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The Fraternal

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Editorial

With this edition of **The Fraternal** there is a change of Editor. For more than ten years now the magazine has been in the hands of Michael Walker. We are most grateful to him for this service to the Baptist Ministers' Fellowship so willingly and freely given. When he undertook the Editorship, he was the minister of the busy church at Beckenham, and since 1981 he has continued as Editor from his equally busy position as Tutor in the South Wales Baptist College. His time as Editor has seen a continuation of the high standards of contribution to the magazine. It is never easy to maintain a balance within so diverse a denomination as ours, but Michael has done just that with a judicious selection of articles and a careful evaluation of the subjects covered. On behalf of all the readers, as Chairman of the Editorial Board, I express our thanks to him

As his successor, the Committee of the Fellowship has appointed the Reverend Michael Jackson, BA MTh., minister of Brighton Road, South Croydon. Michael was prepared for the ministry at Bristol Baptist College, leaving in 1972. He served for seven years at Lee Mount, Halifax, before moving to Croydon. We welcome Michael as Editor and express our thanks to him for his willingness to undertake this task in the midst, not only of a busy pastorate, but also as a part-time Tutor at Spurgeon's College. We shall look forward to Michael's editorship, and assure him not only of our interest and support, but also of our prayers.

Opportunity has also been taken to make additional appointments to the Editorial Board, namely, the Reverend Stuart Jenkins, minister of the church at Moulton in Northampton, and soon to move to Highams Park in London, and the Reverend Jack Ramsbottom, who has just moved from Kidlington Baptist Church, to the staff of London Bible College. It is anticipated that there may be other additions to the Board in the near future.

It will perhaps be useful if I take just a few lines at this point to indicate to the readers the criteria which the Editorial Board seeks to follow in the production of **The Fraternal**. Fundamentally, we bear always in mind that it is a journal directed in the main towards those serving in pastoral ministry. Thus, most of the articles relate to some aspect or another of the work of the ministry and the context of the world in which that ministry is performed. Within that general intent there are particular guidelines:

1. We are concerned accurately to inform the Baptist Fellowship of events and trends within the Baptist world. Sometimes there is misunderstanding amongst us created by inaccurate or incomplete information, and therefore part, at least, of the purpose of such a magazine as this must be to ensure that there is a proper channel of communication.
2. We seek also to reflect interests which arise within the Baptist community. We are a diverse community with a variety of points of view, as we serve the same God and preach the one Gospel. It is important that the

Editor and the Board seek always to maintain a proper balance in the presentation of those various outlooks.

3. No self-respecting journal can fail to try to stimulate thought. It is not the intention of this magazine to attempt to be a learned journal of Theology, but nevertheless in briefer form and sometimes — dare I say it — in rather more concise and clearer terms, we seek to stimulate thought on major theological issues within and between the churches.

4. We recognize that we need to encourage the minister in the pastorate in terms of liturgical practice, evangelical effort and pastoral concerns. There is a conscious attempt to ensure that the majority of articles relate to “practical” theology.

5. We try never to forget that we are a Journal of the Baptist Ministers' *Fellowship*. Part at least of our task must be to reflect and, to a certain extent, create, that sense of fellowship. It is for this reason, for example, that we seek to publish regularly a section headed — “Of Interest to You”. We hope that it *is* of interest to you and that the information of what is happening to us all stimulates prayer and, where relevant, practical concern. In this connection, we try always to recall that we are a world-wide fellowship and that this journal is read wherever there are English-speaking Baptists. We trust that our members, whom we still call overseas members, do not feel that the content of this journal is too parochial.

The articles which we publish come in different ways. Some contributions — probably most contributions — are initiated by invitation of the Editor, or the Board. A number come because they have been generally recognised as being valuable contributions made, perhaps, at a Ministers' Retreat or Conference. Very few, indeed, are submitted for consideration uninvited. There is no reason at all why this should be so. The Editor is willing always to consider articles submitted by readers. Most particularly, however, the Editor and the Board are glad to receive comments and suggestions concerning the contents of the Journal. We hope that readers will not hesitate to write to the Editor with any such comments.

W.M.S. West

Child Abuse and Pastoral Response

It is little more than a century ago that "English philanthropists began to denounce child abuse as a social evil." So wrote George K. Behlmer in 'Child Abuse and Moral Reform' (1870-1908). At that time the law was powerless to come to the aid of suffering children. Existing legislation was inadequate, although laws for the protection of animals were already on the statute book.

At a meeting of the RSPCA in Liverpool in 1883, Samuel Smith, Liberal Member for the city, sought to amend a proposal for the establishment of a Home for Animals, into a proposition for the defence of abused children. A public meeting was called for that specific purpose and the Lord Mayor invited T.F. Agnew to submit a petition in favour of establishing a 'Society for the prevention of Cruelty to Children.' It was shown in the meeting that public opinion strongly favoured an organisation to combat abuse. Whilst it was regarded as desirable to prosecute parents and guardians in the worst cases, it was also strongly felt "that the new organisation should emulate the Animal Society in giving priority to humane education."

Today, one hundred and three years on, child abuse still exists and this despite better education, improved housing conditions, the provisions of medical science and the welfare state.

In the first one hundred years of its existence the National Society for the Prevention of Cruelty to Children gave help to over nine million children! Last year alone the Society helped over 37,000 children in England, Wales and Northern Ireland.

1. THE PROBLEM

What is child abuse? In 1962, Professor Henry Kempe, a pediatrician at the University of Colorado School of Medicine, coined the phrase "battered baby syndrome" for extreme cases of child abuse, but this is just one aspect of the problem.

In the Child Abuse Prevention & Treatment Act (1974) (USA) it is technically defined as:

'the physical/mental injury, sexual abuse, negligent treatment, or maltreatment of a child under the age of 18, by a person who is responsible for the child's welfare, under circumstances which indicate that the child's health/welfare is harmed or threatened thereby'.

The key areas of abuse can be classified as:

- Physical abuse
- Emotional abuse
- Neglect (including leaving alone)
- Sexual abuse

We need an insight into the causes of child abuse to assist our understanding. Many of these relate to:

(a) Parental history. Poor bonding at birth is a common factor in abuse. This may well be because the pregnancy was unwanted, or because the parents

were young and inexperienced. A history of abuse in the parents' own childhood may cause them to repeat their only known pattern of parenting.

(b) Other personal factors. A low resistance to stress, low self-esteem, impulsivity, severe depression (post-natal), difficulty in expressing pleasure, failure to understand the needs or the abilities of the child, and of course any addiction, like drugs or alcohol.

(c) Certain characteristics in the child. Behaviour problems (hyperactivity, disobedience), emotional difficulties (lack of response), physical difficulties (deformity or chronic illness), may provoke an abusing response in the parent.

(d) Social conditions. Certain social problems have been linked with child abuse: unemployment, social isolation (one-parent situations), poverty and poor housing.

Imagine the cases where several of these factors combine to produce a volatile situation! Many of us might cope with one of these factors separately, but some abusing parents have to cope with a combination of as many as five.

One needs also to consider the range of the problem. It affects all social classes, can become habitual and is likely to influence future parenting. The Duke of Westminster (Chairman of the NSPCC Centenary Appeal) writing in the Autumn edition (1985) of *Parentcare* said: "the problem of child abuse does cross right over social boundaries. There are pressures on parents from all walks of life". Fiona Goble (*The Children's Friend* — NSPCC — Spring 1985) claims: "the largest number of children who are being sexually abused, are being abused in seemingly quite respectable families". Besides crossing social and educational boundaries, ill treatment or neglect can damage the individual child for life. All too often the child who has suffered in childhood becomes the parent who is unable to love and care for his or her own children. A joyless childhood can cause a parent to expect too much from his or her own children and to resent their dependency and weakness.

Behlmer states that the reformers of the late 19th century were far less sophisticated than latter-day experts in attempting to explain why parents brutalized their offspring. Yet they did understand that this behaviour was often habitual; apt to be repeated if intervention was not forthcoming.

An indication of the size of the problem today can be demonstrated by the following figures:

During their financial year ending September 1985, the NSPCC opened 13,190 **new** cases, involving 29,427 new children. Of these children 12,633 were under the age of 5 years. A further 15,965 were between the ages of 5 and 15 years. For many children abuse is already a factor of life before school age.

A Mori Poll (1984) revealed that one in ten women were sexually abused, either inside or outside the family, before the age of 18. 80% of such abuse takes place within the family, or by known persons.

2. THE TREATMENT

What hope then is there for homes and families where this problem exists. Is it possible to help and improve the quality of family life?

In the Special Units created by the NSPCC, which deal with serious abuse, the treatment has reduced, in many cases, the level of risk to the child, and home has become a safer place. In over 90% of cases managed, parents did not return to battering. This service is being extended by the creation of 63 NSPCC Child Protection Teams, for in the most serious cases this type of intensive professional help is essential.

Some of the facilities provided by such child care agencies are 'therapeutic' in nature. Play is used as one method of stimulating individual children whose development has suffered as a result of the home environment. On the other hand, day care facilities in some areas are designed to treat **the whole family**. This involves the parents in shared activities with their children. The purpose is the recreation of family life by changing a pattern of poor parenting to that of good parenting.

For children in 'high risk' situations their removal to a place of safety becomes necessary at times. The removal of a child from the home, even when that home is far from perfect, can be a traumatic experience. It is difficult, but very necessary to balance that against the risk of further or more serious abuse if the removal does not take place. Whether or not the removal of the child from the home, or play group attendance is considered necessary, domiciliary visits by trained child-care officers take place. The first task of the NSPCC is always to assess the problem and protect the child. Wherever possible the NSPCC works in partnership with the parents, agreeing a programme of action. This will involve helping the parents to tackle the causes of stress in their family, but the child's needs always come first.

3. THE PASTORAL POSSIBILITIES

What should be the Pastoral response to the problem of child abuse? The Christian contribution is essential, given the value that Jesus placed upon the child. (cf. Matthew 18 vv 5,10,14. Mark 9 vv 36,37. Mark 10 vv 13-16).

Primarily, there may have to be a change in attitude. Recent press and media reports have focussed on certain horrifying cases which generate a desire for punitive action, and rightly so. It is dangerous however, to react like that to all cases where children are mistreated. The majority of abusers are not monsters, but human beings dogged by their past, or overwhelmed by their present circumstances.

Pastoral response should begin with awareness and understanding, and continue with patience and support. Many who make inadequate preparation for marriage make even less for parenthood, and the birth of a child can be a devastating experience. Pastoral visits at the time of the birth and the preparation of the parents for Dedication Services are valuable opportunities for emphasising the vulnerability of the child, parental responsibilities, and the support to be found in the fellowship of the Church.

Other stress factors may put the marriage under strain, and cause family life to degenerate. Some may have to cope with unemployment and poverty, but affluence and success are no guarantee of good parenting. Where there is stress in the home the children are frequently the first victims. In any

situation where love is absent children are deprived. The Pastoral response is to bring love into a loveless situation.

Response may be made on several levels:

(a) It may be individual and personal. There is the response for example of the Minister as Pastor; his involvement with marriage, birth, sickness and death, opens doors not open to others. But ministers should not try to become 'amateur child-care officers'. Wisdom is needed to know when to refer parents to specialists in the child-care field. Alongside such trained care there is a place for the Gospel in action, demonstrating the love of Christ for all sorts and conditions of men. Acceptance counts for much when parents or children are experiencing rejection by others.

(b) Caring may also be corporate. Audrey Livingstone Booth in her excellent book, "Stressmanship", reminds the reader that a problem shared is a problem halved. She suggests it is vital to develop friendships with all age groups, young and old, and widely spread in the community. She claims that such friendships save one from 'deeper depression', as does going to church. "The churchgoers have the support of a spiritual belief, and the social support of the 'family' of the Church".

Think of the possibilities! A well run church play group provides for children to whom little time and attention is given at home. Play can develop relationships with the peer group and encourage trust in adults. Such groups can provide stimulation and an opportunity for deprived children to develop. Mother and Toddler Groups may provide an opportunity for parents under stress to 'cry help' to those in whom they have confidence.

Christian response must sometimes be related to political and practical solutions. Something may need to be done about sub-standard housing, for example. There are times when the Church needs "to be the eyes, ears and hands of the poor! And their voice too".

Above all there is the fact that "Prevention is better than Cure". Christian teaching to young people must include the demands as well as the benefits of the Gospel. In addition to "tithing our time and our talents", guidance is necessary concerning relationships, Christian marriage and Christian homes. Remember, child abuse knows no barriers.

Pastoral care is an important contribution to the solution of this problem. When one small lad opened the door to a regular child care visitor from the NSPCC, he cried with delight: "Look Mummy, it's the man who likes us!" Whether through the minister in his 'professional role', or members in a corporate role, the Church has the ability to turn liking into loving. Such work is part of the Christian commission to receive such children in His Name, for "it is not the will of my Father who is in Heaven, that one of these little ones should perish".

Rev. Geoffrey Wood
Organising Development Officer
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Member of the Institute of
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WEST HAM CENTRAL MISSION

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Dear Fellow Ministers

It's just as well that I enjoy driving, because my work as Superintendent Minister of the Mission involves a great deal of travelling. In common with other members of the Mission staff, I have the privilege of meeting and sharing worship with fellow Baptists all over the country. This means that I have a wonderful opportunity of observing both the unity and the diversity of our Baptist family. This was not possible, of course, for most of my ministry, in local pastorates.

I am tremendously encouraged by several things. Firstly, there is the spiritual vitality of so many of our churches; often those which had seemed to be "on their last legs" only a few years ago. Then there is an influx of young marrieds and their families, which augers well for the future, and there is an increasing concern that the Gospel should find expression not only in evangelistic proclamation, but in relevant, down-to-earth service in the community. It is always difficult to walk the tightrope between Gospel preaching and the "social gospel". Walk it we must, however, if we are to be true to the balance and emphasis of the Biblical witness.

We are none of us very good tightrope walkers! Indeed, we sometimes seem to spend most of our time "picking ourselves up, brushing ourselves down, and starting all over again". May I plead, though, that we keep on trying! That we are not beguiled on the one hand into an obscurantist other-worldliness, nor on the other into a pathetic imitation of "mere social work."

The Mission, by its nature, tries to keep this balance. All too often we fail, and that is all the more reason for your continuing prayerful support. Please pray that, through the Holy Spirit, we may be enabled to be true to the Gospel of Christ, and at the same time recognise and try to meet the real needs of real people, and that in it all we might never forget that our work is "for the sake of the Name".

Yours in the Master's service,

Trevor W. Davis,
Superintendent Minister.

Don't Forget Your Students!

This autumn, tens of thousands of young people will have left home and gone to places of higher education throughout the country. By now they will be pursuing their courses in colleges, universities and polytechnics and many of them will have been totally ignored by the churches from which they have come and the churches in the towns and cities where they are studying. This article is a plea not to forget our students and to give the Baptist Union Commendation Scheme much more serious attention.

For over 11 years I have been Baptist Chaplain to the University of Bristol and during this period have received commendations for hundreds of students. I have also seen many of our young people from Tyndale leave Bristol to study elsewhere. Further, my eldest son is now at Oxford and I have found it encouraging to know that there is a church and a chaplain there interested in his welfare. What I have to say here comes from my concern as a chaplain, as minister of a sending church and as a parent.

Looking back to my student days in the late fifties and early sixties I can see that there have been considerable changes. No longer is there the Baptist Student Federation with its strong unifying bond; our Baptist student societies have grown smaller and some have been disbanded altogether. There are a few large societies, but they are the exception rather than the rule. Some groups have amalgamated with U.R.C. societies, as here in Bristol, giving the unfortunate title of BURCSOC. Some have merged into Free Church Societies and, where the Christian Union is strong, there is often no Baptist society at all. The old tensions with the C.U. remain and the Student Christian Movement is now making a welcome re-appearance after some years in the doldrums. This means there is a wide spectrum of theological approach, pastoral care and Christian witness within higher education and it is in this context that chaplains seek to exercise their role. Those who serve full-time seek to serve students and staff of all denominations and none, while those who are part-time have an obvious responsibility to students of their own denomination, ensuring they receive a welcome when they arrive, find a church where they can settle and provide the kind of support that will enable them to develop their faith as well as knowledge in their chosen subject. All of which is much easier said than done!

The first problem the chaplain has is tracking down the student. Here the Commendation Scheme is vital. In August you will have seen a whole feature in the Baptist Times about the Scheme with details of the chaplains and even a form to fill in to make commendation as painless as possible. It may be too late for this year, but if by any chance you haven't sent on particulars, do so now. For the future, please ensure that you not only send the name, but the address of the hall of residence or digs. This will save a lot of unnecessary footslogging by the chaplain in those important first days of term. If, with the form, you can provide further information about the student this too can be of considerable assistance in determining which approach is

best. Some students need to be treated very carefully! It is also helpful to have the home address, for then the chaplain and the president of the society can write before term starts, offering a welcome and an invitation to one of the meetings.

We often assume students take to their new found freedom as ducks take to water. This may be the case for the majority of them but there are quite a number for whom the transition from home to university is traumatic, leaving the security of a family environment to face the questions of faith, morality and the demands of study. Some will be living away from home for the first time, some will be passing through a period of uncertainty, some will not yet have taken the path to mature commitment. Here the chaplain, the student society and the local church have an invaluable part to play, inviting them home for meals, giving them encouragement and guidance, making them feel wanted and appreciated.

It has to be recognised that a proportion of students from Baptist families respond to the new opportunity of freedom by opting out of church life altogether. In fact, in some cases this may do them a lot of good so that they can re-evaluate their faith, but it's important not to lose contact with them. Links with the home church can be maintained by the occasional letter. It's a bit of a chore, but nevertheless part of the pastoral care that shouldn't cease just because a student has left home. What worries me is that some churches seem to totally forget their young people when they go on to higher education. They send no letter of commendation and keep no contact. Consequently the chaplain has no knowledge of them and they can easily drift. I am constantly amazed at the number of Baptist students that I meet whose names were never referred to me and who are now either attending a church of another denomination, or have given up completely.

It is no bad thing to use the freedom during student days to explore the different traditions of the church. Indeed, we ought to encourage our young people to do just that, but our pastoral care for them is often so weak that they are frequently drawn away to 'lively' evangelical Anglican churches. Now I can hardly object to someone changing denominations if this leads to the overall enrichment of the church, but if the move takes place without care and conviction, something is sadly missing. If it happens out of the lackadaisical approach that hardly notices when a young person disappears, then I am profoundly concerned. Students going on to higher education are the potential leaders of our churches. We need their enthusiasm now, we need their gifts for the future. We need to care for them throughout their period of study.

My plea is for a closer co-operation between sending and receiving churches, with follow up from both, using the facilities of Church House through the Students in Higher Education Working Group and the Commendation Scheme. No such scheme can be perfect and ours gets quite a bit of stick, but the weakness is in the application rather than the scheme itself. Names often arrive well after the start of term, making it difficult to involve the student in freshers' activities. Students are not always told their names are being forwarded, which can cause embarrassment.

Some ministers commend students to a church that is 'lively' rather than to the chaplain. Some have even been known to dissuade students from going to a particular church — so much for freedom!

The Commendation Scheme will work as well as churches and ministers operate it. There is always room for improvement, and encouragement should be given to students to commend themselves. Some universities and polytechnics send out a form to fill in telling of church interests with the freshers' mailing. This, coupled with the B.U. Scheme, gives us a chance of contacting new students, but the real success or otherwise, to a large extent, depends on you. Don't forget your students!

Peter Webb

William Tyndale

"Lord, open the King of England's eyes" — with these last words on his lips, William Tyndale went to his death at Vilivorde, 450 years ago on 6th October, 1536. He was still in his early forties. Ten years previously he had published the first edition of the English New Testament translated direct from the Greek. "If God spares my life ere many years I will cause a boy who driveth the plough to know more of the Scriptures than thou dost" — he had vowed to a local priest.

Rarely has a martyr's prayer been so speedily answered. Within a year of Tyndale's death, *Matthew's Bible* and *Coverdale's Bible* had received the royal license. Within two years Thomas Cromwell, in his royal master's name, enjoined the *Great Bible* he provided in every parish. Five years later a royal proclamation confirmed this and prescribed heavy fines on encumbents who disobeyed.

Four and a half centuries have passed. What would William Tyndale think of the proliferation of translations of the Bible into modern English — to say nothing of the vast output of Scriptures circulating throughout the world in every tongue! And how gratefully surprised he would be that Roman Catholics are now reading and valuing the Bible in their mother tongue.

Truth Will Set People Free

William Tyndale was born in Gloucestershire in 1494 or 1495 — a monument stands in a commanding position in the Cotswolds, looking across the Severn. He graduated at Magdalen, Oxford in 1515, and then proceeded to Cambridge. The Renaissance scholar, Erasmus, was working there on the Greek text of the New Testament: from this Tyndale was to produce his English translation. Lutheran tracts were the focus of discussion in Cambridge Common Rooms and at the White Horse Inn. From Cambridge William went to Little Sodbury Manor in Gloucestershire, as tutor to the children of Sir John Walsh, twice High Sheriff of the County. There he translated Erasmus's "*The Christian Soldier's Handbook*". It was their zeal for truth, to dispel what they saw as the ignorance of the Church of his day, that led Tyndale to his vow to dedicate his life to the translation of the Bible

into the English tongue. He was thus responding to the wish Erasmus had expressed "that the farm worker might sing parts of the Holy Scriptures at the plough, that the weaver might hum them at the shuttle, and that the traveller might beguile the weariness of the way by reciting them".

Between 1466 and 1522 there had been 14 German and 4 Dutch translations of the Scriptures. Luther had produced his German New Testament from the text of Erasmus (1522) and it was circulating rapidly. Britain tarried behind — though 140 years before John Wycliff and his colleagues had translated from the Latin Vulgate into English. But this was before the invention of printing. Circulation of these manuscripts by Wycliffe's faithful colleagues was inevitably limited, but they were greatly treasured in the scattered Lollard communities. Even so the Church leaders feared that ignorant laymen would "misinterpret" the Scriptures (ie criticise the Church). So the "*constitutions of Oxford*" (1408) banned the translation and circulation of the English Bible. These prohibitions continued, and account for the strenuous opposition to Tyndale's endeavours.

He was determined to give people the opportunity to face the truth: "I had perceived how that it was impossible to establish lay people in any truth, except the Scripture were plainly laid before their eyes in their mother tongue, that they might see the process, order and meaning of the text."

Frustrations And Achievement

Hoping that the Bishop of London, Cuthbert Tunsall, a learned Renaissance scholar, would provide facilities for his task, Tyndale went to London, but Tunsall rebuffed him. However, Humphrey Monmouth, a wealthy cloth merchant, agreed to patronise him. Monmouth had links with Lutherans in Germany, and Tyndale met Martin Luther at Wittenberg. It now seemed safer for the work of producing the English Bible to proceed on the Continent. His translation was completed by August 1525; Tyndale engaged Peter Quentel of Cologne to print it. About 80 sheets had come off the press when a drunken compositor betrayed the secret. Hurriedly Tyndale gathered up these sheets and his manuscripts and took ship down the Rhine to Worms.

The Cologne fragment, a quarto edition, contained a prologue, the Gospel of Matthew and the beginning of Mark. The only surviving copy known is in the British Museum, having been purchased by Thomas Grenville and subsequently bequeathed with the rest of his library to the Museum. (1)

At Worms printing began again from the beginning, this time on octavo sheets, on the press of Peter Schoeffer. Three thousand copies were produced (some say 6,000) and these were smuggled by merchants into England early in 1526. They were purchased and avidly read by many ordinary workers who paid between 1s. 8d. and 4 shillings a copy (say around £50 in today's equivalent prices).

It was the time of the Peasants' revolt in Germany, and English bishops were in no mood to risk such a ferment here. Urged on by the Lord Chancellor, Sir Thomas More, Bishop Tunsell determined to confiscate the

Testaments. He gladly accepted the offer of Augustine Packington, a London merchant in Antwerp, to get hold of Tyndale's books. But Packington's sympathies were with Tyndale, to whom he went surreptitiously, purchased his stock, for which the Bishop paid cash, and then proceeded to burn them publicly at St. Paul's Cross, London. The Bishop had the books, Packington the credit, and Tyndale the money. "I am gladder" said William, "for these two benefits shall come thereof. I shall get the money for these books to bring myself out of debt, and the whole world shall cry upon the burning of God's Word. And the overplus of money shall make me more studious to correct the said New Testament and newly to imprint the same". A superb double cross!!

Bristol Baptist College's Copy

Of the 3,000 copies that came from the press at Worms, a mutilated copy is to be found (ironically) in St. Paul's Cathedral library. The only complete copy to survive of this the first printed version of the English New Testament translated from the Greek, is the proud possession of Bristol Baptist College.

It is a handsome volume. Francis Fry who produced a facsimile in 1862 describes the Testament

"a leaf measures 5.3/4 by 4 inches. The volume is evidently a choice copy, and it probably belonged to some person of distinction, as the capitals, woodcuts, and paragraph marks inserted on every page, being 2606 in number, are all illuminated"....

It is considered likely by experts that this illumination was carried out within half a century of its publication. Nothing is known of its ownership until the 18th century when it was purchased by the Earl of Oxford and became part of the Harleian Collection. After the Earl's death it was sold, and subsequently purchased by the Rev. Andrew Gifford of London who bequeathed it to the College (together with his comprehensive collection of medieval manuscripts and English Bibles) in 1784 (2). A photographic reproduction of this unique treasure was skilfully produced in colour by Paradine Press in 1976. The 150 de-luxe editions and 1,000 cloth editions have now all been sold.

Tyndale's Motives and Character

Much more significant than any antiquarian interest in this volume, is the ongoing influence of Tyndale's dedicated labours. *Tyndale's Evangelical Motives* are evident in his address to the reader which is appended to the text.

"Give diligence Reder (I exhort thee) that thou come with a pure mynde and as the Scripture sayth with a single eye unto the words of health and of external life by which (if we repeat and believe them) we are borne anew created afresh and enjoy the fruits of the blood of Christ ..."

"Mark the playne and manifest places of the Scriptures and in doubtful places see thou adde no interpretation contrary to them. Note the reference

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To the Readers of the Fraternal.

Dear Friends,

How secure is your Church?

Judging from our claims payments, many readers of this journal will have experience of break-ins at their Churches.

At worst these have been for the specific purpose of setting fire to the Church and damage costing many thousands of pounds will have resulted. Most of our large fire claims are caused by arson, whilst the greatest number of break-ins are to commit theft. Amplifying equipment, speakers, microphones etc, are now almost standard to our Churches, and have made them targets for thieves.

Most irritating are the break-ins where the value of the property stolen is trifling but the damage caused in making the entry is both extensive and expensive.

One cannot hope to prevent a determined professional intruder from entering the premises if the prospects are sufficiently rewarding. That is the reason for insurance. However, it is disturbing and distracting to have the Church abused in this way. Attention to security can mean that the less determined miscreants are discouraged. Good quality locks on external doors and accessible windows and constant vigilance can prevent much distress and inconvenience.

**M.E. PURVER
General Manager**

to the lawe and fayth of the Gospel. The one threateneth, and the other promyseth all good thyges to them that sett their trust in Christ only. Apply all the waye of the lawe to thy dedes ... whether thou finde a certayne sorrow and payne and grefe to thyne herte because thou canst not fully do the dedes of the lawe. Applye the Gospel that is to save ... and not despeare but shall feare God as a tynder and a merciful father”.

Meticulous care combined with genuine humility, are evident qualities in the character of the translator. He was aware of the imperfections of his work (which had been accomplished in the brief span of about three years). The message to the reader concluded:

“I am sure, and my conscience bears me recorde, that of a pure entente singilly and faythfully I have interpreted it as far as God gave me the gyfte of knowledge and understandyge ...”

“Lest we should seme to bost ourselves ... many thynges are lackynge which necessarily are requyred. Count it as a thyng not havynge his full shape but as it were borne afore his tyme even as a thyng begunne rather than fynned.”

So he goes on to promise, if God wills “we will gyve it his full shape”. There follows a list (2½ pages) of corrections to the printed text.

But it was not only Tyndale's accuracy in translating the Greek text that made his work such a landmark; it was his facility to render it in *such superb English*. As F.F. Bruce observes (3):

“Tyndale was a better Greek scholar than Luther and his rendering is in general closer to the Greek text than Luther's is. On the other hand there is nothing pedantic about Tyndale's translation; he turns the Greek text into good English, not into a painful rendering of the original idiom”.

Nine tenths of the Authorised Version preserves Tyndales wording and 75% of the R.V. (1881) — in some instances the revisors substituted Tyndale's rendering for that of the King James' edition.

Writing in 1940 Professor J Isaccs (4) said “Tyndale's honesty, sincerity and scrupulous integrity, his single directness, his magical simplicity of phrase, his modest music, have given an authority to the wording that has imposed itself on all later versions his version is still the basis in phrasing, rendering vocabulary, rhythm and often in music as well”.

Now, a generation later, we may well pause to ask whether for all the clarity of versions in 20th century English — whose value is not to be under-estimated — are we in danger of under-valuing the literary contribution of our 16th and 17th century Bible translators?

Furthering The Reformation

Admittedly there is a deliberate anti-ecclesiastical bias in some of Tyndale's choice of words. Instead of *Church* he used *congregation*; for *priests* he substituted *senior* or *elder*; for *grace* he chose *favour* and for *confess* he preferred *acknowledge*; *salvation* was rendered *health*. In I Corinthians 13 the keyword is not *charity* but *love*. Most important of all was his correction

of the Vulgate rendering of the Greek *Metanoia* from “do penance” to *repent*.

A.G. Dickens (5) observes “He was making no secret of his subversive intentions towards the visible Church and the priesthood. He firmly believed that the Bible came first and should invariably determine the doctrines, institutions and ceremonies of the church which had come to bear little or no relation to the New Testament. It had been exciting for learned men when Erasmus had similarly used such basic terms; it was now revolutionary to hand laymen a Bible which seemed not even to mention priests or the Church”.

It is not surprising that the staunch Roman Catholic, Sir Thomas More, cultured Renaissance scholar though he was, found Tyndale's work unacceptable, asserting that it was “a cunning counterfeit so perverted in the interests of heresy that it is not worthy to be called Christ's testament, but either Tyndale's own testament, or the testament of his master, Anti-Christ”.

Tyndale proceeded to translate the Old Testament from the Hebrew. On one occasion he suffered shipwreck off the coast of Holland, and lost all his books and manuscripts and much money. Beginning again at Hamburg, he succeeded with the assistance of Miles Coverdale, in completing the Pentateuch which was published in 1530, followed the next year with his translation of the Book of Jonah. His revised edition of the New Testament appeared in 1534, and this volume also contained his translation of the Old Testament “epistles” prescribed to be read in Church according to the use of Sarum. Isaiah 53 is one such passage (6).

Unlike the first edition of the New Testament, his later publications contained marginal comments which, though illuminating, often amusing, caused offence and militated against the acceptance of his scholarship. For example, where Exodus 32:35 relates the pestilence which broke out among the Israelites after they had worshipped the golden calf, Tyndale's marginal comment is “The Pope's bull slayeth more than Aaron's calf”.

Among the many *tracts* published by Tyndale was one entitled “*The Wicked Mammon*” which was an exposition of Justification by Faith: it was largely drawn from Martin Luther's “*The Obedience of the Christian Man*” (1528). In it Papal authority is attacked and the authority of the King — the godly prince is commended. Queen Anne Boleyn brought this to the attention of King Henry — he was impressed, and was soon to base the English Reformation on his Royal Authority taking over the jurisdiction of the Pope in England.

A Martyr's Crown

William Tyndale was never to be publicly vindicated in his life time. *Miles Coverdale* published the first complete English Bible in 1535, and the second edition (1537) was actually printed in London and was officially received. Coverdale was no scholar, knew a little Greek, but no Hebrew. He incorporated Tyndale's New Testament (1534) and much of his work on the Old Testament, including (it is thought) material from his unpublished

manuscripts on Joshua to Chronicles. *Matthew's Bible* (1538) and the *Great Bible* (1540), published under royal license, similarly incorporated much of Tyndale. But the authorities never acknowledged their debt to the man then languishing in prison at Vilivorde.

George Joyce circulated unauthorised private editions of Tyndale's translations, which Tyndale greatly resented. "I neither can nor will suffer of any man that he shall take my translation and correct it without name".

William never returned to his native land, though he managed to escape arrest by moving around in Northern Europe. At Antwerp he lodged for a year in the home of Thomas Pointer, an Englishman who kept there a house of English merchants. Here he was discovered by Henry Philips who lured him to a narrow alley, and pointed the identifying finger to enable the Emperor's soldiers to arrest him. He was taken to Vilivorde Castle, eighteen miles away, where he endured harsh prison conditions for sixteen months. "Yet", says Foxe, "such was the power of his doctrine and the sincerity of his life that during the time of his imprisonment he converted, it is said, his keeper, his keeper's daughter and others of his household".

A further resemblance to St. Paul is revealed in the letter smuggled out of prison, probably to the Marquis of Bergen. In it, Tyndale complained of the cold and its effect on his health and asked "for a warm cap, a warmer coat also, for this is very thin, a piece of cloth too to patch my leggings ... I ask to be allowed to have a lamp in the evenings, it is indeed wearisome sitting alone in the dark. But most of all I beg and beseech your clemency to permit me to have the Hebrew Bible, Hebrew grammar, and a Hebrew dictionary, that I may pass my time in that study".

Foxe relates the ending of this valiant Christian's life:

"At last, after much reasoning, although he deserved no death, he was condemned by virtue of the Emperor's decree, made in the Assembly at Augsburg. Brought forth to the place of execution, he was tied to the stake, strangled by the hangman, and afterwards consumed with fire in the town of Vilivorde AD1536 crying at the stake with fervent zeal and a loud voice "Lord, open the King of England's eyes".

Eight scenes from Tyndale's life are beautifully portrayed in a stained glass window in Bristol Baptist College — a window given in memory of the Old Testament Scholar and Translator, Dr. F.W. Gotch.

.....

NOTES

The standard biography of William Tyndale is by J.F. Mozley (published 1937); Foxe's *Book of Martyrs* contains a graphic account of his life. F.F. Bruce "The English Bible" (1961) gives considerable detail in chapters 3 and 4.

1. See Bruce *op.cit.* pp 30-36 for details
2. For further details see L.G. Champion, "Farthing Rushlight" (1961) p.93
3. *ibid* p.36

4. J. Isaacs in "The Bible in its Ancient English Version" ed. H.W. Robinson (1940) p.160
5. A.G. Dickens, "The English Reformation" (1964) p.71
6. see Bruce op.cit. p.48

Norman Moon

The Challenge of Home Mission

"Why did you choose me?" I asked.

"Because you said you were a sucker for a challenge".

I had been at Baptist Church House just a few months and I was talking to Bernard Green. I was just beginning to discover what it meant to be Home Mission Promotion Secretary, and there was the growing assurance that I was the right man in the right job for the right time.

He is right of course. I am a sucker for a challenge. Tell me that something is impossible and I am there with my shirt sleeves rolled up.

I am not sure if Home Mission is the biggest challenge that I have faced, but it is big enough to be getting on with. Let me share with you how I see this challenge.

You could talk about the challenge of raising more than £1½ million, but that isn't how I see it. The challenge is essentially one of education, though I do not particularly like the pictures that the word EDUCATION conjures up.

The challenge is how to achieve a "Bob Geldof". There must be about 200,000 adults in our Baptist Churches whose commitment to Christ and His Church varies enormously. The challenge is not to educate them in such a way that they can stand up in their pews and reel off the different ways in which Home Mission money is used and the number of ministries that are made possible through Home Mission. The challenge is to find a whole variety of ways by which the facts become embodied in real ministers and real fellowships, seeking to make known the love of God in real geographical locations.

Next Sunday you could teach your congregation that this year more than twenty "Initial Pastorates" are being supported by Home Mission. Of course you might need to explain first of all what an Initial Pastorate is. But having imparted this pearl of wisdom, so what? The challenge is to introduce them to Ryder Rogers at Bramingham Park, Luton. I want them to see and feel the work that has only just begun. Or travel further north and see the tremendous challenge that Michael Brawn and the fellowship at South Bretton, Peterborough are facing. Or go over to the West Country and see the ministry of Brian Lawrence at Worle on the edge of Weston-super-Mare.

The challenge is not how to impart facts and figures, but how to enable the members of your church fellowship to so see what is taking place elsewhere in the Baptist Family, that they will want to know more, and will want to pray, and will want to give.

Do you see what I mean about the need to achieve a "Bob Geldof"? Over the past months, millions of people have travelled to the Third World. They

have seen, and they have wanted to give, and the geographical leap and emotional leap were achieved without them leaving their own lounge.

That is the major challenge of Home Mission at this present time: to enable our people to really see the work of the Kingdom that is taking place by means of Home Mission support.

Now a challenge wouldn't be a challenge if there were not difficulties to overcome. What are the difficulties that have to be faced?

This is going to get me into trouble, but I believe that we are one of the major problems. Any minister worth his salt, is totally committed to the local fellowship and to the local community. We want to love them and build them up in the faith. We want to win others for the Kingdom, and whether the fellowship is struggling or experiencing tremendous blessings, the local fellowship can so easily demand our total time, thought and energy. It is all part and parcel of our belief in the importance of the local gathered fellowship of people. We claim our independence and rightly so, but this must affect how we view our relationship with other parts of the Body, especially if they have a different theology, a different way of worship, or a different understanding of ecumenical relationships to our own.

Even where a minister and his people recognise this danger of unintentional exclusiveness, and try to ensure that they, as a fellowship, play their part in responding to the needs of Home Mission, the response can so easily be seen solely in terms of a financial response. I was told by one church, "Don't send us any more literature, we already send our money". As more and more churches go over to all-in budgeting, the danger increases. Many churches do not want to have special offerings. They do not want to see H.M. envelopes on their offering plate. The giving to Home Mission, and often very substantial giving, is achieved by a transfer of funds out of the general account. The very means by which giving to Home Mission is increased, could, at the same time, be the means by which an awareness of the work of Home Mission is decreased.

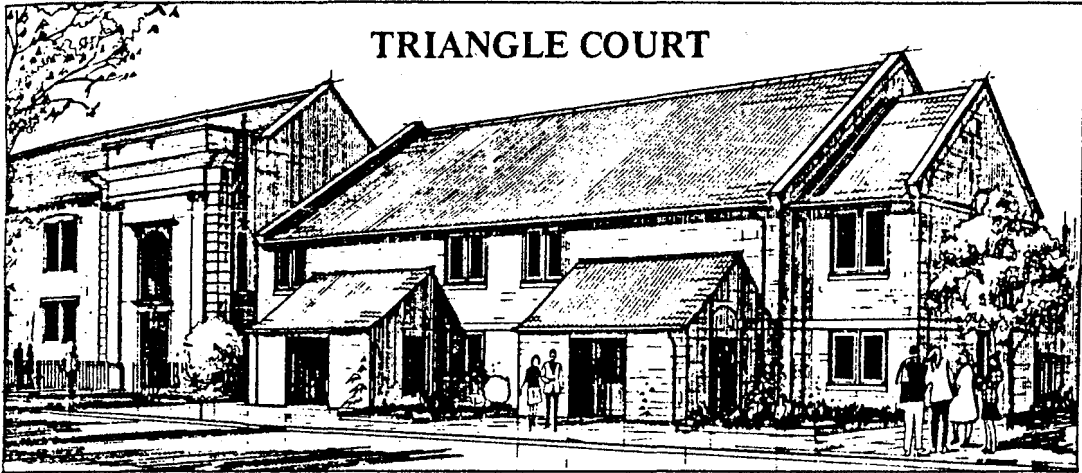
Before I leave this subject of difficulties, may I make a final plea? One of the ways in which we, as ministers, need to be playing our part in supporting the work of Home Mission, is guiding the Church in its choice of Home Mission Representative. The choice of deacons should not be made "lightly or unadvisedly", and I trust that the same is true of those who serve the church by ministering to our children and young people. May I plead for the same care in choosing your Home Mission Rep. They need to be those who can catch a vision, and impart a vision. It isn't just a case of putting up posters and handing out leaflets. You might be surprised to learn that it isn't unusual for me to be invited to lead worship or take a mid-week meeting and for the Home Mission Representative not to be present. Time and time again, I find that the minister and the fellowship are unaware of what we are offering to the local church in order to help them tell of the work of Home Mission. The Home Mission Representative had been told, but the information had travelled no further.

I have been given a great privilege, the privilege of seeing first hand the work of the Kingdom that is being made possible through Home Mission.



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But those who will be looking to you on Sunday also have a right to “see” what the Lord is doing in our midst. We are trying to share this vision with them, but you and your Home Mission Rep. are the channels through which we seek to communicate, and this is all part of the challenge.

Now I am fast running out of the space allotted me by the Editor, but there is another part of the challenge of Home Mission that I do want to share with you before I draw this article to a close.

When I first began at Baptist Church House, my title was “Home Mission Promotion Secretary”. Now it is simply “Home Mission Secretary”. It isn’t that I have lost the responsibility for “Promotion” but rather that I have gained the responsibility for “Grants”.

I am writing this article with two days to go before the end of July, and for the last six or seven weeks I have done little else except scrutinize the 1987 Grant Applications. This is a whole new area of challenge that I have not been involved in before.

Before I went to Bristol Baptist College, I had 13 year’s accountancy experience, first in the profession and then in industry. I know how to look at, and interpret, facts and figures, and that past experience is proving invaluable. In 1986 I am faced with the challenge of looking at the accounts of 1985 and ascertaining the church’s needs in 1987. I have to be honest with you and say that with some of the applications, which have already been considered by the Associations and Area Superintendents, I will be recommending that no grant be paid in 1987. For others the recommendation will be a grant of a lower amount than that requested. The ultimate decision will, of course, rest with the Grants Committee. But whatever they decide the challenge of Home Mission faces us all. I haven’t yet totalled up the figures but it would appear that the requests for help in 1987 will be about £150,000 more, than the resources we will have available.

What do you think? Has the Lord made a mistake? Are those asking for help misunderstanding the Lord’s leading? Or is the Lord calling the Baptist family to rise to new and even greater challenges?

A “sucker for a challenge”? — Yes I am, but there is still plenty of room if you want to join me.

Barry Walton

BOOK REVIEWS

Jesus and the Kingdom of God

by G.R. Beasley-Murray (Paternoster, £19.95)

Here is as fine a book on the Kingdom of God as one is likely to meet throughout one’s ministry, a book that can be enthusiastically recommended to student, minister, teacher and scholar alike, for all will benefit from its meticulous scholarship, fair and sane judgements, and clarity of thought

and expression. I say this with no hint of exaggeration, for I do not recall reading another book on this subject which has been so compendious in its coverage, so firmly based on thorough biblical exegesis, so illuminating and stimulating in its conclusions.

Although the shortest sections of the book, the first two which deal with the Coming of God in the Old Testament and in the writings of Early Judaism, are very important; the reassessment of this material forms the foundation for all the detailed discussion of the teaching of Jesus which follows, and provides a splendid survey of recent scholarship and an important contribution in its own right to understanding the concepts of theophany, the Day of the Lord, the Kingdom of God and the Messiah.

The major part of the book is contained in six chapters which deal with those sayings and parables of Jesus concerning the coming of the Kingdom of God in the present, sayings and parables of Jesus concerning the coming of the Kingdom in the future, the Son of Man and the Kingdom of God, and, finally, the two discourses of Jesus concerning the Parousia found in Luke 17 and Mark 13. It is not possible within the confines of this review even to begin to report, let alone assess, the arguments Dr. Beasley-Murray employs, nor the conclusions he arrives at. There is not a saying or parable about the Kingdom which does not receive careful attention. In fact we are presented here with nothing less than a commentary on the Kingdom in the teaching of Jesus.

While the argumentation is always scholarly and informed, and all the tough questions are tackled, thus making this an excellent guide for the theological student and a constant challenge to the scholar, I would suggest that it is also indispensable for any minister who considers preaching and teaching, especially about the Kingdom, to be at all important. Even if one disagrees with some of the conclusions in respect of a particular passage, the discussion of it will never fail to provide rich material and constant stimulation for one's own attempts to present the teaching of Jesus to those to whom we minister. Indeed, this is a book, the reading of which, almost drives one to proclaim the message of Jesus with new understanding and fresh urgency.

Dr. Beasley-Murray's interest in, and writing about, the eschatological teaching of Jesus goes back over the past four decades, and this work makes available to us the fruits of those many years of painstaking research, tremendous breadth of reading in several languages, and, therefore, informed and wise consideration. At the same time — and this will come as no surprise to those who know him well — this is no dry-as-dust academic study, for it is written by a preacher whose desire is to communicate, and help others to communicate, with passionate conviction the good news of that Kingdom which Jesus both proclaimed and embodied and which he will bring to its consummation. I can do no more than commend this study to you as warmly as possible. Buy it, read it, use it!

John F. Maile

A Question of Identity

by Brian Haymes (YBA, 80p)

In this ecumenical age Brian Haymes, rather reluctantly, finds himself forced to reassert some distinctive Baptist ideas. This is needed, he believes, to counteract some of the weaknesses in the church's life at the moment. I agree with him, though my own experience would lead me to make some different emphases from his.

He worries about the prevailing mood which has grown up in the churches — a mood which seems to value most a strong sense of togetherness, often focussed on the ministry of powerful leadership. In this 'non-rational conservatism', as he calls it, many vital Gospel truths can be overlooked, some of them traditional Baptist insights.

Thus he wants to reassert the idea of the Church, not as an inner circle of "like-minded religious people", but as a community gathered by God's grace, committed to one another through baptism, and responsible for witnessing in the world to God's grace and reign. Such a concept has implications far beyond the life of the local church. He wants our concept of authority to put the person of Christ at the centre, and to recognise that all our understanding of him, the decisions we make as churches about his Lordship in our lives, and even the Biblical witness to him, are human, partial, and therefore not absolute. He wants to see again the Baptist emphasis on dissent, not just the rejection of all absolutist authority claimed by the State, but also a protest in the name of Christ against injustice in the community. And he wants us to recognise that what we believe (that is, the content of belief) is important, and worth examining and discussing, because it is the foundation of much of our action.

For me, it has often been my involvement in political and community groups, outside church structures, which has brought home the relevance of some Baptist insights. For example, the sense that every member has experience and understanding which can be brought into the common search for truth, and that often the 'prophetic voice' comes from the least likely people; not the same people in every issue, either. So the apparent slowness of this way of making decisions is well worth persistence, and leadership means enabling this sharing of visions to happen.

Important, also, are the Biblical models of economic life — though I admit that this was more characteristic of continental Anabaptists than of English Baptists. Such models cannot be slavishly imitated in a modern industrial society, but their underlying principles and motives seem increasingly relevant today: to control and reverse the inevitable polarization of power and wealth in a free economy, and to avoid the development of a class-divided society. I confess that believers' baptism has not yet come alive in the same way. The existence of a "thoroughly-washed" élite living apart from the community, and yet rather skilled at climbing society's back stairs, still seems more of a problem to me. But that, as Brian Haymes points out, comes from seeing baptism primarily as our response; something that we

do. It is much more about what God does. Do we have to recover, then, something of the belief precious to some early Baptists, but now almost universally despised, that God has his elect, his 'chosen people'? And what if we are driven to the conclusion from our study of the Gospels that God's 'own people' are the poor and dispossessed of the earth? Believers' baptism might take on a whole new meaning in that context. However, space forbids me to speculate further here.

If I emphasize different things, it is not that I disagree with Brian Haymes, though I do think that the questions the world forces us to consider are often more valuable than those posed by movements in church life. But with his basic notion that there is more value in our Baptist tradition than we sometimes think, I heartily agree. His booklet has done us a good service in reminding us of that fact.

Peter West

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An Experimental Liturgy

The "worth" which, week by week, Christians seek to ascribe to God is conveyed in a rich variety of ways. Something of the extent of the possibilities was first conveyed to me when I stood "shell-shocked" in an African cathedral, transfixed by the light, movement and drama of the Coptic liturgy. I had not been prepared for that!

Here in the U.K. the elasticity of worship is being tested as much as ever in the past. Drawing upon past liturgical treasures, N.T. insights, the gifts of the People of God and seeking to be culturally relevant, the great exploration goes on. Today you are less likely than ever to worship in an unfamiliar church, knowing exactly what will happen next. Personal preferences aside, this surely makes for rapt attention, a mind awake and a spirit receptive.

How important it is, then, to facilitate free flow of worship patterns between us. We have all shared in acts of worship which have reached deep down inside us and lifted us up in exultant response. At those times we have really felt that "worth" has, indeed, been ascribed to the God of Jesus. In our own churches, week by week, we may have evolved a pattern of worship which is a great help to our people and they tell us so.

I would like you to feel that you can submit such material for publication in the Fraternal and, in this way, enrich the worshipping experience of communities beyond your own. Gethin Abraham-Williams has submitted the following "Communion Service" which he has used in a variety of situations, ecumenical and otherwise. He hopes it will be helpful and useful.

The Editor

WANTED! Old Fraternal's".

From time to time requests are received for old copies of Fraternal's for academic research and other reasons, from individuals and also libraries.

From time to time, too, ministers move or retire, or for some other reason thin out their libraries.

It would be very helpful if anyone contemplating clearing pre-1977 Fraternal's from their shelves would contact Jim Clarke or Michael Jackson before doing so. We will gladly make arrangements to collect where feasible or reimburse the cost of postage.

Thank you!

In Remembrance Of Me

A Baptist Order for Communion

*Our table is open to all who love the Lord,
from whatever tradition they come*

*The congregation is invited to join in those
parts of the service printed in bold type.*

THE WORD AND THE PRAYERS

..... The Preparation

Stand at the Entry of The Word.

Scripture Sentences

HYMN

Our Father in heaven
May your name be held holy.

An Opening Prayer

**Glory to God in the highest,
and peace to his people on earth.**

**Lord, God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.**

**Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us;
you are seated at the right hand of the
Father
receive our prayer.**

**For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ, with the Holy Spirit,
in the glory of God the Father.**

Amen

..... The Ministry of the Word

Scripture Readings

HYMN

SERMON

HYMN affirming the faith of the Church

..... The Prayers

Prayers of Intercession.

*At the end of each subject we observe a
brief silence, followed by:*

Your kingdom come,
**Your will be done,
on earth as in heaven.**

COMMUNION

*Everyone is to examine himself and only
then eat of the bread or drink from the
cup.*

We come to this table, not because we
must but because we may:

**We come not to testify that we are
righteous, but that we sincerely love
our Lord Jesus Christ, and desire to be
his true disciples;**

We come not because we are strong,
but because we are weak;

**Not because we have any claim on
heaven's rewards, but because in our
frailty and sin we stand in constant
need of heaven's mercy and help.**

..... The Offering

HYMN

Give us today our daily bread.
For you Lord are the Bread of Life.

The stewards return to their places.

..... **The Thanksgiving**

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give him thanks and praise.

It is not only right, it is our duty and our joy, at all times and in all places, to give you thanks and praise, holy Father, heavenly King, almighty and Eternal God, through Jesus, your only Son, our Lord.

(special thanksgiving)

Therefore with angels and archangels, and with all the company of heaven, we proclaim your great and glorious name, for ever praising you and saying.

**Holy, holy, holy Lord,
God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.**

(remembrance with the breaking of bread)

The Lord Jesus, on the night of his arrest, took bread, and after giving thanks to you, broke it, and said:

**This is my body which is for you,
Do this in remembrance of me.**

Blessed are you, Lord God of the universe, you are the giver of this bread, fruit of the earth and of human labour:

Let it become the bread of life.

In the same way, he took the cup after-supper, and said:

This cup is the new covenant sealed in my blood. Whenever you drink it, do this in remembrance of me.

Blessed are you, Lord God of the universe, You are the giver of this wine, fruit of the vine and of human labour:

Let it become the wine of the eternal kingdom.

Christ has died.

Christ is risen.

Christ will come again.

Christ does come again.

As the grain once scattered in the fields and the grapes once dispersed on the hillside are now reunited on this table in bread and wine,

**so, Lord, may your whole Church
soon be gathered together
from the corners of the earth into your
Kingdom. Amen.**

..... **The Sharing**

The deacons distribute the elements.

Prayer of Confession

Most merciful God, we praise you for what you have given and for what you have promised us here.

**Forgive us our sins
as we forgive those who sin against us.**

You have made us one with all your people in heaven and on earth. You have fed us with the bread of life, and renewed us for your service.

**Lead us not into temptation
but deliver us from evil.**

Now we give ourselves to you; and we ask that our daily living may be part of the life of your kingdom, and that our love may be your love reaching out into the life of the world;

**For the kingdom, the power and the glory
are yours now and for ever. Amen.**

The Assurance of Pardon

HYMN or DOXOLOGY

THE GRACE

Amen.

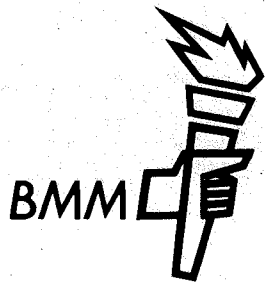
The peace of the Lord be always with you.
And also with you.

Gethin Abraham-Williams

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