

- - TEAM NOTES - -

St Mary's AGM will be held today, Sunday 26th March, after the 10.30am service.

Refreshments after church are important in many ways, so we are planning to re-launch coffee/refreshments after the St Mary's 10.30 service very soon. They will be easy and quick to set up and quick to clear away afterwards. If you are interested in joining the Refreshments Team please speak to Lavinia or Avril. *Thank you!*

All Things Bright & Beautiful continues every Tuesday in St Mary's. Next service will be 28th March at 2.30pm.

T-Pot is held every Wednesday from 10am to 12.30pm in the Rectory Classroom. Come along for a cuppa and a chat. Everyone welcome!

Christian Aid Lent lunches 2023.

The final Lent Lunch will be held in the following venue:

St Mark's Church Room **Friday 31st March** **12:00 – 1:30pm**

A warm welcome is extended to all.

Palm Sunday Services: 2nd April:

St Mary's 10.30am Choral Eucharist for Palm Sunday

If you wish to join the Palm Sunday procession, please come to the Health Centre, where we will start the service and walk back to St Mary's and join those in church for the rest of the special Palm Sunday Eucharist, which will include a dramatic reading of the Passion of our Lord according to Matthew.

St Mark's 10.00am Holy Eucharist for Palm Sunday

All Saints 10.30am Morning Worship

Studland 10.00am Holy Communion for Palm Sunday

(for other Holy Week & Easter services at our churches please see leaflets at back of church.)

Safeguarding - As you are probably aware, each of the Churches in our Team has a Safeguarding Officer. They are currently reviewing DBS certificates that people may have or require for roles and activities in our churches, as well as Safeguarding training. This is being done with reference to the Diocesan Safeguarding Matrix which tells us which roles in our churches require a DBS certificate and also what Safeguarding training may be required too. Our officers will be in touch if this affects you.

SWANAGE & STUDLAND TEAM MINISTRY

St. Mary's – St. Mark's – All Saints' – St. Nicholas'
26th March 2023 ~ Lent 5 - Passiontide

Ezekiel 37:1-14, Psalm 130, Romans 8:6-11, John 11:1-45

Whereas Matthew, Mark and Luke give the catalyst for Jesus's arrest as challenging the temple's spiritual corruption, John's gospel makes the raising of Lazarus ("God will help" Hebrew *el-eazar*) the last straw for the defensive and frightened 'Jews'. (Let us be very sensitive to whom, or rather to what, John refers when he repeatedly uses the phrase 'the Jews'. He meant precisely the Pharisees and Sadducees' denying the possibility of resurrection, *not* Jews in general. That misunderstanding has caused incalculable suffering.)

Although it's often said that the concept of resurrection came late into Judaism from contact with Zoroastrianism, fuelled by Jewish martyrdoms during the Maccabean revolt, Ezekiel, writing between the years 593 and 565 BCE, gives a parable of resurrection in Hebrew terms. The valley of the dry bones is the parable (*mashal*) and the explanation (*nimshal*) is immediately supplied by God: the bones are the whole of Israel, buried in graves (Babylon). In a re-iteration of God's creation of Adam/humanity, God will breathe the Spirit into these bones and they will live and they will know that God has the power (and the will) to give them life again. This is the gift of the Spirit promised to a people who have lost hope in the loving God in whom they trusted for protection. God will help. It's both a political parable and a spiritual one.

But it's not, as David Jenkins' once put it, "a conjuring trick with bones". There is a mystery here that Paul elegantly expresses in his careful distinguishing of "flesh" and "body" which we often conflate. Resurrection is not resuscitation of bodies (though how we long for that when the people we love die!) but knowledge of God, seeing God, living in God's love, and trusting God's love will accomplish what we cannot – not intellectual assent to Facts About God, but visceral trust in God's love for present and future.

Jesus returns to Jerusalem, and demonstrates that, contra the Sadducees, he is the resurrection and the life. Those who love him understand him – partly. It costs everything. It is for his glorification – another misunderstood word: for John, "glorification" always means "crucifixion" – not, directly anyway, his vindication. Jesus is nothing but God's eternal love embodied; therefore, he cannot remain dead. If we live in love, we too will never die.

Revd Terence Handley MacMath

Do access the Swanage and Studland Team website regularly:

www.swanageteam.com