

CALENDAR – AUGUST 2010

Sunday 1st	10.30 am	Communion
Sunday 8th	10.30 am	Morning worship led by Revd Dr Keith Clements
Sunday 15th	10.30 am	Morning worship led by Revd Dr Roger Hayden
Sunday 22nd	10.30 am	All age worship led by Revd Nigel Coles
Sunday 29th	10.30 am	Morning worship

All services led by Revd Michael Docker unless otherwise indicated.

The View from the Window

Like a painting it is set before one,
but less brittle, ageless;
these colours are renewed daily with variations of light
and distance that no painter achieves or suggests.
Then there is movement,
Change, as slowly the cloud bruises are healed by sunlight,
or snow caps a black mood;
but gold at evening to cheer the heart.
All through history the great brush has not rested,
nor the paint dried; yet what eye, looking coolly,
or, as we now, through the tears' lenses,
ever saw this work and it was not finished?

R S Thomas

From the Minister

When we disagree...

Elsewhere in this Link there is a précis of a paper from the JPIC group that outlines approaches to a large range of issues to do with justice, peace and the environment that the group has been discussing. The aim is to inform the church of the background behind the various campaigns and initiatives that JPIC will from time to time be asking the church to support.

When Justice, Peace and the Integrity of Creation was put forward as the title of a World Council of Churches programme in the 1980s it marked a shift away from seeing 'social issues' as being a matter of ethical choice for Christians, towards the whole Church seeing them as central to its mission to the world. In the old days (and still in some places) the Church did 'mission' with little reference to the state of the world around. JPIC marked a shift. Now we accept that it is just as important for the Church to be concerned about everything from war-making to people trafficking as it is to 'win converts'.

Again, in the old days, when folk were brought into the church they discovered that being a Christian had much to do with avoiding drinking, smoking and going to the cinema! Now the world's more complicated. To be a Christian means being concerned about the world's poor, international trade, warfare and the environment. But there, as they say, lies the rub.

What happens when Christians disagree? One person may regard the arms trade as a source of injustice around the world. Another may work in the industry. Someone may believe that Christians need to avoid buying anything that's not been 'Fairtrade' approved. Another may believe that Fairtrade is *unfair* as it distorts markets and set standards for goods that are impossible for some producers to meet.

Disagreement in the Church is not, of course, limited to such issues. Currently the Church of England is having a very public disagreement about women Bishops. There are churches whose views on homosexuality give many others the collywobbles.

Yet, we all use similar terms to talk about God. We all take part in acts of worship that are recognisably part of the same religion. We all revere the same Bible. And the history of the church is, in one view, the history of *constant* disagreement. The existence of so many denominations and church groupings is testimony to that.

But there is another view. If disagreement is unavoidable and inevitable then the Christian imperative has to do with what happens *after*. In other words, disagreement that leads to division and a continued history of suspicion falls short of what being Christian really means. But disagreement that is followed by mutual respect, and a striving to be reconciled *despite the differences* – that, surely, is the mark of true Christian discipleship.

The Ecumenical Movement is one of the chief ways in which the churches have sought to make this happen. It has brought Christians from radically different church traditions together, not in order to gloss over differences or to try and discuss them to destruction in increasingly bland and impenetrable documents, rather, to acknowledge difference, celebrate variety, recognise common ground where it exists and listen to each other.

This could be called a great reversal: disagreement *necessarily* produces division, but then *immediately* the divided parties begin the process of being reconciled, by first loving one another – 'that they may be One', in the vision of Jesus.

So, if, in the current situation, the JPIC report causes us to be more aware of our differences, and even becomes the cause of disagreement, our commitment to love one another in this church – a microcosm of the Ecumenical Movement! - will provide us with the resources we need to continue to work, worship and serve together in the cause of God's Kingdom. Actually, more than just our commitment, we can call on God's Spirit to resource us, to help us 'maintain the spirit of unity in the bond of peace'.



Michael

Update on the Annual General meeting held on 11 May 2010

Annual Reports of Church Organisations:

Michael Docker thanked Bruce and Ali Lloyd for the compilation of the annual reports and invited comments. Comments were made on the following:

- The Minister's report regarding his concern regarding the 'narrowness of themes in modern worship material
- The lack of a report from the officers of the Dorothy Porteous Fund
- The positive comments from the users of the Tyndale Circle
- The Home Mission report
- Christian Aid's thanks to Thursday lunches.

The reports were accepted and Michael Docker thanked all who had contributed.

Church Appointments:

The meeting accepted the list of church appointments.

- The appointment of David Bell as Pastoral Care Steward was approved. Janet Gerrish was thanked for her many years of service as Pastoral Care Steward.
- Ian Waddington and Ian Holyer were added to the list as projectionists
- Debbie Pinfold was added as a coordinator of **time@tyndale**

Finance:

Julian West presented the draft annual accounts for 2009/10. The following was noted:

- There was reduced offering and investment income.
- Property income (from room lettings) has increased.
- Expenditure has reduced from previous year.
- Mission contribution is up by £3K.
- There was a question about our debtors and Julian said that most of this has now been paid.

The draft accounts were received and Julian was thanked.

Ministry Review:

Michael Docker said that discussions with various people about a family worker were shortly to take place. Michael Whitfield talked about the survey of needs that will take place around the church area and volunteers were requested for help with this.

Baptist Assembly:

Michael Docker reported on the Assembly, the theme of which was 'One World, One Mission'. He said that it was a well-produced Assembly and was 'well-balanced'. Revd Pat Tooke was inducted as President. Two public resolutions were passed:

1. To call on the Government to strengthen nuclear non-proliferation agreements
2. To call on churches to support 'Thursday in Black' to express support for victims of trafficking.

In view of Michael Docker's comments that most of the decisions appeared to be 'rubber-stamped', Keith Clements asked where decisions are now made within the Union. It seems that the BU Council is now the main decision making organ within the Union. Michael Docker reported that though this decision-making appears to work well, there might be a potential problem over women in ministry, where some churches appear not to support the BU position. Concern was mentioned that there appeared to be no publicity about a forthcoming conference celebrating the centenary of the Edinburgh Conference. Michael Docker proposed that we send a letter to the BU about this.

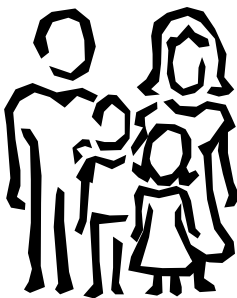
Election of Joint Church Secretary:

The election of Michael Whitfield (the only nominee) took place with Margaret Clements and Brian Pratt as tellers. Michael was duly elected.

Update on the Church Meeting held on 15 June 2010

Ministry Review:

Michael Docker introduced Sian Hancock, course tutor at the Centre for Youth Ministry at the Baptist College who, for the last year has been running a course on Family Workers. She introduced the meeting to the work of Family Workers and told us about the way they are trained to build on relationships and connections. She reminded us that society is largely 'unchurched' and connections have to be made between church members and others in places such as mother and toddler groups, shopping centres, schools, home groups and so on.



Family workers are trained to facilitate these connections. There is a great need to get to know the area around the church and to make these

connections. The college course includes theology, child development, self-awareness and so on and encourages students to find ways of linking with children in the first place and then onto their parents.

There are a number of placements with caring agencies. Sian mentioned that Family Workers get involved in after-school clubs and also religious education within local schools. Discussion centred on the sorts of people being trained as Family Workers and whether we at Tyndale have enough resources to support such a worker.

time@tyndale:

A review of this event has shown that we are getting a few visitors but not when there is a communion service. In spite of this, there was a feeling that it is important to continue these for members of the Church. The average attendance to Christmas was 29 and since, 21. It was felt that advertising needs to be improved and made more effective. Up to April 90 people have attended at least one of the sessions. Most members stated that it is enjoyable and gives us time to socialise. There was some discussion about meeting at the front of the church in the summer. Thanks were expressed to Rachel, David and Debbie and all those on the rota.

Church Meetings:

Revd Docker told the meeting that the Deacons were suggesting that we have a few meetings each year that are open to the whole congregation and that we might move to have fewer 'decision-making' meetings – possibly six a year.

A final update from the Sandersons....



Dear Friends,

Since we wrote our last prayer letter almost a year ago, we have been on a journey which in many ways has turned our world upside down. As you know, our second daughter Bethany has had major open heart surgery twice in this time; the first within days of her birth in November 2009 and again more recently in April. We give God great thanks that Bethany is doing well and has been blessed with amazing medical care, which we would not have had access to in Uganda.

It was our hope that after Bethany's second stage operation, we might be able to return to Uganda. However, it became apparent that despite our great desire to go back to Uganda, the lack of expert medical help and Bethany's need for ongoing tests and medicines, would have made it a foolhardy decision given Bethany's vulnerability in these next few years of life. It is therefore with great sadness that we are temporarily ending our service in overseas mission work.

The day before Bethany's birth we were in church in Birmingham and the sermon was on the letter sent to the exiles in Jeremiah 29. What does it mean to be far from the place of God's calling, His promise and His purposes? What does it mean to be far from the place you call home and the people you have invested time, love, discipleship and encouragement in? What does it mean to be plucked from your job, your training, the thing you are good at? In the sermon, the word used was 'disorientation'. Israelite exiles in Babylon were deeply disorientated when Jeremiah's prophecy was read to them. As they heard the message being read aloud, many would have expected God's deliverance, for him to wipe out Babylon and for the exiles to return immediately to Jerusalem.

The message of a miraculous deliverance never came. Instead, the exiles were encouraged to plant fields, settle down and pray for the prosperity of Babylon because if the city prospered, so would they. God had not abandoned them, rather they were reassured that He had plans to protect them and see them develop. The Bible speaks timelessly into our own circumstances and we were aware that God was reminding us of His Word for the time that lay ahead.

To leave Uganda was heart wrenching. We still don't understand why we made the difficult move to Gulu, only to leave four months later. We also struggle with various aspects of adaptation to UK living but we know that God has not abandoned us and still has good plans for us. We are learning to plant fields and settle into life in the UK. We are slowly moving out of disorientation and finding our place and purpose again.

In February Steve began working with BMS in Didcot doing the job of Manager for Mission Partnerships at BMS on a temporary basis. Following an application process, Steve has now been asked to take up this post on a permanent basis as of 1st July and is now officially part of the BMS home staff. The job involves overseeing partner work around the world, drawing up the estimates for the Department of World Mission, overseeing development and relief work and also includes an extra component of assisting Andrew North, the Africa regional secretary with some aspects of work particularly in relation to development and justice projects in Africa.

Caroline has been at home looking after the girls and is bearing the brunt of sleepless nights, Bethany's feeding and medication regime and Hannah embracing the 'terrible twos' in exactly the way people try to warn you about! Before long, Caroline will hopefully be in a position to do some part time work again.

It has all started to remind us what normal settled life is meant to look like. All of the adventure of the last five years, the emotional and high stakes of the last seven months and the uncertainty of this last year is beginning to feel like a different life. Even Bethany is now beginning to behave like a normal stubborn and frankly rather cute seven month old baby; what a joy and blessing she is. She can sit up on her own and is getting her first tooth.

As for Hannah, they say that you can take the girl out of Africa but you cannot take Africa out of the girl. Whether it is Hannah insisting on thanking people in Luo or being told off at pre-school (which she loves) for not wearing shoes, our fearless, determined little blond bombshell daughter is at least still on track to win the mission kid stereotype prize!

So where does all of this leave us? We are still missionaries by calling and inclination and accept that God has brought us back to the UK for many reasons. We are still involved in overseas mission and are a part of the BMS family and we still believe that mission is a matter of global partnership within the world wide family of God. It is a partnership where we realise that your prayer, support, phone calls, visits, encouraging e-mails, chocolates, magazines and your care has sustained us through good years as we have sought to invest in something significant and sustainable for the glory of our God of Justice.

We have felt so proud and blessed to have had the chance to be part of this partnership in world mission with you but we realise that your energies need to be focused on missionaries in the field and so regrettably we need to say thank you and goodbye for now. We do honestly hope that many folks will remain in touch and even as we write there are already plans for visits to some of our Link churches who have walked this journey with us so far.

None of this is to say that our missionary journey has ended. We, like Hannah, have left Africa but Africa has not left us. We may be settling down to plant our fields and pray for the prosperity of the UK but sometimes we will also go to the river and weep like the exiles of old as we remember Zion.

***With love from us all,
Steve, Caroline, Hannah and Bethany xx***

Finally, we would be grateful one last time for your prayers for Uganda. People are understandably tense after the recent bombings and for our friends at Nakawa in particular – one young church member, Samalie Katasi, was killed in the blast at the rugby club and she leaves a one year old son, Bradley. We look forward to receiving Pastor Peter Mugabi from Nakawa Baptist Church here in early August and also two other friends from church in the same month.

A Big 'Thank you' from Christian Aid

At our service on June 20th we welcomed Nigel Quarrell, Regional Manager for Christian Aid, who came to say thanks for Tyndale's Thursday Lunch donations to Christian Aid over some 27 years.

It was a real joy to realise what has been achieved over that time. Thursday lunches have contributed to many charities over the years, but this was a wonderful opportunity to thank God for the work of so many willing contributors, whether it be as customers, cooks, servers, table 'layers' and 'clearing uppers' and administrators.

We were able to present a large symbolic cheque to Nigel for £19,946.71 – the amount that we have recorded that has been donated from the lunches over the 27 years to Christian Aid alone.



The photograph includes (L to R) Nigel Quarrell, Catherine Kemp, Jane Reed, Mavis Whitfield, Rosemary Cooper and John Elliott.

Michael Whitfield

Justice and Peace and the Integrity of Creation

The World Council of Churches meeting in Vancouver in 1983 launched a programme called 'Justice, peace and the integrity of creation' that was intended to direct its member churches towards priorities for their mission. It took a significant step at this point. No longer content to consider issues of justice and peace as just a matter of ethical behaviour for Christians, it proposed seeing them as the heart of the Church's mission.

The programme was launched at a time when the Church was deeply aware of the tensions in the world because of the gap between rich and poor, the arms race, and environmental degradation. By 1990 a World Convocation in Seoul was able to make ten pronouncements that moved things on a long way in terms of the churches acting together and by the following year the WCC Canberra Assembly was able to affirm this programme as the way in which its member churches would approach mission in the future.

Since then denominations such as the Baptist Union have sought to promote JPIC amongst its churches and Tyndale adopted it as the title for a group that has been working as part of 'Church life and mission' since the early nineties.

Recently the group, chaired by Gordon Luton, drew up a document aimed at encapsulating the current range of issues that it has identified as being relevant to JPIC and that would form the reservoir out of which it will continue to present things for the church to support in the coming years. These things might include letter-writing, exhibitions and support for local initiatives all of which, in different ways, come under the general heading 'Justice, Peace and the Integrity of Creation'. A précis of the document is reproduced here.

The next time JPIC comes up with an idea or asks the church to support something, chances are it will have had its genesis somewhere in the thinking and reflecting that lies behind this document. Not everyone will agree with everything that's said here, but the group sees part of its role as being to raise awareness and to start debate...

What does JPIC stand for?

In exploring our purpose under the headings of:

- 1) Justice
- 2) Peace and
- 3) Integrity of Creation

we have been able to show the broad sweep of our interest. However, we also know that there is a great deal of overlap.

Justice

What does JPIC have to say on the issue of Justice?



Asylum/ sanctuary:

Outsiders are more likely to cause problems if they are not welcomed in and integrated into hospitable communities. We would like Tyndale Baptist Church to explore, together with other organisations (religious and secular) the role that Bristol can have, by becoming a City of Sanctuary: <http://www.cityofsanctuary.org/bristol> Giving shelter, food and security to the stranger is perhaps one of the profoundest ways that we can live the gospel message in the 21st Century;

Economics:

We challenge the widening gap between rich and poor (individuals and countries) and will explore ways that Tyndale can address this.

Prison:

We believe that locking people away is a sign of failure on all sides. We will look at examples of organisations that seek to give inmates more positive experiences and explore how we can assist their work;

Benefits/low income:

We acknowledge that people on low incomes often struggle and are vulnerable and we would like to seek ways to support such people in our neighbourhoods.

Gambling/lottery:

We are concerned about the addictiveness of gambling and how it may hold people in fetters.

Discrimination:

We challenge all discrimination whether it be on the basis of colour, race, gender, sexual orientation or physical/mental health;

Exploitation:

We wish to explore and work to alleviate (or where possible, end) exploitation.

Peace:

What does JPIC have to say on the issue of Peace?



Defence spending:

We believe in challenging the justification of arms sales by the government in terms of job security and argue that resources could be invested much more productively in technologies of peace;

Remembrance:

We would like the church to move in it's emphasis from commemorating the war dead towards prayer and action to create a world where war is seen as obsolete as a way to resolve conflicts;

Community:

We would like to recognise that perhaps our greatest impact on the Earth's destiny can be summarised in the modern adage: "Think globally, Act locally".

Conflict Resolution:

One tool used in modern conflict resolution is non-violent communication; finding ways to speak that are non-judgmental.

Non-violent Activism:

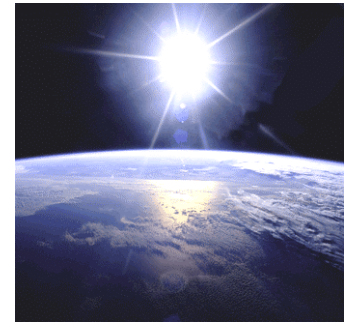
Great spiritual leaders such as Martin Luther King and Gandhi point us to positive ways to act non-violently in all relationships.

Use of language:

We would like to explore the language of our liturgies (eg. songs and hymns) where references and ideas are unhelpfully war-like.

Integrity of Creation

What does JPIC have to say on the issue of Integrity of Creation?



Celebration:

We would like to make Celebration of life a central part of our worship.

Experiencing nature:

The transformative power of contact with nature is a true encounter with God's holy spirit. As Christians, called to be stewards of the living world, we should be active in reawakening humanity to the sacredness of the natural world;

Petrol consumption/ Bio-fuels:

We know there are no simple answers to Oil dependence, still, we would like to explore with the whole congregation any simple act we could take collectively to begin to address these problems.

Christian Aid:

We are all aware that the church actively supports the wonderful work of Christian Aid.

Humility:

We wish to remind ourselves and the whole congregation that humility means acknowledging that we are one with the Earth.

Tourism:

We encourage everybody to explore carefully the choices they make when planning holidays. At times, we all have valid reasons for journeying further afield, but if we can set some kind of limit, then we are making an effort to be responsible to the world community and future generations;

Food production:

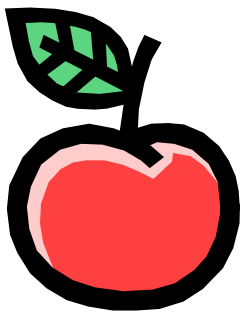
We would like to build links with a secular organisation here in Redland that is building food resilience. Sustainable Redland has organised a fortnightly Whiteladies Market and has a community orchard. What lessons could be learnt on both sides, by working on a project together with them?

CALENDAR – SEPTEMBER 2010

Sunday 5th	10.30 am	Communion service led by David Bell
Tuesday 7 th	7.30 pm	Deacons' meeting
Wednesday 8 th	7.30 pm	time@tyndale: Faith Matters
Friday 10 th	7.15 pm	TYC Club Night
Sunday 12th	10.30 am	Morning worship
Tuesday 14 th	7.30 pm	Church meeting
Wednesday 15 th	7.30 pm	time@tyndale: Talkback
Sunday 19th	10.30 am	Harvest - All age worship
Tuesday 21 st	7.30 pm	Home groups meet
Wednesday 22 nd	7.30 pm	time@tyndale: Communion
Friday 24 th	7.15 pm	TYC Club Night
Sunday 26th	10.30 am	Morning worship
Wednesday 29 th	7.30 pm	time@tyndale: Forum

All services led by Revd Michael Docker unless otherwise indicated.

The Apple Rhyme



Apples ripe and apples red,
Grow they high above my head.
Alack-a-day! For I am small
And apple-trees are mostly tall;
Deary me! But what is sadder,
Nobody can find a ladder!

Madeline Nightingale