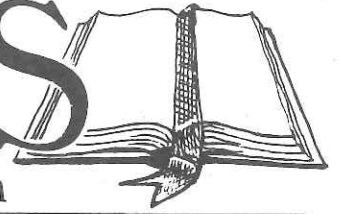


GOOD NEWS

from St. John's Anglican Parish, Launceston



JANUARY, 1991

KLOMP CLUB · 15

A HOLIDAY PROGRAMME FOR CHILDREN
AGES 5 - 12 Years

FOR REGISTRATIONS PLEASE PHONE THE PARISH OFFICE
ON 31 4836 BETWEEN 9.30PM - 1.00PM.

BIBLE STORIES
GAMES
CRAFTS

FILM STRIPS

CHILDREN MUST BE REGISTERED
AS THERE IS A MAXIMUM
NUMBER OF CHILDREN
THAT WE CAN CATER FOR.



PLACE:

ST JOHN'S PARISH CENTRE

157 ST JOHN STREET, LAUNCESTON

COST:

\$1.00 PER DAY PER CHILD

"ISLAND IN THE SON"

DATE:

FEBRUARY 4TH - 8TH 1991

TIMES:

9.00AM. - 12.30PM.

WEDNESDAY 9.00AM. - 2.00PM.

THURSDAY 6.30PM. - 8.30PM.

AND

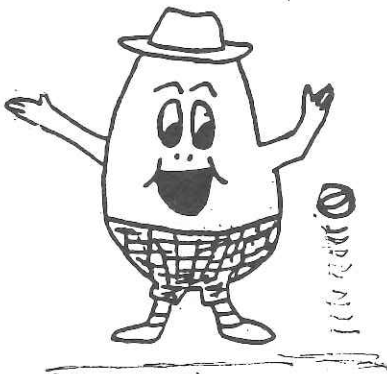
THE PARISH "FAMILY DAY"

AT CARNACOO.

SUNDAY 10TH FEBRUARY 1991

KLOMP CLUB 15

"ISLAND IN THE SON"



KLOMP CLUB, LAUNCESTON, IS A SCHOOL HOLIDAY PROGRAMME

RUN AT ST JOHN'S ANGLICAN CHURCH, AND IS SUPPORTED BY A

GRANT FROM THE DEPARTMENT OF SPORT AND RECREATION.

Join us in worship any Sunday
8am — 10am — 7pm
Wednesday 10.30am

The Rector Writes



DEAR MEMBERS OF ST JOHN'S FAMILY,

THE OLD YEAR HAS GONE AND WHAT DO WE HAVE TO FACE IN 1991? FIRST THERE IS THE THREAT OF WAR ON AN INTERNATIONAL SCALE AS NEVER SEEN SINCE KOREA AND OF WHICH MOST OF THE YOUNG OF TODAY ARE BLISSFULLY IGNORANT. IT IS A TRAGEDY TOO AWFUL TO CONTEMPLATE.

SECONDLY THERE IS A RECESSION IN MAGNITUDE NOW MOVING TOWARDS THE GREAT DEPRESSION PROPORTIONS ON A NATIONAL SCALE OF WHICH THE UNDER FIFTY-FIVE AGE GROUP HAVE NO PERSONAL EXPERIENCE.

THIRDLY THERE IS VIOLENCE IN OUR SOCIETY WHICH APPEARS TO BE ENCOURAGED AND FERTILISED BY OUR ENTERTAINMENT INDUSTRY AND THE REJECTION OF THE ACCEPTED NORMS OF BEHAVIOUR.

THE FOURTH ISSUE WITH WHICH WE MOVE INTO THE NEW YEAR IS THE MATTER OF "LOSS OF CONFIDENCE" WITH LIFE AND WHAT IT HAS TO OFFER. IT MAY BE IN EDUCATION, JOB OPPORTUNITY OR EVEN TO THE DESIRE SIMPLY TO LIVE. THE INCREASE IN THE SUICIDE RATE AMONG YOUNG PEOPLE IS A CLEAR INDICATION OF THIS LOSS OF CONFIDENCE.

A FIFTH NEW YEAR ISSUE IS A GROWING LOSS OF INTEGRITY WHETHER IT IS IN THE LIFE OF MEN AND WOMEN ON A PERSONAL OR PROFESSIONAL LEVEL OR IN THE POLITICAL SYSTEMS, PUBLIC UTILITIES OR THE VARIOUS INSTITUTIONS OF OUR NATION AND SOCIETY.

THE NEGATIVE AND THE FEARFUL FILL OUR NEW YEAR PROSPECTS - OR DO THEY?

THE PSALMIST HAS GIVEN US A CLEAR LEAD AS TO HOW WE WHO CLAIM TO BELIEVE IN GOD SHOULD FACE THE NEW YEAR:

"YET I AM ALWAYS WITH YOU;
YOU HOLD ME BY MY RIGHT HAND.
YOU GUIDE ME WITH YOUR COUNSEL,
AND AFTERWARD YOU WILL LEAD ME INTO GLORY.

WHOM HAVE I IN HEAVEN BUT YOU?
AND EARTH HAS NOTHING I DESIRE BESIDE YOU.
MY FLESH AND MY HEART MAY FAIL,
BUT GOD IS THE STRENGTH OF MY HEART AND MY PORTION FOREVER."
N. I. V. PSALM 73: 23-26

THE PSALMIST HAD FOUND NOT ONLY HIS PRIORITIES BUT ALSO THE SOURCE OF ALL HIS CONFIDENCE. LET US ALL TAKE THESE WORDS TO HEART SO WE CAN FACE THE NEW YEAR WITH CONFIDENCE.

YOURS IN CHRIST,



Anglicare is ours
Own it
Pray for it
+ PHILLIP

As you have given
yourself to us, O God,
help us to give
ourselves to one
another
in perfect love and
service.

Thank you for those
who work in Anglicare
for the welfare of
others.

Fill them with
energetic love
to show friendship and
compassion
so that all may believe
You care;
through Jesus Christ
our Lord.

Amen.

JOHN THE APOSTLE (d. late 1st century). He was a son of Zebedee who with his brother *James and *Peter belonged to the small group of Apostles of Christ, who were privileged witnesses of special events such as the raising of Jairus' daughter and especially the Transfiguration and the Agony in the Garden. James and John were called by the Lord 'Boanerges' or 'sons of thunder'; their ardent temperament was revealed both in their wishing to call down fire from Heaven on the Samaritans who rejected Christ and in their willingness to drink of the cup of suffering as witnesses to the Lord. This was verified in the case of James by his early martyrdom and in that of John by his suffering (according to ecclesiastical tradition) under Domitian's persecution, from which, however, he escaped alive and ended his days at an advanced age at Ephesus.

The tradition that identifies John as the author of the Fourth Gospel goes back to the 2nd century. It is certain, thanks to the discovery of the Chester-Beatty fragment, that this Gospel was in writing in the early 2nd century or earlier. This fragment is far older than that of any extract from the synoptic gospels. Although the Johannine authorship has been much disputed over the last century or more, it is strongly supported by internal as well as external reasons. There seems no compelling reason for rejecting the identification of John with the beloved disciple of the Gospel who was a witness of the events he describes. But he wrote about them in a contemplative way, emphasizing the theological reality and presupposing in his readers a knowledge of Christ's life, portrayed by the synoptic gospels. Above all he clearly stressed the Divinity of Christ, who is both Light and Life, and the importance of Charity (*agape*) which is the bond between Father and Son and between Christ and his disciples, as well as between the disciples themselves. Traditionally he wrote his Gospel towards the end of his life at the end of the 1st century, including within it inspired meditation on the truths he had witnessed. In this case it would have been written after the three epistles also contained in the New Testament. The Revelation or Apocalypse, however, although also ascribed to him, is so different in thought, style, and content from the genuine Johannine writings that John's personal authorship of it in any normally accepted sense seems unlikely.

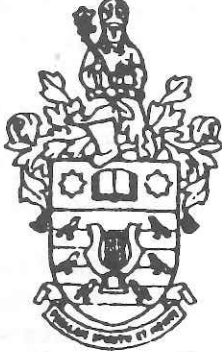
After the Resurrection John, who had taken the Blessed Virgin Mary, following Christ's words on the Cross, as his adopted mother, was prominent in the early Church. Not only was he among the earliest witnesses of the Risen Lord, but he also shared in the preaching, organization, and even imprisonment of Peter, towards whom he was subordinate. Later he settled at Ephesus. Various anecdotes are related of him there by Clement of Alexandria and others, such as his recorded fear that the baths at which the heretic Cerinthus was bathing would fall down because he was in them, or again his repeated exhortation to his followers to love one another, which, often repeated, caused them tedium, but which he emphasized because 'it is the word of the Lord and if you keep it, you do enough'.

Other traditions have had a more direct influence on artistic representations. These include a cup with a viper in it as his emblem, in memory of the challenge to him by a high priest of Diana at Ephesus to drink a poisoned cup. Another symbol is a book, while in evangelist portraits his emblem appropriately is an eagle. One hundred and eighty-one ancient churches and not a few modern ones are dedicated to him. He must have been a very familiar figure to medieval people through being represented on rood-screens, while the iconography of medieval apocalypses often include a series of pictures of his life. He is often represented in the West with *John the Baptist, as on the stole of *Cuthbert, embroidered at Winchester during the 9th century. A copy of the Gospel of John, written in uncials at Wearmouth-Jarrow in the 7th century and placed in *Cuthbert's tomb, is now in the British Library. John is patron of theologians, writers, and all who work at the production of books.

Feast: in the East, 26 September; in the West, 27 December and 6 May, the Dedication of the church of St. John before the Latin Gate, which also commemorates his legendary escape from being plunged into a cauldron of boiling oil under Domitian. But in early times there was some confusion in the date of his feast: in some places it was kept with that of St. James the Less, in others there seems to have been some confusion with St. John the Baptist; but the feast of 27 December is very ancient, appropriately close to Christmas Day. In England both feasts were kept almost universally in the Middle Ages.



Almighty God, our heavenly Father, you have called us to be members of CEBS. We ask you to give us strength by your Holy Spirit, so that we will not be ashamed to confess our faith in Christ. Help us manfully to fight against evil and to be Christ's faithful soldiers and servants all our lives through Jesus Christ our Lord. Amen.



Bless O Lord, us thy servants who minister in thy temple, grant that what we sing with our lips we may believe in our hearts and what we believe in our heart we may show forth in our lives through Jesus Christ our Lord. Amen.



Almighty God, our heavenly Father, who gave marriage to be source of blessing to mankind, we thank you for the joy of family life. Pour upon us your Holy Spirit, that we may truly love and serve you. Bless all who are married and every parent and child. May we know your presence and peace in our homes; fill them with your love and use them for your glory. Bless the members of the Mothers' Union throughout the world. Unite us in prayer and worship, in love and service, that, strengthened by your grace, we may seek to do your will; through Jesus Christ, our Lord. Amen.



NEW PRAYER

BOOKS

THE VESTRY HAS DECIDED TO ORDER 25 MORE COPIES OF "AN AUSTRALIAN PRAYER BOOK" FOR ST JOHN'S AS THE FIRST 100 HAVE BEEN FULLY SUBSCRIBED. IF YOU WOULD LIKE TO PARTICIPATE IN THIS SCHEME WE INVITE YOU TO DONATE \$12, THE PRICE OF A NEW BOOK WITH A PLASTIC JACKET. THIS IS A SPECIAL BULK PRICE OFFERED TO ST JOHN'S THROUGH THE GENEROSITY OF THE CMS BOOKSTORE.

YOUR DONATION MAY BE LEFT AT THE PARISH OFFICE. BOOKS MAY BE GIVEN AS A MEMORIAL OR YOUR OWN NAME MAY BE INSERTED INSIDE. PLEASE INCLUDE THIS INFORMATION WITH YOUR DONATION.

.....
DECEMBER REGISTER

BAPTISMS

BROOKE LOUISE HEPBURN
MICHAEL JOHN SALTER

MARRIAGES

MICHAEL CAMPBELL & VANESSA DUNCAN
RICHARD PALMER & JENNI EVERINGHAM
ANDREW GURR & VICKIE WYLIE
RICKY HIBBS & BRONWYN BANNISTER
CHRISTOPHER PETERS & ZOLA ANDERSON

.....
MEALS ON WHEELS

SUNDAY 13th JANUARY 1991

J. BALL, H. BURKE, J. GREEN/H. PITT,
A. NEALE, M. PERKINS, P. PHELPS,
J. ROBERTS, D. SHELDRIK, L. KNOWLES

SUNDAY 10th FEBRUARY 1991

W. COWELL, W. DONALDSON, M. JANSSON,
R. MANSFIELD, S. PERKINS, J. PREECE,
J. SMITH, J. STEVENSON, M. WILLSON.

PLEASE NOTE: ALL MEALS ARE COLLECTED FROM THE LAUNCESTON GENERAL HOSPITAL. ALSO NOTE: IF YOU ARE ROSTERED ON A DAY THAT DOES NOT SUIT, PLEASE ARRANGE YOUR OWN SUBSTITUTE. THIS IS IMPORTANT

.....
* * * * *

EDITORIAL NOTE

PARISHIONERS ARE REMINDED THAT THE DEADLINE FOR THE FEBRUARY ISSUE IS SUNDAY 20th JANUARY 1991.

PLEASE LEAVE ITEMS FOR PUBLICATION AT THE "PARISH OFFICE BEFORE THAT DATE.

* * * * *
* SUPPLEMENT *
* TO THE *
* CHURCH NEWS *
* * * * *