



## Encouragement on the Emmaus Road (Luke 24)

We shall soon be celebrating the death and glorious resurrection of Jesus Christ, our Saviour,

who is alive and present in our lives. Yet, as we look back to that first Easter, we see after his resurrection, amid rumours that He was alive and had appeared to several of His followers, two more disciples were out walking on the Emmaus Road, a few miles from Jerusalem. They were talking about everything that had happened when we see a third person, a mysterious figure who appeared and joined them on the road. For the two disciples this was a dark road (Luke says they were downcast) - yet, they were reflecting on everything that had happened. It had perhaps been a whirlwind three years of their lives as they had walked day and night with Jesus (God in human form). So, what would that have been like? To spend just a few minutes with Jesus would be a dream beyond anything I could imagine - yet they spent three years with him! But now He was gone, and you can imagine why they were downcast.

We can all relate to their mindset! We often find ourselves in self-reflection. When a question pops into our heads, Jesus doesn't always suddenly appear and answer the question! No, we're sometimes left wondering. What was that about? What did it mean? Why did it happen like that? These two disciples were walking along, when a third person joined them. They didn't know who it was. But this person spoke to them about Jesus and pointed to different scriptures from the Torah and the prophets, to remind them what it was about. Sometimes we forget. Sometimes we don't understand. Sometimes we get a bit fuzzy, and we lose touch with what really matters.

However, this man told the two disciples: "Remember, this is what was supposed to happen. God planned it this way. It had to happen this way. If

Jesus hadn't died, there would be no forgiveness for sin. But death isn't the end." was what this mysterious figure seemed to say, as they walked that dry, dusty, and craggy road. Luke tells us their hearts were burning within them - that their hearts began to blaze with the truth. This third figure was igniting something inside them. From the cold ashes of a once blazing fire, fresh sparks turned to open flame.

No matter how close we are to God, no matter how effective our prayer life, how deep our study of scripture, we often forget, and drift, and lose heart. We end up a little depressed, a little cynical, walking that long road, thinking to ourselves: Well, I guess I've missed the boat. Well, it didn't go my way. Well, the Lord is missing, where is He? But Jesus might well say to us today (just as he did then): *"How foolish you are, and how slow to believe all that the prophets have spoken! Did not the Messiah have to suffer these things and then enter his glory?"*

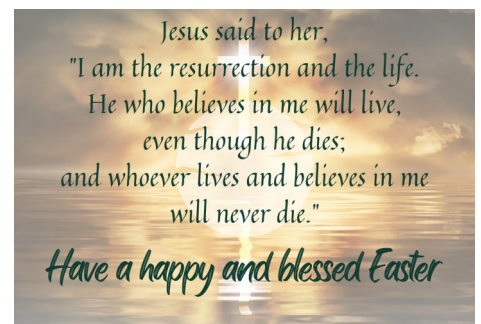
So, they listened to him, on the road, and as they reached Emmaus, they invited this stranger to dinner with them. The man broke bread for them, and as they saw this, their eyes were opened and they realised, it was Jesus. Today, He is with us in the battles we face. As we patiently follow our Saviour, he comes to us on the road and encourages us and gives us new hope. Our sorrow is turned to joy and excitement. Our timidity turns to boldness. This is the mystery of divine personality; the mystery of how God communicates with us; the mystery of who He is. He is the God who turns our sorrow to joy. In this life we will face trouble, battles, dark times, difficulties, but we must continue to believe that God will come to us, in the most unexpected ways, to help us, heal us, encourage us, and bring us through. He has never abandoned us - He is still with us. Even when it seems like everything is out of control, God is in control.

After this encounter on the Emmaus Road, the two disciples went back to Jerusalem, gathered with the others,

and told them about how, suddenly, Jesus had appeared to them, and encouraged them to believe that He was really alive. As they were relating all this to the other disciples, we see that Jesus appeared to them again and spoke with them all. And at the conclusion of Luke's gospel, we are told: *"When he had led them out to the vicinity of Bethany, he lifted up his hands and blessed them. While he was blessing them, he left them and was taken up into heaven. Then they worshipped him and returned to Jerusalem with great joy. And they stayed continually at the temple, praising God."* (51 - 53)

We should all reflect on the fact that we can trust God with our life. We can trust God to come to us. We can trust God to be with us always on the rough road. He never leaves us alone. We then find new hope, new encouragement, and strength to carry on through the ups and downs of life. He turns our confusion, even our sorrow, into rejoicing. The fire within that burns with passion for the risen Christ may have dwindled down, but if we seek the Lord, He will stoke our fire with fresh kindling and our heart will burn brightly within us once again.

Simply pray now. Talk to God right now. Reaffirm complete trust in His will and plan, even when it's hard. Invite him to heal you right now. Talk to God and let Him speak to you and encourage you this Easter!



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# CONGRATULATIONS TO KATHY & NEIL PRINGLE



Kathy and Neil are happy to announce the safe arrival of their son, Henry Thomas Arnold Pringle, who was born on Tuesday the 10th of January, weighing 8lb 6oz.

Along with their family, they give God all the glory and thanks for this wonderful blessing!

## New Connexional Services Manager

We are pleased to announce that we now have maternity cover for Kathy! Laura Pendlebury has joined us to cover for the period that Kathy is off work. She briefly attended Connexional Committee Meeting on 4<sup>th</sup> February, where she was able to put some “faces to names” of people she will no doubt contact over the next few months.

Laura will be working from the Resource Centre and will be in the office from 8.30am – 4.30pm, Monday to Friday. If you have any work that needs to be done, you can now call the Resource Centre on 01942 223526 and Laura will do what she can to help you!



## Let's Celebrate John Dawson

John Dawson (Noble Street, Bolton) celebrated his 90th birthday in September and the fellowship wanted to show their appreciation for all his hard work and commitment. So, on 9th October they held a surprise service to thank God and John for his service to the church and the wider church community. He has made many friends over many years and has been a faithful servant and active member of Noble Street, the Connexion and for the Lord, alongside his late wife Joyce who has been sadly missed for 10 years now.



Picture shows John presented with a new bible, a gift from the fellowship, by Mrs Eileen Eastwood our oldest member also a faithful servant of our church.



Picture shows John holding a certificate of appreciation from the Connexion.

They were glad to be joined by John's sons Barry and David and their families who also paid tribute to their dad. Although few, in number, they wanted John and His family to know what high esteem they hold him in and thank him for his faithful service. Thank you, John.

*Lesley Warburton*

## Lyons Lane!



Lyons Lane Independent Methodist Church in Chorley, held its last service at the beginning of 2022. This was taken by their leader, Kathleen Langton and it was attended by former members and friends as well as Prince Wodike and his family. It was a sad but joyous occasion as the church building was being leased to a Christian Organisation, with a view to buy it.

The Redeemed Church of God, Rehoboth Christian Centre Chorley, finally took possession of the building at the end of 2022.

It had been a long and hard slog of raising funds and “jumping through hoops” for the lenders, but having the support and patience of the Independent Methodist Association, it finally became a reality. This had been the wish of the members of Lyons Lane Church who had fully supported the sale and had helped them achieve it. Especially Bernard Gillet, one of the former members who visited every week and was on hand to support them with any queries or problems they had regarding the building. The relationship was such that Bernard invited Prince and his wife Bels, plus Kathleen and my husband and I to his 80<sup>th</sup> birthday party.

We wish the church every blessing as they continue to be a Christian presence in the area.

*Marilyn Riding*





# From the Connexion

## FEBRUARY CONNEXIONAL COMMITTEE ROUND-UP

By Alison Tipping, Medlock Valley Circuit Representative

The meeting was chaired on 4th February 2023, by Dorothy Kendrick, as President and we were joined by members of the committee on zoom.

### General Secretary's Report

Blackpool church has now been put on the market, and we have also been advised that Bingley and Croxton churches have also closed. CLAS (Churches' Legislation Advisory Service) have highlighted the fact that the Government will be introducing legislation to impose a duty on the owners and operators of certain locations to increase their preparedness for and protection from a terrorist attack, by requiring them to take proportionate steps, depending on the size and nature of the activities that take place there. These will include places of worship, encompassing venues with a capacity (not attendance) of 100 or more, with a step change in requirements when the capacity exceeds 800. The Home Office statement says that duty holders will be required to undertake "simple yet effective activities to improve protective security and preparedness", but it remains to be seen what that means for a 150-seater church with an elderly congregation in single figures.

### Ecumenical Officer Report

Bill Hampson attended the CTE President's Dinner on Nov 2nd at Lambeth Palace – an informal opportunity to meet with many of the church's representatives. Much conversation concerned the war in Ukraine and with leaders of both Ukrainian and Russian Orthodox churches present it was easy to understand how difficult things have become for them. It was also encouraging to learn that they are bringing their churches together to pray for peace. The Week of Prayer for Christian Unity 2023 took place from 18<sup>th</sup>-25<sup>th</sup> January 2023 on the theme 'Be-Longing: Praying for Unity amidst Injustice'.

### Enabling Group

Ongoing meetings are being held at Northwood led by Colin Pownell and the group wish to continue meetings on a fortnightly basis. Further discussion took place on this as part of the Administration Group report. The feedback to the Connexional Bible Studies that has been received to date has been positive. We encourage everyone to look at the studies in some form so that all our churches have opportunity to feed into the

review process, and further details for access to the studies are still available from the Resource Centre. The deadline for responses has been extended to 23<sup>rd</sup> March. No recommendations will be made until further responses are received.

### Administration Group

Laura Pendlebury has now been appointed to cover Kathy Pringle's maternity cover as Connexional Services Manager. Annual Meeting 2023 will be a one-day event, based at New Silksworth church. We are aware of a sporting event in the Sunderland area (World Triathlon Series), which could affect the availability of accommodation for people wishing to stop over on either the Friday or Saturday night. The group recommended that we change the date of Annual meeting, but it was decided to keep the date as 29<sup>th</sup> July 2023. Chorley Church building has now been sold to the Rehoboth Christian Centre. The churches premises at Bingley, Blackpool and Croxton will be put up for sale. The Admin Group brought several recommendations, the first being that Northwood Centre be put up for sale. After a lengthy discussion it was decided that the Centre would remain open for another 3 years until February 2026. Further discussions will take place as to the vision for the future of the Centre. The other recommendations that were accepted: a rebate would be available for Annual Meeting accommodation—anyone travelling 100 miles or over can claim up to £60.00; that Annual Meeting 2024 to be on a similar basis to 2023 (1-day business meeting with optional fellowship on the Friday).

### Finance Committee

The Committee will be shortly putting forward a new budget for 2023 and will advise relevant parties of the budgets in due course. These will be based on last year's actuals plus inflation and other known factors. Confirmation has been received that all our investments have now been transferred into one overall fund. It is the intention to review our current bank balance and any surplus to requirements to transfer to the investments, in general an intention to keep approximately £50K as a working balance. Alan will attend the Resource Centre once a week

during Kathy's maternity leave, in order to deal with any financial aspects of the CSM role.

### Communication's Officers Report

The web site has been updated as necessary, and magazine has been produced as per the Admin Committee report. The replacement PC for the Connexional Services Manager (CSM) has been purchased and is now in use at the office. It is asked that any contributors to the magazine continue to send in articles to the magazine email: [magazine@imchurches.org.uk](mailto:magazine@imchurches.org.uk). A handover meeting was held with the CSM prior to her going on maternity leave. Andrew Rigby has volunteered to set up and print the magazine while Kathy is off on maternity leave, with a view to handing this over to Laura at some point, so we do hope to continue publishing the magazine over the coming months. The resource centre printer broke down, but a reconditioned replacement has now been installed.

### Ministry Committee

There is an urgent concern of safeguarding certification. Having up-to-date certification is essential if ministers wish the Connexion to continue accrediting them. This will be an important item for future meetings/consultations with the ministry committee. There are four ministers eligible in 2023 for long service Recognition Certificates; 2 for 25 years and two for 60 years. The last few months of 2022 brought a number of sad events to the attention of the ministry committee. John Day was received into the Lord's immediate care and also Sheila Prescott and Brenda Yates (the wives of Trevor and Derek). Letters of condolence have been sent and it was a privilege for the ministry organiser to contribute to Brenda's funeral service on the 16th December.

### Education Organiser's Report

Student numbers have increased by one with a new student joining the education scheme from the Northeast Circuit. There has been no meeting so far with Cliff College but if there are developments with the Association of Wesleyan Evangelicals Academy, this may see a new way of working develop. Shaun Newton and Dorothy Kendrick attended the latest meeting

of a number of Wesleyan denominations in December, from which it was agreed to focus our attention on collaborative working in order to provide training and development opportunities with our church structures. Richard Saunders-Hindley is a former vice-chair of Methodist Evangelicals Together and until recently Head of Vocation, Formation and Discipleship at Cliff College and he is to bring the training leads from the various denominations together for an initial meeting on Monday 23rd January. The future Study Weekend dates are 24th-26th February 2023 and 6th-8th October 2023. The next Ministry & Leaders conference will be Friday 28th and Saturday 29th April 2023, with the speaker Ashley Cooper, Principal of Cliff College. Ministers are encouraged to attend these weekends.

### Overseas Missions

Liz Greenhalgh continues her work in Romania with a number of projects including after schools clubs, Children's and youth work and writing to ladies in prison. Daniel and Gail Castro are now home in the UK. They have taken the decision to leave the mission field in Spain as the work there now is not what they feel God called them to do. They are currently living in OSM accommodation for the next 3 months whilst they pray and wait for God to tell them what to do next. L and P are continuing with their projects. P needs local funding for his

work for next year and asks that we pray this will be forthcoming. L continues to run her counselling groups and a new mental health project is starting in 2023. Please continue to support our missionaries through prayer, but also financially as the committee no longer has the funds but has to rely on the general fund. Our missionaries are working to spread the gospel of Christ, whilst also dealing with increased costs of living. The Overseas Missions Team now only consists of Carrie O'Nions, Anne Stanworth and Anne Fambley - both Annes need your prayers due to health issues. Please pray for the way forward for the Committee, who need new members and a new way of working.

### Church Support Group

The Church Support group continue to support several of our churches with advice and support, mainly the churches who have decided to close. Chorley church was handed over to the Redeemed Christian Church of God on the 14th December 2022. Croxton church had their last service on the 23rd October 2022 and the Anglican Church and others were there to support Kathleen Bridgwood as they celebrated the life of the church since its beginnings. John Day passed away some weeks later and the funeral was held on 15th December at St Paul's Church, Croxton. Melvin and Marilyn Riding and David Okell and Anne Stanworth

attended. Bingley Church decided rather quickly that they would close when their minister's health became worse. They had a church meeting and held their closing service the following week on 27th November 2022. Spencer Thorpe the minister took the service, where many previous members and friends from local churches attended. Lisa Green and Marilyn Riding recently visited Kent Street Church, Friars Green and Mount Zion Pemberton. David Okell and Marilyn visited Buckley Street, and are arranging another meeting date. They also visited the Northeast Circuit meeting at Murton, and explained the position of the Northeast Plus Worker and how it would be organised. It was agreed that we should now go ahead and advertise it.

### Safeguarding Report

Marilyn Riding and Graham Edmondson went to Bristol in November to organise a training session for the circuit. All three churches took part, and they really appreciated it. A training session is also being organised for Wigan Circuit in the near future. Alison Tipping, Medlock Valley Circuit Rep.



**L. and P.** have been greatly encouraged by news they are hearing of God drawing people to Himself in other towns in the south of their region. A community centre has also been opened in their town by some local believers. Their own team is beginning to grow again as they have welcomed another member who will work alongside P. in the local villages. They thank the Lord that this work is now being fully funded. The aim is to initiate several women's groups working in poultry raising and also the producing and selling of local traditional handicrafts. Similar work done last year was met with an enthusiastic response. Please

continue to pray for some other projects which provide employment for some local believers, as it is possible that they might lose some or all of their funding.

**Liz Greenhalgh** was able to give us a very full account in our last magazine both of the Lord's calling to Romania and also of what her current work and ministry entails. Please continue to pray for:

- Her various activities with the children and teenagers of the church
- The after-school club which helps local children with basic subjects.
- The evangelical outreach to

those using the food kitchen.

- The helping hand offered to Ukrainian refugees.
- The opening of her home for Gospel ministry and counselling with young people

**Gail and Daniel Castro** are still in the UK, as they discuss their future ministry with OMS and prayerfully seek God's guidance. Please continue to support them in prayer at this important time.

We as a committee would also appeal to you all to continue to support Overseas Missions financially, even at this difficult time.

# Be Wise – Wise Peacemakers – A course in Practical Theology



In May 2012, I attended the Ministers' and Leaders' Weekend at Bawtry when the guest speaker was Mark Greene who was then the CEO of the London Institute of Contemporary Christianity (LICC). Mark was an inspiration in the way he presented the Christian Message in a contemporary and very much 21<sup>st</sup> Century way. In addition to his teaching, Mark also introduced and promoted to those present LICC. As a result, I became a supporter of LICC and a regular receiver of a wide range of material that they produce for individual, group, and church use. These include the weekly emailing of 'Word of the Week' and 'Connecting with Culture'.

LICC was founded in 1982 by John Stott, an Anglican cleric, theologian, and an acknowledged worldwide evangelical leader along with friends who were aware of how difficult it was for Christians to make connections between the living Word of God and the challenges that they faced every day out in the world. The founders of LICC saw it as their mission to tackle this disconnect that so many in the church were experiencing. At the time Stott, amongst his many other writings, first published *Issues Facing Christians Today*. A book that he revised and was re-published on several occasions prior to his passing in 2011.

By the time of the Millennium with the changes both in the wider church and society LICC realised that a change of emphasis was required, and it was felt that local churches needed to rediscover Jesus' emphasis on the growing of individual whole-life discipleship as the primary means of mission. This has resulted in courses and material such as 'Fruitfulness on the Front Line' and the recently launched 'Growing on the Front line' (see Jan/Feb edition of the *Connexion*).

**Fast forward to late June 2022 and into my email box dropped an email from LICC promoting a course in 'Practical Theology' for the coming Autumn entitled 'Be Wise'. The email asked a question, "Think you don't have the time for theological study? Think again! ... Over 12 Monday evenings, LICC's resident practical theologian, Dr Dave Benson will help you grow in wisdom – so you can live in a way that's distinctly, recognisably and intentionally Christian, 24/7". Now that statement both intrigued and challenged me. It was a challenge I could not resist and so I applied to join 'Be Wise' having little idea of what I was letting myself in for!**  
**Dr. Dave Benson**



A good place to start is with Dr Dave Benson who both designed and presents the course. He previously taught 'Be Wise' as an Australian University academic course. Dave has been the Director of Culture and Discipleship at LICC since 2020 where amongst other things he has been responsible for the 'Wise peacekeepers – Be Wise' project. Originally from Brisbane, Australia, Dave has an extensive CV in relation to both his Church Work and Educational Studies. I've taken the liberty of quoting extracts from Dave's CV.

"A former high school teacher, youth worker, and pastor, Dave is especially interested in whole-life disciple making through the intersection of church, work, and transformative education. He is passionate about dialogue where everyone gets a say, and where the Christian faith can find safe and healthy public expression in our post-Christendom era." From my experience of Dave and 'Be Wise' I

can testify to the fact that he does allow everyone to have their say even when a participant makes either a confrontational or awkward comment or question. Dave has the knack of moving the subject on in a very positive way without offending anyone. "Dave's 2016 Ph.D. awarded by the University of Australia for his thesis, entitled 'Schools, Scripture and Secularisation', considers the telos (fulfilment or completion) of competing curricular visions and the place of Sacred Texts in Secular Education; from this foundation, he has served as a consultant in the Christian schooling sector. Dave formerly lectured at Malyon Theological College in the areas of evangelism, apologetics, worldviews, faith-work integration, youth, and practical theology. He also established Traverse (the Malyon centre for bridging church and culture), and with his wife, Nikki, led the intentional Christian community, 'Christ's Pieces', seeking a practices-oriented missional faith." Dave has also been rewarded with a Master of Arts in Theology, from Regent College, Vancouver, Canada

## Health Warning.

At this point I'd like to give a health warning and state that 'Be Wise' is not a conventional course where you sit back quietly and absorb the subject matter as delivered by the course leader. With 'Be Wise' you must fully engage and interact with both the material, your fellow students and Dave himself. Participation will confront you about your faith in a way that you probably haven't been challenged in years. The course content will often be illuminating but at other times initially difficult to understand and accept. At the end of some evenings, you will come away confused, feeling that you have been hit by a whirlwind and wondering what you are doing participating. On other occasions you will be literally buzzing with ideas. You must be honest with yourself and as a result may find the experience painful at times but as the adage says, "there is no gain without pain!" However, by the end of the course you will feel that you are far better equipped for the challenges that God has set before 21<sup>st</sup> Century Christians.

Having applied to join the course, been accepted, and paid my course fee, I eagerly looked forward to the first Monday in September when the

course was due to start. I had anticipated receiving a course handbook in advance and was somewhat surprised to receive a link to something called a 'Padlet'. I subsequently discovered that this is an 'online post-it wall' which allows individuals (and large or small groups) to post their comments, questions, and resources in one place that is easily accessible to everyone. The Padlet can be accessed from any desktop, laptop, tablet, or smartphone providing you have an internet connection and the password!

Used for 'Be Wise', the Padlet contains all the resources required for each week for the course presented in a format that is easy to navigate. These included lecture notes and guide, PDF slides used during the lectures, copies of the recommended readings plus optional additional readings, recordings of the actual lectures (uploaded after the session), a record of on-line chats between participants of the course, provision to record and share your personal thoughts and questions with others on the course and finally room to record your thoughts and reflections after the session. All the resources and activities of the course will remain available to course participants until August 2023.

### Why Study Theology

Prior to each session the course participants are expected to spend about an hour on recommended readings. Some of the readings were extracts from books that I'd never come across previously and have been so impressed by some of the material that I have since bought several of the books from which they come. One of my first readings was from a book by a Robert Banks entitled *Redeeming the Routines – Bringing Theology to Life*. It contains the best explanation, justification and how it is essential for Christians to both embrace and put into practice the principles of the 'Priesthood of all Believers' that I have ever come across, even in Independent Methodist circles!

The first Monday evening arrived, and I eagerly if not a little hesitantly joined the course via a Zoom Meeting. I'm not quite sure what I expected but was surprised that it was truly a global event. Besides participants from the UK there were others from Croatia, New Zealand, Australia, the USA and from more than one African country. Those 'down under' had joined at the crack of dawn!

Dave Benson welcomed everyone and began to open our minds to the possibilities of how we can impact

those around us with and through our Christian faith. Sessions would start at 7.00 pm prompt and would begin gently quite often with thoughtful cartoons from Michael Leunig, a fellow Australian who clearly has an original spiritual insight and has written several books on prayer. The objectives of the first session were outlined. The question was then asked, 'So, why do we need to study theology? Well, Dave answered by quoting from the book *Who Needs Theology*, by Stanley J. Grenz and Roger E. Olson:

"Anyone who is already engaged in a particular study and practicing a discipline needs to reflect on it ever more deeply. So, you—like everyone else—need theology, because, insofar as you are a thinking person who at least occasionally reflects on life's ultimate questions and a Christian who seeks to understand and apply God's Word, you are doing theology. Theology is not, as many wrongly suppose, a kind of esoteric knowledge possessed by a few superior intellectuals. It is simply 'faith seeking understanding'. And insofar as ordinary Christians seek answers to questions that naturally arise out of faith, they are already doing Christian theology."

### Format of Sessions

Dave, as he would do every week, led the group in a prayer of 'Trust for Ongoing Christian Study' which likens all Christians as little acorns who are destined to become mighty oak trees of the faith, providing we are prepared to learn and grow. Dave would invite a different member of the group each week to alternate with him in reading different sections of the prayer.

We then moved onto the first subject of the evening that was delivered with images shared on a split Zoom Screen and concerned the 'Secular and Spiritual Divide' (the Great Divide), the things that we believe God is concerned about in our lives and the things that we think He is not concerned with. The reality is that we are Christians 24/7 and that there is no area of our lives or any time when God is not interested in what we are doing, and that we should be representing Him at all times in the world. We then broke into 'triplet groups' to share our thoughts on the 'Secular/ Spiritual Divide' and were asked to consider where we thought we stood in relation to that divide. We asked whether such a gap existed in our lives and if it did, why?

Re-joining the main group, we were then prompted to consider the many difficult situations where we have to exercise wisdom. We then returned to

our triplets to share a complex and difficult situation that we currently faced. We had to state who was involved, describe the problem and what prevented a resolution. On our return to the main meeting there was an opportunity to share to the wider group and for Dave to add his input. By now it was about the halfway stage of the evening, and we took literally a few moments for a comfort break.

### Building on the Rock

Returning after the break we moved on to consider 'Building on the Rock' with reference to passages from the Sermon on the Mount and in particular Matthew 7:24-29 highlighting verse 24. How it relates to faith, wisdom, and our resulting actions. In triplets we were asked: What is faith? What is wisdom? And to define each term and illustrate them within our own lives?

**"Therefore, anyone who hears these words of mine and puts them into practice is like a wise man who built his house on the rock." (Matthew 7:24)**

This proved to be the key verse for the whole course and one we returned to every week as we were challenged to seek God's wisdom in every aspect of our lives and with everyone we meet on our individual frontlines.

We reconvened as a whole and Dave talked through various opinions of Faith, Wisdom and how they interact. The evening drew to a close, and we were introduced to a regular feature of the course which was the singing together of the doxology. It felt very surreal, there we were literally scattered around the world, in some quiet corner of our homes and behind our individual computer devices singing the doxology, but personally it gave a sense of unity to everyone who was participating.

As we departed from our Zoom screens, Dave would remain to talk to anyone who had further questions or points to raise. However, that was not the end of the week's work. The course suggested that you spend an hour or so reviewing the material and events of the evening and to write a 200 to 300 word reflective blog. In the blog for the first week, we were asked to describe in our own words our thoughts on, "What is Wisdom?" We also had to consider those largest gaps between our beliefs and practices, Finally, we had to test the integrity of our lives, so that our thinking, desiring, and doing align, resulting in no gaps. As I noted earlier, 'Be Wise' is a challenging course where you have to be honest with yourself.

### The Bigger Picture

Over the next three months we met for a further 11 sessions covering 22



subjects and concluded on the 5<sup>th</sup> December. During those sessions a whole range of topics were presented and discussed with the aim of improving our engagement with the wider world by drawing on God's wisdom. Amongst the topics covered there was the 'Being a Wise Peacemaker', 'The Reflective Practitioner', 'Frontline Stories', 'Friendship', 'Mapping Your Story', 'Living in God's Story', 'Suffering', 'Consuming Culture', 'Technology', 'Kingdom Work' and finally 'Finishing Well – Life and Death'.



### LICC Triquetra

Throughout the course Dave introduced a number of 'tools' that have either been utilised or developed by LICC. One is the LICC triquetra of listen, imagine, create and finally communicate.

First, we **listen** to what is going on around us and why, slowing down to reflect on our personal experiences. We then place these experiences within the larger cultural story as seen in scholarship and artefacts like movies, technology, fashion, and more.

Second, we **imagine** what should be going on around us as part of God's big story – from creation to consummation, centred on his mission to save the world through Christ, which climaxes at the cross. We make space to receive biblical wisdom for what this could look like on our frontlines.

Third, we **create** a new story, acting faithfully in response to the needs in front of us in a way that brings shalom. Fresh spiritual practices open us up to God's renewal of our thinking and emotions. And as we seek fruitfulness in our relationship with God, neighbour, nature, and self, we serve up a taste of heaven in the here and now.

Fourth, as the kingdom comes near, we **communicate** that Christ is king in a way which connects with people on our frontlines, responding sensitively to their situations. We contextualise the gospel for the places we're in.

### 6M Framework

Another tool that LICC suggest that we apply to our lives is the 6M Framework. This can be quite a challenge when we measure ourselves against it. Each of the six points begins with an 'M' and I apologise to LICC for shortening their explanations.

**Model godly character** – do we demonstrate it in our daily activities the character of God?

**Make good work** – do we do our best in whatever task, however mundane? If we do, we bring glory to God.

**Minister grace and love** – do we go that extra mile to support those who need our help?

**Mould culture** – do we aim to change the culture of those organisations and groups we belong to, reflecting God's values of love and integrity?

**Mouthpiece for truth and justice** – are we prepared to make a stand when we hear and see things that we know to be wrong and fall below what God expects?

**Messenger of the gospel** – in whatever situation we find ourselves, are we prepared and able to share our experience of God when the

opportunity arises?

### Are you up for the challenge of Be Wise?

In conclusion, 'Be Wise' is a challenging course and a short article like this cannot express the ground covered in roughly 100 hours of engagement. In truth I could probably write an article on each of the twenty plus subjects covered.

What 'Be Wise' does do is to provide the tools and the framework to be a witness for God wherever you are and whatever you are doing. So often we hear preachers from the pulpit urging congregations to take the word of God out of our churches and into our communities. What they don't tell you is how to do it. 'Be Wise' won't do it for you but it will provide the insight in how to be an effective Christian in today's world.

However, if you were to ask me personally what is the biggest gain that I have received from the course, it is to use God's wisdom as a Peacekeeper. In a world where there is too much confrontation – and sadly this includes the church – God needs those who are prepared to draw upon His wisdom to become peacemakers for Him.

It is the intention of LICC and Dave Benson to run 'Be Wise' again in the autumn of 2023 ([licc.org.uk/events/be-wise-theology-for-everyday-life/](http://licc.org.uk/events/be-wise-theology-for-everyday-life/)).

Whether you are in a position of leadership, lead worship, or just a member of a fellowship, are you up to the challenge of 'Be Wise'?

*Rob Brooks, Grappenhall*



The last day for articles to be submitted for the May/June issue of the Connexion magazine is Monday the 3rd of April. The theme for this issue will be 'Fellowship'.

Please could all articles be sent either directly to the Resource Centre via post, or by email to [magazine@imchurches.org.uk](mailto:magazine@imchurches.org.uk) (please note the new email address).

Just a quick reminder that ideally all photographs need to be digital. Do ensure that safeguarding principles are followed by asking permission for the publication of any photographs and for the articles where people are named and/or can be identified.

*Thank you for all the articles – please keep them coming!*

**Connexion**  
The magazine of the family of Independent Methodist Churches

# Hard Sums

Those of a certain age – probably most readers of the *Connexion* – will remember the *Beano* comic and Dennis the Menace, Gnasher (Dennis’s pet dog) and Walter the Softy. Walter and his softy chums spent their time making daisy chains and doing other things, on one occasion uttering the words, ‘Ooo, we love hard sums’. The sums I’m outlining here may not be hard, although the implications might be.

In recent times there has been criticism of the sizeable sums that are held in reserve by the Association, some going as far as to call them immoral. Others argue that, while the reserves are so high, the annual levies should be reduced or even waived altogether. People do not always understand the reason for holding a particular level of reserves, nor do they consider the long-term implications of doing things differently.

While I was Financial Administrator, and ever since then, there have been two principles that have guided consideration of the annual contributions. The first, put simply, is that “the strong should help the weak”. This explains why the contributions are requested as an annual sum per member, rather than the alternative of a flat rate per church or a tiered scale based on membership, income or some other criterion. The second, which from memory was first voiced by Derek Yates, is that “each generation should cover its own costs”. Over the years, it has proved less palatable to adhere to this second principle.

To understand the need for reserves, let’s look at the Association’s accounts over the last few years. Figures have been rounded to the nearest £1,000. There is no such thing as a ‘normal’ year, but it’s worth noting that 2019 was the year we made a gift of £4,000 to every IM church, while 2020 and 2021 show the effects of Covid in some of the figures.

It can be seen that, despite the principle of each generation covering its own costs, the income from churches comes nowhere near to meeting the running costs. So, how do we make up the shortfall? Some of it comes from investment income. The precise amounts will vary from year to year, but let’s assume we are getting around 5% return on our investments (we were in 2018: we might not be now). Taking the 2021 figures as an example, 5% of that £1.72 million comes to £86,000. The ‘simple’ hard sum that we need to do shows that we needed £66,000 to cover the shortfall on running costs. On this very simplistic assessment we had a surplus of £20,000 – but we made grants of £157,000 which more than swallowed up that surplus. In many years, though, the investment income does not cover the shortfall in running costs, and to balance the books we either have to sell some of the investments (which means they are no longer available to generate future income) or else we need income from another source. That ‘other source’ could, of course, be the annual levies, but is more likely to be the proceeds from selling closed churches – again, not really ‘each generation covering its own costs’.

Now let’s look at what would happen if we didn’t have those investments. We wouldn’t have received that £86,000 income, so the ‘missing’ £66,000 could only come from the churches themselves, which means that the levy would have to rise from £35 per adult member to £87.50. At this stage, I can envisage plenty of churches reviewing their list of members and having a drastic pruning session. The outcome would be that the £87.50 per member would have to increase still further – and I’ve taken one of the Covid years as my illustration. If I’d considered 2017 or 2018, the required annual levy would have been more like £150 per head, as it was when I first drafted this piece almost four years ago.

And what would we do with that £1.72 million that had suddenly been freed up? If the *Connexion* was to increase what it was doing, that would cost more (i.e. increased running costs), so perhaps the money should be given to the churches, to use as they saw fit in their local area. Each church would receive a little under £28,000, which seems tempting until you realise that this would be a one-off payment, and there would be no more grants for building repairs or personnel costs, because there would be no more funds from which to pay grants. Each church would be totally responsible for its own costs, with no Connexional help whatsoever. Some would be better able to cope than others. There are churches that have significant five-figure sums in the bank already, and would have no immediate need for the extra £28,000. However, if it is immoral for a denomination of 63 churches to be sitting on £1.72 million investments, is it not equally immoral for an individual church to sit on, say £50,000 in its bank account? And what would happen to those churches whose problems are not only (or not even) financial, but are due more to the age and size of their membership? Perhaps the current position, where the reserves allow us to give grants when they are really needed, and to make occasional gifts to all our churches, is more palatable than at first appears.

These are the ‘hard sums’ that we all must do. In fact, the sums are easy, though the choices are not. Please pray for Connexional Committee, and especially the Finance Committee whose guidance on these matters is vital, that we strike the right balance and be worthy stewards of the Lord’s resources.

*Brian Rowney*

	2017	2018	2019	2020	2021
<b>Income from Connexional dues</b>	52,000	51,000	45,000	42,000	44,000
<b>Running costs (expenditure, not including grants)</b>	164,000	196,000	201,000	124,000	110,000
<b>Grants (churches, Overseas Missions)</b>	190,000	85,000	354,000	70,000	157,000
<b>Investments</b>	2,305,000	2,126,000	1,966,000	1,740,000	1,720,000



# In the Joy of the Lord

## John Day

13<sup>th</sup> March 1934 – 20<sup>th</sup> November 2022

John died peacefully in St. Josephs Convent Nursing Home, Stafford and his funeral service took place in St Paul's Church, Croxton on December the 15<sup>th</sup>.

Sadly, John lost his dear wife, Stella, and sister Virginia in April 2022. He never seemed to recover after they had passed away.

John was a loyal Connexional Minister and a highly respected General Secretary of the Connexion from 1972 to 2001, and later Assistant Secretary for a number of years, before joining the Finance Committee until recent health issues prevented him from continuing his duties.

John's involvement with Croxton Church was a very large part of his life. He was blessed with a loving family - Michael, his son, Sarah his daughter along with his grandchildren and great grandchildren.

John enjoyed Connexional walks in the Lake District, followed by many happy holidays at Lowenna Manor in Rock, Cornwall, The Pleasaunce in Cromer, and many Bethel, Newtown Church weekends in numerous locations. Together, as close friends, we enjoyed Switzerland, Paris and London holidays.

John faithfully served His Lord throughout his life.

In heavenly love abiding.

*Graham Knowles.*

## Sheila Edith Prescott

Passed away 28.10.22

A Service of Remembrance and Celebration was held at St Helens Crematorium on 22 November 2022 for Sheila, a faithful member of our Fellowship. Sheila's life was lived in service to her Lord, she supported her husband Trevor in both his ministry for over 60 years and in his Connexional role.

Sheila served the Church at Thatto Heath in many ways - Mums n Tots, Luncheon Club, Prayer Group, Prayer Shawl Group, Christmas Fayre and Walking Days. We thank God for Sheila's faithfulness and devotion and we continue to hold Trevor in our prayers.

*Fay Williams*

## Julie Seddon

18<sup>th</sup> March 1939 - 14<sup>th</sup> December 2022,

Julie was a valued member of Mill Lane IMC Leigh a very happy and joyful person often busy in the church kitchen and helping with social events and will be sorely missed.

A service of thanksgiving for Julie's life was held on the 28<sup>th</sup> Dec at Mill Lane Leigh. She was born Julie Grundy on 18<sup>th</sup> March 1939 and married on the 18<sup>th</sup> March 1961 to Brian Seddon, born 18<sup>th</sup> March 1938; they are now reunited with their Lord and Saviour. The church was full, standing room only, with family and friends demonstrating their love for Julie and support for her daughter Louise and two granddaughters Alana and Ava. The service was conducted by our Minister Michael Pollard, followed by burial at Leigh Cemetery.

Julie had suffered for many years with asthma which developed into COPD. Lockdown was particularly difficult for her, after lockdown was lifted due to her illness she had to remain in isolation, although occasionally Julie did venture out for a drive visiting her favourite haunts and for fresh air.

Julie loved her garden, her grandchildren selected a poem 'The Garden' to be read at the service. Julie lived and loved because of God's promises and she was comforted through them.

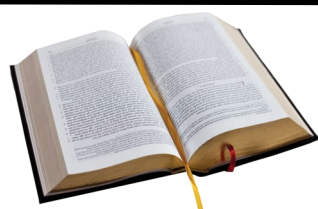
An excerpt from the poem.

"He knew you were suffering, He knew you were in pain,  
He knew that you would never get well on earth again....

So He closed your weary eyelids and whispered 'Peace be thine'"

As Julie would say in parting "Love you, tatty bye and toodle pip"

*Linda Green*



## Book Review

Still more Truths in a Nutshell (Small bites of Bible wisdom for daily nourishment)

Author: John Mollitt

Onward and Upward Publications.

The third book in a series, it contains sixty anecdotes illustrating Bible truths, each one with relevant scriptures.

It is easy to read, each anecdote/illustration being based on the Author's personal experience.

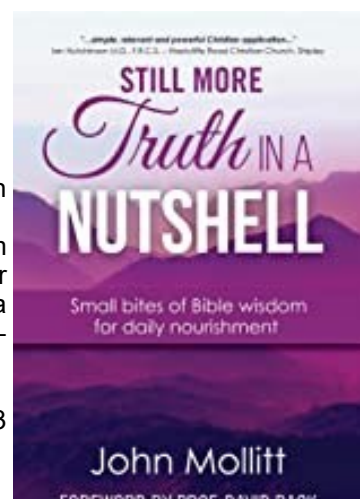
A valuable resource which could be used by preachers or those leading Christian meetings.

The Author is now retired having been Pastor of Ingleton

Evangelical Church, North Yorkshire.

The book is available from Bookshops priced £8.99 or from the Author at a discounted price of £5 – email:

johnmollitt@btinternet.com  
(or telephone: 01943 864223)





# The Lost Sheep

Jesus' parable of the lost sheep is well-known. It would have been a scenario familiar to people in Biblical times, of shepherds looking after a flock of sheep, making sure that they all came back to the fold at night and going out to look for any that were missing.

Sheep are mentioned often in the Bible. Jesus himself is described as 'the Lamb of God', a reference to his sacrificial death in our place rather than to any perceived cuddliness. Ever since the Exodus, the Jews had been told to take a lamb and slaughter it, to prepare the Passover meal. Lambs, both male and female, were sacrificed routinely as offerings to the Lord for a variety of reasons. They could be a fellowship offering, or a sin offering, or a guilt offering. They might be offered after a child was born, or after cleansing from leprosy.

People are sometimes compared with sheep in the Bible. Psalm 77, v.20 says 'You [God] led your people like a flock by the hand of Moses and Aaron'. Sheep tend to congregate together, although occasionally they do go off and do their own thing. Fortunately for the shepherd in the parable, they do not usually all go off at once. David used the picture of the Lord being his shepherd. Indeed, so did Isaiah (53 v6), in rather less complimentary fashion - 'we all, like sheep have gone astray'.

This illustrates one of the less appealing attributes of sheep. We can conjure up a mental picture of a lamb, sweet and cuddly. However, sheep are pretty stupid creatures. They have a tendency to follow a leader, who will not necessarily be the shepherd. If one sheep decides to move off in search of food, their herding instinct means that the others may well follow. They are also pretty helpless. If a fully-grown sheep rolls onto its back, it will not be able to stand up again, its legs are too short compared to its body and they just kick around helplessly. When threatened, their main defence mechanism is to run away. They will rarely stand and fight. In fact, apart from head-butting, there isn't much a sheep can do to defend itself. On one occasion, the then Labour chancellor Denis Healey famously likened a verbal attack by Sir Geoffrey Howe to 'being savaged by a dead sheep'. Being savaged by a live sheep would not have been much more effective. So, when Jesus described people as sheep, or as a flock, he may have had in mind their tendency to wander into sin, to unthinkingly follow the crowd, and their vulnerability to oppression from the devil. Not a flattering description.

Sheep are kept, in this country, for meat and for wool. Elsewhere, they might also be kept for their milk, more often for making cheese than for drinking. In ancient economies, the size of one's herds was an indicator of wealth - remember the story that Nathan told David when he was about to expose his adultery with Bathsheba. In Biblical times, sheep were also kept for sacrifice.

However, there were rules about those particular sheep. They had to be without blemish, so a sheep that had a broken leg, foot and mouth disease, a missing horn or whatever would be rejected. In fact, so keen were the religious authorities to ensure that only perfect animals were offered in sacrifice, that they employed men to check the animals that people brought to the temple. Needless to say, they used any excuse to reject the offering, and 'just by coincidence' happened to have some acceptable creatures to hand - at a price, of course, and a price inflated by having to pay in 'temple money', only available at extortionate exchange rates. No wonder Jesus kicked them out!

Now let's go back to the shepherd and his sheep. Those sheep might have been bred for temple sacrifice, or at any rate could have been potential sacrifices if the owner chose to brave the spivs on the front gate. What happens if one of them goes missing? They could have been taken by a lion or a bear. David went after lions and bears, and killed them both as he rescued his stolen sheep. Now lions and bears are unable to put their prey in bubble wrap when making off with it, and to minimise the poor beast's struggles would sink their teeth into the flesh as they made off towards their lair. You may have seen pictures or film of excavators that can be controlled so finely that they can pick up an egg without cracking it. It would not have been like that. The sheep, after its rescue, would have been bleeding and have bite marks over its body. Even if the sheep hadn't been stolen but had just got lost, it could well have fallen down into a ravine - we've probably seen that sort of picture in children's books of Bible stories - and would have been cut and bruised.

So, when the shepherd finally did locate his lost sheep, he quite likely found it in less than pristine condition. It wouldn't have been acceptable as a temple sacrifice, even if once it had been. Leg of lamb is not quite so tempting if something else has had a chunk of it first. So, why did the shepherd bother? It was his sheep - or his employer's sheep - after all. Let's turn the story round to consider that one sinner who repents. That person - you, me, the man or woman next door - is one of Jesus' sheep, someone that he created and someone for whom he went to the cross. What's more, Jesus knew when he went looking for us that we would be 'damaged goods'. People whose dealings with the world, people whose own sins (let alone those of anyone else) would have left their mark. Sometimes those marks, those wounds will heal. Sometimes they may not. Whatever, Jesus knew that when he found us, we would not be unblemished. All have sinned, and fall short of the glory of God. Without exception. The good news is that Jesus knew all this, and even so was prepared to go to the cross for each one of us. Good news indeed!

*Brian Rowney*

# 1851 Where have all the IM's gone?

In 1851 a unique event happened along with the ten yearly Census. The Registrar General, Major George Graham, on his own initiative, decided that he would also try to count the number of Churches and Schools. He did this because he realised that the Government was worried about civil unrest and the effects of the Industrial Revolution. Lancashire, the West Riding of Yorkshire and Cheshire had all grown greatly in population. Was the Church keeping up with increased population? The Church was seen as a stabilising factor in society.

England and Wales were divided into 30,610 plots and to each plot an Enumerator was assigned. These reported to 2190 District Registrars. (Scotland did its own thing as usual!) As well as giving out the Census Forms and collecting them, the Enumerators had to try to identify, in the week before the Census, March 30<sup>th</sup>, 1851, the name and address of the Minister or Official of each religious meeting in their plot. Easy you may think, but most of the population could not read or write, so they had also to be helped to fill in the ordinary form and, while Church Buildings are easy to see, small groups meeting in rented rooms are harder to identify.

Each congregation was given a form - (actually there were different forms, one for the Church of England, another for everyone else) and asked to complete for collection day. It was not compulsory, unlike the national census. They were asked, among other things, date of founding, date of present building, Denomination, attendance- morning, afternoon and evening, average attendance for the same services and sittings (seats).

I first got interested in this Census during lockdown when the National Archives wanted volunteers to transcribe the original forms onto a database. I found it interesting to do areas which I was familiar with. I noticed when I looked at Roe Green IM and Mount Pleasant IM (Moorside) that the National Archives drop down list contained no IM category. I contacted them and had Independent Methodist added. I then went through areas which had already been transcribed such as Wigan, Warrington and Oldham and reclassified several IM Churches from the category Methodist to IM. In 1851 there was no just "Methodist" as the denomination had split into several denominations.

I recently looked at the Report on the 1851 Religious Census written by Horace Mann, a Barrister, to whom Major Graham had entrusted the writing of the findings, and saw that in Lancashire there were only 2 IM Churches. I had found these two 170 years later so what happened to the IM Churches in the rest of Lancashire? On looking at the summary table it gave this line.

Buildings	20
Seats	2144

<u>Attendance</u>	
Morning	571
Afternoon	1245
Evening	1148

*These numbers are inaccurate. By a mistake, discovered too late for rectification, some of their congregations have been included with those of other bodies. The numbers however are small,"* said the Report.

So not only in 2020 did the National Archives neglect the

IMs but the original report lost some of them to other categories. This is not entirely Horace Mann's fault. The name was not officially adopted until the 1890s and other names were used; Free Gospel Church, Christian Lay Church and Quaker Methodist were just some of them. So, if the return had one of those descriptions no wonder they were included with other bodies. From information supplied by the Resource centre based on John Dolan's book there were actually 63 IM Churches in 1851 so the number was not small.

In a long preamble to the report Horace Mann does mention seven Methodist type denominations- Original Connexion, New Connexion, Primitive, Bible Christians, Wesleyan Association, IM and Wesleyan Reformers. He gives a detailed history of each EXCEPT Independent Methodists so we can only assume he thought these were congregations with Methodist leanings who were independent of any denomination.

What were the other findings?

Buildings

Church of England 14077

Dissenting Bodies 20390

Giving a grand total of 34467 places of worship with 10.2million seats.

Attendance, well that is where they made an error. They asked for morning, afternoon and evening but didn't say **different** people, meaning some were counted twice and some three times. So the totals are a guess, but they reported 5,292,551 attending Church of England services, 4,536,264 attending the other Protestant churches, and 383,630 attending Catholic services out of a population of 18,000,000 or 64%. This was obtained by morning attendance +half afternoon +a third evening attendance; a formula which greatly favoured denominations like Church of England and Catholic who had big morning attendances. The Independent Methodists' figures above come out as  $571 + 1245/2 + 1148/3 = 1576$ , but as two thirds of the Churches were wrongly allocated the figure is like to be more like 5000.

So why was this Exercise never repeated? Politics! Many Church of England ministers claimed that the Dissenters (Protestants) had packed their meetings to inflate the figures. There is in fact little evidence for this and most likely the Anglicans were feeling under siege by the increase in Protestant believers, especially Methodists, over the first half of the 19<sup>th</sup> century. For 1861 it was proposed that the census counted Ministers only. This would give the Anglicans a big advantage. Parliament would have none of this and it was thrown out, never to be repeated.

For those wanting bed time reading the report can be found on:-

<https://archive.org/details/censusgreatbrit00manngoog>, but be warned there are 167 pages!

Ian Shaw, Roe Green



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All articles for the magazine should be sent to the Resource Centre postal address or via email to [magazine@imchurches.org.uk](mailto:magazine@imchurches.org.uk)

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## Thank you from the Jam Club

On Sunday 1st January at Easington Lane IM Church, Jean Merton, our Minister, and current President, was presented with a gift from Kay White on behalf of the Jam Club as a very big thank you for her commitment, dedication and for serving God in this way over a long period of time.

The Jam Club felt it was necessary to recognise all the effort Jean has put in over the years. Jean has been involved in the Jam Club (and the former Sunday School) for over 70 years - from a pupil to Youth Club leader and teacher, to Superintendent and finally as Treasurer.

Over the years Jean has impacted so many young people's lives with the love, encouragement and support that God has provided her with - allowing her to reciprocate it to others. Jean's witness and passion to have young people's lives influenced by Jesus is admirable and we will never know how her actions and lessons on a Sunday morning have impacted lives in the community and further afield.

We all continue to pray for Jean in all she does within the church seeking to honour and glorify our Lord!

*Ian Grey & Kay White*



My name is Georgina Smith, and I am a member of Hetton IM Church. I have written a lot over the years, mainly poetry which I share on my Facebook page Lambpoetry. I would like to share "The Full Moon" with you and your readers. I have been thinking a lot about being a reflection of the Lord and not a shadow. Please feel free to share as the Lord leads.

James 1:22 – *"Do not merely listen to the word, and so deceive yourselves. Do what it says."*

Look to the Lord every day and seek opportunities to tell others about Him - then like the full moon our light will shine out for Him.

## The Full Moon

When a full moon shines brightly in a dark sky it lights up the dark corners of the garden. Yet the moon is only a reflection of our sun, only a fraction of its' brilliance.

We live in a world darkened by sin, and the Lord needs His people to be bright moons reflecting His Son's brilliance and glory into the dark corners of people's lives, and just as the earth sometimes blots out the sun's rays, causing the moon to darken in an eclipse, so it is sometimes with us when we let worldly things interfere with our witness for Him.

We must be a full moon for the Lord - not a crescent moon only reflecting part of the light. And as the moon needs to be in the right position to reflect the sun's glory - so must we be in the right position with God to reflect the full glory of Jesus.

If we merely listen to the Word every Sunday, but do nothing about it Monday - Saturday, then we are a moon in eclipse - useless in lighting up dark corners. If, however, we look to the Lord every day and seek opportunities to tell others about Him - then like the full moon our light will shine out for Him.

## BETHEL INDEPENDENT METHODIST CHURCH NEWTOWN, WIGAN

*The Greatest Love*

**CHOIR EASTER CANTATA**

**GOOD FRIDAY  
 7<sup>TH</sup> APRIL AT 7PM**

SERVICE LED BY DOROTHY KENDRICK  
 CONNEXIONAL PRESIDENT

**A VERY WARM WELCOME TO ALL**