

ST GUTHLAC'S COMMUNITY NEWS



Parish Church of St Guthlac
Knighton, Leicester LE2 3LF

<https://www.stguthlac-knighton.co.uk/>

I TELL YOU THE TRUTH,
UNLESS A
KERNEL OF WHEAT
FALLS TO THE GROUND
AND DIES, IT REMAINS
ONLY A SINGLE SEED.
BUT IF IT DIES,
IT PRODUCES MANY
SEEDS.

JOHN 12:24

Sunday 21 March 2021

Fifth Sunday of Lent Passion Sunday

A hymn for Passiontide: *"It is a thing most wonderful"*

It is a thing most wonderful,
almost too wonderful to be,
that God's own Son should come from heaven,
and die to save a child like me.

And yet I know that it is true:
he chose a poor and humble lot,
and wept and toiled and mourned and died
for love of those who loved him not.

I cannot tell how he could love
a child so weak and full of sin;
his love must be most wonderful
if he could die my love to win.

I sometimes think about the cross,
and shut my eyes, and try to see
the cruel nails and crown of thorns,
and Jesus crucified for me.

But even could I see him die,
I could but see a little part
of that great love which, like a fire,
is always burning in his heart.

It is most wonderful to know
his love for me so free and sure;
but 'tis more wonderful to see
my love for him so faint and poor.

And yet I want to love thee, Lord;
O light the flame within my heart,
and I will love thee more and more,
until I see thee as thou art.

Words: William Walsham How (1823-1897)
music: 'Herongate', English traditional melody

William Walsham How was one of the many Victorian clergy whose hymns we still sing. He was born in Shrewsbury, in 1823, studied at Oxford and was ordained in 1847. He served various congregations and became Suffragan Bishop in east London in 1879 and Bishop of Wakefield in 1888. Called both the "poor man's bishop" and "the children's bishop," How was known for his work among the destitute in the London slums and among the factory workers in west Yorkshire.

How wrote a number of theological works about controversies surrounding the Oxford Movement and attempted to reconcile biblical creation with the theory of evolution. He wrote some sixty hymns, including many for children. This hymn was originally written as part of a children's collection but now is more widely sung, particularly during Lent, and usually to Vaughan Williams' arrangement of a traditional folk tune, 'Herongate'. *Adrian*

Worship for Holy Week and Easter

Despite still not being able to meet together for our regular worship, we can still mark Holy Week and celebrate Easter.

To help you remember the profound moments leading up to the crucifixion we will send everyone a simple guide to **praying through Holy Week**.

Then on **Maundy Thursday** you can join our special Eucharist at Home, at 7.30pm, by following this Zoom link:

<https://leccofe.zoom.us/j/92186073163?pwd=UmkyVzNNTWlmMUZPRktDQ2lzUWoydz09>

or phoning 0330 088 5830, using Meeting ID: 921 8607 3163 and Passcode: 814346

On **Good Friday** you can share in our Reflection at the Cross through the Youtube link that will be on the Church website.

On **Easter Day** itself we will have a special Virtual Worship, accessed as usual through the website or the YouTube link sent by email. Those who receive their newsletter by post will also receive special Easter Day prayers in printed form.

These special days are the heart of our Christian faith, so please do plan to mark and celebrate them in whatever way you can.

Together we can affirm confidently the transforming power of all that Jesus accomplished through his suffering and through the triumph of the resurrection – the hope that the world needs so much today.

Yours in friendship and Christ's service,

Adrian

Collect & Readings for the Fifth Sunday of Lent

The Collect

Most merciful God,
who by the death and resurrection of your Son Jesus Christ
delivered and saved the world:
grant that by faith in him who suffered on the cross
we may triumph in the power of his victory;
through Jesus Christ your Son our Lord,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.
Amen

First Reading: Jeremiah 31.31-34

³¹The days are surely coming, says the LORD, when I will make a new covenant with the house of Israel and the house of Judah. ³²It 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. ³³But 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. ³⁴No 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 51.1-13

Second Reading: Hebrews 5.5-10

Gospel Reading: John 12.20-33

²⁰Among those who went up to worship at the festival were some Greeks. ²¹They came to Philip, who was from Bethsaida in Galilee, and said to him, 'Sir, we wish to see Jesus.' ²²Philip went and told Andrew; then Andrew and Philip went and told Jesus. ²³Jesus answered them, 'The hour has come for the Son of Man to be glorified. ²⁴Very 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. ²⁵Those who love their life lose it, and those who hate their life in this world will keep it for eternal life. ²⁶Whoever 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. ²⁸Father, glorify your name.' Then a voice came from heaven, 'I have glorified it, and I will glorify it again.' ²⁹The crowd standing there heard it and said that it was thunder. Others said, 'An angel has spoken to him.' ³⁰Jesus answered, 'This voice has come for your sake, not for mine. ³¹Now is the judgement of this world; now the ruler of this world will be driven out. ³²And I, when I am lifted up from the earth, will draw all people to myself.' ³³He said this to indicate the kind of death he was to die.

The Fifth Sunday of Lent

Rev Janet Gasper

Today the mood changes - Passiontide begins and we draw closer to the time when we focus on the story at the heart of our faith, and its central paradox - the victory of the cross. What is victorious we may ask about a degrading, painful death by crucifixion? What is victorious about any human suffering - in

war, at the hands of an evil regime or a killer virus. We know that no family, no community, no country in our world is untouched by suffering. Every day we face a new set of tragic events as we involve ourselves in the business of being human.

The prophet Jeremiah lived through a most tragic period in the history of the people of Judah. He watched his people turn their backs on God's love and mercy, and saw the country overrun by the Babylonians, the city of Jerusalem destroyed and the king and most of the citizens taken into exile in Babylon. The book of Jeremiah contains some of the deepest language in the Bible about suffering in God's service, but as we see in the passage set for today, it was not just bad news Jeremiah had to bring - there are passages like this one that speak of hope. Jeremiah speaks of God's desire to "make a new covenant with the House of Israel and the House of Judah...it will not be like the covenant I made with their ancestors.....I will put my law within them and I will write it on their hearts and I will be their God and they will be my people.....they shall all know me from the least of them to the greatest and I will forgive them their iniquity and remember their sin no more". In the previous chapter Jeremiah had been speaking about the eventual return of the people from exile and the restoration of the nation in terms of repossessing the land and replanting but these verses strike a deeper spiritual note and leave us with an unanswered question - if they come back will they be any better than they were before they were exiled? Jeremiah sees how weak and deceitful human nature can be and we touch here on one of the most important themes of the Old Testament -that of human rebellion in the face of divine grace. We see this time after time in Old Testament stories. Adam and Eve eat the forbidden fruit in spite of having everything they need. In the wilderness the people of Israel make and worship the golden calf at the very moment when Moses is receiving the law from God. We see

God's love on one side and Israel's desire to be rid of God on the other and Jeremiah sees that what is needed is not a new law but a new Israel and a new humanity

How can God win us to obey His law of love? If He does it by force then obedience and love are worth nothing. If He tries other ways He is vulnerable to our rejecting Him. There are no answers here and the Book of Jeremiah points beyond itself. Christians believe that the new covenant finds fulfilment in Jesus whose human life was lived out in love and obedience to God. In Jesus God shares our life, becomes incarnate, flesh of our flesh, suffers pain and death like all humanity. In our gospel reading some Greeks want to see Jesus - we don't know if they ever do see him, but in John's Gospel they represent the whole world and for the whole world to see Jesus it will require the death of the seed and the new life of the plant.

"When I am lifted up from the earth, I will draw all people to myself" Jesus said to indicate the kind of death he was to experience. A cross was raised above people and the victim separated from them. But a crucified man was also the object of disgust so Jesus was in another sense distanced from humanity. Yet says the Gospel writer Jesus draws everyone into a new closeness with him. There on the cross the formlessness of a chaotic world is formed in the identity of the suffering God. The evangelist wants his readers to recognise that the man who hangs on the cross is the Son of Man who came from heaven. When human beings had done their worst and pierced the side of Jesus there came out blood and water which the Gospel writer sees as the sign of redemption, reminding us that no human action can overcome the creative power of God's love. We have to hand over our damaged world, the damage done to us and the damage we have done to others and let God's Spirit, the spirit of Jesus crucified for us , hover over us and transform us.

The Victory of the Cross

Rev Canon Dr Stephen Foster

This recent description of Lent 5 or Passion Sunday this week leads me to think about the many types of Crosses that are based on the Cross on which Jesus was crucified. 'A Cross' is an ancient symbol pre-dating Christianity, but because of the death of Jesus, for the Christian, it has assumed different art forms symbolic of different things in the Christian 'story'.

Amongst literally hundreds of kinds, here are five.

1) The Plain or Latin Cross



This Cross symbolically used over many centuries may in itself be the one which best represents the Cross on which our Lord was crucified. It has a long vertical 'stipe' with a shorter horizontal piece called a 'patibulum'. As there is no ' corpus ' or 'body' affixed, it is thought to be the one that best portrays the truth of the Resurrection.

2) The Chi Rho Cross.



This is an X shaped Cross with a P superimposed on the top of the X. X is Ch in Greek and P is R...therefore the first two letters in Greek of Christ, or in English the first three letters of Christ. A probable 'secret sign' often found in the Roman Catacombs.

3) The Crucifix.



This Cross has the bodily image or 'corpus' of the dead Christ attached to it often with nails and spear marks and a Crown of Thorns. It is found in many churches on altars emphasising the sacrifice Jesus made for each of us.

The Reformation saw the more Protestant Churches preferring the Plain or Latin Cross which to me and theologically is slightly ironic!

4) The Greek Cross



This Cross is of pagan origin and its style has two parts of equal length. Theologically, in pagan terms the four 'equal' parts are said to symbolise the four platonic elements of earth, air, water and fire. In Christian terms, it is said to symbolise the spread of the Gospel to the four 'corners' of the earth.

5) The Christus Rex.



Here on a 'normal' shaped Cross Jesus has a Crown of Kingship on his head, his eyes are open and 'alive', his arms extended in an enveloping posture, and often wearing priestly robes such as are seen at the Eucharist in our churches. He is 'reigning from the tree.' This representation in art is more ancient than the Crucifix in Christian history, very often found in Lutheran Churches, and in most part seen at the east end of St Mary's Knighton!

PRAYER

Personal

Make me a channel of your peace.
Where there is hatred let me bring your love;
Where there is injury your pardon, Lord;
And where there's doubt true faith in you.
St Francis of Assisi

Church & Community

As we approach the lockdown anniversary, we pray particularly for our city and our churches as we prepare for another Easter with a muted celebration of the resurrection. May we be aided with imagination and confidence to proclaim the gospel of the risen Christ afresh in our churches and beyond. We pray for the schools and children breaking up for Easter this coming week. We pray that teachers, parents and children will find ways to gain rest and refreshment within the imposed restrictions.

Weekly prayer for roads in the parish – **Birkdale Avenue**

Nation and world

We pray for justice in our public realm. We pray for the rights of the oppressed, those speaking out for climate justice and the rights for women to walk without fear of arrest or imprisonment. We pray for Government and political leaders to uphold integrity and courage in leading for those in need of the rule of law and resources to flourish. We pray for those without homes and those who are hungry to be seen and helped by those with the power to help. We pray for our hearts to be increased for those in need.

Those facing personal pain we name before our Lord

And those who have finished their days on this earth. We thank you for their lives and pray for their families and loved ones to be comforted.

For further prayer requests which can be included in the weekly prayer list or anonymized and prayed for in private, please contact Matthew revgough@gmail.com or Jane administrator@stguthlac-knighton.co.uk

Can you help?

Monday midday, we are now being joined by care home residents for our short time of prayer. It would be a great encouragement for more of us to be present to pray with these residents who have been stuck in the home with minimal outside contact. Do come if you can. The joining instructions are on page 11. Thanks, Matthew

PLANNED GIVING SCHEME

Regular giving is an integral part of our church life supporting our day to day costs, ministry and mission. A good way to achieve this is through a weekly envelope or a monthly bank standing order as part of our Planned Giving Scheme. Scheme details can be obtained from David Hunt. If you are a taxpayer and gift aid your giving, our church can claim an additional 25%.

WORSHIP INFORMATION

BBC1 Sunday Worship Lent 5: 11.30am Sunday 21st March

BBC Radio 4 Sunday Worship 8.10am

BBC Radio 4 Daily Service each weekday 9.45am on long wave only

Catch up available for all these on the BBC iPlayer and Sounds apps.

Virtual Sunday Service for the Knighton Benefice.

Each week we will now usually upload a recording of the Sunday service from St Mary's or St Guthlac's onto the Knighton Benefice You Tube channel. This should happen by 1pm each Sunday. Please go direct to https://www.youtube.com/channel/UChYDSfNmiB2Zamsaz_Ed_ZSg? or via the website or Facebook page.

Virtual Compline/ Night Prayer at 8pm on a Wednesday.

You can join by just phoning up and inputting the code or using 'Zoom' online.

For Phone only: telephone this number 0131 460 1196

When promoted input Meeting ID: 746 767 4408

For internet using Zoom:

Join Zoom Meeting <https://leccofe.zoom.us/j/7467674408>

Input Meeting ID: 746 767 4408

Weekly Prayer - by Zoom or Phone-in.

Daily Prayer Common Worship: every Monday at midday;

Morning Prayer Common Worship: every Friday at 8am.

Join Zoom Meeting:

<https://leccofe.zoom.us/j/7467674408?pwd=T3pHbW5XRVh2b29rV3plOTZ1Rm1SZz09>

Meeting ID: 746 767 4408 Passcode: lent

To Phone in- Dial by: 0131 460 1196 (standard call charge)

Input Meeting ID when prompted: 746 767 4408

CONTACT DETAILS

Vicar: Revd. Adrian Jones 0116 2704268
adrian.jones@zoho.com

Associate Priest- St Guthlac's: Revd Canon Dr Stephen Foster
safpta6@gmail.com 07966 376905

Assistant Curate: Revd Matthew Gough
revgough@gmail.com 07754 961997

Revd Aphro McCullough

Revd Janet Gasper

Reader: Fiona Wingate

Churchwardens:

David Hunt
Tina Jarvis

churchwardens@stguthlac-knighton.co.uk

Knighton Benefice Magazine: Nigel Siesage
stmaryknighton.magazine@gmail.com

FOR THE NEWSLETTER Please send material to be included in the next newsletter by **noon Thursday** to administrator@stguthlac-knighton.co.uk

Don't forget to visit the St. Guthlac's Facebook page and website <https://www.stguthlac-knighton.co.uk>

MOVING HOUSE IN A PANDEMIC

One of our congregation, who is about to move house has a problem as charity shops are closed or already full of goods. There are a few things available free to collect:

- Fireside chair and leg stool (Light brown upholstery)
- Decorating platform (for DIY)
- Model yacht. Large
- Assorted drill bits

If you are interested in any of the items, please contact churchwardens@stguthlac-knighton.co.uk who will pass on your details.

DIARY DATE: ANNUAL PAROCHIAL CHURCH MEETING

This will take place on Sunday 2nd May. More details will follow soon.

ELECTORAL ROLL

If you are not currently on the electoral roll and would like to be entered on it, please contact Jane Wright administrator@stguthlac-knighton.co.uk for a form. Completed forms must be returned to Jane by 4th April if you wish to be entitled to vote at the APCM. The 'Notice of Revision' posted on our website and the external church noticeboard gives details of eligibility. Thank you.

STONEYGATE BAPTIST CHURCH WELLBEING CAFE

The Zoom link for the Stoneygate Baptist Church wellbeing cafe, which you are welcome to join any Wednesday at 11am is:

us02web.zoom.us/j/86350559902?pwd=TEWYOWxUZTE0bjhWZFA1Smplbk1YUT09

Meeting ID: 863 5055 9902

Passcode: 216265



IMPORTANT UPDATE:
St Mary's not open

**One year on ... Marking
the National Day of Reflection
on the anniversary of the first UK
Coronavirus lockdown:
23rd March 2021.**

As you may have heard, Tuesday 23rd March – the anniversary of the UK going into the first national lockdown - is to be a National Day of Reflection, to remember those who have died during the pandemic and to show support for everyone who has been bereaved. An estimated 3 million people have been bereaved since the pandemic began, yet many have been unable to properly say goodbye to loved ones or grieve. This Day is also a time for us all to remember the stress, loss, loneliness and extreme challenges that the last twelve months have brought to everyone.

We are not there yet, but with the end of our lockdown restrictions in sight and the successful roll-out of the vaccination programme, we need a time to pause – with affection for those who have died, respect and gratitude for those who have protected and cared for us, and thankfulness to the God who has walked with us through this extraordinary time.

The end of life charity *Marie Curie* is inviting us all to mark the National Day of Reflection by placing daffodils (fresh, drawn or crafted) in our windows, as a symbol of hope, and at midday to observe a one minute silence. Later, as night falls, we are invited to take a light to our doorsteps at 8pm - a candle, torch or simply the light from a mobile phone – sharing a beacon of support in these incredibly tough times. There are also online

talks featuring people who are bereaved, celebrities and expert panellists sharing experiences and answering questions:

www.mariecurie.org.uk/dayofreflection

We had originally thought to mark the noon silence in the church, as you may have read last week, but our consideration now is that it would be more appropriate for anyone who wants to take part to mark the silence at home. Daffodils or other yellow flowers capture the colour of our hope for the future as well as remembering. *Apologies to those who were looking forward to coming to St Mary's.*

However you choose to mark the day, I hope you will find the prayers here useful - there is also an illustrated version of one prayer that you can colour as you pray.

Prayers for Marking a Year of COVID-19

Wonder Worker,
In this year when everything changed,
when we felt worried and weary,
when we wailed and we wondered,
you gave us a promise...
Nothing can separate us from your love.
And nothing will be wasted.
With you at work,
light, life, love, and liberation
always win.
Amen.

God, our merciful maker,
You love the world you made,
and you want us to be whole and healthy.
Yet the world you made is suffering.

The world you made is struggling.
People have died, and people are sick.
Visit us with your mercy and make us whole.
Amen.

God, our loving friend,
The seasons keep changing
but we remain separated from friends and neighbours.
It has been a long year.
We miss the comfort of warm hugs,
shared meals, and friendly visits.
But you sent us a Comforter, the Holy Spirit.
Wrap us in the warmth of our Comforter today.
Amen.

God of all grace and providence,
You are our shepherd who walks with us through every valley.
Be with us today as we mark one year of the lockdown in our
country.
Be the comfort of those who grieve.
Be the strength of those about to falter.
Be love between those separated.
Be eternal rest for those who have died.
Help us to trust you, follow you and love you,
for your goodness today and always.
Amen.



WONDER WORKER

in this
YEAR

WHEN everything CHANGED,
when we felt
WORRIED AND WEARY

when we wailed and wondered,

YOU GAVE US A PROMISE.

— **NOTHING** —
can separate us from
YOUR LOVE.

And nothing will be wasted.

WITH YOU AT WORK,

LIGHT, LIFE, LOVE, & LIBERATION

ALWAYS WIN.

amen.

Christchurch, Clarendon Park LENT WALK

STATIONS OF THE CROSS

Start and finish at Christchurch. POSTER 1 is on the Christchurch noticeboard and POSTER 17 is on the porch window. The other 15 posters are in the windows of houses in Clarendon Park, Knighton and Stoneygate.

Download the route from the church website:

www.christchurchcp.org.uk

under latest news. The walk is about 10k but can be done in stages.