

COR Newsletter – 27 February 2008

Dear all,

### **Last Sunday**

It was good to see you all again. Frans, Hankie and the children were away this week, so **Sunday school** was taken by Claire and Alex. Welcome, also to Martin and Alina who want to get married in our church. It was good to have James Price from CMS Ireland in the congregation again. We value our relationship with them and with them also to Fr. Tudor's old people's home. The Bishop's Easter message was made available, and will be available every week in church until Easter.

### **Next Sunday**

2nd March as well as being the 4th Sunday of Lent is also **Mothering Sunday** and as it is the first Sunday of the month, we also have our popular **Produce sale**. Holy Communion at 10am with Sunday school. See you then.

### **John's Blog**

As reported last week, John's much valued Web log (which is like an on-line diary with pictures) recording various facets of life in and around the church and in Romania generally is **up and running again** after a long lay off due to technical difficulties. This will be regularly updated and although you can reach it direct - the easiest way is through our website <http://www.churchoftheresurrection.eu> and click on the button "COR Blog" at the top of the page.

### **Revision of the Electoral roll and Annual General Meeting.**

Every year in the Diocese of Europe we have to renew the electoral roll. This entitles everyone on the roll to vote at the **AGM on Sunday 6th April** and elect the church council and church officers for the forthcoming year. Through email you will also receive this weekly communication to keep us together through the week.

This can be a cumbersome exercise so to try and make it a little easier this year I am going to do the following. A list of everyone on the roll from last year - (just name and address) - will be available from this Sunday at the back of the church.

\*If you wish to remain on the list for the forthcoming year please just sign your name next to your entry on the list.

\*For everyone who is new and not currently on the list there will be a form to fill in at the back of church.

\*If you are on the list but any details have changed since last year - address, phone number, email address - please also fill out a new form.

NOTE: I have also attached the electoral roll form to this email.

The **ONLY** qualification you need to be on our roll is to be a Christian baptised in the name of the Holy Trinity and aged 16 years or over. The **DUTIES** of membership are to attend church whenever possible, to pray for the church and its members, to support the church practically and financially according to means, and to live your life in a way that demonstrates the saving power of Christ.

### **The Monday night Lent course**

**Every Monday at 7pm.** This week we looked at Thursday ("Maundy" Thursday - from John's gospel) and the last supper, betrayal, arrest and trial. All welcome.

### **Thought for the day**

One of the things that has become very apparent in studying Mark's account of Holy Week and comparing it with John's account written some 20 to 30 years later, are the differences in detail and emphasis and in actual facts that occur between them. These are fascinating in themselves, such as for Mark, the last supper was a Passover meal - in John it was not. In Mark we have the famous words of institution "This is my body...etc" but these are absent in John and instead we have the foot washing incident. In Mark, Judas finishes the meal with the disciples. In John he leaves to betray Jesus *during* the meal. In Mark, Jesus was arrested by a "crowd" - something akin to a lynch mob perhaps. By the time John was writing this had become a detachment of Imperial soldiers. In Mark, Jesus is identified by a kiss from Judas, in John - Judas is standing with the soldiers and Jesus *identifies himself*. The unnamed slave who had his ear cut off was wounded by "one of the crowd" in Mark. In John this person was named as Peter and the slave Malchus. In Mark Judas is simply "one of the twelve" and his betrayal of Jesus is not commented on at all. By the time of John, Judas is under the domination of Satan.

All these differences are evidence that the life of Jesus is continually being interpreted by different people in different contexts for different purposes. There is no ONE "true" account divinely given to us. If that was the case there would only be ONE gospel - the gospel according to God. The fact that there are four gospels included in the New Testament canon should at least make us alive to the fact that there are different ways of looking at things, different ways of explaining things, and that details can differ even while the core message remains pretty much the same. Differences in the gospels, discrepancies, contradictions, should not be seen as proving that the Bible is "faulty". Quite the reverse. It is to the eternal credit of the Israelite people and then subsequently the church that they did not airbrush any of these things out - there was no need to - they stand as a testimony to the underlying honesty and integrity of the whole, that they are all included regardless of how they differ. The New Testament, in Christian eyes is not an end in itself, it is a witness written by different people to a person, Jesus Christ. We sometimes just need to remind ourselves that we do not worship *words*, we worship the *word made flesh*.

**Prayer for today** is a collect for Mothering Sunday

*God of love,  
passionate and strong,  
tender and careful:  
watch over us and hold us  
all the days of our life,  
through Jesus Christ our Lord.  
Amen.*

Love and Peace

Martin