

# From the Rector

ADVENT . . . that seemingly endless time of waiting for Christmas . . . a mystery to children and many adults too . . . what is it?

The word means "coming to". So, Advent is a reminder of the coming of Jesus to us - something wonderful, mysterious, beautiful, profound yet truly simple. There are three tenses which all come into play when we think about it. It's a shame that Advent is hectic because we need time and space to take it in.

1. The past tense: Jesus **CAME** to us. This is the Christmas Story.



The Millionaire became a pauper so that we beggars might become very rich, if only we take Him seriously.

2. The present tense: Jesus **COMES** to us. He actually comes to an individual person and shares his or her life. Each story is different. I love hearing how Jesus has come to people and the impact He has made. Black and white has turned into colour, guilt has been replaced by freedom, loneliness has been transformed by a new family-feeling, emptiness is now full of meaning, apathy is edged out by purpose and conviction, fears are shared and gradually melted away . . . and so it continues. The transformation doesn't happen all at once, and even mature Christians go through bad times, but Jesus really does come to us today. He makes an enormous difference, but, again, only if we take Him seriously.

3. The future tense: Jesus **WILL COME** again to us. This is the part we tend to ignore. He has taken so long to come that we think He has changed His mind! Yet He said He would come, not mentioning it just once or twice, but many times. More often than He taught about anything else, in fact, if the Gospel writers can be trusted. If we don't believe it, then how can we believe all the rest of His teaching? If we do, then we must expect Jesus to reappear as our Judge, a sudden, unexpected, spectacular intervention to wrap up the history of this planet as we know it.

The Advent message is clear. Jesus came to live and die for us. He is coming again to judge us and to welcome those who have taken Him seriously. These are two equally powerful, compelling reasons why we need to open ourselves to Him in the present - here, now, wherever we are, whatever we are doing.

If He comes to us in the present, the celebration of His past coming is a hundred times more exciting, and the future tense is something to look forward to. Keep Him at a distance and Christmas is a charade and the second coming is a nightmare.

"Amen. Come, Lord Jesus". (Revelation 22:20).

*Christopher Hitt*

P.S. Have a wonderful Christmas,  
Pam, Ruth, Jonathan, Sarah and Daniel join me in sending you love and best wishes.



#### **BILLY GRAHAM**

Billy Graham is coming to Chesterfield next June - via satellite from Earls Court. It will last from 26 June to 1 July. Please plan to come - and bring others with you. All who want to be involved will be attending Christian Life and Witness Classes in Feb/ March as a Lent Course.

# Launde Abbey

Leicester Diocesan Retreat House and Conference Centre

## A RETREAT AT LAUNDE ABBEY

I was very interested to read in last month's Derby Diocesan News an article on the growing Anglican interest in retreats. I found this out for myself when recently eight of us in the parish applied to go on a retreat at Morley Rectory. There were no vacancies left, all the places had been taken within a fortnight of the list being opened.

Most of us live busy lives where the demands of work and the claims of home and family rightly occupy our attention. Indeed we know how easy it is to escape into busyness. We sometimes need a space where in fellowship with others we can spend a few days in stillness and prayer.

Jesus was active in preaching, teaching, healing the sick and ministering to the needs of others. We read in St. Mark 1:35 how "before dawn Jesus went off to a solitary place to pray". We get the same pattern in the last weeks of His life. During the day, teaching, arguing with the Scribes and Pharisees but in the evening as St. Luke 22:39 tells us "He came out and went, as was his custom, to the Mount of Olives".

So from the 30th May - 2nd June we will be going to Launde Abbey in Leicestershire. Launde is an Elizabethan manor house built on the site of an Augustinian Priory founded in 1119. It was given with its estate of 400 acres of pasture and woodland to the Diocese of Leicester in 1957. Much of the original Tudor panelling still exists in the entrance hall and dining room. Within the Abbey is a 15th century chapel which is used daily. We will be sleeping in the recently restored Georgian Stables which were opened in 1986. Launde is a very special place.

If anyone would like more information about the Launde Abbey retreat please contact me or any member of the Prayer/Meditation Group.

JOYCE CROWTHER.

## FROM THE EDITOR

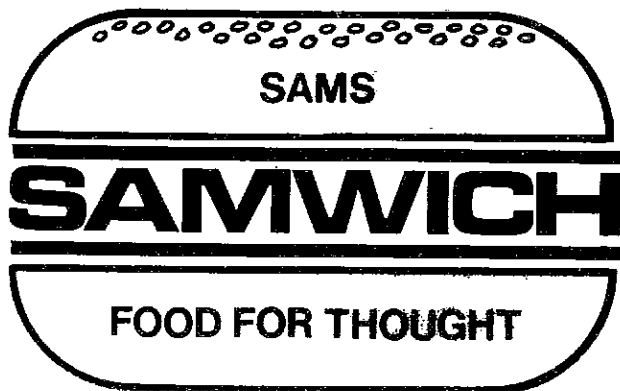
### PARISH REGISTERS

Oh, what a relief! There is someone out there, and they **do** read the Parish Magazine. Many callers and messages came through that, yes indeed, you do want the Parish Register pages continued. Most response came from parishioners who no longer attend church regularly, who find the entries help to keep them up to date about who has joined us, and who has left.

As was quite correctly pointed out, the registers are also useful and relevant to those family historians who will use them in years to come. So rest assured, Parish Registers will stay. I'm not so sure about the Rector's letter . . . . .

D.I.





**SOUTH AMERICAN MISSIONARY SOCIETY - BULLETIN, NOVEMBER, 1988**

As we come to the end of 1988, I am pleased to report that St. Thomas' has collected over £400 to be sent to S.A.M.S. This amount includes £73.72 donated as a result of the fellowship evening when we welcomed Simon Boxall to speak to us on his work in Brazil. He proved to be an amusing and informative young man, dedicated to taking the good news of Jesus to the people of South America, and we were all delighted to meet him.

One hundred and fifty years ago on 21st June was the anniversary of the landing of Allen Gardiner in South America, and focusing our prayers on this event on 19th June helped us to appreciate the marvellous work done by missionaries in South America since that time.

In September, St. Thomas' were hosts to 'La Semilla', a Peruvian Christian singing group, and we were pleased to see Christians from twelve different churches enjoying a wonderful evening, and S.A.M.S. benefitted by £128 as a result of this. On the same evening John Sutton informed us that he was running the New York Marathon and donations to his efforts amounted to £45 to help projects in Peru and Brazil.

We have just returned from the Northern Training conference which was held at High Point Christian Alliance, Blackpool. The speakers were Mike Clark, engaged in church planting in Bolivia, Beryl Gilbert a nurse working in the Argentine Chaco and Bob Smith, a retired missionary who is now on the missionary selection board for S.A.M.S. The sessions which Mike led were very stimulating and thought provoking, particularly when he outlined how we at home could learn from the experience of church planting in South America. Canon Gary Beswick was as usual filling us with enthusiasm to carry forward the work of S.A.M.S. and giving us ideas for future promotions. The week-end finished on a very high note with a celebration of the Eucharist.

Yours in Christ,  
Richard & Dorothy Banks.

Correction re Mission Funds in the June/July edition of Spearhead. £1,500 to Action Aid was not part of the Parish share as shown.



## FUNERALS

- 5th October - Herbert Davenport (81), 49, St. Helen's Street  
6th October - Muriel Elaine Beresford (84) 47, Vincent Crescent  
13th October - John Eric Fells (71), 15, Ardsley Road  
18th October - Leslie Hughes (85) 18, Walton Fields Road  
18th October - Arthur Keetley Davenport (86) 2, Mayfield Road  
19th October - Samuel Watson (84), 16, Chatsworth Road, Tibshelf  
21st October - David John Slater (46) 9, Walgrove Road  
1st November - William (Billy) Edmund Morris (79), Netherloads  
Holymoorside  
3rd November - Thomas (Tom) Henry Bell (81) 41, Sterland Street  
3rd November - Ronald Anderson Wilson (53) 5, Pennywell Drive  
8th November - Mabel Moseley (77) 246, Ashgate Road  
8th November - Marian Turner (100) 31, The Crescent  
10th November - Ivy Burcher (77) 7, Brookside Glen  
10th November - Betty Mosley (64) 15, School Lane Wadshelf  
14th November - John Chapman (54) Cathole Farm, Harewood Road

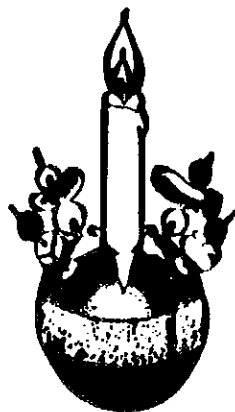
## CHRISTINGLE SERVICE

Jesus said, 'I am the Light of the World' (John 8:12).

A Christingle Service gives us the chance to enjoy singing seasonal hymns and carols while thinking about the needs of children and young people. Each year, The Children's Society helps more than 11,000 children and young people through 120 or more projects, ranging from centres for families under pressure to help for runaways and young people living rough on the streets.

During the service, both adults and children will be invited to present envelopes containing money they have collected to help the work of The Children's Society and the Christingles will be handed out in exchange.

What is a Christingle? The word means 'Christ-light' and that is what the object symbolises. It is made up of an orange to represent the world, four sticks for the seasons and fruit and nuts to stand for the fruits of the earth. Around the orange, we put a red ribbon to represent the blood Jesus shed to redeem the world and on the top there is a candle to symbolise Jesus, the Light of the World.



# NEWS ROUNDABOUT



## ST. PETER'S NEWS

Progress is being made towards the proposed extension, It is intended that it will be added to the back of the church, by the doors leading into the graveyard, and will include a toilet, a work area and sink unit. It will also provide a safer exit than leaving directly onto the road. We are awaiting tenders, and hope to begin work next Spring.

At present money is being raised - thank you, for the generous response to the Gift Day - £9,000 including pledges and four year covenanted giving. We are going to have several fund raising events. The first is a "coffee morning/Bring & Buy" on December 3rd, please come. Thanks to the girls who did the 24 hr sponsored dance.

We pray that from now and until the work is done, the church at St. Peter's will reveal God's love and ask His guidance on how best to use the new facilities.

CHRIS SHARRATT.

St. Peter's specially invite you to the Christmas Family Service celebrations. December 4th; December 18th a Christingle Service, and January 1st. On Christmas Day family communion is at 9.30am - children bring one of their gifts.



## THANK YOU

So many of you have kindly asked me how I'm settling in, that I'd like to say a big "THANKYOU" to you all for making me feel so welcome here so quickly. Although I've only been here for two months, and the area is still very new to me, I already feel at home and am looking forward to being here and learning from you for the next three years.

THANKYOU also to all of you who have worked so hard on improving the church house where I live, especially Phil Johnson and Harry Nicholls, and to all who have given towards making the kitchen more welcoming for Juliet when she comes in May. There is not doubt that, working from home, it's easier to work well when the house you live in feels like home.

Thankyou again and Happy Christmas,  
with much love,

JONATHAN.



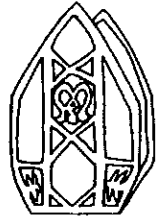
## ARE YOU SICK?

"He should call the elders of the church to pray over him and anoint him with oil in the name of the Lord. And the prayer offered in faith will make the sick person well." James 5:14-15.

Please feel free to request prayer, on behalf of yourself or others. The clergy, supported by the Healing Ministry Team, will be pleased to pray with you. Preferably, this will be during a service - and special prayer is always available at St. Thomas' at 10.30 a.m. Communion Services. Alternatively, it is possible to come to your home and pray with you if it is hard to get to a service.

## JOHN COOK

We congratulate John on the news, just announced, of his appointment as a Curate in Farnborough, Hampshire. He is going to be missed very much indeed, all over the parish. His last Sunday will be the one before Christmas and there will be a farewell party the next evening, Monday 19th December at St. Thomas'. In our next issue, there will be an appreciation of John's ministry in our parish.



## THE BISHOP'S CERTIFICATE

Our two-year course reached its culmination when the three of us from St. Thomas', Doug, Barbara and myself received our certificates from Bishop Peter at a presentation service held in the Retro-Choir of Derby Cathedral on 10th October.

In his address the bishop said that the certificate was not a qualification, but a beginning. We were reminded of the reading used 'Continue in what you have learned and become convinced' (2 Timothy 3, 10-end); and that as we follow our pilgrimage we should follow more closely and become more like Jesus.

When the courses started ten years ago, there were about eighteen members, now there are about seventy. The fellowship and enthusiasm at the tutorials and day schools has been tremendous and the mix, Anglican (high and low), Catholic, Methodist, Home Church and rugby-playing Baptist, most stimulating as well as giving us a chance to see 'what them down in Derby' are really like.

The opportunity to meet again at the presentation made us wonder what the next stage of the pilgrimage will be. We sincerely hope that some others at St. Thomas' will start the course.

M.H.





## BUT THE GREATEST OF THESE IS...

*TODAY we can look at a church which has all kinds of good things. We have plenty of people who know how to be ecstatic. We have plenty of people who are secure in what they believe. We have plenty of people who are totally dedicated in their service and concern. We have all our new developments in ministry. We have a synodical system for discussion and debate and a well organised administrative and financial system. But do we know how to be loving... ?*

MARGARET BRADNUM

### PSALM OF PRAISE

When I see the budding beech in May, the green fuzz showing in the sun against the grey bark,

I want to praise you, Lord  
For your creation is wonderfully made.

When I see my baby's smile and feel the force of her trustful love,

I want to praise you, Lord,  
For your creation is wonderfully made.

When I see the starry multitudes of the Milky Way and seek to understand its structure,

I stand in awe of you,  
For your creation is wonderfully made.

When I consider the roots of the mountains laid bare by the glacier's cold grinding power,

I stand in awe of you,  
For your creation is wonderfully made.

When music melts my heart and weakens my knees, when the words of a poet rouse me to a new beauty,

I wonder,  
What is man that you have made him so?

When I marvel at the soaring arch above the clashing waters, or find peace walking the green paths of a scented garden,

I wonder,  
What is man that you have made him so?

How can man say there is no God; that this world has no creator?  
Did all this come from random chaos; was its structure assembled by chance and coincidence?

Lord give the people a spirit of awe and wonder, that in humility we may be united and as children we, may know you as Father.

ROBIN DAWSON.

Peace  
on Earth

# HOW SPECIAL IS SUNDAY?



by John R.M. Cook

On the 17th February a meeting took place in London of deregulation supporters from retailing and manufacturing industry, with the intention of really pushing the pro-deregulation lobby. This London meeting decided to go for a budget of £4½ million plus to sponsor a vast consumer directed campaign. £½ of a million was pledged at the meeting, and the push is for "seven-day shopping".

This hides the real issue. The DIY trade newspaper *DIY Superstore* indicated that the real motivation for Sunday trading from their point of view was hardly freedom of choice or better service for the public or concern for local communities, employees or their families. In reality the push for the total de-regulation is galvanized by a desire to maximise profit (whatever the cost to other aspects of our life!), before the market is totally saturated. Is this move to change the nature of Sunday in the British Isles the best way forward for our community here in Chesterfield, indeed for the whole of our country?

An examination of what the Bible teaches about the use of Sunday, will help us draw some conclusions about this complex issue.

Until Macabeus, Jews if attacked on the Sabbath preferred to be slaughtered than use self-defense, so working. As recently as 1955 fire engines in Jerusalem on their way to deal with fires on the Sabbath, have been stoned. Each Saturday, as has been happening for years on New York's East side, shabbas goy, Sabbath Gentiles, normally drunks or underfed children earn cents by turning on Jewish stoves. This and the recent debate in this country has given Jews conflict with the Pharisees a relevance, and a modern as well as an ancient ring.

The Old Testament clearly teaches that God was the inventor of the Sabbath, and yet Jesus claimed "The Sabbath was made for man, not man for the Sabbath", so the Son of man is Lord even of the Sabbath" (Mark 2:27 and 28). This is in itself a quite extraordinary claim to be found on Jesus' lips. As one examines the New Testament one discovers that each time Jesus talks about the Sabbath he is in every case correcting the detailed, oppressive, superstitious additions which the Pharisees had added to the law of Moses regarding Sabbath observance. For example, the Pharisee's had calculated that there were 1521 things which ought not to be done on a Sabbath

which included rescuing a drowning man, picking corn for that was reaping, or rubbing corn for that was threshing.

To the Pharisees Jesus seemed radical, but really Jesus was sharpening up what God had always intended. Jesus does not abolish the principle of setting aside one day out of seven, anymore than I would destroy a house if I was to clean the moss and weeds off the roof. Jesus says, "The Sabbath was made for man ... " because from the very beginning rest on the seventh day was ordered by God.

If you look at the first few chapters of Genesis there are what theologians have called "creation ordinances". These are principles which God ordained for men and women's benefit, and for the benefit of all men and women (not just for Jews and Christians). Examples of "creation ordinances" include work, marriage, and one day's rest in seven. Genesis 2:3 says - "So God blessed the seventh day and hallowed it, because on it God rested from all his work which he had done in creation." I am not sure in what sense God rested, but the principle of one day of rest in seven is clear, and indeed is a theme which is re-iterated throughout the Bible. To get the best results from my car I follow the maker's instructions, and God is our creator, and so for the best results we need to follow the Maker's instructions in this area also.

History and human science confirm this. The Babylonians and Egyptians discovered one day's rest in seven was the rhythm of life. During the French Revolution and Bolshevik Revolution a ten day week was tried, and was found to be a flop. During the early years of World War One working a seven day week was tried, but stopped, because war production dropped so drastically.

In response to the above someone may say, 'I see that, but I'm puzzled. why Christians don't keep the Sabbath (Saturday) but Sunday as the first day of the week?' At root the reason is all to do with emphasis. The Sabbath points primarily to creation. Sunday points primarily to our rescue from sin (redemption) and above all to Christ's glorious resurrection. Moreover, the Biblical emphasis is on the principle of one day's rest in seven.

Here are three principles for us to apply to our lives concerning the use of Sunday. Sunday should:

1. be a different day

We may want to express this outwardly. If you wear a suit all week, you may want to dress casually on a Sunday. If you are a Council gardener, you won't garden (for you do that all week!). However, if you are not a gardener by trade, and it is your hobby it may well be right for you to garden. Its to be a different day for rest.

We should use it for recreation - to re-vamp, to re-create our resources by doing something different. It is interesting to note that until 1625 when the Sunday Observance Act became law recreation after Church was allowed.

2. should as far as possible not be spoilt for others

Other people need it. Therefore, if at all possible I avoid buying petrol on a Sunday.

3. should be used for "worship"

Sunday should be used to meet together, to encourage one another in our faith, to acknowledge God for who he is and what he has done, and to hear him speak to us.

It is true that the world we live in is complex. Society operates for twenty-four hours a day, seven days/week, twelve months/year. Some factories and services need to continually operate. Despite the complexity of the world we must at least attempt to apply Christian principles.

to be continued

## CHRISTMASSACRE?

Janet had a lovely Christmas. John bought her a fox fur coat. "It's beautiful", she said. But she never looked into the eyes of the 40 caged creatures which gave their brief, caged lives for it. Never saw them pacing incessantly behind the wire waiting for something they knew was missing but would never come. She never saw their deformed paws, their lolling tongues, their quiet madness. Never saw the skinned bodies lying still at last.

What a Christmas dinner Janet cooked for John. A fine, plump turkey — "The best I've had," said John. But he never saw the broiler house crammed with birds squabbling in perpetual semi-darkness, never smelled the filth, never saw the man with the red hot cutter slicing off the beaks. He was not there when his turkey was shackled upside down by the legs and went to the knife *fully conscious*.

John's turkey missed the merciful blade and went to the scald tank — HALF ALIVE. But you cannot taste mistakes.

On Boxing Day, they shared the Pate de foie gras — "Cost a bomb, but Christmas comes only once a year", they said. But they never tasted the kilo upon kilo of maize which was rammed down the throats of the geese, never saw the birds dragging around their cages with diseased livers, never saw the blood as the livers were prised from the still-warm bodies. Forced-fed with 6 lbs. of maize a day, John. Yes, but it tasted nice.

This is a Janet and John's idea of a happy Christmas. No doubt they will go to church to celebrate the birth of a child whose life was a testimony to compassion, mercy and love. No doubt they never knew of the massacre they perpetuate in his name.

Courtesy: CIWF 'Agscene'



ANIMAL  
CHRISTIAN  
CONCERN