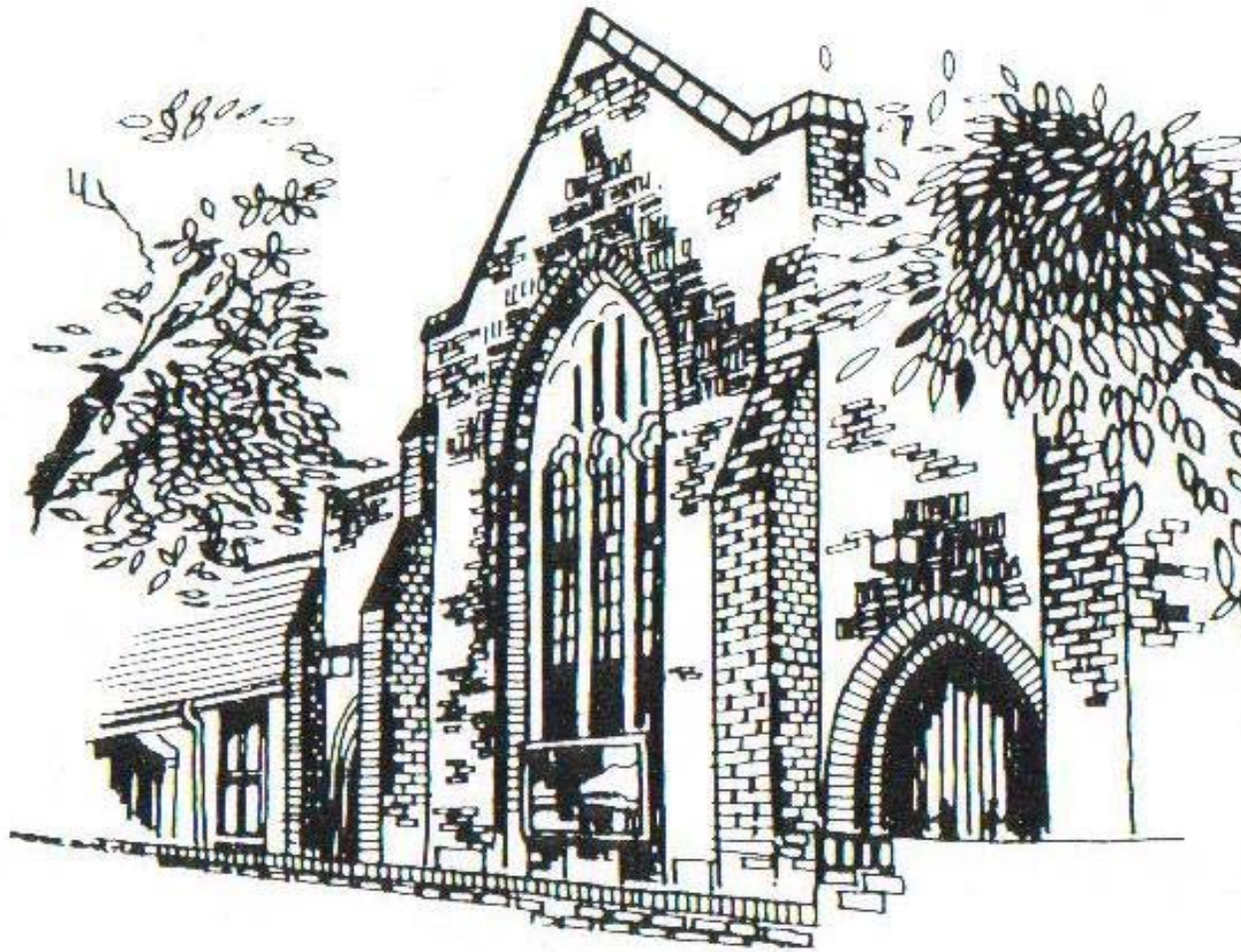




The Magazine
of
Highams Park Baptist Church

Cavendish Road, E.4.



2015 NUMBER ONE

CHURCH PROGRAMME



SUNDAY SERVICES: 10.00 a.m. Morning Worship (including a crèche and groups for children and young people)

Holy Communion is conducted regularly within the Services. We invite all who believe in Jesus as Lord and Saviour to eat and drink in Communion. Please see the Church Diary (at the back of the magazine) for details.

Monday Gathered Prayer 10.00 – 11.00am at the Church
An opportunity to pray for the life and work of the Church and for the local community

Wednesday Gathered Prayer 8.00 – 9.00pm at the Church
An opportunity to pray for the life and work of the Church and for the local community

Friday: Boys Brigade and Girls Association:

Anchors (For boys and girls in school years 1-3) 6:30 - 8:00 pm
Juniors (For boys and girls in school years 4-6) 6:30 - 8:00 pm
Company Section (For boys in school years 7+) 7:30 - 9:30 pm

Cell Groups: The cell groups are small groups of people that meet together every other week for friendship, support, Bible study / application. It would be great if you wanted to try one of the groups. Details of the dates when the groups are meeting are available from Jonathan.

Sunday Cell Group : 7.30 - 9.00 pm at 21 Falmouth Avenue, contact Margaret on 8527 3544

Thursday Cell Group: 2.00 – 3.30pm at 212 The Avenue, contact Sheila on 8531 5480

The deadline for items for the next edition is Sunday 22nd March
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February / March 2015

<i>Minister:</i>	<i>Church Secretary:</i>
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☎ 020 8531 0620	☎ 020 8527 3544

Dear Friends,

I wonder if you have heard about the following new product? Apparently there's a brand new invention for people who want to relax in an atmosphere of peace and tranquillity - it's called a phoneless cord. I also recently came across the comment that 'the amazing thing about someone being arrested for 'disturbing the peace' these days is that they could find any!'

God in Jesus went to very great lengths to make peace with us. He made peace with us through His death on the cross.

It doesn't matter what we look like, how much money we have, what kind of job we have (if we have one) or where we are from; upon 'repenting' of our sins ('genuinely and meaningfully saying sorry to God'), turning our life towards God and believing and trusting in Jesus, we are 'justified' / 'right now with God' by faith and we enter into a relationship of peace with Him. Our sins, which had once kept us at enmity with God, are forgiven through Jesus.

Hence, as followers of Jesus, believing and trusting in Him, we have the certainty and security of being 'justified' / 'right' before God who loves us and who has done everything needed for it to be so.

Being justified does not mean that we are perfect - it means that God sees us as though we are. The following illustration is offered to help us to understand. Imagine a man is on trial for an offence of some sort. The prosecution knows that he is guilty, the defendant knows that he is guilty and even the judge knows that he is guilty, but the jury finds him not guilty. Even though nearly everyone in that courtroom knows that the man is guilty, he is treated like an innocent person because he has been declared innocent.

When I stand before God, I know that I am guilty (of sin / of falling short of God's perfect standards), the devil knows that I am guilty and God knows that I am guilty.

However, because I trust in Jesus, God treats me as though I am innocent because He has graciously justified me by the death of Jesus on the cross for my sin and through my faith.

The advice is that if this truth ever dawned in the depths of our souls it would change us forever!

Our faith is how we become 'justified' / 'right' before God.

Steve Shepherd explains:

'It was faith that led you to believe that God existed. The starry universe, plus plants and animals, new-born babies, and perhaps other things led you to believe in our Creator God.

It was faith in God that led you to believe the Bible.

It was faith in the Bible as God's Word that led you to believe in Jesus.

It was faith in Jesus, who He is and what He did, that led you to trust Him for your salvation.

It was faith in God's Word that led you to confess your faith in Christ.

It was faith in what God said about sin that led you, with the help of the Holy Spirit, to repent of your sin.

It is faith in God that brings you to Church on a Sunday.

It is faith in God that leads you to try to live for Him as best you can.

It is faith in God that keeps you going when you don't feel like it.

And, as you near death, it will be faith that will cause you to trust God for your salvation into eternal life as you say, "Even, though I walk through the valley of the shadow of death I will fear no evil, for you are with me" (Psalm 23v4).

It's all a matter of faith.'

The words of our Church Text for 2015 are these: *'Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ...'* (Romans 5:1)

What kind of reaction am I hoping for each time we see the words of the Church Text for this year? I hope that it will be a case of us each remembering our 'ps and qs' – our 'pleases' and our 'thank yous':

Thank you God for your love...thank you for your grace...thank you for Jesus...thank you for His death on the cross for me...thank you for my right standing before you through my faith in Him...thank you for peace with you through His death and my faith.

Please God help me to always trust You this year...please help me to grow in my faith this year...please help me to follow Your will and Your ways this year...please help me to honour You with my life this year.

May God be with you in every way as is the need.

Jonathan

Cabendish Circular

Once again we remember all those who helped to make Advent and Christmas at HPBC such a reflective and joyous time. The tree and festive decorations, arranged (and taken down and cleared up again!), delicious seasonal refreshments, worship enhanced by our much appreciated music group, and giant greetings card for everyone to sign all added to the traditional lighting of the Advent Candles, Junior Church Nativity drama, and Carols by Candle-light service which was attended by a number of visitors and guests. Community Carol singing in Aldriche Way, Midnight Communion on Christmas Eve and the Christmas Day worship further enriched our rejoicing at Christ's birth. Thanks go to all who helped in any way with these events and to Jonathan who led our devotions throughout.

Thanks also extend to Kirsten and Mark Dixon who opened their home to the Women's Group just before Christmas for another afternoon of festive food and carols - a lovely prelude to the Christmas season which was well attended and thoroughly enjoyed by all.

The Men's group once again invited the ladies to enjoy some delicious food combined with great fellowship at a pre-Christmas meal at Rosso's restaurant in Woodford. The evening was voted a great success and you can see pictures from the occasion further in the magazine.

Our annual Songs of Praise service, held on the last Sunday of the year, once again proved a time of inspiration and reflection as members of our fellowship shared their varied and powerful testimonies with us. This special service has become a firm favourite in our church calendar and never ceases to encourage and enhance our Christian faith. Thank you to all who took part in it.

Recent services have included 'Praying for the Nations' led by Phil and Roy, and 'My Faith Journey', an interview with Doris Thorndyke, both of which were most appreciated by worshippers. There are plans for an interview with Rachel from China soon and similar initiatives are planned for the future. Our thanks go to all who have organised and taken part in these inspiring services.

Sadly, just before Christmas, our fellowship suffered the loss of a dear member and friend with Beryl Brown's death on 16th December in Ross Wyld nursing home where she had been resident for some while. Although in frequent ill health over a number of years Beryl continued to be a committed and regular member of HPBC and despite long term medical issues and increasing frailty her good humour and lively participation in our Church life never diminished. There is an opportunity to remember Beryl further in this issue. We extend our loving condolences to her son Barry, daughter Tina and all the family at this time.

Following the funeral of our friend and former member Marcia Fugler, which took place in Lincoln in November, an Act of Committal of her ashes took place recently at Chingford Mount Cemetery. Led by Jonathan and attended by her son Martin and family, together with church members, it was a further opportunity for us to remember and give thanks for Marcia's life and service to our fellowship over many years.

As always we take this opportunity to ask for your prayers for those in our fellowship currently in ill health or undergoing treatment. Joanne Stanton continues to receive further medical treatment and tests and we ask for God's strength and comfort for her and Pauline and Mike, together with all the family as they support her through this difficult time.

We extend our condolences to Jenny Cove whose mother died at beginning of the year. We remember Jenny and her sister Janice and their families as they mourn the loss of a loving mother, praying for God's comfort and strength to surround them at this time.

We continue to remember all those who are unable to attend HPBC regularly due to illness or frailty. These include Sylvia Tomlinson, who is currently in Bayfield Court residential home; Genevieve Brookes, at the time of writing in hospital, Mavis Grint, Ivy McDonald, Joan Ashley and Caron Kelly.

We have rejoiced in two infant dedications recently. Just before Christmas Kylie Keshi was brought for dedication amid much rejoicing by family and friends who led us in singing and dancing their thanksgiving at Kylie's birth. This service was followed by refreshments offering a delicious variety of Nigerian fare.

On January 25th Regilin and Jhaysen brought their little boy, Jayden to be dedicated. Jayden is Perlita's grandson and we extend our congratulations to all the family at the gift of this little boy and pray for God's guidance for both these babies in their lives.

We were also delighted to hear that the Revs. Julia and James Henley had a daughter, Freya, born on Christmas Day. Friends will recall that Julia was a 'Time for God' volunteer at HPBC some years ago, prior to her attending Spurgeon's College and becoming a BMS mission worker in Peru together with husband James. Julia and James are now ministers of Budleigh Salterton church in Devon and we send them and big sister Katie our heartiest congratulations on the safe arrival of Freya.

During our Sunday morning worship on February 1st Gemma Player was welcomed into membership of our church. We rejoice in Gemma's decision to become a committed part of our fellowship at HPBC and give thanks to God for all that she has contributed in the past and pray for her future work both within our church and further afield.

Words of Tribute: Beryl Brown



Beryl was born on the 25th May 1938 in Thornton Heath, becoming part of the Cracknell family. The Cracknell family was very large – Beryl was one of seventeen children. For Beryl's safety and well-being it became necessary to remove her from Mum and Dad when she was six months old, although Beryl never knew exactly why she was taken into care.

This was closely followed, at the start of the Second World War, by Beryl being evacuated to Wales, and when she returned at the age of four or five she spoke Welsh exclusively.

After her return from Wales Beryl lived in a children's home but then was fostered. Devastatingly, she was the victim of abuse in several ways, the effects of which sadly continued to impact upon Beryl all through her life – by way of one example – Beryl felt compelled to effectively do a day's work around her home before 8 am in the morning before she would go on to help other people for the rest of the day. Beryl suffered intermittent depression throughout her life and received help for this in different ways, both medically and through the Churches that she was a part of.

In 1959, when Beryl was 21 years old, she married Colin Brown. Tina was born on the 8th May 1959 and Barrie on the 21st October 1967. Beryl and Colin were later to divorce in the early 1970's. Barrie's recollection of his childhood is that they were a very close family, who did a lot of things together. Beryl had a close relationship with her sister Doreen, who was 18 months older than her and Barrie fondly remembers many holidays as a family on the Isle of Wight where Doreen lived. The family had become a part of Blackhorse Road Baptist Church in Walthamstow and there were other times away as a family, attending Spring Harvest and Dale's Bible week in Harrogate -.the family also going on holiday to the Norfolk Broads with people from the Church.

Another memorable time was when the family holidayed in the Brecon Beacons, staying in a little cottage and becoming very friendly with one of the local farmers and his wife, even to the extent of the family helping on the farm. It's been described that actually Beryl was a country girl at heart.

Beryl worked for British Radio for a number of years in the storeroom on the trade counter. She also sewed labels into Jaeger clothing garments whose customers included members of the Royal Family. Beryl worked for a while as a carer in a Care Home and was very distressed to see how some of the residents were being treated. She spoke up about it to those in charge and by way of response she was told – stay silent about it or leave.

Beryl did leave, likely reluctantly so because she had a great love and fondness for older people. Barrie recalls that there were four or five older couples, including George and Trina Cartwright, (late members of HPB) who Beryl and Barrie would regularly visit. In later years, Beryl cleaned and babysat for people – indeed Beryl dearly loved children too. Beryl loved animals. She used to look after Geoff and Margaret's dog Tess when they were on holiday. Tess adored Beryl.

Dr. Orston, Beryl's Doctor at the time, had first introduced her to Blackhorse Road Baptist Church. The family having been living in the Walthamstow and Chingford area – first in Oakfield Road in Walthamstow, then on the Chingford Hall Estate then in Grosvenor Rise East, between Grove Road and Orford Road in Walthamstow.

The family moved to Highams Park in 1977 and upon this move, Dr. Orston encouraged Beryl and her family to try Highams Park Baptist Church, just a short walk from their home; recommending that she look out for Dr. and Mrs. Norris who would warmly welcome her and be able to help her settle in the Church and in Highams Park. So Beryl, Barrie and Tina started attending Highams Park Baptist Church, and Beryl did seek out Geoff and Margaret, and they her, beginning a long and close friendship.

Beryl's was very much involved in the life of Highams Park Baptist Church over the years – helping in the Crèche and serving as part of the Stewarding team on a Sunday morning, also helping with the '14 plus' young people's group and with the Boys' Brigade.

Beryl and Barrie had both been baptized while attending the local Community Church who were holding their Services at George Monoux College. Beryl was petrified by water but in 1979, after a long while, she plucked up the courage to be baptized by total immersion together with Barrie.

Beryl loved her Oakhill flat which she moved to in the 90's – wherever she looked there was grass or vegetation with the communal garden for the flats and the green and trees which Beryl could see from her bedroom and dining room windows. She loved to see the children playing and would sit on her terrace where the children would come and talk to her and show her things. Beryl was a very keen gardener, she would do gardening for the older people she visited. Beryl was a keen interior decorator, indeed to a professional standard, having undertaken a training course on the subject. Beryl keenly engaged in craft activities – most notably card making. Indeed she made cards to raise money for Haven House Children's Hospice and for Beauchamp Roding Church.

Beryl's loving concern for others was also expressed through her knitting. She made babies vests and hats in a variety of colours and patterns for babies in Botswana and Kenya. I understand that she was a very fast knitter. It was said that it sounded like Morse Code being sent when Beryl knitted – the rapid click of the knitting needles seemingly sounding out the message.

Beryl wasn't always a cat person – since the year 2000, people who knew her would have quickly realised that she had become one. Before Willow it's thought that Beryl would have very much preferred a dog but in 2000 Willow became a special part of Beryl's life. It was described that Willow and Beryl were good for each other - Willow became the centre of Beryl's life. When Willow became ill and later died Beryl hugely appreciated the care and sensitivity of those at the PDSA Vet in Romford where she would take Willow for veterinary care. More recently, over the last couple of years or so, 'Beau' the cat became a hugely important part of Beryl's life.

A fond memory of Beryl and Gwladys Taylor's friendship was especially shown at the monthly Care Highams Park Sunday lunches. Every month, without fail, the same scene would be played out much to both Beryl's and Gwladys' amusement. At the end of the meal Beryl would pass out the mints to everyone on the table in turn except to Gwladys – Beryl would then take two for herself and then exclaim that sadly there weren't any remaining for Gwladys to enjoy!

Beryl used to get a lot of fun out of life and situations. She and Jean Owen and Jean's Mum, known to everyone as 'Nan', would go away on trips with the Royal British Legion and they would have great laughs together.

Over a number of years Beryl had suffered vascular problems that particularly affected her legs and her balance. Last summer she suffered two strokes, spending time in the Royal London and Whipps Cross Hospitals as a result. It became necessary for Beryl to receive full time nursing care and Ross Wyld Nursing Home became her home. Beryl faced her recent ill health with great courage and she never lost her sense of humour. When Geoff and Margaret visited Beryl would lovingly berate Geoff for looking at his mobile phone during the visit – she would say 'You've come to visit me not look at your phone!'

Beryl died while at the Ross Wyld Nursing home on Tuesday 16th December 2014, aged 76 years old. The amount of love and care surrounding Beryl from those who visited was certainly noticed by the carers and nurses at Ross Wyld Nursing Home. Indeed those who worked there were also very affectionate towards her. When asked to describe Beryl, it was said that she was warm, gentle, and organized. She was feisty and not afraid of anyone - if she needed to say her piece she would say it. Beryl was straight-talking and very principled. She was a good talker – reflected by the fact that she was always looking to start conversations with people she didn't know.

Beryl may be gone from our sight, for now, but she will never be forgotten in our hearts. We say thank you to God for all that she was and all that she continues to be in our memory

(Taken from Jonathan's Tribute at the Thanksgiving Service)



WOMEN'S WORLD DAY OF PRAYER

Jesus said to them: do you know what I have done to you?

Women's World Day of Prayer is an international, interchurch, organisation which enables us to hear the voices of women, from a different part of the world each year, expressing their hopes and concerns and bringing them before the rest of the world in prayer.

On Friday 6th March an estimated 3 million people, in over 170 countries, will gather to observe the day of prayer, using an order of service written by Christian women from The Bahamas and translated into over 1000 different languages and dialects. In the British Isles alone over 5,000 services will be held. The day will begin when the sun rises over the island of Samoa, and continue until it sets off the coast of American Samoa some 35 hours later.

The theme of the service is taken from St John's Gospel, chapter 13 verses 1- 17, 'Jesus said to them: "Do you know what I have done to you?"' and it challenges us to demonstrate the same radical, unconditional love for others that Jesus showed when he washed the feet of his disciples.

The Bahamas consists of over 700 islands, scattered over 100,000 square miles in the Atlantic Ocean, only a small proportion of which are inhabited. It refers to itself as a 'family of islands' and in the service the needs of the smallest islands are given as much prominence as those of the larger ones.

Everyone is welcome to attend the service at
Winchester Road Methodist Church
10.30am followed by Refreshments

HPB Men's Group Events

Saturday 21st February 2015 at 9.00am - Breakfast at Mulberry House Chelmsford Road, High Ongar, Essex CM5 9NL- 'Christians in Sport' with Debbie Flood

Debbie has been a successful member of the Great Britain rowing team, having won silver medals at both the 2004 and 2008 Olympic games in the Quadruple Sculls. She also made history by being appointed the first female captain of a prestigious rowing club in its 200 year history. First and foremost though, Debbie is a committed Christian and will show how her faith has impacted her sporting career - a career that has brought disappointment as well as success, but one in which God has been with her through all her highs and lows.

Cost: £13.00 including full English breakfast and drinks on arrival and time of worship.

Meet at HPBC at 8am for lifts or go direct to Mulberry House doors open at 8.30am.

Let Phil Slaney know if you want to book a place by Sunday 15th February 2015.

Sunday 29th March 2015 at 6.30pm - Men's Communion Service based on the Last Supper at Highams Park Baptist Church Cavendish Road E4 9NG

'When evening came, Jesus was reclining at the table with the Twelve' Matt. 26:20

We will recreate the last supper Jesus shared with his disciples when he told the one who was to betray him and then he shared bread and wine before they sung a hymn and then went out to the Mount of Olives.

This will include a time of worship, prayer, testimony and communion led by Revd Jonathan Boyce.

This service is for all men from HPBC and we welcome men from other local churches and all denominations.

Let Phil Slaney know if you intend attending by Sunday 22nd March 2015.

Saturday 16th May 2015 at 9.00am Breakfast at Mulberry House, Chelmsford Road, High Ongar, Essex CM5 9NL = 'Christians in Politics' with Colin Bloom

Colin is currently Chief Executive of the Conservative Christian Fellowship, which seeks to build a strong relational bridge between the party and the Christian Community. Colin has over 20 years experience in politics and spent most of his life participating in charitable work. Colin will be addressing the issue of how we as individual Christians can be involved in political life, and the difference that faith in Christ can make to those who are in politics.

Cost: £13 including full English breakfast and drinks on arrival and time of worship.

Meet at HPBC at 8am for lifts or go direct to Mulberry House doors open at 8.30am.

Let Phil Slaney know if you want to book a place by Sunday 10th May 2015.

HPBC Men's Group - Vision and Purpose: to gather men of the church together for fellowship and by various means to draw in others and extend God's kingdom.

Phil Slaney - HPBC Men's Group Coordinator

Tel: 07989 668780

Email: ptslaney@gmail.com

An Evening out....

Fifteen people enjoyed a very pleasant evening a little before Christmas when the Men's Group hosted its annual Ladies Evening at The Rosso Restaurant, Woodford Green. Just to prove it we have the pictures! Thanks go to Phil Slaney for arranging the evening and providing, along with Mike Thorndyke, the pictures.



Our Nativity

Christmas would certainly not be the same without the Nativity being performed and it is good to report that this tradition holds true at HPB. Over recent years we have had a real pregnant person playing Mary, the cast being formed in part by the congregation and what looked like a donkey sitting at the front of the church!

So what is left? Of course - 'Nativity the Musical'. It was not exactly an opera, but apart from a few words of narration a lot of singing and music making took place - and it was very good.

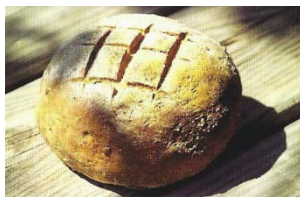
Our congratulations go to all who took part, whether acting, singing, narrating, producing or directing. (if I have left any task out, please accept my apologies, and consider yourself congratulated). The cast was made up of our young people (some younger than others - look out for a lamb of modest age) and their enthusiasm was infectious. All in all an excellent occasion - but how will they top it next year? *Dave Lyus*



5 The Lord's Supper

Part of the 'Baptist Basics' Series
Series Author: Dr. Nigel G Wright
Produced by the Baptist Union of Great Britain

Communion or the 'Lord's Supper' is an act of worship that involves eating bread and drinking wine. Baptists normally observe this at least once a month and usually use non-alcoholic wine. Nearly all parts of the world wide Church celebrate communion (the exceptions are the Salvation Army and the Society of Friends) although with a diversity of styles and understandings. Some seek to express its importance by turning it into an elaborate ceremony. Baptists prefer a simple and uncomplicated form of worship. However, they are able to share with others a range of words to describe this act. The term 'Lord's Supper' refers to the fact that Jesus instituted it on the final evening of his life. 'Breaking of bread' is a partial description of what takes place as a loaf is broken and distributed. 'Communion' refers to the experience of oneness with God which comes from Jesus' sacrifice and which is renewed in the communion service. 'Eucharist' comes from a Greek word meaning 'thanksgiving' and the service itself is one in which we give thanks for the gift of God's Son and of the Spirit through him. The diversity of words points to a richness of meaning in the Lord's Supper.



The Lord's Supper is one of the central acts of worship in the Christian Church. It is based upon the specific command of Jesus to his disciples on the night on which he was betrayed. At that time, Jesus met with his disciples to eat the Jewish Passover meal. In the course of the evening he took bread, gave thanks for it and shared it among them with the words, 'Take, eat; this is my body'. After the supper he took the cup of wine and shared that also, saying 'Drink from it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins' (Matthew 26:26-28, see also Mark 14:22-25 and Luke 22:14-23). In doing this Jesus established a practice that has been continued ever since by his followers. Through this simple meal, he assigned a meaning to his death which would follow on the next day. He interpreted it as a death for us which would bring about the forgiveness of sins and a new relationship

with God. The early church continued to practise the Lord's Supper and it is referred to, in particular, by Paul in 1 Corinthians 11:23-26 in what have come to be called 'the words of institution'. These give a glimpse into the way communion was shaped in early times.

The meaning of the Lord's Supper: The Lord's Supper has *past*, *future* and *present* dimensions. It has a *past* dimension because it remembers and recalls certain events that have taken place in history. In this regard it grows out of the Jewish Passover which was a way of recalling and reliving the saving events of the Exodus when Israel was delivered from slavery in Egypt and the threat of death. The bread and wine are symbols that the Son of God became flesh and blood and in that humanity offered himself as an atoning sacrifice upon the cross. He is indeed the 'Lamb of God who takes away the sin of the world!' (John 1:29).

Communion is therefore based upon an historical event which is deemed to have significance for the whole world. In Christ, God has done something that transforms the human situation and opens up a way of access to God. Communion points to this and is a continual reminder of it. The Lord's Supper proclaims the historical reality that Christ has come.

It has a *future* dimension because it anticipates a future reality. When Jesus broke the bread with his disciples he went on to say, 'I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father's kingdom' (Matthew 26:29). In part this was fulfilled when Jesus ate with his disciples after the resurrection (10:41). But beyond that, Jesus anticipated the coming of God's future kingdom as the celebration of a great feast when, 'many will come from east and west and will eat with Abraham and Isaac and Jacob in the kingdom of heaven' (Matthew 8:11). As well as looking back therefore, communion looks forward to the future God has prepared which is aptly described in the form of a celebratory feast (Isaiah 25:6-10). This is the 'marriage supper of the Lamb' (Revelation 19:7-8). There is also the promise of Christ's future coming (Acts 1:11; Hebrews 9:28). If looking back to Christ's death strikes the note of solemn remembrance, the future dimension inspires joy and hope. Both these notes are appropriately struck in the celebration of communion. The Lord's Supper proclaims the future hope that Christ will come again.

It has a *present* dimension properly summed up in the word 'communion'. Through communion we experience the benefits of the risen Christ with us now. By the Spirit, Christ comes amongst those who gather in his name to seek him. It is not that he comes in the bread and wine as such, but in the church's shared action of eating bread and drinking wine with each other. In this way communion becomes a means of grace, a way in which God's grace is communicated to the people of God for their health and renewal. The Lord's Supper proclaims the present experience that Christ comes to us by the Spirit.

The continuing sign: Baptism can be thought of as the initiating sign of God's kingdom. It marks a person's entry into the kingdom of God in the life of the church. Communion is about the continuing of that life within the church. Because it belongs to the beginning, baptism only needs to happen once and, having been laid as a foundation, does not need to be repeated. But communion can be repeated again and again since it has to do with the sustaining of our life in God and this is always necessary. Baptism and communion share common features. They both refer back to the cross of Christ, baptism through its symbolism of burial and resurrection and communion through the bread and wine. This marks them out as being different from, and more central, than other practices in the life of the church. They also can be traced directly back to Jesus and so are sometimes called 'ordinances', because they have been 'ordained' by Christ. They are both also appointed places where we encounter God afresh. God is able to meet with us anywhere but baptism and communion can be seen as places of rendezvous, where God has promised to meet consistently with those who seek him. It follows from this that Christians should share communion on a regular basis as part of what God gives to nourish them in love for God and each other. Churches vary as to the frequency of communion, but few will observe it less than once a month. Communion is good for each Christian, but it is also good for the community of the local church. Alongside the preaching of the Word, it acts as a 'visible word' which speaks of our salvation (1 Corinthians 11:26). It takes us back on a regular basis to the cross of Christ and focuses our attention on his sacrifice.

It draws us together in unity around him and reaffirms that bond continually. It reminds us that we are all equal in God's eyes since all of us need the grace of God. It breaks down the barriers of ethnicity, culture, wealth and status and requires us all to share in one simple meal. It releases to those who have faith in Christ a renewal of his grace and goodness.



The practice of communion: Although the first Christians probably shared communion as part of a regular meal together, practice shifted towards celebrating it as a distinct act of worship in the congregation. This process was probably already under way in the New Testament itself (1 Corinthians 11:17-22). The

earliest Baptist practice of sharing one loaf and one cup containing real wine shifted for reasons of hygiene and temperance to that of using cubes of bread or smaller loaves and small, individual cups of non-alcoholic wine. There is now a movement back in some churches to the undoubted practice of Jesus himself and of earlier generations of Christians of using a shared cup.

It is important that thought be given to the administration of communion and to the more presentational aspects of the event. Since it is a visible drama, what communion looks like matters. Baptists originally restricted access to the meal to those who were baptised church members. A strict order was observed by which people were first baptised, then entered into church membership and then received communion. The idea here is that communion is a serious and not a trivial act and should be reserved for those who are known to be pursuing true discipleship. But there are other things that need to be emphasised. For instance, communion is about hospitality and generosity which suggests that there should be an open invitation to members of other churches and traditions to share in communion without first having to conform to Baptist convictions. If the Supper is really the Lord's then any person who belongs to the Lord should have the right to share it. This surely must also include those with special needs. An invitation commonly given is to 'all who love our Lord Jesus Christ and are walking in love and charity with their neighbour'. With such an invitation, people are left free then to make their own decision in good conscience as to whether they should participate. An open meal seems to accord well with the freedom with which Jesus himself ate with people, even those regarded as unworthy 'sinners' (Mark 2:15-16). But it is entirely reasonable to expect that only those who are able to do so sincerely and truthfully, should share in communion. The ability to worship 'in spirit and truth' is what God seeks (John 4:24). For this reason believers and others who may be present are rightly asked not to share in communion in an 'unworthy manner' (1 Corinthians 11:27).

Communion belongs to the churches: While Baptists see the Lord's Supper as a sacrifice of thanksgiving to God, they are also keen to emphasise that it is not the offering of a sacrifice which makes atonement for sin. That sacrifice was made by Jesus, once for all, on behalf of the whole world and need never be repeated (Hebrews 9:28; 1 Peter 3:18). However, the benefits of Christ's sacrifice, in the forgiveness of sins and peace with God, have to be continually received anew. Communion is one of the ways in which this is done.

By remembering and recalling the cross, it is as though past events become present realities and we enter into the good things that have been accomplished for us. The once for all sacrifice of Christ becomes a living power as we enter again into the new

covenant relationship with God it has brought about. Communion therefore is more than just remembering. It is about a living experience of the Father, through the Son, by the Spirit.

Building bridges (properly).

Most of us will be used to the phrase 'building bridges' but Phil Slaney has put a whole (real) new meaning to it- he writes:

I thought you may need proof that I built a bridge and then abseiled from it last weekend at the CVM Men's weekend at the Frontier Centre in Northamptonshire. We had a great weekend 32 men from 13 churches on the theme of 'Living Confidently.'



Baptist Worship - the Early Years!



In the last issue of the magazine we posed the problem - 'What does this building have to do with the Baptist Church? Well with the kind help of members of HPB past and present we can tell you. The building is Loughwood Meeting House at Dalwood near Axminster in Devon. After the Civil War there was a growth of Nonconformists, particularly the Baptist Church. However, until

the Toleration Act of 1688 Meeting Houses were illegal meaning that services had to be carried out in secret and were sometimes held in the open air or in barns away from prying eyes. It is thought that there was a cottage at Lough Wood used for services before the meeting house was built. Records indicate that the meeting house was there in 1653 and was well situated being surrounded by woodlands and approached only by narrow paths. The years between 1684 and 1688 were amongst the worst for Baptist persecution - people were imprisoned, transported and even killed for their beliefs. Guards were placed around the meeting house during services to warn of soldiers or constables approaching.



The present building is not of that age, being built in 1832, although it is thought that it probably contains some of the earlier construction within its walls. It is certainly considered as one of the earliest Baptist churches in England. It was primarily built as a preaching house and it has retained much of its austere interior with white walls, plain glass,

box pews and a high set pulpit reached by steps. There is a gallery inside the building under which are two 'retiring' rooms. These were used in conjunction with an outside stable to give comfort to those people who had travelled often many miles to attend a service.

As is ever the case many repairs have been carried out over the years and a renovation took place in 1871. However by the 1960s the building had become so dilapidated that services had to be stopped. An appeal for money to pay for repairs was well met but not enough was raised to go ahead. At this stage discussions took place with The National Trust such that the Meeting House, stable and the attached burial ground became part of the Trust in 1969. The Baptistry is sited beneath the floor with three stone steps leading down. The water is supplied by a local spring (Has anybody thought of diverting the Ching for such a purpose at HPB?). Also, unusually for a Nonconformist church where very few cases of internment within the building are known, there is a wall tablet celebrating the adjacent burial of Reverend Isaac Hann who was the minister from 1747 to 1778.



Whilst writing this I came across details of another early Baptist building in Lincolnshire. Again it is part of The National Trust and is the Monksthorpe Chapel part of Gunby Hall nearby. In a similar manner to that of Loughwood the Chapel was disguised as a barn away from the gaze of non Baptists. It was built

in 1701 and, again, like Loughwood has been refurbished over the years but still has a simple interior.



The Baptistry is outside and was filled by damming a nearby dyke and was last used in 1972.

Together with Jesus

Lord Jesus,

In this year, teach me to walk with You day by day
with my hand in Yours.

Thank You for the assurance that if I do this,
I will find no challenge too great
and no obstacle insurmountable.

I want to leave my entire life in Your hands
and trust You completely.

Show me the right way
and take care of me in the year ahead.

Please provide for each of my needs
and when I am occasionally doubtful,
send the light of Your Word as a lamp to light my way.

Thank You for the promise that You will be with me,
that You will help me up when I fall,
that You will lead me like a shepherd.

Teach me to wait for You,
to cling to the hope that I profess,
because I know for certain that You will do
what You have promised.

I pray that in this year You will,
through Your Holy Spirit who lives in me,
enable me to live according to Your instructions
and to comply with Your commandments. Amen.

From Marianna Jordaan with our thanks

An Update on Highams Park Lake (and dam!)

Further to the information in the last issue of the magazine we have received, via Andrew Golds of the Highams Park Society, an update on the work on the lake that came from Geoff Sinclair of The City of London who manage the lake. We thank them for the information

Scouts Hut Floodwall



The reinforced concrete floodwall is complete. It has been almost entirely brick clad, the only outstanding section being near the footbridge which will be completed shortly. Following this coping stones will be installed and the floodwall will be complete.

Landing Stage

Repair works to the concrete landing stage on top of the dam have started. These will help the launch of canoes on the lake in the future.

Footbridge



The new footbridge will be installed in the next few weeks. Repair works have been carried to the existing bridge abutments together with some modifications to accommodate the new, narrower footbridge.

Drawdown structure

The drawdown structure will enable the water level in the lake to be lowered in an emergency situation and for maintenance purposes. The reinforced concrete inlet and outlet structures have been completed, and the inlet has also been clad in brick. Pipes are being laid and this should be completed in the next fortnight.

Following this, the inlet and outlet structures will be fitted with equipment to enable the safe operation of the structure in the future.

Desilting

Desilting works have been completed and 5,000m³ of silt have been removed from the northern end of the lake.

Spillway works

The spillway works will commence shortly. The spillway will ensure that floodwater flows over the dam safely. The rear slope of the dam will be made less steep and a turf reinforcement material installed, before the slope is seeded. The turf reinforcement material will serve to increase the erosion resistance properties of the grass.

Following completion of the spillway works, the area will be landscaped: this will include new trees and shrubs, an area of wildflower seeding, together with a new footpath and bike stands and the benches will be reinstated.

Lakeside Vegetation Management

Woody vegetation on the banks either side of the dam have been cut back by staff from the City of London. This work was undertaken to allow the installation of special natural fibre (coir) mats that have been planted up with plants appropriate for lake margins. This is part of works requested by the local planning authority.

Additional Woodland Works at Highams Park

Coincident with the Dam works we have two additional work activities being undertaken at Highams Park at the moment.

- Green Team volunteers from the Epping Forest Centenary Trust are opening up vistas to the lake from the adjacent Highams Park recreation ground. This involves cutting scrub and low growing material and burning up the residue.
- City of London Arborist Teams are working on the north of the lake to clear competing trees and scrub from around some of the stunning veteran trees growing there. The wet conditions have restricted how much we can achieve at present on this.

Burst Pipe

We have fenced off a section of the path on the eastern edge of the lake. This is due to a burst pipe, the nature and ownership of which we were initially unaware of. We have now identified the owner as Thames Water and hopefully things will be made good shortly. Our apologies for any inconvenience this causes users.

The following was sent to the Members of the Highams Park Planning Group regarding work to be carried out by the group around the lake. (again thanks to Andrew Golds for the information)

Dear All,

We have been talking to Tristan Vetta, who is the Senior Forest Keeper for our neck of the woods about creating some viewing windows from The Highams Park to Highams Park Lake. Tristan has asked us to send out a call for volunteers to help to clear and burn the bramble scrub on site, with a view to removing scrubby trees but leaving anything of interest such as Yew.

The bird nesting season will be upon us soon, so the aim is to get the work done before then. Tristan's team will provide all the guidance and equipment you need as well as tea and biscuits and obviously the more volunteers we get the more work will get done ! The dates we propose to do the work are between **9:00 am and 1:00 pm** on:

Saturday 21st February and;

Sunday 1st March.

If you would like to volunteer to help, please contact me on highamparkplan@gmail.com saying what days (both if you like) you would be available and we will get back to you with further details.

Some of you may recall that until a few years back there was a lovely picnic glade between the park and the lake where you could sit and enjoy the beauty of both these lovely green spaces but since the cattle were culled during the BSE epidemic in the mid-1990s it has gradually become more overgrown. The aim is to recreate this lovely setting.

Some of you may have noticed that some work has already been carried out near the fence. This has been done by **volunteers from the "green team" run by the Epping Forest Centenary Trust**. They will be continuing the works on Thursdays during February. If you are available on Thursdays and would like to help them please let me know and I will pass on your details. If you would like to help please let me know as soon as possible so we can plan the works with Tristan.

Gordon Turpin - Chair of the Highams Park Planning Group

Signal Boxes

In the last issue we wrote about the signal box in Highams Park. The article prompted a response from Geoff Colinese telling how seeing the pictures of the box remind him of 'home.' Geoff now lives near Peterborough and relates how some of the local villages on the rail network are in a similar position to that of Highams Park a few years ago in that level crossings and the signal boxes that control them are being phased out. He tells that it is proposed to close all the signal boxes between Kings Cross and Doncaster by 2020 - but people can go and see the plans for how they will be able to cross the railway.!



Contrary to belief, the control of the crossing in Highams Park from Liverpool Street does seem to work - anybody getting caught when the gates close only have themselves to blame! However the signal box itself remains as a reminder of different times and its retention is

much appreciated as is its renovation. It looked attractive with Christmas lights draped around it.

Returning to Geoff, he tells us that it is hoped to be able to move a local unused signal box to a suitable site where it can be used for the community benefit. There is surely something comforting in knowing that in that small box there is a person who has your safety in mind. Of course signal boxes came in all sizes and usually had distinctive architecture dependent on the company that built it. It is a sobering fact that in the 1940's there were estimated to be 10,000 plus signal boxes in the UK - the comparable estimate now is that there are only 500 mechanical boxes left - the good news is that a good number are now listed and, of course, quite a few have been moved to heritage railways to carry on their good work. Many people reading this will remember that not all level crossings were directly controlled by a signal box- the man in the little hut who opened and closed the gates by hand at Chingford Hatch comes to mind! Back to Highams Park's box - it was built in 1925 and lasted in use until 2002 and is sited on the Greenwich meridian - a bit of a claim to fame!

The Heroes of the Bible

ELISHA

A picture for you to colour

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- **Elisha's** story is told in 1 Kings 19:16 – 2 Kings 13:20 (Old Testament) - **Where:** Prophesied to the northern kingdom - **Occupations:** Farmer, Prophet - **Other people at the same time as him:** Elijah, Ahab, Jezebel, Jehu - **Lesson from his life:** In God's eyes, one measure of greatness is the willingness to serve the poor as well as the powerful.

Elijah left behind his cloak for Elisha. How many differences can you find between the two pictures of Elisha looking at Elijah's cloak? Read 2 Kings 2:13-14.



CHURCH DIARY

February

Sunday 1 st	10 am	Morning Service with Communion led by Jonathan
	7 pm - 8 pm	'New Songs' Worship
Saturday 7 th	9:30 am	Church Council Get Together at the Church
Sunday 8 th	10 am	Morning Service led by Jonathan
Sunday 15 th	10 am	Morning Service with Communion led by t.b.c
Sunday 22 nd	10 am	All Age Service with BBGA Parade led by Jonathan

March

Sunday 1 st	10 am	Morning Service with Communion led by Jonathan
	7 pm - 8 pm	'New Songs' Worship
Thursday 5 th	7:30 pm	Church Council Meeting at 21 Warboys Crescent
Sunday 8 th	10 am	Morning Service led by Jonathan
Sunday 15 th	10 am	Morning Service with Communion led by Jonathan
Sunday 22 nd	10 am	All Age Service with BBGA Parade led by Jonathan
Sunday 29 th	10 am	Palm Sunday: Morning Service with Communion led by Jonathan
	approx. 11:30 am	Church Members' Meeting (provisional date)

April

Sunday 5 th	10 am	Easter Sunday: All Age Service with Communion led by Jonathan
Sunday 12 th	10 am	Morning Service led by t.b.c

Refreshments are served after the Morning Service every Sunday.