

# Broadfield Christian Fellowship

Broadfield Community Centre, Broadfield Barton, Crawley. Charity no. 1081321

( 01444 400521 – Email: [fellowship@broadfield.org.uk](mailto:fellowship@broadfield.org.uk) – Web site: [www.broadfield.org.uk](http://www.broadfield.org.uk)

## NewsFlash!

### Sunday 19th July 2009

**This morning** 10.30am: Morning Worship in the Social Hall, including communion  
*Worship: Vivienne Evans – Preacher: Debrah Lutaaya (IBTI graduate)*

*We offer a warm welcome to all visitors to our worship today*

**Monday** 9.00am–3.00pm: Leadership Group retreat at Holmsted Manor  
10.30am–1.00pm: *Monday Munch* in the Church Foyer  
2.00pm: House Group at Margaret's home  
3.30pm: Cream teas in Martin & Katie's garden

**Tuesday** 7.00pm: Aerobic praise in the Church  
7.30pm: Broadfield Neighbourhood Forum at the Community Centre  
7.45pm: Light meal & prayer at Martin & Katie's home

**Wednesday** 9.30–11.30am: *The Triangle* Coffee Shop in the Social Hall  
10.00–11.00am: Health Walk starting from the Recycling Centre  
12.00–1.00pm: Prayer and fasting in the Church Quiet Room

**Thursday** 7.30pm: House Group at Ben & Pauline's home  
*Continuing the studies from the life of David: 2 Samuel 6:1-19*

**Friday** 5.00pm–6.00pm: Drop-in hot meal in the Social Hall  
9.00pm: Prayer for Street Pastors at Crawley Baptist Church

**Next Sunday** 9.00am: Open up and set up hall for worship  
9.30am: Prayer meeting in the Social Hall  
10.00am: Tea and coffee  
10.30am: Morning Worship in the Social Hall  
*Worship: Youth; Preacher: Michael Hawkins*

*Irene has vacancies for counselling so please speak to her if you are interested. Also, if you have any magazines or Sunday supplements that you don't want, please give them to Irene.*

## Advance Notices

**Saturday 1st–8th August:** Revive! 2009 at Ashburnham Place.

**Saturday 5th September:** Broadfield Community Celebration/Fete.

**Friday 26th–Sunday 28th March 2010 (NB this is a week later than advised last week):** Church Weekend at Annan Court, near Uckfield, East Sussex, TN22 5RE – see [www.annancourt.co.uk](http://www.annancourt.co.uk).

## Thought for the Week – from Caroline

1 Corinthians 14:34

(NKJV) "Let your women keep silent in the churches, for they are not permitted to speak."

(Message) "Wives must not disrupt worship, talking when they should be listening."

I thought I had better write something about this as it's my turn to do the reading on Sunday and this is in it. So, what's this then – it sounds chauvinist, outrageous, and if it is true then why am I out the front doing the reading?

Paul, who wrote this, states in verse 31, "you may all prophesy, one after another;" in the Message it says, "each speaker gets a chance to say something special," **each** meaning men **and** women, so that's not keeping silent.

Paul established the church at Corinth in about AD 50-51 and continued to correspond and exercise care for the church after he left. Corinthians is a pastoral letter. The city of Corinth was famous for its sensuality, sexual immorality, idolatry and sacred prostitution which was also evident in the church and I guess "old habits die hard." It was also, as far as I can gather, pretty disorganised as well. The leaders in the church needed help and were asking Paul many questions (hence the letters).

*Continued  
on the other  
side*

Now back to the silent women. Lots of people seem to have lots to say about this but as far as I can gather Paul would not tell women to remain silent considering the rest of the New Testament makes it clear that women spoke in meetings. It's a lot to do with the translation; if Paul had wanted women to be silent, he would have used the word that meant muzzle or shutdown, the Greek *phimoo* (fim-O-oh), a word Jesus used when He told an unclean spirit to be silent, also to the raging sea. Paul, however, used the Greek verb *sigao* which means to be quiet as contrasted to a commotion. The church was young and the people eager and excited as many young Christians can be, maybe the women were being chatty, noisy and disruptive and Paul wanted to bring order, but certainly not prevent them from speaking. In all things God has his order, we can't all be speaking at once, we need *sigao*. He would also want to show them that, although in God's eyes we are all equal, God did ordain the man to be the head of the house, but only as he is under the authority of God, not in a domineering way but in partnership with his wife (that's a whole new subject for another day).

By the way, verse 35 says, "it is shameful for a woman to speak in church." This is what Gene Edwards says in his book *The Christian Woman...Set Free*:

Paul had 25 words in the Greek Language to choose from to convey the word "speak." Those 25 words can describe many shades of "speak" and "teach." Five of these 25 words imply "proclaiming," "preaching" or other aspects of oratory. Some of the differences in these 25 words are so minute that a non-Greek could not possibly grasp the finer difference. What word did Paul use here? He did not refer to preaching. He did not refer to teaching. He did not refer to proclaiming, giving a discourse, or even an oration. What Paul said was not to *laleo* (la-Lay-o). *Laleo* is the one word that simply means "talk." In what circumstance would Paul ask woman not to talk? Let me be contemporary. Do some situations really fit Paul's words? Yes, and I testify to that fact. Among the churches I work with, I have had to say, on rare occasions, "HUSH – in the midst of all our freedom, please would you people not chat." Informality in a meeting sometimes breeds chatting. Is this a "woman" problem? No! Brothers do the same.