

# St Peter's

CHURCH SOUTHPORT

*Return of the Prodigal Son, by Murillo, 1667-1670*



Sunday 27 March 2022 ~ Lent IV & Sunday 3 April 2022 ~ Lent V

**Anglican**  
Church Southern Queensland

# Just a Few Notes...

- Since our last meeting there have been no further changes to our Covid requirements for worship. As always, we will keep a close eye on developments.
- As we look forward to Easter we have the return of our donkey for Palm Sunday - always a special day for families in the Church! Refer to the advertisement in this issue for all other Easter Services. At this stage there are no restrictions on numbers attending Easter Services
- Our Sunday afternoon Lenten Study (4:00 pm on Zoom only) continues - you are welcome to join in.
- In our prayers we continue to pray for Ukraine - and I offer a prayer written by the English Theologian Angela Tilby for your reflection.
- On occasions we will be celebrating the mass with incense over the next year (partly to offer training to Theological Student - Tim, but also to rekindle this great tradition at St Peter's. Notice will be given in advance.
- Blessings to all as we break our fast this Sunday ("Refreshment Sunday") and then continue our Lenten Pilgrimage.



*The candles in the Church are to the Glory of God and  
are given in loving memory by the families of*

*~John Raymond Power~*

*~John Hill~*



## Sermon for Sunday 20 March 2022

**'Let it alone, sir, this year also, till I dig about it and put on manure.'** *Luke 13:8 (RSV)*

It has been said that all good ideas come in one of three unlikely places: the bed, the bath, or the bus. Winston Churchill famously enjoyed a bath and insisted on dictating much of his magnum opus on the 1st Duke of Marlborough whilst luxuriating in this manner. But perhaps the most famous instance of this phenomenon is said to have occurred to the ancient Greek thinker Archimedes, who while sitting in his bath, became so excited by one of his ideas that he ran naked down the street shouting "eureka" (meaning, I've found it) at the top of his lungs.

CS Lewis, a man with many a good idea of his own, similarly made many discoveries in the most unlikely of places, and stumbled upon one profound thought not in his study or library, but in his garden shed. There, he stood in darkness, and there was bright light outside. The only light beaming into the shed was through a crack at the top of the door, and he could see small dust particles floating along the beam, which lit up a small patch on the floor.

Lewis shifted himself so that the light was shining directly in his eyes – and in an instant the previous picture vanished. He could no longer see the beam of light; it had disappeared from view. Rather, he saw along the beam of light – and what he saw along it was the crack at the top of the door, the leaves on the tree moving in the wind outside, and millions of miles beyond that, the sun itself.

For Lewis, these two different perspectives tell us much about how we ought to consider every question– namely, by both looking at it, and by looking along it.

To give an e.g., why do people get married and have children? Biologists, filled with empirical zeal, might suggest this is due to the desire to pass on our genes to the next generation – an innate, animal instinct designed to ensure the survival of the human species.

Sociologists might proffer an alternative motivation, namely, that marriage is the result of certain social structures and expectations, a cultural landscape that influences peoples' behaviour.

*Tim Newton, our  
Theological Student in  
2022, shares his Lent III  
sermon with us...*



But if you asked a particular man why he intends to be married, it's more likely that he might say something along the lines of: 'I love her because, um, ah, because I love her! And anyway, she laughs at my jokes.'

Whose opinion is the more reliable? The scientists and sociologists who are contemplating, or looking at, the love? Or the opinion of the couple themselves, who are enjoying the love, and looking along the beam of their love? Obviously both points of view serve different purposes and are valuable in different ways. We cannot assume one is necessarily better or worse than the other. Nevertheless, for Lewis, we ought to consider every question in both lights, much like the ancient Persians, who insisted on debating everything at least twice: once when they were sober, and once when they were drunk. This is by no means aliteral suggestion – for Lewis is making the point that we can only see certain things when we are immersed in an experience, enjoying it, looking along it, living within it.

Returning briefly to our ancient Greek friend Archimedes, and at the risk of delving too deeply into the realm of science-fiction, if we were to plug a brain scanning machine into him, at the point of his Eureka moment in the third century BC, we might record certain electrical impulses. But from Archimedes' point of view, his mind would not have registered this empirical data at all; rather, as a mathematician and astronomer, he beheld some vision of a mathematical concept, or a revelation of the cosmos, – in other words, meaning – ideas flooded with meaning, for Archimedes is inside the experience and looking along the beam of reason.

And that is a good picture of what a Christian does when he or she stands along the light of faith. You have to be plugged in, as it were, to the Holy Spirit of God in order to see the Heavens declare his glory. We can only see certain things when we are immersed in the experience of following Christ and His Church, enjoying it, looking along it, committed to it, and living within it. Electrical impulses, important though they are, and other empirical data discerned by looking at beams of light, can only ever reveal a partial truth – a one-dimensional truth, a truth which might miss the whole point, and leave us none the wiser.



**C S Lewis 1898 - 1963**

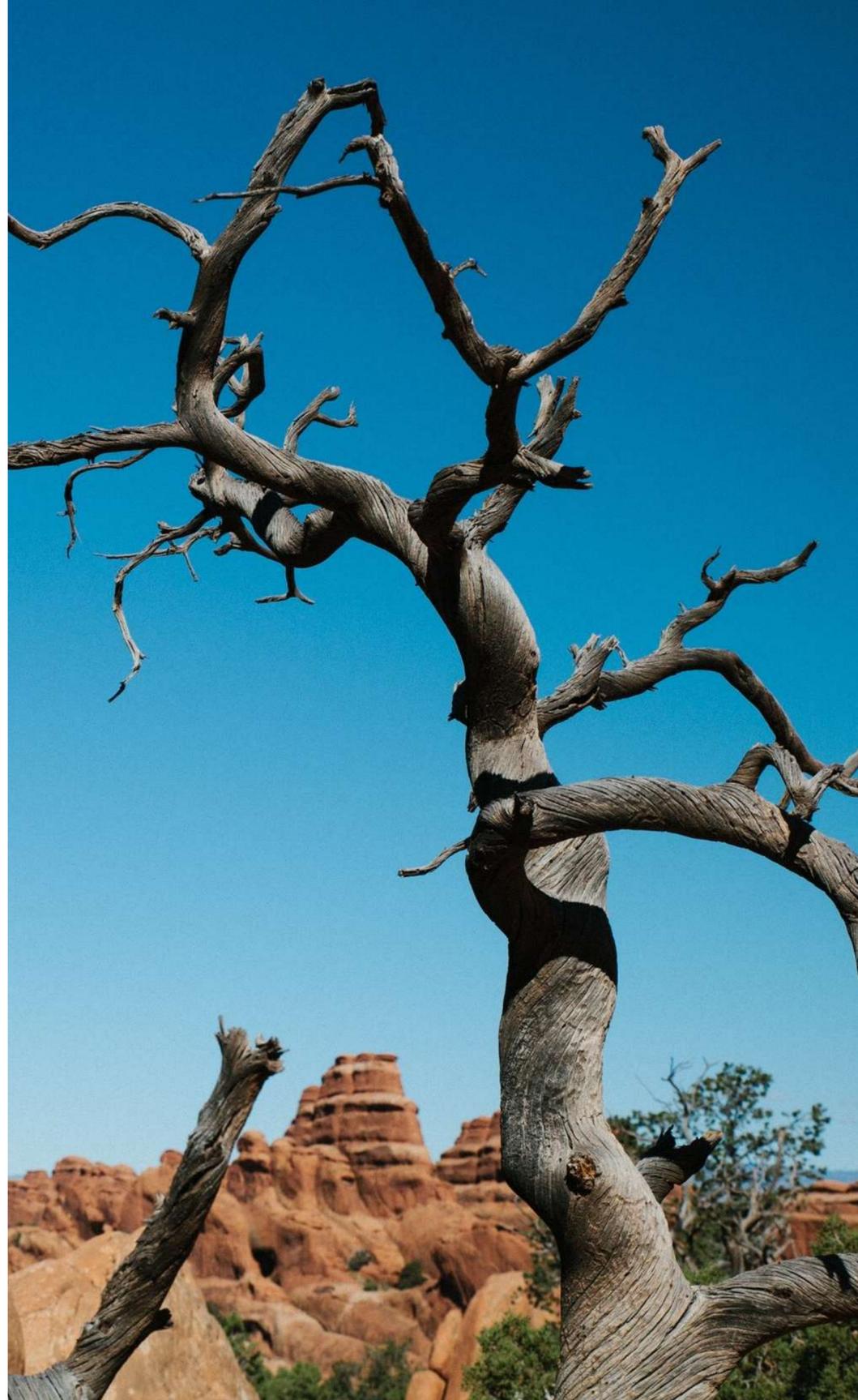
"The people with very hard problems are understood by God. He knows what wretched machines they are trying to drive. Some day he will fling them away and give those people new ones; then they may astonish everyone, for they learned their driving in a hard school. Some of the last will be first and some of the first will be last."

*C. S. Lewis.*

From the outside, Christianity can look obscure, mediaeval, even superstitious, and to be frank, it is indeed all those things. But if we spend too much time contemplating, rather than enjoying God, looking at the beam rather than along it, we won't ever bear fruit for God's Kingdom, the exhortation and summons which we find in today's Gospel. It is only through our enjoyment and experience of Christ, manifest in the life of the Church, that we might bear fruit for the Kingdom. We need to find our way into the line of this beam which shines through Lewis' shed door, and that beam is the Church, the sacraments, the Scripture, Christian fellowship, and twenty centuries of theological reflection on the mysteries of Christ.

In the parable of the barren fig tree, we hear that this tree has for three years yielded no fruit, and the gardener is left to defend the tree against a threat to cut it down. 'Cut it down! Why should it be wasting the soil?' The tree continues to draw strength and sustenance from the soil, soil which in first century Palestine was very often shallow and poor – and yet in return the tree produces nothing – bearing no fruit for God's kingdom.

Cyril of Alexandria writes that through the fall, by the deceiving arts of the serpent, humanity had turned aside unto wickedness, and was held fast by the chains of sin, and removed far from God. In essence, we were taken outside of the divine light, the light by which we naturally see God's wisdom and goodness in all of creation, and the light by which the first man, Adam, lived in uprightness and rectitude, in full subjection to the will of his Creator. But the gardener in the parable from today's Gospel, the vinedresser, intercedes on our behalf – Sir, let it alone for one more year, until I dig around it and put manure on it. If it bears fruit next year, well and good; but if not, you can cut it down. The vinedresser here is Christ, the Son of God who, as Cyril writes, has enabled us once again to mount upwards, has sought us out, and fashioned us anew to what we were at first, and granted us repentance as the pathway to lead us to salvation. In other words, He has given us another chance. He has given us another chance to step back into the way of the light.



### 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."*

And here is the purpose of Lent – to turn us around, to reject sin, to follow in the way Christ has prepared for us, to get ourselves back into the line of His beam, to see all things afresh by the light of faith – not just reason alone. Lent is about getting plugged back into the Holy Spirit of God, to be immersed in the experience of Christ, through fasting, abstinence, prayer, and holiness. Christ became the new Adam, and in Lent, we are called to put aside the old Adam in us, the unproductive tree, and let the new Adam dwell there instead: only thus might we bear fruit for God's Kingdom.

Sin is ruinous, and yet it always comes with an appealing face – with the promise of comfort, ease, or pleasure. Sin is the same pattern, the same story told again, and again. We need little imagination to see how sin is destroying our world today. But sin is only appealing when considered in the light of our own twisted reason. Our distorted reason is caught up in webs of moral complexity and existential disorientation, a gaping chasm which separates us from God. But Christ on the cross has offered to us the bridge. As Catherine of Siena writes, Christ is the bridge, or pontiff, between heaven and earth, that God has undertaken to build, so as to offer human beings a way back to God. That is what the vinedresser is seeking to do in this parable, to offer us a way back to God, a way back to the light in Lewis' shed, a way back to see all things afresh in the light of faith. Christ the vinedresser is the new creation born out of the old, and we are remade by being united to Him.

Therefore, let us heed Christ's words in the Gospel today and bear fruit for His Kingdom, let us take up this offer of a second chance and reject the easy appeal of sin, and keep this Lent with prayer and holiness, clinging fast to the Christ that goes before us. And let us give thanks for the charity of the vinedresser, who despite our fallen state enables us to once again see not at, but along, the light of Christ, to whom we ascribe all might majesty and power, ✠ world without end.



Catherine of Siena 1347 - 1380

# Meet your Parish Council for 2022



**Ken Lister** is **Chairman of Parish Council**. Ken has been a member of Parish Council since the early 1980's and has witnessed many significant events over his time. He has been a Parish Nominator, People's Warden and Rector's Warden. He is a Liturgical Assistant at the 7 am Sunday Services on roster. Ken spent some 10 years as Chairman of a Parish Committee which developed the Moore House Respite Centre, located in the church grounds and now operated by Anglicare. Ken attended St Peter's Sunday School in the old Labrador Memorial Hall and was confirmed in the old St Peter's Church in 1957. Ken and Sandra were married in the new St Peter's Church in 1966. Sandra is the leader of an enthusiastic group of ladies who look after the flower arrangements in our church.



**Dr Jason Zagami** is an academic at Griffith University in the School of Education and Professional Studies, has been a teacher at St Hilda's School (1995 - 1999) and St Aidan's Anglican Girls' School (1999 - 2007), a liturgical assistant at St Peter's, Southport (1997 - 1999); St David's, Chelmer (1999 - 2007); on parish councils for St Peter's, Southport (1996 - 1999, 2015 - current) and St David's, Chelmer (1999 - 2007); on the Southern Diocesan Regional Council (2004 - 2006), a member of the general synod of the Brisbane Diocese (2002 - 2007, 2017 - current), has led catechumenate programmes (2001 - 2005) and taught religious studies in Anglican schools (1998 - 2006). Jason is married to Debbie and they have a Japanese Spitz 'Edelweiss' and a Japalier 'Freckles'.



**Luke Sharp** has been the Music Coordinator, Organist and a parishioner at St Peter's since 2017. Since joining the council, he has been appointed as Portfolio Manager for Music and Streaming at St Peter's. Since beginning my journey at St Peter's, I have graduated from both a Bachelor and Masters of Music at the Queensland Conservatorium Griffith University and have been baptized and confirmed into the Anglican faith. In my new role on the parish council, I hope to bring further input into the development of music making at St Peter's and continue to improve our online streaming services for those at home.



**Madison Eastwood** has been with St Peter's as Cantor since 2017. During this time she has also assisted with the reestablishment of the Church Choir, and Children's Choir within the SPARK Program. Outside the church she has also become a Music Teacher at A. B. Paterson College. Joining the Parish Council in 2021 Madison has been appointed to head the Social Media and Online Presence Portfolio. She looks forward to continuing the Choral Program, with our amazing choristers, here at St Peter's and she is excited to work in the Social Media area (with *Falon Cobcroft* our Parish Social Media Coordinator) to encourage the St Peter's online congregation.



**Dr Peter Baines** (and Irene - see below) have lived on the Gold Coast since 2015, which is when they started attending St Peters Southport. Prior to that Peter & Irene attended St Peters on Willis St in Wellington, NZ (which happens to be Fr Don's parish as a university student- Ed.). They have four grown up children who no longer live with them. Peter holds a PhD in physics and is CEO of a wireless digital communications company in Brisbane. He has served on parish councils in other churches before.



**Irene Baines** was born and raised in Sumatra, Indonesia. She was educated at university in Jakarta. She has worked in hotel and resort management throughout Asia. In 2001 she migrated to Australia. She has worked in resort management here, as well as serving as a uniformed QLD police officer for a few years. She is the loving wife of Peter and the devoted mother of James and Michelle



**Dr Russell Manfield** is a mechanical engineer and currently an academic in the Faculty of Business, Economics & Law at the University of Queensland. He teaches a range of courses covering entrepreneurship, innovation & strategy at undergraduate & postgraduate levels and researches in the domains of entrepreneurial strategy, organizational capabilities and the construction of epistemic stances. He has been a warden of St Peter's since 2017, a lay canon for the Cathedral Chapter since 2013 and a diocesan examining chaplain since 2018. Russell is **Parish Treasurer, Parish Warden, Synod Representative and Parish Nominator** (pewhew!)



**Allen Peters** has been a member of St Peter's for 48 years and a Parish Councillor for 25 years. Allen has been the **Rector's Warden** for 15 years and Garden and Groundskeeper for 10!



**Rebecca Appleby** - Rebecca is a Liturgical Assistant at St Peter's as well as serving as **Parish Nominator**.



**Christine Corroy** moved to the Gold Coast with her husband and two sons in 1980 and has been a parishioner at St Peter's since 1981. In the early years she was involved with the Youth Group and served on Parish Council. Christine is a **Parish Warden** and has been **Parish Administrator** since 2014



St John's Crisis Centre

"A hand up"



## Winter Backpack Shopping List

The following items are included in each Backpack:

- |  |  |
|--|--|
| <input type="checkbox"/> Backpack            | <input type="checkbox"/> Tarpaulin               |
| <input type="checkbox"/> Poncho              | <input type="checkbox"/> Blanket                 |
| <input type="checkbox"/> Thermal Socks       | <input type="checkbox"/> Can Opener              |
| <input type="checkbox"/> Deodorant           | <input type="checkbox"/> Toothbrush & Toothpaste |
| <input type="checkbox"/> Sunscreen           | <input type="checkbox"/> Shampoo                 |
| <input type="checkbox"/> Toilet Paper        | <input type="checkbox"/> Shaving Cream & Razors  |
| <input type="checkbox"/> Soap & Soap Holder  | <input type="checkbox"/> Microwave Bowl & Spoon  |
| <input type="checkbox"/> Small Jar of Coffee | <small>(Please no knives or forks)</small>       |



Donated beanies and scarves will be included in all the Backpacks too!!

### Optional Extras:

- Wetpack • Rope • Small Towel •
- Flashlight •



# Can you help?

Here are a list of items for helping St John's help others.

You can....

1. Donate Individual items, or
2. Donate the whole 'check list,' or (even)
3. Donate a Backpack with some or all the items on the checklist.

# Over to you!

*PS: bring your donations to  
St Peter's office*

## St John's Welfare Report for March 2022 (abridged)

- Early in the 1st term of school this year I was invited to speak to approx 20-30 of the student leaders at T.S.S. and the teachers/house masters who operate what they call the "round square". The support and enthusiasm from the students has been quite overwhelming and many have reached out, individually, to see how best they can help our Centre. When the floods began here in South East Queensland, Sarah Bond from T.S.S. contacted to see what, in particular, we needed. The school is already collecting non-perishable food items to deliver to us at the end of this school term.
- I have also been invited to speak at St.Hilda's next week, with a view to seeing how best they can support our Centre, whether it be food collection, blankets, sleeping bags, clothing, fundraising.
- This 1st term also has Somerset College doing a food collection which will be available for collection at the end of this term.
- With the sheer number of clients we're assisting, food has been a major issue for us. One day it will look as though we could feed several armies, then the next day our supplies will have been diminished.

- Again, with the floods affecting so many in our region, the Headmaster from All Saints, Patrick Wallas, along with Mother Ann and Lyn Barker put funds together to buy essential items for us. Two days later we were overwhelmed with further supplies that had been collected from the school community. The speed with which this was achieved is astounding. We've since had a supply of sneakers and socks delivered from All Saints, too.
- Father Dan, from Jimboomba, contacted to see if there was anything his football students could do to help us or, if we knew of anyone who needed their help, just to give him a call. This was much appreciated.
- We welcomed another TAFE student onto the premises on Tuesday, 15th March, as she does her placement while completing a Diploma of Mental Health. We believe that with our varied clientele we can certainly assist students completing most courses under the Community/Health umbrella.
- Our numbers of clients are increasing daily, along with our domestic violence cases. Some of the major issues individuals are facing are (1) availability or lack thereof of any rentals (2) increased cost of any available rentals (3) any emergency accommodation for domestic violence families (4) cost of car registrations (5) increased fuel and, indeed, electricity costs.

*Di Eadah, Welfare Manager, St John's Crisis Centre*

# Easter at St Peter's



## HOLY WEEK

PALM SUNDAY (10 April)

7:00 am, 9:30 am & 5:45 pm ~ Holy Eucharist  
9:00 - 10:00 am "Teddy the Donkey & Palms"



MONDAY IN HOLY WEEK

7:00 am ~ Holy Eucharist



TUESDAY IN HOLY WEEK

7:00 am ~ Holy Eucharist



WEDNESDAY IN HOLY WEEK

7:00 am ~ Holy Eucharist

7:00 pm ~ "Tenebrae"



MAUNDY THURSDAY

7:00 am ~ Holy Eucharist

Midday ~ Holy Eucharist

7:00 pm ~ "Foot Washing"



GOOD FRIDAY

7:00 am ~ "A Service of Reflection" ~ Holy Communion

9:30 am ~ Holy Communion

Midday ~ "Stations of the Cross"

## EASTER

"CHRIST IS RISEN!"

EASTER EVE ~ EASTER VIGIL

(16 April)

"Easter Vigil & Service of First Light"

7:00 pm



EASTER SUNDAY

(17 April)

7:00 am Holy Eucharist (1928)

9:30 am Holy Eucharist

5:45 pm Holy Eucharist



# Palm Sunday

*Meet 'Teddy'*

Teddy joins us on

## Palm Sunday

(Sunday 10 April)

Teddy will be with us from 9:00 - 10:00 (and will be part of our 9:30 procession.)

This is a special experience and we do encourage families to join us for this.



# Collects & Readings

Sunday 27 March ~ Lent IV "Refreshment Sunday"

## Joshua 5: 2-12

2 At that time the Lord said to Joshua, 'Make flint knives and circumcise the Israelites a second time.'  
3 So Joshua made flint knives, and circumcised the Israelites at Gibeath-haaraloth. 4 This is the reason why Joshua circumcised them: all the males of the people who came out of Egypt, all the warriors, had died during the journey through the wilderness after they had come out of Egypt. 5 Although all the people who came out had been circumcised, yet all the people born on the journey through the wilderness after they had come out of Egypt had not been circumcised. 6 For the Israelites travelled for forty years in the wilderness, until all the nation, the warriors who came out of Egypt, perished, not having listened to the voice of the Lord. To them the Lord swore that he would not let them see the land that he had sworn to their ancestors to give us, a land flowing with milk and honey. 7 So it was their children, whom he raised up in their place, that Joshua circumcised; for they were uncircumcised, because they had not been circumcised on the way. 8 When the circumcising of all the nation was done, they remained in their places in the camp until they were healed. 9 The Lord said to Joshua, 'Today I have rolled away from you the disgrace of Egypt.' And so that place is called Gilgal to this day. 10 While the Israelites were encamped in Gilgal they kept the passover in the evening on the fourteenth day of the month in the plains of Jericho. 11 On the day after the passover, on that very day, they ate the produce of the land, unleavened cakes and parched grain. 12 The manna ceased on the day they ate the produce of the land, and the Israelites no longer had manna; they ate the crops of the land of Canaan that year.

## Psalm 32:

**R Happy are they whose transgressions are forgiven, and whose sin is put away.**

- 1 Happy are they whose transgressions are forgiven, and whose sin is put away!
- 2 Happy are they to whom the Lord imputes no guilt, and in whose spirit there is no guile! **R**
- 3 While I held my tongue, my bones withered away, because of my groaning all day long.
- 4 For your hand was heavy upon me day and night; my moisture was dried up as in the heat of summer. **R**
- 5 Then I acknowledged my sin to you, and did not conceal my guilt.
- 6 I said, 'I will confess my transgressions to the Lord'; Then you forgave me the guilt of my sin.
- 7 Therefore all the faithful will make their prayers to you in time of trouble; when the great waters overflow, they shall not reach them
- 8 You are my hiding-place; you preserve me from trouble; you surround me with shouts of deliverance. **R**
- 9 'I will instruct you and teach you in the way that you should go; I will guide you with my eye.
- 10 Do not be like horse or mule, which have no understanding; who must be fitted with bit and bridle, or else they will not stay near you.' **R**
- 11 Great are the tribulations of the wicked; but mercy embraces those who trust in the Lord.
- 12 Be glad, you righteous, and rejoice in the Lord; shout for joy, all who are true of heart. **R**

## Collect of Lent IV

*God of compassion,*

*you are slow to anger, and full of mercy, welcoming sinners who return to you with penitent hearts: receive in your loving embrace all who come home to you, and seat them at your bountiful table, that, with all your children, they may feast with delight on all that satisfies the hungry heart.*  
*We ask this in the name of Jesus Christ our Saviour, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.*

LAETARE  
SUNDAY

## 2 Corinthians 5:16-21

16 From now on, therefore, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know him no longer in that way. 17 So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! 18 All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; 19 that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us. 20 So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God. 21 For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.

## Luke Chapter 15: 11-32

11 Then Jesus said, 'There was a man who had two sons. 12 The younger of them said to his father, "Father, give me the share of the property that will belong to me." So he divided his property between them. 13 A few days later the younger son gathered all he had and travelled to a distant country, and there he squandered his property in dissolute living. 14 When he had spent everything, a severe famine took place throughout that country, and he began to be in need. 15 So he went and hired himself out to one of the citizens of that country, who sent him to his fields to feed the pigs. 16 He would gladly have filled himself with the pods that the pigs were eating; and no one gave him anything. 17 But when he came to himself he said, "How many of my father's hired hands have bread enough and to spare, but here I am dying of hunger! 18 I will get up and go to my father, and I will say to him, 'Father, I have sinned against heaven and before you; 19 I am no longer worthy to be called your son; treat me like one of your hired hands.'" 20 So he set off and went to his father. But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him. 21 Then the son said to him, "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son."

22 But the father said to his slaves, "Quickly, bring out a robe—the best one—and put it on him; put a ring on his finger and sandals on his feet. 23 And get the fatted calf and kill it, and let us eat and celebrate; 24 for this son of mine was dead and is alive again; he was lost and is found!" And they began to celebrate. 25 'Now his elder son was in the field; and when he came and approached the house, he heard music and dancing. 26 He called one of the slaves and asked what was going on. 27 He replied, "Your brother has come, and your father has killed the fatted calf, because he has got him back safe and sound." 28 Then he became angry and refused to go in. His father came out and began to plead with him. 29 But he answered his father, "Listen! For all these years I have been working like a slave for you, and I have never disobeyed your command; yet you have never given me even a young goat so that I might celebrate with my friends. 30 But when this son of yours came back, who has devoured your property with prostitutes, you killed the fatted calf for him!" 31 Then the father said to him, "Son, you are always with me, and all that is mine is yours. 32 But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found." '

## Did You Know?

The fourth Sunday in Lent is a time to break our fast. It is known as: "Mothering Sunday," "Refreshment Sunday," "Rose Sunday" and "Laetare Sunday"

**Mothering Sunday**, because Christians have historically visited their mother church—the church in which they received the sacrament of baptism.

**Refreshment Sunday**, because this is the Sunday in Lent when you can break your fast!

**Rose Sunday** because of the Rose coloured vestments traditionally worn by the priest at mass, to distinguish Sunday from the Lenten season colour, and

**Laetare Sunday** because of the Latin phrase "Laetare Jerusalem" ("Rejoice, O Jerusalem") from Isaiah 66:10, the opening line to this particular Sunday's *introit*.

# Collects & Readings

Sunday 3 April ~ Lent V

## Isaiah 43: 16-21

16 Thus says the Lord, who makes a way in the sea, a path in the mighty waters, 17 who brings out chariot and horse, army and warrior; they lie down, they cannot rise, they are extinguished, quenched like a wick: 18 Do not remember the former things, or consider the things of old. 19 I am about to do a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert. 20 The wild animals will honour me, the jackals and the ostriches; for I give water in the wilderness, rivers in the desert, to give drink to my chosen people, 21 the people whom I formed for myself so that they might declare my praise.

## Psalm 126

**R The Lord has done great things for us, and we are glad indeed.**

1 When the Lord restored the fortunes of Zion, then were we like those who dream.  
2 Then was our mouth filled with laughter, and our tongue with shouts of joy. **R**  
3 Then they said among the nations, 'The Lord has done great things for them.'  
4 The Lord has done great things for us, and we are glad indeed. **R**  
5 Restore our fortunes, O Lord, like the watercourses of the Negev.  
6 Those who sowed with tears will reap with songs of joy.  
7 Those who go out weeping, carrying the seed, will come again with joy, shouldering their sheaves. **R**

## Philippians 3: 3-14

3 For it is we who are the circumcision, who worship in the Spirit of God and boast in Christ Jesus and have no confidence in the flesh— 4 even though I, too, have reason for confidence in the flesh. If anyone else has reason to be confident in the flesh, I have more: 5 circumcised on the eighth day, a member of the people of Israel, of the tribe of Benjamin, a Hebrew born of Hebrews; as to the law, a Pharisee; 6 as to zeal, a persecutor of the church; as to righteousness under the law, blameless. 7 Yet whatever gains I had, these I have come to regard as loss because of Christ. 8 More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ 9 and be found in him, not having a righteousness of my own that comes from the law, but one that comes through faith in Christ, the righteousness from God based on faith. 10 I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, 11 if somehow I may attain the resurrection from the dead. 12 Not that I have already obtained this or have already reached the goal; but I press on to make it my own, because Christ Jesus has made me his own. 13 Beloved, I do not consider that I have made it my own; but this one thing I do: forgetting what lies behind and straining forward to what lies ahead, 14 I press on towards the goal for the prize of the heavenly call of God in Christ Jesus.

## John 12 :1-8

1 Six days before the Passover Jesus came to Bethany, the home of Lazarus, whom he had raised from the dead. 2 There they gave a dinner for him. Martha served, and Lazarus was one of those at the table with him. 3 Mary took a pound of costly perfume made of pure nard, anointed Jesus' feet, and wiped them with her hair. The house was filled with the fragrance of the perfume. 4 But Judas Iscariot, one of his disciples (the one who was about to betray him), said, 5 'Why was this perfume not sold for three hundred denarii and the money given to the poor?' 6 (He said this not because he cared about the poor, but because he was a thief; he kept the common purse and used to steal what was put into it.) 7 Jesus said, 'Leave her alone. She bought it so that she might keep it for the day of my burial. 8 You always have the poor with you, but you do not always have me.'

## Collect of Lent V

Christ,  
whose feet were caressed  
with perfume and a woman's hair,  
you humbly took a basin and towel  
and washed the feet of your friends:  
wash us also in your tenderness,  
that, embracing your service freely,  
we may accept no other bondage  
in your name. Amen.



*John Keble of Oxford March 29*  
*Priest and Poet*

John Keble was born in 1792 and proved himself a brilliant student at Oxford. He was ordained deacon in 1815 and priest in 1816. After a period spent as a tutor at Oriel College, in 1823 he became assistant in his father's parish in the Cotswolds. In 1827 he published *The Christian Year*, a book of religious poems. From this volume comes the well-known hymn, "New every morning is the love". In 1831 he became professor of poetry at Oxford.

Keble became one of the leaders of the Oxford Movement, along with J.H. Newman and E.B. Pusey. Keble's famous sermon at Oxford in 1833, entitled "National Apostasy", condemned the proposed political suppression of ten bishoprics in Ireland. Its emotive title reveals his vigorous stand against what he saw as a political attack on the divine authority of the church. This authority he saw as in need of defence, especially after the Catholic Emancipation Act of 1829 and the Reform Bill of 1832.

Keble was humble, sociable and warm hearted, but rather lacking in intellectual imagination. He was a passionate conservative, following the high church tradition of Richard Hooker and Thomas Ken. Because of his conservatism, he helped translate the writings of the early Christian fathers. His stance also enabled him to provide a steadying influence when Newman and others felt drawn to join the Roman Catholic Church. Like the majority of members of the Oxford Movement, Keble remained within the Church of England. Keble contributed a number of the movement's "Tracts for the Times".

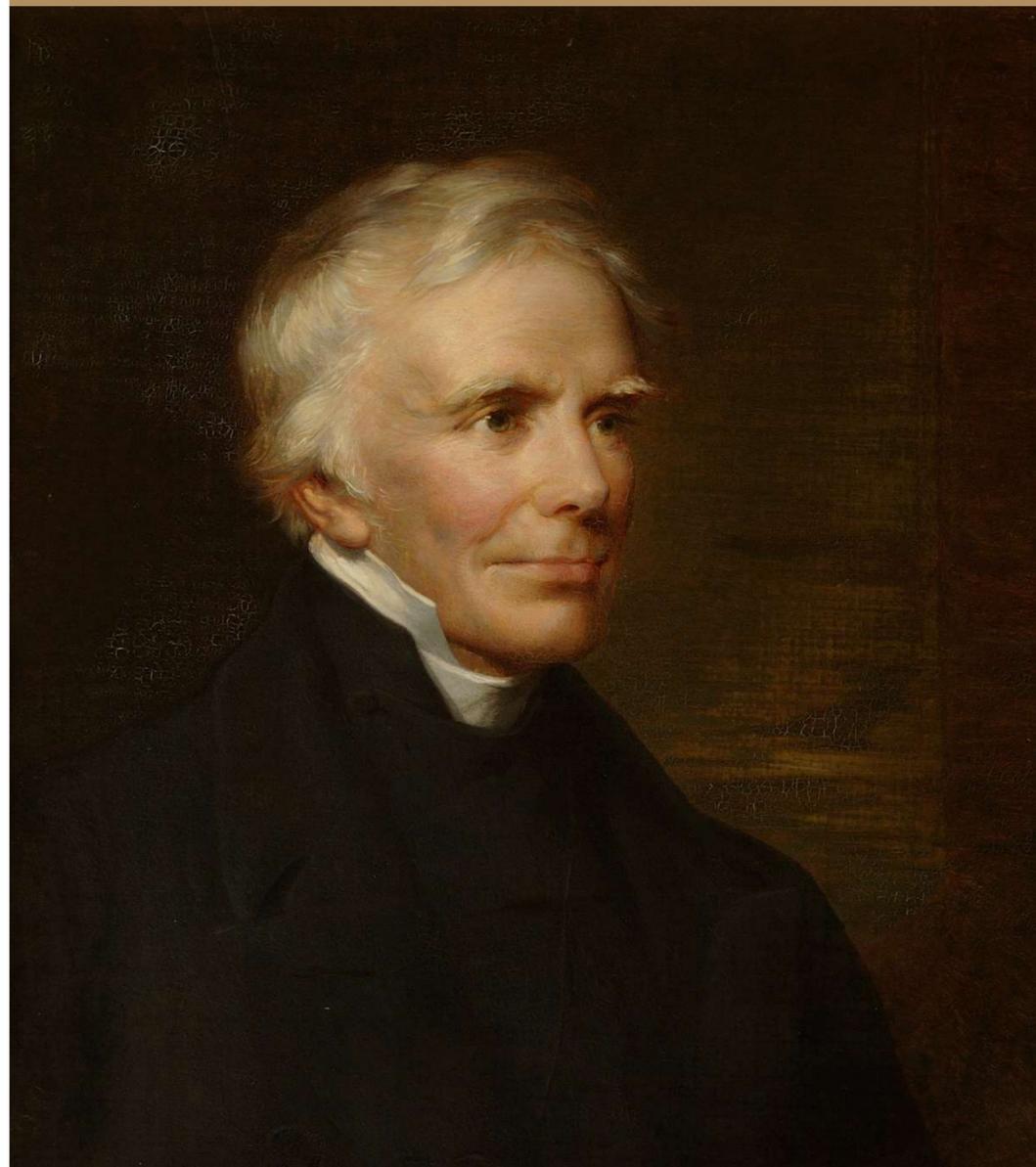
Among the positive effects of this movement, both within the Church of England and in some other churches, was a greater concern for a high standard of worship and its ceremonial. There was also an increased awareness of the role and importance of the ordained ministry. One far reaching result of the Oxford Movement was the establishment of a number of religious communities.

John Keble's flair for bringing the ancient values of the church to bear on its contemporary practice continued throughout his life and work. His genuine and deep humility and integrity earned him wide respect, both during his lifetime and since. He became vicar of Hursley in 1836, a position he retained till his death in 1866. In 1870 Keble College, Oxford, was established in his memory.

Source: *For All the Saints* - Anglican Church of ANZP

# For All the Saints

*Everloving God,  
your servant John Keble  
was an example of priestly devotion in your church;  
enable us when we are tested  
to know your presence and obey your will,  
that we may accomplish what you give us to do;  
through Jesus Christ our Saviour.  
AMEN*



John Keble 1792 - 1866

# Dietrich Bonhoeffer April 9

Pastor, Theologian, Germany

Dietrich Bonhoeffer was born in 1906 in Breslau, Germany. He was brought up in a tradition of Christian humanitarianism and liberalism, and quickly developed a great love for life. He studied theology at Tübingen and then Berlin. In 1928 he went as a curate to Barcelona for a year, and then in 1930 became a lecturer in systematic theology in the University of Berlin. A brilliant career as an academic theologian lay ahead of him.

All of this changed when Hitler came to power in 1933. Bonhoeffer regarded National Socialism as an attempt to make history without God. He publicly denounced the political system which seemed to him to make Hitler its idol and god, and resigned his post at the university. He became part of the Confessing Church, those within the German churches who set the sovereignty of Christ above all other loyalties, in particular any loyalty to Adolf Hitler

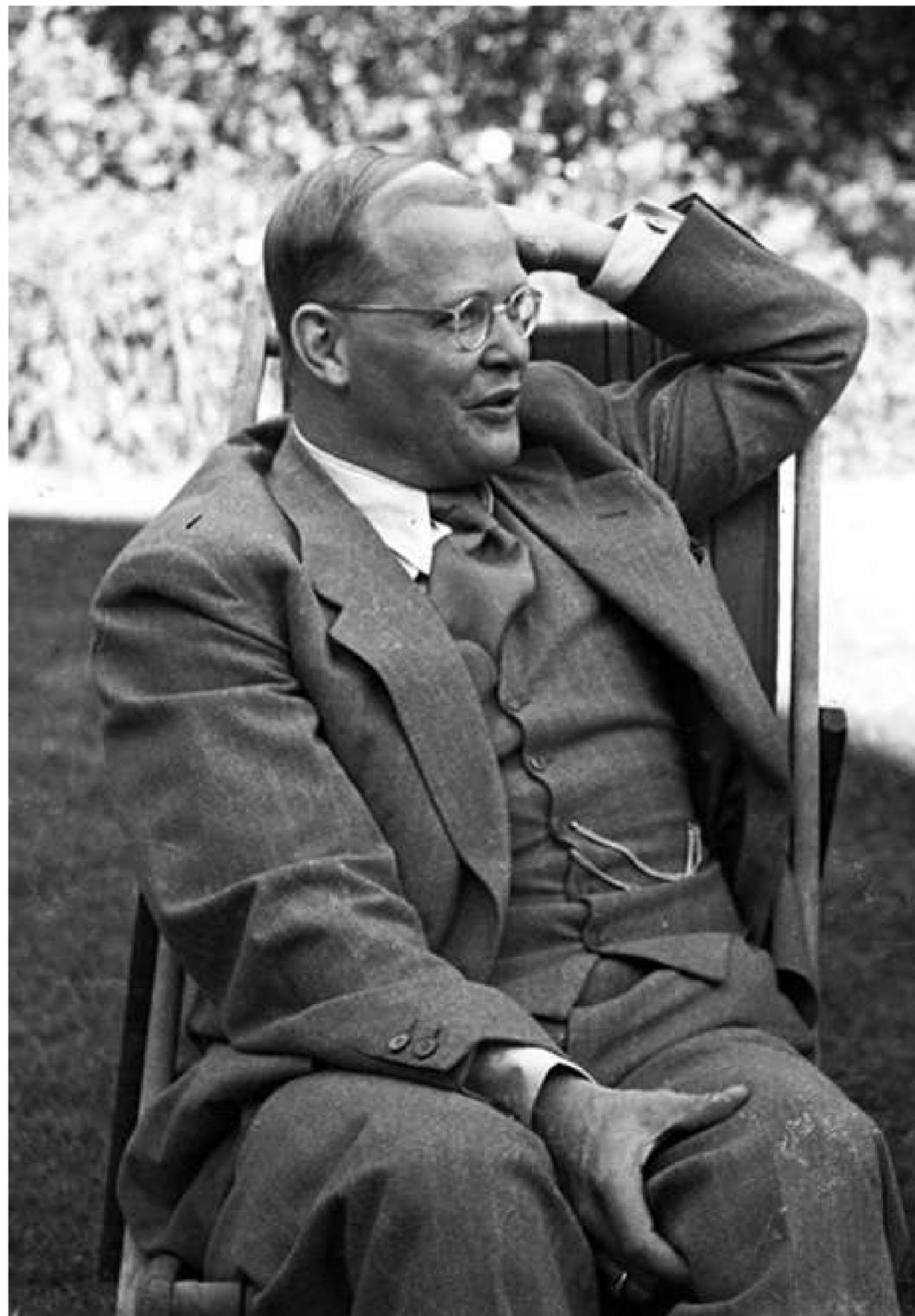
He left Germany for London, where he served as a chaplain to the Lutheran congregation and became deeply involved in the ecumenical movement. When he returned to Germany in 1935 he was forbidden to preach, teach or even enter Berlin. So he went to the Confessing Church's training college on the Baltic coast and directed this until it was closed by the government.

He wrote a number of important works in which he discussed the form of Christianity in an increasingly secular world. Although sometimes described as an advocate of "religionless Christianity", Bonhoeffer's real concerns were with the sense of the ultimate in the midst of life and with speaking in a secular way about God. He sought a Christianity freed from the strictures of traditional religion.

When war came in 1939 Bonhoeffer was in America, but it soon became clear to him that he must return to his own country to be with his oppressed and persecuted fellow Christians: "I shall have no right to participate in the reconstruction of Christian life in Germany after the war if I do not share the trials of this time with my people."

Bonhoeffer inevitably became involved with the political underground movement, and in April 1943 was arrested by the Gestapo. At first he was held in prison in Berlin, but at the beginning of 1945 he was transferred to Buchenwald. In prison at Buchenwald he devoted his life to ministering to his fellow prisoners. He inspired many, including some of his guards, by his courage and unselfishness. It has been said that in those terrible and frightening conditions he stood like a giant before men. Behind all this lay his faith in and love of God, to which his poems and writings smuggled out of prison bear eloquent testimony:

Discipleship means allegiance to the suffering Christ, and it is therefore not at all surprising that Christians should be called upon to suffer. In fact it is a joy and a privilege, and a token of his grace. On 9 April 1945, by order of Himmler, Bonhoeffer was executed at the concentration camp at Flossenbürg, a few days before it was liberated by the Allies



# Daily Bible Readings for April

Date	Psalm	1st Lesson	2nd Lesson
1	75, 76	Exod 39 † 1-14,27-43	Mark 1:32- <i>end</i>
2	78:1-18	Exod 40 † 1-2,16-38	Mark 2:1-22
3	78:41-73	Lev 1	Mark 2:23—3:12
4	81	Lev 8 † 1-24,30-36	Mark 3:13- <i>end</i>
5	84	Lev 10	Mark 4:1-34
6	86, 87	Lev 16 † 1-22,29-34	Mark 4:35—5:20
7	89:1-18	Lev 17	Mark 5:21- <i>end</i>
8	90	Lev 18	Mark 6:1-29
9	92, 93	Lev 19 † 1-2,9-37	Mark 6:30- <i>end</i>
10	95, 96	Lev 20	Mark 7:1-23
11	99, 100, 101	Lev 23 † 9-32,39-43	Mark 7:24—8:10
12	103	Lev 26 † 3-20,38-46	Mark 8:11- <i>end</i>
13	105:1-22	Num 6	Mark 9:1-29
14 Maundy Th.	41	Dan 9	John 13:1-20
15 Good Fri.	40	Lam 3:1-36	John 18
16 Holy Sat.	88	Lam 3:37-58	Heb 4
17 Easter	118	Exod 15	Acts 2:22-32
18	115	Num 14 † 1-31	Mark 11:27—12:12
19	119:1-24	Num 15 † 22-41	Mark 12:13-34
20	119:49-72	Num 16 † 1-11,20-38	Mark 12:35—13:13
21	119:89-104	Num 17	Mark 13:14- <i>end</i>
22	119:129-152	Num 18 † 1-24	Mark 14:1-25
23	118	Num 20	Mark 14:26-52
24	122, 123	Num 21 † 4-9,21-35	Mark 14:53- <i>end</i>
25 Mark	127, 128	Acts 12:11-25	Mark 15
26	132, 133	Num 22 † 1-35	Mark 16
27	136	Num 23 † 1-26	Luke 1:1-23
28	139	Num 24	Luke 1:24-56
29	140	Num 25	Luke 1:57- <i>end</i>
30	144	Deut 1 † 1-21,26-33	Luke 2:1-21

† *Optional abbreviation*

# PRAYER FOR UKRAINE

Anglea Tilby, regular contributor to the *Church Times*, has this past week written about prayer for Ukraine:

**"...In times of crisis, prayer needs some active verbs, some genuine calling on God, as though he had some capacity to do something, some hope that God can weave his will through human pride and actually save those who are fighting for, or fleeing, their homeland."**

Feeling the excruciating pain of watching the destruction in Ukraine she offers this prayer:

*Merciful and mighty God,  
send down your power from on high to quench the rage of war.*

*Burn up the fuel of aggression, destroy all lying tongues,  
suppress the profits of violence, and, because no one is without sin,  
unveil our own complicity.*

*Bear up the broken and defend them under the wings of your protection,  
and send the strong peace that comes from above to heal all wounds,  
relieve all griefs, and set all peoples free,  
in Jesus Christ our Lord.*

*Amen.*



*Churchill the Polar Bear says:*



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