



St Peter's
CHURCH SOUTHPORT

Leonardo da Vinci - *Annunciazione*



Lent 2 & 3 ~ Sunday 13 & 20 March 2022

Anglican
Church Southern Queensland

Changes are afoot...

On Friday 4 March we received information regarding the lifting of restrictions. Points that are pertinent for us here at St Peter's are:

- No occupant density limits apply to worship services and other church gatherings.
- Funerals have no occupant density limits.
- Weddings have no occupant density limits (unless an unvaccinated person is present, in which case a maximum of 20 people can attend).
- Churches may otherwise operate as normal, with physical distancing and other hygiene measures observed to the extent possible, such as the use of hand sanitiser and avoiding handshaking.
- Face masks are not required to be worn at church services/gatherings or in church offices/workplaces, except by people who:
 - Have a temperature equal to or higher than 37.5 degrees or any symptoms consistent with COVID-19;
 - Are awaiting the results of a COVID-19 PCR test; or
 - Are an unvaccinated ACSQ worker and are required to wear a face mask as a control measure under the ACSQ COVID-19 Vaccination Requirement Policy.

(Churches should maintain an environment where people feel free to wear a face mask for their own personal safety.)

- Churches do not need to collect contact information for attendees via the Check-In Qld app.
- Churches do not need to check the vaccination status of attendees.
- Control measures for unvaccinated ACSQ workers including clergy, staff and volunteers still apply.



How will this impact us?

Firstly, you will note that from Sunday 13 March there will no longer be any spacing in our pews - you may sit where you wish - provided that you observe distancing "to the extent possible."

Secondly, this will require you to come forward to receive Holy Eucharist. We will give you guidance on the day regarding this. Regretably, we are still not permitted to 'share the cup.' Communion will remain 'in one kind' until we are advised by the Diocese that we can once again share in the common cup.

Thirdly, we will be 'reconfiguring' our Sanctuary Party roles, but this will not be actioned until after Easter.

Finally, there will be other implications that we will now begin to work through and keep you up to date on.

*"Key Notes" the fortnightly emagazine of St Peter's Anglican Church,
covering:*

Sundays 13 & 20 March 2022

"The most discussed and most important religious book of the decade." —DAVID BROOKS, *The New York Times*

The Benedict Option

A STRATEGY FOR CHRISTIANS
IN A POST-CHRISTIAN NATION

Rod Dreher

Lenten Study

This Lent I will be using the
"Benedict Option" by Rod Dreher
as our key source.

This is a Lenten Study via Zoom, taking place at 4:00 pm during the Sundays of Lent. These reflections will last 1 hour.

Please let me know if you'd like an invite to this Lenten Reflection Series. Also, if you would like a book (free to a good home!) I do have several copies left.

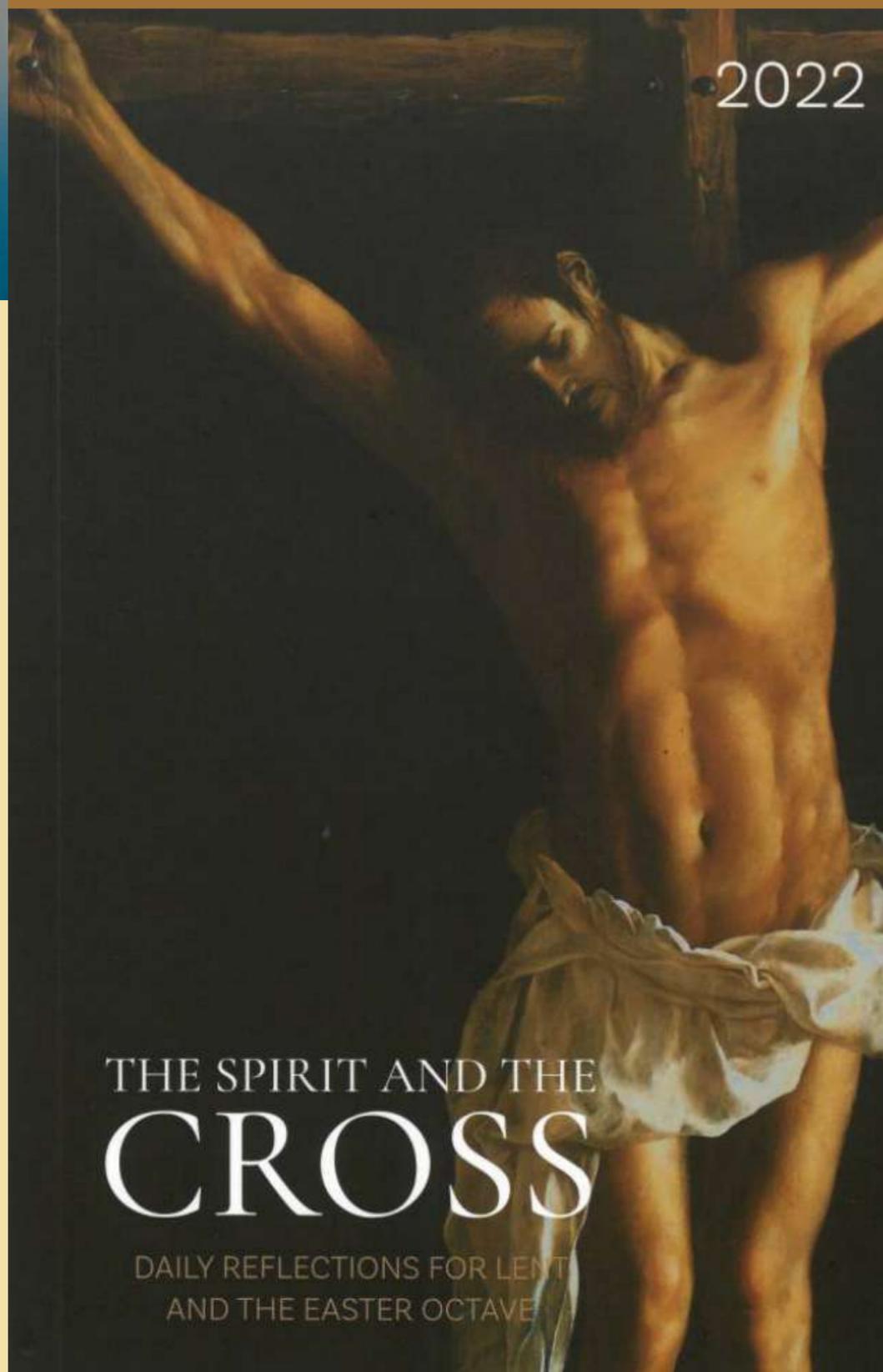
Fr Don

Lenten Reflections

"The Spirit & the Cross"

Are you looking for "daily notes" to guide your prayers in Lent?

The Spirit and the Cross is a beautiful booklet prepared by the Catholic Archdiocese of Brisbane. I have a number of free copies to give away to anyone who would like one.



THE SPIRIT AND THE
CROSS

DAILY REFLECTIONS FOR LENT
AND THE EASTER OCTAVE

Our Direction in 2022

At the first monthly meeting of the new Parish Council, the following direction for the parish in 2022 were affirmed...

- 1.** That we confirm our on-going commitment to the training and development of staff and theological students.
- 2.** That we continue to foster our relationship with St John's Crisis Centre by exploring the possibility of further resourcing their ministry. Furthermore, that we consider the viability of a closer relationship in terms of management structures.
- 3.** That we make an intentional commitment to the Christian formation of our children and young adults. This might entail the part-time employment of a person or persons who have a sympathy for the culture of St Peter's.
- 4.** Finally, we look to redevelop our hosting of social events in 2022, Covid permitting.

These directions rest on the foundations of our self-view of our parish that is now well established:

- 1.** That we are a gentle Anglo-Catholic Anglican Church (as is evidenced in our Liturgy and Ecclesiology.)
- 2.** That we see our parish as centralised (i.e., in one geographical locale) and dispersed (i.e., influential beyond Southport); it is a physical and online gathering of the faithful.

Interested in a Pastoral Care role?

Anglicare's Gold Coast Community Aged & Disability team is key in providing care and support to a range of clients, including older people and those with disabilities, working with people to explore new options, open doors, and create solutions that enable them to live well in their own homes.

We have a rare opportunity within our team for a Pastoral Care Coordinator, working Part-time 2 days per week to provide, coordinate and ensure the provision of spiritual and pastoral care with our clients. This amazing role helps ensure that there are accessible and appropriate spiritual and pastoral resources available to those who need them. This is a truly amazing opportunity for someone who wants to make a real difference in the lives of those in the community.

Applications close 21st March

For further information please contact-

Reverend Linda McWilliam 0408395369

Anglicare
Southern Queensland

In Memoriam

The candles in the Church are to
the Glory of God and are lit in
Loving memory of

~ Dalveen Reuben Hardcastle ~
given by the Loveday family

&

~ Betty Joan Cumming ~

[Sunday 13 March]



~ Richard Allen Fisher ~

[Sunday 20 March]

Given by their families

"May they Rest in Peace and Rise in Glory"

The Resurrection

We greet Easter mornings with the audacious declaration, "He is risen! He is risen indeed! Alleluia!". I like that tradition. But try as I might, I can't seem to make it come across my lips sounding spontaneous. Instead, it sounds rehearsed. It doesn't convey the urgency of Mary's desperate sob, "They have taken the Lord out of the tomb, and we do not know where they have laid him" (John 20: 2), or of the disciples' dumbfounded "We have seen the Lord" (John 20: 25). The passions, the fears, the exultations must have been so much more palpable for those who witnessed the crucifixion, participated in the burial, and encountered the Risen Lord than they can ever be for us who live two thousand years later.

Or is that truly so? Do we come to Easter handicapped by our place in time? I appreciate Jesus' assurance "Blessed are those who have not seen and yet have come to believe" (John 20: 29), but does that adequately mitigate our disadvantage?

For what it's worth, I don't think we are disadvantaged at all! I don't believe God would leave us so. I think first-century people knew as well as we do that death is a one-way street, and that they were just as disinclined as we are to believe otherwise.

So perhaps our problem has to do with our centuries-long familiarity with the Resurrection. Familiarity does not always breed contempt, but it does dull sharp edges. So may I offer a handful of five 'don'ts' to help restore the keen edge to our Resurrection faith.

First, don't be misled by those who denigrate Jesus' Resurrection by saying 'similar legends' can be found in other ancient lore. The Resurrection is not a legend. And even if it were, there is nothing comparable to it anywhere else. It is a unique event, a singularity.

Second, don't confuse Jesus' Resurrection with any form of revitalization ... like the anticipated return of Elijah (Malachi 4: 5-6). Even if that happened, it would not be a resurrection because Elijah didn't die! He was taken to heaven alive in a whirlwind and chariot of fire! (2 Kings 2: 11-12)

Fr Dale helps us to reflect on the glorious event that we make ready for in this Lenten season...



Third, don't confuse the Resurrection with resuscitations ... the raising of Lazarus (John 11: 1-44), the son of the widow of Nain (Luke 7: 11-17), Jairus' daughter (Luke 8: 40 – 56), and Elijah's performing 'mouth to mouth' on a child (1 Kings 17-24). Eventually those persons would die again!

Fourth, don't be discouraged by the impossibility of the Resurrection. Remember Alice's encounter with the White Queen. Alice said, "I don't believe that. One can't believe impossible things." "I daresay you haven't had much practice," said the Queen. "When I was your age, I always did it for half-an-hour a day. Why, sometimes I've believed as many as six impossible things before breakfast."

And so do we ... believe impossible things, I mean. We believe a universe of matter, energy, space, and time exploded into being eons ago, apparently uncaused and out of nothing. That's impossible! We believe the inanimate matter of the universe came to life in the tepid waters of our primeval oceans. That's impossible too! Alchemic Spontaneous Generation was discredited centuries ago! We believe life evolved from those primordial single cells to such a state of complexity that a living species known as Homo Sapiens emerged with the astonishing qualities of creative intelligence, abstract thought, self awareness, wisdom, the knowledge of good and evil, and the capacity to bear the image of God. But isn't that impossible too? Doesn't our entropic universe require nature to move toward greater simplicity rather than astounding complexity?

We believe those things, because some things are even harder to deny than they are to believe. And last in this sequence of undeniably believable impossible things is the Resurrection. It is the climactic event in the Divine Love Story that called us into existence, then into life, then into humanness, and now has made us inheritors of that unquenchable light that shines in the midst of the darkness of oblivion. It is the triumph that deprived death of its sting and the grave of its victory.

Fifth and perhaps above all, don't succumb to the notion that belief was easier for those who knew Jesus in the flesh, than it is for us. It was not. We are in no way disadvantaged.



Remember, there are four distinct manners in which the 'Body of Christ' is constituted to make the Living Christ dynamically present in any place and time. They all have three critical things in common.

First, each is an authentic expression of the Body of Christ, the manifest presence of God. **Second**, though each expression is familiar to us, they are all natural enough to be disregarded. As with Jesus' parables, by the charity of God we are at liberty to hear and see without perceiving (Matthew 13: 13), to observe them without compromising our determination not to believe there is anything divine about them. But **third**, each one can be perceived clearly through the eyes of faith.

The first of these incarnate expressions is, of course, **Jesus**. Many people saw him as a remarkable man, but did not initially see him as the Anointed One of God. "Not even his brothers believed in him" (John 7: 1-5). The people of Nazareth saw him only as a home-town boy (Matthew 13: 54-58). When he asked his disciples if they knew him, only one could give an insightful response (Mark 8: 27). Yet when the eyes of their faith were opened on the mountain of the transfiguration, they saw his glory.

The second expression was **the 'glorified body' of the Risen Lord**. At the tomb, Mary mistook him for the gardener, but her eyes were opened when he spoke her name in his familiar manner. The disciples on their road to Emmaus walked with him unaware, but saw him when he broke the bread.

The third expression of the Body of Christ is **the Church**. It looks like just another flawed human institution replete with inconsistencies, frailties, and hypocrisies. But for those who see it through the eyes of faith, it is the mystical Body of Christ "which is the blessed company of all faithful people" (post-communion prayer, B.C.P.), the earthen vessel to which the treasure of the Gospel has been entrusted, and the community within which the Risen Lord abides with us to the end of time (Matthew 28: 20).

The fourth is the presence of Christ embodied in **the sacramental Bread and Wine**. The elements are as plain as the food on our tables, but upon the altar we see what Jesus designated them to be ... his Body, and his Blood (Matthew 26: 26-28).



Thus, the reality of the risen Lord is made just as obvious to us as it was to Jesus' immediate followers. It is always easy to look but not see, yet the truth of the Resurrection is ever present before our eyes. As one of our Communion hymns expresses it ...

We hail thee now, O Jesu. Thy presence here we own, though sight and touch have failed us, and faith perceives alone.

Dale

In our prayers this week

A Prayer for Ukraine

Sovereign God, We pray for the nation of Ukraine, its leaders and people. We pray that you would make your presence known to them at this time of strife. We pray for their protection and for an end to the Russian invasion. We pray for the innocent, the frightened, the dispossessed, and those who have lost loved ones, homes and family. We pray that you would bless the endeavours of those who work for peace and an end to this conflict. Have mercy, we pray, on Ukraine. May your peace rule in the hearts and minds of all. Continue to stir up the leaders of the world to work together for the good of all. We pray this in the name of Jesus, the Prince of Peace. Amen.



The Archbishop's prayer for flood victims

All things look to you, O Lord, to give them their food in due season: look in mercy on your people, and hear our prayer for those whose lives and possessions have been destroyed by flood. In your mercy restore your creation and heal our land. So guide and bless your people, that we may enjoy the fruits of the earth and give you thanks with grateful hearts, through our Lord Jesus Christ. Amen



Cyril of Jerusalem March 18

Bishop, Teacher of the Faith

Cyril was born, probably in Caesarea, about 315 and became bishop of Jerusalem about 349. During the fourth century, the adoption of Christianity by the emperor Constantine gave prominence to the church, and brought attention to the places of Jesus' ministry in Palestine with the "discovery" of many relics. At the same time, the growing interest in asceticism and pilgrimage greatly increased the number of people in Palestine. Jerusalem, rebuilt and renamed Aelia Capitolina following its destruction in 70 and 135 AD, was now becoming a significant Christian centre.

During the theological controversies of the fourth century, Cyril was faithful to the theology of Nicea. In the political wrangles that accompanied the theological debates, he more than once found himself out of favour, both with the dominant Arian tradition of the eastern part of the empire and also with the western supporters of the Nicene tradition. His support for the Nicene party alienated him from the Arian faction, but his dislike of the Nicene catch word "homoousios" ("of one substance with the Father") as un-Scriptural made him suspect in the eyes of the supporters of Nicea. On three occasions he was exiled from Jerusalem. The triumph of the Nicene party in 381 gave Cyril several peaceful years in Jerusalem before his death in 386.

In the fourth century, the instruction of Christian converts was an elaborate process. In his Catechetical Lectures, Cyril provided a substantial course on the Christian faith. These lectures, based on the articles of the creed, were delivered during the weeks of preparation for baptism, which always took place at Easter. After Easter, Cyril gave a further series of lectures on the sacraments, called the Mystagogical Catecheses.

The many pilgrims coming to Jerusalem probably provided the stimulus that made the church there under Cyril a major centre of liturgical innovation, particularly in the celebration of the Christian year, with an emphasis on the events of Holy Week and Easter. Devotions were developed for the pilgrims at the different sites associated with Jesus' ministry, passion, death and resurrection.



*Loving God,
by your grace your servant Cyril
of Jerusalem
became a great teacher and leader
of your church;
grant that we may learn from his
example
and be faithful to our baptism,
offering you the worship of mind
and heart;
through Jesus Christ our Lord.*

Thomas Cranmer March 21

Archbishop of Canterbury
Liturgist and Martyr

Thomas Cranmer was born at Aslockton in Nottinghamshire in 1489. He spent twenty-six years of his life at Cambridge University, first as a student, then as a fellow of Jesus College and a university preacher.

In 1529 King Henry VIII was having difficulty getting the ecclesiastical courts to cooperate with his plans. The king hoped to have his marriage to Catherine of Aragon declared invalid. He engaged Cranmer to spearhead a move to refer the matter to theologians in various European universities and sent him on various embassies. Cranmer was called home to succeed William Warham as archbishop of Canterbury, an appointment he accepted with reluctance. Cranmer had a high sense of duty to his sovereign, and in May 1533 pronounced the king's marriage to Catherine invalid and that to Anne Boleyn valid.

Cranmer's position enabled him to direct the course of the English Reformation. Although it seems he was not linked with those at Cambridge influenced by Luther in the 1520s, Cranmer came under the influence of reformed theologians during his three years in Germany. It was during this time that he secretly married Margaret Osiander.

Cranmer developed a love for the Scriptures during his time as a fellow of Jesus College. Later, as archbishop, he was instrumental in having a copy of the Bible placed in every church, and his subsequent writings show that he had a good knowledge and understanding of the Scriptures. Many of his liturgical writings found their way into the first English Prayer Book and remained largely unchanged in the 1662 book, which has been used by Anglicans throughout the world for four centuries.

When the nine-year-old Edward VI succeeded his father in 1547, the stage was set for the English church to take on a more Protestant flavour under the protector Somerset. Cranmer welcomed this, though without taking the first initiatives. By the time the young king died in 1553, the English church had a new Book of Common Prayer, largely of Cranmer's composition and showing unmistakable Reformed influences. The Church allowed its clergy to marry. The Reformation in England had accelerated.



The accession of Queen Mary in 1553 quickly brought a return of papal authority, and Cranmer was arrested. He spent the last two and a half years of his life in prison, first in the Tower and then at Oxford. During this time he was tried for treason, then for heresy. The psychological strain was immense, and it is not surprising that he signed a number of recantations during this time. However, just before being led to the stake to be burnt as a heretic, he publicly renounced all his recantations. He told the crowd that his right arm, which had signed the recantations, would be the first part of his body to be burned. So he died on Saturday, 21 March 1556, with his right arm held steadily in the fire. As he died he cried out, "Lord Jesus, receive my spirit."

*Almighty God,
your servant Thomas Cranmer guided
the Church of England
through the tumult of reformation
and provided a liturgy in the
language of the people,
sealing his work with his life's blood;
strengthen our faith when it wavers,
so that at the last we may stand firm,
through the grace of your Son Jesus
Christ.*

The Annunciation to the Blessed Virgin Mary

March 25

Respect and honour have been shown to Mary as the mother of Jesus from early in the church's history. The Feast of the Annunciation (Lady Day) focuses on one particular episode related to the vocation of Mary.

The observance of the feast appears to have emerged out of the late fourth and early fifth century debates over the person of Christ. It became widely observed soon after in the east and by the eighth century in the west. The church affirmed Christ's full humanity as well as his full divinity. Christ's oneness with our humanity is reflected in the exaltation of the role of Mary. In the controversies of the late fourth century she was affirmed as the "Mother of God". The Annunciation is related to Christmas, which itself only began to be celebrated and find a fixed date on 25 December from the fourth century. The Annunciation is celebrated nine months before, on 25 March.

The Annunciation commemorates the event in Luke's Gospel in which the angel Gabriel comes to Mary with the message that she is to bear a son (Luke 1:26-38). In telling Mary this, Gabriel also points to some key images by which Jesus is to be understood. He will be "Son of the Most High"; he will be the descendant of David who will reign for ever; he will be "Son of God".

In Luke's careful telling of the story there are strong parallels between the annunciation to Mary and the earlier annunciation to Zechariah of the birth of John the Baptist (Luke 1:18-20). Both stories show strong echoes of the story of Abraham and Sarah and the birth of Isaac (Genesis 18:1-15, 21:1-7) and of the story of Hannah and the birth of Samuel (1 Samuel 1:1-20). Mary is portrayed as the faithful and obedient servant of God who has found favour with God.



The Annunciation, Agostino Masucci, 1742

WE beseech thee, O Lord, pour thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection; through the same Jesus Christ our Lord. Amen.

Readings & Collects ~ Sunday 13 March ~ Lent II

Genesis 15: 1-12, 17-18

1 After these things the word of the Lord came to Abram in a vision, 'Do not be afraid, Abram, I am your shield; your reward shall be very great.' 2 But Abram said, 'O Lord God, what will you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?' 3 And Abram said, 'You have given me no offspring, and so a slave born in my house is to be my heir.' 4 But the word of the Lord came to him, 'This man shall not be your heir; no one but your very own issue shall be your heir.' 5 He brought him outside and said, 'Look towards heaven and count the stars, if you are able to count them.' Then he said to him, 'So shall your descendants be.' 6 And he believed the Lord; and the Lord reckoned it to him as righteousness. 7 Then he said to him, 'I am the Lord who brought you from Ur of the Chaldeans, to give you this land to possess.' 8 But he said, 'O Lord God, how am I to know that I shall possess it?' 9 He said to him, 'Bring me a heifer three years old, a female goat three years old, a ram three years old, a turtle-dove, and a young pigeon.' 10 He brought him all these and cut them in two, laying each half over against the other; but he did not cut the birds in two. 11 And when birds of prey came down on the carcasses, Abram drove them away. 12 As the sun was going down, a deep sleep fell upon Abram, and a deep and terrifying darkness descended upon him. 17 When the sun had gone down and it was dark, a smoking fire-pot and a flaming torch passed between these pieces. 18 On that day the Lord made a covenant with Abram, saying, 'To your descendants I give this land, from the river of Egypt to the great river, the river Euphrates,

Collect of Lent II

*God of our ancestors,
whose chosen servant Abraham
was given faith to obey your call
and go out into the unknown:
endow your Church with such faith
that we may follow you with courage;
for the sake of Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever. Amen.*

Psalms 27

R The Lord is my light and my salvation

1 The Lord is my light and my salvation;
whom then shall I fear? the Lord is the strength of
my life; of whom then shall I be afraid?
2 When evildoers came upon me to eat up my
flesh, it was they, my foes and my adversaries,
who stumbled and fell. **R**

3 Though an army should encamp against me,
yet my heart shall not be afraid;
4 And though war should rise up against me,
yet will I put my trust in him. **R**

5 One thing have I asked of the Lord;
one thing I seek; that I may dwell in the house of
the Lord all the days of my life;
6 To behold the fair beauty of the Lord
and to seek him in his temple. **R**

7 For in the day of trouble he shall keep me safe in
his shelter; he shall hide me in the secrecy of his
dwelling and set me high upon a rock.
8 Even now he lifts up my head above my enemies
round about me. **R**

9 Therefore I will offer in his dwelling an oblation
with sounds of great gladness; I will sing and make
music to the Lord.
10 Hearken to my voice, O Lord, when I call;
have mercy on me and answer me. **R**

11 You speak in my heart and say, 'Seek my face.'
Your face, Lord, will I seek.
12 Hide not your face from me,
nor turn away your servant in displeasure. **R**

13 You have been my helper; cast me not away;
do not forsake me, O God of my salvation.
14 Though my father and my mother forsake me,
the Lord will sustain me. **R**

15 Show me your way, O Lord; lead me on a level
path, because of my enemies.
16 Deliver me not into the hand of my adversaries,
for false witnesses have risen up against me,
and also those who speak malice. **R**

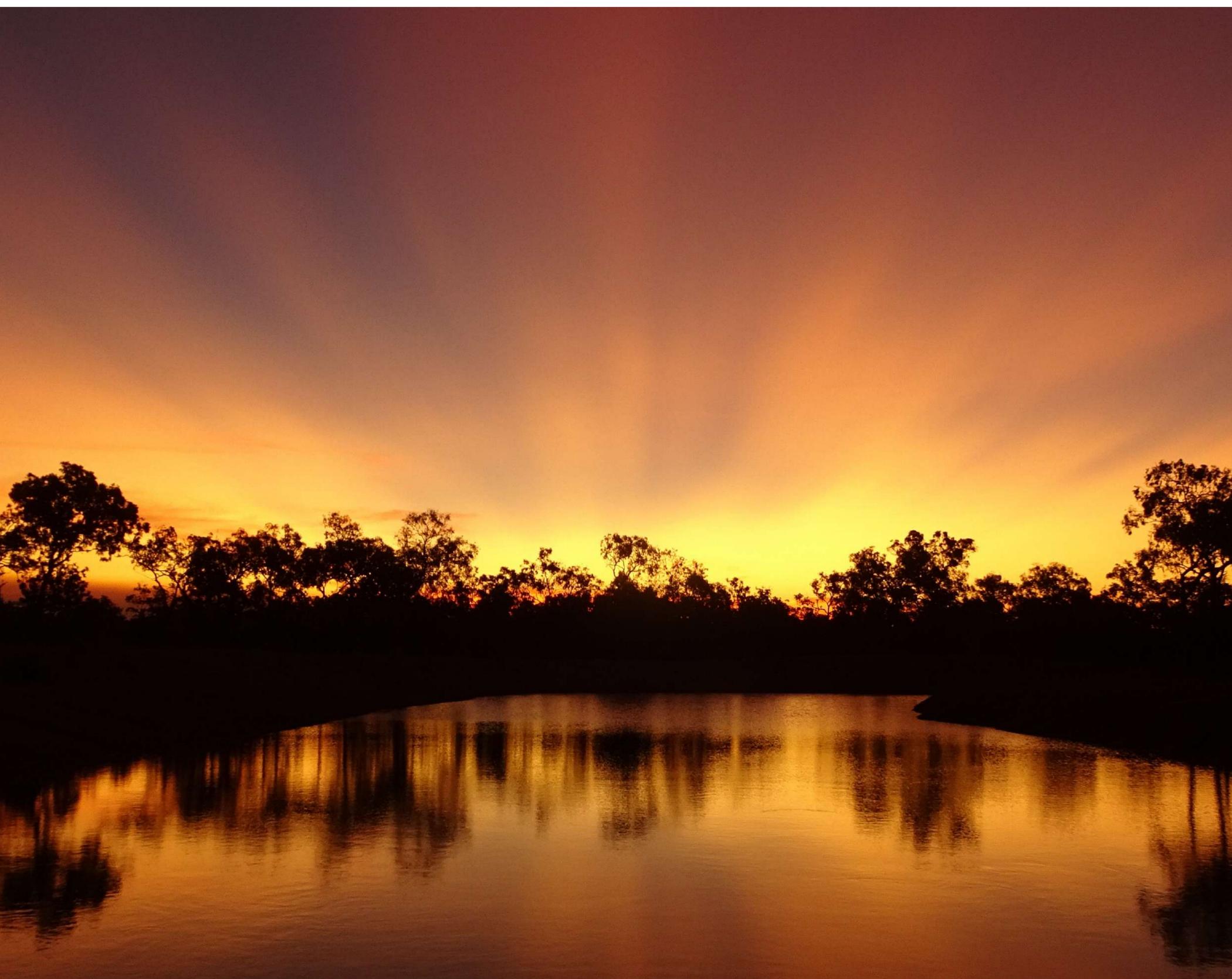
17 What if I had not believed that I should see the
goodness of the Lord in the land of the living!
18 O tarry and await the Lord's pleasure;
be strong and he shall comfort your heart;
wait patiently for the Lord. **R**

Philippians 3:17 - 4:1

3 17 Brothers and sisters, join in imitating me, and observe those who live according to the example you have in us. 18 For many live as enemies of the cross of Christ; I have often told you of them, and now I tell you even with tears. 19 Their end is destruction; their god is the belly; and their glory is in their shame; their minds are set on earthly things. 20 But our citizenship is in heaven, and it is from there that we are expecting a Saviour, the Lord Jesus Christ. 21 He will transform the body of our humiliation so that it may be conformed to the body of his glory, by the power that also enables him to make all things subject to himself. 4 1 Therefore, my brothers and sisters, whom I love and long for, my joy and crown, stand firm in the Lord in this way, my beloved.

Luke 13: 31 - 35

31 At that very hour some Pharisees came and said to him, 'Get away from here, for Herod wants to kill you.' 32 He said to them, 'Go and tell that fox for me, "Listen, I am casting out demons and performing cures today and tomorrow, and on the third day I finish my work. 33 Yet today, tomorrow, and the next day I must be on my way, because it is impossible for a prophet to be killed away from Jerusalem." 34 Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often have I desired to gather your children together as a hen gathers her brood under her wings, and you were not willing! 35 See, your house is left to you. And I tell you, you will not see me until the time comes when you say, "Blessed is the one who comes in the name of the Lord."'



Sunday 20 March ~ Lent III

Isaiah 55: 1-9

1 Ho, everyone who thirsts, come to the waters;
and you that have no money, come, buy and eat!
Come, buy wine and milk without money and
without price.

2 Why do you spend your money for that which is
not bread, and your labour for that which does not
satisfy? Listen carefully to me, and eat what is good,
and delight yourselves in rich food.

3 Incline your ear, and come to me; listen, so that
you may live. I will make with you an everlasting
covenant, my steadfast, sure love for David.

4 See, I made him a witness to the peoples, a leader
and commander for the peoples.

5 See, you shall call nations that you do not know,
and nations that do not know you shall run to you,
because of the Lord your God, the Holy One of
Israel, for he has glorified you.

6 Seek the Lord while he may be found, call upon
him while he is near;

7 let the wicked forsake their way, and the
unrighteous their thoughts; let them return to the
Lord, that he may have mercy on them, and to our
God, for he will abundantly pardon.

8 For my thoughts are not your thoughts, nor are
your ways my ways, says the Lord.

9 For as the heavens are higher than the earth, so
are my ways higher than your ways and my thoughts
than your thoughts.

The Collect of Lent III

*O God, the fountain of life,
to a humanity parched with thirst
you offer the living water that springs from the Rock,
our Saviour Jesus Christ:
stir up within your people the gift of your Spirit,
that we may profess our faith with freshness
and announce with joy the wonder of your love.
We ask this through our Lord Jesus Christ,
who lives and reigns with you in the unity of the Holy
Spirit,
one God, for ever and ever. Amen.*

Psalm 63.1-8

R O God, you are my God, eagerly I seek you.

1 O God, you are my God; eagerly I seek you;
my soul thirsts for you, my flesh faints for you,
as in a barren and dry land where there is no water;

2 Therefore I have gazed upon you in your holy
place, that I might behold your power and your
glory. **R**

3 For your loving-kindness is better than life itself;
my lips shall give you praise.

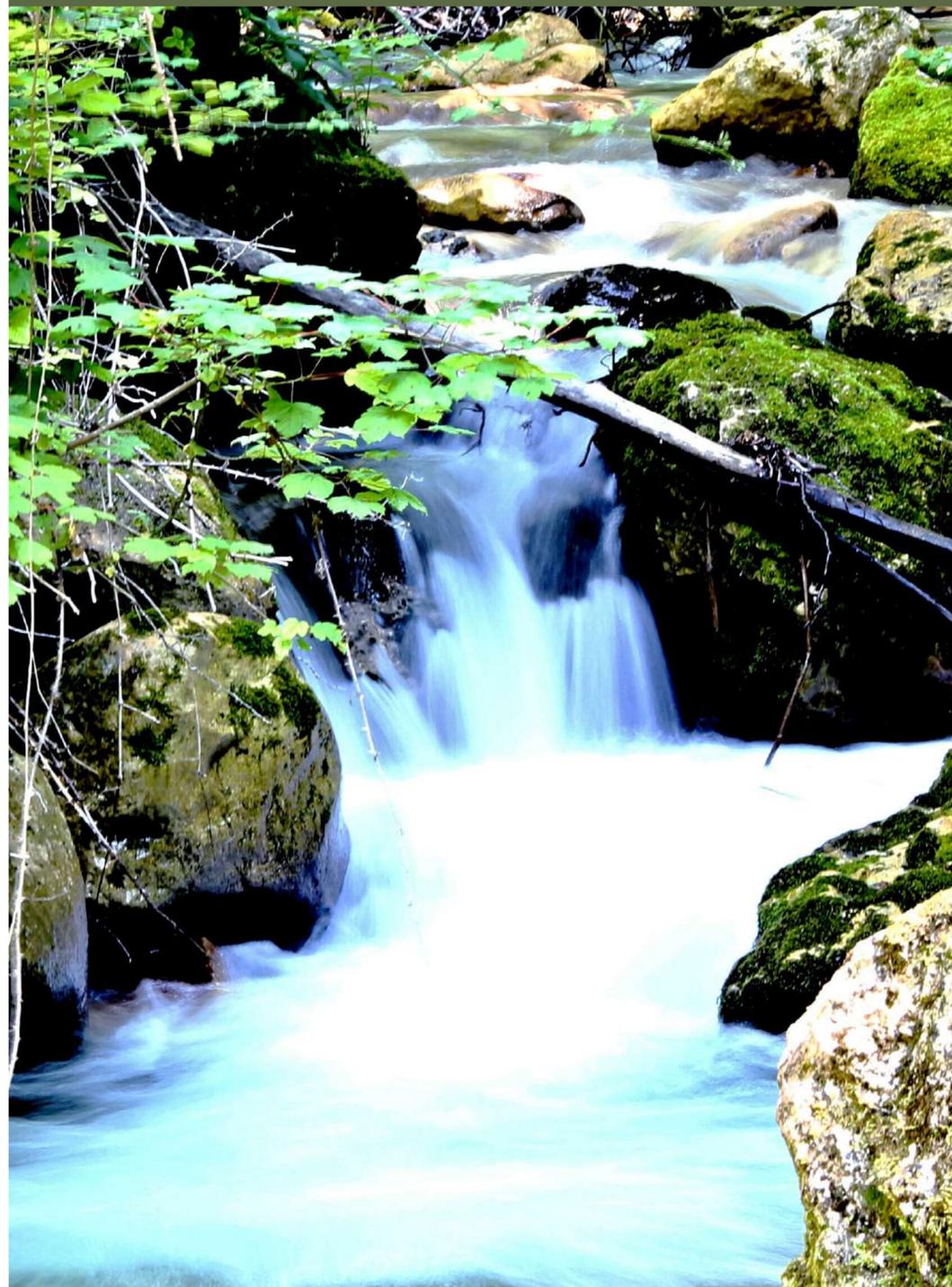
4 So will I bless you as long as I live
and lift up my hands in your name. **R**

5 My soul is content, as with marrow and fatness,
and my mouth praises you with joyful lips.

6 When I remember you upon my bed,
and meditate on you in the night watches. **R**

7 For you have been my helper, and under the
shadow of your wings I will rejoice.

8 My soul clings to you; your right hand holds me
fast. **R**



1 Corinthians 10: 1-13

1 I do not want you to be unaware, brothers and sisters, that our ancestors were all under the cloud, and all passed through the sea, 2 and all were baptized into Moses in the cloud and in the sea, 3 and all ate the same spiritual food, 4 and all drank the same spiritual drink. For they drank from the spiritual rock that followed them, and the rock was Christ. 5 Nevertheless, God was not pleased with most of them, and they were struck down in the wilderness. 6 Now these things occurred as examples for us, so that we might not desire evil as they did. 7 Do not become idolaters as some of them did; as it is written, 'The people sat down to eat and drink, and they rose up to play.' 8 We must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day. 9 We must not put Christ to the test, as some of them did, and were destroyed by serpents. 10 And do not complain as some of them did, and were destroyed by the destroyer. 11 These things happened to them to serve as an example, and they were written down to instruct us, on whom the ends of the ages have come. 12 So if you think you are standing, watch out that you do not fall. 13 No testing has overtaken you that is not common to everyone. God is faithful, and he will not let you be tested beyond your strength, but with the testing he will also provide the way out so that you may be able to endure it.

Luke Chapter 13: 1-9

1 At that very time there were some present who told him about the Galileans whose blood Pilate had mingled with their sacrifices. 2 He asked them, 'Do you think that because these Galileans suffered in this way they were worse sinners than all other Galileans? 3 No, I tell you; but unless you repent, you will all perish as they did. 4 Or those eighteen who were killed when the tower of Siloam fell on them—do you think that they were worse offenders than all the others living in Jerusalem? 5 No, I tell you; but unless you repent, you will all perish just as they did.' 6 Then he told this parable: 'A man had a fig tree planted in his vineyard; and he came looking for fruit on it and found none. 7 So he said to the gardener, "See here! For three years I have come looking for fruit on this fig tree, and still I find none. Cut it down! Why should it be wasting the soil?" 8 He replied, "Sir, let it alone for one more year, until I dig round it and put manure on it. 9 If it bears fruit next year, well and good; but if not, you can cut it down." '



A white stuffed polar bear is sitting on a dark blue carpet. The bear is positioned in front of a brick wall. Above the bear, there is a small window with a colorful stained glass design. The text "Churchill the Polar Bear says:" is written in white cursive across the upper part of the image.

Churchill the Polar Bear says:

*"No Masks required at
Church at the moment!"*