

INDUSTRIAL MISSION

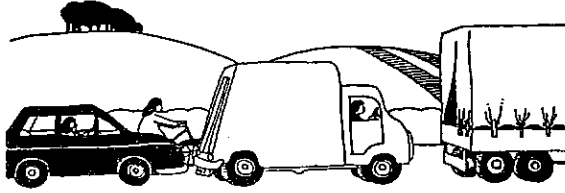
The city, town life as we know it, could not exist without the work of a great variety of workers. That is how God has made the world. Industrial Mission starts in the world of work and in the organisations of the industrial town. It recognizes the situations in which people work. It allows us the privilege of meeting them in places where THEY are in a position of strength, where they are the "experts". It is about people as they are, where they are.

This is because mission is the work of the Creator in the world, in the routine of people's lives. Mission is about how we co-operate with the things God is doing in the world.

What do chaplains do?

- a) Factory visiting - especially in large factories (at present, for example, I am becoming involved with the Coal Industry). It means sharing in conversations about the interests and feelings of any people we meet there. They are important to a God of love. This visiting is done by full-time chaplains, and sometimes by ministers who have industry and commerce in their parishes. We act as representatives of all the main-stream denominations. We talk to people at all levels in the company as equals, and aim to learn from, and influence as wide a spectrum of views, as possible.
- b) Occasional contact with managers, trades unionists, local government officers, etc. - to listen, to understand and to cross the boundaries between Church, industry, education, etc.
- c) We try to make what we learn known in the Church through sermons and discussions. We also try to exchange views and impressions with Christians working in industry and other places.
- d) Much later, when strong relationships have developed, projects may be planned to deal with specific issues or needs in industry, community or Church.

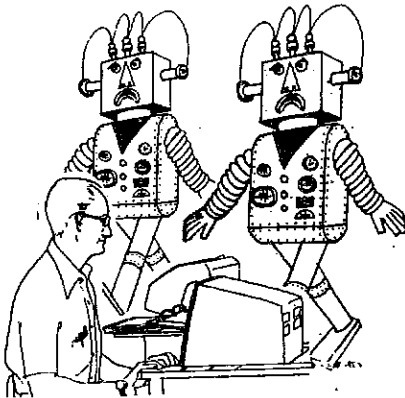




In the Chesterfield area, the chaplains include Rev. Brian Cooper (Chesterfield Parish Church), Miss Yvonne Harris (Chesterfield Central Methodist Church), Rev. Hazel Barkham (United Reformed Church), and myself as the full-time chaplain. Chesterfield Industrial Mission is very new and we have a lot to do developing its work.

But Industrial Mission is not just about chaplains, Lay people are also important. Too little is done to enable the Church to benefit from the experience of life and struggles of its members, and to offer support and insight to the practical situations they face in their daily ministry. Many of you have knowledge and skills in secular organisations: you have much to teach us about the realities of life there, and about people's hopes, fears, and attitudes; and about the forces that make people do what they do and suffer what they suffer. We should be sharing these things together and asking the clergy to help us discover the insights our faith offers to our daily experience of life and work.

REV. VERNON BROOKE,
INDUSTRIAL CHAPLAIN.



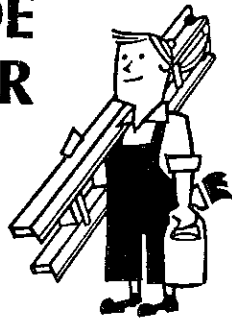
"So I said to him, you are good with computers but I'd like to see you running this church."

£ FALL IN VALUE OF THE POUND

Money will buy
A Bed, but not sleep,
Books, but not Brains,
Food, but not Appetite,
Finery, but not Beauty,
A House, but not a Home,
Medicine, but not Health,
Luxuries, but not Culture,
Amusement, but not Happiness,
A Crucifix, but not a Saviour,
A Church, but not Heaven.

— From North India

YOUR D.I.Y. GUIDE TO PRAYER



Silence is virtually essential for prayer, especially internal silence. So give yourself a few moments to wind down and relax before beginning.

Physical posture is very important; you can't leave your body behind when you want to pray, so sit, lie or stand still. You don't have to kneel: don't be afraid to choose the posture that best suits you, even if it doesn't seem quite orthodox. The Jesuits have traditionally lain flat on their backs for a daily period of prayer.

Breathe slowly, fairly deeply and regularly. Rushed, shallow breathing has just the sort of associations with excitement and unrest which you want to avoid.

When we pray we turn to God for his own sake. God is a person too: he doesn't want to be treated merely as a means to an end (however good: like passing exams or recovering from an illness) any more than we would like to be regarded by our friends and acquaintances merely as useful.

We must worship God in truth. This means clearly and honestly acknowledging right at the start what sort of person he is: all-perfect, all-glorious, all-good, all-loving, and all-holy. The truthful human response to such a being is therefore thanks and praise. So that is how we should begin our prayer.

Share joy as well as sorrow with God,

share everything.

Share moments throughout the day. Just brief turnings to God. Very often these can be managed when prolonged periods of prayer seem impossible. So: short and often.

Avoid self delusion. Don't go looking for beautiful feelings in prayer. Prayer is your unworthy gift to God, not just a means of self-satisfaction. Even in the heights and depths of prayer we are all still unprofitable servants.

Simplicity and obedience, the spirit of trust should inform all our praying.

The aim is to find God rather than lose one's self. Too much bewailing of our own unworthiness can take up valuable time which would be better spent praising God. His greatness is much more important than our littleness.

Nevertheless, we should hope to know the joy of communion with God. Prayer is after all personal communication (another simpler and better word is love) not just a discipline or an intellectual exercise.



THE EASTER OF THE SECOND CHANCE

CHRISTIANITY IS a religion founded on historical fact. Certain events happened in a particular place at a particular time. Film makers, playwrights, authors and musicians, moved by the drama of the amazing story have made many attempts to retell it.

To do so they have usually set the scene for their production in the Palestine of 2000 years ago as accurately as possible.

Goodness knows, Christians should be grateful to them for bringing the story, and at least an inkling of what Jesus Christ said and did, to millions of people who might never otherwise have heard about it.

ONLOOKERS

Yet, if we are left as onlookers to something that occurred in a remote corner of the Roman Empire to an odd bunch of Jews, Arabs, Greeks and Romans whose life styles and circumstances were a thousand times removed from our own; then these depictions are missing the point of the whole story. In one way Jesus Christ's life and crucifixion were God's own "mammoth production" for men and women to relate to in every generation. Everything that happened before was pointing forward to it. Everything that has happened since stems from it.

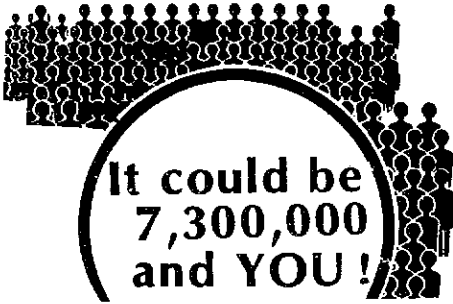


Jesus Christ, the man without a selfish thought or motive in him, the expression of God in a human life, the unique Son of God who so impressed those tough fishermen and tradesmen closest to him that they could think of him as God, Himself, was betrayed, denied and put to death. It was not done by individuals and authorities who were despicably evil. They wouldn't have all worn black hats in a cowboy picture. No, it was by

OURSELVES

people like ourselves each very reasonably defending his or her often quite reasonable self interest. It was friends turning away when they might have helped. It was lukewarm interest cooling off. It was a blundering mob misunderstanding the whole situation.

The crucifixion of Jesus Christ is the great indictment of men and women



If you haven't been to church for sometime, you may be thinking of coming. What a good idea! We will be delighted to see you.

You may sometimes get the impression that only a small number of people go to church these days. That's all wrong! The churches in the United Kingdom have about 7,300,000 adults as 'signed on' members. Having a faith to live by is certainly a very adult business; but this figure takes no account of the great number of people who come from time to time and who often have a faith that can put some of us more regular attenders to shame. And then there are all the children growing up who will be the church of the future. Perhaps that includes your kids.

On an average Sunday more than 3½ million adults go to church in England and Scotland alone. Less than three quarters of a million watch all the football games in the English and Scottish Leagues on a Saturday.

To be perfectly honest there are about 2.6% less church members than there were 5 years ago but actual attendances are holding up well. We are dealing with this tiny deflation rather better than some prominent people are handling inflation! Peter Brierley, chief compiler of the U.K. Christian Handbook, thinks that more people are going to church because they really want to. Which is where we come in . . . and, hopefully, where you'll be coming in.

EASTER SECOND CHANCE (Cont)

doing the best they can. "It's not us mate, we were told to do it" said the soldiers as they hammered in the nails on the cross.

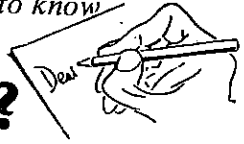
Jesus bore the punishment for them being the sort of people they were. He went to the cross while a convicted criminal, who didn't even know him, was set free. Until we see *ourselves* in that sequence of events and feel *our* need of a God who loves and forgives, we have not found the real meaning of the Easter story.

The tragedy is followed by the triumph. Those men and women meet a risen Lord still loving as though they have never failed Him. In fact they felt him closer and working through them in a way they had never known before. It was a wonderful second chance. Perhaps our Easter worship could be the start of a second chance for us, too.

CHARLES LANE



Is it a silly question or just what you've always wanted to know and been afraid to ask . . .



Q. WHO MADE GOD?

A. I SEEM to remember A.A. Milne's Christopher Robin asked that question somewhere. The short answer is simply that the word God means un-created or self-existent Being, and so the question is nonsense; like asking why are circles round? Or, why are unmarried men bachelors?

But there is a deeper puzzle underlying your query. After all, absolutely everything we encounter in the world comes from something else. Great oaks from little acorns grow, and the cardigan I am wearing as I write this comes from wool that was knitted by someone, and spun by someone, and shorn by someone, and grown by some sheep who were born of sheep, whose ancestors emerged from the primal slime . . . and so on, step by step back to the beginning of the universe, if it had a beginning, and for ever, if it did not. If we don't know all the steps, that is a mark of our ignorance and does not dent our belief that there were steps.

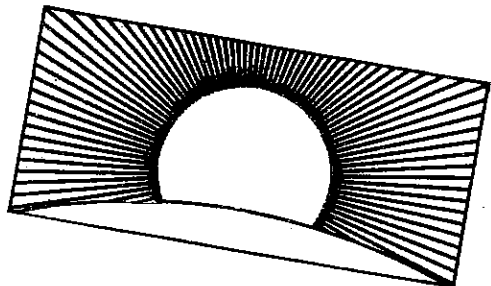
Now our problem arises when we try to fit God in as one of the steps, probably

at the beginning. Any attempt to do so seems to be logically incoherent. What was God doing for the "for ever" that preceded the creation of the world, and so on?

It is easy to see that "Something" must be for ever or there would be nothing at all, but impossible to fit that "Something" into the scheme of things. The failure is as much a failure of imagination as of understanding. God cannot be fitted in as one element, even the most important element, among the others. He is not part of the scheme of things, he is the reason for there being a scheme of things at all. God is not a being among other beings, he is Being itself — the source of all that is. He does not come into existence and pass out of existence like everything in his creation, he is not in space and time, but the cause of space and time.

Who made God? God makes God—always has, always will. God simply is.

GERALD ANNESLEY



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EASTER

THE WONDROUS CROSS



Find a Church and you find a Cross.
It's the sign of Jesus the world over.
But have you ever looked at it and
thought . . . that this sign was once
a tree growing with others.

That those who came and cut it down
hadn't the slightest idea it would become
the sign for millions down the ages.

That God himself would die on that tree
to reconcile the world to himself.

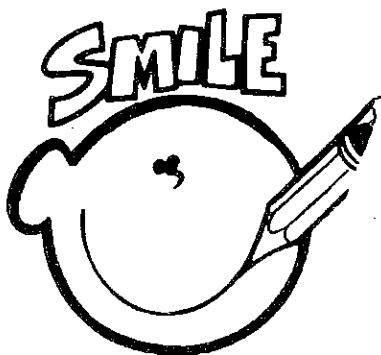
That life was lost and won through the
death that tree brought.

It is a wondrous tree. It has been used to
build bridges, destroy barriers, cross
oceans, tell the story of the good news of
Good Friday.

It is a wondrous tree. It heals the sick,
brings hope to the desperate, comforts
the oppressed, guides the lost, feeds the
hungry, shelters the poor, saves the
condemned.

These are thoughts that turn defeat into
victory when we survey the wondrous
Cross.

— IAN SUMNER



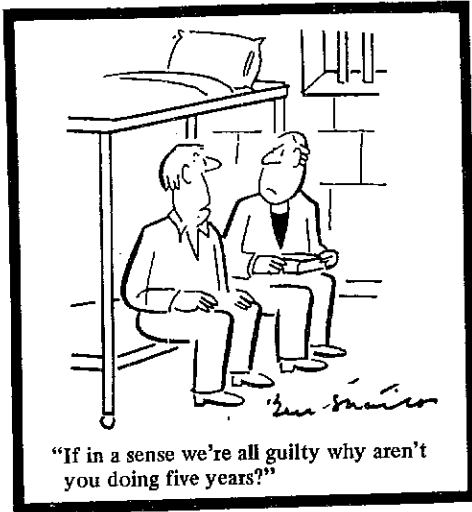
TOO MUCH OF A GOOD THING



A YOUNG PREACHER was asked to
give a sermon at a small country church. .
He worked hard on the sermon, but was
disappointed to find when he arrived that
there was only one man, an elderly farmer,
in the congregation. On being asked
whether he wished to hear the sermon,
the farmer said: 'Well, if I took a bucket-
ful of meal down to the yard and only
one chicken showed up, I'd feed her.'

So the preacher delivered his sermon,
which took about an hour and a half.
Afterwards he asked the old farmer what
he thought of it. 'Well,' was the considered
reply, 'if I took a bucketful of meal down
to the yard and only one chicken showed
up, I'd feed her of course — but I'm
blowed if I'd give her the whole bucketful.'

— From *THE PRIORY DIARY*,
Doncaster



"If in a sense we're all guilty why aren't you doing five years?"



"And if you miss, we'll slap in a quick resolution for another round of disarmament talks."



THERE'S NO SUCH THING AS A "SERVE YOU RIGHT" SAMARITAN

THE WHOLE STORY of the good Samaritan was told in answer to the question 'Who is my neighbour?'

There are many ways in which the challenge to be a neighbour may arise, though the situation may not be as dramatic as that of the robbed and beaten man.

Take, for instance, the situation of a shop assistant insulted by a rude and overbearing customer. The customer's bag splits, spilling shopping all over the floor. Or what about the driver, observing the speed limit, followed by an impatient driver hooting to get past. Eventually the second driver gets past, swearing and making rude gestures. Half a mile up the road his car breaks down, and there's

no garage for miles. In both these cases, and dozens of others like them, the temptation is to say 'Serve you right' and let them get on with sorting out their own problems.

But is saying 'Serve you right' an attitude that I should take as a Christian?

Did Jesus say 'Serve you right' to me for my sins? Did He ignore my plight and do what He wanted to do? Did He leave me to the consequences of my own stupid mistakes? No. He literally laid down His life for me — and for you.

Knowing this, how can I ignore the needs of others, friends or otherwise? But still I do, and then regret my lack of concern afterwards. This business of being a neighbour isn't as easy as it at first seems.

— KIM COOK

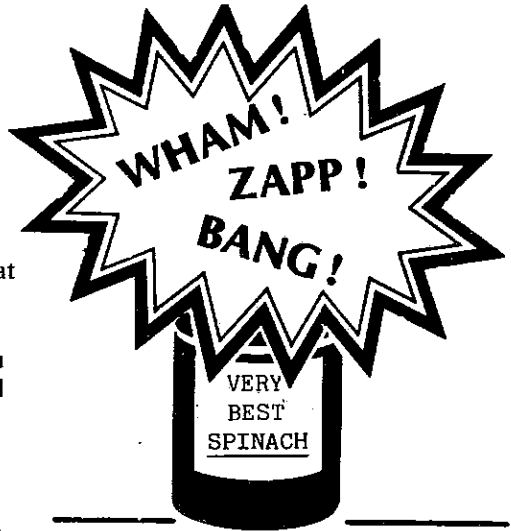
THE SPINACH FACTOR!

MOST PEOPLE know Pop-Eye; and what happens to him. In the first half of the cartoon, the poor chap gets biffed all over the place by the villains. Makes you feel ill to see him getting such a frightful pasting. Then – in the nick of time, he sees a tin of spinach handy, and downs the lot. A moment's lightning digestion, and then WHAM, Pop-Eye stages his come-back. Certain defeat is changed into glorious victory in the last hectic, hilarious minute.

Spinach; and strength. Cause; and effect. Nothing happens in this world without reason behind it. Which brings us to EASTER. NO, I am not writing about Jesus rising from the dead. I am writing about a group of changed men and women. People who made the most astonishing come-back in the history of the world.

There they were, one day, defeated, scared, mixed-up and disheartened, and that's putting it mildly. A short time after, those self-same people have lost their fears, got back their peace of mind, and are taking Jerusalem by storm with the proclamation of Jesus as a living Saviour, alive for ever more, empowering them to be His witnesses to this fact.

It doesn't make sense; unless the Resurrection really happened. If you do not believe that Jesus rose from the dead, find another explanation for the change in the disciples. There's no earthly doubt about their change; about their simply



Christians aren't a lot of simple-minded dopes. It's a question of cause and effect.

astounding come-back. Something changed them from weaklings to world-beaters.

What does all this add up to?

Simply this, that Christians who believe in the supreme come-back, the rising again from the dead of our Lord, AREN'T a lot of simple-minded dopes who'd believe anything they were told. Quite the reverse. Christians want a great deal of persuading, far more than non-Christians on the whole. Christians are sure Jesus rose, not only because the Bible says so; they know it's true because there's been a come-back in their lives. In fact, it's a daily occurrence. When they put their faith in Christ, daily, as a living, ever present Deliverer from unhappiness, sin, and defeat.

There's no argument about it. Why not prove it for yourself this Easter Time.

ROGER BROWN