



St Peter's  
CHURCH SOUTHPORT



*Lent V & Palm Sunday: 17 and 24 March*

Anthony van Dyck, *Entry of Christ into Jerusalem*, 1617

# Just a few points...

Easter is coming quickly this year! It is both the most solemn and glorious event in the our Church calendar, and it is fitting that our liturgies reflect this in every way. Please do walk with us through the events of Palm Sunday, Holy Week and Easter. If a friend or family member is interested, please do bring them too, for surely this is a time of blessing that all should avail themselves of.

I provided a brief report to Parish Council this week and I share this with you now:

As I was attending a Theological Conference in Sydney last month ("*Eschatology at the Beginning of the Third Millenium*") I was absent from our last meeting. It was a most worthwhile conference with world class scholars.

*A. A snapshot of events since our February meeting:*

**Ash Wednesday** saw the beginning of Lent on Wednesday 14 February.

Our "**Surprised by the God of Hope**" bible study series also commenced on February 14. It is a 26-week-long study series based on the work of N T Wright, a world-renowned Anglican Theologian. We're four weeks into it now and we have a good rhythm along with a good attendance.

This was quickly followed by **the AGM** on Sunday 18 February. It was a 'good' AGM in my opinion. We as a Parish Council were well prepared, and issues were dealt with thoroughly on the day.

My **Clergy Supervision group** commenced on Saturday 24 February. This is an excellent group that has been meeting here at St Peter's for some two years now, and it is proving to be very helpful. We hope to expand the numbers. (Supervision is now a requirement for all clergy in the Diocese.)

**Fire Drills** were commenced on Sunday 25 February, although poor weather meant we had to delay the 9:30 Fire drill for a week.

We were all deeply saddened at the passing of Ken Laws. His funeral was held on 6 March, and it was marked by the profound theme of Christian hope. May he rest in peace and rise in glory.

**Phoenix Group.** At today's meeting the Phoenix Group enjoyed and excellent account of Margaret's trip to the Holy Land.



## *B. Forthcoming:*

Easter is coming up and we are now advertising all of our Holy Week And Easter services.

Jill and I are currently modifying the 'other end' of the Rectory with the addition of a kitchenette, new storage, new bathroom amenities, lighting and air conditioning. After some long waits I'm pleased to say that tradies are now fully engaged.

Bishop John Roundhill will be visiting the parish on 21 April – he hopes to meet with the parish council that afternoon.

## *C. Final points:*

There is plenty of activity in the parish at present and I must say that I do feel invigorated and excited about the year ahead.

*Fr Don Parker*

Thursday 14 March 2024

## *Teddy the donkey - Palm Sunday*



*What's been happening?*



*Fire Drill fun*



*Victor Receives his L.A.'s Licence*



## *Posie making*



*Sunday School make their own special posies*

*Rest eternal grant unto them...*

*~ 24 March ~*

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

*JOHN HILL*

*&*

*EVA (Pammie) HADLOW*

*Join in the making of the Palm Crosses:  
Saturday 23 March , at 8:00 am  
in the Parish Centre*



# Collects & Readings

Lent V - Sunday 17 March

## Jeremiah 31: 31-34

31 The days are surely coming, says the Lord, when I will make a new covenant with the house of Israel and the house of Judah. 32 It will not be like the covenant that I made with their ancestors when I took them by the hand to bring them out of the land of Egypt—a covenant that they broke, though I was their husband, says the Lord. 33 But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my law within them, and I will write it on their hearts; and I will be their God, and they shall be my people. 34 No longer shall they teach one another, or say to each other, 'Know the Lord', for they shall all know me, from the least of them to the greatest, says the Lord; for I will forgive their iniquity, and remember their sin no more.

## Psalm 119:9-16

**R Happy are they who walk in the law of the Lord.**

9 How shall a young man cleanse his way?

By keeping to your words.

10 With my whole heart I seek you;

let me not stray from your commandments. **R**

11 I treasure your promise in my heart,  
that I may not sin against you.

12 Blessèd are you, O Lord;  
instruct me in your statutes. **R**

13 With my lips will I recite  
all the judgements of your mouth.

14 I have taken greater delight in the way of your  
decrees than in all manner of riches. **R**

15 I will meditate on your commandments  
and give attention to your ways.

16 My delight is in your statutes;  
I will not forget your word. **R**

## Hebrews 5: 5-14

5 So also Christ did not glorify himself in becoming a high priest, but was appointed by the one who said to him,

'You are my Son,

today I have begotten you';

6 as he says also in another place,

'You are a priest for ever,

according to the order of Melchizedek.'

7 In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission.

8 Although he was a Son, he learned obedience through what he suffered;

9 and having been made perfect, he became the source of eternal salvation for all who obey him,

10 having been designated by God a high priest according to the order of Melchizedek.

11 About this we have much to say that is hard to explain, since you have become dull in understanding.

12 For though by this time you ought to be teachers, you need someone to teach you again the basic elements of the oracles of God. You need milk, not solid food; 13 for everyone who lives on milk, being still an infant, is unskilled in the word of righteousness. 14 But solid food is for the mature, for those whose faculties have been trained by practice to distinguish good from evil.



## John 12: 20 - 33

20 Now among those who went up to worship at the festival were some Greeks. 21 They came to Philip, who was from Bethsaida in Galilee, and said to him, 'Sir, we wish to see Jesus.' 22 Philip went and told Andrew; then Andrew and Philip went and told Jesus. 23 Jesus answered them, 'The hour has come for the Son of Man to be glorified. 24 Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit. 25 Those who love their life lose it, and those who hate their life in this world will keep it for eternal life. 26 Whoever serves me must follow me, and where I am, there will my servant be also. Whoever serves me, the Father will honour. 27 'Now my soul is troubled. And what should I say —“Father, save me from this hour”? No, it is for this reason that I have come to this hour. 28 Father, glorify your name.' Then a voice came from heaven, 'I have glorified it, and I will glorify it again.' 29 The crowd standing there heard it and said that it was thunder. Others said, 'An angel has spoken to him.' 30 Jesus answered, 'This voice has come for your sake, not for mine. 31 Now is the judgement of this world; now the ruler of this world will be driven out. 32 And I, when I am lifted up from the earth, will draw all people to myself.' 33 He said this to indicate the kind of death he was to die.

## THE COLLECT FOR LENT V

*O God, our Redeemer,  
in our weakness we have failed  
to be your messengers of forgiveness and hope:  
renew us by your Holy Spirit,  
that we may follow your commands  
and proclaim your reign of love;  
through Jesus Christ our Lord,  
who lives and reigns with you and the Holy Spirit,  
one God, now and for ever. Amen.*

*“...but if it dies, it bears  
much fruit...”*

*John 12:24*







*THE COLLECT FOR PALM SUNDAY*

*Everlasting God,  
in your tender love for the human race  
you sent your Son to take our nature,  
and to suffer death upon the cross:  
in your mercy enable us to share in his obedience to your will  
and in the glorious victory of his resurrection;  
through Jesus Christ our Lord,  
who lives and reigns with you and the Holy Spirit,  
one God, for ever and ever. Amen.*

*Palm Sunday ~ 24 March*

## Isaiah 50: 4-9a

4 The Lord God has given me the tongue of a teacher, that I may know how to sustain the weary with a word. Morning by morning he wakens—wakens my ear to listen as those who are taught.

5 The Lord God has opened my ear, and I was not rebellious, I did not turn backwards.

6 I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting.

7 The Lord God helps me; therefore I have not been disgraced; therefore I have set my face like flint, and I know that I shall not be put to shame;

8 he who vindicates me is near.

Who will contend with me?

Let us stand up together.

Who are my adversaries?

Let them confront me.

9 It is the Lord God who helps me;

who will declare me guilty?

All of them will wear out like a garment;

the moth will eat them up.

## Psalm 31.9-16

**R Have mercy on me, O God.**

9 Have mercy on me, O Lord, for I am in trouble; my eye is consumed with sorrow, and also my throat and my belly.

10 For my life is wasted with grief, and my years with sighing; my strength fails me because of affliction, and my bones are consumed. **R**

11 I have become a reproach to all my enemies and even to my neighbours, a dismay to those of my acquaintance; when they see me in the street they avoid me.

12 I am forgotten like the dead man, out of mind; I am as useless as a broken pot. **R**

13 For I have heard the whispering of the crowd; fear is all around; they put their heads together against me they plot to take away my life.

14 But as for me, I have trusted in you, O Lord I have said, “You are my God. **R**

15 My times are in your hand; rescue me from the hand of my enemies, and from those who persecute me.

16 make your face to shine upon your servant, and in your loving-kindness save me.” **R**

## Philippians 2: 5-11

5 Let the same mind be in you that was in Christ Jesus,

6 who, though he was in the form of God, did not regard equality with God as something to be exploited,

7 but emptied himself, taking the form of a slave, being born in human likeness.

And being found in human form, 8 he humbled himself and became obedient to the point of death—even death on a cross.

9 Therefore God also highly exalted him and gave him the name that is above every name,

10 so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth,

11 and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.



## Mark 15: 1 - 47

1 As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council. They bound Jesus, led him away, and handed him over to Pilate. 2 Pilate asked him, 'Are you the King of the Jews?' He answered him, 'You say so.' 3 Then the chief priests accused him of many things. 4 Pilate asked him again, 'Have you no answer? See how many charges they bring against you.' 5 But Jesus made no further reply, so that Pilate was amazed. 6 Now at the festival he used to release a prisoner for them, anyone for whom they asked.

7 Now a man called Barabbas was in prison with the rebels who had committed murder during the insurrection. 8 So the crowd came and began to ask Pilate to do for them according to his custom. 9 Then he answered them, 'Do you want me to release for you the King of the Jews?' 10 For he realized that it was out of jealousy that the chief priests had handed him over. 11 But the chief priests stirred up the crowd to have him release Barabbas for them instead. 12 Pilate spoke to them again, 'Then what do you wish me to do with the man you call the King of the Jews?' 13 They shouted back, 'Crucify him!' 14 Pilate asked them, 'Why, what evil has he done?' But they shouted all the more, 'Crucify him!' 15 So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified. 16 Then the soldiers led him into the courtyard of the palace (that is, the governor's headquarters); and they called together the whole cohort. 17 And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. 18 And they began saluting him, 'Hail, King of the Jews!' 19 They struck his head with a reed, spat upon him, and knelt down in homage to him. 20 After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him. 21 They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus. 22 Then they brought Jesus to the place called Golgotha (which means the place of a skull). 23 And they offered him wine mixed with myrrh; but he did not take it. 24 And they crucified him, and divided his clothes among them, casting lots to decide what each should take. 25 It was nine o'clock in the morning when they crucified him. 26 The inscription of the charge against him read, 'The King of the Jews.' 27 And with him they crucified two bandits, one on his right and one on his left.

29 Those who passed by derided him, shaking their heads and saying, 'Aha! You who would destroy the temple and build it in three days, 30 save yourself, and come down from the cross!' 31 In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying, 'He saved others; he cannot save himself. 32 Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe.' Those who were crucified with him also taunted him. 33 When it was noon, darkness came over the whole land until three in the afternoon. 34 At three o'clock Jesus cried out with a loud voice, 'Eloi, Eloi, lema sabachthani?' which means, 'My God, my God, why have you forsaken me?' 35 When some of the bystanders heard it, they said, 'Listen, he is calling for Elijah.' 36 And someone ran, filled a sponge with sour wine, put it on a stick, and gave it to him to drink, saying, 'Wait, let us see whether Elijah will come to take him down.' 37 Then Jesus gave a loud cry and breathed his last. 38 And the curtain of the temple was torn in two, from top to bottom. 39 Now when the centurion, who stood facing him, saw that in this way he breathed his last, he said, 'Truly this man was God's Son!' 40 There were also women looking on from a distance; among them were Mary Magdalene, and Mary the mother of James the younger and of Joses, and Salome. 41 These used to follow him and provided for him when he was in Galilee; and there were many other women who had come up with him to Jerusalem. 42 When evening had come, and since it was the day of Preparation, that is, the day before the sabbath, 43 Joseph of Arimathea, a respected member of the council, who was also himself waiting expectantly for the kingdom of God, went boldly to Pilate and asked for the body of Jesus. 44 Then Pilate wondered if he were already dead; and summoning the centurion, he asked him whether he had been dead for some time. 45 When he learned from the centurion that he was dead, he granted the body to Joseph. 46 Then Joseph bought a linen cloth, and taking down the body, wrapped it in the linen cloth, and laid it in a tomb that had been hewn out of the rock. He then rolled a stone against the door of the tomb. 47 Mary Magdalene and Mary the mother of Joses saw where the body was laid.

# For All the Saints

## St Cuthbert

*Bishop & Missionary*  
*20 March*

St Cuthbert, whose feast day is 20 March, is one of the most likeable medieval saints. Described by Bede as “a very pleasant and affable man” he was a monk and a preacher, a bishop and a confidant of kings. A saintly healer of bodies and minds, his relics at Lindisfarne and subsequently Durham were a major pilgrimage destination.

Affection for the saint survived the Reformation and he remains to this day the patron saint of northern England.

Much of what we know of this holy man comes from a series of Lives – idealised biographies – all of which were written within a few decades of the saint’s death on this day in 687.

Born in c635, Cuthbert was a scion of the Anglo-Saxon warrior elite. As a youth, he campaigned with his fellow Northumbrians, “dwelling in camp with the army, in the face of the enemy”. His aristocratic martial background is also evoked in the description of his arrival at the monastery of Melrose in 651, on horseback, carrying a spear and attended by a servant.

But by this time, Cuthbert was already a miracle worker, his prayers saving a boatload of Tynemouth Abbey monks from being swept out to sea. Cuthbert’s decision to put aside his spear and to have his head tonsured was inspired by a vision of angels accompanying the soul of St Aidan, first bishop of Lindisfarne, as it went to heaven.

At Melrose, Cuthbert found his true vocation. Bede tells how he, “excelled...in strict zeal for discipline. He watched, prayed, worked and read harder than anyone else.” The future saint also directed his energies to evangelising the populace, undertaking arduous preaching tours lasting up to a month.



He was also distinguished by his asceticism, on one occasion even wading out into the freezing sea to spend the night in prayer – the Anglo-Saxon version of a “cold shower” to quench bodily temptations. On returning to the shore, two otters “bounded out of the water” and stretched themselves before Cuthbert, and then “warmed his feet with their breath, and tried to dry him with their fur”.

Cuthbert’s social origins as much as his piety probably explain why he was soon selected to accompany Abbot Eata – another future saint – to found a monastery at Ripon and serve as its guest master. However, as adherents of Irish monastic customs, Cuthbert and his brethren were recalled to Melrose to make way for Wilfrid, a key supporter of Roman observance. Disagreements between these rival traditions, especially regarding how to calculate the date of Easter, led in 664 to the convening of the Synod of Whitby.

Cuthbert accepted its decisions to adopt Roman customs and was sent to the royal monastery at Lindisfarne to bring peace to its divided community. According to Bede, he overcame schism among the monks “by patience and forbearance, bringing them around little by little through daily example to a better frame of mind”.

Perhaps the monks’ fractiousness – an ever-present characteristic of medieval monasticism – prompted Cuthbert to retreat to the island of Inner Farne and live as a hermit, where he emulated the “Desert Fathers” of fourth-century Egypt, battling demons. Here the saint built for himself an oratory and circular cell.

During his time on the island even animals would heed the saint’s command. A raven which Cuthbert admonished for filching the straw from the roof of his cell and oratory returned to do penance “with feathers outspread and head bowed low to its feet in sign of grief. Using whatever signs it could to express contrition it very humbly asked pardon.”

High-born abbesses turned to Cuthbert for counsel; one and was miraculously healed by contact with his belt. In 685, Cuthbert was consecrated as bishop of Lindisfarne: King Egfrith of Northumbria sailed to Inner Farne to personally beg him to take on the burden of episcopal office. This Cuthbert fulfilled with his customary diligence. After celebrating Christmas 686 at Lindisfarne, he returned, however, to his hermitage on Inner Farne where he died on 20 March 687. His body was taken to Lindisfarne, where it was wrapped in a linen winding sheet and placed in a stone sarcophagus, which was buried in the monastic church.



Eleven years later, Cuthbert’s body was exhumed. His corpse was incorrupt and “seemed not dead but merely sleeping” – a sure sign that Cuthbert was indeed a saint. His relics were translated into a specially built wooden container, which was “elevated”, or placed, on the floor of the church.

The Lindisfarne Gospels were created in honour of the saint and may well have been exhibited in conjunction with this shrine. A series of healing miracles testified to St Cuthbert’s holiness and his fame spread across Anglo-Saxon England and beyond, pilgrims travelling to his shrine from as far away as Frisia.

Less welcome visitors arrived in 793 when the Vikings sacked Lindisfarne. This sacrilegious attack on the church of St Cuthbert sent shockwaves across Christian Europe. Its violence is recalled by the ninth-century “Viking Raider Stone” excavated at the monastery (whether or not it depicts the actual raid of 793 is open to question). Depicting fearsome looking warriors wielding swords and axes, it’s a stark reminder of the horror of these Viking attacks – not without reason, some modern scholars view the Lindisfarne raid as the “9/11” of its day.

By 875, the Viking risk was such that the monks packed up shop and left Lindisfarne, taking with them St Cuthbert's body, the Lindisfarne Gospels and other sacred treasures. They ultimately settled at Durham, where the saint's shrine in the cathedral became one of the principal pilgrimage destinations of medieval England.

Pilgrims also journeyed to Lindisfarne, re-established as a "cell" of Durham in the twelfth century. Miracles were still being attributed to the saint in the early sixteenth century and in 1542, the commissioners sent by Henry VIII to despoil St Cuthbert's shrine couldn't bring themselves to destroy his relics.

To this day, they remain buried behind the high altar at Durham Cathedral, and earlier this year, English Heritage placed a new monument to mark St Cuthbert's original resting place at Lindisfarne.

*source, abridged:*

<https://www.thetablet.co.uk/blogs/1/2369/the-story-of-st-cuthbert-patron-of-the-north>

## *Collect*

*God of love and goodness,  
you called Cuthbert  
from looking after sheep  
to be a shepherd of your people;  
grant that as he sought those who had gone astray,  
so we may seek out the indifferent and the lost,  
bringing them into your fold;  
through Jesus Christ our Saviour.*

*AMEN*

## *The Shrine of St Cuthbert, Durham Cathedral*



# Thomas Cranmer

*Archbishop of Canterbury*

*Liturgist and Martyr*

*March 21*

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."

*source:* <https://www.anglican.org.nz/Resources/Worship-Resources-Karakia-ANZPB-HKMOA/For-All-the-Saints-A-Resource-for-the-Commemorations-of-the-Calendar/For-All-the-Saints>



# HOLY WEEK at ST PETER'S



## PALM SUNDAY

(24th March)

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  
10:00 am ~ Holy Eucharist

## 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  
5:45 pm ~ A Service of Tenebrae: Hayden's "7 words  
from the Cross" - presented by All Saints Music

## SATURDAY IN HOLY WEEK

(30th March)

7:00 pm "Easter Vigil: "Service of First  
Light" & Renewal of Baptismal Vows"



# *The Triduum:*

*Maundy Thursday, Good Friday and Easter Eve\**

*Maundy Thursday: 7:00 pm  
~ Footwashing ~*



*Good Friday: 5:45 pm  
~ Tenebrae ~*

The last seven words of our Lord from the cross

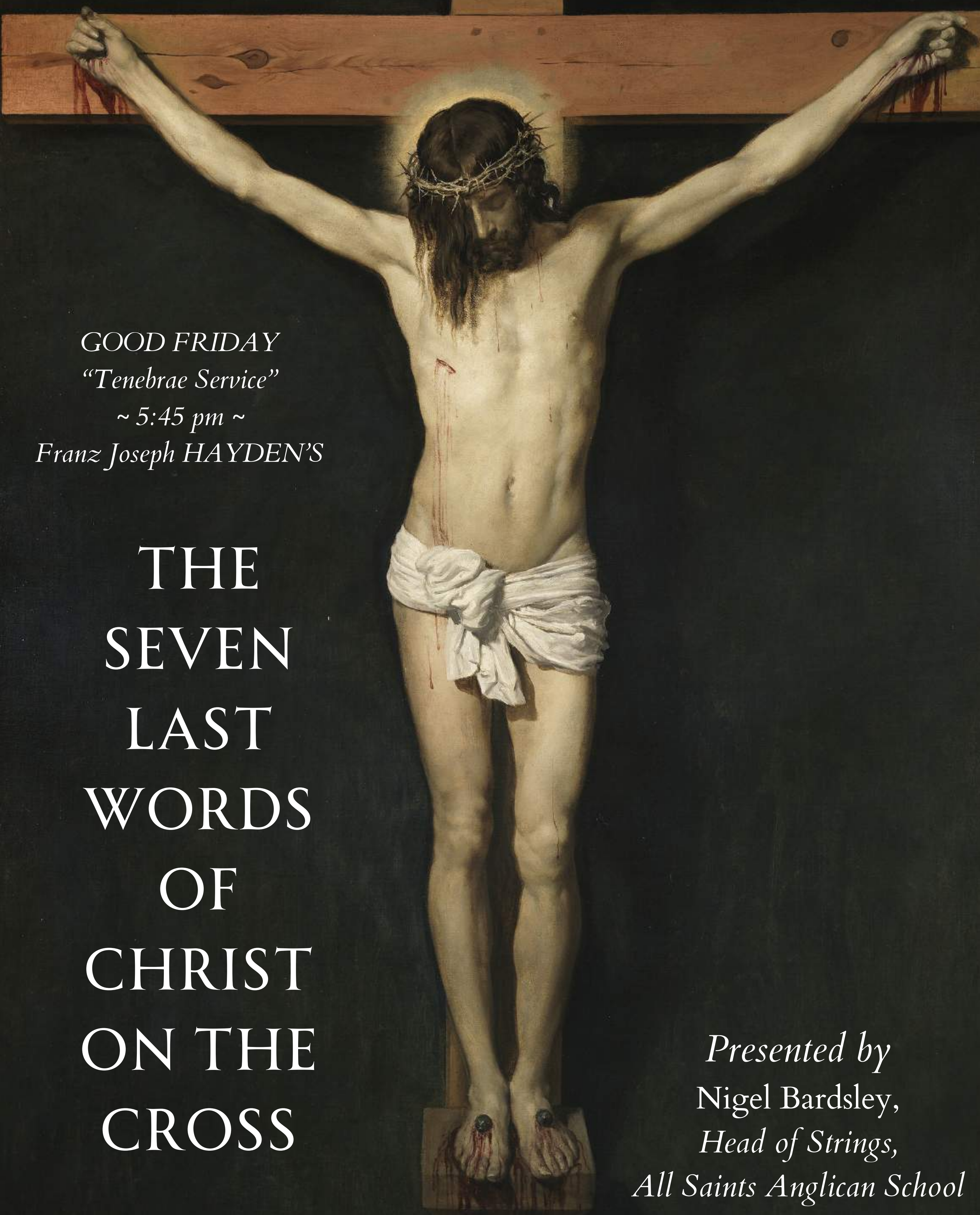


*Easter Saturday 7:00 pm:  
~ Easter Vigil, First light &  
Renewal of Baptismal Vows~*

\* Taken from a Latin root that means "three days," it is a period of time that traces the final days of Jesus' life, his death, and his resurrection from the dead. Starting on the Thursday before Easter Sunday, each day is traditionally marked with a particular liturgy.



ישוע נאזריט מלך יהודה  
ΙΗΣΟΥΣ ΝΑΖΟΪΟΥΣ ΒΑΣΙΛΕΥΣ ΙΟΥΔΑΙΩΝ  
IESVS NAZARANVS REX IYDAEORVM



*GOOD FRIDAY*

*“Tenebrae Service”*

*~ 5:45 pm ~*

*Franz Joseph HAYDEN'S*

THE  
SEVEN  
LAST  
WORDS  
OF  
CHRIST  
ON THE  
CROSS

*Presented by  
Nigel Bardsley,  
Head of Strings,  
All Saints Anglican School*

"CHRIST IS RISEN!"



# EASTER SUNDAY

*~ Sunday 31st March ~*

*Key Notes for Lent 3 & 4*

*7:00 am Holy Eucharist (BCP 1928)*

*9:30 am Holy Eucharist for families*

*5:45 pm Holy Eucharist*