



Today's Hymns



- 95 Forty days and forty nights
 107 Father whose everlasting love
 385 Be thou my guardian
 128 All glory laud and honour *omit vv 7 & 8*

Pew Notices

Meditation: as usual at 5.30pm after the hymn choosing.

Parish Walk: Sat 24th March. Start at Broughton Bank at 9.30am sharp. Lunch at the Crown around 12.30 – let them know on 30017 if you want to eat - and survivors' tea back the start at about 4pm. [See note below.]

FOSP Italian Evening: 21st April 7.00 for 7.30. £15 in Parish Rooms.

Map of the Parish: John Hibbert has produced a map of the parish and would welcome any assistance, for example in the naming of fields, etc.

Food Bank: A big thank you to all who have contributed.

Beating the bounds is an ancient custom still observed in some English and Welsh parishes. In England, the custom dates from Anglo-Saxon times. Under the name of the Gangdays the custom of going a-ganging was kept before the Norman Conquest. A group of old and young members of the community would **walk the boundaries** of the parish, usually led by the parish priest and church officials, to share the knowledge of where they lay, and to pray for protection and blessings for the lands. In former times when **maps were rare** it was usual to make a formal perambulation of the parish boundaries on Ascension Day or during Rogation week. Knowledge of the limits of each parish needed to be handed down so that such matters as **liability to contribute to the repair of the church**, and the **right to be buried within the churchyard** were not disputed. In England, a parish ale, a **feast**, was always held after the perambulation, which assured its popularity. [This is clearly a reference to the 'survivors tea'!]

Our Next Service

*Sunday 25th March – Palm Sunday
Common Worship – Holy Communion*

After the service, please join us at the back of the church for tea or coffee. Please take a copy of this pew sheet to read at home, or for anyone who might like to receive one. If you know anyone who would like to receive home communion, please let one of the churchwardens know.

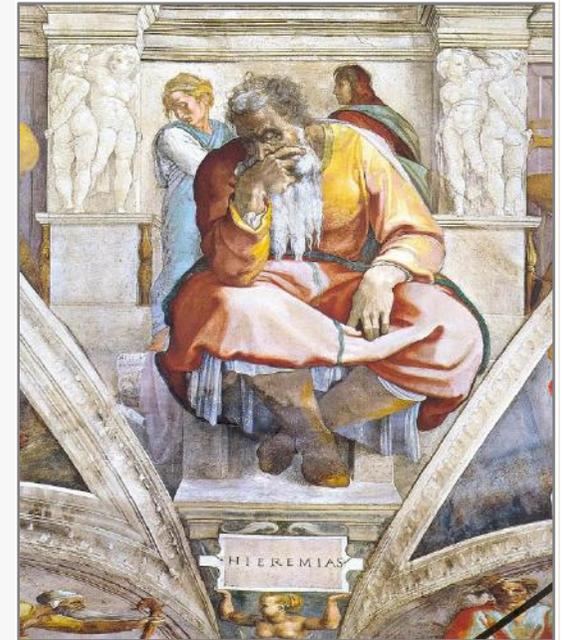


An Anglican presence on the Cartmel Peninsula

St Peter's Field Broughton

Sunday 18th March 2018
5th Sunday of Lent [Lent Array]
BCP – Holy Communion
Revd Nick Devenish

Jeremiah, as depicted by Michelangelo from the Sistine Chapel ceiling



Collect

Most merciful God,
who by the death
and resurrection
of thy Son Jesus Christ
hast 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
thy Son our Lord. *Amen*

Post Communion

Lord Jesus Christ,
who has taught us
that what we do for the least
of our brothers and sisters
we do also for thee:
give us the will
to be the servant of others
as thou was the servant of all,
who gave up thy life
and did die for us,
yet lives and reigns,
now and for ever. *Amen*

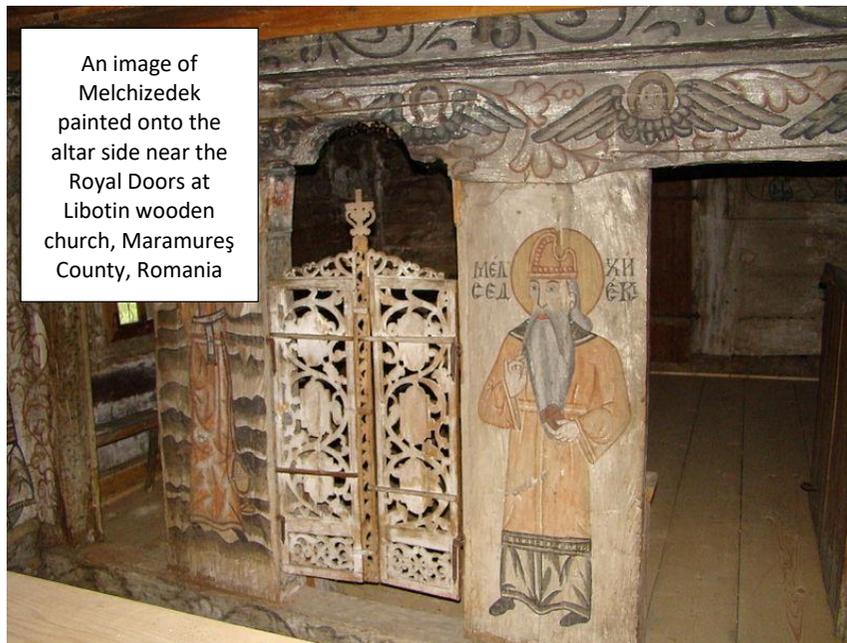
***“I will put my law
within them, and I will
write it on their hearts”***

Jeremiah 31: 31 - 34

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. 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.

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. 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.

Melchizedek, 'king of righteousness', was the king of Salem and priest of 'El Elyon' ('God most high') mentioned in the 14th chapter of the Book of Genesis. He brings out bread and wine and blesses Abram and 'El Elyon'. In Christianity, according to the Epistle to the Hebrews, Jesus Christ is identified as 'a priest forever in the order of Melchizedek', and so Jesus assumes the role of High Priest once and for all.



An image of Melchizedek painted onto the altar side near the Royal Doors at Libotin wooden church, Maramureş County, Romania

Hebrews 5: 5 - 10

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';

as he says also in another place,

'You are a priest forever,
according to the order of Melchizedek.'

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. Although he was a Son, he learned obedience through what he suffered; and having been made perfect, he became the source of eternal salvation for all who obey him, having been designated by God a high priest according to the order of Melchizedek.

John 12: 20 - 33

Now among those who went up to worship at the festival were some Greeks. They came to Philip, who was from Bethsaida in Galilee, and said to him, 'Sir, we wish to see Jesus.' Philip went and told Andrew; then Andrew and Philip went and told Jesus. Jesus answered them, 'The hour has come for the Son of Man to be glorified. 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. Those who love their life lose it, and those who hate their life in this world will keep it for eternal life. Whoever serves me must follow me, and where I am, there will my servant be also. Whoever serves me, the Father will honour.

'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. Father, glorify your name.' Then a voice came from heaven, 'I have glorified it, and I will glorify it again.' The crowd standing there heard it and said that it was thunder. Others said, 'An angel has spoken to him.' Jesus answered, 'This voice has come for your sake, not for mine. Now is the judgment of this world; now the ruler of this world will be driven out. And I, when I am lifted up from the earth, will draw all people to myself.' He said this to indicate the kind of death he was to die.