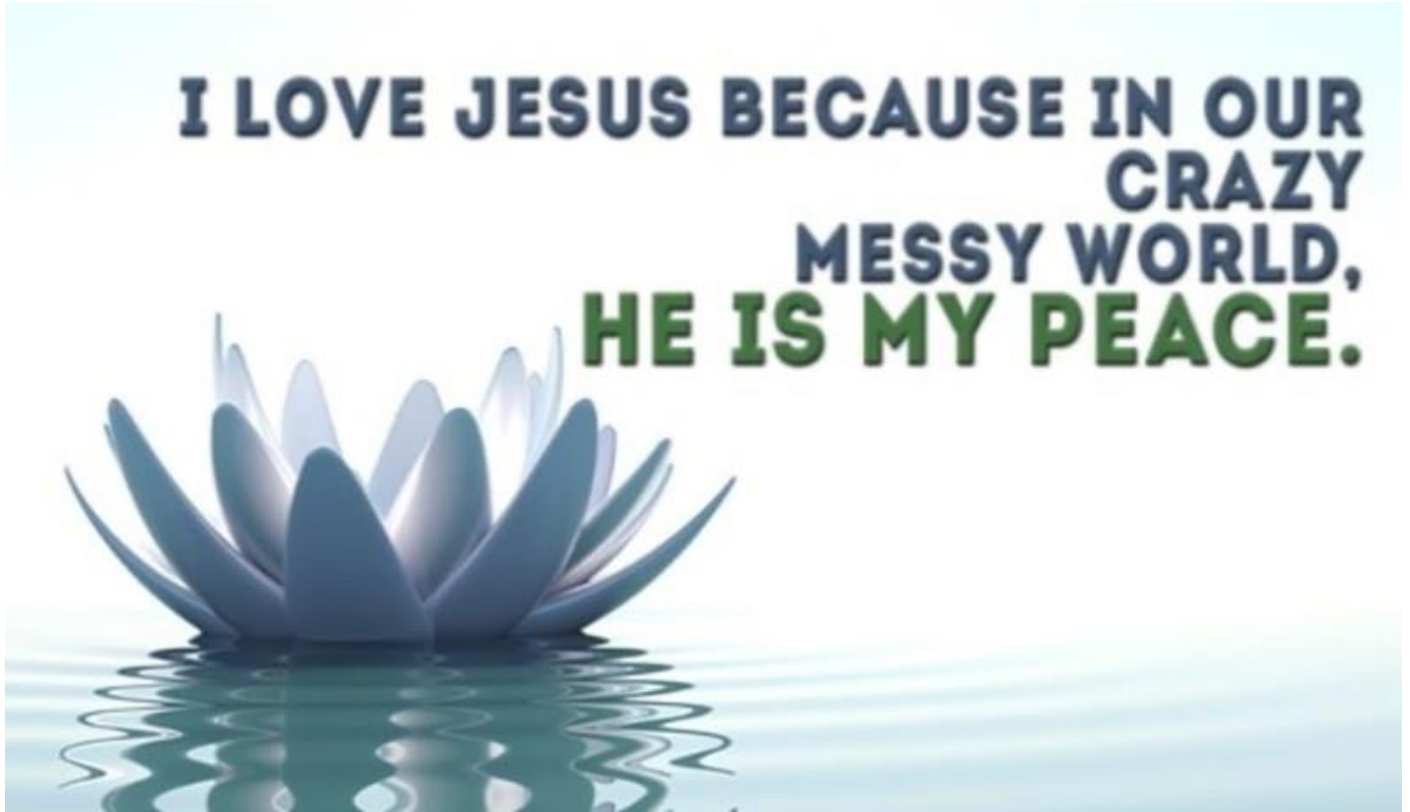


St John the Baptist Bulimba.



READINGS AND PRAYERS FOR THE SECOND SUNDAY OF EASTER

7 April 2024

Today we welcome the Reverend Dr. Ruth Mathieson, Principal of St Francis' Theological College, who will preside and preach at both services.

In the services we will use the Dudman sung setting (TIS 756).

Note that the Kyrie will be sung with the confession after the Prayers of the People (later than the usual pattern in the service).

SENTENCE FOR THE DAY:

‘Peace be with you,’ says the Lord.

‘As the Father has sent me, so I send you.’ *John 20.21*

THE COLLECT FOR THE SECOND SUNDAY OF EASTER:

Risen Christ, whose absence leaves us in despair but whose presence is overwhelming: breathe on us with your abundant life, that where we cannot see we may have courage to believe that we may be raised with you. **Amen.**

READING FROM Acts 4:32-37.

June Parker Linda Brook

Now the whole group of those who believed were of one heart and soul, and no one claimed private ownership of any possessions, but everything they owned was held in common. With great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. There was not a needy person among them, for as many as owned lands or houses sold them and brought the proceeds of what was sold. They laid it at the apostles' feet, and it was distributed to each as any had need. There was a Levite, a native of Cyprus, Joseph, to whom the apostles gave the name Barnabas (which means 'son of encouragement'). He sold a field that belonged to him, then brought the money, and laid it at the apostles' feet.

Notes on Acts 4:32-37.

What does it mean to be part of Christian community? There are many times throughout the past 2000 years, up to this day, when people have lived with all of their worldly 'possessions' in common, sharing everything and each contributing out of their labour and resources bestowed from their lives. To those who have been immersed deeply in the individualism which has gripped the western world over recent centuries such an approach is deeply disturbing, challenging or even offensive. 'But what about ME and what I own?' This passage is easily dismissed as 'something appropriate for just that time', yet it does become a burr under our skin when we recognise that generosity and deep connectedness to those who are around us, along with the recognition that EVERYTHING which is part of our lives is initially and fundamentally a gift from God ... are essential characteristics and understanding of the life to which we are called.

Questions to take into your week:

- 1. What is your initial reaction to those early Christians holding everything 'in common'? If you are disturbed ... why? If you are inspired ... why?*
- 2. How do we seek today to ensure that the needs of those who live with vulnerability are met with generosity?*
- 3. How can you be a Barnabas, a person whose life is an example of 'encouragement'?*

Psalms 133.

¹ Behold how good and how lovely it is:
when families live together in unity.

**² It is fragrant as oil upon the head,
that runs down over the beard:
fragrant as oil upon the beard of Aaron,
that ran down over the collar of his robe.**

³ It is like a dew of Hermon:
like the dew that falls upon the hill of Zion.

⁴ For there the Lord has commanded his blessing:

which is life for evermore.

Notes on Psalm 133.

Family harmony is a blessing. When it happens. In biological families and in other communities which operate as larger family groupings, including church communities. Harmony is a blessing. It is not a blessing when it is enforced though, when dissent or problems are suppressed, when those who have legitimate grievances or issues to raise are silenced. Harmony which flows from shared respect, honesty, trust and mutual commitment ... that is a blessing!

Questions to take into your week:

- 1. What has been your best experience of family life? What has been your worst experience of family life? What have you learned from BOTH which you bring into being a member of families and communities?*
- 2. Oil running over the beard may sound messy and culturally disconnected in our day. What simile or image would you offer as a way of describing that blessing of harmony and peace?*
- 3. Remembering that the words in the original Biblical languages for 'blessing' are deeply connected to inner peace and happiness, how does it touch your life to know that this is what God wants for YOU?*

The Second Reading, from the New Testament, 1 John 1:1-2:2.

Tony Rigby Donovan Sparks

We declare to you what was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands, concerning the word of life - this life was revealed, and we have seen it and testify to it, and declare to you the eternal life that was with the Father and was revealed to us - we declare to you what we have seen and heard so that you also may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ. We are writing these things so that our joy may be complete. This is the message we have heard from him and proclaim to you, that God is light and in him there is no darkness at all. If we say that we have fellowship with him while we are walking in darkness, we lie and do not do what is true; but if we walk in the light as he himself is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he who is faithful and just will forgive us our sins and cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us. My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the atoning sacrifice for our sins, and not for ours only but also for the sins of the whole world.

Notes on 1 John 1:1-2:2.

John, and the disciples who formed the letters we have from the Johannine communities, write in bold broad statements about God and about our relationship with God. These bold statements (another such is 'God is love') are not only headlines but contain deep and intricate meaning. One of the criticisms of the culture of revisionism from the 1960s was that it proclaimed the broad statements without integrating their meaning beyond surface (and sometimes selfish) applications. To declare that God is light, especially with the following verses, is to call for life to be lived 'in the light'. To do this wholeheartedly requires great honesty and vulnerability and trust. Who of us is prepared for every moment of our lives to be able to be seen clearly? But the light of God is not shone to reveal wrongdoing in preparation for exacting punishment. It is light which invites repentance, clarity, open-eyed and open-hearted awareness.

Questions to take into your week:

- 1. What does it mean to you to live 'in the light'?*
- 2. If you are aware of times when you slipped into the shadows, or into a dark place, how did God shine the light which enabled you to become free?*
- 3. How is your compassion for yourself transformed by the recognition that God has such understanding and compassion towards you?*

GOSPEL: JOHN 20:19-31 Glory to you Lord Jesus Christ.

When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, 'Peace be with you.' After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. Jesus said to them again, 'Peace be with you. As the Father has sent me, so I send you.' When he had said this, he breathed on them and said to them, 'Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.' But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. So the other disciples told him, 'We have seen the Lord.' But he said to them, 'Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe.' A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, 'Peace be with you.' Then he said to Thomas, 'Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe.' Thomas answered him, 'My Lord and my God!' Jesus said to him, 'Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe.' Now Jesus did many other signs in the presence of his disciples, which are not written in this book. But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his

name. **Praise to you Lord Jesus Christ.**

Notes on John 20:19-31.

This rich and complex passage recalls intense memories among the first disciples of Jesus as they grappled with his death and resurrection. Their fear is honestly included. Their struggle to understand. Their hope beyond rationality. Their desire for tangible signs of what their minds could barely comprehend. Their experience of Jesus, sudden, startling, comforting, intimate. He came to them as the one who they had known and as SO much more than they had comprehended before the moment which they share with us here!

In Memory.

April 8th – April 14th

Henry Arrinnes Fletcher (1986) John Henry Salter (1975)

Mary Joyce Wrafter (2004)

Questions to take into your week:

- 1. How would you have felt as those first disciples, seeing Jesus suddenly appear? How would you have reacted?*
- 2. Put yourself in the sandals of Thomas. Can you understand his response both to the disciples then, a week later, to Jesus? How do you think you might have responded?*
- 3. We have not seen and yet have believed. How do these resurrection stories enrich your faith in Jesus Christ?*

Parish Prayers

The Anglican Cycle of Prayer:

In The World: -

- The Episcopal / Anglican Province of Alexandria

In The Diocese:

- The Diocese of Brisbane: †Jeremy Greaves; Assistant Bishops - †Cameron Venables, †John Roundhill, Locum Bishop - †Bill Ray; Clergy and People
- The Parish of Maroochydore: Tania Eichler, Philip Robinson, James Hall
- EPIC Assist
- Hillbrook Anglican School, Enoggera: Acting Principal – Mark Herriman; Chaplain - David Adams; Chair of School Council – David Marsland; members of School Council; staff & students

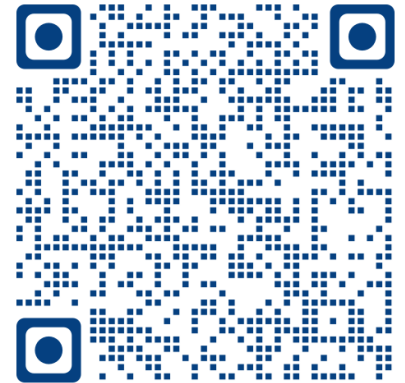
Pray for those in need:

Duncan Family, Kerrie, Helena, Roy, Helen, Joan, Pam, Karen S., Robyn, Lionel.

To add names to this list please contact Sarah in the Parish Office. Names will be kept for two months unless requested to continue. Please let us know of changes in situation for those who we hold in prayer.

Please take and use this list in your prayers throughout the week.

To arrange direct debit for your regular giving,
 please use the account details:
 BSB 704 901 Account number 00014573.
 Account name Bulimba Anglican Parish



Please use the QR code to make a donation
 to the life of the church community here.

Thank you for your generosity.

THIS COMING WEEK IN THE PARISH			
NO MORNING PRAYER UNTIL WEDNESDAY 17 APRIL			
THIRD SUNDAY OF EASTER	14th	7.30am	Sung Eucharist
		9.00am	Sung Eucharist (Guest at both services: The Reverend Jonathan Kemp. Chaplain Springfield Anglican College)
<i>Advance notice</i>			

ROSTERED DUTIES FOR 14/4	7.30AM	9.00AM
L.A.'s	Vanessa/Robert	Roland/Sarah
MUSIC	Howard	Howard
READERS	Felicity/Bradán	Michael S/Linda P
INTERCESSOR	Robert	Sarah
MORNING TEA	Barbara and Cathy	
WELCOMERS	Felicity/Allan T	Chris & Linda P
AUDIO VISUAL	Roslyn	Michael S
FLOWERS ...	CHURCH CLEANING Sue/Kym	

Rector

Reverend Canon Paul Mitchell Mobile 0400 411 055

Email: priest@stjohnsbulimba.org

Associate Clergy

Reverend Sharon Mitchell

Reverend Greg March 0417 616 256 (*available for spiritual direction*)

Formation Student

Allana Wales

Church Contact

Office Hours: Wednesday and Friday 9.30 am to 1.30 pm

Church Address: 171 Oxford Street, Bulimba

Postal Address: PO Box 271, Bulimba Qld 4171

Telephone: 3399 1508 Email: office@stjohnsbulimba.org

Website: www.stjohnsbulimba.org Follow us on Facebook

Canon Paul is away until 17th April. Please contact the Parish Office or 0422494161 for any urgent pastoral matters.

Notices

GOODIES FOR GOODNA

Goodna Anglican Welfare Ministry (GAWM) has requested that we continue to donate toiletry items (which are not able to be purchased with their funding) and here is their current list:

Shampoo; Conditioner; Deodorants (men's and women's); Sanitary pads and tampons; Tissues; Kids Snacks; Toothpaste; Toothbrushes; Shaving Cream.

They have adequate supplies of toilet paper and nappies but will let me know if needs change. They are also putting together packs of school supplies (pencils, pens, school stationery; exercise books; pencil cases and backpacks) and this will be an ongoing need for children starting or changing schools.

VOLUNTEERS REQUIRED

We are desperately in need of volunteers for the following ministries within our church. Contact the Parish Office to volunteer

- AV operators during the 7.30am Sunday service

- Morning Tea volunteers after the 9.00am service for third Sunday (you need to put on the urn beforehand and provide milk and biscuits). Nothing fancy needed. Serving from the Maheno Room and washing up afterwards.
- Cleaning our church, can be done on a weekday or Saturday. Dusting and vacuuming about once every 6 weeks, if there are a few more people on roster.

AN EVENING OF HEAVENLY MUSIC, 27th APRIL AT 7.00pm



THE ANGLICAN PARISH OF ST JOHN THE BAPTIST, BULIMBA INVITES YOU TO

AN EVENING OF HEAVENLY MUSIC

PRESENTING THE VOICES OF QUEENSLAND OPERA SINGERS SEBASTIAN MACLAINE AND ASHLEIGH CRANE IN A SELECTION OF CHORAL MUSIC,
ACCOMPANIED BY JOHN WOODS.

At 7.00pm
Saturday 27th April 2024

St John the Baptist Church, 171 Oxford Street, Bulimba QLD 4171

All proceeds from the concert will go to the ABM appeal for the Al-Ahli Hospital in Gaza.
A glass of sparkling wine and canapes will be served during the interval
Tickets \$40.00 can be purchased via our website, stjohnsbulimba.org or at the door.

Tickets will be available soon, please keep an eye on the Parish emails.
All Concert proceeds will be donated to ABM for the work of the Al-Ahli Hospital in Gaza