



CHRIST CHURCH

in
APRIL

VOLUME 5 ISSUE 3 APRIL 2021



Worship in April at Christ Church

- 1st 7pm Maundy Thursday Holy Communion**
with Revd Roger Walker
- 2nd 1.30pm Good Friday**
Reflection with quiet music from Miles
2 till 3pm - An hour at the cross
with Revd Canon Muriel Pargeter
- 4th 10.30am Easter Sunday – Holy Communion**
with Revd Roger Walker
- 8th 10.30am BCP Holy Communion**
with Revd George Butterworth
- 11th 10.30am Morning Prayer**
with Revd Canon Muriel Pargeter
- 18th 10.30am Holy Communion** with Revd Roger Walker
- 22nd 10.30am BCP Holy Communion**
with Revd George Butterworth
- 25th 10.30am Morning Prayer** followed by the APCM
with Derek Hansen



Easter Reflection

from Revd Nancy Ford

We have started planting seeds in pots to get ahead with our vegetable patch this year. This is the season in which all our windowsills seem to be covered with these pots filled with little new shoots - carrots and chard plants in the entrance lobby and mange tout peas in the spare bedroom are pushing up through the earth and we are planning tomatoes and peppers, kale and lettuce. Each of the planted seeds has ended its life as a seed and broken open to enable new growth to begin and then, after a period of development, and with due care and sufficient water and nutrients, we shall have an abundance of vegetables to supplement our diet and keep us healthy. However, if the seeds had stayed in their packet, there would be no new life, no vegetables, and no fruit.

It's interesting how one incident can change the course of events. In the last week or so we have seen a major change amongst women in our society. Sarah Everard was abducted and murdered whilst walking home from a friend's house. Her cruel treatment and the ending of her life have galvanised the focus of women across the country, some of whom will also have been abused in various ways; and, in a similar way, George Floyd's death in America led to the creation of the Black Lives Matter movement. Not all changes in events have such dramatic beginnings. John's Gospel tells us that, at the festival some Greeks had come

to worship and they wanted to see Jesus, whose fame was spreading far and wide. Jesus realised that the visit of the Greeks signalled the end of his earthly ministry exclusively to the house of Israel, so he spoke to his disciples and told them his time of glorification was at hand. He explained that his life was coming to an end and his death was essential to enable life to continue. He said, “unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit”. He used the analogy of the lifecycle of a seed to explain what would happen. He knew he had to die to enable much fruit to grow.

At this key moment in his ministry, a similar thing happened as took place at his baptism, and there was affirmation for Jesus from his Heavenly Father. He said, ‘Father, glorify your name.’ and a voice came from heaven, ‘I have glorified it, and I will glorify it again.’ Jesus turned to the crowd and said, ‘I, when I am lifted up from the earth, will draw all people to myself,’ and John explained that he did this to indicate the kind of death he would die.

A pattern of loss and renewal runs throughout our lives, though we may not immediately recognise this; but think about the stages of your life. When you left school, that way of life came to an end and your friends dispersed to different educational establishments, apprenticeships, or forms of employment; but as one way of life ended, new opportunities opened up for you. When you settled down and perhaps started a family, your independence and ability

to do whatever you wanted came to an end, but new happiness, joys and responsibilities came with your new life and so on.

This same pattern is in nature, in the changing of the seasons, the falling leaves of autumn, the bare branches and stems in winter and the spring flowers bringing new life and hope in dark days. The seed must die if it is to bear fruit.

A gospel on Passion Sunday in Lent is set in the context of the passover feast, which is the celebration of the Israelites' liberation from bondage in Egypt. It's about freedom and new life. It's about letting go, leaving behind, and moving on into a new life. We are changed by these experiences of death and new life and they can be painful at the time, but they tend to be growing experiences. Jesus said, 'Whoever serves me must follow me, and where I am, there will my servant be also. Whoever serves me, the Father will honour.' He wanted us to understand that we don't have to move on without hope, because we have a promise that Jesus' followers will be with him and be honoured by our Heavenly Father. So, we go forward, not in fear, but in confidence and trust that God will bring new life and hope out of sadness and pain, and He will enable us to bear much fruit.



Poet's Corner

The Idiot!

Insufferably inept,
Infallibly inefficient;
Impeccably imprecise,
Incomparably comical;
Incredibly ignorant,
Inescapably engaging.

Incorrigibly inconsistent,
Impossibly indiscreet;
Unforgivably insensitive,
Inconceivably incomprehensible;
Unbearably uninteresting,
Irresistibly adorable.

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Daybreak!

Deep discordant notes
Crack the brooding silence
Of the early morn.

Squawks of the black crow,
Perched in a leafless tree top;
Greets the rising sun.

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Teacher: "If I gave you two cats, and another two cats, and another two, how many would you have?"

Johnny: "Seven."

Teacher: "No, listen carefully... If I gave you two cats, and another two cats, and another two, how many would you have?"

Johnny: "Seven."

Teacher: "Let me put it to you differently. If I gave you two apples, and another two apples, and another two, how many would you have?"

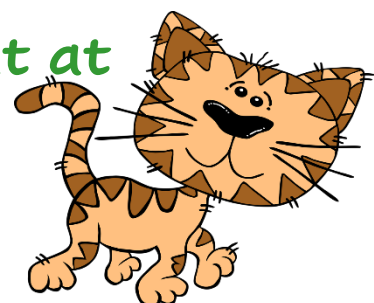
Johnny: "Six."

Teacher: "Good! Now if I gave you two cats, and another two cats, and another two, how many would you have?"

Johnny: "Seven!"

Teacher: "Johnny, where on earth do you get seven from?!"

Johnny: "Because I've already got a cat at home!"



THE APRON

I don't think most kids today know what an apron is. The principle use of Mum's or Grandma's apron was to protect the dress underneath because she only had a few. It was also because it was easier to wash aprons than dresses and aprons used less material.

But along with that, it served as a potholder for removing hot pans from the oven.

It was wonderful for drying children's tears, and on occasion was even used for cleaning out dirty ears.

From the chicken coop, the apron was used for carrying eggs, fussy chicks, and sometimes half-hatched eggs to be finished in the warming oven.

When company came, those aprons were ideal hiding places for shy kids.

And when the weather was cold, she wrapped it around her arms.

Those big old aprons wiped many a perspiring brow, bent over the hot wood stove.

Chips and kindling wood were brought into the kitchen in that apron.

From the garden, it carried all sorts of vegetables. After the peas had been shelled, it carried out the hulls.

In the autumn, the apron was used to bring in apples that had dropped from the trees.

When unexpected company drove up the road, it was surprising how much furniture that old apron could dust in a matter of seconds -

When dinner was ready, she walked out onto the porch, waved her apron, and the men folk knew it was time to come in from the fields to dinner.

It will be a long time before someone invents something that will replace that 'old-time apron' that served so many purposes.

REMEMBER:

Mums and Grandmas used to set hot baked apple pies on the windowsill to cool.

Her granddaughters set theirs on the windowsill to thaw. They would go crazy now trying to figure out how many germs were on that apron.

I don't think I ever caught anything from an apron - but love.



THE 'GODLESS GOSPEL'

One of the enduring delights for my wife, Virginia, from her childhood onwards, has been reading. One of the great sadnesses for her of the coronavirus pandemic has been the restrictions imposed on public libraries. Occasionally, she spots something there that she thinks might interest me, and that is how I came to read 'The Godless Gospel', by Julian Baggini.

The author grew up as an active Christian but lost his faith as a young adult. A large part of the book is taken up addressing the question of whether Jesus was a great moral philosopher. To his admitted surprise, Baggini concludes that he was, and advances the theory that Jesus' followers overlaid a myth of divinity to enhance his status. The second part of the book is taken up with a 'Gospel' derived solely from Jesus' moral teachings as recorded in the Gospels (the 'godless gospel').

Baggini argues that the theme of seeking to be evermore 'good' is a thread that runs through not just the teachings of Jesus, but also many other religions and philosophers. Underpinning his arguments is thus a simple premise – that human nature naturally extends to seeking to be evermore 'good', and therefore there is no need to import a divine element.

Two of the key arguments in Baggini's position as revealed in the book – the humanity of Jesus and the inherent desire in human nature to be evermore good, are nothing new to Christian theologians. Both have featured in Christian

attempts to understand the nature of God, only to be found ultimately to fall short. The centuries old heresy of Adoptionism was predicated on the belief that Jesus was human, but later 'adopted' by God. Pelagianism, dating from the fourth century but resurfacing in England around the time of the Reformation, held that humanity had the free will to achieve human perfection without divine grace.

So, there may not be as much of a gulf between Baggini's thinking, as set out in this book, and our own as Christians, as there appears to be at first sight. Christians have for centuries wrestled with the question of the nature of God. Whereas scientists can take coronavirus and work out its exact genetic sequence, we cannot do likewise with God. God chooses how and when he reveals himself to us. We inevitably see 'through a glass darkly', and the history of our attempts to understand are littered with blind alleys. We believe that God has spoken through the prophets, through the earthly ministry of Jesus and his sacrifice on the Cross, and that he continues to speak to us in our daily lives. Baggini accepts Jesus' moral philosophy but believes that there is no God.

What Baggini fails to do, as far as I can see, is to provide any anchor for his assertion that humanity is simply hardwired to seek to be evermore good. It isn't obvious to me why this model should automatically prevail over others, such as the priority of self-preservation, particularly in the context of an implied belief that we only live once.

For us of course, that anchor is God. The Godless Gospel is an interesting read, but no real challenge in my view to our faith.

*Christopher Ward
Reader*

A Visit to the Animal Vet

Or.....Your DUCK IS DEAD!

A woman brought a very limp duck into a veterinary surgeon. As she laid her pet on the table, the vet pulled out his stethoscope and listened to the bird's chest. After a moment or two, the vet shook his head and sadly said, "I'm sorry, your duck, Cuddles, has passed away."

The distressed woman wailed, "Are you sure?"

"Yes, I am sure. Your duck is dead," replied the vet..

"How can you be so sure?" she protested.. "I mean you haven't done any testing on him or anything. He might just be in a coma or something."

The vet rolled his eyes, turned around and left the room. He returned a few minutes later with a black Labrador Retriever. As the duck's owner looked on in amazement, the dog stood on his hind legs, put his front paws on the examination table and sniffed the

duck from top to bottom. He then looked up at the vet with sad eyes and shook his head.

The vet patted the dog on the head and took it out of the room. A few minutes later he returned with a cat. The cat jumped on the table and also delicately sniffed the bird from head to foot. The cat sat back on its haunches, shook its head, meowed softly and strolled out of the room.

The vet looked at the woman and said, "I'm sorry, but as I said, this is most definitely, 100% certifiably, a dead duck."

The vet turned to his computer terminal, hit a few keys and produced a bill, which he handed to the woman..

The duck's owner, still in shock, took the bill. "£1,500!" she cried, "£1,500 just to tell me my duck is dead!"

The vet shrugged, "I'm sorry. If you had just taken my word for it, the bill would have been £20, but with the Lab Report and the Cat Scan, it's now £1,500.



After a while



After a while you learn the subtle difference
between holding a hand and chaining a soul
and you learn love doesn't mean leaning
and company doesn't always mean security.

And you begin to learn that kisses aren't
contracts and presents aren't always promises
and you begin to accept your defeats with
your head up and your eyes ahead with the
grace of a woman, not the grief of a child.
And you learn to build all your roads on today
because tomorrow's ground is too uncertain
for plans and futures have a way of falling
down in mid-flight.

After a while you learn that even sunshine
burns if you get too much

So you plant your own garden and decorate
your own soul instead of waiting for someone
to bring you flowers

And you learn that you really can endure,
that you really are strong,
and you really do have worth
and you learn and you learn
with every good-bye you learn.

Author: Veronica A. Shoffstall



Our Organist writes.....

In 2021 there are several composers of organ music whose anniversaries can be commemorated, a few are listed below. I shall be playing pieces by some of them during the year now that the church has reopened for services.

Jan Pieterszoon Sweelinck 1562-1621 Organist in Amsterdam, he published choral settings of the Psalms, a large quantity of keyboard pieces, including Toccatas, Fantasias, a Ricercar, and settings of sacred and secular melodies, are preserved in numerous manuscripts. He taught many of the leading North German composers of the next generation and he was acquainted with John Bull and Peter Philips.

Jacques la Fosse 1671-1721 Organist of Antwerp cathedral, four pieces, comprising two fugas, a cornet piece and a piece for the trumpet in the bass, inscribed as L.F. in the Coquiel MS in Brussels have been tentatively ascribed to him.

Gaspard Corrette ca. 1671-1732 Organist in Rouen, moving to Paris in 1720, he left Messe du 8e ton, pour l'orgue a l'usage des Dames Religieuses, et utile a ceux qui touchent l'orgue, consisting of 24 pieces, the last in the French tradition, published in 1703.

Quirino Gasparini 1721-78 Born near Bergamo, he became maestro di capella of Turin cathedral. Most of his compositions are of church music and operas but four organ sonatas have survived in manuscripts.

Johann Kirnberger 1721-83 Born in Saalfeld and died in Berlin, he studied composition with J.S.Bach. A violinist and theorist, better known today for his commentaries and treatises than his musical output of chamber music, songs and keyboard music, most of which are for the harpsichord, he published. *Huit Fugues pour le clavecin ou l'orgue* in 1777.

Frantisek Brixl 1732-71 Born in Prague, he became Kapellmeister of St. Vitus cathedral there in 1759. He left many masses, motets, vespers, symphonies and concertos as well as organ concertos and pieces for harpsichord and organ solo.

Francis Linley 1771-1800 Born in Doncaster and blind from birth, he became organist of St James's Chapel, Pentonville, and in 1797 went to America after his wife deserted him but returned in 1799. In addition to chamber music and songs, he published *A practical introduction to the organ in five parts* as op.6, which included a treatise on the stops and their use, as well as music, which went through several editions.

George Guest 1771-1831. Born in Bury St. Edmunds, he became organist in Wisbech in 1789 and remained there until his death, leaving cantatas, chamber pieces, pieces for military bands, hymns and songs as well as *Sixteen pieces or Voluntaries for the Organ* op.3 and *Four Fugues for the Organ* op.13.

These recipes were gifted by one reader's mother to his new bride so that she could look after him in the way that he was accustomed! The first is what he knew of as "Parkin" but is more of a tray bake than the biscuit style Parkin that seemed more popular on the east side of the Pennines.

PARKIN

Ingredients

½ lb Plain Flour
½ lb Medium Oatmeal
¼ lb lard
¼ lb Margarine
½ lb Brown Sugar
1/3 Pint of Milk
2 Teaspoons Ground Ginger
½ Teaspoon Baking Powder
3 Tablespoons Treacle
Pinch of salt

Method

Put all dry ingredients into a bowl and mix well.

Make a well in the centre.

Melt fats and treacle with the milk in a saucepan but do not allow to boil.

Pour into the well in the bowl and mix together.

Pour into an 8 inch x 10 inch tin.

Bake at 180 degrees for 1 to 1½ hours.

Best with slightly moist centre ... *Yum!*

Moist Coconut Cake

Ingredients

2 oz Desiccated Coconut

¼ Pint Milk

4 oz Margarine

8 oz Caster Sugar

8 oz Self Raising Flour

2 Eggs

Method

Soak the coconut in milk for 2 hours

Cream together the margarine and sugar

Add the eggs

Fold in the flour then add the coconut mix

Pour into a 9 inch x 5 inch loaf tin

Bake at 180 degrees for 45 minutes.



from the churchwarden.....

*Glory to God in the highest and on earth peace,
good will toward men.*

As we approach Holy Week, we should be mindful of that time when Jesus took his disciples with him to the Garden of Gethsemane. I just love the passage.

I read from the NIV, [Mark 14: v 32 onwards].

Jesus knew sorrow and through this passage he asks his disciples to be with him and support him.

NIV v33 - Jesus was 'deeply distressed'.

Who would have thought, this time last year, churches throughout the world would be closed for worship at this most special time in the Christian calendar?

- but close they did.

Scripture tells us - *'...when two or more are gathered in my name....'* We all pray in isolation at times, whether it be walking in the park, at home, in fact anywhere where we see the Glory of God's creation. This could be interpreted as part of a church gathering, but our Father in heaven answers ALL prayers whether singularly or together.

Jesus in the garden expected his disciples to be with him at this time, but they fell asleep, and Jesus challenged Peter. So, he prayed to his Father alone.

During our times in isolation, may we reflect on those times when Jesus felt isolated and distressed.
He was not alone, and neither are we.

We finish with a psalm of David - I wonder in awe at this Psalm 23 - my inspiration is the knowledge that though we walk through the valley of shadow, there is and will always be light, the light of our saviour Jesus.

So, whilst we reflect this coming Good Friday, let us then rejoice that he is indeed the Risen Lord, and that shadow turns to Light, a light that burns bright in the world.

Loving Father send us out with Love in our hearts, a smile on our face and light in our eyes.

Ken

