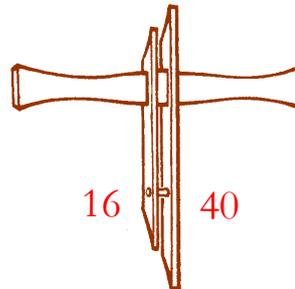


The RECORD

The Magazine of
BROADMEAD BAPTIST CHURCH



January, 2017

BROADMEAD BAPTIST CHURCH

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welcome!

If you are curious and have come to see us
If you are weary and have come to rest
If you are grateful and have come to share
If you are hurt and have come for solace
If you are listening and have come to pray
If you are seeking and have come for answers

welcome!

For your information

SUNDAY WORSHIP: 11 a.m. every Sunday; there will be no evening services except for special occasions. (Communion on the first and third Sunday mornings.)

CITY PRAYERS: Tuesdays at 1.10 p.m.

CITY COMMUNION: Thursdays at 1.10 p.m.

The minister will usually be at church on Thursday mornings. You are always welcome to pop in for a chat, but please phone first if you are making a special trip as events frequently mean that the minister's plans have to be changed.

NOTES from the MANSE

IT is inevitable that as each year draws to a close our thoughts move easily between the past and the future. We reminisce and we look ahead. This is not a specifically Christian condition, but corresponds with the length and intensity of daylight. It is probably as old as human civilisation. Day length clearly mattered to the people who built Stonehenge and the other pre-historic monuments that are part of the landscape. Given the all-pervasive quality of artificial light we are less aware of this than our forebears, but I imagine most of us look forward to the days getting longer and the sun a little warmer.

We are also acutely aware that time only flows in one direction. I think of Paul's advice to the Colossians to live "making the most of the time." (Colossians 4:5 NRSV). I am not sure if the background to Paul's comment was the belief that Jesus would return and bring history to a close, or, and I think this more likely, that he was uncertain of his own future as he wrote the letter from prison.

Such thoughts can quickly degenerate. What begins as a realistic assessment of human existence can become a little maudlin. I think a poem of A. E. Housman captures the need to live life to the full, without descending into sentimentality. It is the second poem in the collection *A Shropshire Lad*.

*Loveliest of trees, the cherry now
Is hung with bloom along the bough,
And standing about the woodland ride
Wearing white for Eastertide.*

*Now, of my threescore years and ten,
Twenty will not come again,
And take from seventy springs a score,
It only leaves me fifty more.*

*And since to look at things in bloom
Fifty springs are little room,
About the woodlands I will go
To see the cherry hung with snow.*

I wish you every blessing for 2017 and encourage you to "make the most of the time." **JOHN HOUSEAGO**

Sermon themes

All services are at 11 a.m. and will be led by the minister unless otherwise noted.

1st January, 2017

Joint Service with Kensington Baptist Church

8th January, 2017

Mr Neville Lintern

15th January, 2017

The Work of God's Servant. *Isaiah 49:1-7 and John 1:29-42*

22nd January, 2017

The Light Shone in the Darkness. *Isaiah 9:1-4 and Matthew 4:12-23*

29th January, 2017

Visiting Preacher

fellowship matters

Edited for the Internet

CHURCH MEETING

The September Church Meeting agreed to hold quarterly Church Meetings in 2017 and that they should be in the daytime rather than the evening. It is hoped this will make it easier for members to attend.

The next Church Meeting is on **Thursday, 23rd February, 2017, at 2.15 p.m.** in the Hiley Room. The dates for the rest of the year are **Wednesday, 14th June** (including the AGM), **Wednesday, 20th September** and **Wednesday, 29th November**. The meetings will begin at 2.15 p.m. All members are encouraged to attend.

“As our custom is”

For many years now the **TERRILL GROUP** have visited a number of hostelrys in January for their belated Christmas meal together. On Friday, 7th of January, 2017, they will be dining at noon at the ‘Secret Garden’, being part of Whitegate Nurseries, in Stockwood Lane.

Those who are coming are asked to catch the No 57 bus from the Haymarket, stop Sk (because of road layout changes) at 10.35.

As New Year's Day falls on a Sunday, the Bank Holiday will be observed on Monday 2nd and for this reason there will be no buses on that day. When I rang the ‘Secret Garden’, the lady did not know whether or not they would be closed the following day as well, so we needed to avoid that date, which left Wednesday, Thursday and Friday available, but Jim Tyler is now the only one of us with a car. However, a friend from Counterslip Baptist Church (Barbara Redshaw) kindly offered to help us by ferrying us from the shops in Stockwood Lane at its junction with Holloway Road. According to the bus timetable it will arrive at The Coots at 11.11 a.m. so it will arrive at the shops a little earlier than this and we should be able to gather at the ‘Secret Garden’ in good time for lunch at noon.

If you want to join us please give me a call on 0117 9861966.

JOHN FRAMPTON

OVERSEAS LINKS

We hold Montana Baptist Church, its pastor Rumen Iliev, his wife Svetla and their son Christian in our prayers, particularly as economic conditions in Bulgaria do not get any easier.

The return of our current BMS Church Partner links, Cynthia and Ian Chadwell, to Nepal following home assignment was far from straightforward due to visa problems, but they made it at last! We pray for them in their service to the people of the country and also for Justin and Lucy studying at the Kathmandu International Study Centre.

After having to leave their sphere of work on account of a major

security threat, our former overseas link Kitty and her husband Ray are in the UK studying at an intensive Masters programme on Mission and Development at All Nations Christian College. We pray for them and for their children Robyn and Tom who have both settled down at school.

OUTLOOK UNCERTAIN

He did not want the job, but when his elder brother quit he knew that he would have to take it on; he was devastated. And so it was that King George VI was giving the Broadcast Address for Christmas 1939. While his own background had been troubled he was aware of a far larger issue. The country had been at war for nearly four months and he knew what this meant from his experience when serving with the Royal Navy at the Battle of Jutland. He had thought a lot about what he should say. A poem by Minnie Louise Haskins had been brought to his attention. It came from a collection which was not widely known. He thought that the first verse might be relevant to the country's current situation and included it in his address:

*And I said to the man who stood at the gate of the year,
"Give me a light that I may tread safely into the unknown."*

And he replied:

*"Go out into the darkness and put your hand into the Hand of God.
That shall be to you better than light and safer than a known way."*

*So I went forth, and finding the Hand of God, trod gladly into the night.
And He led me towards the hills and the breaking of day in the lone
East.*

The King's hunch was correct – the verse was right for the hour and rang a large bell in the national consciousness. Seventy-seven years on we do not face the same situation, but as we enter 2017 it is only too easy to see the parallels between current news stories and those of the 1930's and wonder what kind of world today's children will grow up in. The outlook is uncertain and Minnie Haskins' poem is still relevant. **DAVID LOVERIDGE**



The Baptist Times Round-up

DEALING WITH POST ELECTION ANGER

Don't tell me as a Christian I can't be angry, and just to pray. I can do both. *By Andy Fitchet, Pastor of Whitchurch Baptist Church in Hampshire.*

Anger is a funny thing for Christians. You see we can't decide whether it's OK or not. We should be nice, shouldn't we? We should be loving and kind - not angry. So let me say this: I'm angry.

After the referendum I was angry. I was a firm Remainer and have become a loud Remoaner. I was angry that the public were lied to and that they swallowed up the bile of "taking back control." Of course not all Leavers did, some were very well informed and we just have different political opinions.

And now, I'm angry again. The election of Donald Trump in the US is catastrophic for those of us who want to call communities together rather than define our communities based on "we are not them" or "we are better than them." Yes, he seems to be moderating his stance, but that's not what he was elected on.

After the referendum Remainders were told to "get over it", the country has voted! Ignoring the fact that more people didn't vote than voted to leave, I am angry that I am being, along with 16 million other Remainders, stripped of my EU citizenship which I value.

And now I am angry again.

The joy of social media is that everyone has an opinion - me more than most I'll admit. But it also means people say unhelpful, glib claptrap. Things like, "It's OK, Jesus is King." Or "It's OK, pray for

Trump.” Trust me I’ve been praying for Donald Trump for eighteen months, and as far as I can tell, it’s not working!

And yes, Jesus is King - but he hasn’t come back yet. Therefore, we are still the stewards of the Kingdom called to be the light of the world and city on the hill which shines out truth.

It’s a bit like telling someone, after a loved one has died that “it’s OK, they are in Heaven now.” That may well be true, but it isn’t helpful. Yes the greater truth is there, but in that moment often they just want the person back and not be told “it’s all OK” when for them it obviously isn’t.

That’s how I feel about the Referendum and the US election. Yes I know Jesus is King, I went to Regent’s Park College and we learnt that, but it doesn’t mean I can’t be angry about the way in which the world is going. Anger isn’t the opposite of love, fear is.

Jesus is in charge, absolutely. However, that doesn’t mean it’s all going to be OK now. Jesus is in charge, but Iraq and Syria are still happening. Jesus is in charge, but the Chilbok girls are still missing. I don’t think it’s good enough to just say, “but it will be OK in the end” - we’re not at the end, what do we do now?

I am angry that hate is winning. I am angry that lies are prevailing over truth. I am angry that the Church seems to be involving itself in peddling this nonsense. I am angry that we don’t react more like Jesus. I am mainly angry that I don’t know what to do.

Christians, in my experience, are good at theoretical answers: “The Bible says things will get worse..” etc., etc. Can I implore you, that’s not helpful! It doesn’t do anything to alleviate suffering, or comfort the broken, and it definitely doesn’t help mission to a generation that doesn’t believe in absolute truth.

Is it OK for me to be angry? Well, I’m still working that one through. However, I think that anger is a powerful emotion like love, which can compel action.

The question for me is does this anger come out of love? “Surely not!” I hear you say. In some ways I think it does. It is for the love of the communities that are being ignored, or oppressed, that I am angry with the oppressors. It is for the love of humanity that I am angry; we are subjecting parts of it to unacceptable hatred. It is for the love of the downtrodden that I am angry with those who are doing the treading. Is it OK for me to be angry? On its own, probably not. If I do something about it, probably it is.

THE BRAIN DRAIN

PARABLES AND PICTURES

Jesus used parables and picture language in his communications with the crowds, his critics and the disciples. Can you identify the following? (all NIV, © 1984 by International Bible Society).

1. Which parable is told by Jesus in response to Peter's question as to how many times he should forgive his brother – as many as seven?
2. Which four-part parable did Jesus explain in detail to his disciples, having told it to large crowds earlier in the day?
3. What image of the connection between himself and his followers does Jesus use at the meal just before the Passover, as told in John's gospel?

Jesus often reinforced his teaching (like all good teachers) by using two images for the same idea, the second sometimes enhancing, but sometimes only emphasising the same point. For example, the parables of the Lost Sheep and the Lost Coin.

4. In response to a question about John's disciples and those of the Pharisees fasting and praying, Jesus replied with a pair of parables. In the first he spoke of unshrunk cloth being sewn on to old cloth to patch it. What was the second image?
5. What parable about the joy of discovering the kingdom of heaven and the cost someone was ready to pay for it paralleled the image of treasure hidden in a field?
6. Jesus warned the crowds of the necessity to sit down and calculate the cost of following him. He did this with a parable about building a tower, and ensuring there was enough money available to finish it before it was started. What was the second parable used?
7. The kingdom of God is like seed scattered on the ground, says Jesus to the crowd. Whether the farmer sleeps or gets up, the seed grows although the farmer does not know how, finally into the full grain and he can harvest it. What other parable did he reinforce this image with?
8. Jesus asked, "Is not life more important than food, and the body

more important than clothes?" What two images did he use of God's care for people's bodily needs?

9. When asked by his disciples to teach them to pray, in Luke chapter 11 Jesus told a parable about a householder whose friend wakes him up wanting to borrow some bread in the middle of the night. He eventually gives it to him just to make him go away. On another occasion, Jesus uses a different parable of persistence, reluctance, and a reward for persistence. What is it?

10. Whilst good farmers were sleeping, an enemy came and sowed weeds in the wheat field. These were allowed to grow up with the wheat until harvest, when the weeds were destroyed and the wheat gathered in. What other short parallel parable did Jesus use to illustrate the state of affairs whereby all manner of people live together, and the good are sorted from the bad at the end?

ANSWERS TO CAROLS QUIZ 2016

The carols are all taken from 'Baptist Praise and Worship' © the Psalms and Hymns Trust 1991

1. Hymn No 169: O come, all you faithful, verse 5
2. Hymn No 163 God rest you merry, gentlemen, verse 5
3. Hymn No 171 Love came down at Christmas, verse 3
4. Hymn No 178 The first Nowell the angel did say, verse 4
5. Hymn No 181 Unto us a boy is born!, verse 2
6. Hymn No 155 Angels from the realms of glory, verse 2
7. Hymn No 162 Every star shall sing a carol, verse 6
8. Hymn No 174 See him lying on a bed of straw: verse 4
9. Hymn No 167 Infant holy, verse 2
10. Hymn No 157 Away in a manger, no crib for a bed, verse 3

Please submit copy for the next edition of *The Record* any time **BEFORE SUNDAY, 15TH JANUARY**. If you are offering something which has been written by another person, or printed elsewhere, please make sure you have asked permission first. Your own contributions are always welcome. JACK APPLETON, *Editor*

PRAYER AT BROADMEAD

1st - 7th January

Loving Lord, we thank you for the support and encouragement of the BC3 branch of the Kensington fellowship and pray for our joint service on this first Sunday of the New Year. At the beginning of 2017 may we look backwards with gratitude, forwards with courage and upwards with confidence. In your name we ask this. Amen

8th - 14th January

Heavenly Father, we pray that the plans to re-develop the Broadmead Shopping Area will lead to improved facilities and enhanced opportunities for employment. We pray especially for the work of the Retail Chaplain Andy Sewell as he seeks to be your presence amongst both retailers and shoppers.

15th - 21st January

Dear Lord, we hold before you all our brothers and sisters in the City Centre Churches during the Week of Prayer for Christian Unity. We pray that in our great variety of worship and praise we may be bound together by a true spirit of love and unity so that we may show an unbelieving world the Light, Life and Love of our Lord Jesus Christ – who prayed that the Church would be made one.

22nd - 29th January

Father God, we bring to you all the members of our congregation – and especially those suffering the problems of age and ill-health. Thank you for loving us and meeting our every need. You are able to turn our weakness to your strength, our failures to your success and our fragility to your power, to accomplish your mighty plan. Help us to be willing to change. We want to honour you. We bring our prayer in the name of our Lord Jesus Christ. AMEN