

Witney Congregational Church

CORNERSTONE

September 2008



*Christ Jesus is the chief cornerstone. In Him the whole fabric is bound together,
as it grows into a temple, dedicated to the Lord – Ephesians 2:21*

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In the last edition I commented on what was in store for the sports fans in terms of Euro 2008 football and Wimbledon. During August we've had yet another spectacular sporting event in the Olympics - and didn't we do well. I for one enjoyed the Games, but I must admit for those who don't enjoy sport there was a lot of coverage on the TV, but thanks for your tolerance as it only happens every 4 years and the next time in London in 2012. However spectacular the games, as Christians we must think that the £40billion it cost could well have been used in other areas, and also the poorer Chinese people must have suffered because of this. Notwithstanding, the objective of the athletes competing in the Olympics was to win, and in any event finish the race/event. As Christians, we are also called to finish the race before us. To fulfill God's particular calling for us.

Also in the news lately has been the increased conflict between Georgia and Russia, and for anyone who listens to Radio Oxford may well have heard Malkhaz Songulashvili, Archbishop of the Evangelical Baptist Church of Georgia, of which there is an article later in this month's edition.

The weather has also been reasonable, and hopefully, whatever your circumstances, was a chance for most people to take a break of some kind.

Turning to the contents,

alongside the 'Standard' features, as previously mentioned there is an article on Georgia; Also 'what kind of tater are you?' and historic Christian sites in Britain - Whitby. There is also the last of the Bible Study series submitted by Rev Francis. So bearing in mind that Norman is just about to leave us, I would encourage anyone to give this prayerful consideration.

Many thanks to those who have contributed to this edition, but would also encourage anyone to consider submitting articles for the remainder of the year, by either:

- Floppy Disk/CD
- E-mail: terrypowlesland@hotmail.com or jacquipowlesland@uwclub.net
- Or, if you haven't got a PC, just plainly written on paper which can be typed up

For your information, the magazine for the remainder of the year is due on: 5th Oct; 2nd Nov & 30th Nov

ESSENTIAL NOTE: In order to meet these deadlines, all contributions should be submitted ***NO LATER THAN the WEDNESDAY*** of the week in which the magazine will be published.

Your Editor

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Daily Prayer Time:

Mon-Fri 9.30 am Sat 10.30am

Services (10.30 am & 6.00pm unless advised)

Sep

6th am 11.00am Saturday Praise (Praise, Prayer & Reflection)
 7th am Nigel Lindsay
 pm Karen Brusch Communion
 14th am Karen Brusch
 pm Witney Feast Service at The Leys 7.00pm
 21st am Karen Brusch Communion
 pm Joint Service at St Bartholomew, Ducklington
 28th am Judi Holloway
 pm Hope 08 Service at High St Methodist

Oct

4th am Prayer Day with Communion at 4.30pm (See Prayer Letter)
 5th am Beryl Cartwright & Elaine Gudem Harvest All-Age Worship
 pm No evening service

The following events in September are given for your particular attention:

Sep

2nd Deacon's Meeting
 13th Prayer Chain meeting 9.15am
 Ride & Stride
 11th Fellowship Group 2.30pm
 16th Church AGM 7.30pm
 18th Pins & Needles 7.30pm
 21st Meditation 7.30pm
 26th Hi 5's Board Games →

Oct


5th Harvest Lunch 12.30pm

HI 5's BOARD GAMES EVENING

FRIDAY 26 SEPTEMBER 2008



7.00pm





in the Lounge



**Fun for all the Family!!
Come and join us!**

The following Bible Study completes the series which has been submitted by Rev Norman Francis, and is entitled:

Dangerous Praying

Part 12: So Much more

Ephesians 3:20-21

Review

In our last lesson, we looked at Paul's instruction to "*always keep on praying for all the saints.*" We said that in doing so, we actually participate with God in fulfilling his purposes for the world; build relationships with other Christians; develop our own faith, and; prevent ourselves from becoming egocentric or narrow-minded.

We also said that the instruction to "*always keep on praying for all the saints*" does not limit our prayer only to those Christians who are now alive. Because there were Christians before us and there will be Christians after us, we see Paul's instructions as including those Christians who have died and those who are yet to be born. Prayers of thanksgiving should be offered for those who have died, for the inheritance they have handed on to us. We should pray for those who are not yet born that they will be able to stand in the face of the challenges of their time; challenges which are sure to get worse.

We also looked at Paul's personal request that the Ephesians "*pray also for (him).*" If Paul is here asking for prayer for himself, then presumably it is only reasonable that we too should be willing to ask others to pray for us, whoever we are. Some people think they can cope without prayer. However, it is important to remember that we are not

meant to be spiritual "Lone Rangers." Asking for prayer serves to remind us that, individually, we are part of the Body of Christ. We can't do anything without our Head and we can't do much without the rest of the Body (1Cor 12).

Asking for prayer requires that we let people nearer to our heart than we may find comfortable. It requires a degree of honesty with our own feelings. But such vulnerability allows God to build us together into a living wall instead of remaining a disjointed pile of bricks.

So Much more

Our adventure of prayer through the book of Ephesians is now coming to an end, but the *real* adventure is only just now about to begin. Before I leave you to embark on your own adventure, let's explore Ephesians 3:20-21 together, to give us a final impetus to pray.

Here, in these verses, we are confronted with the inexhaustible fullness of God's power, which the prayers of all the saints can never cause to run dry! Neither the boldest human prayer nor the greatest power of human imagination is capable of defining God's ability to act. Unlike God's ability to act, the writer's own grammatical skills are stretched to the limit as he attempts to express his vision. He fumbles about for the highest form of comparison available and finds the very rare compound word, *hyperekperissou*, which means "immeasurably or infinitely more". This word is found only in two other places in the entire NT (1 Thess 3:10; 5:13).

The force of Paul's expression can be captured by looking at the build-up of his thoughts as reflected in his language: God is described as one who

"is able to do immeasurably more than all we ask or imagine" (NIV); "able to accomplish infinitely more than we would ever dare to ask or hope" (NLT); able to "do much, much more than anything we can ask or imagine" (NCV), and; in the words of the KJV, he is said to be "able to do exceeding abundantly above all that we ask or think."

Here, God is said to be able to do what believers ask in prayer; that he is able to do what they might even fail to ask but what they can think about; that he is able to do *all* they ask or think; that he is able to do *above* all they ask or think; that he is able to do *abundantly* above all they ask or think; that he is able to do *more* abundantly above all they ask or think; and that he is able to do *infinitely* more abundantly above all they ask or think.

In other words, whatever we may ask, or even think of asking, God is *still* able to do more, *abundantly* more, *exceedingly* abundantly more, i.e., "superabundantly, overwhelmingly, over and above, more than enough." This is what the psalmist must have meant when he said in v. 5 of Psalm 23: "My cup runneth over." Has God ever responded to any of your prayers by giving you "immeasurably more" than you expected?

World renowned Bible teacher, Oswald Chambers, picks up on this very point in the story of the blind man told in Luke 18:35-43. Commenting on this story, Chambers says, "When Jesus asks us what we want him to do for us in regard to the (impossible) thing with which we are faced, remember that he does not work in commonsense ways, but in supernatural ways.

"Watch how we limit the Lord by remembering what we have allowed him to do for us in the past: 'I always failed there, and I always shall'; consequently we do not ask for what we want, 'It is ridiculous to ask God to do this,' (we say to ourselves). If it is an impossibility, it is the (very) thing we have to ask. If it is not an impossible thing, it is not a real disturbance. God will do the absolutely impossible.

"This man received his sight," Chambers continues. "The most impossible thing to you is that you should be so identified with the Lord that there is nothing of the old life left. He will do it if you ask him. But you have to come to the place where you believe him to be Almighty. Faith," he says, "is not what Jesus says but in himself; if we only look at what he says we shall never believe. When once we see Jesus, he does the impossible thing as naturally as breathing. Our agony comes through the wilful stupidity of our own heart. We *won't* believe, we *won't* cut the shore line, we prefer to worry on." Has there ever been a time in your Christian life when you were like this (perhaps even now)? What was it like?

The story is told of a six-year-old girl named Hanna, who, as Christmas was approaching (it was the beginning of November), became so thrilled at the prospect of new toys, that her parents found it very difficult to contain her excitement. In the end, in an effort to calm her down, her parents sent her to bed with a catalogue from the local store, and told to look through it and write her list. Her parents thought the strategy had worked and that she must have gone to bed to sleep, for all of a sudden, everything went quiet. Then

just as suddenly she reappeared, face aglow, with a list of a hundred or so things she wanted for Christmas in her hand. Her parents told her there was no way she could possibly expect to get all those things - could she please cut the list down.

"But this already is my urgent list," she said. "Sorry, but can we have your 'very urgent' list," her parents responded. But even her 'very urgent' list was more than they could manage! However, according to Paul, we don't need to cut down our list for God. Rather, we need to expand it! We will never exhaust his resources or resourcefulness. So expand your list, write it down, pray it out, whatever there is, there is still more to come from God. *He is able* to do more. "The God many Christians worship is too small. We need to understand that he is greater than we can possibly imagine." "There is no limit to his power; only (our) words and thoughts about it are limited."

And what is more, says Paul, this inexpressible power is at work *within* us! This is no doubt a reference to the work of the Holy Spirit who is constantly at work in our lives, seeking to produce the fruit of a Christlike character, guiding us in prayer, inspiring us in worship, directing us in service. The more we are yielded to him, the greater will be the Spirit's effectiveness in conforming us to Christ. Is there any request that you would have great difficulty in asking God to do for you? Why?

The Glory is God's

Paul concludes his doxology (*i.e.*, his prayer of praise to God) in the final verse: "*to him be glory in the church*

and in Christ Jesus throughout all generations, for ever and ever! Amen."

It is *through* the church that God has brought us the knowledge of his glory and has enabled us to reflect this glory to others, just as Christ did during his earthly ministry. This means that when anyone becomes a Christian, the glory is God's. When anyone overcomes temptation, the glory is God's. When anyone is helped, healed or comforted, the glory is God's. When anyone gives their life in martyrdom, the glory is God's. When anyone sacrificially devotes him- or herself to serving others, the glory is God's. The church is called to do its utmost to ensure that both believers and unbelievers alike know that the glory, praise and adoration are God's. We see this being reflected in the life of Christ, the Head of the Church, who is said to be God's glory (John 1:14; 17:5; Col 1:15). He always gave glory to God, always did what the Father wanted, always pointed to the Father. The whole human history of Jesus - his birth, his growing, his living, his ministry, his dying - was aimed at giving glory to God and to call others to do likewise. Today, he is still trying to get the church to do the same.

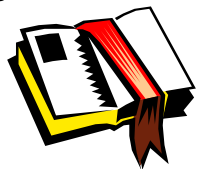
In fact, it is as we reflect God's glory through the work of the Holy Spirit in our lives that we also become transformed into his glory! This, then, is the paradox of the Church; the more the Church becomes the centre of God's glory, the more the Church becomes glorious too! Indeed, "*to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen."*

I long to see the church, in all its

manifestations, being honoured, not because of its splendid architecture, be it ancient or modern; nor because of its music or liturgy, be it traditional or spontaneous; nor because of its structure; but because in it all there is an unavoidable sense that "God is here and he is wonderful." This is the eternal calling of the church - to be the praise of God's glory! What is it that we see when God draws back the curtain separating time and eternity? It is the church giving glory to the Father through its life and praise (Rev. 5:7-14).

Conclusion

As God gives more than we can imagine, we will see his glory and declare his glory in the church. So we need to go on asking, knowing that God can and will do far more than we ask. We need to go on dreaming, knowing that God is far bigger than our dreams. We need to go on praising, proclaiming the wonder and glory of this God who delights to answer our prayers.



The following poem, author unknown, has been submitted by Maureen Miles, and is entitled:

Friendship

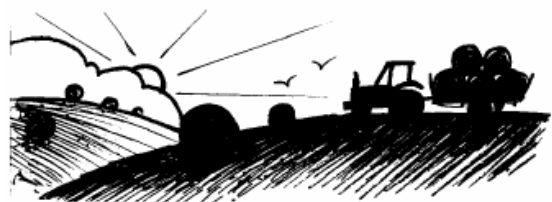
Friendship buds and blossoms like
summer in full dress
Friendship brings a harvest of joy and
happiness
Friendship is sustaining through winter
winds and snows
Friendship can't be hoarded by being
shared it grows

The following has been extracted from Church News Service, and is entitled:

What kinda Tater are you?

- ❖ Some people are very bossy and like to tell others what to do, but don't want to soil their own hands. They are called "Dick Taters."
- ❖ Some people never seem motivated to participate, but are just content to watch while others do the work. They are called "Speck Taters."
- ❖ Some people never do anything to help, but are gifted at finding fault with the way others do the work. They are called "Comment Taters."
- ❖ There are those who say they will help, but somehow just never get around to actually doing the promised help. They are called "Hezza Taters."
- ❖ Some people can put up a front and pretend to be someone they are not. They are called "Immy Taters."
- ❖ Then there are those who love and do what they say they will. They are always prepared to stop whatever they are doing and lend a helping hand. They bring real sunshine into the lives of others. They're called "Sweet Taters."

What kinda Tater are you?





PRAYER LETTER No 125

Prayer is communicating with God, talking to God, praising, worshipping and thanking Him. Asking for forgiveness and asking for help for ourselves and for others. But it is not a one-way process; we must listen to God too and be patient.

When the disciples asked Jesus how to pray, He replied with the familiar words known to us as the Lord's Prayer (Luke 11 v2-4). In John's Gospel, chapter 17, shortly before His arrest, Jesus prays for Himself, for His disciples, for all believers and for those yet to believe.

John 17 v23: I am in them and you are in me. May they be brought to complete unity to let the world know that you have sent me and have loved them even as you have loved me.

Prayer is a vital part of the life of an individual Christian and also corporately in the life of the Church and Ministry of the Church. At the early stages of our forthcoming short interregnum it is important that we are united as a Church family and our needs are focussed in prayer.

An opportunity for us to be positive and united in prayer will be on Saturday 4th October, from 9.00am - 5.00pm. This day has been set aside for corporate and individual prayer. The Sanctuary will be open throughout the day so anyone can pop in for however long they desire. Prayer focus tables will be around the Sanctuary.

The day will start at 9.00am with a short service and will be brought to a close at 4.30pm with Communion. Please make every effort to spend part of the day in the Sanctuary in prayer where there will be 2 or 3, or more, people present.

Where two or three are gathered together in My name,
I will be there in the midst

Every Blessing
Beryl

Please note that for up-to-date prayer requests contact Beryl Cartwright (703717)



News around the world

The following information has been taken from CWM Website dated 29th August, so is up to date at the editing of this month's magazine

India: Prayers urged for persecuted Christians in north India

Church leaders in North India are calling for prayers for Christians who have come under attack in the Phulbani district of the country, after the death of a political figure.

Rev Dr Enos Pradhan, general secretary of the CWM-member Church of North India (CNI) said Christians from the region are being made scapegoats following the murder of 82-year-old VHP (Vishwa Hindu Parishad) leader Swami Laxmanananda Saraswati and five of his associates.

Local press reports accuse Christian and Maoist militants of carrying out the killings.

Pradhan has received reports that following the deaths, churches in the district are being burnt down, Presbyters beaten and the houses of Christian families attacked. He has called on Home Minister Shri Shivraj Patil, and chief minister of Orissa Shri Naveen Patnaik, to provide immediate protection for the minority Christians in Phulbani district.

"Swami Laxminarayan and four of his associates were killed. We condemn the killing, but why should the innocent Christians be penalised?" Rev Pradhan said

"As it is from December 2007 our people have been suffering with no

food and shelter. We have not yet got over the pains and troubles in Jammu and Kashmir and now once again the Christians are targeted in Phulbani."

Spirit led people: The Pentecostal movement

You may not like it, but you may not ignore it. The Pentecostal movement, considered a fleeting distraction in the life of the church when it first appeared 100 years ago, is showing no sign of passing.

Quite the reverse. Some estimate that around one quarter of the world's Protestant Christians are associated with the movement, either by belonging to a Pentecostal denomination, or in their beliefs.

More focused on the end times and on the direct experience and inspiration of the Holy Spirit than their mainstream counterparts, Pentecostal churches have approached the task of spreading the word with an unmatched sense of urgency and conviction. This direct and urgent approach has led to conflict. More concerned with preaching the gospel and bringing people to a new experience of God than with building trust with other churches, Pentecostal churches have left themselves open to the charge of taking committed members from other churches.

But the renewal movement has also enlivened Protestant, Roman Catholic and Orthodox churches with its emphasis on signs and wonders, experience and the direct intervention of the Holy Spirit.

Mainline Protestant churches move forward on the basis of rational argument. Pentecostals prefer inspiration, stories and demonstrations

of power.

While Reformed churches may feel justified in the critique of the renewalist movement as intellectually insubstantial, it appeals to people who feel that their needs are not foremost intellectual but emotional and spiritual. Pentecostal and Charismatic churches promise to meet these needs.

And the proof of the success is in numbers: where many mainline churches struggle to connect with people, the Pentecostal churches, halls and auditoriums are filled to capacity.

CWM's Thirty Year Journey

CWM celebrates thirty years since it formed with a structure designed to enable the full participation of churches all around the world. We have taken the opportunity to look back at how God has worked in the network of churches since 1977.

At its trustee body meeting in Seoul, Korea, in June 2007, CWM's former general secretaries were invited to speak at a colloquium and to deliver morning Bible studies.

Rev Dr Bernard Thorogood, general Secretary from 1977 to 1980 read from the Epistle to the Ephesians, examining the key issues around Mission & Unity as explored by Paul. This letter applies to each and every church and not just a particular congregation but to the church global.

Rev Dr Christopher Duraisingh, General Secretary from 1985 to 1989, read selected texts from the early chapters of the Book of Acts including: 1: 6-9; 2: 5-8, 16-18; 4: 34-37; and 8:4. The Pentecost paradigm, central to the early church, lies at the very heart of CWM's vision of Mission Everywhere to

Everywhere. The de-centered, diasporic mission suggests a number of pregnant insights that we, as a small community of churches in mission, recapture again. **Dr D Preman Niles** explores the main emphases in the whole Gospel according to Mark. Mark wrote at a time when Israel and the early church were confronted with the reality of Empire in all its brutality. In a different way, we face the reality of Empire today. In this situation Mark speaks to us. His Call to Community counters empire in a form of ecumenism that breaks through, confronts and transcends the challenge of Empire in a form of discipleship that is costly.

Rev Dr Des van der Water re-examines the CWM theme, Take Home the Good News, which derives from the Gospel account of the healing of a man who was possessed by demons. The focus for this particular study however arises from Jesus' instruction to the man to 'return home and tell how much God has done for you'.

Papua New Guinea: The land of the unexpected

When Captain John Moresby sailed up the Motuan Coast of Papua New Guinea, he was so impressed by the life and culture of the villages that he was moved to write in his journal: 'I cannot think of a single thing that these people have to gain from civilisation.'

It is tempting to wonder what he would think of his observations if he had the chance to make the same journey in 2007. Certainly there are many things to celebrate. The nation has taken to the gospel, has achieved independence, and has retained much of its unique blend of cultures.

But development has also brought urban unrest, unemployment, gang violence and social dislocation. Many young people feel alienated from their own cultures. "There's a lot of despair," one observer remarks candidly. "You can see it in people's eyes."

In a country that is struggling to keep pace with its own rate of change, the United Church is working out its mission thoughtfully, prayerfully and with passion.

They have taken up the challenge of applying the good news of the gospel to every part of life in a nation that is crying out for the wisdom, direction and stability that the church can offer.



Just a note to remind everyone that the Shoebox appeal will be starting soon,

so start looking for things to go in your boxes. We also need you to start collecting boxes as there is likely to be a shortage nearer the time.

I will be putting the list and more information in October's addition. Shoe Box Sunday is on 23rd November and we will be putting our boxes together on Saturday 8th November. This year we would ask you to bring your boxes wrapped, you don't have to fill them, but wrapping 70+ boxes takes a long time.



The following article by Archbishop Malkhaz Songulashvili, Evangelical Baptist Church of Georgia, has been extracted from Keston Newsletter, and submitted by Rev Ken Lee, is entitled:

Converted by Muslims

Background History: The Evangelical Baptist Church of Georgia was founded in 1867 in Tbilisi, Georgia's capital, at that time a provincial centre within the Russian Empire in the South Caucasus, known as the Transcaucasus. Georgia had been incorporated within the Russian Empire following the Georgyevsk Treaty, an agreement reached by Georgia and Russia - both Orthodox kingdoms in 1873. The Treaty required Russia to defend Georgia against Muslim invasions, but King Irakly II of Georgia, who signed the agreement, did not realise what would be the consequences. In 1801 when King George XI of Georgia died, the Russian Empire violated the Treaty, forced the Georgian royal family to abdicate and ultimately abolished the East Georgian Kingdom of Kart-Kakheti. Soon after, the other Georgian political entities - the Kingdom of Imeretia, the Principalities of Guria, Samegrelo and Svanty, were also occupied by Russia.

The Georgian Orthodox Church:

By the early 19th century the Georgian Orthodox Church was in a parlous state, weakened by numerous invasions of Georgia. The British & Foreign Bible Society records have preserved a report, which quotes the words of the Georgian Orthodox Archbishop Dositheos of Telavi:

'He spake with deep concern of the state of education among the

clergy, which in general consists in their being able to read the Church service; very few of them having an adequate knowledge of Holy Scriptures. Religion, he said, was more cultivated among the females than among the men; yea, than among the priests themselves.'

Rather than being strengthened through Georgia's incorporation into what was, after all, another Orthodox country, the Church was in fact undermined by Russia. Its autocephaly was abolished in 1810 and its hierarchy merged with that of the Russian Orthodox Church.

Russia's Holy Synod, which governed the Russian Orthodox Church, and was closely allied to the Russian government, appointed an Exarch to govern the Georgian Orthodox Church, who, apart from the first one, was always ethnically Russian and had no understanding of Georgian culture and spirituality. Gradually the Georgian language was eradicated from the liturgy, Georgian devotional art, icons, frescoes and illuminations, and were replaced with Russian language and theological instruction. The Church and its clergy were thus alienated from the Georgian people.

Birth of the Evangelical Baptist Church

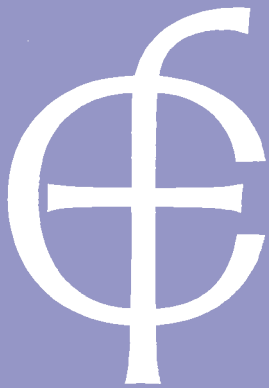
In such a political setting the Baptist movement in Tbilisi was born through a German Baptist settler called Martin Kalweit who had come to Tbilisi in the early 1860s. Eastern Christianity merged with the radical ideas of Europe's Reformation. From the start this new Church was focussed on mission and aimed to reach various ethnic and national groups. It had a

sense of catholicity, of belonging to the wider body of Christ's' Church, and a sense of international ministry. The German Baptist newspaper, *Missionblatt*, reported that as early as 1884 the Baptist Church in Tbilisi was supporting Christian work in Spain and China. Its preachers spread the newly acquired faith to other parts of the Russian Empire so that Tbilisi and Georgia came to be considered the cradle of the Russian Baptist movement.

After the Russian Revolution, Georgia became an independent nation for a few years. Although Lenin initially recognised its independence, along with that of some West European nations, Georgia was annexed by the Red Army in 1921 after fierce resistance in the suburbs of Tbilisi. Ironically the capital fell thanks to a Georgian conspiracy. Stalin, a Georgian, did not wish his home country to remain outside the boundaries of the Soviet Union; this would have made him a foreigner in Moscow where he was soon to replace Lenin.

The Revd Ilia Kandelaki

The independent Georgian Baptist Church was founded during the brief period of Georgian independence and was led by a man of vision, the Revd Ilia Kandelaki, a Georgian who was converted in 1913 and baptised in Vilno (Vilnius today), Lithuania. The first Georgian Baptist service was held on 19 March 1919. Ilia Kandelaki, who felt no antagonism towards the Georgian Orthodox Church and admired the spiritual and cultural legacy of Georgia, believed that the newly established Georgian Baptist congregation should serve all the people of Georgia and nurture a deep Christian faith.



The Mailing

Congregational Federation

Issue 2008/08

Bringing together independent free churches for mutual support through a vision of unity in creative diversity

Latest news and resources available from the Congregational Federation

Forthcoming Events

September

Pastoral Care Board 3
Training Weekend Foundation level 5/7
CF Ltd Advisory 10
Training Weekend Level 1 plus 12/14
Christian Ministries Committee 20
CWM Europe Regional Mtg 22/24
Mission & Society Committee 27
Memorial Hall Trust 30

October

Area Treasurers Mtg 3
Finance & Support Services Committee 4
Ignite Autumn Gathering 11
CWM Gen Secs Mtg 12/18
CF Youth Winter Warmer 17/19

Congregational Federation

*Travelling Together
to bring*



in our villages, towns & cities

Special points of interest:

- Bringing Killamarsh back to life
- Bob Franklyn at the cutting edge
- CF Ministers grow their own
- CF Committee meetings coming up
- News round up

Regeneration well on track!

The Congregational Federation and its associated trustee body Congregational Federation Ltd are both equally committed to encouraging churches of the Congregational way to thrive and be a blessing in their communities. When Killamarsh Congregational Church closed rather than that being an end of its witness, it paved the way for a new beginning.

With the appointment of Church Development Worker Alan Brazier and his wife Kay at the start of 2008 the regenerating began. What form will the new church eventually take? That is still in God's hands but relationships are being built, contacts made, and the old Manse is being transformed into the New Hope Community Church. September will see Alan and Kay move in and the worshipping community will begin. They are excited at the opportunity and anticipate great things from our God.

Alan writes: "As the house renovation is progressing we are having a wonderful time with God as we dream (big!). We hold in front of our every thought and action the fact that it is God Himself who is going to build His church in Killamarsh, we need to be very close to His heart.

Kay and I are on the 'Fresh Expressions' course and we are thrilled by the fact that this seems to be adding to our existing and flexible hearts, and confirming that we are to

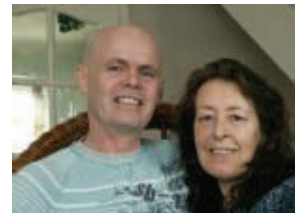
'do church' in a much less traditional way in Killamarsh.

We (myself, Kay and our friend Aileen) are 'chomping at the bit' to start building further relationships with people in Killamarsh but recognise that we really cannot operate well without the house to invite people to. Nevertheless, we are in contact with one or two ladies and praying for them.

We have had several thousand letters printed to put through doors (and several volunteers to help!), we await 'the right time'. We are all on a Food Safety course (there will be lots of food involved!) and Kay has done a first aid course (without the results yet!) so we are trying to put necessary training in place. Aileen has also started to do some research in the streets of Killamarsh (we need to do much more of this), to find out the needs of the community and where we can meet these.

Small beginnings, big dreams and an amazing God; watch this space!"

See more on the CF website
www.congregational.org.uk/killamarsh



Fresh Expressions growing from strength to strength

Bob Franklyn CF Mission Support Worker spends part of his time seconded to the Fresh Expressions initiative of the Methodist and Church of England. Bob shares that Fresh Expressions is increasingly being taken seriously by more and more denominations. The URC and Uniting Presbyterian

Church of the Netherlands two of CF partners in CWM Europe are exploring links with F.E. Bob recently held a very successful two day workshop for CF in which ideas and resources were pooled. Have some fresh ideas yourself or want to know more contact Bob through the Nottingham offices.



CF Ministers do their bit for church growth

Following on from the safe arrival of Samuel Hawkins reported last time congratulations go to a further three CF Ministers who have had additions to their families over the last few weeks.

Firstly Rev Catherine Booton of Ashby de la Zouch and Newton Burgoland who with husband Robert celebrated the arrival a little earlier than expected of Harry on 18 July. Great!

Also from the East Midlands Area Rev Suzanne Nockels of Market Harborough gave birth to Isaac on July 27th. A brother for Joe and second son for Keith. Wonderful!

And thirdly from Airdrie Coatdyke Rev Tom Wilson and wife Tracy announced the safe arrival of a

second daughter Katie on the 3rd of August. Marvellous!

CF General Secretary is reported to be delighted to be offering churches with appropriate guidance in respect of maternity and paternity leave for Ministers. He believes it to be somewhat of a record of the number new arrivals in such a period amongst the CF Accredited Ministers.

Federation offices are always pleased to receive notification of such joyous occasions from amongst our fellowship of churches and to



Isaac Nockels

pass on the good news!

Jesus said, "Let the children come to me. Don't stop them! For the Kingdom of Heaven belongs to those who are like these children."

Matthew 19 vs 14 New Living Translation

CF Youth Winter Warmer - Four poster beds, spa treatments and caviar sandwiches are some of the things we won't be featuring at Ashby-de-la-Zouch in Leicestershire

But on the menu for 13's to 17's is a weekend of fun, learning, worship, activities and games, plus real food and a comfy church floor to not sleep much on.

Winter Warmer is October 17 to 19

CF Youth is a Christian programme led by young people for young people.

For more details and a booking form please contact the Youth and Children's Office on 0115 911 1460.

Federation Committees set to meet - have your say!

September sees the start of the next round of the Federation's Main Committees and Council. It all starts with the Christian Ministries Committee on the 20th followed by Mission and Society on the 27th and Finance & Support Services on October 4th. Each of the Committees is composed primarily of representatives from the Area Associations. All CF Churches are encouraged to contact their respective Area representative on the various committees in order to share any matters

of encouragement, ideas, suggestions and questions for the committees to consider.

The website carries summaries of the last meetings and representative names. Committee Chairs are always available to clarify any matters which you have an interest in.

The Council of the Federation meets to review the committees work as well as its own when it meets in November.

It's your Federation!



Take a holiday and enjoy the **INTERNATIONAL CONGREGATIONAL FELLOWSHIP 2009 FAMILY CONFERENCE**

Milwaukee, Wisconsin, USA
Thursday 23rd to Wednesday 29th July 2009
For full details contact the Rev. Barry Osborne, 4 Clarence Street, Market Harborough, LE16 7NE.
Email barry@ruralmissions.org.uk.

Register your interest now without commitment

News round up

Faith Matters Too Conference - is being held on 18 October at the Abbey Centre London. In partnership with Clinks, the Ministry of Justice and NOMS Chaplaincy HQ have arranged this national conference for the faith based Voluntary and Community Sector (VCS). We will give the faith based VCS a platform to celebrate its successes, raise issues that currently affect them, as well as highlight concerns for the future. The day will create a forum for Faith based VCS organisations, Criminal Justice Practitioners, and policy makers to think of solutions to these issues and concerns. Further information from www.clinks.org/event.aspx

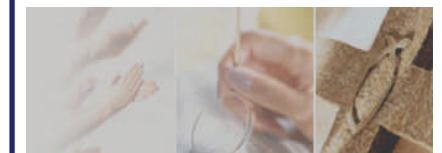
One World Week theme for 08, "GROWING TOGETHER"



2008 is the 60th anniversary of the Universal Declaration of Human Rights, which aspires to:

"...a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want"
But millions of people around the world still do not enjoy that most fundamental right – the right to survive – which forms the basis of all other rights.

Resources from www.oneworldweek.org



The Congregational Federation
8 Castle Gate Nottingham NG1 7AS
Tel: 0115 911 1460 Fax (1462)
E-mail: admin@congregational.org.uk

Visit the Website for more copies of this Mailing and much more at www.congregational.org.uk

The following article has been extracted from Church News Service, and is in four parts, entitled:

PILGRIM PLACES: Historic Christian Sites in Britain: part one - WHITBY

The Christian faith in England has long been associated with places like Glastonbury, Canterbury, York and London. But the town of Whitby, on the north Yorkshire coast, can also lay claim to its own historic Christian roots.

Overlooking a vast expanse of the North Sea, and with its rocky headland and high cliffs, Whitby is one of the favourite seaside attractions in the north east of England. With some narrow winding streets and its associations with Captain James Cook, Whitby has an olde-world feeling about it. More recently it has been the location for the TV hospital drama *The Royal*.

High on the headland stand the ruins of St Hilda's Abbey and that's the clue to its link with early British Christianity. Hilda was connected by birth to King Edwin of Northumbria and sometime around 627 AD she was converted to the Christian faith.



After missionary work in Co Durham, she was appointed by the Christian King

Oswy of Northumbria as the first Abbess of the newly-founded Abbey at the place later named Whitby.

The Abbey soon had a reputation as a great centre of Christian missions and learning but it was a gathering of royalty, bishops and monks that was to give Whitby lasting fame. The occasion was the Synod of Whitby in 664AD, a gathering of Britain's Christian leaders that would determine the shape of Christianity in these islands until the Reformation. That story, however, begins much earlier.

It would be exciting to know exactly when the Christian faith arrived in these islands and who brought it to us. There have been many suggestions but a very probable answer is that Christian missionaries from Gaul (now France) crossed the English Channel to bring the Good News to our pagan ancestors. A probable date is sometime in the early third century, between 200 and 250AD, though it might have been considerably earlier.

A hundred years later the faith had spread widely and there were Christian settlements in many parts of England and Wales. Ireland was evangelised in the 5th century and, in turn, Irish missionaries took the gospel to Scotland. If we take the year 600AD as our starting point, then we have a picture which we will consider next month...



HAPPY BIRTHDAY

- Sep 01 Theo Howells
 02 Karen Francis
 Claire Woodward
 09 Judith Bungey
 13 Michael Watson
 25 Ian Hayes



July & August answers

Congratulations

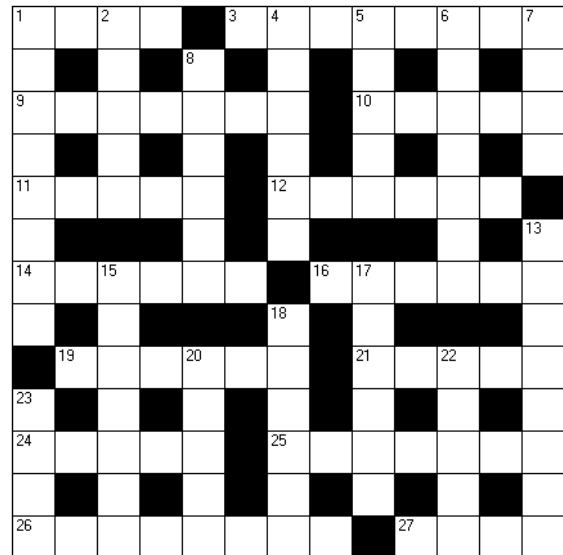
To all those who have recently received their excellent exam results - well done!



Cheryl Birdseye
 Charlotte Hayes
 & the granddaughters
 of Iris Lindsay and
 Gwen Mee

Best Wishes

To Finn who will be going to the University of York on 12th October



Across

- 1 Eglon was its king in Judges 3 (4); 3 Cried out, like the betrothed girl in Deut22 (8);
 9 ..let his hair be _____ (Lev 13.45) (7);
 10 ..yet does not keep a _____ rein (Jas 1.26);
 11 Belonging to them (5); 12 Pace (6);
 14 Receptacle found on office desk (2,4);
 16 ..to attain your goal by human _____ Gal 3.3) (6); 19 Nazirites must abstain from these fruits, says Num 6 (6); 21 Muslim faith (5); 24 Play (5); 25 Son of Nethaniah in Jer 41 (7); 26 Job 41 compares the sea to a pot of this (8); 27 Second hand (4)

Down

- 1 eg Horeb in Ex 3 (8); 2 The finery in Is 3 includes chains for this body part (5);
 4 Most pleasingly pretty (6); 5 Go in (5);
 6 Ahaziah died here in 2 Kings 9 (7);
 7 One of the fruits of which a cake was made in 1 Chron 16 (4); 8 Part of Rev 2 is addressed to the Church here (6); 13 Tripped, like the oxen in 2 Sam 6 (8); 15 The surface features of an area of land (7); 17 Series of stairs by which the portico was reached in Ez 40 (6);
 18 .._____ him a place with the unbelievers (Luke 12.46) (6); 20 Sacred song (5);
 22 Jumps, like Elihu's heart in Job 37 (5);
 23 Zechariah was his descendant according to Ezra 5 (4)

ROTAS

DEACON & STEWARDS

Aug	31	Pip & Beryl Cartwright
Sep	07	Susan Wass & Val Obriain
	14	Dave Wesson & Theo Howells
	21	Judi Holloway & Joan Currie
	28	Pat & Ben Smith
Oct	05	Pip & Beryl Cartwright
	Note: Reserve Irene St Clair	



COMMUNION

Sep	07 pm	Nanna Blackman	
		Preparation	Iris Lindsay
21 am	Judi Holloway & Peter Gamston		
	Dave Wesson & Susan Wass		
	Preparation	Beryl Cartwright	



FLOWERS

Aug	31	Jill McBride
Sep	07	Alison Hazell
	14	Joan Currie
	21	Judi Holloway
	28	Jean Howell
Oct	05	Harvest



COFFEE

Aug	31	Susan Wass & Theo Howells
Sep	07	Pat & Ben Smith
	14	Marjorie Lee, Iris Lindsay & Judith Bungey
	21	Sue Birdseye & Linda McCormac
	28	Peter Gamston & Gwen Mee
Oct	05	Susan Wass & Theo Howells



REST & CHAT

Sep	04	Iris Lindsay & Joan Currie
	11	Pat Smith & Gwen Mee
	18	Marjorie Lee & Elaine Gudem
	25	Jean Stanley
Oct	02	Iris Lindsay & Joan Currie
	Note: Reserves June & Derrick Woodley	



Every effort has been made on the rota list to meet individual circumstances. However, please change with someone else if the dates are not convenient for you - Thank You



Saturday 13th September 2008

A sponsored event to raise money for:

- The church of your choice and
- The Oxfordshire Historic Churches Trust

Sponsorship forms available from:

Church Office

County Organiser: Richard Lethbridge 01993 824196. Registered Charity 235644

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