

From the minister ...

There has been an encouraging response to the 'thinking and praying' pamphlet. A significant number have been returned and the answers to the questionnaire sections are being collated and will be 'tabled' for continuing discussion in the next few weeks.

It seems that reviewing, reorganising and renewing is happening everywhere at the moment – in churches up and down the country, in government departments, schools and universities, businesses and charities.

All of which raises the vexed issue of change. It's not possible to say at this stage what changes will emerge for life at Tyndale from this process - whether new schemes will emerge, different ways of organising ourselves; whether the result will present us with huge challenges or whether we shall decide only to tinker at the edges. This much will be true - it would be wrong *not* to change because we fear it, and it would be wrong *to* change for change's sake.

The fact is, though, the world is changing round us, whether we like it or not. This isn't happening because of any grand scheme; it's just the cumulative effect of the way human beings live now, responding to new technology, new ideas, sometimes restless and dissatisfied, changing for change's sake, sometimes driven to change by the creative spirit that is so much a part of human nature.

Often Christians have an ambivalent relationship with change. We speak of an unchanging God, rock-like and certain. The great hymns celebrate this God - a bulwark in an uncertain world, 'thou changest not, thy compassions they fail not'; 'they wither and perish but nought changeth thee'. The world outside seems to have caught on to this. More than a few times does someone say that in a changing world the one thing that should never change is the Church - folk who don't come near the place for years expect that when they do it will look, sound and act exactly as it did when they were last there!

Yet, in the church, often we yearn for things to be different to how they currently are - livelier worship, quieter worship, more children, fewer distractions, and so on. On the one hand, an unchanging God could be regarded as giving the confidence and foundation for His people to change - like a parent providing security for their children to 'spread their wings'.

On the other hand, if change is something we experience all around and crave in the church, why do we insist that God himself cannot or does not change?

In fact, the Christian faith provides a way of handling this ambivalence. God *has* changed - by the experience of suffering. We proclaim that Jesus is God; then when Jesus suffered, God suffered, and when Jesus died...? Difficult to say that God died but still, our faith challenges us to wrestle with the idea.

And yet. God is eternal, above creation, all-knowing, all-seeing, all-wise, all-loving and...unchanging. This is a mystery. As so often, we are asked to live with two apparently contradictory things together – God does not change, *and* God *is* changed, because 'God was in Jesus Christ reconciling the world to himself.' Whatever change lies ahead for us as individuals and as a church, in a changing world, Dietrich Bonhoeffer's phrase sums up the glory of the faith that guides us, 'if Jesus was not God how could he help us? If Jesus was not human, how could he help us?'

Michael



Update on the Church Meeting held on 11 January 2011

Finance

Budget 2011/12: Julian West presented the proposed budget for 2011/12, which had been agreed by the deacons. This will require an increase in offerings of 1.5%.

There was a discussion about the figure of £46,965 which has been budgeted under the heading 'Ministry'. The Finance Committee decided to include a figure representing the salary of a second minister or equivalent for the whole financial year, even though this is unlikely to be the case. The reasoning behind this decision is to 'ring fence' this amount to ensure that there would be provision to fund such a post for the next three to four years. If the money, or part of it, is needed it will be funded from reserves. The Fabric reserve operates in a similar way. There was some debate about the way this item presented in the budget.

Concern was also expressed over whether the church can afford to employ a second minister, and why is there no longer enough money to support this post, when there always has been before. Bruce Lloyd explained that this is the result of falling income, not only from offerings but also from our investments. It is hoped that the situation will improve as the country begins to recover from the recession.

It was pointed out that having provision for such a post in the budget does not mean that there is any commitment to filling such a post. It simply allows for the possibility of employing a second minister or equivalent should the church meeting decide that this is the best way forward.

The only other option, which the Finance committee and the deaconate felt would not be acceptable to the church meeting, would have been to reduce the mission budget, which currently represents 29.4% of income.

Michael Whitfield proposed and Michael Docker second that the meeting accept the proposed budget. The proposal was agreed.

Financial Statement 2009-10: Julian West reported that the accounts for the financial year 2009-10 have been approved by the independent examiners, and the full document will be posted on the Charities Commission website (www.charities-commission.gov.uk) for public scrutiny. Paper copies are available from Julian on request for anyone who does not have internet access. The meeting expressed its thanks to

Julian for his work on preparing the budget and the financial statement and to Michael Whitfield for producing the narrative pages of the financial statement.

University of Bristol Multifaith Chaplaincy: Michael Docker reported that the University of Bristol has produced a Memorandum of Understanding - a formal document which sets out the exact nature of the relationship between the University and the MFC, and the responsibilities and expectations of both parties. The aim of the MFC is to provide a service to University students and staff of all faiths and none and to authorise the appointment and scrutinise the conduct of chaplains, all of who must be CRB checked. The Michael Docker pointed out that it is noticeable that the present generation of students do not identify themselves with a particular denomination, which used to be the case some years ago. There is still a thriving Christian Union, and a very small Methodist Society and Catholic Society, whose numbers vary widely from year to year, but the days of BURCSOC are over. The Memorandum of Understanding is a long and complex document, which has been read in full and approved by the Deacons. The church meeting was happy to approve the document on this basis. It will be signed on behalf of the church and returned to the University.

North West Bristol Baptist Cluster Letter: As agreed at the last meeting, a letter has been sent to all the churches who consider themselves as belonging in the North West Baptist Cluster. The Regional Minister has expressed appreciation of our efforts to formalize the clustering arrangements and has indicated that he would be happy to chair a meeting if there is sufficient support from the other churches.

Notice Board: Concern was expressed about the state of disrepair of the notice board outside church. David Bell reported that the whole area of signage outside church is in the process of being considered by a specially convened small group. Quotations have been requested for replacement boards, and it is hoped that a proposal will come to a church meeting in the near future. David was thanked for agreeing to take on this project.

BU Assembly, 29 April-1 May: This year's assembly will be held in Blackpool. If anyone would like to attend as a delegate, please speak to Bruce.

Nailsea Baptist Church: David Roberts reported that Nailsea BC, which meets in a local school, has acquired new premises for community events. These will be formally opened on Saturday 29 January.

Revd Christine Ritter

20 people of Tyndale made the journey to Didcot Baptist Church for Christine Ritter's Ordination on 22nd January. We all shared in her joy that the time for this long-awaited event had arrived.

A large party from Gas Green Baptist Church, Cheltenham, and the people from the Didcot church made it a large congregation. Vanessa Rye, Minister in Training, at Didcot Baptist Church, led the service. The atmosphere was warm and the singing hearty.

A number of people took part. Christine herself had chosen the Bible reading from John 4 - the story of Jesus' encounter with a woman of Samaria at Jacob's well. The Revd. Keith Nichols, pastor of the church when Christine was a member there, preached the sermon. Jesus, he said, was in the wrong place, at the wrong time, speaking to the wrong person. So he went "counter-culture". Where people would have said "you don't go there", he went. So today we too need to go to the fringes, the edges, where God is already at work in the real world, and to fill our words and actions with grace.

Then followed the telling of Christine's story. She herself spoke about becoming a Christian and being baptized. She told her story naturally, freely, - making us chuckle at times - carrying us with her, but also showing her seriousness and deep sincerity. She began her studies at college, and had a feeling then of God calling her to go another step further. "It took rather longer than I'd expected." she said, wryly. "It was a really, really tough time I have to say... So many times I had to say to God "Where do you really want me to be?" It was a very frustrating journey often. But also, it was very exciting."

Four people followed, tracing the recognition of the genuineness of her call by the local church of which she was a member, the local association, the college at which she studied, and the church at Gas Green which had now called her to be their pastor.

The solemn moments of the Act of Ordination were conducted by the Revd. Colin Norris, Regional Minister, with the congregation standing. First, he put questions to Christine concerning her faith, and then administered the Ordination vows. Then he read to the assembled company the Baptist Union Declaration of Principle.

The Revd David Kerrigan, BMS General Director, led a moving prayer of Dedication, while another group from different churches and places (including Michael Docker on Tyndale's behalf) laid their hands on Christine's head and shoulders. Finally, he declared the Ordination complete, and added to the congregation: "It would be perfectly appropriate to applaud", so we all did.

One more feature, which was both formal and informal, followed. The Revd. Ken Stewart, of Bristol Baptist College, presented to the newly-ordained minister an Ordination Bible, on the college's behalf. His remarks were personal to Christine, whose tutor at the college he had



been, and to himself. She had been one of the first batch of students allotted to him on his appointment, had completed her course of studies in 2009. Then she was no longer a student, but was still around. "I'm doubly delighted someone has called her" he added. "By the time she has finished her Newly Accredited Minister studies, I'll only have one more year before I retire! I'm really glad! She applied herself to her studies, and we're delighted to commend her."

A congregational blessing and the song "In Christ alone" brought the service to a close.

Gordon Luton

GAS GREEN – What's in a name?

Christine Ritter becomes the minister of Gas Green Baptist Church in Cheltenham on 19th February. In this article, Dave Bell, who was at Gas Green for thirty-eight years before coming to Bristol, explains a little of its history, and the important part it has played in his life.

In 1836, on the edge of fashionable Cheltenham Spa, the development of the poorer 'bottom end of town' saw the building of a nonconformist chapel near the Tewkesbury Road. First used by Primitive Methodists, then by Congregationalists, it passed into the hands of Baptists from the town centre's Salem Chapel in 1864. The other side of the Tewkesbury Road was Cheltenham Gas Works, where a piece of land known as Gas Green (now part of Tesco's car park) was surrounded by buildings. One of these was a day school run by a member of Salem, whose members also used it for their Sunday School and Mission services. A history of Nonconformity in Cheltenham explains: "The time came when a small branch of Salem meeting in a building actually on Gas Green was requested to give up possession to the Gas Company which wanted to extend its works. To help them out of the difficulty (the Congregationalists) transferred the building off the Tewkesbury Road to the Gas Green Baptists who took the name with them."

In 1857, the chapel's pastor purchased neighbouring land, and, with the financial help of others, built the Baker Street Mission School, consisting of two halls, each 44ft by 24ft, one for boys, one for girls. By 1861 the school had 270 pupils, trusteeship passing into the hands of members of Salem, who ran the school until its closure in 1907. All this time the witness of the chapel grew from strength to strength, and in 1910 the Sunday School had 500 scholars on its books, making use of the old mission school buildings, where a variety of groups connected with Gas Green met.

1939 saw great changes. The old school was used by the YMCA, and helping to run it was Vic Dymock, a member of the Gas Green Church, who also became Superintendent of the Sunday School, of which he had once been a scholar. In 1943 he founded the 1st Cheltenham Company of The Boys' Brigade - soon to become, arguably, the foremost company in the West of England - of which he was Captain for 39 years until 1982, when I succeeded him. During WW2, BB and YMCA lads helped Vic, a master-builder by trade, construct an extension to the front of the school building. Vic had the foresight to lay foundations to take a second storey should it ever be needed.

In 1945 a BB band was formed, which won the National Championships in the 1950s, doing almost as well in the early 60s, when we specialised in off-beat numbers for displays, including the Colston Hall, when I had a bongo solo which lasted several minutes! Vic also started Gloucestershire BB Camps in the 1940s and it was at Camp in 1962 that I made my decision to be baptised, a response to the chaplain, a young Bristol Baptist College student, Brian Haymes! A few months after being baptised, and having already been through the training ground of BB Bible Class and church services at Gas Green, I began preaching at the tender age of 15, although it probably wasn't tender on the ears of the congregations then! How patient they were! I went to Camp most years up to 2004, helping Vic Dymock to organise them. He looked after site, transport and food, and I organised the equipment - all our own - and the programme. In its hey-day nearly 100 boys went for 2 weeks - with Officers and their families we numbered about 150. I found Camp to be a great place to challenge boys about the Christian faith, having the thrill and privilege of serving as Camp Chaplain on several occasions.

In 1958, to provide preaching experience, the first of many students from Bristol Baptist College came to lead worship at Gas Green. In 1960 a Pastorate Team was formed to cover each Sunday in term-time. In the first team were Roger Hayden, Alex Anderson and Don Pines. Later came Mark Churchill, Brian Haymes, Philip Crome, Vaughan Powell, David Tennant, Les Giller, Rhys Thomas, David Martin, Harry Smith, Des Butler, Ian Sykes, Graham Wise and Alan Davies. (I know that some of them will be known to some of you!). Brian Haymes writes that it "was an exciting time...The work amongst young people was going well, and the church had a sense of anticipation about it. To come and lead worship was a good experience because there was an eagerness among young and old, a sense that God was doing something among us... a number of people in the church had a considerable influence on me. I learned things about what it is to be a living church and to share ministry – important lessons and I was taught them at Gas Green."

David Tennant says that "the Gas Green Team was always the best of the Bristol College student pastorate teams! (he would say that, wouldn't he?!!) ... The real remembrance is of the people, generous to a fault, the coffee on arrival, (vital if the student had come up the A38 on a winter morning from Bristol on his motor-bike!), the lunches and teas, the hospitality, the patience with student sermons. It was a privilege to be present on 14th May 1964 when 26 folk committed themselves to be the newly-formed independent Gas Green Baptist Church."

A manse was purchased, and a first minister called - Peter Bradford (pictured left), who grew up (to everyone's consternation, as some of our congregation will tell you) at Tyndale! (Peter was to be the biggest single influence on my life, and that of a number of other young people – but that's another story!) Shortly before his death, Peter wrote, “When I entered Bristol Baptist College in 1961, part of the training for ministry was to join a Pastorate Team. The Team to be part of was the Gas Green Baptist Church Team. I remember how disappointed I was not to be included on this team! Little did I know that on 23rd July 1966, I would be inducted as the first full-time minister of the church. God moves in a mysterious way. It was this church, which was freshly cleaned and painted, with a new baptistry, to which I came. There was a plentiful supply of young people and it had a name that was not wholly attractive, but it was a church that my wife and I grew to love. The church was ready for growth and development.”

And grow and develop we did under Peter's leadership! The church took over the running of the 'Youth Centre' from the YMCA, and Vic Dymock's foresight led to a second storey being added to part of the building. In 1975 he followed this up by re-styling the church interior, which you'll only appreciate if you come to Christine's Induction! She will be Gas Green's seventh minister.

In recent years Gas Green has experienced the same problems as many other churches – ageing congregations, fewer young people, fewer people prepared to commit to membership, and to serve. For Christine, as the church seeks to witness, and to serve the needs of its neighbours through the Youth & Community Centre (of which I was a trustee, and latterly the Administrator before coming to Bristol) there will be a strong sense of the past. I am heartened that a number of aspects of church life I was able to introduce – mostly between pastorates to help strengthen the fellowship – such as house groups, Holy Week meditations and the Christmas Eve Midnight Candlelight service, are still very much a part of Gas Green after many years. It is indicative of the way that Gas Green has always built on what has gone before but has not been afraid to do something new. Long may this continue under its new minister!

Dave Bell

NB the brackets carry my own comments.

The quotations are from “The Gas Green Story 1849 – 1999” compiled by Colin B Dymock & Revd Kerry J Birch

Some observations on our Christian pilgrimage.....

Jesus is the bread of life, not the cake for special occasions. *Anon*

God knows us altogether and cares for us in spite of that knowledge.

J Charles Stern

Don't look around for a life partner, look UP. Any other choice than God's will mean disaster. *Anon*

Prayer: It is necessary to draw near to God, but it is not required of you to prolong your speech till everyone is longing to hear the word 'Amen'.

C H Spurgeon

I have lived to thank God that all my prayers have not been answered.

Jean Ingelow

WOMEN'S WORLD DAY OF PRAYER

“HOW MANY LOAVES HAVE YOU?”

On Friday March 4th 2011 women from around the world will celebrate the Women's World Day of Prayer. The service has been written by the women of Chile. It is an appropriate theme for bread is eaten at every meal and is very much part of every day life. The women of Chile offer what it means to them as they share this service with us.

Jean Hackett, president of the National Committee of the Women's World Day of Prayer Movement, said:

'This is always an exciting day as a great wave of prayer sweeps the world, beginning when the first service is held in Tonga and continuing around the world until the final service takes place, some 35 hours later, in neighbouring Western Samoa. By then the day will have been celebrated in over 170 countries and over 5,000 services will have been held in England, Wales and Northern Ireland.'

Stretching from Peru to Antarctica, the Republic of Chile occupies a long, narrow strip of land 2,640 miles long and 110 miles wide. It is a land of incredible contrasts. It also has the highest incidence of domestic violence in Latin America and most women suffer from discrimination in some form or other. Equal opportunities are being pursued.

Although organised and led by women, this is essentially a day of prayer for everybody as we demonstrate our solidarity with our sisters and brothers in other countries and all are welcome to attend. Further information and resources, together with details of services in your area, can be found on the WWDP website at www.wwdp-natcomm.org

2 February: Presentation of Christ in the Temple/Candlemas

In bygone centuries, Christians said their last farewells to the Christmas season on Candlemas, 2 February. This is exactly 40 days after Christmas Day itself. In New Testament times 40 days' old was an important age for a baby boy: it was when they made their first 'public appearance'. Mary, like all good Jewish mothers, went to the Temple with Jesus, her first male child - to "present him to the Lord". At the same time, she, as a new mother, was 'purified'. Thus we have the Festival of the Presentation of Christ in the Temple.

So where does the Candlemas bit come in? Jesus is described in the New Testament as the Light of the World, and early Christians developed the tradition of lighting many candles in celebration of this day. The Church also fell into the custom of blessing the year's supply of candles for the church on this day - hence the name, Candlemas.

The story of how Candlemas began can be found in Luke 2:22-40. Simeon's great declaration of faith and recognition of who Jesus was is of course found in the Nunc Dimittis, which is embedded in the Office of Evening Prayer in the West. But in medieval times, the Nunc Dimittis was mostly used just on this day, during the distribution of candles before the Eucharist. Only gradually did it win a place in the daily prayer life of the Church.

Simeon was filled with hope
when he recognised the presence of Jesus,
God had fulfilled his promise.
So dear Lord, we pray that we too
would have lives open to the awareness of your presence.

Lord Jesus Christ, you are the light of the world,
you transform the darkness of human lives
with the light of your salvation.
So we pray that your transforming light
would drive out darkness and fear
and bring hope to the lives of those
who do not know your presence with them.

We ask Lord Jesus,
that your light would penetrate those dark places
which cause people to hate and transform fear into trust.
That the world would awake from the darkness of winter
and come into the dawn of your presence.

14 February: St Valentine's Day

There are two confusing things about this day of romance and anonymous love-cards strewn with lace, cupids and ribbon: firstly, there seems to have been two different Valentines in the 4th century - one a priest martyred on the Flaminian Way, under the emperor Claudius, the other a bishop of Terni martyred at Rome. And neither seems to have had any clear connection with lovers or courting couples.

So why has Valentine become the patron saint of romantic love? By Chaucer's time the link was assumed to be because on these saints' day -14 February - the birds are supposed to pair. Or perhaps the custom of seeking a partner on St Valentine's Day is a surviving scrap of the old Roman Lupercalia festival, which took place in the middle of February. One of the Roman gods honoured during this Festival was Pan, the god of nature. Another was Juno, the goddess of women and marriage. During the Lupercalia it was a popular custom for young men to draw the name of a young unmarried woman from a name-box. The two would then be partners or 'sweethearts' during the time of the celebrations. Even modern Valentine decorations bear an ancient symbol of love - Roman cupids with their bows and love-arrows.

There are no churches in England dedicated to Valentine, but since 1835 his relics have been claimed by the Carmelite church in Dublin.

The very first Valentine card - a legend

The Roman Emperor Claudius II needed soldiers. He suspected that marriage made men want to stay at home instead of fighting wars, so he outlawed marriage.

A kind-hearted young priest named Valentine felt sorry for all the couples who wanted to marry, but couldn't. So secretly he married as many couples as he could - until the Emperor found out and condemned him to death. While he was in prison waiting execution, Valentine showed love and compassion to everyone around him, including his jailer. The jailer had a young daughter who was blind, but through Valentine's prayers, she was healed. Just before his death in Rome on 14 February, he wrote her a farewell message signed 'From your Valentine.'

So the very first Valentine card was not between lovers, but between a priest about to die, and a little girl, healed through his prayers.

22 February : Saint Day of Margaret of Cortona c. 1247 -97

Did you have a miserable childhood? Were your parents more absorbed in themselves than in you? Later, looking for love, did you fall for the wrong man? If you feel your life has been 'wrong-footed' from the start, and that there is no way of 'putting it right' now, then Margaret of Cortona is a saint for you.

She was born the daughter of a small farmer in Tuscany in 1247. Her mother died in her childhood, and a jealous step-mother moved in, who distanced her from her father's love. Lonely and vulnerable, Margaret was seduced by a knight of Montepulciano. He did not offer marriage, and so she lived as his mistress for nine years, hanging on to the only affection she had ever known. She even bore him a son. Then one day her knight was murdered. Margaret's life was in crisis.

What happened next seems to indicate that Margaret was desperate to 'put her life right', in the only way she knew how. She gave away the riches that the knight had left her, and returned to her father and step-mother, humbly seeking forgiveness and reconciliation. They, who had let her down in the first place, slammed the door in her face. Margaret then sought out the Franciscans, and became a penitent. She was desperate for kindness, forgiveness and peace in her sad life.

What happened next is a tragic example of how the church can let people down. For when Margaret turned to the Franciscans in repentance, they did not tell her the wonderful news: that indeed she could be forgiven, because Jesus had already paid the price to 'redeem' her. Instead, they told her a lie: that she would have to 'earn' forgiveness by ongoing acts of abasement and severe mortifications. She was never told the simple truth: God loved her, and lavished forgiveness on her. And so the final tragedy of Margaret's life began: for years she practised severe acts of self-abasement: starvation, sleeplessness, the daily torment of hair-shirts. She was never told that all this was pointless, that her sins were gladly forgiven her because Jesus had died for them on the cross.

There is nothing so broken in our lives that God cannot fix it. At whatever point we turn to him, he accepts us just as we are. Forgiveness is just the beginning of the good things that God wants to give us. He wants to begin a life-long work of restoration and healing in our lives. Poor Margaret never found that out in this life. So she must have had the most wonderful surprise when at 50 she died, and woke up in heaven.

The King James Version: 400 years on

Which of these means more to you:

'Happy are those whose greatest desire is to do what God requires; God will satisfy them fully!' or 'Blessed are they which do hunger and thirst after righteousness: for they shall be filled'?

Both are translations of Matthew 5:6, but the first is from the Good News Bible from the 1960s, while the second is the King James Version, or Authorised Version, of 1611 (KJV for short). For many people, the older version goes deeper, is more stirring and tells us more about God.

In 2011 we mark its 400th anniversary. There are a range of celebratory events from talks by celebrities to readings in tiny churches. As we'll be hearing often, the KJV has shaped the hearts and minds of English-speaking people throughout the world in these four centuries. It first coined many words and expressions that have become part of the language so much so that most people wouldn't necessarily think of them as biblical, and usually think that they're from Shakespeare (especially as he was writing at about the same time). So we have: 'loving-kindness' (Psalm 17 and elsewhere), 'the signs of the times' (Matthew 16), 'the powers that be' (Romans 13), and many more.

But the old-fashioned words aren't just part of our heritage, like an ancient monument; their poetry can speak directly to our needs today. They can give a stronger and more immediate sense of God's tender love and glorious majesty, from '*I water my couch with my tears*' (Psalm 6:6) to '*Though I speak with the tongues of men and of angels ...*' (1 Corinthians 13:1).

It's easy to be put off by the dark type and odd words: 'thee' and 'thou', '-eth' endings, 'abide' and 'sojourn'. Some parts, especially the Epistles, can be dense and tortuous. We can't turn the clock back: the KJV can never be the only version for us now. But if we use both old and new translations together, we gain so much more. In its heightened language, the KJV gives us a richer appreciation of wonder. So, just as we wouldn't want to knock down old churches, we shouldn't leave the KJV unread. It's not just a cultural landmark, but it's something that can shape our life right now.

Rachel Boulding is a Deputy Editor of the Church Times, and the author of Celebrating the King James Version: Devotional readings from the Classic Translation (BRF, £9.99 hardback). For information on the KJV 400th anniversary celebrations, visit www.kingjamesbibletrust.org.

Giving Tree Project

Following the Giving Tree Service in December, David Bell has received the following letter of appreciation from the charity Ronald McDonald House:

“I am writing to say an enormous thank you for inviting us to your Giving Tree Service once again! The coming together of Redland United Reformed Church, Victoria Methodist Church and Tyndale Baptist Church has made an enormous impact and we are so grateful to be part of it.

The kind gifts that have been so selflessly donated to us here at Ronald McDonald House Bristol will be so appreciated by all who receive them!

We will be sharing the gifts with our families on Christmas Eve. I am not sure if I can really convey into words what this will mean for the families who are with us over this festive season. The lovely gestures will undoubtedly bring smiles to the faces of parents and children during what is probably the most stressful time of their lives.

I had such a wonderful time at the service and it really made me feel the festive spirit. It is always lovely to get to really celebrate and share with you all the true meaning of Christmas.

Thank you all so much and I look forward to seeing you very soon.”

***Denise Johnson-Carr
Charity Manager***

CALENDAR – MARCH 2011

Tuesday 1 st	7.30 pm	Deacons' meeting
Wednesday 2 nd	7.30 pm	time@tyndale – Music Choices
Friday 4 th	7.00 pm	TYC Club Evening
Sunday 6th	9.45 am	Prayer Meeting
	10.30 am	Communion
Tuesday 8 th	7.30 pm	Church meeting
Wednesday 9 th	7.30 pm	time@tyndale - Communion
Sunday 13th	10.30 am	Morning worship
Tuesday 15 th	7.30 pm	Home groups meet
Wednesday 16 th	7.00 pm	Prayer meeting
	7.30 pm	time@tyndale – Community Forum
Friday 18 th	7.00 pm	TYC Club Evening
Sunday 20th	10.30 am	All age worship
Tuesday 22 nd	8.00 pm	Prayer Meeting
Wednesday 23 rd	7.30 pm	time@tyndale – Talkback: “Tools with a Mission “
Sunday 27th	<i>British Summer Time begins!</i>	
	10.30 am	Morning worship
Wednesday 30 th	7.30 pm	time@tyndale – Meal

All services led by Revd Michael Docker unless otherwise indicated.