sparkle & Fun for the whole family! *

GREAT BIG TEA PARTY 2010

There are about 251,000 Christians in Iran. Each one of them faces rejection, hatred, imprisonment or torture for their faith. Join us to learn more, pray and support them at the Great Big Tea Party.

Day	Saturday 26 June
Time	3.00 - 5.00pm
Place	Witney Congregational Church

www.opendoorsuk.org/greatbigteaparty

OpenDoors
Pray Give Volunteer Campaign

WALK with THEM
Pray Give Volunteer Campaign

Minister's Letter

Gunshots shattered a remote part of Cumbria as Derrick Bird shot twelve people, injured others, and wreaked psychological damage on those who saw what he did. Affectionately known as 'Birdy' he was a well liked and affable man. True, he had his personal problems and yet nothing that should lead to such extreme actions. When the camera crews go home and the journalists stop interviewing and writing their articles, the community will be left to come to terms with this tragedy. One of the key players in helping to pick up the pieces will be the churches. When this story slips off the page, let us keep these people in our prayers. Pray for strength and wisdom for those who minister in the name of Jesus to those whose lives have been scarred.

Since the last edition, our church has been a busy community. During Holy Week we experienced moving worship: Maunday Thursday footwashing and communion as we celebrated foods from the Bible Lands; Good Friday with a service at our church and then following the cross in silent witness and then sharing an uplifting act of worship in the Market Square. The baptisms of Julie-Anna and Anneke Schunselaar on Easter Sunday was a visible sign of the life that we have in Christ. Then we had a Prayer Day in which both our own members and people from the public participated in. It has been a hectic time as we've supported Cody Davies in his trip to Africa; supported the work of MAF; and collected from door to door for Christian Aid. I would like to thank all those who were involved in making all of these events happen.

At present, membership classes are taking place on Thursdays at 7:30 pm and Fridays and 10 am in the church lounge. I would encourage all members to take part even if you've missed the first couple of sessions. Also, I would like to thank those who have taken the time to be involved in planning the Preaching Project. Twenty one people attended our first Wednesday sessions. It is important that even more people take part. Would you consider being involved?

Summer has arrived and in a few weeks many will be taking holidays. Wherever you go and whatever you do, may you experience renewal. May you be refreshed spiritually, mentally, and physically.

Shalom
Jason

The following has been extracted from Church News Service, and is entitled:

Inner Peace

If you can start the day without caffeine,
If you can always be cheerful, ignoring aches and pains,
If you can resist complaining and boring people with your troubles,
If you can eat the same food every day and be grateful for it,
If you can understand when your loved ones are too busy to give you any time,
If you can take criticism and blame without resentment ,
If you can conquer tension without medical help,
If you can relax without liquor,
If you can sleep without the aid of drugs,
.....then you are probably the family dog



News around the world

The following information has been taken from CWM Website dated 4th June, so is up to date at the editing of this month's magazine

Edinburgh

Christians from around the world have descended on the Scottish capital Edinburgh for the 100th anniversary of the World Missionary Conference. Members of Protestant, Roman Catholic, Orthodox, Evangelical and Pentecostal churches worldwide are shadowing the footsteps of their missional ancestors from 1910 as part of an event organised to reach a common vision for mission in the 21st century.

By the start of the conference, 297 registered delegates from 60 nations were joined by more than 100 additional visitors and staff on the Pollock Halls campus of Edinburgh University.

The conference theme is "Witnessing to Christ Today" and is an occasion to review the history of faith over the past century and to look toward the future of world Christianity.

In opening remarks on 2 June, the assembly heard from representatives of local sponsoring organisations: the University of Edinburgh, the Church of Scotland, Action of Churches Together in Scotland (ACTS), the Roman Catholic Church, the Scotland Evangelical Alliance as well as the general council of Edinburgh 2010.

Reflections were later offered by the leaders of two international sponsors of the conference: the World Council of Churches (WCC) and the World Evangelical

Alliance (WEA).

WCC general secretary Rev Dr Olav Fykse Tveit affirmed that "mission and unity belong together. To be one in Christ is to witness together to Christ."

Discipleship, he said, demands the proclamation of Christ crucified and risen for human salvation: "This means that if there is to be a witness to Christ, there must be a mission movement of the cross. This means that if there is a will to be one in Christ, there must be an ecumenical movement of the cross. Nobody needs triumphalistic movements."

The landmark 1910 conference brought together Christians from different churches to get them thinking about the worldwide mission of the Christian church.

Edinburgh 1910 represented the Northern-based Protestant mission movement of the time.

But the 2010 events have not just been based in Edinburgh. Many linked events have already taken place in various locations around the world as part of the 100th anniversary celebrations. Organisers say the process aims to be truly worldwide in its scope and invites Christians worldwide to gather ecumenically in their locality for celebrations during June.

The five-day conference kicked off on 2 June and is set to culminate in a huge service of worship on 6 June where conference delegates will be joined by 900 local and international visitors.

Hong Kong

Protestant churches in Hong Kong are blooming with an annual growth rate of 6.2% over the last five years, a new survey has revealed.

The number of Protestants in the former British colony is close to 300,000 having soared above 290,000 last year and rising from over 216,000 in 2004.

Released by the Hong Kong Church Renewal Movement, the encouraging figures have been put down to an increase in the number of large congregations with more than 1,000 members, the development of youth work, and the integration of church ministry with student outreach, including worship services on school campuses, Christian Today reported.

But Rev Luk Fai, President of the Bethel Bible Seminary, who revealed the new statistics in the latest edition of Christian Weekly magazine, said that although churches with "small groups" and an emphasis on spirituality experienced a better growth, this trend was only seen in churches with a congregation of more than 200 people.

For small-sized churches with congregations of less than 200, Rev Luk suggested that a focus on education and counselling could help the churches to grow.

The Hong Kong Church Renewal Movement conducts a survey on Protestant church attendance every five years. The number of Catholics in the city stands at 353,000, out of a total population of 7 million.

Zimbabwe

Church leaders in Zimbabwe have put out an urgent call to the government to renew its commitment to improving the standard of living for Zimbabwean citizens. Members of the Zimbabwe Christian Alliance and the Zimbabwe Council of Churches said they want to see the

government delivering on the goals laid out in the country's Global Political Agreement - a mandate that aims to get the country back on its feet.

So far, church leaders are claiming not enough has been achieved. In a statement released at a special gathering of Christian leaders and members of key civic society organisations in Harare, church leaders said: "It is our prayer and demand that the inclusive government must create a conducive environment to ensure that all citizens of Zimbabwe enjoy life in its abundance and fullness.

"We acknowledge the progress made so far to implement parts of the Global Political Agreement that has led to partial stabilisation of the economy. We also acknowledge the attempts made by the SADC mediation teams to ensure that there is full implementation of the GPA. "However, we note with concern, that the GPA has not been fully implemented."

Church chiefs want to see big leaps made in improving spiralling poverty, unemployment and health and education sectors as well as efforts made to ensure people on low incomes get enough food. They also want more progress on tackling potential political violence and intimidation and violence towards human rights activists.

"We continue to pray to the Almighty God and encourage the Christian community and the people of Zimbabwe to actively participate in bringing about good governance, healing, reconciliation, peace and prosperity to our country," church leaders said.

They also urged the government to pave the way for elections to take place in Zimbabwe at the end of 2011.

"The GPA is a transitional mechanism for the democratisation of Zimbabwe, which we will not allow to be

permanent," church leaders said. "We therefore demand that the Southern African Development Community (SADC) Summit in August 2010 ensures that the elections are conducted in 2011. We call upon the SADC Heads of State Summit in Windhoek Namibia in August 2010 to prioritise addressing these concerns for the people of Zimbabwe."

Zambia



Rev Godfrey Msiska from the United Church of Zambia finds that politics needs to hear a united voice from the church now more than ever.

Zambia is one of the poorest countries in the world. Its current economic and social problems affect everyone in the nation.

After the political independence in 1964 Zambia, with its abundance of natural resources, was regarded as one of the richest countries in southern Africa. It should be a concern for the churches that our country is experiencing such difficulties.

United prophetic role

But the question is whether the churches can have a united prophetic role to speak against the socio-political, economical and religious causes for the low living standards for the people in Zambia.

Living conditions are seen to be difficult for the Christians and non-Christians alike. Most churches know this only too well since many churches provide services to the society through running the schools and hospitals.

The church can speak with authority against these imbalances in living conditions which people are experiencing. But the problem is that churches have been voicing out individually or sometimes through the church ecumenical body or a church mother body.

Roots and symptoms

What should be done is bring churches together in a united prophetic role to strongly speak against the social, political and economic injustices in order to create the better Zambia for all to enjoy good living conditions.

If the causes for low living standards are religious, socio-economical and political as such we need to address the problem from the root causes rather than addressing symptoms.

To illustrate that, if the problem is dependence then people should be helped to be independent. More than socio-economic, political and religious freedom, people need freedom of thought to think on their own how they can participate to improve their living standards.

Notably churches role in national and local politics has not been very strong to influence and improve the living conditions for the people. But in the past there have been times when the churches raised a united voice on behalf of the poor.

For instance the Zambia Episcopal conference (ZEC), the Catholic church mother body challenged the national budget in 1998 in regards to priorities. Although there was a reaction from the government that the church was interfering into state affairs.

The Evangelical Fellowship of Zambia (EFZ) a church mother body supported the ZEC's position to criticise the government on national budget priorities.

Again, in 1979, the church mother bodies spoke as one to challenge the imposing of scientific socialism as the basis of political life on the nation because the implication for that meant that the religion was to be suppressed by that kind of change of governing philosophy.

For that reason it was the concern for religious leaders to oppose it. Likewise, in 2001, the church mother bodies had united to speak against the third term office bid for then the Second Republican President, who wanted to contest for the presidential election contrary to the national constitution that only allows one to be elected as a president for two terms.

People trust the church. Churches in Zambia have great credibility and legitimacy to make a strong position in the community and society. Churches have capacity to potentially influence a lot of people, including those in government, in order to improve good living standards for many people. In that case, the churches need a joint effort to speak as one. Besides that, the churches need improved style of criticising the government with well informed knowledge. Along with that strengthening the capacity of individuals for advocacy on socio-political, economical and religious matters is needed especially in research skills.

As much as to develop a united monitoring programme for advocacy of comprising the different church mother bodies.



The following is the sermon preached by Rev Jason Boyd at Mansfield Chapel Service for 2 June 2010, and is entitled:

Clearance Sale in the Talking Shop

Text: Luke 24:13-35

The Gospel reading grabbed my attention. "He was a prophet, powerful in word and deed before God and all the people" (24:19, NIV). Had I heard wrongly? Or had the reader inadvertently misread the passage? I *had* to find out! Consulting my Greek New Testament I read "εργω και λογω" - deed and word. All the translations and paraphrases I looked at, including the Authorised Version, maintained the deed and word order. The exceptions were the New International Version and the New English Bible. I do not know why this choice was made. Perhaps "word and deed" simply sounds better. It is interesting that both the NIV and the REB both follow the Greek word order in Colossians 3:17 (word/deed) and 2 Thessalonians 2:17 (deed/word). Why am I making such a fuss? Is it a big deal? Surely word/deed deed/word are inextricably linked and, if word/deed is easier on the ear then it should be followed.

That the deed/word reversal of the Greek ordering takes place in relation to Jesus suggests that there is something significant going on, even if it is an unrecognised theological agenda. The deed/word reversal may have to do with the types of theological approaches that view truth as something beyond us revealed and then put into practice. It is the Word of systematic theology, doctrine, and orthodoxy being applied. Whether this arises out of conservative concerns for the inspired, inerrant Word

of God, or the Barthian focus on orthodoxy guided by scripture and the confessions, it gives priority to word in relation to deed. Whatever the motivation the reversal of deed/word breaks a crucial lens through which to read this story. "Jesus was a prophet mighty in deed and word" alerts us to the fact that actions define what we say. The death and resurrection of Jesus gives meaning to everything he said. What impact would it have on our Christian lives and church communities if we grasped that our doing is the definition of our doctrine?

There's a clearance sale in the Talking Shop. Unlike the Walking Shop next door in which the prices are going through the ceiling, the Talking Shop is going out of business. People are tired of promises that aren't kept; weary of words expended ad nauseam in blogs and newspapers; wary of words that distort instead of clarifying. The Walking Shop is selling what people want: actions. In the Talking Shop politicians promise change and a new kind of politics. In the Walking Shop people make change happen. They get involved. They get dirty. They have a hard look at the problems and imagine what the solutions look like. They find ways to implement them. Words are cheap. Actions are priceless. The slogan in the window of the Walking Shop catches the eye: Don't just say something! Do it! Two disciples head to Emmaus. It was a seven mile journey from Jerusalem. They were putting one foot in front of the other. They're doing something. As they walk they talk. They reflect. Deeds do not annul words.

They were walking away from the grisly events of Jesus' crucifixion. They were walking away from their grief: the loss of their friend and all the hopes and dreams he embodied for them. They were

walking away from the locus of God's action in the Lukan narrative: Jerusalem. As they walk they mull over the things that had happened. Their talk is not about theory but an event. Does this not suggest to us that the best theology is God-talk which teases out the absence and presence of God in the world in which we live?

Whilst they are talking and discussing they are joined by a stranger. Inexplicably their eyes are kept from recognising Jesus. These disciples allow this unknown person to join in their God-talk. It strikes me that theological dialogue is best done in open community. God-talk is enriched when new partners are welcome to join in the discussion. New insights are gained as we look at things in ways that would have been closed off if we had been inhospitable to the stranger. For Cleopas and the other disciple, insight comes through questioning. Jesus asks his new companions what they are talking about 'as they walk along'. The fact that the 'walking' is reiterated here suggests the importance of the journey...of the action of physically walking. The journey...the walking...is the movement they are making towards understanding as Jesus questions and listens, then breaks and gives.

Cleopas is incredulous that Jesus doesn't know what's happened in Jerusalem. How could their new found companion have come from the city and missed out on the 'things that have taken place'? Again, notice the emphasis on the activities/events of these days.

Jesus asks, "What things?" This stranger *really* doesn't know what's going on! They're surprised and yet his question convinces them of his ignorance.

Does Jesus' questioning have anything to this say to the Church about evangelism and pastoral care? His question

invites his two companions to tell their story...to share with him what they have seen and heard. In sharing the good news would we not do well to ask questions and settle down to listening to the stories of others? How can we make plain the love of Jesus in the lives of people we do not know or understand? In the pastoral encounter, would we not do well to ask questions and listen carefully - even to the stories we've heard a thousand times before? A question carefully put and ears willing to hear opens up the possibility of seeing Jesus in the midst of our brokenness. Listening is an activity that evokes the word.

Cleopas and the other disciple identify the person at the centre of the action. Jesus of Nazareth, a prophet mighty in deed and word was turned over by the chief priests and leaders to be condemned to death by crucifixion. It becomes clear that this is more than a newspaper article in which the two have a passing interest. They are emotionally involved. Their identities are wrapped up in this Jesus. They reveal that their hope disappointed was that Jesus was the Messiah - the redeemer of Israel.

They touch on the fact that it is the third day since Jesus' crucifixion and the women confounded them with a story of an empty tomb and of angels saying Jesus was alive. It's amazing that the women remember Jesus' words and believe and yet their words are dismissed as female hysteria. Yes, some of the disciples went to the tomb and found it was empty but no sign of a risen Jesus. By contrast, Cleopas and the disciple hear the word and see Jesus but, unlike the women, they do not remember his words and therefore cannot believe do not recognise him.

Jesus has heard their story. Words tumble from their lips. Now he challenges their 'foolishness'. This foolishness is identified with being 'slow of heart to believe all that the prophets have declared!' They did not catch on to his words - his threefold foretelling of suffering and death. This stranger starts with Moses and works through the prophets and interprets Jesus into the texts.

The two disciples arrive on their doorstep and the stranger appears to be going on. They implore him to stay because the day is coming to an end. The darkness is falling. It is amazing that as the night falls their eyes are about to be opened. They could not see Jesus in the full light of day and yet in a shadowy room, as he takes bread, blesses it, breaks it, and gives it to them their eyes are opened. In the moment of recognition Jesus vanishes.

So why does the Church in all of her expressions bemoan declining numbers, denominational differences, and social irrelevance? What would happen if, instead of escaping our brokenness through trying to revivify ourselves and our institutions, we simply embraced our brokenness and lived out our woundedness? What if, in humility, we offered our scars to our world and shared in their suffering and pain? What if we had the courage to break bread and let the crumbs be scattered as a sign of healing and hope? Does fractured bread open eyes to the reality of Jesus right in front of us?

It is in the broken bread that we come to recognise the risen Jesus. It is in the breaking of the bread - in the doing of the deed - in the sharing - that the disciples perceive the burning in their hearts as the stranger opened the word. The words are set alight in their hearts

only after they see Jesus in broken bread.
Deed illumines word.

Have you ever had the experience of understanding something long after you were taught? When I did my first theological degree I couldn't see the point of the spiritual formation classes. Why study psychology and anthropology? It was only with the passage of time that I came to say, "Did not my heart burn when my teachers taught me?" It was experience of life and the realities of ministry that helped me to see the value of the wisdom my teachers spoke.

Bread broken, eyes opened, the word illumined, set these two disciples on another journey. They go back to Jerusalem to bear witness to the resurrection. After hearing of Simon's discovery they declare that Jesus was made known to them in the breaking of the bread. Do we recognise the importance of the breaking of bread in the Church's mission? In the breaking of bread eyes are opened to the crucified/risen Jesus.

There's a clearance sale in the Talking Shop. There's no market for the kind of theology that takes the Word made flesh and turns back into Word. The Walking Shop knows that the value of wisdom is in the doing. It's no good if your doctor prescribes 4 miles of walking a day and you decide to drive it. It's not the destination but the manner in which you travel that matters.ⁱ

Let me tell you a story: "The explorer had returned to his people, who were eager to know all about the Amazon. But how could he ever put into words the feeling that flooded his heart when he saw flowers of breath-taking beauty and heard the sounds of the forest at night? How communicate what he felt in his heart as he sensed the danger of wild beasts or

paddled his canoe over the treacherous parts of the river?

He said, 'Go and find out for yourselves. There is no substitute for personal risk and personal experience.' To guide them, however, he drew up a map of the Amazon. 'They siezed (sic) upon the map. They framed it in their Town Hall. They made personal copies of it. And everyone who had a copy considered himself an expert on the Amazon, for did he not know every turn and bend of the river, and how broad it was and how deep, where the rapids were and where the falls?

The explorer lived to regret that map. It might have been better if he had drawn nothing."ⁱⁱⁱ

ⁱ Based on Jeff Astley, Ordinary Theology (Aldershot, England: Ashgate, 2002), 6.

ⁱⁱ Anthony De Mello, (Anand, India: Gujarat Sahitya Prakash, 1982) 37-38.

The following has been extracted from Church News Service, and is entitled:

Learned at school

"It's nearly time for the holidays," a father told his young son. "Tell me one thing you have learned at school this past term."

"Well, I learned how to say 'please' and 'thank you' in French."

"Good!" said his father. "That's more than you ever learned to say in English!"



PRAYER LETTER

No 141

TIME

On Saturday 15th May we held a 'Prayer Day' on aspects of 'Time' using the passage from Ecclesiastes 3: 1-8. The following articles, poems and hymn, were submitted by various people, and used for reflection on the day.

Perhaps during the next 2 months, find time to read and reflect on these articles and how they may relate to our own lives

Every Blessing
Beryl

Please note that for up-to-date prayer requests contact Beryl Cartwright (703717)

The following article, taken from 'Prayers of Life' by Michel Quoist, has been submitted by Marjorie Lee, and is entitled:

Lord, I have time

People complain that they haven't enough time. It's because they look at their lives from too human a point of view. There's always time to do what God wants us to do, but we must put ourselves completely into each moment that he offers us.

Be most careful then how you conduct yourselves: like sensible people, not like simpletons. Use the present opportunity to the full, for these are evil days. So do not be fools, but try to understand what the will of the Lord is, (Eph 5, 15-17)

I went out, Lord People were coming out,
They were coming and going,
Walking and running.
Everything was rushing, cars, lorries, the
street, the whole town.
People were rushing not to waste time,
They were rushing after time,

To catch up with time,
To gain time.
Goodbye, sir, excuse me, I haven't time.
I'll come back, I can't wait, I haven't
time,
I must end this letter - I haven't time.
I'd love to help you, but I haven't time.
I can't accept, having no time.
I can't think, I can't read, I'm swamped, I
haven't time.
I'd like to pray, but I haven't time.

You understand, Lord, they simply haven't
the time.

The child is playing, he hasn't time right
now . . . Later on . . .

The schoolboy has his homework to do, he
hasn't time . . .

Later on . . .

The student has his courses, and so much
work, he hasn't time . . .

Later on . . .

The young man is at his sports, he hasn't
time . . .

Later on . . .

The young married man has his new
house, he has to fix it up,

he hasn't time . . . Later on . . .

The grandparents have their
grandchildren, they haven't time . . .

Later on . . .
They are ill, they have their treatments,
they haven't time . . .

Later on . . .
They are dying, they have no . . .
Too late! . . . They have no more time!
And so all people run after time, Lord.
They pass through life running - hurried,
jostled, overburdened,
frantic, and they never get there. They
haven't time.
In spite of all their efforts they're still
short of time,
of a great deal of time.
Lord, you must have made a mistake in
your calculations.

There is a big mistake somewhere.
The hours are too short,
The days are too short,
Our lives are too short.

You who are beyond time, Lord, you smile
to see us fighting it.
And you know what you are doing.
You make no mistakes in your distribution
of time to people.
You give each one time to do what you
want them to do.

But we must not lose time
waste time,
kill time,
For time is a gift that you give us,
But a perishable gift,
A gift that does not keep.

Lord, I have time,
I have plenty of time,
All the time that you give me,
The years of my life,
The days of my years,
The hours of my days,
They are all mine,
Mine to fill, quietly, calmly,
But to fill completely, up to the brim,

To offer them to you, that of their
insipid water
You may make a rich wine such as you
made once in Cana of Galilee.
I am not asking you tonight, Lord, for
time to do this and then that,
But your grace to do conscientiously, in
the time that you give me,
what you want me to do

The following 4 articles were written for
Stephanie Roe by her friend Kate
Armstrong (Burgh Baptist Church, Burgh
le Marsh, Skegness)

Time for God

Have you the time for God in your life?
Is he truly your best friend?
Someone you can rely on for help
And will be with you till the end
Have you the time to speak to God?
In your busy daily routine
Can you fit him in somewhere?
Or is he completely off the scene
Jesus had plenty of time for God
In fact he couldn't have managed alone
To heal and teach all those people
He needed the way to be shown
The method to minister and instruct the
crowd
To understand this difficult chore
All God wants is some of our time
And to welcome him through the door



Time to Choose

There are so many choices
In our lives for our free will
Making the choice is not always easy
Especially if we tend to stand still
The choice of living or dying
Or helping or simply ignoring
Choice of being God's children
Having everlasting life is reassuring
Or a choice of living in the dark
Obscurity with no end
Salvation is what I have chosen
Eternal life with God my friend

Time for people

Jesus he healed so many people
With fevers and demon-possessed
Leprosy and various awful diseases
Curing the sick and deeply depressed
He healed the ill and raised the dead
He helped those who were addicted
He healed the sad and broken-hearted
Cleaning the wounds of the badly
afflicted
Jesus always had time for his people
In his ministry and in his teaching
He loved and welcomed the little children
To come and listen to his way of
preaching
His relationship was like no other could
be
With God his teacher time was spent
Gaining understanding and strength of
mind
In his ministry to teach and present
Jesus couldn't do his teaching alone
He needed God his father, his all
Jesus asked God for help in his mission

God guided his every call
Have we the time for our friends in
need?
For the people on the street
Do you ever stop and offer help
To whomever you happen to meet?
If someone falls do you pass him by?
Or are you the Good Samaritan?
When someone is hurt or beaten up
Do you look away ashamed or uncertain?
God wants us to give time to people
A kind word on our behalf
Just a few minutes of our time
Means the world to a lonely heart

Time to endure

I think of North Korea, and the children
Being caged for their parent's faith
The severe punishment for being a
Christian
The hardships that they have to face
They endure and feel not lost
As Jesus is worth the cost

I think of the power and brutality
enforced
And the word of God is banned
Christians liable to be executed
In front of a shooting squad they stand
They endure and feel not lost
As Jesus is worth the cost

I think of Central and South America
Christians fighting for justice and peace
Though abused, tortured and murdered
The cruelty to only increase
They endure and feel not lost
As Jesus is worth the cost

I think of the Middle East and North
Africa
Where dangers faced is severe
Disowned by their own families

Isolated from those held dear
They endure and feel not lost
As Jesus is worth the cost

The following hymn is by John Bell and
Graham Maule

Take this moment, sign and space
Take my friends around
Here among us make the place
Where your love is found
Take the time to call my name
Take the time to mend
Who I am and what I've been
All I've failed to tend

Take the tiredness of my days
Take my past regret
Letting your forgiveness touch
All I can't forget

Take the little child in me
Scared of growing old
Help me here to find my worth
Made in Christ's own mould

Take my talents, take my skills
Take what's yet to be
Let my life be yours, and yet
Let it still be me

The following has been extracted from
Alice in Wonderland, and is entitled:

I'm late

I'm late, I'm late for a very important
date
No time to say hello, goodbye, I'm late
I'm late, I'm late, I'm late
And when I wave, I lose the time I save
My fuzzy ears and whiskers took me too
much time to shave

I run and then I hop, hop, hop, I wish
that I could fly
There's danger if I dare to stop, and
here's the reason why -
You see, I'm overdue. I'm in a rabbit stew
Can't even say goodbye, hello. I'm late,
I'm late, I'm late!

Good morning Mr Chatterbox, I'd love to
stop and chatter
But in six and seven-eighths minutes I
must meet with the Mad Hatter
The mad, mad, mad, Mad Hatter
We must chat about a very important
matter

I'm off to see the Queen of Hearts who
lives up in the palace
And the very moment I'm through with
her
I've got a date with Alice
I can't be late for Alice or the Queen of
Hearts who lives up in the palace

I'm late, I'm late for a very important
date
No time to say hello, goodbye, I'm late
I'm late, I'm late, I'm late
And when I wave, I lose the time I save
My fuzzy ears and whiskers took me too
much time to shave

I run and then I hop, hop, hop, I wish
that I could fly
There's danger if I dare to stop, and
here's the reason why -
You see, I'm overdue. I'm in a rabbit stew
Can't even say goodbye, hello. I'm late,
I'm late, I'm late!
I'm late, can't wait, I'm late for a very
important date
I'm late, I'm late, I'm late, can't wait, I'm
late for a very important date. I'm late!

The following article, written by Anthony de Mello, has been submitted by Sharon Watson, and is entitled:

A Parable on Modern Life

The animals met in assembly and began to complain that humans were always taking things away from them

They take my milk said the cow
 They take my eggs said the hen
 They take my flesh for bacon said the hog
 They hunt me for my oil said the whale

The snail was the last to speak:
 I have something they would certainly take away from me if they could.
 Something they want more than anything else - I have time

You have all the time in the world if you would give it to yourself. What's stopping you?

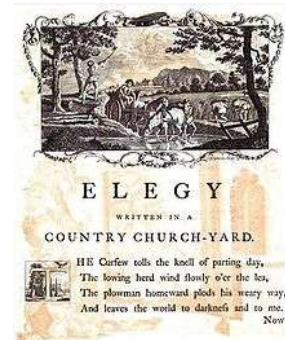
The following article, written by Alan Alexander Milne, has been submitted by Peter Gamston, and is entitled:

Now We are Six

When I was One, I had just begun.
 When I was Two, I was nearly new.
 When I was Three, I was hardly me.
 When I was Four, I was not much more.
 When I was Five, I was just alive.
 But now I am Six, I'm as clever as clever,
 So I think I'll be six now forever and ever



The following article, written by Thomas Gray, has been submitted by Peter Gamston, and are the opening verses from his Elegy:



The Curfew tolls the knell of parting day,
 The lowing herd wind slowly o'er the lea,
 The plowman homeward plods his weary way,
 And leaves the world to darkness and to me.
 Now fades the glimmering landscape on the sight,
 And all the air a solemn stillness holds,
 Save where the beetle wheels his droning flight,
 And drowsy tinklings lull the distant folds.....

Time - Designed & submitted by Susan Wass

N	O	I	S	A	C	C	O	T	P	E	I
I	V	H	A	E	E	T	U	N	I	M	W
G	Z	S	E	C	O	N	D	E	P	K	J
H	O	U	R	N	G	A	Q	R	C	W	E
T	O	Y	H	A	Y	X	I	O	O	E	T
P	O	C	K	T	L	S	L	L	R	V	E
F	I	S	E	S	O	C	N	G	M	D	R
I	R	U	G	N	C	T	E	P	S	L	N
N	E	L	M	I	C	D	X	F	P	D	I
D	P	E	B	E	A	F	M	L	A	K	T
J	N	A	S	Q	P	A	S	T	N	B	Y
T	E	M	P	O	S	G	C	U	R	C	H
S	P	A	T	I	N	T	E	R	V	A	L
O	R	G	N	D	I	R	A	E	Y	M	B
R	Z	E	A	Y	T	N	E	S	E	R	P

- Minute
- Past
- Present
- Future
- Interval
- Instance
- Night
- Occasion
- Period
- Second
- Hour
- Degree
- Year
- Eternity

Day Age Span Tempo Clock
 Imprisonment

The following article is a continuation in a series by Rev Paul Hardingham, and is entitled:

What's the Big Idea?

An introduction to the Books of the Old Testament: Leviticus

Leviticus was the first book studied by Jewish children in the synagogue. However, in today's church it's usually the last book in the Bible that anyone looks at seriously! This is understandable, as it is largely concerned with such things as rituals for sacrifice and regulations about uncleanness that are incomprehensible and largely irrelevant to us. However, the book challenges our tendency to reduce God to fit our plans, ambitions and tastes!

Leviticus, the third book of the Old Testament, derives its name from the Greek translation of the Old Testament meaning '*relating to the Levites*'. This title reflects the fact that much of the book is concerned with regulations about worship, which was conducted by the priests (incl. the Levites). There are also instructions about ceremonial cleanness, moral laws, holy days and the Year of Jubilee.

The key theme running through Leviticus is that of *holiness*, for it defines who God is and our response to him. The book's perspective is that every detail of our lives is affected by the presence of this holy God. Also God provides a way through the sacrifices, feast and Sabbaths, to bring everything into his holy presence. The book gives a pause in the story of Israel's journey from slavery in Egypt to entry into the promised land of Canaan. This extended teaching time gives space for the people to prepare for living in a culture of other gods, that doesn't know what holy is. God

is calling his people to live, as he created them to be, reflecting his holiness.

At the heart of Leviticus is also the truth of God's *love*, which is also an aspect of God's character which we are to reflect. Therefore, our key verse states: '*Do not seek revenge or bear a grudge against one of your people, but love your neighbour as yourself. I am the Lord*' (19:18). This verse is extensively quoted in the New Testament by Jesus, Paul and James, as their summary of the law.

In conclusion, we should see the endless details and instructions of Leviticus as pointing to Jesus. Through the sacrifice of his life, which we remember at Easter, Jesus totally fulfilled the law. He perfectly demonstrated the love and holiness of God to enable us to fulfil God's requirement, '*Be holy, because I am holy*' (1 Peter 1:16 quoting Lev 11:44-45; 19:2; 20:7).

The following has been extracted from Church News Service, and is entitled:

Say a prayer

Young James and his family sat down to Sunday dinner at his grandmother's house. When James received his plate, he started eating right away. "James! Please wait until we say our prayer," said his mother.

"I don't need to," the boy replied.

"Of course, you do," his mother insisted.

"We always pray before eating at home."

"That's at our house," James protested.

"This is grandma's house, and she can cook!"

The following article has been extracted from Church News Service, and is entitled:

If you are over 45, no wonder the world feels a bit crowded...

An interesting comment was given in a book about population growth in the 20th century. It said, "If you are 45, you will have lived through a doubling of the earth's population. No other generation has ever experienced that."

At first sight the figures seem strange. Is it *really* true? The earth's population reached its first billion around 1815, the time of the Battle of Waterloo, and the second billion about 1927, more than a century later. The third billion was reached after another 33 years in 1960, and the 4 billion mark came after just 14 years in 1974. A person who is 45 in 2010 was born in 1965, when the population was about 3.3 billion. By 2010 it had grown to 6.7 billion, double what it was 45 years ago. Since the 1960s the world population has been increasing by about a billion every 12 to 14 years, and is projected to reach 7 billion by 2012 and 8 billion by 2025.

Whereas 45 years ago perhaps a third of the world's population was under 30, that had grown to 50% by the year 2000. However, the world's youthfulness has started to shrink owing to falling fertility rates and these high proportions of youth will probably not be seen again. The proportion of people over 60 worldwide in 2009 was 11%; by 2050 this percentage is predicted to be 22% by the UN Census Bureau.

The following article has been submitted by Pip Cartwright, and is entitled:

Christian Aid Week

(May 9th - 15th)

I wish to thank all the 17 collectors and the 12 'counters' for their efforts during Christian Aid Week House to House Collection.

Although the Total collected for the Town is not yet known the contribution from the Church is **£1867.59**. This includes monies raised by Sharon Watson's hand massage (£136.59), Flower sale (£85), Coffee morning (£45) and the Church Offering on May 9th (£346.07)

I would also like to thank all those people who prayed and generously supported us during the week. I think we can say it was a good team effort and a really successful week.

Thank you all for the love, support and prayers you have given to me, prior to and after my recent operation. Without them I know I would not have made such a good recovery.

Not only have you cared for my needs, so many of you have baked for and helped at the Saturday coffee mornings. As many of you know this is a part of my ministry that I am very fond of. I love the buzz of Saturdays; the friendships, children's laughter, and the help and support we can also offer.

Our home has been full of flowers, cards and many gifts of kindness. I'm truly grateful for having, and being part of, such a wonderful church family. Thank you all - Jacqui

ROTAS

WELCOMING TEAM

June	06	Nanna Blackman & Susan Wass
	13	Pat & Ben Smith
	20	Joan Currie & Irene St Clair
	27	Jill & Robert McBride
July	04	Irene Jephcott & Susan Wass
	11	Val Obriain & Nanna Blackman
	18	Beryl & Pip Cartwright
Aug	25	Theo Howells & Irene St Clair
	01	Pat & Ben Smith



COMMUNION

June	06 pm	Pat Smith & Nanna Blackman
		Preparation Iris Lindsay
	20 am	Jacqui Powlesland & Judi Holloway
		Dave Wesson & Elaine Gudem
July	04 pm	Jacqui Powlesland & Pat Smith
		Preparation Iris Lindsay
	18 am	Pat Smith & Nanna Blackman
Aug		Chris Esapa & Peter Gamston
		Preparation Irene Jephcott
	01 pm	Nanna Blackman & Jacqui Powlesland
		Preparation Iris Lindsay



FLOWERS

June	06	Rita Hayes
	13	Val Obriain
	20	Alison Hazell
	27	Jill Mc Bride
July	04	Pat Smith
	11	Jacqui Powlesland
	18	Joan Currie
Aug	25	Beryl Cartwright
	01	Judi Holloway



COFFEE

June	06	Peter Gamston & Gwen Mee
	13	Susan Wass & Irene St Clair
	20	Jill & Robert McBride
	27	Pat & Ben Smith
July	04	Marjorie Lee, Iris Lindsay & Judith Bungey
	11	Sue Birdseye & Linda McCormac
	18	Church Family Lunch
Aug	25	Peter Gamston & Gwen Mee
	01	Susan Wass & Irene St Clair



ROTAS

REST & CHAT

June	10	Iris Lindsay & Joan Currie
	17	Jill & Robert McBride
	25	Jean Stanley, Marina Bowerman & Irene St Clair
July	01	Marjorie Lee
	08	Pat Smith & Gwen Mee
	15	Iris Lindsay & Joan Currie
	22	Jill & Robert McBride
	29	Jean Stanley, Marina Bowerman & Irene St Clair
Aug	05	Marjorie Lee



Every effort has been made on the rota list to meet individual circumstances. However, please change with someone else if the dates are not convenient for you - Thank



June	07	Matthew Brusch
	08	James Hayes
	10	Finnguala Obriain
	14	Norline Martin
	16	Hayley St Clair
	19	Jonathan Brusch
	23	June Woodley
	25	Gerald Hayes
	26	Viviane Boyd Val Obriain
	28	Maureen Miles
30	Jacqui Powlesland	
July	03	Irene Jephcott
	04	Bob Blackman
	06	Tom Hopwood
	09	Sarah Hopwood
	19	Haroldo Woodley
	26	Jennie Garrett
	30	Irene St Clair
31	Jason Boyd	
Aug	04	Andrew Watson

The following article has been submitted by Susan Wass, and is entitled:

How did this happen?

My daughter rang me a little while ago to tell me that she had entered a charity walk and would I like to join her. That's when I asked her the full details.

My daughter and a friend and the friend's Mum have joined others to do a ten mile MK Midnight Moo walk in aid of Willen Hospice in Milton Keynes. You've heard of the concrete cows in Milton Keynes, I'm sure, and those taking part can dress up as well as wearing the pink t-shirt emblazed with a cow's face.

Well, I'm all for a challenge, and having completed the 5km Race for Life a few years ago, said yes. Now I have to raise some sponsorship. The walk takes place on Saturday 17th July. Would anyone like to make a donation to this cause? I shall bring a sponsorship form in next week - Thank you