

# Diary of Events

	AM	PM
1		
2	Foodbank (10:00-12:00)	
3		
4		
5	<b>Breakfast Church (All-Age) (9:00)</b>	
6		
7	Foodbank (10:00-12:00)	
8		
9	Foodbank (10:00-12:00)	
10		
11		
12	<b>Breakfast Church (All-Age) (9:00), Church Members' Mtg (11:00 approx)</b>	
13		
14	Foodbank (10:00-12:00)	
15		
16	Foodbank (10:00-12:00)	
17		
18		
19	<b>Breakfast Church (All-Age) (9:00)</b>	
20		
21	Foodbank (10:00-12:00)	
22		
23	Foodbank (10:00-12:00)	
24		
25		
26	<b>Breakfast Church (All-Age) (9:00)</b>	
27		
28	Foodbank (10:00-12:00)	
29		
30	Foodbank (10:00-12:00)	Townswomen's Guild (13:45)
31		

# ABC

Addlestone  
BAPTIST CHURCH

NEWS & INFORMATION

August 2018



in and join you - we did! We were so blessed by the warm welcome we received - firstly by a gentleman sitting near the door, who jumped up to guide us in and show us around, then by the lady (Alison, if we have remembered correctly!) who came and sat with us and shared with us the 'vision' behind this new way of 'doing' Sunday mornings.

## A word of encouragement

A couple of days ago I received this beautiful letter packed full of encouragement. I hope you're as inspired by it as I was! It went as follows:

## To all at Addlestone Baptist Church

Rather belatedly, this letter is to say how much we appreciated being able to join you for Breakfast Church on Wimbledon Finals day! We were staying at the nearby Premier Inn and were delighted when we looked online and there was not only a Baptist church very close, but also with an early enough start for us to come and join you before having to catch the train to get to the tennis on time! (And breakfast too! Amazing!)

We were a little late arriving, but took up the offer on your very welcoming notice board outside which invited us to come

It was a very special morning for us - so lovely to realise that, though complete strangers to you all, we were welcomed as family - we were able to spend time with the Lord's people and share a time of worshipping Him before setting off for the tennis.

We'd only come with a bit of small change between us (sorry) so we are enclosing a cheque for £25 towards future Breakfast Church gatherings, or in any other way you want to use it.

If we have the opportunity, we would definitely love to join you again, and in the meantime we have been telling our friends and family about our special morning.

Every blessing,

Ann & Paul

# *In August's Edition:*

**COVER:**  
**A letter of encouragement**



**ABC'S NEW WEBSITE**  
**Coming soon:**  
**All you need to know**



**MISSION FOCUS: Eikon -**  
**Mental Health and Wellbeing**  
**in Schools**



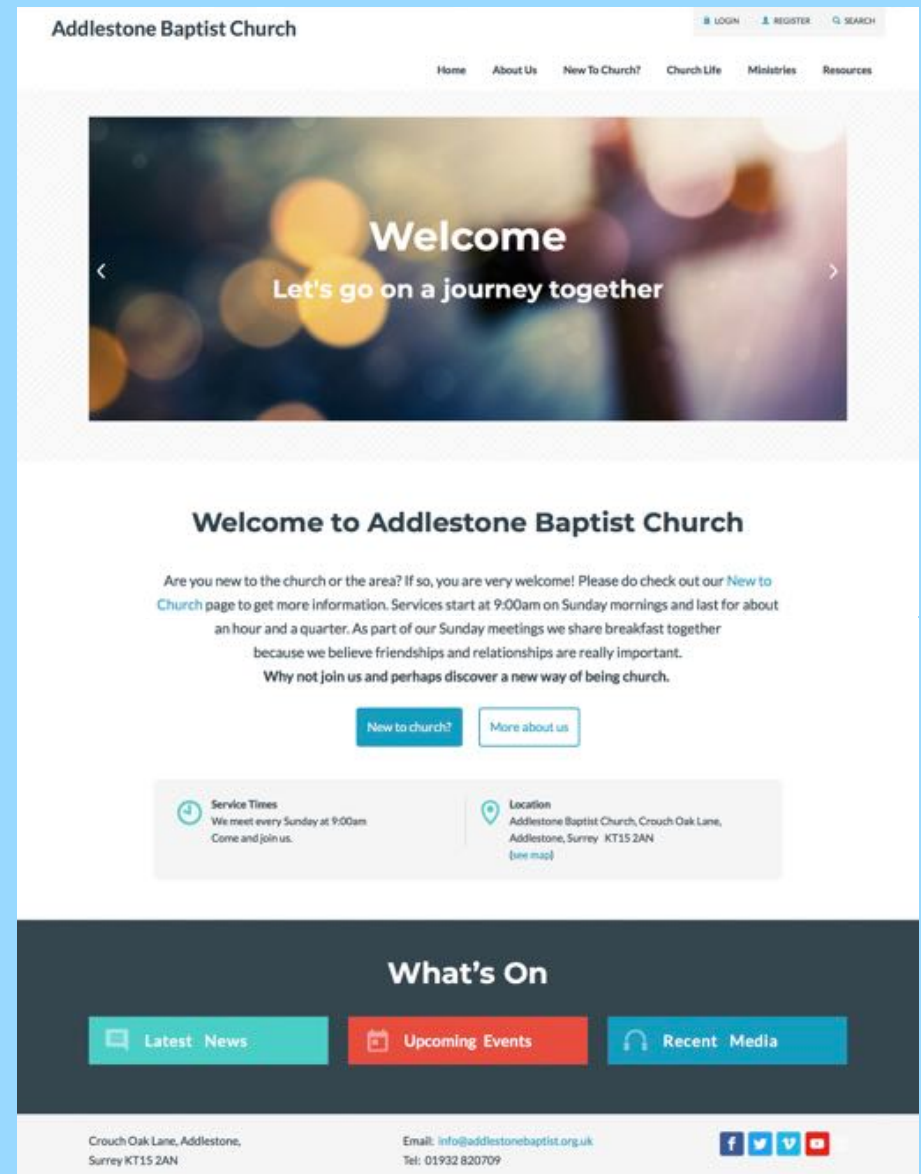
**BEING BAPTIST:**  
**Exploring the importance of**  
**The Lord's Supper**



**NEWS & EVENTS:**



# New Website for ABC *coming soon:*



# New Website for ABC

Going live - by September

Yes, ABC's new website is almost ready to be launched - hopefully by September. We'll still be using our current website address ([www.addlestonebaptist.org.uk](http://www.addlestonebaptist.org.uk)). However, things will look rather different. We've gone for a cleaner, more simple design with two major objectives:

Firstly, we need the website to be a 'shop front' for the church. Nowadays people invariably google a place or organisation before attending. Therefore we need a website that not only conveys the important 'need to know' information, but also captures the heart and spirit of our church and services. The new website is much more seeker friendly, with new content for those exploring, or new to Christianity. There's

even a fantastic 3 minute video entitled 'What is Christianity?' that helps lay down some of the basic foundations of the Gospel message.

There's also a section entitled 'New To Church?' where details are given about our services and what to expect if this is your first time visiting.

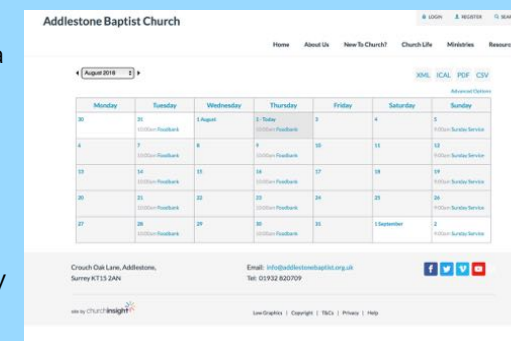
The second objective is to utilise the many administrative features that help us function as a community. The website will hold our church directory (available only to logged in members of the fellowship). There are also the various rotas for the different groups and activities, seminar/teaching audio downloads, the church calendar and even an online Bible.

In order to get the most out of the website it is really important we have as many people registered as possible. As many of you are aware, changes to Data Protection Laws have made holding personal information a really hot topic. Therefore, we've needed to change some of our procedures. We now require written

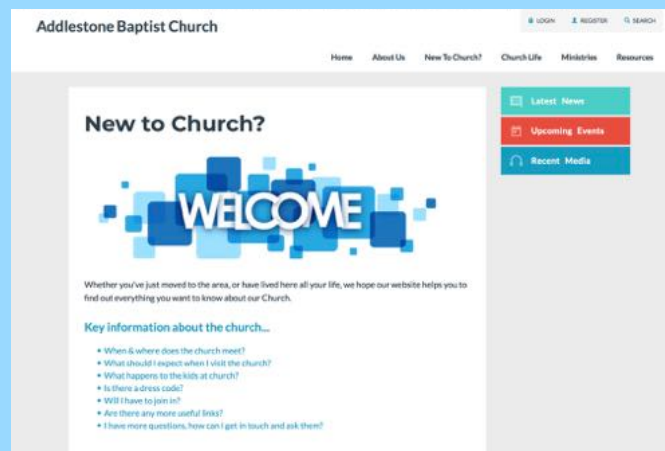


consent to hold your personal information. Many of you have filled in a consent form already, and we're using these to build our church directory database. If you haven't filled in one of these forms yet and are a regular attendee at ABC please do so. They're available from Brian Channell on Sunday mornings. Without a consent form we cannot add you to our database.

If you have provided an email address on your consent form you will shortly be receiving an email activating your website login. This will give you access to the church directory, and to the 'My Area' pages where you can keep your details up to date and check any duties and responsibilities you may have signed up for.



We hope you'll enjoy using the new website, and hopefully, it will act as a beacon drawing others to the good news of Jesus Christ.







# MISSION FOCUS



## Eikon: Inspiring young people, Transforming lives

### The Need in Surrey

Vulnerable young people often have no one to turn to for support when they are most in need. Many of these young people lack positive role models at home. In addition, there are thousands of young carers with responsibility for looking after a family member with a physical or mental illness or addiction. Despite living in one of the most affluent counties in the country, many young people throughout Surrey are currently living in poverty. These county-wide pockets of deprivation place strains on families which often results in family breakdown, domestic violence, hazardous drinking and high levels of debt.

The Community Foundation for Surrey updated their Surrey Uncovered report in 2017:

- In Surrey there are an estimated 14,000 young carers (and many more with caring responsibilities not officially classed as carers)
- 10,600 5 to 15 year olds in Surrey have a mental disorder
- Only 7% of 16-24 year olds in Surrey access open space for exercise or health reasons compared to the national average of 25%

- 10% (22,640) of children in Surrey live in poverty of which two thirds live in working households

In addition, Surrey also has:

- The highest divorce rate outside of London;
- The highest levels of residential debt in the UK;
- 7 out the 11 boroughs in Surrey are within the top 10 nationally for the percentage of people aged 16+ engaging in hazardous drinking.

*"I already had lots of other people telling me what to do and coming round my house to check on my mum so I couldn't see why another person would make that any better. Just knowing I could talk to her made it better and she could tell other people for me, the things I didn't want to say."*

Feedback from a young person using the Youth Specialist in their school.

### Mental Health and Wellbeing in Schools Whole School Wellbeing

We support schools to develop a whole school approach to wellbeing across the 8 key areas of school wellbeing. Our process is based on the Public Health England 8 principles model and through this we help schools to:

- Identify and review what they already do to promote wellbeing
- Collect feedback and perspectives from stakeholders including students and staff
- Explore options drawing on great practice and evidence from a wide range of sources

- Define their desired whole school approach to wellbeing
- Create a development plan to implement the design

### School Systems Leadership

Leadership is at the core of the Whole School Wellbeing approach. Systems Leadership is a set of theories and tools that help to align organisations to achieve their purpose and provides schools with a unique approach to understand and develop their systems, symbols and behaviours. We work in

partnership with an international Systems Leadership consultancy to help school leaders to understand what is happening in their organisations and to develop approaches to optimise the performance of their schools. We only work by invitation of the school leadership and always in partnership with a focus on transferring skills for sustainable transformation.

For more information about the Whole School Wellbeing programme, please contact us via [wellbeing@eikon.org.uk](mailto:wellbeing@eikon.org.uk).

## Head Smart

Head Smart is a peer-led wellbeing ambassador programme funded by Mindsight Surrey CAMHS. Eikon will deliver a training programme and resources to develop wellbeing ambassadors in your school who will be able to help other students to think about their own mental health and the practical things they can do to promote positive wellbeing. A Wellbeing Ambassador promotes wellbeing in school through education, activities, events and whole school communication.

Eikon will provide 2- 3 hours of training and a workbook, covering the following:

- Definition of role and responsibilities and benefits to the school community
- Raising awareness of mental health needs and the importance of personal well-being
- To educate and equip young people with knowledge and actions to improve wellbeing
- To teach the Five Ways to Wellbeing and provide experience of them
- To devise action plans to implement the five ways in their life

- To create student-led strategic plans to educate and impact the whole school on wellbeing
- Awareness and signposting pathways for support available to students in school and externally
- Wellbeing Ambassador role limits and personal support

The programme has follow-on training to grow ambassadors into advisors, and advisors into peer wellbeing mentors. We are partnering with Kooth.com and on request we can offer additional lessons; assemblies and small group sessions on using technology for wellbeing.

## Heads Up

Heads Up is a schools-based six week course for Year 9 that teaches young people the skills to understand and build their own mental health and to improve the way they deal with tough times. Based on the material created by UK Youth/Paul Hamlyn Foundation this nationally recognised programme helps young people build a range of skills in wellbeing, and dealing with emotions and difficulties. Delivered by youth workers, the style of the course is accessible and fun.

It has four core units:

- Promoting emotional wellbeing
- Mental health awareness
- Managing stress
- Reaching out

With the choice of two sessions from the following:

- Supporting friends
- Drugs and alcohol
- Self-harm
- Dealing with anger
- Food and mood
- Healthy relationships

We also offer a range of targeted support and courses including anger management, self-esteem and resilience. For more information please contact us at [wellbeing@eikon.org.uk](mailto:wellbeing@eikon.org.uk)

**Please continue to pray for the work of Eikon - one of six Mission organisations supported by Addlestone Baptist Church.**

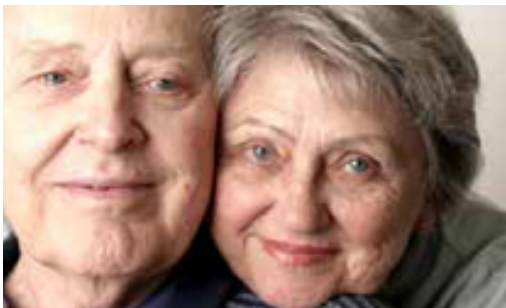






As a regular feature of our Monthly magazine we're exploring what it is to be a Baptist church - our history, our core values and our wider baptist family! In this fifth edition we'll be focussing on the importance of The Lord's Supper.

(The following information was produced by the Baptist Union of Great Britain)



# 5 The Lord's Supper

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



The Lord's Supper is one of the central acts of worship in the Christian Church. It is based upon the specific command of Jesus to his disciples on the night on which he was betrayed. At that time, Jesus met with his disciples to eat the Jewish Passover meal. In the course of the evening he took bread, gave thanks





for it and shared it among them with the words, 'Take, eat; this is my body'. After the supper he took the cup of wine and shared that also, saying 'Drink from it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins' (Matthew 26:26-28 see also Mark 14:22-25 and Luke 22:14-23). In doing this Jesus established a practice that has been continued ever since by his followers. Through this simple meal, he assigned a meaning to his death which would follow on the next day. He interpreted it as a death for us which would bring about the forgiveness of sins and a

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

### The meaning of the Lord's Supper

The Lord's Supper has past, future and present dimensions.

It has a *past* dimension because it remembers and recalls certain events that have taken place in history. In this regard it grows out of the Jewish Passover which was a way of recalling and reliving the saving events of the Exodus when Israel was delivered from slavery in Egypt and the threat of death. The bread and wine are symbols that the Son of God became flesh and blood and in that humanity offered himself as an atoning sacrifice upon the cross. He is indeed the 'Lamb of God who takes away the sin of the world' (John 1:29). Communion is therefore based upon an historical event which is deemed to have significance for the whole world. In Christ, God has done something that transforms the human situation and opens up a way of access to God. Communion points to this and is a continual reminder of it. The Lord's Supper proclaims the historical reality that Christ has come.

It has a *future* dimension because it anticipates a future reality. When Jesus broke the bread with his disciples he went on to say, 'I tell you, I will never

again drink of this fruit of the vine until that day when I drink it new with you in my Father's kingdom' (Matthew 26:29). In part this was fulfilled when Jesus ate with his disciples after the resurrection (10:41). But beyond that, Jesus anticipated the coming of God's future kingdom as the celebration of a great feast when, 'many will come from east and west and will eat with Abraham and Isaac and Jacob in the kingdom of heaven' (Matthew 8:11). As well as looking back therefore, communion looks forward to the future God has prepared which is aptly described in the form of a celebratory feast (Isaiah 25:6-10). There is also the promise of Christ's future coming (Acts 1:11; Hebrews 9:28). This is the 'marriage supper of the Lamb' (Revelation 19:7-8). There is also the promise of Christ's future coming (Acts 1:11; Hebrews 9:28). If looking back to Christ's death strikes the note of solemn remembrance, the future dimension inspires joy and hope. Both these notes are appropriately struck in the celebration of communion. The Lord's Supper proclaims the future hope that Christ will come again.

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

### The continuing sign

Baptism can be thought of as the initiating sign of God's kingdom'. It marks a person's entry into the kingdom of God in the life of the church. Communion is about the continuing of that life within the church. Because it belongs to the beginning, baptism only needs to happen once and having been laid as a foundation does not need to be repeated. But communion can be repeated again and again since it has to do with the sustaining of our life in God and this is always necessary. Baptism and communion share common features. They both refer back to the cross of Christ, baptism through its symbolism of burial and resurrection and communion through the bread and wine. This marks them out as being different from, and more central than other practices in the life of the church. They also can be traced directly back to Jesus and



so are sometimes called 'ordinances', because they have been ordained by Christ. They are both also appointed places where we encounter God afresh. God is able to meet with us anywhere, but baptism and communion can be seen as places of rendezvous, where God has promised to meet consistently with those who seek him. It follows from this that Christians should share communion on a regular basis as part of what God gives to nourish them in love for God and each other. Churches vary as to the frequency of communion, but few will observe it less than once a month.

Communion is good for each Christian, but it is also good for the community of the local church. Alongside the preaching of the Word, it acts as a 'visible word' which speaks of our salvation (1 Corinthians 11:26). It takes us back on a regular basis to the cross of Christ and focuses our attention on his sacrifice. It draws us together in unity around him and reaffirms that bond continually. It reminds us that we are all equal in God's eyes since all of us need the grace of God. It breaks down the barriers of ethnicity, culture, wealth and status and requires us all to share in one simple meal. It releases to those who have faith in Christ a renewal of his grace and goodness.

### The practice of communion



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

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

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

### Communion belongs to the churches

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



cross, it is as though past events become present realities and we enter into the good things that have been accomplished for us. The once for all sacrifice of Christ becomes a living power as we enter again into the new covenant relationship with God it has brought about. Communion therefore is more than just remembering. It is about a living experience of the Father, through the Son, by the Spirit.

Traditionally, to emphasise that communion is not the offering of an atoning sacrifice administered by a priest, the Baptist way of sharing communion has had certain common features. Although it will usually be presided over by an ordained minister, a person authorised by the churches to act in their name, this does not have to be the case. A church may appoint some other trusted person who is not ordained. Many churches have begun to experiment with different ways of shaping the communion service, including inviting people to the front of the church building to receive bread and wine. Typically though, bread and wine will be shared with by deacons or other members of the church, passing it around the congregation. Often the congregation will share the bread and wine with each other. Ministers too will receive the bread and wine from other church members. The idea behind this is that communion, like baptism, belongs to the congregation. It is not owned by a priesthood that then hands it down to others for their salvation. It belongs to the congregation as a 'royal priesthood' (1 Peter 2:9), for their mutual encouragement and growth in grace.

<sup>1</sup> See Baptist Basic - Believers' Baptism



## KEEP CALM AND COMPLY WITH GDPR

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As you are no doubt aware new laws governing the collection and use of personal data have come into force recently. These new laws affect all organisations, not just businesses. And therefore, we as Addlestone Baptist Church, are having to put in place new policies and procedures.

We therefore, require your written consent for us to hold certain information about you such as your address and telephone number. We also need your written permission if you would like to receive news and information via our email contact lists.

A form is now available, from Brian Channell, to be filled in should you want to be included in our church contacts database. More information on how your personal data will be stored and used is contained within that form. Without your written consent we will not be able to hold any information about you, so the quicker the form can be returned to us the better.

If you have any questions or concerns regarding GDPR and your personal data please contact Brian Channell either face to face or by emailing [dataprotection@addlestonebaptist.org.uk](mailto:dataprotection@addlestonebaptist.org.uk)

# Got questions about life?

Next course starts:

**Tuesday 11th  
September**

For more info please speak  
to Ben Fortescue



Foodbank really needs the following:

**Tinned fruit**  
**Sponge puddings**  
**Surface cleaner**  
**Washing-up liquid**  
**Toothbrushes**  
**Loo rolls**  
**Tinned cat food**

*Thank you very much!*

# KIDS CHURCH

living, learning and loving Jesus

A fun-packed group for 2s-10s on  
Sundays starting at 9:30 approx.

For more information please see the  
separate flyer.



# Addlestone

BAPTIST CHURCH

**Church contact details:**

5 Crouch Oak Lane  
Addlestone, Surrey  
KT15 2AN

Minister: Ben Fortescue  
Secretary: Brian Channell  
Treasurer: Sarah White

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Office: 01932 820709



Addlestone Baptist Church is a member of the Baptist Union of Great Britain