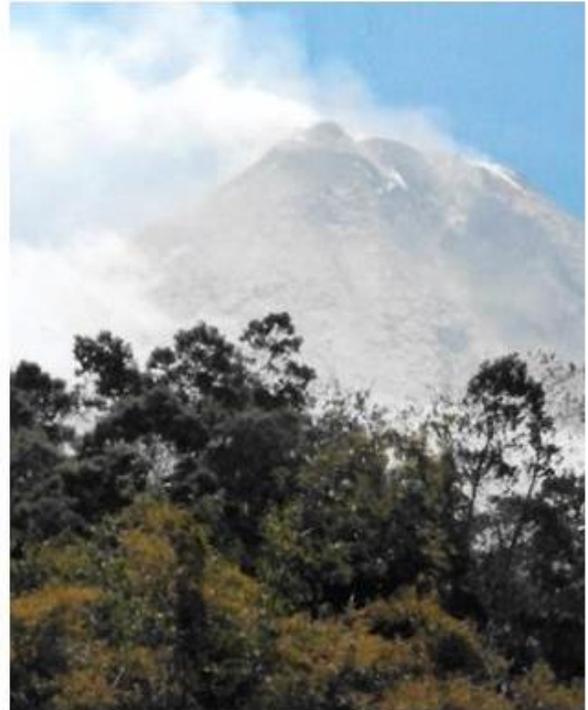
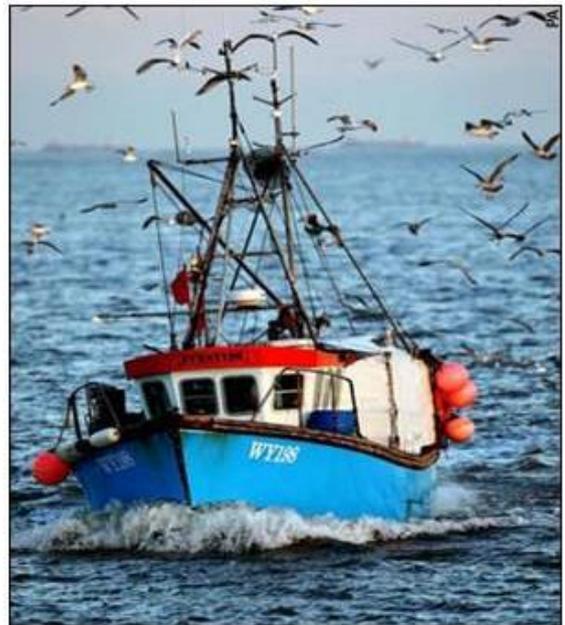


Harvest 2016

CROWN TERRACE METHODIST CHURCH



God Whose Farm is



All Creation

Letter from our Minister

Dear Friends,

I have been reminded recently that people don't necessarily know how to face their mortality. At one time the most-oft repeated prayer in Christendom was: 'Now I lay me down to sleep, I pray thee Lord my soul to keep....' How the times they are a-changin! I think there has been a critical change in the last two centuries whereby science has been seen to provide all the answers but to the detriment of a theological explanation. By improving living conditions, better health care, etc, the percentage age of early mortality has been drastically reduced. Anaesthesia has made certain medical procedures possible; mass inoculations for small pox, polio, and other seemingly terminal diseases have reduced the fear of death for many. However, it seems to me that our culture has really backed itself into a corner in how it responds to facing our mortality. We are tempted to believe that medical mastery and self-determination can allow us control at the end, so our fears are seemingly assuaged. But I think it is vital that we recapture our mortality, that we give it once again a meaningful relation to our lives. So instead of seeing our mortality merely as a medical or biological reality, we can see it as a moral process, indeed a spiritual practice. One way we can do this is by learning how to practice both hope and lamentation. Many churches are often portrayed as being good on sounding the note of hope but not so well the note of lamentation. And yet often the psalmist sounds them both: 'By the rivers of Babylon, there we sat down, yea we wept when we remembered Zion' (Ps 137:1).

The dominant note when facing our mortality has to be God's mercy, the deep awareness that 'All shall be well, and all manner of things shall be well.' (Julian of Norwich). Yes we are, in the words of the hymn-writer, 'frail children of dust and feeble as frail,' but by God's grace we can say, 'in thee do we trust nor find thee to fail' and by doing so find comfort. May we know God's comfort in these more challenging times and share that comfort with others.

Every blessing, John

CHURCH FAMILY NEWS

Births

To David and Anuli, on July 23rd, a daughter Kirsten, sister to Isabelle.

To John and Eilidh (née Primrose), on July 10th, a son, Owen.

To David and Meredith in August, a daughter, Eleanor Day

Marriages

Ebenezer Quarm to Muriel in Ghana on July 10th. We thank Ebenezer for his service as a Church Steward.

Ailsa, Lorna and Nigel's daughter, was married to Michael Barker on July 28th in La Jolla, San Diego.

Anniversaries

Alec & Beryl Booth celebrated their 74th Wedding Anniversary on August 24th

Special Birthdays

Janet Smith, Stanley Mmerife, Andy Dick and Lorna Herbert.

Congratulations to all mentioned above and apologies and our good wishes to anyone we've omitted.

We send deep sympathy to Willie Primrose and family on the death of his father.

And to Sarah Johnson on the death of her mother.

Cover notes

John Arlott, who wrote the hymn ‘God, whose farm is all creation’ (*Hymns & Psalms* 344; *Singing the Faith* 122) was a clerk and a policeman before he joined the BBC; he wrote this hymn for the 1951 *BBC Hymn Book*. It is twenty-five years since he died, but no one who heard his luscious voice commenting imperturbably on cricket matches would hesitate to give up television to have him back.

Illustrations: African sunset; Merapi volcano; Woman carrying fodder to her goats; North Sea fishing boat.

The Reappearance of Adam.

(This is an address based on Genesis 3 and Romans 5: 12-20, delivered at CTM Evening Service on 24th July, 2016).

A few years ago I was preaching on Jesus’ healing of the cripple at the pool of Bethesda, and among appropriate accompanying hymns decided to include Isaac Watts’s “Jesus shall reign...” because it included the stanza: “Where he displays his healing power/ Death and the curse are known no more/ In him the tribes of Adam boast/ More blessings than their father lost”/, only to find it figured neither in *Singing the Faith*, nor in *Hymns and Psalms*, having been relegated from its honoured place in *MHB*. The stanza was also notably absent from the version in *Mission Praise*, which might have been expected to uphold the evangelical tradition. I understand, too, that the creation stories are not included in the OT studies of local preachers, as they once were. Adam and Eve have become an embarrassment, rarely mentioned, and never preached on these days in my experience. The reason is not difficult to find. Unwilling to upset certain sensibilities by pointing out that the story is a myth and non-historical, preachers have avoided it altogether, thereby losing its insights regarding the human condition. That is a great pity.

Ignoring Adam, however, is not peculiar to the present age. From the death of Adam (Genesis 5:5) his only subsequent mention in the OT is as part of a genealogy (1 Chronicles 1:1). In the Gospels Adam is only mentioned in Luke’s genealogy of Jesus, where he is intriguingly described as “the son of God” (Luke 3:38). Matthew, by contrast, in tracing Jesus’ ancestry, only feels the necessity of going back as far as Abraham. Adam is not alluded to in the teaching of Jesus,

nor mentioned in Acts by the apostles on their missionary journeys. Eve, needless to say, was as if she had never existed.

It is, therefore, out of the blue that Adam makes a sudden reappearance in Romans 5, where the apostle presents Jesus as the New Adam in contrast to the Old Adam. So why does this long-unmentioned figure make his dramatic reappearance? Why does Paul present Jesus as the New Adam, rather than as Messiah: a designation found 49 times in the gospels, and 12 times in Acts? (Paul, instructively, only refers to Jesus as Messiah once in all his letters: Romans 9:5, in a short passage relating to the status of the Jews). The reason, I believe, is clear, and already hinted at. Whereas the gospels are concerned with the status and provenance of Jesus in terms of Jewish religious culture, Paul is trying to develop an understanding of Christ that is universal in its significance. For Paul's purposes, the descent of Jesus from Abraham, or the endorsement on the Mount of Transfiguration, where Jesus is seen with Moses and Elijah, is insufficient: too narrow in its claims. Even Christ's descent from Adam in Luke is limited to a single (Jewish) line. Adam is important for Paul as the progenitor of humanity in its totality, and Adam's disobedience being of universal continuing significance, because he wants to arrive at the great Christian hope summarised in 1 Corinthians 15: "For as in Adam all die, so in Christ all will be made alive." Paul wants to present Jesus as addressing, as fixing, a universal human problem that transcends the local particular- in this case the Jewish religious tradition. As Watts's hymn reminds us, Jesus benefits not narrowly the tribe of Israel but the all-inclusive tribes of Adam as they fanned out from the East African rift valley.

Undoubtedly, the difficulty we have with the story of Eden is that the notion of there having been a heavenly state on earth where there was no death, no pain, and no need for work is impossible to sustain. Its account of the origin of sin is equally unconvincing in a literal sense. John Byron's sentiment in "Christians, Awake!": "Trace we the babe/ who hath redeemed our loss/ From the poor manger to the bitter cross/ Tread in his steps assisted by his grace/ Till man's first heavenly state again takes place/ " is problematic in the light of modern knowledge. The Fall of Adam from a state of grace, nevertheless, and its organising concept of Original Sin as developed from St. Augustine's interpretation of Romans 5 has had a profound influence on Western Christianity. Indeed, a respected church historian has recently expressed the view that "Original Sin is one of the more plausible concepts of Western Christianity, corresponding all too accurately to every day human experience." I

agree. The notion of Original Sin, particularly the idea that there is something fundamentally morally flawed about human beings that is hard-wired into our nature, preventing us doing what we know to be right, helps us to make reasonable sense about human nature, and encourages a realistic view of the possibilities for the communities and institutions we construct. Paul's exasperated confession: "I do not do the good I want to do, but the evil I do not want to do—this I keep on doing." (Romans 7:19) sums it up, and speaks for many of us. The challenge for modern Christianity is not to ignore Eden but to make sense of it to the contemporary world, to rescue the biblical account from the shackles of arid literalism, and to seriously consider its essential truths.

Darwinian biologists have suggested that what we call "selfishness" is a quality rooted in our genetic make-up inherited from our animal antecedents, and was essential to the process of evolution: the struggle to survive. Amongst creatures with no moral sense, where the notion of good or bad actions is absent, then this inherent "selfishness" is associated with neither virtue nor vice. The problem with the human species is that the development of consciousness, and self-awareness, leading to an appreciation of mortality and insecurity, impacting on an intrinsic "selfishness" can have harmful and negative consequences both for individuals and society. It can become dysfunctional to the survival of the species. From a Christian perspective, that mix of consciousness, insecurity and selfishness deep-rooted in our make-up produces a bias towards what we call sin. Isn't this close to what the writer of Genesis is on about when God says "You may eat the fruit of any tree in the garden, except the tree that gives knowledge of what is good and what is bad. If you do you will die that same day"? I would suggest the "fall" (for want of a better word) is enacted in the development of all human beings: that we begin life as innocent babies and young children and only become sinful as we develop self-awareness and a knowledge of what is good and bad.

Augustine developed his ideas on Original Sin because he wanted to counteract the view that human beings by an effort of their own will could become sinless. In the modern period it has been suggested at various times that the social problem lies not in the intrinsic character of fallen humanity but in the structure of society: that perfection can be institutionally arranged. In the last century Pol Pot came to such a conclusion. In his opinion the past had to be completely wiped out so Cambodian society could start again in an Eden of his design. It involved not only the destruction of religion but also of all educated people because they sustained the knowledge and culture of the compromised

past. As we know, far from creating a Paradise he created Hell on Earth. It was yet another re-enactment of the fallacies of the French Revolution and its Reign of Virtue effected through state-sponsored terror and the guillotine. Does not experience, the observation of events in the world, and personal introspection lead us to be sceptical about the motives and objectives of human beings, and to come to the conclusion of John Wesley that “all need to be saved”? And, furthermore, that such a salvation requires an external influence.

This discussion has been centred on a plea that a greater consideration should be given to the development of a modern understanding of Adam, the Old Adam, because without it we cannot fully get to grips with understanding the immensity of the work of Christ, the New Adam, and the relationship between humanity and the triune God. Inevitably, our discussion has focussed on the origins and nature of sin, and on an insistence that the radical influence of sin needs to be taken very seriously. Sin, however, is by no means the whole story, nor is human nature devoid of God’s presence. The remedy for sin is about the abundant grace of God and its healing power manifest in many different ways, not least through the lives of many people in their repeated acts of faith and love. The trajectory of our faith, as Paul reminds us, is that through Jesus our sins are not counted against us and that “In Christ shall all be made alive.” Note the tense: it is not the recovery of what we were in a mythical past but what we are becoming that he emphasises. As Isaac Watts insists: “In him the tribes of Adam boast more blessings than their father lost.” That is both a present experience and a future hope.

Michael Dyer

The Lord Is

I thank thee, God, that I have lived
in this great world, and known its many joys:
The song of birds, the strong sweet smell of hay
and cooling breezes in the secret dusk,
the flaming sunsets at the close of day,
hills, and the lovely heather-covered moors,
music at night, and moonlight on the sea,
the beat of waves upon the rocky shore,
and wild, white spray, flung high in ecstasy;
the faithful eye of dogs, and treasured books,
the love of kin, and fellowship of friends,
and all that makes life dear and beautiful.
I thank thee too, that there has come to me
a little sorrow, and sometimes defeat,
a little heartache, and the loneliness
that comes with parting and “Goodbye”,
and dawn still breaking after hours of pain,
when I discovered that night’s gloom must yield
and morning light breaks through to me again.
Because of these and other blessings poured
unasked upon my wondering head,
because I know that there is yet to come
an even richer and more glorious life,
and most of all, because thine only Son
once sacrificed life’s loveliness for me -
I thank thee, Lord, that I have lived.

Elizabeth Craven

The poem opposite is said to have been printed in the 1990s Methodist Handbook and beautifully hand-copied by my cousin Irene Watts who died earlier this month aged 97 P.E.

A good read.....

William Grimshaw of Haworth by Faith Cook

"In August Alex and I visited the Bronte Parsonage Museum in Haworth, Yorkshire. Haworth is of course best known for the Bronte family... Patrick, who arrived as the new curate in 1820 along with his wife and six children including his 'famous' daughters Charlotte, Anne and Emily Bronte.

Over 70 years before, the village had had another curate, William Grimshaw. William was a contemporary of John and Charles Wesley and one whom God used in the great evangelical revival that swept across Britain in the 18th century.

Early on in his life Grimshaw met William Darney , a Scotsman, a giant of a man known as "Scotch Will". He was a pedlar and a preacher. When Grimshaw first heard of the Scottish preacher he was very suspicious of him. You will have to **read the book** to discover how they became firm friends and fellow labourers for God.

When Charles Wesley learnt of William Grimshaw's death he "felt the loss keenly" and a few weeks later gave a two hour lecture on the life and influence of "blessed Mr Grimshaw".

You will have to **read the book** to learn which of William Grimshaw's few possessions remains in the Bronte museum today

I am not a great reader but I was so gripped by the life story of William Grimshaw.

Sarah Sim

(Sarah is willing to lend her copy of the book if you wish to read it.)

'Heaven Is For Real'

A few Real summers ago a friend recommended me to read the book ***Heaven Is for Real***. She'd just finished it and it had made a big impression. It piques our curiosity when someone has a near-death experience and has a story to tell of being in Heaven for a short time and then returning to earth. One day Heaven will be experienced by all those who have committed their lives to God, asked for forgiveness for their sins and received the Holy Spirit to dwell in them.

Colton had an emergency appendectomy at four years old and nearly didn't make it. In the months following this traumatic time his parents realised that he'd actually had a trip to Heaven while in the hospital. He told them facts that ordinarily would have been impossible for him to have known such as meeting his unborn sister who he didn't know about. He would mention facts about Heaven as described in the Bible that he could only have known about by the personal experience of being there.

It was a very encouraging read and in Colton's words "Heaven is real and you're going to like it!"

Dawn

Out of the mouths of babes....

Years ago, an Aberdeen postgraduate student realised that he had not seen his toddler son for some time. When he did find him, the conversation went as follows:

Father: What are you doing? Son: I'm doing my thesis.

Father: Oh. What's it about? Son: It's chapter three.

ABOUT OUR BIBLE.....

Glasgow is a long way from Aberdeen, but many here to whom his name is familiar will be interested to learn of the death, at 95, of Jamie Stuart, author of *The Glasgow Bible*, now in its 50th printing.

(excerpt from Proverbs- 'The lazy lout a pain in the behouchietae the honest folk wha hiv tae thole him')

And while we are talking about the Bible, the United Bible Societies reported at the beginning of 2016 that 563 languages now have a complete Bible, 1334 more languages have the New Testament, and 1038 have a Bible portion (roughly equal to one book of the Bible). Teams throughout the world are working on Bible translations or revisions.

But ... since there are about 6900 languages in the world, that leaves almost 4000 of them with no biblical translation at all.

Some of these languages are spoken by small groups, so do they matter? Try asking someone for whom Welsh, or Scottish Gaelic, is the language in which they naturally think, or pray, or count.

A new translation of the New Testament in Gaelic is ready for publication by the Scottish Bible Society, 7 Hampton Terrace, Edinburgh EH12 5XU; www.scottishbiblesociety.org.

METHODISM ?

If you mention Methodism in Scotland, where Methodists form a small minority of Christians, the response is likely to be a slightly furrowed brow, while the receptor's memory is rapidly scanned for anything it might contain about that obscure subject.

It was years ago in Cameroun, where there is no Methodist church, that mention of Methodists evoked from a well educated lady a slightly more positive response. "Ah, yes: Methodists. I think I have a book about them." Some minutes later she returned from a search in her library, saying: "Ah, no: it was about Mormons. That is not the same, is it?"

These examples stand in sharp contrast to the place that Methodism fills in the lives of many of us, including myself. My parents (Primitive Methodist father, United Methodist mother) symbolised Methodist union. I was brought up on the 1934 *Methodist Hymn-Book*. It went without saying that "The Conference" was the Methodist Conference. I even assumed that Conference pears must have something to do with it (though what, I was too shy to ask). My call to the ministry was crystallised by hearing an address to the Oxford John Wesley Society by a direct descendant of one of John Wesley's preachers. When as a ministerial candidate I was asked why I had chosen to offer for the *Methodist* ministry, I was lost for an answer: there had been no other option.

It would be interesting to make a random survey of people's response to the terms "Methodism" and "Methodist". My guess is that the group with the furrowed brow would be larger and younger than the group to which I belong, that has Methodism in its blood. Yet even I have spent most of my ministry serving non-Methodist organisations such as the United Bible Societies, and the Methodist blood has been diluted in following generations. The purpose of these remarks is not to explain the decline of Methodism, in Britain or elsewhere. It is no comfort to a Methodist in Scotland to learn that the Church of Scotland is losing

members even more rapidly than Methodism. My purpose is to suggest a reflection on the impact of the term “Methodism” itself. Whatever misconceptions people may have about the Church of Scotland (or the Church of England), the titles mean something at least overlapping the reality. In the same way, people understand that Baptist churches believe something distinctive about baptism.

But “Methodism”? If the title is to be more than a blur, it would surely be misleading to claim that Methodists are more methodical than other people. To give a more accurate explanation of the term, it would be necessary to delve into eighteenth-century church history, and most people do not have time for that.

So they pass by the Methodist notice board with scarcely a glance. If, by some providential direction, they go into the church and stay there, it will not be because it is called Methodist, but despite it. More positively, it may be because of the welcome that makes them feel at home.

It wouldn't solve all our problems, and it won't happen anyway, but I would love to have The Conference decree that our church notice boards (with effect, say, from 2050) carry the words:

**THIS IS A CHRISTIAN CHURCH
(Methodist)**

Poem from her aunt to a sad princess.

Let the wind blow in your path
Let rough waters rock your ship
But go on sailing in peace.
Whenever you see a rock
Your God will always be your pilot
He will never forget you.

(Islamic or Christian?-found in a museum in Yogyakarta)

A BRIEF ENCOUNTER WITH ISLAM

On our recent visit to Indonesia we were frequently accompanied by students from the university of Gadjah Madja. On one occasion 3 students took us to a restaurant and chose a table beside a large painting. A cursory glance made me wonder at the choice of a man poised to commit a horrible murder for such an establishment. Our hosts excused themselves as it was time to pray and I took time to look more carefully at the picture, and seeing a dim figure of an angel in the clouds I recognised that this was Abraham preparing to sacrifice his son, Isaac. On their return I spoke of this and was surprised by their reaction – ‘You know this story?’ ‘Of course’ I replied, ‘It’s in my Bible’.

This led to an interesting exchange – I learned that most of the restaurants provide prayer rooms and we talked about prayer – the prescribed format for their 5 times a day prayers and I was asked how we as Christians pray – we all agreed that whilst each of us would be happy if the others embraced our faith, that conversion cannot be imposed - we can talk and encourage but in the end it can only come from the heart.

We discovered that weekend was the Festival of Abraham with, along the roadside, small pens of sheep and cattle to be bought for sacrificing on the Monday. A sheep has to be sacrificed for each person in the family but a cow can be shared by 7 people. I had visions of sheep being tethered beside all the houses but learned that holding pens were provided at the mosque. I asked what happened to the slaughtered animals- were they just burned? And was told each family gets one good meal from their sacrifice and the rest of the meat is distributed to the poor. On Tuesday one of my companions said: ‘There will be a lot of very happy people in Yogyakarta after they have eaten an unusually good meal’

Their willingness to talk and to question had an openness and warmth not felt in my previous conversations with Muslim friends and it was a joy to be on an island where Muslims, Christians, Hindus and Buddhists have real respect and care for one another.

JØ

TAKE THE SON...

A wealthy man and his son loved to collect rare works of art. They had everything in their collection, from Picasso to Raphael. They would often sit together and admire the great works of art.

When the Vietnam conflict broke out, the son went to war. He was very courageous and died in battle while rescuing another soldier. The father was notified and grieved deeply for his only son.

About a month later, just before Christmas there was a knock at the door. A young man stood at the door with a large package in his hands. He said, 'Sir, you don't know me, but I am the soldier for whom your son gave his life. He saved many lives that day, and he was carrying me to safety when a bullet struck him in the heart and he died instantly... He often talked about you, and your love for art.' The young man held out this package. 'I know this isn't much. I'm not really a great artist, but I think your son would have wanted you to have this.'

The father opened the package. It was a portrait of his son, painted by the young man. He stared in awe at the way the soldier had captured the personality of his son in the painting. The father was so drawn to the eyes that his own eyes welled up with tears. He thanked the young man and offered to pay him for the picture.. 'Oh, no sir, I could never repay what your son did for me. It's a gift.' The father hung the portrait over his mantle. Every time visitors came to his home he took them to see the portrait of his son before he showed them any of the other great works he had collected.

The man died a few months later. There was to be a great auction of his paintings. Many influential people gathered, excited over seeing the great paintings and having an opportunity to purchase one for their collection.

On the platform sat the painting of the son. The auctioneer pounded his gavel. 'We will start the bidding with this picture of the son. Who will bid for this picture?' There was silence...

Then a voice in the back of the room shouted, 'We want to see the famous pictures.' But the auctioneer persisted. 'Will somebody bid for this painting? Who will start the bidding? \$100, \$200?'

Another voice angrily, 'We didn't come to see this painting. We came to see the Van Gogh's, the Rembrandts. Get on with the real lots !'

But still the auctioneer continued. 'The son! The son! Who'll take the son?' Finally, a voice came from the very back of the room. It was the longtime gardener of the man and his son. 'I'll give \$10 for the painting...'
Being a poor man, it was all he could afford.

'We have \$10, who will bid \$20?'

'Give it to him for \$10. Let's see the masters.'

The crowd was becoming angry. They didn't want the picture of the son. They wanted the more worthy investments for their collections.

The auctioneer pounded the gavel. 'Going once, twice, SOLD for \$10!'

A man sitting on the second row shouted, 'Now let's get on with the collection!'

The auctioneer laid down his gavel. 'I'm sorry, the auction is over.'

'What about the paintings?'

'I am sorry. When I was called to conduct this auction, I was told of a secret stipulation in the will... I was not allowed to reveal that stipulation until this time.

Only the painting of the son would be auctioned. Whoever bought that painting would inherit the entire estate, including the paintings.

The man who took the son gets everything!'

God gave His Son over 2,000 years ago to die on the Cross. Much like the auctioneer, His message today is: 'The Son, the Son, who'll take the Son?' Because, you see, whoever takes the Son gets everything!

FOR GOD SO LOVED THE WORLD, THAT HE GAVE HIS ONLY
BEGOTTEN SON, THAT WHOSOEVER BELIEVETH IN HIM SHOULD
NOT PERISH, BUT HAVE ETERNAL LIFE.

That's love!

RH

Favourites from 'Bring and Share' lunches

CHICKEN CRUNCH

- Ingredients** Head of broccoli broken into florets and cooked
1 – 1 ½ lbs cooked chicken – chopped
295gm tin Batchelor's condensed chicken soup
2 tbsp Hellman's mayonnaise
4 slices of bread – crumbed
2 ounces grated cheddar cheese
- Method** Mix soup and mayonnaise – add chicken
Mix bread crumbs and cheese
Put broccoli in ovenproof dish
Add chicken mix and top with cheese mix
Bake at 180dg for 30mins

PANACOTTA

- Ingredients** 300mls Pineapple peach and passion fruit
2 tbsp Sugar
1 sachet gelatine
300mls double cream
Raspberries
1/2 pint raspberry jelly
- Method** Bring juice and sugar to simmer, take from the heat
and ensure sugar is dissolved
Sprinkle gelatine over and leave for a few
minutes. Then stir until dissolved.
Add cream and pour through a sieve into a bowl.
Place in the fridge to set.
Place raspberries on top with 1/2 pint of jelly –
leave again to set

Table Tennis 2016-17

But first, back to 1943. Despite Scotland being a new and small table tennis nation, and with the unfortunate timing of being established just before the Second World War in 1936, Scotland still managed to arrange table tennis matches. One of those organised by the North East Region was a charity match held at The Music Hall, Aberdeen, between Great Britain and the Allies. This match featured the 1939 World Champion Richard Bergman. During the interval of that match Cpl Bergman, who played whilst sitting in a chair, played the highest bidder over a single game. The winner was Lord Provost Sir Thomas Mitchell with the money going to the Red Cross.

In 2016 at Crown Terrace, a number of team changes have taken place over the summer. Marcin Ziemkowski, CTM's top player last season, returns home to Poland. Despite these setbacks we have acquired two top players. Martin Richens comes back after a three year break from the game, and after shedding a few pounds, is getting closer to his previous best with every passing week. Additionally we welcome Sebastian Wolejnio. Sebastian, who was amongst the top ten league players last season, comes to us from Triangle Athletic. He shows great commitment, travelling weekly from Fraserburgh firstly to work in Ellon and then to play table tennis in Aberdeen. Martin and Sebastian join first team regular Gregor Ksiazek, giving CTM three "top ten" players in Division One for next season. A second team will play in Division Two, comprising Dennis Oon, Nigel Herbert, Bartek Ciechowski and Mohammad Namavar, who returns after a year's break.

Nigel Herbert.

Snippets from the “Singing Workshop” 17.9.2016.

1. “Should we be singing this? It doesn’t mention God. It’s not a Christian hymn. We should speak to the compilers”
2. *Question* “Why does this hymn stop there?”
Answer “So that it can all be printed on one page
Question “StF is “Singing the Faith”, “H&P” is “Hymns and Psalms”, but what is “Twifosf”?
Answer “The World Is full of smelly feet” (John 13 v5)
3. *Exposition* “Hallelujah, hallelujah, hallelujah (repeat several times)
stand up, stamp your feet, sit down, clap your hands”
Development “Swing your hips”
Recapitulation “Take the collection”
4. “My computer skills are developing. Both sides of this sheet are printed the same way up”

Editorial note

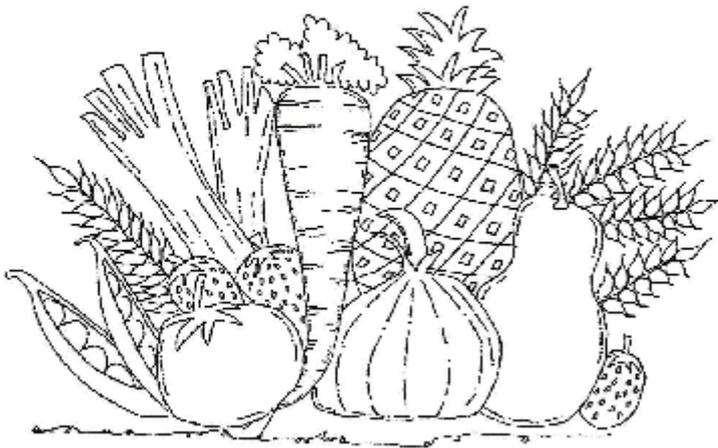
Whose magazine is this? As a whole-church publication it needs to reflect the interests of all ages. Most of the material in this edition has been sourced by members drawing their pensions – some for quite a while and of the remainder nothing has come from the under forties. Paul, Anne and I would really like your feedback – do we want a magazine? Is it a waste of time, paper and computer ink? Would a different format be more to your taste?

If we can’t get one or more younger people involved in our next edition we will have to seriously consider whether we should continue. The time commitment is not great (unless you want it to be) and only one or two meetings per edition. There must be many of you with stories to tell or ideas to share so please think about it. And do let us know your answers to the questions I posed earlier.

Joan

Harvest Word Search

s	a	c	o	i	t	i	t	r	e	f	e	n	s	p
o	p	o	r	e	i	f	e	a	s	t	i	d	u	p
p	l	h	n	o	t	s	p	i	d	b	n	c	p	o
a	u	o	i	m	o	g	n	a	l	g	p	i	h	t
r	m	r	l	n	n	s	d	c	o	r	y	s	a	a
s	s	f	e	s	i	i	k	a	t	a	e	h	w	t
q	v	e	i	a	o	l	r	n	u	i	l	s	s	o
u	e	a	d	t	n	a	l	c	s	n	l	e	o	e
a	p	p	l	e	s	i	c	r	e	s	s	a	h	s
s	i	t	t	p	r	j	t	o	u	m	t	a	c	l
h	e	s	u	r	y	p	a	p	a	m	u	t	e	s
c	n	a	s	w	i	m	e	s	n	u	s	o	u	g
s	h	a	r	v	e	s	t	t	i	m	b	m	y	s



harvest
crops
feast
grains
wheat
apples
plums
potatoes
onions
squash