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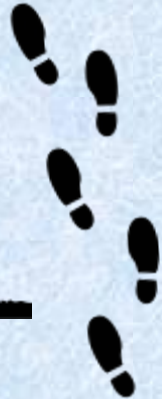
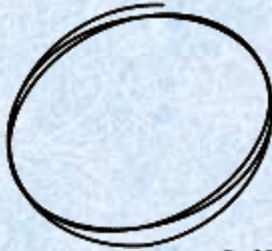


Make a Stand

Draw a Circle

Say a Prayer

Take a Step



Four Priorities for South Parade

Peter Morden, Page 3

In a large and sometimes confusing church like South Parade, small groups are vital. In the different Mission Communities there are many opportunities to meet with fellow Christians during the week in a friendly and more intimate setting, with opportunities to pray and encourage each other to grow and take adventurous steps for God. Find out about one of these small groups on page 14. If you're not currently involved in a group why not go along, or ask about other groups that meet. And then email magazine@spbc.org.uk to tell us about "My Home Group" for the next edition.

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Matthew Newman Editor

Informed, Involved, Inspired... Intouch!

Contributions to: magazine@spbc.org.uk or to the church office

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From the Ministry Team

Four Priorities for South Parade

First of all, thank you for the wonderful welcome you have given us.

Anne and I believe we have been called to Leeds. We are excited at what God is doing, and are looking forward to all that he is going to do through his church. We have met so many encouraging, gifted people, who love Jesus and are



Peter Morden

ready to serve. We look forward to getting to know you better over the coming weeks and months. Thank you also for the prayer and support you have given to Anne. This is much appreciated.

As I've prayed and preached in these opening weeks, four priorities for the congregations that make up South Parade

Baptist Church have emerged.

Make a Stand



We face some real challenges as a church. Some of these are internal – there are some key issues we need to address. But we face external challenges too. We know when we look at trends in wider society there are some big challenges for



Christian faith. Many churches struggle with this and we are at a crossroads moment for Christianity in the UK.

But South Parade has some wonderful opportunities, and we should be encouraged as we begin the next chapter of our life together. In the early chapters of Acts the church faced many difficulties, but they were confident in the gospel, had an extraordinary love for Jesus and for people, and courageously and joyfully made a stand for God (see Acts 4.13 and 4.21 for example). God did great things through them and “his hand was with them” (Acts 11.21). It’s time for us to make a stand. If we do I believe his hand will be with us as well.

Draw a Circle

The evangelist Gypsy Smith was once asked the secret of revival. He said get on your knees, draw a chalk circle around you, and pray for God to revive everything within that circle. Revival starts with us.

The early church were devoted (Acts 2.42) to God and the gospel. Theirs was a 100% commitment. God wants to take us to a new depth of personal commitment and

love – a new devotion. So, draw a circle.

If people are going to come to faith it is only going to happen through prayer.

If the church is going to grow in depth and breadth, it’s only by prayer.

Say a Prayer



In fact, say many prayers. Engage with God, cry to him, give thanks, confess, praise,

intercede and simply spend time in his presence. When faced with a difficult situation the early church prayed, and God did great things (Acts 4.23-31). As many of you know, I have been struck by Jesus’ phrase in Mark 9.29, “...only by prayer”.

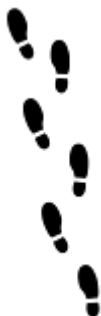
If people are going to come to faith in Jesus, be baptised, press on as disciples, it is only going to happen through prayer. If communities are going to be transformed, if the church is going to grow in depth and breadth, it’s only by prayer. I have been challenged by this vital truth

repeatedly since moving to Leeds.

Let's encourage one another in prayer, confident that God is able to do more than we ask or imagine (Ephesians 3.20). Let's give ourselves to prayer, knowing we have a prayer-answering God. Say a prayer.

Take a Step

Let's step out in faith as a church. I am convinced God is calling all of us to take a significant step of faith in the months ahead. What is he calling you to do as an individual? For some reading this it might even be that God is calling you to make a first-time commitment to follow Jesus. If you've never done



this, or if you're not sure about it, myself or any member of the Ministry Team would love to talk to you. If you've not been baptised as a believer, is he calling you to take that step?

And as well as individuals taking steps forward, God wants to mobilise us for action as congregations and as a whole church. As we step out for him it can be tough, but he brings great joy into our lives as we're obedient to him. As congregations and as a church together, let's take a step. Who knows where God is going to lead us, and what he might do through us?

Warm best wishes, and prayers,

Peter

*O breath of life, come sweeping through us,
Revive Thy church with life and power;
O Breath of life, come, cleanse, renew us,
And fit Thy church to meet this hour.*

*O breath of love, come breathe within us,
Renewing thought and will and heart;
Come, Love of Christ, afresh to win us,
Revive Thy church in every part.*

Bessie Head

Around the Church

Arabic Fellowship: Belonging or Believing?

Which comes first? Perhaps in the past, the traditional idea has been that we want to see people converted and then brought into the church family. But today there is much more of an emphasis on befriending, bringing newcomers into church circles and then, hopefully, seeing them come to a real faith. “Friendship First” is a good motto for reaching others, as well as being the title of an excellent training course for reaching Muslims with the gospel – it’s available in Leeds from time to time.

Events like these are much appreciated by those who have left their homeland and have no close family ties here

In the Arabic Fellowship, we’ve had a couple of social events this summer. About 30 came to the



Arabic Fellowship barbecue

BBQ at Pugneys Park, Wakefield at the end of July and enjoyed a lovely day together. We were grateful for good weather and excellent food. Nearer to home, our other event was a September picnic in Middleton Park. It was a showery day, but our back-up at Middleton Park Baptist Church wasn’t needed – we set up tables and chairs under the shelter of the bandstand roof and there was an amazing selection of food; Middle Easterners take

hospitality seriously and are so generous! In between showers, we enjoyed walks in the park and round the lake.

Events like these are much appreciated by those who have left their homeland and often have no close family ties here. Our next event is an outreach meal on Sunday 8 October, when Leeds evangelist Roger Carswell will be our speaker and Yagoub will translate. Join us in praying that many who are enjoying “belonging” to our fellowship will move on to “believing”.

David Judson

Arabic Christian Fellowship



Join the Conversation!

I really enjoy the monthly Horsforth Farmers' Market. It's a chance to buy my favourite olives, and my father-in-law can stock up on sticky toffee puddings! It's also a great place to engage with our local community!

We create a safe, fun, happy atmosphere - through music, a bouncy castle, crafts and outdoor games.

We chat with our neighbours and are a focus for news about the community, inviting groups and promoting their events through our Horsforth Churches Together stall. We've begun to build relationships



Joining the conversation at the Horsforth Farmers' Market



Winners of the Headingley Church Weekend at Church Bake-off

(Rhoda Wu collecting on behalf of her daughter. Katharine Widdowson was also a winner on the day)

with regulars.

We have a “Join the Conversation” initiative when we invite responses to an open question, so that we can begin a dialogue that might

challenge us all! This month the question will be, “What makes for the warmest welcome?” which dovetails with the Horsforth refugee collection (via the Samara’s Aid charity) and an exciting “World on our Doorstep” Art Exhibition that will be happening on The Green the following week (see page 45).

I feel I’m living in exciting times!

Judith Briggs

Cragg Mission Community

Sent

Sent has been following a series





Peter and Anne Morden and family with Rev Graham Ensor at Peter's induction service on 2 September.

over the summer, "Scripture behind the songs", exploring the biblical basis of some of the songs commonly sung at church. These have included: There is a Redeemer, Stand on every promise of your word, Better is one day in your

courts, Amazing grace and Christ is enough. It was really helpful to explore these themes together, deepening worship as we grappled with their meanings.

It has also been nice to be part of

the summer reads scheme, and has been interesting to hear recommendations for a range of books from members across the mission community. The church library is certainly worth exploring!

Q: Who was the greatest comedian in the Bible?

A: Samson, because he brought the house down!

On 7 October Sent are hosting a comedy night with comedian Andy Kind at the Original Oak. We're

praying that this will be an opportunity for us to invite our neighbours, friends and colleagues to an informal, welcoming event. Please pray for the event and the follow up that this might be the start of someone's journey to knowing Jesus for themselves. Is there someone you could invite?

Ruth Hughes

Elder for Sent

PS The jokes will be better on the night!

...informed...

Share news from Around the Church by sending reports, photos and updates from your Mission Community or meeting to magazine@spbc.org.uk



www.spbc.org.uk

For service times, locations, Mission Communities, children's and student work, the weekly notice sheet, sermon downloads, this magazine and much more, go to the church website!

BMS World News

Building Bridges in Albania

A men's group supported by BMS World Mission in Albania is bringing people from different cultural backgrounds together to talk about God, life and football.

Every Tuesday 20 men sit around a table. They barbeque and chat about work, spirituality, sport and everything in-between. In Albania, this is an uncommon sight. Especially for men.

"It's grown beyond our expectations," says Mat Gregory, the BMS mission worker who leads the "Eat, talk, pray" group. Beginning with five men a year ago, the group has quadrupled in size.

It's rare to get men in Albania to meet like this, particularly to chat about spirituality. Most who meet have never been to church, but are open to discussing faith in the group. As relationships have strengthened, it's created an open and respectful environment where participants are comfortable enough to share more personal feelings.

"For men here, this is quite hard,"

says Mat. "They're less open and a little more suspicious. It's taken longer, but we've reached a deeper level. A level where we talk about issues doesn't come naturally for men; it's really great we've reached it."



It's also unique to get such a diverse group of men together. Ranging in ages from 15 to late 60s, men from Egyptian, Roma and Albanian backgrounds share together around the same table. "It's exciting," says Mat. "Bridges are being built between neighbours that previously wouldn't have wanted to."

There's also hope that a new group will form. "There have been individuals who want to go on a more in-depth spiritual journey," says Mat. "We're hoping to create a group that will follow a more structured discipleship programme."

These informal church groups are simple – gathering around a table to share food, life and faith. They are also extraordinary: they are helping people connect with each other, despite differences, and to see God in a whole new light.

Thoroughly Equipped

Leeds School of Theology

Throughout this year we've been meeting participants on the Leeds School of Theology course. Nathan Shipley asked Kate Churchill how the course was going.

Name: Kate Churchill

Age: 35

Occupation: Church Administrator

Mission Community: Sent & Headingly

Why have you embarked on the Leeds School Of Theology?

I try to follow God's call on my life and go where I am sent, although I don't always find this an easy approach to take.

Previously I worked openly as a Christian in a secular world and was quite proud that I was considered by my colleagues as someone who was a Christian but so normal like them. I have now come to the realisation that although that was meant as a compliment it did not speak of living distinctively for Jesus.



Studying theology is for all of us, who love Jesus a little and want to know him more

Initially, I was resistant to work for a church, however when the Church Administrator role came up, God had other ideas! Having never been employed within a church I felt like a fish out of water. As I considered the opportunity which LSOT provided, I felt called to develop my biblical knowledge as a tool which I could use in my work situation and in my everyday life.

What are you enjoying about the adventure so far?

There's such a wonderful mix of people there, it's a people watcher's dream! I love spending time with other Christians, we tend to sit at the same table, but I'm finding during the break times I am sharing thoughts with others and growing in my confidence to do so. This is also starting to translate to Headingley Morn-

ing as I try to welcome new people or chat to those I do not yet know well. I am deeply changed by the initial worship each week, I go in feeling very not ready - I am not a morning person - and then we sing and give our praises to the Lord and I am ready to learn. I feel like I am enjoying learning again for the first time in a long time. I have always enjoyed learning, but it is normally in very small chunks these days.

How do you hope to grow through the experience?

I have already been able to lead Sent and South Parade Together services with greater confidence and a lot less worrying. I hope to continue to feel able to talk to different people and spend time developing my relationship with Jesus through studying the bible.

What would you say to encourage people to start in 2018?

I thought studying theology was for those people you avoid at social occasions, who want to enter debate for the sake of it. But studying theology is for all of us, who love Jesus a little and want to know him more. If this is something that is speaking to you even a little bit, talk and pray and then get on and do it. The days are intense but very satisfying, you can question things in a safe way and explore ideas.

How can we pray for you as you continue with the LSOT adventure?

That I am able to make time to expand my studies beyond the monthly sessions and that I continue to grow in my depth of relationship with our Lord.

Kate Churchill

Church Administrator

...inspired...

Find out more about the Leeds School of Theology at leeds-school-of-theology.org.



*Happy moments, praise God.
Difficult moments, seek God.
Quiet moments, worship God.
Painful moments, trust God.
Every moment, thank God.*

@nickygumbel

My Home Group

Midweek Track

Are small groups important?

Yes! Not just important but crucial especially in a large church like South Parade.

Small groups between Sundays give us an opportunity to get together midweek with old and sometimes new friends, read and study the bible, talk about our ups and downs and understand more in a relaxed environment.

I have been coming to Midweek Track for around four years and as



Midweek Track is like an energy charging point during a busy week

a relatively new Christian I learn a lot from the more mature Christians in our group. Just as importantly we all learn something from each other regardless of our diverse backgrounds.

Tom Broadbent

And some comments from other members of the group:

“MWT is like an energy charging point during a busy week. The time between Sundays can be so busy and it’s easy to lose sight of God’s word and promises but MWT brings me back and keeps me focused on God’s work throughout the week. It’s also a great place to meet and build friendships in God’s amazing family.”

"We like going to MWT because it gives us a midweek spiritual uplift. We can pray, read the word and also it's a good way to interact and meet new people we might only see briefly on a Sunday. We have made new friends there."

"We enjoy MWT because it's a diverse group which gets on well together and everyone contributes even taking a share in leading. We learn a lot as we read and pray together.....and drink tea."

"We like going to MWT to interact within a small group to increase our knowledge and go in-depth to the meaning of our faith."

"I like coming to MWT because it's an opportunity to talk freely, develop friendships and get to know Christ more fully through other Christians. We can share challenges, disappointments and laughter without any shadow of judgement."

"The reason I go to MWT is to refresh myself with the gospel and do this in the company of other Christians. I find the Godless world difficult to live in. MWT gives me a lift and a reassurance of the world to come and the presence of Christ in these times."

...informed...

Midweek Track meets every Wednesday at 8pm in Peter's office at Headingley. Everyone is welcome for Bible study, prayer and fellowship. Entrance through the double gates, use the intercom at the tower door or contact the church office.

Small groups, home groups and cell groups are available for all ages and Mission Communities, see the church notice sheet or contact the church office for more details.

Tell us about Your Home Group by emailing magazine@spbc.org.uk

Wednesday Morning Group

10.30am - 12noon

Friendly group meeting for coffee and fellowship, sometimes a speaker.

Come and join us!

For more details contact Pam Rex via the church office.



Send the Rain

Prayer and Famine

John Lockwood looks at one aspect of petitionary prayer: praying about famine and rain.

There are over 100 instances of the Hebrew word for “famine” in scripture.

Famines are among the most significant natural events reported in the Bible, and have major impacts on many Biblical families.

Famines are often, though of course not always, caused by drought: an instance is in the time of Elijah, when three years without rain led to famine (1 Kings 17.1-18.45).

Famines are often a factor in causing migrations to places where there is more food. Abraham (Genesis 12.10) and Jacob (Genesis 46.5-7) both moved their families to Egypt to avoid famine in Canaan. Ruth 1.1-2 records that Elimelek and Naomi moved to Moab in Transjordan to escape a famine.

Famines, like every other event in nature or history, are integrated

into the biblical doctrine of divine providence. It is sometimes claimed that God uses famines as indicators of his displeasure, and as warnings to repent. This was the case in the first of our examples. 1 Kings 16.29-30 reports that King Ahab, more than any of his predecessors, did what was wrong in the eyes of the Lord. Elijah said to Ahab (1 Kings

17.1), *“I swear by the life of the Lord the God of Israel... There will be neither dew or rain these coming years unless I give the word”*.



Likewise Amos (1.2, 2.6-3.2) ascribes a severe famine, caused by drought and pests, to God’s judgement on His rebellious people. This view persists in Revelation 6.5-8 where famine is a direct visitation on human sin.

Two Stories

Since many famines are caused by lack of rain, prayer about famine is likely to be associated with prayer about rainfall. Rain is caused by weather systems, therefore the question is partly how can prayer

influence such a physical system as that of a rainstorm? John Houghton (a Christian and one time Director General of the Met Office) tackles this problem in one of his papers. He explains that forecasts of tomorrow's weather are possible because they are dependent on physical processes in the atmosphere that can be described scientifically.

*The faith story involves
prayer: the aligning of our
will with God's will*

So how can he also believe that prayer can have any influence? Over small time-scales, prayer is indeed unlikely to alter the course of events. But it can alter outlooks, both of the person who prays, and of others.

It will not so much alter the weather as our response to the

weather. Houghton suggests, therefore, that two stories are involved: a "faith story" and a "scientific story". The faith story involves prayer, not just a series of requests, but also the aligning of our will with God's will. It is an attitude of mind where we continually attempt to discover the will of God and act upon it.

An example is found in Acts 11.27-29. During this time some prophets came down from Jerusalem to Antioch. One of them, named Agabus, stood up and through the spirit predicted that a severe famine would spread over the entire Roman world. This happened during the reign of Claudius. The disciples, each according to his ability, decided to provide for the brothers living in Judea. This is the first recorded instance of inter-church aid!

John Lockwood

Cragg Mission Community

*Sing to God a thanksgiving hymn,
play music on your instruments to God,
who fills the sky with clouds,
preparing rain for the earth,
then turning the mountains green with grass,
feeding both cattle and crows.*

Psalms 147.7-9 (The Message)

Divine Authority

The Inerrancy of the Bible

Following the recent induction service for Peter Morden and the appeal to start this new “chapter” on our knees; Mike Burkett says that it seems prudent to re-visit one or two other fundamentals.

I have been re-reading the *Chicago Statement on Biblical Inerrancy*.

Whilst at first glance this might seem a rather dry and formulaic document; it strikes at the very heart of our Christian life. The statement was prepared in 1978 and sought to clarify the evangelical's position towards the authority of The Bible. In these increasingly pluralistic days of fake news and claims for truth, we need to be grounded in the ultimate truth; that has been divinely inspired and revealed by God.

The summary statement has been rendered thus:

In these days of fake news and claims for truth, we need to be grounded in the ultimate truth

- God, who is Himself Truth and speaks truth only, has inspired Holy Scripture in order thereby to reveal Himself to lost mankind through Jesus Christ as Creator and Lord, Redeemer and Judge. Holy Scripture is God's witness to Himself.
- Holy Scripture, being God's own Word, written by men prepared and superintended by His Spirit, is of infallible divine authority in all matters upon which it touches: it is to be believed, as God's instruction, in all that it affirms; obeyed, as God's command, in all that it requires; embraced, as God's pledge, in all that it promises.



- *The Holy Spirit, Scripture's divine Author, both authenticates it to us by His inward witness and opens our minds to understand its meaning.*
- *Being wholly and verbally God-given, Scripture is without error or fault in all its teaching, no less in what it states about God's acts in creation, about the events of world history, and about its own literary origins under God, than in its witness to God's saving grace in individual lives.*
- *The authority of Scripture is inescapably impaired if this total divine inerrancy is in any way limited or disregarded, or made relative to a view of truth contrary to the Bible's*

own; and such lapses bring serious loss to both the individual and the Church.

In summary, the doctrine of the inerrancy of scripture forces us afresh to ask a question of fundamental religious posture.

Are we prepared to accept there is an infallible standard of the written word of God that stands outside of us, calling us to obedience, calling us to shape up to it... or are we seeking to be over the word... to try it... to test it...?

Let us be willing to be mastered by The Scriptures, not masters over it.

Mike Burkett

Headingley Morning Mission Community

Christmas Shopping!

Don't forget Traidcraft cards and gifts when doing your Christmas shopping!

Catalogues available for you to browse at home, or see Pam Roe (Headingley Morning).

It really does make a huge difference to the producer groups which Traidcraft works with if we can give them an extra boost at Christmas.



TRAIDCRAFT
Fighting poverty through trade

Scores on the Doors

Headingley Survey Results

During the summer the Headingley Leadership team surveyed the Mission Community for their thoughts on progress with the goals that had been set for the congregation. The respondents gave a score from -5 to +5 for each aspect of the overall goal and added reasons for their score. Richard Sykes has analysed the comments and the scores.



means inclusion of songs from recent years, rather than an increase of songs we currently use and consider to be modern!), inclusion of songs from other cultures and input from the young adult contingent of the MC.

Growing

Feedback was generally non-committal in relation to both numerical and spir-

itual growth. Some comments were encouraging, for example that family numbers had increased over a little more than a decade, but concerns were expressed that numbers haven't increased of late and a focus on international student support could be mutually beneficial.

The Goal:

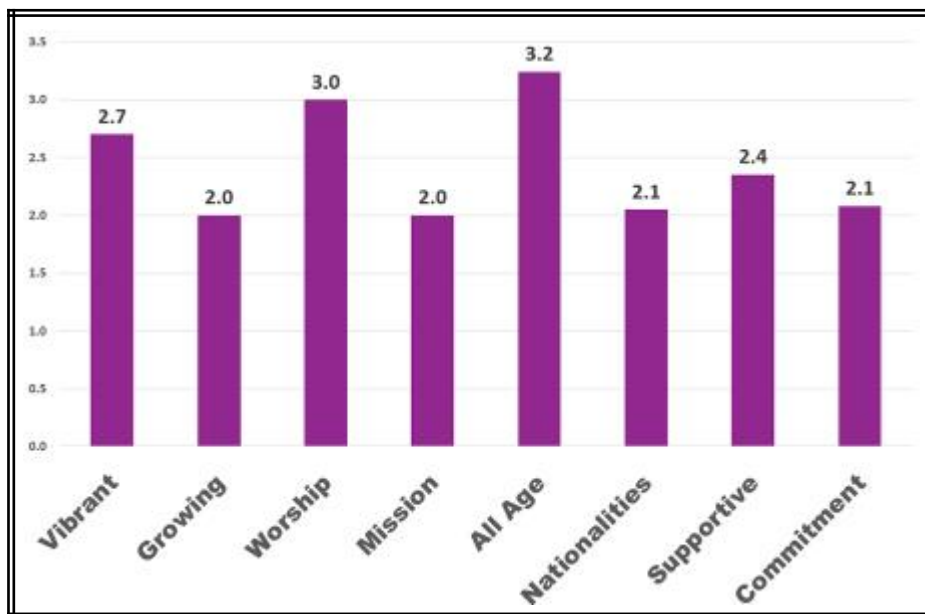
In five years from now Headingley Morning Mission Community will be a vibrant, growing church, engaged in faithful worship and mission locally and abroad, made up of all ages and nationalities, being supportive of and committed to each other.

Vibrant

There were several compliments about the music content of the service, although some respondents would also encourage the inclusion of drums, more modern songs (I think that

Faithful worship

Comments were generally positive in relation to the Bible-centred nature of worship and the input from the music group was recognised in this area too. Some respondents would encourage more people to get involved in services, see opportunities for worship in other areas of church life (attending MC and



whole church meetings, involvement in other outreach groups) and to develop service formats to increase worship / include enthusiastic and sincere testimonies.

Mission activities

This scored the lowest, with an average of 2. There may be a tendency to think that mission is something we send people abroad to do. Several comments pick up existing outreach work in the local community. Is this sufficiently recognised or supported within the MC? Some comments in this area and in being vibrant observed that Headingley MC may be too inward looking.

All age relevance

Scored the highest, with an average

of 3.24. Several positive comments about activities going on for a wide range of ages, although the late teen to early twenties age group could be encouraged and enabled to be more involved in the life of the MC, echoed in comments in other areas. The all-age talks were positively noted here and in the vibrant area.

International relevance

Another low score, with an average of 2.06. Whilst there are members / attendees from other nations within the congregation, many comments expressed that they are seldom reflected in the style of or material used in the services.

Support for each other

Views expressed seem to be quite

There is positive feedback relating to small groups, and encouragement for more people to get involved in them

polarised, with some feeling very supported, others that there is a cliquy culture that is not easy to access, especially for those new to church. There is positive feedback relating to small groups / home groups, and encouragement for more people to get involved in them. There were many responses that combined feedback in this area with that for commitment, expressing confusion about how to distinguish between the two.

Commitment to each other

Similar to support. Some have benefited from MC commitment, others feel that it is missing. A buddying scheme was mentioned a few times, and student lunches / other opportunities for conversation also got positive comments. Personally, I think that support is loyalty (eg you can support one particular football team by being interested in their

performances and team news), commitment is actually being involved (you buy a season ticket, go to matches and volunteer to help with the junior team training at the ground).

It seems to be universally true that church life often gets by with minimal volunteers, minimal attendance at church “business” meetings, is cliquy and suffers from a generally relaxed attitude to service / meeting start times. From the feedback to the questionnaire and other observations, Headingley MC appears to comply with that norm.

One thing that does distinguish us from other churches is that we have a five year goal (which was formed in late 2016) and we have quantified how we measure against that goal now. The Leadership Team are responsive to feedback and we all share the responsibility to be fully engaged with the life of the church through our Mission Community.

Richard Sykes

On behalf of the Headingley MC Leadership Team

...informed...

See Richard if you would like more information about the results of the Headingley Morning Mission Community survey.

Prayer Diary



October & November 2017

OCTOBER

Sun	8	The Arabic Fellowship outreach meal (see page 6)
Mon	9	The Ministry Team
Tue	10	Our friend in North Africa
Wed	11	Your Mission Community Leadership Team
Thu	12	The Horsforth "Refugee Camp" (see page 45)
Fri	13	Peter Morden
Sat	14	Kate Burkett
Sun	15	Preachers and worship leaders in all Mission Communities
Mon	16	Christians working in science
Tue	17	Rooted
Wed	18	Your own place within South Parade
Thu	19	Your homegroup, small group or cell group leader
Fri	20	The church office
Sat	21	The Joanna Project
Sun	22	South Parade Together

Pull out and use!

Mon	23	Geoff King
Tue	24	Local government councillors and leaders
Wed	25	Ann and David MacFarlane as they return to the UK
Thu	26	Under 5s work across the church
Fri	27	The Deacons
Sat	28	Nathan Shipley
Sun	29	Junior Church leaders and helpers
Mon	30	The Arabic Christian Fellowship
Tue	31	Caring for Life
NOVEMBER		
Wed	1	Colin & Jill Jones and their work with the church in Normandy
Thu	2	The Elders
Fri	3	Transformations Leeds
Sat	4	Levi Booth in Japan
Sun	5	Headingley Morning Mission Community
Mon	6	Sam and Katie
Tue	7	Hannah Preston and Kate Churchill
Wed	8	Tim Jackson and his role as UCCF Relay Worker
Thu	9	Young People meeting in Cell Groups
Fri	10	ABC Coffee Shop
Sat	11	Heather McLeen
Sun	12	Connect Mission Community
Mon	13	Andrew Bedingham and the work of the CAP centre
Tue	14	Missionaries with BMS World Mission
Wed	15	TLG mentors working with children in schools

Thu	16	St George's Crypt
Fri	17	Work with children and young people across the church
Sat	18	Paul Rockley
Sun	19	South Parade Together
Mon	20	Those in hospital or waiting for treatment
Tue	21	Cragg Mission Community
Wed	22	The Barnabas Bunch
Thu	23	Sent Mission Community
Fri	24	Drop-in @ Cragg
Sat	25	David and Ann MacFarlane at the Green House tonight
Sun	26	Your Mission Community
Mon	27	Someone you know who doesn't know Jesus
Tue	28	Katharine Widdowson, church treasurer
Wed	29	Chris Gnanakan
Thu	30	Charles Fletcher, church secretary
DECEMBER		
Fri	1	Students at the Leeds School of Theology (<i>page 12</i>)
Sat	2	Pray for another local church

*“Our prayers may be awkward.
Our attempts may be feeble.
But since the power of prayer
is in the one who hears it
and not in the one who says it,
our prayers do make a difference.”*

Max Lucado

Pray For Us



Chris



Levi

David & Ann



Tim



*“Pray for us, too, that God may
open a door for our
message, so that we may
proclaim the mystery of
Christ.”*



Sam & Katie



“Mary”

Prayer Week for SPBC

This will begin on Sunday 8 October and runs through to 15 October, the following Sunday.

As part of the prayer week, there will be prayer stations in the sanctuary at Headingley which will help us to pray creatively for ourselves, our church, our mission communities, the places where we live and work, and what God is doing in the wider world.

The building will be open:

- **Monday 9 October 2pm to 7pm**
- **Tuesday 10 October from 7am to...**
- **...Wednesday 11 October 7pm**
- **Thursday 12 October 7am to 7pm**
- **Friday 13 October 7am to 1pm**

(Heather McLeen, Kate Churchill and myself have undertaken to cover the “night shift” through Tuesday to Wednesday!)

This will not be the only way to pray. Paul Rockley has written a prayer diary with themes for different days to guide our prayers. This is something we can all use even if we are unable to make it to the prayer stations.

There will be other opportunities to pray in different mission communities. Please take these as we pray for one another. Who knows what God will do in response?

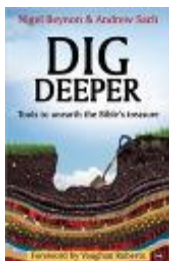
Peter Morden

Senior Minister



Recommended Reads

The Summer Reads initiative across the church has been a great success. Here are five reviews of books that church members have been reading recently.



Dig Deeper by Nigel Beynon and Andrew Sach

I have now read the book *Dig Deeper* three times – I

hope that alone plays some part in suggesting that it is a good book to read!

The book is based upon the aim of helping all followers of Jesus to “correctly handle the word of truth” (2 Timothy 2.15), with the hope that readers will then be able to experience God’s clear guidance, come to know him better and love him more.

The strapline “Tools to unearth the

Bible’s treasure” captures the contents of the book well. The book starts with a helpful introduction giving motivation as to why it is wonderful to read and understand the Bible well, whilst also remembering the potentially devastating consequences of misunderstanding it. This is followed by an important first chapter on “What the Bible is and How we should approach it”. Each of the other chapters puts forward a helpful tool which can be used for reading and understanding what the Bible really says.

Where the book excels is in the fact that it is both engaging and accessible. It presents handling Scripture in a way that is simple to understand – yet it is not patronising. The variety of tools given for understanding the Bible, and the depth at which they are explained, makes it likely that the book will help to enrich the reader’s Bible reading.

This thoroughness, without being boring, is why I have been able to read the book a number of times and learn (or be reminded of!)

I have learnt some great techniques that have enriched the way I read and study the Bible

some great techniques for understanding what the Bible says each time. These insights have definitely enriched the way I read and study the Bible.

Dig Deeper is wonderfully straightforward and user-friendly in helping Christians to read the Bible. With reference to the Bereans (see Acts 17.11), it emphasises the fact that all followers of Jesus can read and understand the Bible well - it is not just the job of "the experts" - and the tools given are intended to aid this.

Indeed, the book clearly follows the principle "Why give fish, when you can teach fishing?" There are some



wonderful and inspiring worked examples of the Bible handling tools in action throughout the book, but it does not focus on studying a particular passage. Instead the book equips, encourages and inspires its readers to go and study the Bible for themselves.

Tim Jackson

Sent Mission Community



Nevertheless by John Kirby

At the beginning of summer Sue Ricketts stood up at the front of church and kindly "off loaded" some of her own well-read books. The first one on offer was the CAP book. The story of CAP has intrigued me since hearing about the organisation as a former deacon when the church was considering how to support CAP. My hand shot up and here we are – now the end of summer and a book to review!

The book cover is very dark and sombre looking, not much light, not what I was expecting at all. A bit like tales of the unexpected maybe, I thought. At the top of a mountain crag, where it became a little lighter and the sky seemed to brighten a bit, stood a person helping another

person to reach the top, but it struck me that this help was also fragile as if one or the other could tip over at any point in this last part of the climb.

*John never loses sight of
his vision when his earthly
life is crumbling apart.*

It seems that John Kirby's vision was simple - "if not, why not?" - but it was not an easy journey and was met with many obstacles. His story is both uplifting and harrowing in equal measure but he never loses sight of his vision when all around him his earthly life was crumbling apart. He faced bankruptcy, losing his home and a loss of faith in him by others at a time when he really needed uplifting. To all intents and purposes he was a broken man.

Amazingly, people were put in his path that he was able to see, on reflection, were not there by coincidence, and this encouraged him, and he indeed saw his vision come true. I do not want to say too much as I think this book is a real page turner – I found myself reading late into the night as I tried to imagine what would be his next move. How would he solve his next problem? Would he give up at the next hurdle? How would his wife react? He wrote of moments when he

felt abandoned by God and wrote candidly about his spiritual warfare. I was emotional at times just reading of how he coped with his experiences. I cannot begin to imagine the despair he and his family felt at times.

Of course we now know that CAP is an international organisation supporting many families through a debt crisis, some coming to faith in the midst of this support. What better Christian to undertake this role than someone who had been to the brink of financial despair and through the will of God survived to tell his story and help raise many out of a life defined by overwhelming debt .

Truly inspirational – as Rob Parsons states on the back cover , which coincidentally is a beautiful blue hue: "This book is a roller coaster ride filled with passion, faith and hope". My plea would be that we all experience such faith and hope in adversity. I will end with a quote by one of John's co-workers:

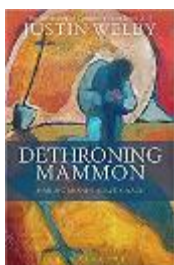
"As we reflect on all that has been achieved and press on to achieve the goal, it's important to remember that it is simply about changing one family and one life at a time. We must stay connected to God's heart for a broken people."

I have passed the book on to another friend in church – as Sue also encour-

aged us to “pass it on”.

Liz Crathern

Headingley Morning Mission Community



Dethroning Mammon by Justin Welby

A little book was released to coincide with

Lent and to serve as a study guide by archbishop Justin Welby, entitled *Dethroning Mammon*. By Mammon he means the financial and economic system, the sense in which Jesus used the term.

This is a powerful book exposing Mammon's lies

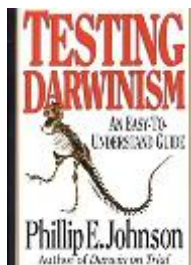
Having served in the oil industry for 11 years prior to entering the ministry, and having held senior executive positions there he is well qualified to write about economic and financial matters from a Christian perspective. He dissects Mammon and the way it subtly but powerfully enters every sphere of life, persuading us that there is never enough to go round, that we need to grab what we can, hoard it, ration how we give and conserve “it”. This he compares to God’s overflowing generosity and

abundance.

This is a powerful book; it exposes the lies that Mammon puts about and the resulting inequity, and in doing so gives the reader the tools and insight with which to combat what are really the works of darkness and to see Christ on the Throne. Solidly based in scripture, it begins with the Pearl of great value, and ends with the fall of Babylon in Revelation 18. Throughout the text there are searching questions for the reader to ponder and meditate upon. I thoroughly commend this book. It is available online - just Google “Dethroning Mammon”.

Charles Fletcher

Church Secretary



Testing Darwinism by Phillip E Johnson

I saw this book in a charity shop. It was first published

20 years ago and some cultural references have dated a little, but overall it still has a lot to teach us in the 21st century. I thought for £1.99 it would be worth a punt. I found it to be more profound than I could have anticipated. I was first impressed by the title and that it wasn’t a straight criti-

cism of evolutionary science.

I am an electrician, not a scientist, although I can follow and I enjoy a logical argument, but when the subject matter delves more deeply into biology and chemistry I think that there are great minds on either side of the creation / evolution debate that seem to even out the interpretation of available evidence.

What I found in this book was a healthy view of underlying factors in the argument of evolutionism against creationism. The inspiration for this in the book comes from American culture, where there is much more pressure on the education system to block out creation as being a reasonable origin of the universe, compared to the UK. However, I can see that there is a parallel situation here, where the existence of God is bundled up within a spectrum of belief systems, cultural philosophies and ancient myths. Phillip says, *"In consequence, for intellectual purposes Christianity ranks among what some call 'higher superstitions', meaning the kinds of irrational beliefs that are relatively respectable in polite society."*

In this country we are also exposed to the "reality" of evolution in science through natural history and pre-history programmes on television. It seems that every

opportunity for the presenters to point out specialist adaptations of creatures and the development of Homo Sapiens is seized with both hands. By contrast, Christian characters in Soap Land and in dramas are invariably portrayed as having only a fingertip grip on reality and being somewhat unhinged.

Phillip begins his book by highlighting three common mistakes that Christians make in trying to reconcile evolutionist interpretations of evidence with a Christian faith in God as the originator of the universe:

- It's only about length of time
- God made the laws and then retired
- Giving away the realm of reason

Phillip's main issue starts with the disparity of media representation between evolutionism and creationism, as I have already alluded to. My perception is that the US has a more stark contrast than the UK, but the subtlety over here could be a disadvantage.

Following on from this cultural situation is an uneven playing field on which the two sides engage. It is presented that evolutionists have scientific facts in their armoury where creationists must rely on the less than substantial foundation of faith.

However, when it is understood that evolutionists, in the more fully defined sense of the word, build on a foundation of there being no God, their interpretations of evidence and statements of facts are not as unbiased as they would have the world believe.

The danger is that younger generations are not equipped to handle the evolutionists' arguments and are having their faith diluted or switched off

Rather than challenge specific evidence for evolution, Phillip spends some time looking at the strategies adopted in the arguments, which should be applied to both sides:

- Selective use of evidence
- Appeals to authority
- Ad hominem arguments (attacking the person instead of what they say)
- Straw man arguments
- Begging the question
- Lack of testability
- Vague terms and shifting definitions
- Believing what we want to believe
- Trustworthy experts

What is revealed as the book pro-

gresses is that evolutionism is a materialist philosophy which cannot allow for the existence of a Creator God. This causes bias in both evolutionist's thinking and how they structure the education of future scientists. The wider implication is that it influences the general population to at least be agnostic if not atheistic. The real danger for us is that our younger generations are not being equipped to handle the evolutionists' arguments and are having their faith diluted or switched off entirely. This book goes a long way to redress the balance. It is short enough to be tackled over a short period of time, the style is engaging and the material focuses on argument strategy rather than scientific technicalities, making it very accessible to a wide audience.

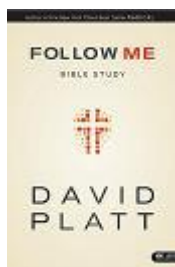
On a personal note - the translation of the Greek word that often appears as "devil" in the New Testament is diabolos. "Traducer" would be a good English rendition, although is not an everyday word now. The definition of traducer is: To make false or malicious statements about (someone) in order to cause humiliation or disgrace, to malign. I find it useful to bear this definition in mind when I encounter the word "devil" in the bible. It also strikes me that the likes of Richard Dawkins are

traducers at heart. Some people are not convinced by Christianity but would not deter others. Some true evolutionists can be legitimately described as evangelical in their efforts to promote their own philosophy, aggressively undermining that of creationists and exerting disproportionate influence on society in general.

As a church, surely it is our job to evangelise and exert Christ's influence on society, both on our doorstep and further afield?

Richard Sykes.

Headingley Morning Mission Community



Follow Me by David Platt

Our teaching series for the Autumn and into the new year is focusing

on Discipleship – what it means for us to follow Jesus. David Platt is someone who has thought deeply on this vital subject. His first book

Radical published in 2010 brilliantly exposed the ways we so easily manipulate the gospel to fit our cultural preferences and was a prophetic call to the Western Church to re-discover its roots.

Follow Me builds on these excellent foundations and explores further what authentic Jesus following in the 21st century actually looks like. In particular he urges us to consider the greatness of the One we follow and explains why He is so worthy of our total abandonment and supreme adoration.

It is worth reading for the last chapter alone, “Born to reproduce”, where the author faces head on the biggest challenge the church in this or any age faces – how we make disciples of Jesus who in turn make other disciples of Jesus, so that the grace of God is enjoyed and the glory of God exalted in every people group on the planet. Highly recommended.

Paul Rockley

Minister

...inspired...

Many of these books (and others by the same authors) are available at the church library at Headingley. If you have a Recommended Read, share the book with others in the church by giving it to the library, lending it to a friend and sending a review to magazine@spbc.org.uk.



Game On

Sports Ministry in Japan

Levi Booth is a South Parade member on long-term mission in Japan with OMF. In this article, originally written for the Japan Evangelical Missionary Association website, he explains how his love of sport and his love of Jesus are linked, and offers advice for sports ministry, wherever we live.

There were a number of factors involved in my coming to trust in Christ. Key ones would be family, church youth group, and ultimate frisbee.

You may not have heard of ultimate frisbee - it's a sport. An actual team sport with its own World Championships. I started playing at university, and through it God influenced my life profoundly. It is no overstatement to say that without this sport I would not be a missionary in Japan.

There was a Christian senior frisbee player on the team, and through him I came to see the difference

that a true grasp of the gospel makes on a person's life. I saw how salvation brings peace on the pitch when things get heated. I saw what sanctification looks like in a culture where peer pressure rules. His witness, and that of other sporting Christians, taught me about mission, fellowship, discipleship, and other aspects of the Christian life that had previously been mostly theoretical phrases.

It's been over 15 years since I showed up at my first ultimate frisbee training. And whilst I might have now passed my athletic peak, I am as passionate as ever about the power of the gospel to change lives, and the potential of sport to bring the gospel to those who need it, especially Japanese men.

When I tell people about my passion to reach and disciple Japanese men for Christ, I hear the same question: But how do you get to spend time with them? One answer, which I greatly desire Japanese churches to consider more serious-

ly, is play sport.

Ultimate frisbee is a very minor sport, especially within Japan. It's no stretch to say that ultimate frisbee players make up a minority group within the sporting world. So it's not surprising that you don't find many of them within the Japanese church.

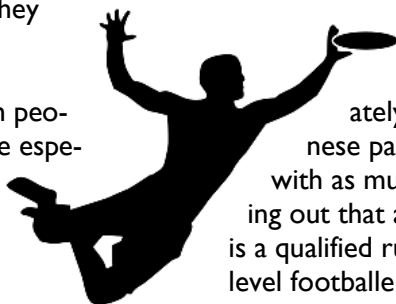
But 70% of all Japanese people are involved in sport in some way, and so it would be odd if sporting folk as a whole were a minority within the church. And yet they are.

And it's not as though people who play sport are especially hardened to the gospel or difficult to reach. Quite the opposite.

I've played on a few frisbee teams in Japan and have always been amazed at how quickly I am accepted as one of the team. For sure it involves an investment of time, energy, and money (and it has forced me to raise my game with language study). But through this little-known sport that involves throwing a plastic disc around a field, I have more conversations about life, faith, God, and Christ - on the sideline, in the onsen, at the nomikai - than through any other

ministry I'm involved with in Japan. It's not for nothing that the unofficial slogan of ultimate frisbee is, "Sport is the best means of communication."

So why is sports ministry such a neglected sphere in Japan? Why do Christians who love sport comprise a minority within the Japanese church when so many Japanese people are involved in sport in some form or the other? And more importantly, what can we do to change it?



My dream - and I use the word deliberately - is that soon Japanese pastors will respond with as much enthusiasm at finding out that a new church member is a qualified rugby coach or pro-level footballer as they would if that person were a qualified English teacher or concert pianist.

So how can this happen? Here are a few ideas:

Contact-making: Join a sports club (or start your own)

If you live in one of Japan's major cities, then it's almost guaranteed that you can find a club to join in whatever sport you used to play, or have always wanted to play. And if you can't, then meetup.com is a website that allows people to sign up for and attend groups organised

by anyone for anything. I'm planning on starting a group for touch rugby once spring starts.

Outreach: Organise some low-key sports events

Football, dodgeball, snowboarding, hiking... the possibilities for sporting events are close to limitless.

And remember, you don't have to be a professional athlete to run a tournament, you just have to know the basics. If you have contact with a Christian athlete, then you could ask them to give a testimony after the medal ceremony. If not, give a short talk linking sport to the gospel. Maybe, "What does God think about sport?"

Discipleship: Buy some running shoes

Sports ministry doesn't have to mean organising a tournament or joining a sports club. It can be as simple as a weekly jog with a church member. And as you run, talk, pray, or simply build trust as you spend time together. There are some people who will be very happy going out for coffee, and that's a great way to talk about life issues. But there are others who would be more comfortable going for a jog.

(And personally I've always found running to the side of someone a much less threatening setup than sitting across a table.)

Church: Hymns, psalms, and spiritual chants

If churches are going to be places where sporting people feel able to engage, then we may have to adjust our worship styles. For instance, often people who play sport also watch sport. So they are used to the style of involvement that comes with going to sporting events. At baseball games, you will sometimes be presented with a whole sheet of chants for when players enter the field or when a home-run is scored. These are easy to remember and fun to sing along with everyone. I love hymns, and believe with time so will anyone, but some "spiritual chants" could help people ease into sung worship.

Getting involved in sport does definitely require an investment of time, and probably also money. But I do believe it is an investment well worth making.

Levi Booth

OMF, Japan

...informed...

Find out more at www.japanharvest.org and omf.org/asia/japan/

Poetry to Ponder

Catriona Mossop introduces a book, a poem, and a poet with a tragic story.

In the summer I visited my biggest big brother in Exeter. On my way back I stayed with my friend Wendy Wigley in Mid Wales. Wendy plays the organ for the church (of Wales) but her true passion lies with her chapel.

So one sunny morning we ventured up the valley to see the chapel and weed the patch at the front. We continued our walk upwards to visit the remote cottage where she lived before meeting and marrying the farmer of her dreams. Can you imagine? The grazing sheep, birds singing, a babbling brook, a perfect pastoral idyll? Wendy generously shared her stories as we walked and talked and ate brambles from the hedge.

We passed a wooded path leading down to a house. Wendy explained that her friends Marian and Nick lived there and that Marian had

written a book about her sister Lucy.

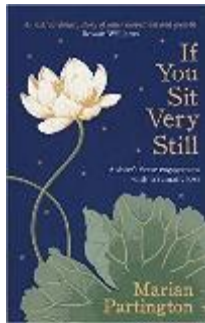
A book?

So, Lucy was a poet. She studied English literature at Exeter University. In 1973 she went home to Gloucestershire for Christmas. She disappeared after visiting a friend in Cheltenham and 21

years later the remains of her dismembered body were found buried in the basement of 25 Cromwell Street, the home of Fred and Rosemary West. We will never know the horror that Lucy experienced.

I read Marian's book. Marian finds her way to forgiveness through dreams, medieval poetry (Pearl poem), Buddhist meditation and her Quaker faith. She begins working with the Forgiveness Project and going into prisons and helping on the restorative justice programme. Which is great! Her healing process is extraordinary.

But why was I led to this book?



Meditation, Medieval, mystical dream poetry! Nope! Sorry! Don't understand... not clever enough. I have heard the message of forgiveness from one of the best, an ex-prisoner in a Limestone quarry, Robben Island, S.A. (Not Nelson). I know my Bible! The New Testament is very clear about forgiveness. Hard to do but clear.

So why Lucy's story?

And then I came across a photograph on Flickr from Lucy Partington Memorial Library which is in Hinsley Hall, 62 Headingly Lane. Leeds. Did you know it was there?

I walked the half a mile from SPBC to Hinsley Hall to find "divine wisdom"! I found a very small dingy room in a conference centre. It isn't even called after Lucy any more! But there is a wooden memorial plaque for Lucy, an inscribed wooden table and beautiful stained glass lamp shade dedicated to all the Wests' known victims. (There were twelve). And loads of books that Lucy would love because she was into all that Medieval stuff.

I have taken a photograph of the memorial plaque, I wanted you to see one of Lucy's poems. They are nice words from a young girl. (she would be 65 years old this year). I also took a picture of the information spiel written by Marian to read later. Still no answer?

*I need to stop worrying
about a few words and get
on with telling people.
How good is my God?
How wonderful is my
guide?*

I went home. I prayed. I shared Marian's words for the library with a friend. I shared her love for her sister. And finally realised it is a love story.



Lucy's poem at Hinsley Hall

It is a story about a woman's love for her little sister. In the book Marian constantly talks to her sister. She loves her sister so much that she is willing to search for understanding. She leaves the green pastoral

valley and goes into the darkness (prison) and tell them about Lucy. She even takes a woollen purse that Lucy made as a child to

show everyone. And I know about Lucy now and I want to tell you about her. All because Marian shared her story.

So me?

I know Who I love and Who loves me. Maybe Lucy's poem was profound? I need to stop worrying about a few words and get on with telling people. How good is my

God? How wonderful is my guide?

And the verse inscribed on the table in Lucy's library?

"In him was life, and that life was the light of all mankind. The light shines in the darkness, and the darkness has not overcome it." (John 1.4-5 NIV)

Catriona Mossop

Headingley Morning Mission Community

*Things are as big as you make them -
I can fill a whole body,
a whole day of life
with worry
about a few words
on one scrap of paper;
yet, the same evening,
looking up,
can frame my fingers
to fit the sky
in my cupped hands.*

Lucy Partington 1952-1973

...inspired...

theforgivenessproject.com

The
FORGIVENESS
PROJECT

Ford's Focus

John's Gospel Part 15: Life in Abundance

Steve Ford's study of John's Gospel reaches chapter 11.

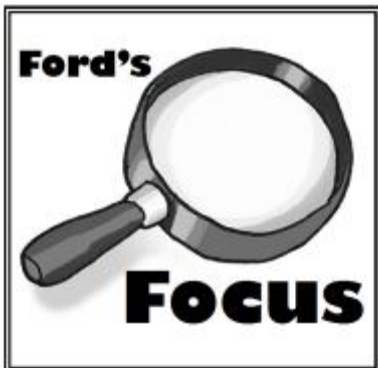
In this chapter we have a story that demonstrates to us in a practical way why Jesus came. It is a story that re-affirms John 10.10 *"I am come that they might have life in abundance"*.

At the beginning of this story we are just outside Bethany, a small town east of, and within walking distance from Jerusalem. By what we read we can assume that Jesus was going about his ministry, knowing that his time on earth was yet to be fulfilled, as we are told that many came to him there. He wasn't in hiding, as in verse 3 we are told

that Martha and Mary sent for him: they knew where he was.

On hearing that the sisters have requested for him to attend their brother Lazarus who is really sick, he responds with assurance and confidence by saying *"this illness will not lead to death, it is in order that the Son of God may be glorified through it."* If you remember when we looked at John 9 we discovered that Jesus had said a similar thing to the man whose sight was restored (John 9.3).

What Jesus is demonstrating by his words here in verse 4 is that nothing can stand in the way of us knowing him, not even death. At this point in history Jesus was about to demonstrate that life given by him (God) cannot be extinguished. Whilst all around him, especially those he loved, Martha, Mary and Lazarus, had given up all hope, he knew that eternal life was the key and he also knew that there could be no life outside of God's great plan of life in God, a life without the constraints of time and space.



As we look into John 11.6-15 we find that Jesus does not respond immediately but stays for another two days, he knows that this miracle is not just about showing people that he has the power or ability (see Acts 1.8) to heal the sick only but also to show that the ultimate separation of death has no power or authority in God. He is also showing that the right time to do something is of absolute importance and in this instance he waits for two more days.

*Death has no hold
when we enter into and
believe that Jesus is the
resurrection and life*

I wonder where we would stand on this point? Would we be prepared to follow Jesus into hostile territory and put our lives in danger or would we, like the disciples, raise an objection like they did “*only a few days ago the people in Judea were trying to stone you, are you going there again?*” (verse 8). Are we putting obstacles in the way of God moving us in His direction, to a place where we will witness great change and blessing? Or are we demonstrating a zeal like Thomas’s in verse 16, “lets go too and die with Jesus”? Jesus clearly says to his disciples in response to the objection “*whilst*

you have the daylight, walk in it” (verse 9). We need to cultivate our lives so that we know and understand God’s timing.

When Jesus arrives in Bethany he finds that Lazarus had died and his body placed in a tomb and had been there for four days already. The conversation between Martha and Jesus is worth looking at in detail. It deals with the reality of life even in death. Martha who, unlike her sister, was a person who was rather more “down to earth” and “matter of fact”. She appears to be less concerned that Lazarus, her brother, had died and more concerned for her loss, probably due to the fact that her circumstances and quality of life were now going to be different as in Jewish culture Lazarus would have been the sisters’ provider and protector.

Martha’s conversation with Jesus is one of desperation. If we look at the Greek word that is used for “died” in this verse we find that she uses a word that shows exasperation, a word that indicates that she has failed to grasp that Jesus is life and that death has no hold. The word she uses is ETETHNESKO which indicates separation or more precisely “doomed”.

Mary, on the other hand, uses the

word APOTHNESKO (verse 32), which was a word more commonly used to indicate separation of body and soul. Mary had found a deeper understanding of life that “life in Christ” or more precisely “life in God” was a constant experienced state, not something that was obtained on death. Mary, it appears, was more concerned about the physical loss and sadness of her brother. There does not appear to be any tone of accusation or blame towards Jesus, just one of sadness that her brother had died. We also need to note at this point the difference in attitude, Martha came and immediately engages in a more confrontational way with Jesus, whereas Mary came and fell at his feet (verse 32).

Mary had understood and entered into an experience with Jesus that led her to be more at peace than her sister Martha, who appears to hold a weaker understanding and experience of Jesus “the resurrection and life”.

Some of those who had come to see the spectacle were asking if Jesus could not have intervened before it was too late. Even these Jews had failed to grasp the reality of life. The truth is that life is eternal and that death has no hold when we enter into and believe that Jesus is the resurrection

and life and that any kind of life outside of this existence and experience is doomed.

In verses 39-40 we still find Martha protesting and Jesus reminding her that if only she would believe she would see the glory of God.

What does it take for us to let go all of our gathered human thinking and perceptions in order for us to believe and accept by faith that Jesus is life? Mary had come to this place whereas Martha had not. They both had the same opportunity, yet one still wanted control of her life while the other had abandoned control and found that her life was “hid with Christ in God” (Colossians 3.1-4).

It was Mary’s life and humility that is recorded in verse 45 where we read that *“many of the Jews who had come to visit Mary, and had seen what Jesus did, believed in him.”*

I hope and pray that this will be our experience, that we come to Christ knowing that when we abandon our life to his omnipotence we then truly begin to live, and the quality of that renewed life is the experience that draws people to God.

Steve Ford

Headingley Morning Mission Community
blog.stevelford.me.uk

Church Noticeboard

Farewell Buffet Tea for David and Ann MacFarlane

*Saturday 25 November 6-8pm, Green House,
South Parade Baptist Church*



This will be David and Ann's last visit to us, they will be sharing about their work in Reggio Calabria, Italy and their future plans. Please join us as we say goodbye and wish them God's blessing.

If you can help with donations of cake and offers to help set up and prepare food please see me. Sign up sheets will be available in the vestibule at Headingley in November. Thank you in advance.

Pat Dalglish

SPBC link for the Macpac

Christmas Craft Fair Saturday 25 November



The Green House SPBC
Sat 25 November
10am until 2pm

**Relax with a hot
drink and cake!**



**Gifts for all the
family**



- ❖ Fairtrade cards and crafts stall
- ❖ Hand-knitted gifts on craft stall in aid of Uganda (Nyakabale hospital SCBU)
- ❖ Cards and crafts – St Georges Crypt Leeds
- ❖ Handmade cards, other unique gifts
- ❖ Other stalls may be there on the day



Support charities linked to church & wider communities



"The World on our Doorstep" Horsforth Refugee Camp

The world on our doorstep displays two art exhibitions within a make shift refugee camp inviting us through art and conversation to see more clearly the story of refugees in the UK & abroad.

Tuesday 10th –Thursday 12th October

On The Green, Town Street, Horsforth, Ls18 5JB

Tues 1pm-10pm, Wed & Thurs 8am-10pm.

Including

Conversations: Each day 12.30 -1.30pm and 5.30-6.30pm e.g.

From Aleppo to Leeds: The journey of two refugees..

Spaces of Sanctuary: Ordinary places which mean extraordinary things for refugees.

The Journey of Aid: What happens to what we give?

Art Activities: 3.30-5pm

Prayer Spaces: 7.30am and 9pm

'Aheart4refugees' Friday 13th Oct 6.30-9pm

@ St Margaret's Church

An evening enjoying Syrian food, considering the level of our hospitality to the refugee. Including an art exhibition, music, story telling and opportunity to meet people and projects who offer support to the refugee community.



This is sponsored by Switalskis solicitors and run by Horsforth Churches Community Project, The Refugee Council and City of Sanctuary
For more information <http://horsforthchurchestogether.btck.co.uk>

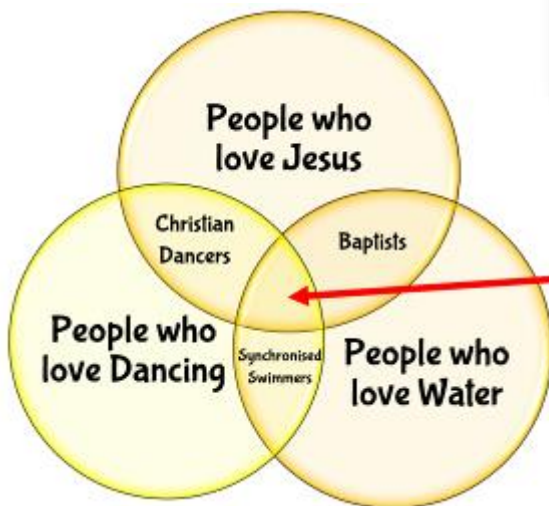


"Teas, coffees... drinks, snacks anyone?"

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CHRISTIANITY EXPLODED

#9



*A Great
Opportunity for
Creative Use of
the Baptistry*

christianityexploded.tumblr.com



South Parade meets as four distinctive Mission Communities across Leeds: in **Headingley** and **Cragg** on a Sunday Morning, and as **Sent** at Headingley on Sunday evenings. **Connect** meets in the community in Bramley. We're involved with Church@Little London, run a CAP Debt Centre and run the ABC Coffee Shop in Holt Park, and have a partnership with the Arabic Christian Fellowship. To find out more, visit the website or contact the church office.

Together, we have a shared vision to **build community in Christ**. We hope that all who meet us will be helped to **belong** to Christ and his people, will discover what it means to **believe** in him, and will **become** all that he invites them to be in character, lifestyle, witness and service.

Senior Minister
Minister

Peter Morden
Paul Rockley

Associate Pastor for
Youth and Young Adults
Children's Worker
Associate Pastor
Church Administrators
Under 5s Co-ordinator

Nathan Shipley
Heather McLeen
Geoff King
Hannah Preston & Kate Churchill
Kate Burkett

Elders

Andrew Bedingham, Steve Burras,
Freeman Dumenu,
Charles Fletcher (Church Secretary),
Ruth Hughes, John Pelham,
Sue Ricketts

South Parade Baptist Church
Kirkstall Lane, Headingley
LEEDS LS6 3LF

0113 275 4989
www.spbc.org.uk
info@spbc.org.uk



“

*Therefore put on the full armour of God,
so that when the day of evil comes,
you may be able to stand your ground,
and after you have done everything, to stand.*

”

Ephesians 6.13 (NIV)

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 **SOUTH PARADE
BAPTIST CHURCH**
Building Community in Christ