

SERVICE TIMES FOR MAY

Our services for the combined centres service, held on the second Sunday of each month, are known as **GROWING TOGETHER**

THE SERVICE TIMES ARE AS FOLLOWS:

St. David's

Every Sunday
9.00 Holy Communion
On the second Sunday in month
9.00 GROWING TOGETHER IN HOLY COMMUNION
10.30 SALT ...

St. Oswald's

Every Sunday **except the second** in the month
11.00 Holy Communion
(On the second Sunday: St David's 9.00 Holy Communion / 10.30 SALT)
Every Wednesday
10.00 A service of Holy Communion
and Prayer for Healing

"GROWING TOGETHER IN COMMUNION"

- 9TH APRIL AT 9.00

SALT

Sharing

And

Learning

Together

The new name for the 10.30 service

After Easter, we
look towards Pentecost

The Holy Spirit

~THE ECHO~

is published monthly by the Trevallyn-Riverside Anglican Church

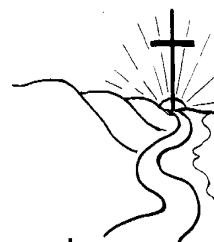
Opinions expressed in this publication do not necessarily reflect those of the clergy or of the Anglican Church

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Jesus
is the way
the Truth
and
the Life

~THE ECHO~
Monthly Newsletter of St Oswald's
and St David's Churches. April 2000

Heart to Heart....

John the Beloved, provides us with this fascinating statement in his Gospel about Jesus as he came towards Jerusalem on what we call Palm Sunday:

'Then the Pharisees said to one another:

'You see, there is nothing you can do;

look, the whole world is running after him'."

As I reflect upon this statement, I find myself in a state of despair - and hope!

Despair? I cannot help but wonder if anyone is "running after Jesus" because of my life and witness to him.

Hope? For the first three centuries of the Church's life, people "ran after Jesus" because of the way the early Christians lived and witnessed to Jesus.

If it happened then, then why not again in our own time and through our own lives and witness to Jesus? In our acts of worship we proclaim:

"We are the body of Christ;

His Spirit is with us."

Just what does this mean?

What is intended?

What are the implications?

I believe passionately that it means that the potential is here within the Church for us to live in such a way that people will "run after Jesus".

Last year, some members of the parish participated in the study "*How then shall we live?*" It was an introduction into a fresh exploration of discipleship. As this year unfolds, I want to do more exploration with you in this all-important subject.

"O Jesus, that one person / many people would run after you because of your life lived in and through me / us" - Ross

Just because we wear dressing gowns, doesn't mean we're asleep!

In a recent publication of The Times it was reported that the public opinion of the Church of England was “an exclusive and out-of-date club with strange practices and rituals.”

Now, I'm a member of the Church of England (now called the Anglican church). I must admit that this is what is being portrayed to the public, and has been the case for many years; the services are dull and boring, with even the minister falling asleep at the front.

It seems to me that Anglican bishops and clergy are seen by most people as white-haired, middle class men who wear dresses, and who boringly blab on in some kind of strange language at the front of the church.

Sure, my minister is white-haired, middle class and wears a dress – on a Sunday-but he doesn't boringly blab on at the front of the church (well, not always anyway!).

Actually, the question of “Why do the clergy of the Anglican church wear dressing gowns?”, was posed one week in our church newsletter. Nobody is really sure. Maybe it is the fact that they don't have time to change out of the pyjamas before leading the service of a Sunday morning!

A good friend of mine came to my church once, and as she looked around she exclaimed “ You have microphones!”

‘Yes of course we do’, I thought, ‘how else do the old codgers (90% of the congregation) hear what is being said?!?’

I also must admit that we do follow a modified traditional service in the church I attend; we use a set order of service, and yes, at first, it may seem old fashioned and out-of-date, but after a while the liturgy becomes familiar to use and what used to be called strange practices and rituals, no longer seem that way.

Ever since the formation of the Church of England, members of this church were seen as high class and ‘snooty’, with a ‘stiff upper lip’. The services were thought to be dull, with only a pipe organ to accompany the traditional hymn singing. Times have changed dramatically since then. In our church, we have guitars (played by the minister and his wife), keyboards and flutes. We even sing up-beat, catchy songs, which uplift the soul.

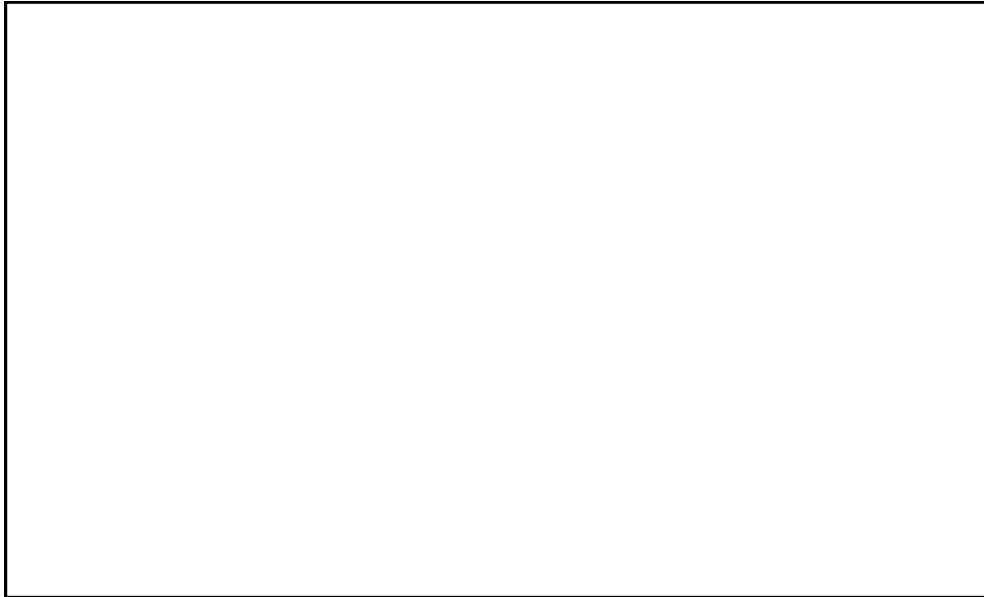
If you ever did get the crazy idea to visit an Anglican church service, you might be pleasantly surprised. If it was my church, there would be happiness, kindness, caring and friendship wherever you look.

My church family is my extended family. They are there for you when you are sick, grieving for a loved one, or just needing someone to talk to.

They are certainly not dull, not high class and ‘snooty’, and definitely do not have a ‘stiff upper lip’. They are a fantastic bunch of people and welcome new comers with open arms.

We may sit on wooden pews, sing hymns and have, as it appears to the public, “...strange practices and rituals”, but we have the same aim of all the other branches of the Christian church; to spread the word of Christ.

Rebecca Jordan



PARISH BUDGET

the taste of an experience not uncommon in the earliest days of the faith. It is an experience which the NT writers linked to the suffering of Jesus and to the cross. This year, as we celebrate the death and resurrection of Jesus, it is good to remember that out of suffering that God brought victory and the redemption of the world. Never forget - the blood of the martyrs also waters the seed of the Church. Harry Goodhew

What's on this month ... May ...

Wed	3	7.00	Alpha Banquet at St David's
Sun	7	5.30	Parish Tea at St Oswald's with the Cannell's
Mon	8	2.30	Cadorna House - Holy Communion
Wed	10	1.30	St David's Guild
Thur	11	10.00	Parents and Toddlers at St David's
Fri	12	7.30	Commissioning of Alpha National Initiative at St Aidan's
Mon	15th - Fri 19th		TREND Conference at Poatina
Wed	17	2.00	St Oswald's Guild
		7.00	Alpha - Session 1 at St David's
Thur	25	1.45	Holy Communion at Tamar Park

The following article by Archbishop Harry Goodhew, is from "Southern Cross" April 2000 - the monthly newspaper from the Diocese of Sydney

The Cross of Christ in a Pluralistic Society

The Archbishop looks at another major issue of the new century. Christ claims to be the unique pathway to salvation, so how should Christians co-exist with others?

The Cross of Christ. An ancient Roman instrument of torture and death, yet the centre of the faith of millions around the world. Christ's death and resurrection are fundamental to the experience that enables people to call themselves Christians.

Our world is not short of religious convictions. A plethora of religions and ideologies have developed. People have always sought to make sense of themselves; their environment; and the great questions that relate to life and death and what lies beyond.

One people claimed a unique experience of God. Their witness is that the God, who created all things and upholds all things, had spoken to their forefathers and adopted them as his people. It was a purpose-driven choice, made so that they might be a people who would know his will, and would therefore reflect his own Purposes in the world.

Referring to them, the writer to the Hebrews says, "In many times and various ways in times past God spoke to our forefathers".

The faith they held was unique and exclusive. For they claimed that God had made a clear and particular revelation to Abraham and his descendants, however he may have shown himself to others. They knew him as the One and Only God.

Many gods existed in the minds of others, and whatever their reality or power, the Israelites knew they were not to be compared with the Lord God. He alone was to be worshipped, and in the knowledge of him, was true meaning and salvation. This particularity lay in the uniqueness of the revelation that had been made to them and through them. They were to be a light for the world, a vehicle through which the creator and sustainer of all would bless the whole world.

Jesus of Nazareth was of them. In his humanity he was a descendant of Abraham and David. He proclaimed that in him the time of fulfilment had arrived, and God was gathering his own people to himself. The salvation spoken of, and entered within the narrower boundaries of Israel, was about to break out and encompass the whole world. Though others saw it as a triumph of Roman political will, Jesus saw his death as part of the purpose of the One and Only God. His resurrection was vindication that his death was for the sake of the world. And his rising to new life was God's testimony to the validity of the claims that Jesus made.

What is remarkable is that the short life of Jesus, just 30 or so years, and his dramatic death and resurrection, moved men and women to hold tenaciously to the conviction that Jesus of Nazareth and the Heavenly Father were one.

Titles, prayers, descriptions that were rightly directed to the God of Israel were 'low addressed to Jesus. This was not a replacement of one by the other, but such a linking of the two that it was appropriate to describe Jesus in terms of God, and God in terms of Jesus.

So, as we think again, this year, of the death and resurrection of Jesus, of Good Friday and Easter Sunday, we find ourselves at the heart of a great mystery and a great purpose. In these events, the One and Only God has acted to reconcile men and women to Himself, and the joy of Easter is the joy of those who respond to God's graciousness in the forgiveness of sins, and the gift of a new relationship with God.

The issue that remains is the one of *particularity*, and that is a great challenge to our world today. The exclusive claim of Jesus as the only way to God, does not sit well with every religious faith nor with those who would wish all faiths to share a common origin or object. For example the United Religions Initiative that has been established in the US challenges the Christian claim that God is to be known ultimately and finally only through Jesus. Yet this is the crux of Biblical teaching. It does not necessarily mean that insights about God are not gained elsewhere. But it was the conviction of the early Christians, expressed in their witness, that there was no other name given under heaven amongst men whereby they might be saved.

How is a message that claims such uniqueness to conduct itself in a world where other faith claims exist?

Firstly, God has allowed all human beings freedom to believe and act as they choose, and we must respect that. If we are to live in gracious relationships with each other, those who hold different faith commitments must be prepared to acknowledge the right of others to believe as they will. This seems to be a fundamental human right.

Secondly, to claim a uniqueness for Jesus and for His God and Father is a statement about ultimate truth. It is part of the dialogue that Christians would wish to maintain with all others in offering to them the hope that Christ gives. It is not, however, a claim for fanatical intolerance, it is the belief that there can only be one final truth, one pathway to salvation. Others are free to deny this, and to assert contrary points of view, but if Christians are to be true to their foundational message they need to maintain that unique position for Jesus.

Thirdly, the history of Christianity is marred by attitudes and actions towards others which are inconsistent with its own claims. It remains true that it is not part of the Christian faith to be a persecutor - there is no Jihad within Christianity.

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Indeed, Christians are called to love their enemies and to do good to those who treat them badly. There are places in the world today where Christians are suffering at the hands of other faith communities. I would always plead for the same tolerance to be offered to Christians in places where other faiths prevail as we ourselves seek to offer to others within Australia.

When Christians suffer in the modern world it is a reminder that they share