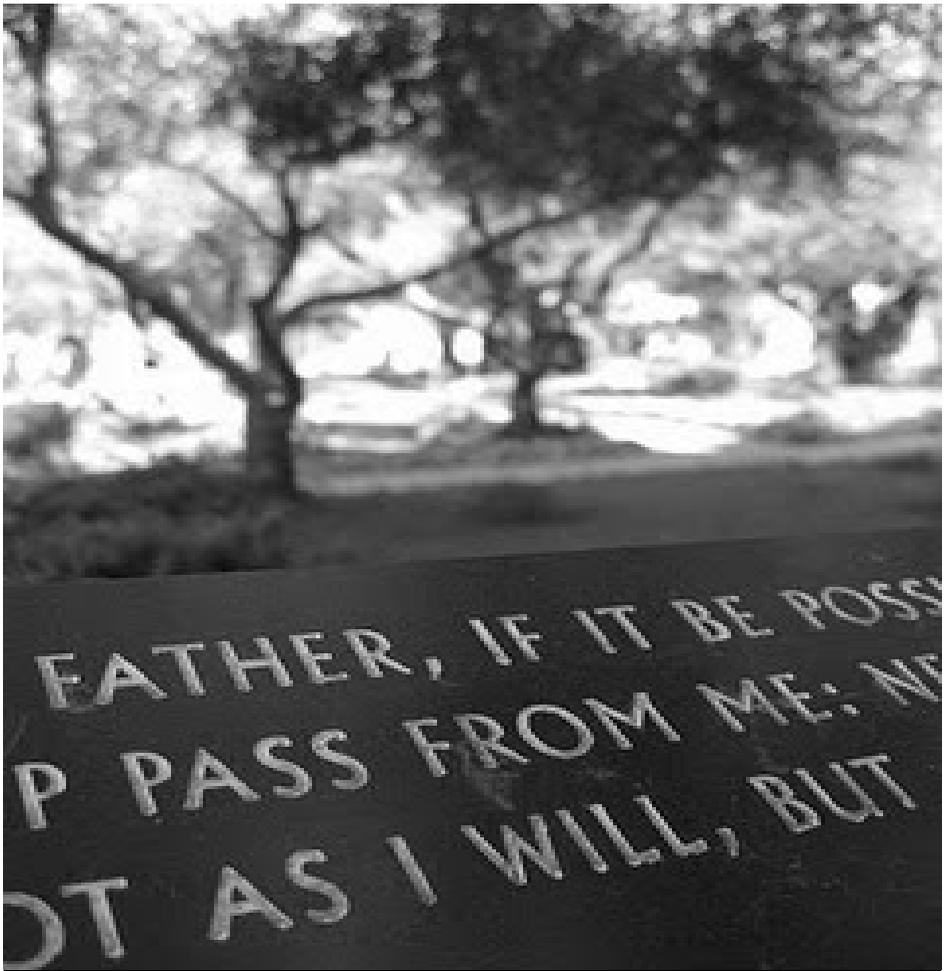




CHRIST CHURCH
CROUCH END HILL
LONDON N8 8AX
CROSSLINKS

MARCH 2012 ISSUE 12.138

A MAGAZINE OF THE CHURCH ON THE HILL



THE TRAVAILS OF CHRIST AT GETHSEMANE

Vicar's ten - minute reflection

CHRIST'S AGONY AT GETHSEMANE



We are in so much of a haste to move ever so quickly to celebrate Easter and if we have our way, Gethsemane and Calvary will not have a mention. But we can never understand the worth of the death of Christ on Calvary's cross or his triumphant and glorious resurrection on Easter day without a peep into the agony which our Lord suffered in Gethsemane.

After having eaten the Passover and celebrating the supper with His disciples, our Lord Jesus Christ went with them to the Mount of Olives, and entered the garden of Gethsemane. Our Lord Jesus would want us to see that our sin changed everything about Him into sorrow; it turned His riches into poverty; His peace into travail; His glory into shame. And so, the place where in the past He had found peace with His Father as He communicated with Him in hallowed devotion was transformed into the focus of His sorrow, the centre of His woe. Just as a man would choose in sickness to lie in his own bed, so Jesus chose to endure His agony in His own oratory, where the recollections of former communing with His Father would come so vividly before Him.

He went boldly to the place where His enemies knew that He was accustomed to pray, for He was willing to be taken to suffering and to death. Christ was not dragged off to Pilate's hall against His will, but He went with those who came to arrest him voluntarily.

As we come to the gate of the garden of Gethsemane, let us enter reverently, "removing our shoes", as Moses did, when he also saw the bush which burned with fire, and was not consumed. I tremble at the task which lies before me, for how shall my feeble speech describe those agonies, for which strong crying and tears were scarcely an adequate expression?

As we meditate upon the agonizing scene in Gethsemane we are compelled to observe that our Saviour there endured a grief which he never knew previously and this makes it incumbent on us to ask the question: "What was the cause of the peculiar grief in Gethsemane?" Isaiah had told us that our Lord was the "man of sorrows and acquainted with grief" but throughout His whole life, and this may sound paradoxical, 'I scarcely think there existed on the face of the earth a happier man than Jesus of Nazareth, for the griefs which He endured were counter-balanced (contd. next page)



by the peace of purity, the calm of fellowship and goodwill with God. Moreover Jesus dwelt at perfect peace with God at all times' (C.H.Spurgeon). He was able to bequeath peace to His disciples as He said: "Peace I leave with you, My peace I give unto you." He was meek and lowly of heart, and therefore His soul had rest; but in Gethsemane all seems changed, His peace is gone, His calm is turned to tempest. After supper our Lord had sung a hymn, but there was no singing in Gethsemane.

Notice that all His life long, you scarcely find Him uttering an expression of grief, and yet here He says, not only by His sighs and by His bloody sweat, but in so many words, "My soul is exceedingly sorrowful even unto death." In the garden the Sufferer could not conceal His grief, and does not appear to have wished to do so.

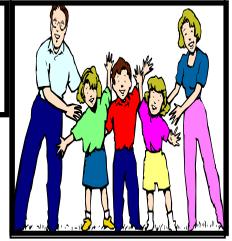
Backward and forward thrice He ran to His disciples, He let them see His sorrow and appealed to them for sympathy; His exclamations were very piteous, and His sighs and groans were I doubt not, very terrible to hear.

There must have been something sharper than pain... more terrible than bereavement, which now at this time ... made Him "exceeding sorrowful, and very heavy."

We are clear that His deep sorrow and distress were not occasioned by any bodily pain. Our Saviour had doubtless been familiar with weakness and pain, for He took our sicknesses, but He never in any previous instance complained of physical suffering. There must have been something sharper than pain, more cutting than reproach, more terrible than bereavement, which now at this time grappled with the Saviour, and made Him "exceeding sorrowful, and very heavy."

Do you suppose it was the fear of coming scorn, or the dread of crucifixion? Was it terror at the thought of death? Such a supposition is preposterous. When you read the stories of the martyrs, you will frequently find them exultant in the face of the most cruel sufferings because of strength derived from the thought of suffering for Jesus. They have gone to the stake, or to the block, with psalms of victory upon their lips. Our Master must not be thought of as inferior to His boldest servant, it cannot be that He should tremble where they were brave. I cannot conceive that the pangs of Gethsemane were occasioned by any extraordinary attack from Satan. It is possible that Satan was there, and that his presence may have darkened the shade, but he was not the most prominent cause of that hour of darkness. (continued on page 10)

WHAT A TREASURE
OUR WOMEN ARE!



POEMS TO CELEBRATE
MOTHERING SUNDAY

I love you and I need you, even though
I may at times have made you tear your hair!
I set myself apart, but even so
Your presence and your love are always there.
You are my jail cell and ten-ton door
That keeps me from just being who I am.
And so I pound the walls and go to war,
Ramming all the rules that I can ram.
Yet though I must rebel, all the while
I know your love's the ground on which I stand.
I wait upon the flash of your proud smile
And twist inside at every reprimand.
I'm sorry for the times I've caused you pain;
After these brief storms, love will remain.

"Happy Mother's Day" means more
Than have a happy day.
Within those words lie lots of things
We never get to say.
It means I love you first of all,
Then thanks for all you do.
It means you mean a lot to me,
And that I honour you.

But most of all, I guess it means
That I am thinking of
Your happiness on this, your day,
With pleasure and with love.

Nicholas Gordon

TRAVAILS OF MARY- MOTHER OF JESUS

"Jesus said to his mother: "Woman, this is your son". Then he said to the disciple: "This is your mother." John 19:26-27

Jesus and Mary are together again. At the beginning of his ministry in Cana and now at the end of his public ministry at the foot of the Cross. What sorrow must fill her heart, to see her Son mocked, tortured, and now just crucified. Once again, a sword pierces Mary's soul, the sword predicted by Simeon at the Temple (Luke 2:35) .

Perhaps in her sadness, she could faintly remember old man Simeon as he took her baby in his arms and praised God, saying: "Sovereign Lord, as you have promised, you now dismiss your servant in peace. For my eyes have seen your salvation... (Luke 2:29-32). The old man's words amazed Mary and Joseph. But Simeon was not finished. He looked at the boy's mother and said, "This child is destined to cause many in Israel to fall, but he will be a joy to many others... As a result, the deepest thoughts of many hearts will be revealed." Then Simeon said something Mary never forgot. "And a sword will pierce your very heart." (Luke 2:21-35.)

Fast forward 33 years. Now Mary understands Simeon's prophecy. The little baby that she had once held in her arms is now hanging on a Roman cross. And her heart is pierced. The sign above His head reads, "This is Jesus of Nazareth." But Mary weeps as she thinks, "This is my Son." She remembers kissing her boy's brow as she put Him to bed. Now that brow is marred by a crown of thorns. She remembers guiding his tiny hands and feet as He learned to walk. Now those hands and feet are nailed to a cross. She remembers rubbing His back to console her crying Son. Now that back is bloodied and beaten.

As Mary surveys the heartbreaking scene, her mind goes back to a happier visit to Jerusalem. It was 22 years ago. Jesus was twelve. It was the first time Mary and Joseph had taken Jesus on their pilgrimage from Nazareth to observe the Passover. She recalls how excited her Son was to see the temple. But most of all, she remembers the journey home. Jesus was missing. In a panic, she and Joseph rushed back to Jerusalem. (concluded on page 17)

DO NOT COUNT GOD OUT - AMAZING STORY OF ONE- ARM JUDOIST.

There was a story in the little magazine Bits and Pieces years ago that got my attention. It was about a 10-year-old boy who decided to study judo despite the fact that he had lost his left arm in a car accident. He started studying with an old Japanese judo master. The boy was doing well, but he couldn't understand why after three months of training the master had taught him only one move.

"Teacher," the boy finally asked, "Shouldn't I be learning more moves?"

"This may be the only move you know, but it also may be the only move you'll ever need," the judo master replied.

The boy didn't quite understand, but trusted and believed in his teacher, so he kept training. Several months later, the judo master took the boy to his first tournament. He easily won the first two matches. The third match was more difficult, but after some time, his opponent became impatient and charged: the boy deftly used his one move to win the match. He was amazed by his success and was now in the finals.

This time, however, his opponent was bigger, stronger, and more experienced. For a while, it appeared that the boy was seriously overmatched. The referee was concerned that the boy might get hurt, so he called a time-out. He was just about to stop the match when the judo master intervened. "No," his teacher insisted, "Let him continue."

Soon after the match resumed, the boy's opponent made a critical mistake. He dropped his guard for a split second. Instantly, the boy used his move to pin him to the ground. The boy won the match and the tournament, and was the new champion.

On the way home, the boy and the judo master reviewed every move in every match. Then the boy found the courage to ask what was really on his mind. "Teacher, how did I win the tournament with only one move?" (continued on page 7)

Amazing story of one - arm judoist

"You won for two reasons," the judo master replied. "First, you've almost mastered one of the most difficult throws in judo. Second, the only known defence for that move is for your opponent to grab your left arm."

Interesting. His opponent could not grab what was not there. With his teacher's help, the boy's biggest weakness had become his biggest strength.

The loss of an arm would be a severe test for many of us. Would it occur to us that we could use the loss of that arm to our advantage? **Have you ever asked God, when faced with a daunting challenge that you think may be your undoing, to show you the open door so that you might endure--that you might not only survive, but actually thrive?** Here I am, Lord. Here is my situation. I'm a single Mom. Where is the door I can walk through to provide for my children? I am a new widow. I've just lost my job. The doctor tells me that it is cancer. Is there some way I can not only survive this test, but also grow through it? Is there some way I might even use this trial to your glory?

Don't count God out. I'm not being a Pollyanna here. Life can be tough and some tests can seem unpassable, but it is also true that we can be so wrapped up in our emotions--our hurt, our anger, our loss--that we fail to see that life is not over. We've just hit a detour, and there is much yet that God can bring into our lives. Hold onto God's promises: God will not let you be tested beyond your ability to endure, and God will provide you with an open door.

Memory Verse

He was despised and rejected by men, a man of sorrows, and familiar with suffering. Like one from whom men hide their faces he was despised, and we esteemed him not.



Isaiah 53:3,4

MARCH AND APRIL SERVICES

| <u>Date</u> | <u>10:30AM</u> | <u>5:00PM</u> |
|-------------|--|-------------------------------------|
| 18th MAR | (FS) The Travails of Motherhood Luke 2: 33-35; John 19: 25 - 27 | NO EVENING SERVICE |
| 25th MAR. | (MP) Jesus Way Heb. 5:5-10; John 12:20-33 | Watch Out (Matthew 7:1-12) |
| 1st APR | (HC) Hosanna Today Zech. 9: 9-12; John 12: 20 - 33 | Wise and Foolish (Matt. 7:13-21) |
| 5th APR | 7:30pm SPECIAL SERVICE - MAUNDY THURSDAY | |
| 6th APR | 1pm - 3pm - SPECIAL SERVICE - GOOD FRIDAY | |
| 8th APR | EASTER SUNDY (HC) Who will roll the stone away ? The Empty Tomb Acts 10: 34-43; Mark 16: 1 - 8 (John 20:1-18) | |
| 15th APR | (MP with Baptism) Peace be with you 1 John 1:1-2: 2; John 20: 19-end | Family Favourites (Gen. 37:1-11) |

**Note: (HC) - indicates Holy Communion (Common Worship);
(MP) - Morning Prayer; (FS) - Family Service;
There is Holy Communion Service every Sunday at 8am
using the Book of Common Prayer.**

CHRIST CHURCH IS 150 IN 2012

Highlights

- **Celebration with Bishop of Edmonton and unveiling of commemorative tile to mark 150 years of church's consecration (June 26, 7:30pm)**
- **Thanksgiving Service with Bishop of London and launching of 150years history of Christ Church (September 16, 10.30am)**
 - **October - Special Harvest Thanksgiving**
 - **December - Crouch End Festival Chorus**

NEWS AROUND THE WORLD

A Red Bull commercial has caused huge controversy for allegedly mocking Jesus' miracle of walking on water, and could be banned in Brazil by the National Advertising Council (CONAR), according to Brazilian publication Globo.

After using biblical passages several times in past commercials, Red Bull has sparked outrage in the religious communities in Brazil with its latest effort. In the cartoon ad, Jesus and two of his disciples are sitting inside a small fishing boat. Jesus suddenly gets up and with frustration says: "Well guys, that is it! Nothing is going to happen today! I am getting out of here!" He leaves the boat and walks on the water.

"Oh Jesus, how can you do this?" questions Peter, one of the disciples. "Do what?" asks Jesus.

"You are walking on water," replies Peter. "Be cool Peter, he only took one Red Bull. Red Bull gives you wings!" another disciple interjects. "No! That is not it!" replies Jesus. "Could this be another miracle then?" they ask.

"There is no miracle here! You just have to be smart and find the rocks to step on," Jesus answers in the controversial commercial.

At press time, no action has so far been taken by any religious organization in Brazil against Red Bull. However, local media outlets are reporting that the Catholic Diocese of Rio de Janeiro is considering legal action.

Responding to the backlash Red Bull has denied any intention of mocking Jesus.

<http://global.christianpost.com/region/brazil>

Val Green Christian Post Contributor (March 10, 2012)

Editor's comment

- But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness (1 Cor. 1:23). This is why in 1 Peter 3:15, Christians are commanded to: 'set apart Christ as Lord. Always be prepared to give an answer to everyone who asks...for the hope that you have... with gentleness and respect.'

Christ's agony at Gethsemane (from page 3)

What is it then? What is it that so peculiarly marks off Gethsemane and its griefs? This was the moment that our Lord had to take a certain cup *from the Father's hand*. "Not from the Jews, not from the traitor Judas, not from the sleeping disciples, not from the devil came the trial now, but it was a cup filled by One whom He knew to be His Father, but who nevertheless He understood to have appointed Him a very bitter potion, a cup not to be drunk by His body and to spend its gall upon His flesh, but a cup which specially amazed His soul and troubled His inmost heart." It was a dose more dreadful than physical pain, since from that He did not shrink; it was a potion more dreadful than reproach since He had not turned aside from such. It was more dreadful than Satanic deception which He had overcome time after time. It was a something inconceivably terrible, amazingly full of dread, which came from His Father's hand. It is only God who knows the full extent of His griefs and all we can do is to tinker with the preamble.



Jesus realized, perhaps for the first time, what it was to be a sin bearer. As God He was perfectly holy and incapable of sin, and as man He was without original taint and spotlessly pure; yet He had to bear sin, to be led forth as the scapegoat bearing the iniquity of "Israel" upon His head, to be taken and made a sin offering, and as a loathsome thing (for nothing was more loathsome than the sin offering) to be taken outside the camp and utterly consumed with the fire of divine wrath. Now also the Saviour's mind was intently fixed upon the dreadful nature of sin. Sin had always been abhorrent to Him, but now His thoughts were engrossed with it., He saw its worse than deadly nature, its heinous character, and horrible aim.

He saw in His own person to what lengths sinners would go, how they would sell their Lord like Judas, and seek to destroy Him as did the Jews. The cruel and ungenerous treatment He had Himself received displayed man's hate of God, and, as He saw it, horror took hold upon Him, and His soul was heavy to think that He must bear such an evil and be numbered with such transgressors, to be wounded for their transgressions, and be bruised for their iniquities. It is not the wounding nor the bruising that distressed Him so much as the sin itself, and that utterly overwhelmed His soul.

(continued on page 11)

Christ's agony at Gethsemane

I am not afraid of being accused of exaggeration as I speak of what my Lord endured. All hell was distilled into that cup, of which our God and Saviour Jesus Christ was made to drink. To be treated as a sinner, to be smitten as a sinner, though in Him was no sin, — this it was which caused Him the agony of which our text speaks.

How was the grief described? If you turn to John 12:27, you find that remarkable utterance, "Now my heart is troubled." He never said that before. This was a foretaste of the great depression of spirit which was so soon to lay Him prostrate in Gethsemane. "Now is my heart troubled; and what shall I say? Father, save Me from this hour; No, it was for this very reason I came to this hour." After that we read of Him in Matthew 26:37, that "He began to be sorrowful and troubled." The depression had come over Him again. It was not pain, it was not a palpitation of the heart, or an aching of the brow, it was worse than these. Trouble of the spirit is worse than pain of the body; pain may bring trouble and be the incidental cause of sorrow, but if the mind is perfectly untroubled, a person can bear pain, well. On the other hand the soul's sorrow will create bodily pain, the lower nature sympathizing with the higher. Our Lord's main suffering lay in His soul — His soul-sufferings were the soul of His sufferings. "A wounded spirit who can bear?" Pain of spirit is the worst of pain, sorrow of heart is the climax of griefs. Those who have known sinking spirits, despondency, and mental gloom will attest the truth of what I say!

This sorrow of heart appears to have led to a very deep depression of our Lord's spirit. In Matthew 26:37, you find it recorded that He was "sorrowful and troubled" (NIV), and that expression is full of meaning. For awhile His mind refused to dwell upon the result of His death, the consequent joy which was set before Him. His position as a sin bearer, and the desertion by His Father which was necessitated thereby, engrossed His contemplations and hurried His soul away from all else. "We considered Him stricken by God, smitten by Him and afflicted" (Is. 53:5). Innumerable evils compassed Him about so that His heart failed Him.

(continued on page 12)



Christ's agony at Gethsemane (from page 11)

Was not His sweat produced by exhaustion? The cold, clammy sweat of dying men comes through faintness of body, but the bloody sweat of Jesus came from an utter faintness and prostration of soul.

He was in an awful soul swoon, and suffered an inward death, whose accompaniment was not watery tears from the eyes, but a weeping of blood from the entire man. Our Lord was "very heavy," very sinking, very despondent, overwhelmed with grief.

In Mark 14:33, the evangelist told us that our Lord was "deeply distressed and troubled."

He had looked at His assignment calmly and quietly, and felt that whatever it was He would bear it for our sake; but when it actually came to the bearing of sin He was utterly astonished and taken aback at the dreadful position of standing in the sinner's place before God, of having His holy Father look upon Him as the sinner's representative, and of being forsaken by that Father with whom He had lived on terms of amity and delight from old eternity. It staggered His holy, tender, loving nature, and He was "sore amazed" and was "very heavy." (KJV)



No griefs could have gone further than Christ's, and He Himself said, "*My soul is exceeding sorrowful,*" or surrounded with sorrow "even unto death." He did not die in the garden, but He suffered as much as if He had died. He endured death intensively, though not extensively. It did not extend to the making of His body a corpse, but it went as far in pain as if it had been so.

Luke, to crown all, tells us in our text, that our Lord was *in an agony*. The expression "agony" signifies a conflict, a contest, a wrestling. With whom was the agony? With whom did He wrestle? I believe it was with Himself; the contest here intended was not with His God; no, "not as I will, but as Thou wilt" does not look like wrestling with God; it was not a contest with Satan, for, as we have already seen, He would not have been so sorrowful (sore amazed KJV) had that been the conflict, but it was a terrible combat within Himself, an agony within His own soul.

(continued on page 13)

Christ's agony at Gethsemane

"I marvel not that our Lord's sweat was as it were great drops of blood, when such an inward pressure made Him like a cluster trodden in the winepress." (C.H Spurgeon). It's only God who knows the full extent of His griefs.

We can assume that our friends will be by us during difficult times but our Lord did not find such solace in His friends because as willing as their spirit was, their flesh was weak. What, then, did He do? He resorted to prayer, and especially to prayer to God as His Father. I have learned by experience that we never know the sweetness of the Fatherhood of God so much as when we are in a very bitter anguish.

I can understand why the Saviour said, "Abba, Father," it was anguish that brought Him down as a chastened child to appeal plaintively to a Father's love. In the bitterness of my soul I have cried, "If indeed, You are my Father, through the nature of Your fatherhood have pity on Your child"; and here Jesus pleads with His Father as we have done, and finds comfort in that pleading. Prayer was the channel of the Redeemer's comfort, earnest, intense, reverent, repeated prayer, and after each time of prayer He seems to have grown quiet, and to have gone to His disciples with a measure of restored peace of mind. The sight of their sleeping helped to bring back His griefs, and therefore He returned to pray again, and each time He was comforted, so that when He had prayed for the third time He was prepared to meet Judas and the soldiers and to go with silent patience to judgment and death.



Jesus was really human, though He is Immanuel, God with us. He can sympathise with you as He has been burdened with all your burdens and grieved with all your griefs. Are the waters very deep through which you are passing? They are not as deep when compared with the torrents with which He was buffeted. There is never a pang that penetrates your spirit to which your covenant Head was a stranger. Jesus can sympathize with you in all your sorrows, for He has suffered far more than you have ever suffered, and is able therefore to succour you in your temptations.

(concluded on page 18)

LAUGHTER LINES

ETERNITY CLOTHES

As we began to pastor our first church, my wife, Lori, and I found we were going to have a third child. Several weeks later, Lori was going through her clothes, which no longer fitted. Watching her, our 5-year-old son asked, "Mom, now that you're going to have a baby, are you going to have to wear 'eternity' clothes?"

—Rev. Bill McKibben, Woodlake, Cal. "Kids of the Kingdom," Christian Reader.



GOING UP?

A little boy got on the elevator in the Empire State Building in New York City. He and his daddy started to the top. The boy watched the signs flashing as they went by the floors: 10, 20, 30, 40, 50, 60, 70. They kept going, and he got nervous. He took his daddy's hand and said, "Daddy, does God know we're coming?"

—Leighton Ford, "Hope for a Great Forever," Preaching Today, Tape No. 96.

THE PEACE AND LOVE OF GOD!

After a very long and boring sermon the parishioners filed out of the church saying nothing to the preacher. Towards the end of the line was a thoughtful person who always commented on the sermons.

"Pastor, today your sermon reminded me of the peace and love of God!" The pastor was thrilled. "No-one has ever said anything like that about my preaching before. Tell me why." "Well - it reminded me of the Peace of God because it passed all understanding and the Love of God because it endured forever!"

LAUGHTER LINES

A THIEF IN THE DARK

Before performing a wedding, my father spent a few minutes explaining to a reluctant 6-year-old ringbearer how important his job was—the wedding couldn't happen without him. All went well, despite a heavy snowstorm outside. But near the end of the ceremony the electricity went out. Everyone decided to continue in the dark.

Just as the groom was about to kiss the bride, the lights came back on. The ringbearer looked at his pillow, horrified. "All right," he yelled, "who stole the rings?"

Debbie S, Vernon, British Columbia. *Christian Reader*, "Rolling Down the Aisle."

PRECIOUS STONES

Just before Valentine's Day, my construction superintendent husband, Bill, casually asked me the name of my favorite perfume. "Sand and Sable," I said, pleased I was getting more than just candy.

With that vital information, Bill confidently approached the clerk in the Penney's perfume department and asked, "Could I have a bottle of Sand and Gravel, please?"

—Marion R. Hocking, Mesa, Arizona. *Christian Reader*, "Lite Fare."

NEW GOLDEN RULE

We've always tried to instil in our children God's desire that they respect and obey their parents. One morning, following an evening of explaining the Golden Rule to my preschool daughter, Katie, I quizzed her.

"What's the Golden Rule?" I asked. With a look of exasperation she replied, "I know, I know. You're the mommy!"

—Kymerly Nies, El Paso, TX. "Heart to Heart," *Today's Christian Woman*

GREAT MAN - ATHANASIUS - from February

The church already accepted the books of the Jewish Scripture as inspired by the Holy Spirit. These became our Old Testament. The church also agreed that books and letters written by the apostles or by writers under their direct influence were probably scripture if the books had been used for a long time by the church. These became our New Testament. Athanasius thought it best to list the trustworthy books. He was the first man to compile a list of New Testament books as we know them. His list for the Old Testament did not include the apocryphal books or Esther.



Athanasius had a high regard for scripture. He wrote, "These are fountains of salvation, that they who thirst may be satisfied with the living words that they contain. In these alone is proclaimed the doctrine of godliness. Let no man add to these, neither let him take anything from these. For concerning these the Lord put to shame the Sadducees, and said, 'Ye do err, not knowing the Scriptures.' And he reproved the Jews, saying, 'Search the Scriptures, for these are they that testify of me.'"

Because of the importance of the city of Alexandria, Athanasius was a well-known bishop. Much of his life was spent battling heresy, especially Arianism, which denied the divinity of Christ. His strong views got him into trouble with the emperor and he was forced into exile five times. Each time, the Egyptians welcomed him back. Because of his influence, his list of books helped settle the question of which books do and don't belong in the Bible. People recognized the truth of what the great bishop wrote. The books of the Bible are not God's word because Athanasius said so; they are in the Bible because almost everyone in the church recognized them as coming from God. Athanasius was only expressing the conviction and practice of most Christians across the Roman Empire.

Dan Graves MSL

THE CROSS- DO YOU UNDERSTAND IT?

The cross is indispensable. For in it we learn of God's love, his willingness to take our sins upon himself, and his willingness to place his righteousness upon us. The Christian author Walter Wangerin has a wonderful story, called "Matthew, Seven, Eight, and Nine" about how he tried to stop his son Matthew from stealing comic books. He tried various uses of the law over several years and continued to fail. Finally, he resorted to something he rarely used: a spanking. He did it deliberately, almost ritualistically, and he was so upset when he finished that he left the room and wept. After pulling himself back together, he went in to Matthew and hugged him. A number of years later, Matthew and his mother were doing some general reminiscing, and Matthew happened to bring up the time when he kept stealing comic books. "And you know why I finally stopped?" he asked. "Sure," she said, "Because Dad finally spanked you." "No!" replied Matthew, "I stopped because Dad cried." **The last week of Jesus' life is called the Passion for this reason. God weeps for the sins of the world. And in his broken body our lives are made whole. Amen.**

TRAVAILS OF MARY (from page 5)

They finally found Him in the temple. "Son," Mary scolded Him, "why have you done this to us? Your father and I have been frantic, searching for you everywhere." Jesus replied, "Did you not know that I must be about My Father's business?"

Mary didn't understand what He meant. But as the years passed by, she began to realize that His life would be shaped by His Father's will, not His mother's dreams. (See Luke 2:41-50.) Now as Mary stands beside her Son's cross, she understands that Jesus is finishing the final piece of His Father's business. But still, her heart is pierced. She had experienced the sorrow of losing Him for just three days. Now she is losing Him to death.

Can you enter into Mary's heart and feel her pains and loss? Christ's heart was broken for you and the sight of his grieving mother must have added to his pains. Yet, He died alone for you and for me.

Dele Agbelusi

Christ's agony at Gethsemane (from page 13)



(from page 13)

Lay hold on Jesus as your familiar friend, your brother born for adversity, and you will have obtained a consolation which will bear you through the uttermost deeps. In His experience at Gethsemane, we see *the intolerable evil of sin*. You are a sinner, which Jesus never was, yet even to stand in the sinner's place was so dreadful to Him that He was sorrowful even unto death. What will sin one day be to you if you should be found guilty at the last! If you knew the terror of sin as Christ knew it, you will not be satisfied to remain in sin for a single moment; I believe that as you read this article, there will be a "weeping and a wailing such as might be heard in the very streets, a real remorse that makes you run into the bosom of Jesus to have you thoroughly cleansed, and saved from the wrath of God which rests on those who are bearing their sin burden alone.

The text speaks so clearly to us about the *matchless love of Jesus*, that for your sakes and mine He would not merely suffer in body, but consented even to bear the horror of being accounted a sinner, and coming under the wrath of God because of our sins.

As we look at Jesus in the garden, we learn the *excellence and completeness of the atonement*. How filthy I am, how loathsome in the sight of God, — I feel myself only fit to be cast into the lowest hell, and I wonder that God has not long ago cast me there; but I go into Gethsemane, and I peer under those gnarled olive trees, and I see my Saviour. Yes, I see Him wallowing on the ground in anguish, and hear such groans come from Him as never came from human breast before. I look upon the earth and see it red with His blood, while His face is smeared with gory sweat, and I say to myself, "My God, my Saviour, what is troubling You?" I hear Him reply, "I am suffering for your sin," and then I take comfort, for while I would have loved to spare my Lord such an anguish, now that the anguish is over I can understand how Jehovah can spare me, because He smote His Son in my stead.

Let Gethsemane warn you, let its groans, and tears, and bloody sweat admonish you. Repent of your sin, and believe in Jesus. May His Spirit enable you. Amen.

Dele Agbelusi

HEAVENLY CORRESPONDENCE

E-MAIL FROM GOD (36)

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From: **GOD, YOUR HEAVENLY FATHER**

To: **You, My beloved child**

~~For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.~~

Subject: **THE CROSS IS POWER**

Dear Child,

My Son Jesus was never elected king. For the last three years of His life, He was homeless and jobless. In the end, all His friends left Him, and the government killed Him like an outlaw.

Does it make sense to worship someone like Jesus? Does it seem reasonable? If you don't know My Son, you probably don't get it. If Jesus is a stranger to you, the cross will seem pretty weird.

But once you know Him, you'll begin to know His power. You'll realize that the cross is where Jesus died so that you could have a relationship with Me. The cross is where Jesus defeated your enemy, the devil. The cross is where Jesus displayed My love for you and earned a place for you in My family. Do you get it yet?

Your Father,
God

Adapted from 'e-mail from God for Teens'-Clonigers

MOTTO/TEXT FOR THE YEAR

“...I can do all things through Him who gives me strength.

FINDING OUT ABOUT ...CHRIST CHURCH?

Tel/Fax: 020 8340 1566

We are a family of men and women, boys and girls who are resolved to live for God in a world that has largely chosen to ignore Him.

We believe that it is God's world and that He has given the answer to all human problems in Jesus Christ. As a body of believers, we offer to all who come, regular opportunities for worship and service that point the way to God as our strongest resource in all aspects of life.

We will be pleased to welcome you to any of our activities. You will find a warm welcome at Christ Church.

Times of worship and fellowship are shown below:

- Sunday**
- **8.00 am.** Holy Communion (Book of Common Prayer)
 - **10.30 am.** Main service with Crèche facilities
- There is family/parade service once every month - usually the third Sunday of the month unless otherwise indicated.
- **5.00 pm.** Evening worship

WEEKLY ACTIVITIES AT A GLANCE

- Sunday** - Choir practice in church (9.30 am)
- Monday** - Baby n' Toddler Group (9.30 am to 11.30 am) - On recess
- Brownies meeting in church (5.30 pm)
- Prayer meetings in church - 19th March, 2nd April. (8 pm)
- Wednesday** - Fellowship Meal in church (6:30 pm) followed by,
Lent Course (7.30 pm)
- Thursday** - Homework Club (5 pm-7 pm)
- Friday** - Bible Fellowship in church - West Chapel (2.00 pm) - On recess
- Scouts meeting in church and hall (6.30 pm)
- Music Team practice in choir vestry (6.00 pm)
- Saturday** - Cell group prayer meeting in church (7-8 pm)
- Enquiry/Counselling/Prayer Lifeline** - please phone 020 8340 1566
- Editorial Board:** Sheila Wheeler, Iyabo Agbelusi, Dele Agbelusi
- Vicar:** Revd Canon Dele Agbelusi
- Church Wardens:** Peter Green, Mervin Bentham, Charles Murphy
- Lay Ministers:** Richard Mercer, Iyabo Agbelusi
- Assistant Organist:** Jan Hazucha

YOUR COMMENTS AND CONTRIBUTIONS ARE WELCOME

PLEASE WRITE TO THE EDITOR AT:

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