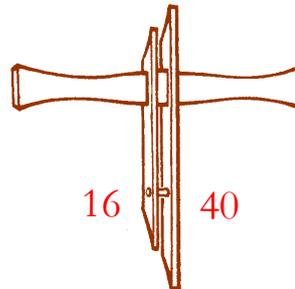


The RECORD

The Magazine of
BROADMEAD BAPTIST CHURCH



April, 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

FRIENDSHIP is one of the most precious of all human relationships. During the course of a life-time we are lucky if we manage to know more than a handful of people whom we can really call true friends.

During an extended conversation that took place at the Last Supper, recorded in John's Gospel, Jesus said to his disciples that from that time onward he would call them his friends. They would not be ordinary friends in the loose way we use that word when we really mean acquaintances, but they would be friends such that he would lay down his life for them.

What are the qualities of the friends of Jesus?

a) **FRIENDS OF JESUS** know the true God (John 15:15). Jesus says that the disciples would cease to be servants and become friends because he had revealed to them all that God had given him to pass on. Jesus taught and showed by his life that God is love. In the friendship that Jesus offers we move from being people who know about God to those who know God. We are not impartial observers, but friends.

b) **FRIENDS OF JESUS** have been chosen (John 15:16a). All the gospel writers share the uncomfortable habit of keeping the disciples in their place. When they might have felt puffed up with the knowledge that they are Jesus' friends they are reminded that he chose them, and not the other way around. God's choice is spoken of as his grace. We have friends, and the friendship of God, despite what we are, not because of what we are.

c) **FRIENDS OF JESUS** will have their prayers answered (John 15:16b). As the friends of Jesus we enjoy special access to the heart of God through our prayers. This promise is not a blank cheque that God issues on a 'Friendship Account'! Friendship actually places considerable restraints on the way we behave towards each other. Friends do not want to cause harm, embarrassment or distress to those they love, rather they will act in ways that bring pleasure and joy. Our friendship with God means that

we know God and will try to ask for those things that please him. We will try to do his will.

Friendship is precious. As friends we have been graciously chosen to know the mind of God and to bring him our deepest thoughts in prayer. **JOHN HOUSEAGO**

Sermon themes

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

2nd April, 2017

The Revd Dr Keith Clements

PALM SUNDAY, 9th April, 2017

Psalm 118:1-2, 19-29 and Matthew 21:1-11

→ **10.30 a.m. GOOD FRIDAY, 14th April, 2017**

Reflecting on the Cross. *Isaiah 52:13-53:12 and Matthew 27:32-56*

EASTER DAY, 16th April, 2017

Do not be afraid. *Jeremiah 31:1-6 and Matthew 28:1-10*

23rd April, 2017

The Revd Peter Webb

30th April, 2017

Mr Neville Lintern

7th May, 2017

Jesus, the Good Shepherd. *Acts 2:42-47 and John 10:1-10*

fellowship matters

Edited for the Internet



THURSDAY AFTERNOON STUDIES FOR 2017

I am preparing studies for Thursday afternoons which will explore the Reformation, principally through the biographies of some of the key personalities. The provisional programme will be:

30th March JOHN WYCLIFFE AND JAN HUS

27th April MARTIN LUTHER (1)

25th May MARTIN LUTHER (2)

6th July ULRICH ZWINGLI

27th July JOHN CALVIN

28th September THOMAS MORE AND WILLIAM TYNDALE

26th October THOMAS CRANMER

30th November JOHN KNOX

The meetings start at 2.15 p.m. and last for one hour. Everyone is welcome. **JOHN HOUSEAGO**

CHURCH MEETING

The next Church Meeting is on **Wednesday, 14th June, at 2.15 p.m.** and will include the AGM. The meeting will be held in the Hiley Room.

The dates for the rest of the year are, **Wednesday, 20th September,** and **Wednesday, 29th November.**

All members are encouraged to attend.



TERRILL GROUP

“TERRILL LIVES!!!!!!”

This was the title of the final song in ‘Terrill’ - the spectacular play produced by Maureen Cowley with glorious music composed by Tony Ware

The Terrill Group, at their Annual General Meeting in February decided that although they lacked the resources to continue a monthly meeting, we had developed friendships we were loath to lose and, therefore, we should meet up periodically (perhaps quarterly) for a meal at a suitable location.

All who would like to come are advised to ring me on 01179 861966.

JOHN FRAMPTON

MADASCAR

Recently Sally Thomas visited her daughter Caroline who (under the auspices of Iris Ministries - founded by the legendary Heidi and Roland Baker) has established a Children’s Centre providing meals for over 200 children during weekdays as well as caring for many others according to their needs.

All being well, Sally will be visiting Terrill Group on **Monday, 6th March.**

We meet in the Hiley Room and all are welcome. **JOHN FRAMPTON**



MONEY, MONEY, MONEY . . .



“Money, money money . . . It’s a rich man’s world.” are the words from ABBA’s song which hit the pop charts in the last century. They are words which could also apply to the outlook of the Sadducees in the time of Jesus. When they should have been seeking justice for the nation, maintaining their standard of wealthy living was of primary importance for themselves; religion was secondary and a means of providing wealth from taxes levied from the people, who also paid taxes to the Romans.

When Jesus made his final entry to Jerusalem, he could not turn a ‘blind eye’ to the corruption of the traffickers and money-changers in the Temple, who were robbing the worshippers, so he drove them out. However, these ‘thieves’ as he called them, represented a small part of the huge system with which the Sadducean priesthood was identified. Jesus pressed on with his condemnation of this corrupt system with a metaphorical story which has been given the title ‘The Parable of the Noble Vineyard Owner and his Son’ (*Matthew 21:33-46, Luke 20: 9-18*).

The parable tells of a man (*God*) who planted a vineyard (*the Jewish nation*) and let it out to vinedressers (*the religious leaders*). The owner went to another country. When the grape harvest was due, the owner sent a servant (*O.T. prophet*) to collect his share of the fruit, but the renters beat the servant and sent him back empty-handed. The owner sent another servant, but the renters ill-treated him and sent him back empty-handed. He sent a third servant, who was wounded and cast out. The owner pondered what he should do and decided to send his beloved son, in the hope that the renters would feel shame before him, but the renters decided to kill him and claim the inheritance for themselves.

Jesus then puts the question: “What will the owner of the vineyard do to them?” (*My personal opinion is that this is an open-ended parable and the conclusion is given by the religious authorities to whom the parable was addressed, as in Matthew’s account.*)

When they heard this, they said, “He will put those wretches to a

miserable death, and will let out the vineyard to other tenants ... ”

The hope of Jesus was that the religious leaders would respond to the code of honour, but the Sadducees would have much to lose and they formed the majority of the Sanhedrin — their reaction would be savage. **JACK APPLETON**

The Baptist Times Round-up

LOOKING DOWN ON OTHER PEOPLE

By what right does any Christian presume to pass serious judgement on someone else?

I was chatting with someone recently after a service where I was the preacher. We hit on a topic where we didn't see eye to eye – nothing serious, just a genuine difference of opinion. But it prompted him to suggest a reason why I thought as I did: “Oh, that'll be because you're a dyed-in-the-wool Baptist!” Well, that had me nicely pigeon-holed, didn't it? I didn't know whether to be amused or annoyed. I had only met this man five or six times before, and yet he had clearly got me well sussed – well sussed, that is, to his satisfaction. It was only later, as I thought about it, that annoyance (anger would be too strong a word) set in. How dare he pass such an ignorant and superficial judgement on me! (a) I'm *not* a dyed-in-the-wool Baptist (harrumph!), and (b) What's a dyed-in -the-wool Baptist anyway? Grrr.

Well, I wasn't going to waste more than five minutes being irritated, so I just passed it off for what I think it was: a silly remark. But then something else this man had said earlier in the conversation came back to me: he wasn't, it seemed, too thrilled with the state of the church he belonged to, and one of the reasons was that “the leaders aren't Spirit-filled.”

Which struck me as a very different matter from me being a dyed-in-the-wool Baptist: not just a silly remark at all. By what right does any Christian presume to pass such a serious judgement on someone else? (And what, in his eyes, did a 'Spirit-filled' person look like anyway?)

Even more serious, if you dismiss someone else as *not* Spirit-filled, then presumably you are making a claim that you are. And once you start making that kind of claim, even if only by implication, you really are on dodgy ground.

In Philippians 2:3 Paul tells us: “do nothing out of selfish ambition or

vain conceit, but in humility *consider others better than yourselves.*” That seems a very simple statement – a statement about humility – but the more you think about it the more thought-provoking it becomes.

For one thing, it flies right in the face of the Greek culture and society in which Paul lived. The Greeks of Paul’s day were renowned for their learning. They were one of the most intellectually gifted nations in history, and humility was something they not only didn’t value, but which they actually despised (they might well regard it as ‘servile weakness’ and ‘obsequious grovelling’ says one commentator).

(I have a feeling that our 21st century western world – so brash, so vulgar, so sure of itself, so look-at-me – isn’t a lot different, and could do with a strong dose of Paul’s quite revolutionary remark.) Still more, Paul speaks of humility as a chief characteristic of Jesus himself: *“he humbled himself and became obedient to death, even death on a cross.”* Pride is, very simply, the polar opposite of all that Jesus is about (your mind probably flies to that remarkable, beautiful event of the washing of the disciples’ feet).

The obvious question can’t be avoided: *how do I view my fellow-Christians, my fellow-church members?* From a lofty height? Or from a lowly stool?

What troubles me is the suspicion that often we are, putting it bluntly, two-faced. Oh yes, we are skilled at putting on a humble and gracious manner – but how often, at the same time, are we despising that other person in our heart? Perhaps they aren’t as clever, or as gifted, or as successful, or as popular as we are, so we tolerate or patronise them; deep down, the thought of “considering them *better* (!) than ourselves” just doesn’t come into it.

Lord, what hypocrites we can be.

It strikes me in fact that, just by writing about that man in the way I have, I myself have perhaps been guilty. I can’t feel it was wrong to react to his comments as I did – but how is it possible to do that and, at the same time, to consider him “better than myself”? (Help, please!)

Well, questions like that can only be left to the judgment of God, who knows our hearts better than we do ourselves. All I know is that the challenge of humility is the challenge of Christ-likeness – and mustn’t be shirked. So while I go away and scratch my head, let’s leave the last word with the apostle Peter... *“All of you, clothe yourselves with humility”* (1 Peter 5:5).

How well clothed are you? **COLIN SEDGWICK**

RESURRECTION QUIZ

Where in the bible story do the following quotes about resurrection (or the lack of it) come from? *(all NIV, © 1984 by International Bible Society).*

1. Light is sweet, and it pleases the eyes to see the sun. However many years a man may live, let him enjoy them all. But let him remember the days of darkness, for they will be many. Everything to come is meaningless.
2. "My brothers, I am a Pharisee, the son of a Pharisee. I stand on trial because of my hope in the resurrection of the dead."
3. Then Jesus went up and touched the coffin, and those carrying it stood still. He said, "Young man, I say to you, get up!" The dead man sat up and began to talk, and Jesus gave him back to his mother.
4. "Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Christ."
5. "Do not be afraid. I am the First and the Last. I am the Living One; I was dead, and behold I am alive for ever and ever! And I hold the keys of death and Hades."
6. "Go back and report to John what you have seen and heard: The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor. Blessed is the man who does not fall away on account of me."
7. "This is John the Baptist; he has risen from the dead! That is why miraculous powers are at work in him."
8. Then Elijah stretched himself out on the boy three times and cried to the Lord, "O Lord my God, let this boy's life return to him!" The Lord heard Elijah's cry, and the boy's life returned to him, and he lived.
9. Then Jesus told them, "This very night you will all fall away on account of me, for it is written: 'I will strike the shepherd, and the sheep of the flock will be scattered.' But after I have risen, I will go ahead of you into Galilee."
10. Jesus said to her, "I am the resurrection and the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die. Do you believe this?"

Answers to last month's quiz are on the back of the cover.

PRAYER AT BROADMEAD

Heavenly Father, help us when we are afraid to choose hope, when we despair to have faith, when we fear to find peace. When we are afraid remind us that you are with us. AMEN

April 2nd-8th

Dear Lord Jesus, whose mission was to seek out and save those who were lost, we pray for all those whose lives have been blighted by falling into crime and who are paying the penalty in prison; for those who have succumbed to addiction and resorted to prostitution to feed their habit; for victims of abuse and exploitation who bear the scars for life. May the organisations which seek to help all such gain the finance, the personnel and the wisdom to rehabilitate the fallen in our society. Give us compassionate and generous hearts to respond to the need, and bless the use of our premises by all who seek to help.

April 9th-15th

Loving Lord, we admit that we are prone, as were the Palm Sunday crowds, to turn away all too readily from shouts of praise. We shy away from sharing in the suffering of Jesus, as did his disciples who misunderstood and forsook him in his hour of need. Help us to enter into this Passion Week with penitent hearts, resolving to bear our much lesser pains and disappointments bravely for Jesus' sake.

April 16th-22nd

Heavenly Father, we thank you for the joy of Eastertide; for the assurance that there can be triumph over suffering and death. Help us to carry this with us in the days ahead. May our lives be filled with the desire to communicate the good news to others. We give you thanks and praise for this season of springtime, with new life bursting around us in flowers and trees and birdsong. Infuse our hearts, minds and souls with the energy of your love.

April 23rd-29th

Loving Father, we bring to you the needs of our city centre surroundings – for the retail sector, for the offices, hospitals, police and emergency services. In the great hustle and bustle of city life, with its noise and air pollution caused by heavy traffic jams, we pray that you may be discovered by those who daily cope with stress, that they may find peace, stillness and restoration in our building. As we try to extend hospitality, help us to be responsive to their needs, in Christ's name.

Answers to Places on Paul's travels Quiz

1. Philippi, *Acts Chapter 16* ; **2.** Caesarea, *Acts Chapter 21* ; **3.** Fair Havens, on Crete, *Acts Chapter 27* ; **4.** Ephesus, *Acts Chapter 19* ; **5.** Lystra, *Acts Chapter 14* ; **6.** Athens, *Acts Chapter 17*; **7.** Paphos on Cyprus, *Acts Chapter 13*; **8.** Malta, *Acts Chapter 28* ; **9.** Troas, *Acts Chapter 20* ; **10.** Caesarea, *Acts Chapter 24*.

Please submit copy for the next edition of *The Record* any time **BEFORE SUNDAY, 16TH APRIL**. 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*