

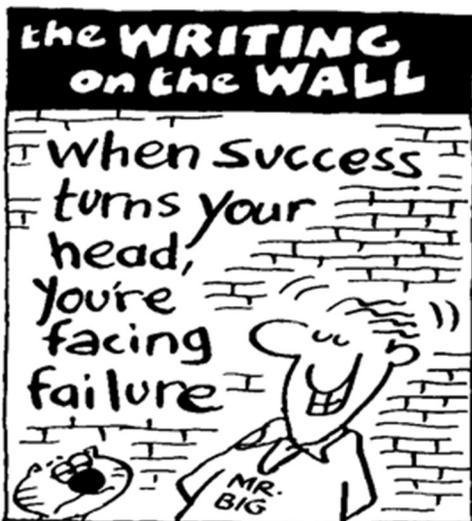
HOLSWORTHY MISSION COMMUNITY NEWS

ISSUE 80

APRIL 2018



"IT'S THE SAME EVERY BANK HOLIDAY!"



AROUND THE BENEFICES:

ASHWATER:

Saturday 7th April 'Big Breakfast' Ashwater Parish Hall
9-30pm-11-30am £7-50 large, £6-00 small

Thursday 19th April Holsworthy Hospital meeting in Holsworthy Sports Hall **3-30pm** and **7pm** The Care Quality Commission are there to answer your questions. Please support this meeting.

BLACK TORRINGTON:

Friday 6th April 10.00 am Cake and Coffee,
Black Torrington Chapel

Saturday 14th April 10.00 am Saturday Church at
Bradford Village Hall

Theme: Follow Me. We look at discipleship and welcome Ruth, the Holsworthy Community College, Christian Youth Worker.

We have songs, stories, prayers, crafts, games, a lending library and good things to eat! A short informal Holy Communion service takes place after Saturday Church at about 11.15 am in the committee room. All are welcome. Further information from Morag Lobleby 01409 281800.

Saturday 26th April 10.00 am – 12.00 noon Black Torrington
Table Top Sale, to be held in the Village Hall.

Stalls, Bacon Baps, Tea and Coffee and Raffle. Free Admission. In aid of the Benefice Churches

BRADWORTHY:

Tuesday 9th April Bradworthy Coffee Morning and Jumble Sale in Church from 10.00am

Sunday 29th April Rogation Sunday 10.30am at Higher Worden Farm (Richard Boughton) ALL WELCOME

HOLSWORTHY:

Saturday 2nd April Creative Church with Easter Egg Hunt:

11.00 am Badock Gardens, Holsworthy,
2.00 pm Bridgerule,
4.00 pm Pyworthy

Bridgerule Spring Lunch: Sunday 22nd April

St George's Day (Monday 23rd April):

5.30 pm Parade Holsworthy Town Square,
5.45ish pm Creative Church Celebration Service
followed by
6.15 pm - 8.00 pm activities

Captured by the Crucified

In the backstreets of Naples until relatively recently gangs of young boys used to run wild. They lived by begging, or by stealing from the tourists; at night they huddled in doorways or over hot-air grilles. Although people wanted to help these street urchins, these 'Scugnizzi' as they were called, no one was successful. Then a man called Father Borelli came to the conclusion that the only way to reach them was by becoming one of them. So one day he dressed in rags, stuck the butt-end of a cigarette in the corner of his mouth, and leant a greasy shoulder against a wall in an area where gangs were known to roam. Before long he got talking to a member of one of the gangs, and a little later he was accepted by them. He shared their life to the full, even to the extent of joining in their expeditions as look-out. Then came the crucial moment; the moment when having won their trust as a fellow gang member, he had to reveal his true identity. This he did, and after some anxious minutes found himself welcomed rather than rejected. So Father Borelli began to build up a new life for the boys, turning a ruined church into the beginnings of a home for them. But suppose that when he revealed his true identity, the boys instead of accepting him, had turned on him, slashed him with razors and left him to bleed slowly to death? What then? If that happened I suppose one of two things might have followed. It is possible that the whole incident would have been quickly forgotten as just one more backstreet killing. Or on the other hand the boys might have been sorry for what they had done, particularly if they had heard Father Borelli whisper just before he died 'Father, forgive them.' They might have been so sorry that they would have resolved to change their whole way of life and live in the light of the love suddenly unveiled in the man they had just killed.

The story of Father Borelli is a lived out parable of what God has done for the world. As Father Borelli realised he could only reach, and get through to the 'Scugnizzi' of Naples by becoming one with them even to the extent of being identified in a compromised way with their situation, so God has become one with us; to reveal the Divine mind in human terms; to lead us out of the dark cellar of our pride, cruelty and selfishness. As Austin Farrer put it: "In the saving action of the Incarnation God came all lengths to meet us and dealt humanly with human creatures. He came among them, bringing his kingdom, and he let events take their human course. He set the divine life in human neighbourhood. Men discovered it in struggling with it and were captured by it in crucifying it."

On Good Friday, Christians think about the picture of Christ crucified. They meditate on the fact that Christ died for us. What does this mean? How can the death of a man a long time ago effect you and me? First, the fact that Christ was killed reveals the extent of human blindness and iniquity. The Divine Son of God comes among us, and we kill him. A pretty sorry story. As John put it, 'He came unto his own and his own received him not.' Second, it reveals the extent to which God is prepared to reach out to us. Christ did not come to die—he was not a suicide—he came to invite us to enter the Divine Kingdom, to live under the rule of his Father. But when he saw that this message would lead to his rejection and death, he did not give up his mission, and he did not banish anyone from the circle of his concern. 'Father forgive them, for they know not what they do.'

So it is that the cross of Christ always has and always will bring about a change in men's understanding of themselves, of life and of God. In it we see the evil of evil; and how God continues to hold mankind in loving relationship with himself despite the hurt we inflict on him. Here is the starkly simple prayer for Good Friday contained in the Book of Common Prayer; a prayer for the whole human family.

Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end.