

First Baptist Regina Weekly News

For the Week of October 11th, 2020

Where do *you* see the glory of God?



fore, that no one should to come without some

I think we also experience daily lives. God glory's is words of G.M. Hopkins, with the grandeur of presence and activity Christian thanksgiving is first and foremost an exercise in recognizing God's glory all around us, in family and friends, in nature and harvest, and in the gift of life itself. Recognizing God's goodness and thanksgiving don't always come easily, and therefore we call it a discipline, a practice, or a habit – just as Pastor Richard has been teaching us.

I pray that God may continue to open our eyes and ears to know God and God's ways within creation. And may God continue to grow our faith in Jesus, in whom the glory of God has been fully revealed.

With love,
Pastor Joel

The prelude to John's gospel says of Jesus, "The Word became flesh and lived among us, and we have seen his glory." (1:14). Jesus fully revealed God to creation.

At the same time, in another way, God's glory was hidden in Jesus. No one who encountered Jesus, immediately said to themselves, "Oh, this is God." Everyone who eventually trusted Jesus and committed their lives to him, had to wrestle with the question, "Who is Jesus?" In this sense, God was hidden in Jesus'



human nature. As the hymn, "Christ the Lord is Risen Today" puts it, God's glory was "veiled in flesh". I suspect, there-expect their faith in Jesus inward struggle.



a similar struggle in our all around us. In the "The world is charged God." And yet, God's remain "veiled" in nature.



First Baptist Regina Re-Opening

First Baptist Regina has re-opened its sanctuary for in-person worship services. If you are planning to attend this Sunday and it will be your first time back, please familiarize yourself with the [attendance guidelines](#), found on our website.

JuBELLation Rings Again!

Excitement was in the air and bells rang out in the First Baptist Church sanctuary, on October 6th, as JuBELLation held its first rehearsal in six months.

Do you want to ring? Can you read music? Give JuBELLation some thought! Practices are held Tuesday evenings from 6:00 to 7:00 pm. Masks and physical distancing are being observed. For more information, please contact [Pastor John](#).

Birth Announcements

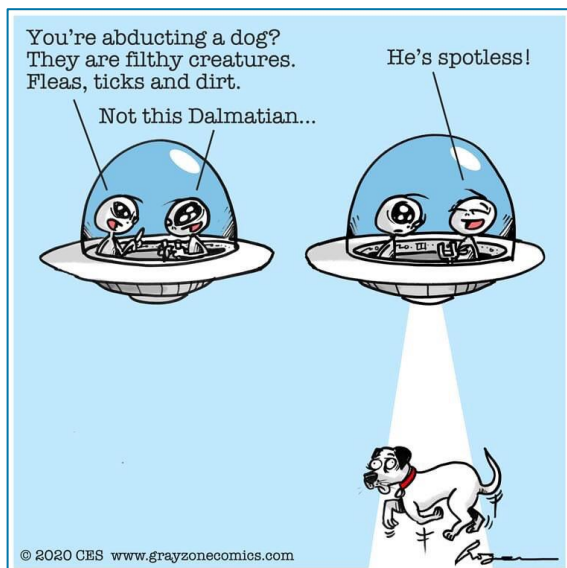
Jonathan and Kim Ehmann welcomed a baby boy, Cruze Jonathan, on September 23rd. Cruze is a brother to Soleil, almost 5, and Kossette, 2.

David and Blair Ehmann welcomed a baby girl, Every Jane, on October 10th. Every is their first child.

Congratulations to proud grandparents, Drs. Barb Ziolkowski and Tom Chenn.

Achievers' Virtual Luncheon

The next Achievers' Luncheon will be held on October 29, at 12:00 noon, over Zoom. Our guest speaker will be Rev. Dr. Mark McKim, whose theme will be "Where are They Now? My Life in Reflection." The Zoom link can be found on the [church website](#). It will also be published in the *First this week* email the weeks of October 18 and 25. For more information, please contact [Pastor John](#).



An elderly man went to the Doctor complaining that his wife could barely hear. The Doctor suggested a test to find out the extent of the problem. "Stand far behind her and ask her a question, and then slowly move up and see how far away you are when she first responds." The man, excited to finally be working on a solution for the problem, runs home and sees his wife preparing supper. "Honey," the man asks standing around 20 feet away, "what's for supper?" After receiving no response he tried it again from 15 feet away, and again, no response. Then again at 10 feet away and again no response. Finally he was 5 feet away, "Honey, what's for supper?" She replies "For the fourth time, it's lasagna!"

Katepwa Lake Camp Work Day – October 17th

There will be a work day at the camp this coming Saturday, October 17th from 10 am to 4 pm, to continue with some painting, renovate another two rooms in the lodge, and winterize the facilities. For more information, please contact Rosemary, send an email to [the church](#), or call (306) 359-1450.

Katepwa Lake Camp (KLC) Fall Update

The pandemic has changed everything for everyone, but we Christians know that all things work together for good for those who love the Lord – even COVID-19!

We began the year with great optimism – hiring staff, preparing for rentals, and putting programming together. Then as the reality of Covid hit home, we realized that we would have to cancel the rentals (leaving us short of much needed revenue), and eventually were told that traditional summer camps would not be allowed.

We stepped out in faith to honor our commitment to hire the core staff and invited the cabin staff and our Leaders in Training (LIT) participants to come and volunteer for a week or two in July. We were overwhelmed by the response and welcomed 20 staff and 25 LIT for varying periods through the month. Cam M. and Ethan H. planned out a very successful combination of spiritual development, Camp mentorship and challenging labour skills to refurbish KLC. Our faithful donors responded generously to provide funds to cover the cost of food for the month. Through this unique program, we felt we could still fulfill our commitment *to ensure that each participant could know we saw their unique worth and potential – the way God sees them!*

August brought a new venture – “Family Getaway” holidays which quickly were filled to capacity. Following COVID safety rules we hosted a limited number of families with full services – food, accommodation and activities.

Through the summer we welcomed the efforts of volunteers to bring our camp property into better shape. Two cabins were re-shingled, and one bathroom was repaired and brought back into service. September 26 and 27 brought out a number of volunteers with a cavalcade of pickup trucks to clear rubbish out and take many loads to the landfill. We will have another work day on October 17th. See below for details.

Over the winter we have great plans to renew the dishwashing area and (if we raise enough money!), purchase a new dishwasher! If you can help with financial donations or volunteer labour, please contact Rosemary W, email [the church](#), or call (306) 359-1450.

We rejoice and praise God for giving us everything we need, and are confident that he is always with us!

—Submitted by Rosemary W.

Spiritual Disciplines Series: Spiritual Friendship

“As iron sharpens iron, so one person sharpens another” – Proverbs 27:17.

“We really seldom do anybody much good excepting as we share the deepest experiences of our souls” – Frank Laubach.

A key piece in our spiritual growth into Christlikeness is other people. First, much of Christlikeness relates to how we treat others – with kindness, mercy, forgiveness, love – as fellow image bearers. One of the best resources we have, next to God himself (Holy Spirit to guide and teach us directly) is God’s people (whom the Holy Spirit uses to guide and teach us). In light of this, I encourage you this week to consider (if you don’t have one already), finding and developing a deep relationship with a spiritual friend. This is more than just someone you go to coffee with and talk about the weather; rather, this is someone you bare your soul to – someone you let know how you are really doing, from the great joys and successes in your life to the greatest disappointments and failures. And you listen to theirs. You encourage each other, correct each other, guide each other, and pray for each other. The goal of this relationship is to see Christ formed in the other.

Some Biblical encouragement to find and spend time with these people is found in Proverbs:

- “Walk with the wise and become wise, for a companion of fools suffers harm,” we read in Proverbs 13:20.
- Or these words in Proverbs 18:24: “One who has unreliable friends soon comes to ruin, but there is a friend who sticks closer than a brother.”
- In Proverbs 19:20 we are told to “listen to advice and accept discipline, and at the end you will be counted among the wise.”

We see some of these friendships being lived out on the pages of the Bible as well. I think of David and Jonathan (1 Samuel 18), Moses and Aaron, Elijah and Elisha (2 Kings 2:2) and Naomi and Ruth (Ruth 1:16-17). Make a list of the people who are close to you; are any of them fulfilling the role of a spiritual friend in the way described above? If not, identify one on your list that could fit this bill and ask them if they would consider being spiritual friends in this way.

In reflecting on the benefits of spiritual friendship, Stephen Macchia writes: “When we speak with others about our experience in Christ, it sharpens our attentiveness to the voice and will of the Father. Sharing our stories helps us clarify the intentions of our hearts toward the fulfillment of his divine will. A small circle of friends also reminds us of the presence, power and protection of the Holy Spirit. Confiding in one another instills a sense of hope for the future, as children who are dearly loved by their Father.”

What is happening at First?

Morning Prayer

Join us each morning, Monday to Friday at 7:15 am to begin your day with scripture and prayer, via Zoom. Visit our [website](#) for the link.

Children

Our Sunday morning in-person kids' class, *Godly Play*, resumed on Sunday, September 27th. We are following health guidelines. For more information, please contact [Pastor Kayely](#).

Youth

The youth will meet at the church on Friday, October 16th, at 7 pm. For more information, please contact [Pastor Chris](#).

Adults

Learning for Life: Annabel R. is facilitating an online series on the book of Romans. The class will explore how Paul's epistle to the Romans focuses on his message to the followers in Rome, who are under the shadow of Caesar. Paul states that God's plan for the world has been revealed through Jesus, and his message demonstrates that God has been faithful to his covenant with Israel. For more information, please contact Annabel, send an email to [the church](#), or call (306) 359-1450.

Voice is a small group for women who like to read and enjoy lively conversation. Voice meets every second Wednesday from 7 to 9 pm, using Zoom. At present, the group is reading *Jesus Among Other Gods* by Ravi Zacharias. For more information, visit [our website](#), send an email to [the church](#), or call (306) 359-1450.

Reading through the Old Testament: In this online reading group, participants will read through the Old Testament chronologically. The group will be meeting weekly, via Zoom, at two different times: Sundays at 4 pm and Thursdays at 11 am. If you are interested in joining this group, please contact [Pastor Richard](#), and he will provide you with the reading schedule and Zoom link.

Gospel of John small group study: Pastor Richard is leading a small group online that is looking at the Gospel of John. This group is meeting, via Zoom, on the 2nd and 4th Wednesday of each month at 7 pm, and the 2nd and 4th Friday of each month at 10 am. If you are interested in joining this group, please contact [Pastor Richard](#).

Renovaré Canada has a couple of online programs running this fall. There is an [Online Renewal Group](#) as well as a course (taught by Pastor Richard) entitled, [Wendell Berry: A Spirituality of Sustenance](#). For more information on either of these opportunities, please contact [Pastor Richard](#), or leave a message at (306) 359-1450.

Abounding in Thanksgiving

Pastor Joel's sermon from October 11, 2020

Colossians 1:23b - 2:7

I'm wondering if you believe in the holy catholic church. Not as in, do you believe in Santa Claus, as if believing in something makes it real. Not as in believing that the church is useful, has a purpose, and is accomplishing something. Not as in believing in the church because you're trusting that it has a future.

I'm wondering if you believe in the holy catholic church in the same way that you say, "I believe in God the Father; I believe in Jesus Christ who was born, who suffered, who died, who rose again; and I believe in the Holy Spirit." I wonder if you believe in the holy catholic church in the same sense as believing in this one God.

We say those words, in part, because we are committing ourselves to a reality that we cannot fully see or understand. We are committing ourselves to a reality, even though, at times, the evidence seems otherwise. And we're not just mentally assenting, we're not just saying, "I think this is true." Rather, we are making a personal commitment. We are declaring our allegiance when we say, "I believe in the Father; I believe in Jesus Christ; I believe in the Holy Spirit."

We are declaring similarly our allegiance when we say, "I believe in the holy catholic church." We are saying, "This is what is going to direct my life. This reality that I confess is going to control how I behave."

For Paul, from today's scripture lesson, believing in the church meant that the word and the church were inseparable. For Paul, it meant toil and suffering on behalf of the church. For Paul, it meant that his faith impacted the people around him and their faith inevitably impacted him. And it meant that when we persevere in faith in the midst of personal suffering, we build the church. As chapter 2, verse 7 says, "Together we are rooted and built up in Jesus, abounding in thanksgiving."

Please join me in a word of prayer. Heavenly Father, it is by your word that we are saved, that we are made new. It is by your word that the church came into being. We pray that you would, once again, send your Holy Spirit, to bless the giving and the receiving of your words, that you might accomplish your purpose in our lives. We ask this in the name of your son Jesus Christ, Amen.

The church is called the body of Christ in this passage. When we say, "I believe in the holy catholic church, sometimes how people fill that out or what they take it to mean is that they believe that there is this invisible group known only to God that is the church, the

true church. This invisible group, however, really has no connection, or very little connection, to the individuals that gather together in the physical, politically structured, local churches. In this view of the church, not just anyone who comes in through the doors of a local church is part of the true church, but only those who are genuine believers, who are genuinely committed and living out their faith. For some, this invisible church is the true church.

But Paul calls the church, in this passage, the body of Christ. Now here's the question: What do you believe about the nature of Jesus? I suggest to you that your view of the nature of the church must depend on your view of the nature of Jesus. If the church is the body of Christ, what you believe about Jesus will impact what you say about the church.

So do you believe that Jesus was born? Do you believe that Jesus was fully human? That he was fully God? Do you believe that when Jesus rose from the dead, he rose not just as a ghost, not just as a spirit, but with a physical body?

The orthodox and scriptural answer to these questions is that Jesus Christ was fully human, fully physical, and fully God, at the same time. These two natures are distinguishable and yet united. You can't remove one from the other, nor can you blend them together so they're one. There are two natures in one person – in Jesus. Jesus remains that way. He is a physical, risen being, both God and human, and he promised to return to earth one day.

And, therefore, it seems unlikely to me, that if the church is the body of Christ, that that could refer to a purely spiritual group; to a group that only exists invisibly and in the spirit, with no physical presence.

No. If the church is the body of Christ, then the church must be both the spiritual body of Christ as well as the physical, politically structured, historical, local churches. The church is connected together, and united, both physically and spiritually. This is what I mean when I say, “I believe in the holy catholic church – all of the good as well as the bad of local churches – and there is so much that is very good, thanks to the grace of God.

If you are seeking God or if you are seeking Jesus, expect it to require both the word and the church. We confess that we believe in the holy catholic church because, at times, our culture tempts us to think otherwise. The evidence of our eyes tempts us to think something other than the faith that has been handed down to us.

And our culture, at the moment, tempts us to think that faith is a private matter. That it is an inward, personal decision and a conviction that each of us makes on our own. Our culture, encourages us to us to behave as if a true Christian is an individual who has a Bible and reads it; an individual who knows the gospel and has accepted it; an individual

who is personally connected to Jesus Christ. In this case, those individuals are their own authority, they are their own church.

But in this passage, the gospel, or the word, belongs to the church. Authority, as we reflected on last week, belongs to Jesus Christ, all authority. The authority of Jesus is therefore likewise found in his body on earth, the church.

Miroslav Volf contrasted protestant, congregational churches (such as Baptists) with traditions which claim direct “Apostolic Succession”, regarding how they view the church and Christ’s authority.

In the Catholic, Eastern Orthodox, or Anglican tradition, the authority of the church is passed on through the laying of the hands by the bishop. The authority of Christ went from Jesus to the apostles and, through their laying on of hands, to the bishops that they appointed. The authority of the church rests in this chain of people down to the bishops of today.

Volf countered that the authority of the Church is found in the priesthood of all believers and that authority is passed on from local church to local church.

As Baptists, we believe and we celebrate this distinctive – the priesthood of all believers. But notice it is not in the priesthood of *the* believer or the priesthood of *a* believer. Rather, it is in the priesthood of *all* believers. The authority of Christ is found, the priesthood is found, in the local church as a whole.

We can read today’s scripture lesson and notice all the connections between word and church. Paul writes, at the end of verse 23, “I Paul am a servant of the word: a servant of the gospel.” And he writes, in verse 25, “I became a servant of the church.” Paul writes, “I was commissioned to make the word of God fully known, for you, the Colossian church. I was commissioned to reveal the mystery of God, that is, Jesus Christ, which is now revealed to you, the saints, the church of Colossae.” Again he writes, “It is Jesus that we proclaim so that everyone might be mature in Christ.” Each of these is a pair, the gospel/the word is always paired with the church, the saints, gathered believers.

Do you want to know Christ in you? Paul writes, “This is the gospel: Christ in you, the hope of glory. That word “you” is plural. It is Christ in *all of you*, together, in which is found the hope of glory. It is Christ in the church.

Similarly, if you look at chapter 2, verse 2, if you want to know Christ himself, then, our hearts, together, need to be encouraged. We need to be united in love, *so that* we might know Christ himself. In chapter 1, verse 28, this is the pathway to Christian maturity: proclamation to everyone, teaching everyone, so that we may present everyone mature in Christ. The local church and the word together are the way to knowing Christ himself.

Simon Chan therefore calls the local church a discipling community with a mission. Chan contrasts this with how we are tempted, by our culture, to approach the church as a service provider. And so we approach a local church and we ask: Does it provide me with the right range of options to suit what I need for myself? Will this church provide me with the private worship experience I need? Is there good teaching here for me?

Now none of these things are wrong in and of themselves. But one person approaches the church looking only for these things and moves on if they are not found. Another person comes in and works and toils and struggles to see the things they want come about, and bear fruit in the community.

I've used this example before – forgive me if you're tired of hearing it – but the church is not an all-you-can-eat buffet where you walk up, it's ready for you, you can choose what you want and then go to enjoy your meal on your own. No, the church is a potluck dinner. If you don't bring your contribution, there won't be anything to eat.

Notice all of the “effort” words that Paul uses in today’s lesson: “My sufferings”; “I am *doing* this *to make*”; “I am proclaiming”; “I am warning”; “I am teaching”; “I toil”; “I struggle”; “I want you to know how much I am struggling.” Paul is modelling for us, and for the church in Colossae, what it means to be part of the local church: hard work, energy, strain.

Why did he do this?

With each of these “effort” words, he explains what's behind his effort: “I am suffering for *your* sake.” “I am making” the word of God fully known for *you*. I am proclaiming and warning and teaching *everyone*.” Three times he says “everyone” in that verse. “I toil and struggle for *everyone*.” I want you to know how much I am struggling for your church, for the church in Laodicea, and for *everyone*.” Paul poured out his life for the local church.

Now I know that many of you have said this to me and feel a calling to live this out, and want to give, and yet you are prevented, at the moment, from being able to join in with others. At the moment, because of Covid, we are under restrictions that prevent many of us from gathering together physically.

One day, these restrictions will lift. And if you have no physical reason to prevent you from gathering together, then know that there is no substitute for gathering in person with the local church. Yes, we're online because of Covid. But when the restrictions lift, the local church is the body of Christ, and being part of the body requires being together, physically, in person.

And yet, as I said, quite a few of you have said to me and have lamented as you've struggled, wanting to contribute, and yet, knowing that you have reached a point in life

when you cannot contribute in the ways you always used to. Something has come into your life, and physically you are not able to be here.

Consider Paul as he writes this letter. He is stuck in prison. He is suffering in his flesh and in his body. He doesn't elaborate what that means, but he is suffering. It is notable that he is not able to see people face to face at this moment. And yet he writes in chapter 2, verse 1, "I want you to know how much I'm struggling for you."

But how could he be struggling for them? He's stuck inside, away from them. He's suffering chronically and he's not able to see people face to face. How can he say that he is struggling for the church?

If we go down to chapter 2, verse 5, there's a hint, I think, as to what he felt he was contributing. Paul writes, "I am encouraged. I rejoice to see your morale and the firmness of your faith." Even though he was separated from them, even though he couldn't see them, the fact that the people of the local church were firm in their faith encouraged him and gave him joy. In the same way, I think he expected other people, because of him, to be encouraged in their hearts, to be united in love, and to increase in their understanding of Jesus, even though he couldn't be with them.

Why was he able to say that? Because we believe in the holy catholic church which is not just physical, but is also spiritual.

Are you stuck at home? Are you suffering in your body? Are you not able to see people face to face? Then be sure of this: that suffering with steadfast faith, even if you are alone, benefits other people. Suffering with steadfast faith benefits your local church. Know that your willingness, every day, to get up and to persevere in your faith, to persevere in prayer and in hope, impacts all of us.

For even though we are separated in body, yet we are united in Christ through Holy Spirit. Your church is being built up by your faith. You are encouraging it. You are helping us to love one another. You are teaching us about Jesus by remaining steadfast in your faith in spite of your isolation. In spite of your chronic pain. In spite of not being able to see the people you love. In spite of not being able to serve the church in the way that you used to. You are building the church up.

One last word about effort. Abounding in thanksgiving is how our lesson today ends. Now abounding, to me, sounds like an adjective, like you're describing something that's happening. But I want to suggest to you that it's a word implying effort. Paul is calling us *to do* something: *to work at overflowing* with thanksgiving.

Now I know that some of you are dealing with chronic pain every day. I know that some of you are facing your first Thanksgiving or a second or a third without a beloved family

member or friend. I know that some of you are awaiting a diagnosis that may be significant and life changing. I know that some of you have lost the home that you've lived in and have had to move. I know that many of us are dealing with anxiety and fear.

Once again, this is why we confess, "I believe in the holy catholic church. We are made for each other, even though our culture encourages us to believe in a false independence. It is together that we are rooted in Jesus. It is as the local church that we are built up in Jesus. It is together that we are established in the faith. Thanksgiving, and especially abounding in thanksgiving is not something that just happens, it takes toil and effort. But it is together, in person and in spirit, that we are able to overflow in thanksgiving. Amen.

Heavenly Father, we lift up one another. We thank you that we are not alone. We thank you that some of us are able to gather in person, and yet more of us are united by spirit. We pray that we would continue to share our joys and sorrows together, that we would know that, as we remain steadfast, as we exert ourselves, we, together, are building up one another; that we are uniting one another in love; that we are teaching one another about Jesus, in whose name we pray. Amen.

Benediction: As you go, as you have together received Jesus Christ the Lord, continue to live your lives together in him. Be rooted and built up in Jesus, established in your faith as you were taught together, and may you abound in thanksgiving. The blessing of the Father, and the Son, and the Holy Spirit be with you all. And may the peace of Christ guard your hearts. Amen.

Opportunity to Serve

We are seeking to add people to help prepare communion. If this is something you could help with once a month, please speak with one of the pastors, email [the church](#), or call (306) 359-1450. Thank you.

Website

As you know, the COVID-19 pandemic has impacted our church events and schedules in every way. The church website (firstbaptistregina.ca) is a valuable source of information that can help keep you connected and up to date with the various programs that are available.

One easy way to keep on top of upcoming events is to click on the calendar icon at the bottom of each page on the website. Each entry on the calendar provides a link to information about various events, such as Learning for Life, small group studies, and prayer times.

Also on our website are links to our Facebook page and YouTube channel, where you will find video reflections, devotions, and studies by a number of our members and pastors.

Tithing during the pandemic

With the COVID-19 crisis limiting contact with others and restricting meetings of groups, please do not neglect the financial needs of our church.

We have several ways to provide your regular tithes and donations to the church:

1. Mail your gifts to the church or call and leave a message at (306) 359-1450 to arrange for an in-person pick-up. Please place your cheque in your regular offering envelope (or any envelope marked "Offering"), and seal that inside another envelope addressed to: First Baptist Church, 2241 Victoria Ave, Regina, SK S4P 0S4.
2. Establish a **Pre-authorized Remittance (PAR) Plan**. This will automatically transfer funds from your account into the FBC Regina account on a regular basis. Please email the church or contact the Treasurer if you would like to set up PAR, or change your commitment.
3. Make an online donation:
 - Use **Interac e-Transfer** to donate from your phone or computer to FBCRegina@gmail.com *(no fee or cost to the church)*
 - Use a credit card with a PayPal account via the **PayPal Giving Fund** *(no fee or cost to the church... 100% of your donation reaches us and contributes to our mission)*
 - Use a credit card or PayPal via **CanadaHelps** *(a fee of 4% is deducted from the donation)*
 - Use a credit or debit card via **FBC ChurchTrac** *(the church is charged a fee of approximately 3% for each donation)*

PLEASE refer to our website at firstbaptistregina.ca for more specific information on these contribution methods. You may also contact the treasurer at (306) 775-1497 or email the church at main_fbcregina@sasktel.net for further details.



Q. What time did the woman go to the dentist?

A. Tooth hurt-y.

Q. What did the grape say when it was stepped on?

A. Nothing. It just gave a little whine.

Q. What's the tallest building?

A. The library, because it has so many stories.

Q. What did the lawyer name his daughter?

A. Sue.

Q. What do you call a fake noodle?

A. An impasta.