

NAMALATA

ST LUKE'S ANGLICAN PARISH PAPER

AUTUMN 2019

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The Anglican Parish of St Luke Toowoomba welcomes you

Sundays:

8.00am Holy Eucharist	St Luke's
9.30am Family Communion	St Mark's
4.30pm Holy Communion	All Saints

Weekdays:

10.15am Thursday Holy Communion	St Luke's
8.30am Morning Prayer (Mon—Fri)	St Luke's

Parish Clergy

The Rev'd Paul Mitchell	0437 391 910
The Rev'd Peter Mayen	0410 488 195

Wardens

Judy Bond	0412 010 668
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Sandy Lee	0407 578 658

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Please send submissions of news, photos or articles for next edition
before 30 April 2019

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Namalata is a Queensland Aboriginal word meaning 'messenger.'



So then, while we have opportunity, let us do good to all people, and especially to those who are of the household of the faith.

Galatians 6:10

AUTUMN 2019

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Opportunity

Rev'd Paul Mitchell

WHAT DO YOU THINK WHEN YOU SEE AN OPEN DOOR? OR A CLOSED ONE FOR THAT MATTER! DO YOU EVER WONDER ‘WHAT IS BEYOND?’

What do you think when you choose fruit from your greengrocer? Is there anticipation of the taste and texture and delicious flavours which you will enjoy? Could there sometimes be the dread of wonder if the chosen piece of fruit will live up to expectations, or whether it will be something less?

When you see a newborn child, do you wonder what this child will grow to be, what this person will become, what they will do with this precious life, what impact they will have on the lives of others, what experiences and encounters will shape their journey?

And if you look at a childhood or infant photograph of YOURSELF, do you ever think of that same journey which is still unfolding and being revealed in yourself??

We live in a world rich in opportunities. Opportunity, choice, potential ... all these aspects of life swirl and mingle and weave together.

Past experiences, especially disappointments, can deter us from taking up some opportunities. We may think that the potential for a negative experience outweighs the possibility of something good happening. When the rhetorical question was asked (John 1:46) “Can



anything good come out of Nazareth?” this negativity was layered with lashings of prejudice. It is the same thing that happens whenever we see a person where we pre-judge that the potential for something bad to happen, including the pre-judging that the person of a particular skin colour or background or some other characteristic is ‘likely’ to do something we may not like or which might disturb us. Thereby many

glorious opportunities for encounter sink into a quicksand of doubts and fears.

Young people, trying out for a new job (and many not so young as well!) may ask or want to cry out “give me the opportunity and I will show that I am up to the task, I CAN do this, I WANT to learn!” Opportunity is a kind of potential which is untapped until it is embraced.

The opportunity to see new things, learn from new people, encounter different colours and flavours of life. These are opportunities which remain dormant until they are opened up.

We don't know whether the fruit will bring joy or regret until it is opened. We don't know whether the doorway will bring fulfilment and challenge and adventure until we pass through, until we take a risk. Risk taking is a mature activity. It is a sign of a life lived richly and deeply that we take risks, we step outside of what is known and sure and certain and clear.



To love is a risk. We risk being hurt, deeply wounded. And we risk discovering depth in life beyond imagining.

The Easter encounter encompasses all these things. There is invitation and opportunity in coming to let our lives be open to God, to follow what was called from the earliest experiences of Christian life, ‘the Way’. Stepping through a doorway, opening the offered fruit,

taking the risk of loving and being open to God, to each other AND to the unexpected companions along the way. These are opportunities.

It is possible to coast through life viewing opportunities, including the opportunity for life in all its fullness and richness and God invites us to encounter, as if we were on a train looking out of a window. We can see but choose to remain where we are, being carried along. Is that how life has felt sometimes? Often pessimistic commentators on the human condition across the ages have observed that passive travelling, being buffeted by life without grasping it, is unfortunately all too common. It can be disturbing as well for those who want to stay in the observation seats when some choose to stop the train, get off and go running through the fields, dive into the waters, pluck and taste and delight in the fruit, go exploring, be open to life and to God. It is what was so radical and confrontational about the ancient challenge repeated by Robin William's character in 'Dead Poets Society'. Carpe Diem. Seize the Day!

Seek opportunities. Actually, just open your eyes. They are there. Notice.

And this is what Easter is for us. Opportunity. Invitation. Potential waiting to be chosen.

Paul Mitchell



PETER AND THE WOLF

Sunday 28 April, 2pm



Delight in the much loved symphonic fairy-tale, Peter and the Wolf, during this concert in the lovely acoustics of St Luke's Anglican church.

Hear the grand Pipe Organ playing the orchestral parts alongside

Toowoomba's most talented instrumental soloists as they portray the character roles. ABC Breakfast presenter, David Iliffe, performs the role of narrator. This concert also features the prize-winning Toowoomba Choral Society Youth Choir in a choreographed bracket, as well as a starring role for Matt Collins, performing the comic pitter patter song from Pirates of Penzance.

The concert is guaranteed to delight and inspire children, who have free entry. The audience is invited for a free buffet afternoon tea in the church hall following the performance. Cost: \$20 (full), \$15 (concession) FREE: School aged children. Tickets available at the door or for pre-purchase through Toowoomba Ticketing.

**This project has been supported by
Toowoomba Regional Council**



VIVALDI GLORIA

‘from Scratch’

Saturday 15 June, 10am – 5pm

Are you a choral singer? Join one of Australia’s most gifted choral conductors, Paul Holley OAM, in a day-long choral workshop/concert at St Luke’s. The beautiful ‘Gloria’ of John Rutter will be rehearsed from scratch and performed in a 4pm concert which is open to the public. Accompanied by pipe organ, brass and percussion and joined by choristers from around the South-East corner, this is guaranteed to be an inspiring musical experience. Pre-bookings are essential and can be done through Toowoomba Ticketing. If your choir is coming as a group you may like to perform an additional John Rutter choral piece as a choir solo during the afternoon concert.

Further information is available by emailing St Luke’s Parish Office on St Luke’s Office: stluke.tmba@bigpond.com

COST: \$40 adults, \$30 school-aged students.

Some choral experience is necessary and pre-bookings essential. Two optional pre-workshop rehearsals are available for those who would prefer a little extra rehearsal prior to the day. Lunch and Afternoon Tea provided. Admission to the concert is by donation to the St Luke’s Parish Pantry.



MOTHERS UNION

THE AGED CARE PROBLEM

Are you concerned about the future direction either you, or a family member may need to follow regarding Aged Care? We are all heading down that pathway, some sooner than others. St. Lukes Mothers Union is holding a very important seminar regarding this topic on Saturday 25 May commencing at 10 am, followed by lunch.

We have four main choices when it comes to care: do nothing, home care, retirement villages with supported accommodation and nursing home care. Every aspect of these choices is a mine field to negotiate. This seminar will address all of these issues. We have commissioned 'Heather Hill Pathways' to run the seminar, where their team of speakers will address each of the topics outlined above.

Heather Hill Pathways was founded in 2011, when Heather, an experienced registered nurse who worked in the field of aged care, realised how much emotional, financial and legal stress was being experienced by those coping with ill health within the family.



ANGLICAN
MOTHERS UNION
AUSTRALIA

If you wish to learn more, you will find *Heather Hill Pathways* on Google. Please circle the date on your calendar now, and tell your friends about it. Together with the Mens Group's assistance, we want to see St. Lukes Hall packed on 25 May 2019.

Eleanor Higgins



Be wise in the way you act toward outsiders; make the most of every opportunity.
Colossians 4:5



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ST GEORGE AND THE DRAGON

A medieval myth with deep roots that captured the imagination of western Europe's age of chivalry.



Amid a gathering storm, St George kills a dragon with his lance, Ascalon. In doing so, he saves the life of the princess who is next in line to be sacrificed to the beast in order to keep her city safe.

It is a myth with a long pedigree, in the tradition of the Greek story of Perseus and Andromeda.

George was reputed to be a Greek-born Roman soldier, a member of the third-century Emperor Diocletian's Praetorian Guard, who was

martyred, possibly in what is now the Palestinian town of Lydda, after converting to Christianity. George was venerated by both Byzantine Christians and Muslims and remains of special significance to Christian Arabs.

The dragon myth originated in Georgia – one of a number of places in which George is a patron saint. It was popularised in western Europe in the 13th century by Jacobus da Varagine, Archbishop of Genoa (whose patron saint is also George), in his book, *The Golden Legend*. That became a bestseller when translated into English and published by William Caxton in the 15th century. By then, George had become the patron saint of England, replacing St Edmund the Martyr: in 1348 Edward III had chosen the warrior-saint as patron of the Order of the Garter. Jean Froissart in his *Chronicles* records that English soldiers often invoked George during the battles of the Hundred Years War.

The feast day of St George, 23 April, survived the culls of the English Reformation and the day gathered greater resonance as the traditional birthday – and death day – of William Shakespeare.

Saint George and the Dragon by the Gothic Late Renaissance painter Paolo Uccello is arguably the best-known work on the theme. His idiosyncratic style was marked by a concern for perspective that owed much to his training as a mathematician. It hangs in the National Gallery in London, England.

John Scanlan



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The Right Tools

I approached a friend to ask if she would like to be involved in some of our Mothers' Union ministry, perhaps serving tea and biscuits at the Court House when the Family Court is in session, or helping at a stall during Carnival. She seemed keen but said she would need to do a lot of Bible Studies first in case anyone asked her some questions. She wasn't confident she'd know the answers.

Another friend told me she's waiting for a new laptop so she can start writing. She isn't happy with her current PC because it's old and slow. I agree with her that slow computers should be outlawed, or at least pensioned off, but it really isn't a terribly good excuse to do nothing.

Are you are currently waiting on the right tools, or enough knowledge? It can become a problem when it stops us from creating, from being involved in parish activities, or passing up opportunities to serve.

Tools for writing really don't make us any worse or any better as writers. While they can help, they are not the most important part about getting started. The creativity is already within us. When we are unsure,

filled with doubt, and can't seem to create anything we care about, we may become convinced we just need better tools.

When we put off helping others because we may not have all the answers, we are denying the Lord an opportunity to work through us to help others. We already have many blessings to share. We have the opportunity to share Christ's love by supporting the ministry of the church.

It's not the tools. The reality is once we get past the doubts that hold us back, all we need are the basics.

You can write poetry with a pencil and paper. If you have better tools, that's great. If you already have a good knowledge of the bible that is sure to come in handy at times. I'm not for one moment discouraging you from being involved in study of the Bible. Far from it. I encourage everyone to spend time studying the scriptures, joining discussion groups, thus enriching their faith with added knowledge and greater understanding.

But it's not about the tools you can buy or the knowledge you will gain. What you have right now is everything you need to get started.

It's in the mirror.

Go look.

Susan Skowronski



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MOTHERING SUNDAY

AMUA PROJECT 2019

Peace & Reconciliation in Uganda

Members of St Luke's Mothers' Union Branch will again distribute Simnel cake on Mothering Sunday and



invite parishioners to donate to our retiring collection to support Mothers Union work. This year our project is Peace and Reconciliation in Africa.

AMUA has accepted the invitation from Mary Sumner House to support the gathering of South Sudanese Bishop's wives for a Peace and Reconciliation Forum to be held in Uganda. This will involve a time of reflection and therapy, primarily through art, to be followed by teaching on how to use these techniques with others. It is a costly exercise, but it is hoped that the women who participate will not only be helped to deal with their own traumatic experiences, but be equipped to share what they have learned with other women in their dioceses.



In 2018 Mothers' Union in Uganda celebrated its 110th anniversary of active service in promoting and supporting stable family life across the country. Helping individuals, families and communities reach their full potential and take control of their lives with dignity is at the heart of everything that Mothers' Union Uganda does. Projects include:



- Eagle (Church and Community Mobilisation)
- Parenting Programme
- Prison ministry
- Hospital visitation
- Vocational skills training
- Campaigning against gender based violence
- Emergency relief programmes
- Peace and reconciliation
- Orphan care programmes
- Environmental protection
- Savings and credit groups

Thank you for your support

Eleanor Higgins



WHAT IS SIMNEL CAKE?

Mothering Sunday is celebrated in parishes of the Church of England and many Anglican parishes throughout the world, especially in Canada and Australia. It falls on the fourth Sunday in Lent. Once observed as a day on which people would visit their “mother” church, it has become an occasion for honouring mothers.



During the 16th century, people returned to their mother church for a service on this day. In later times, Mothering Sunday became a day when domestic servants were given a day off to visit their mother church, usually with their own mothers and other family members. It was often the only time that whole families could gather together, since on other days they were prevented from doing so by conflicting working hours.

The other names attributed to the fourth Sunday in Lent include Refreshment Sunday, Simnel Sunday and Rose Sunday. Simnel Sunday is named after the practice of baking simnel cakes to celebrate the reuniting of families during the austerity of Lent. This Sunday was also once known as the “Sunday of the Five Loaves”, from the traditional Gospel reading for the day, the story of the feeding of the five thousand (for instance, the Anglican Book of Common Prayer stipulates St John’s Gospel 6:5–14).

The word simnel probably derived from the Latin word *simila*, meaning fine, wheaten flour. Different towns had their own recipes and shapes of the Simnel cake but it is the Shrewsbury version that became most popular and well known. It is a light fruitcake, generally made with white flour, sugar, butter, eggs, fragrant spices, dried fruits, zest and candied peel. Sometimes orange flower water or brandy is used, either in the cake batter or to flavour the almond paste.

St Luke’s Mothers Union distribute fruit cake on Mothering Sunday.

Information from Mothers’ Union Resources

ST LUKE'S LECTERN

The other Sunday, during the readings of scripture, part of the passage read started my mind wandering and appreciating the significance of the readings being presented from the Lectern. When I returned home I looked at the notes I had made on our Lectern which I think are worth sharing with our readers.

The lectern was presented by the Ladies Guild in 1916. The Eagle represents spiritual protection. It carries prayers, and brings strength, courage, wisdom, illumination of spirit, healing and creation.

The eagle has an ability to see hidden spiritual truths, rising above the material to see the spiritual. Symbolically the Eagle is associated with Christ himself. Because the eagle seems to easily ascend the skies, looking into the sun with unblinking focus and we relate symbolism of Christ's unblinking faith in the Way, the Truth, and the Light.

We also see themes of renewal (baptism) as the eagle plunges the soul of man into the sea, and lifts them out renewed and cleansed. The eagle's appearance is sharp. Streamlined, sleek, chiselled and this prompts our deeper minds to **hone our thoughts** and skills.

The eagle commands us to tailor our intelligence. The lion feet demonstrate to us, Courage, Faith, consistency, strength and wisdom.

David Gwynne



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ANGLO-SAXON EASTER CUSTOMS



How was Easter celebrated in Anglo-Saxon England? A popular answer is: 'the Anglo-Saxons worshipped a goddess called Eostre, who was associated with spring and fertility, whose symbols were eggs and hares. Around this time of year they had a festival in her honour, which the Christians stole to use for their own feast, and that's why we now have Easter'. This story gets regularly dragged out and vigorously debunked. If you're interested in the wobbly evidence behind the modern 'pagan Easter' myth, there are plenty of good sources for lots of fun if you enjoy a good debunking!

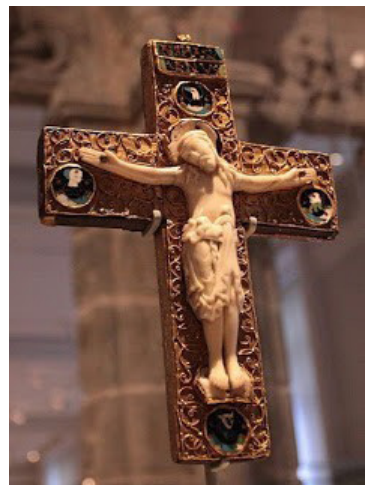
To answer my opening question, we have to turn away from the popular answer almost entirely, because the information we have about Eostre tells us nothing about how the Anglo-Saxons might have celebrated her. Bede tells us the pre-Christian Anglo-Saxons had a goddess named Eostre 'in whose honour feasts were celebrated', but this is all he tells us. He may be right (he often is) or he may be wrong (he's often that, too). If there was such a goddess, whose name was transferred in England to the celebration of the Christian Paschal season, we know nothing about symbols, customs, or rituals associated with her in Anglo-Saxon England. Bede mentions 'feasts', but nothing else, and very possibly he had no idea what those feasts consisted of. The idea that Eostre was the goddess of spring or fertility or dawn or whatever is all later speculation, largely originating in nineteenth-century scholarship; the suggestion she was associated with eggs, hares or rabbits is recent. The Anglo-Saxons may have had some kind of

spring festival which gave its name to Easter, but we know nothing about its customs. People who say otherwise are speculating, with a greater or lesser degree of plausibility. That's a shame; we don't know as much about pre-Christian Anglo-Saxon customs as we would like.

That doesn't mean we don't know how Easter was celebrated in Anglo-Saxon England. There's a popular idea the 'original' pagan festival is more 'authentic' than all the other ways the festival has been celebrated in the hundreds of years which followed - even if the 'original' exists primarily in the imagination of modern enthusiasts, while the plentifully recorded later customs attest what real people actually did. Regardless of its etymology, Easter has been a Christian festival in England for over 1300 years, including the majority of the Anglo-Saxon period. Anglo-Saxon England was a predominantly Christian country for nearly 400 years, and the way people celebrated Easter in that period is no more or less 'the Anglo-Saxon Easter' than hypothetical pagan customs. Early isn't more 'authentic' than late; pagan isn't more 'authentic' than Christian; and the culture of late, Christian Anglo-Saxon England is well-recorded, which means less need to indulge in speculation.

So how was Easter celebrated in Anglo-Saxon England?

First, a note on how the word 'Easter' was used in Old English. Unlike *Lammás*, the word 'Easter' is widely recorded in Anglo-Saxon sources. All of these instances - with the single exception of Bede, on the one occasion quoted above - use it to refer either to the Christian festival or the Jewish Passover, or both together. This reflects the belief in the close relationship between Easter and Passover which was central to the medieval church's understanding of Easter: the belief that Christ had become the new Paschal sacrifice, the fulfilment of the prophecies and foreshadowing of the Old Testament. This link was crucially important for dating Easter, and all the dates dependent on it, both throughout history and in the yearly cycle of moveable feasts. What that meant in



practice was a long controversy, but the essential link between Passover and Easter was fundamental and widely accepted. As a result, there are many, many more instances in Old English of *eastre* meaning 'Passover' than of it referring to a pagan goddess.

As far as we can judge, the word did not continue to have 'pagan' connotations for speakers of Old English after the conversion to Christianity. Bede notes its etymology as a kind of antiquarian curiosity, but doesn't seem to consider it a threat; no Anglo-Saxon writer mentions the worship of Eostre as a contemporary practice, as some do of the worship of Thor and Odin by Scandinavian pagans. The word 'Easter' seems to have meant for Anglo-Saxon writers what it has meant in the history of English: the chief Christian festival of the year and the equivalent of Latin *Pasch* - except in contexts where it refers to Passover.

Today most European languages call Easter by some version of *Pasch*, and a form of that name appears later in medieval English, though not in general use in the Anglo-Saxon period. In Middle English names based on *pasch* were in widespread use, in various forms (*pase*, *paske*, etc.), and survived for a long time in northern dialects. This is where the name 'pace-egg' comes from for the various customs associated with eggs at Easter in the north of England; 'pace-egg' simply means 'Easter egg', and until the nineteenth century the association between eggs and Easter was predominantly a northern tradition in England. In the south other foods - tansy, cheesecakes - were much more strongly linked to Easter, and in their time were as inextricable from the festival as eggs are for us.

One disadvantage of the 'pagan Eostre' myth is that it ignores that regional diversity of language and of custom, presenting an artificially homogeneous picture of the past. It's now popularly assumed that Easter has always had that name in English, and eggs have always been a symbol of Easter, but neither is true. It's also a common claim that the association with eggs is some kind of fertility symbol surviving from the cult of Eostre, but there's no Anglo-Saxon evidence for that and we know nothing



about symbols linked with Eostre.

To return to Anglo-Saxon England and the ways Easter was celebrated, let's start with an easy one. It seems - like other festivals of the church year - Easter was a time for royal assemblies, at which Anglo-Saxon kings gathered together their followers and advisors, issued charters, and transacted other kinds of business. Those gatherings might well have involved other events and celebrations - feasting, and collective attendance at Easter services. Baptisms and on one occasion a royal wedding took place



during the festivities of Easter, as well as other royal ceremonies. An eleventh-century source says on one occasion while celebrating Easter at Winchester, King Cnut took off his crown and placed it on a figure of the crucified Christ, a gesture of kingly humility much easier to imagine than the more famous story of how he demonstrated his inability to control the waves!

The Anglo-Saxon Chronicle records that Edward the Confessor was crowned at Easter in 1043, which doubtless involved many festivities; and we know Edward held a royal banquet on Easter Monday in 1053, because in the middle of the feast Earl Godwine was suddenly taken ill. For such occasions the Chronicle uses the word Easter (and variants thereof); it's interesting to note that a few decades later, the Peterborough Chronicle uses the word Pasch for a comparable occasion in 1122 when Henry I spent Easter at Northampton. This presumably reflects French influence; the Norman Conquest did not change the festival or the custom, but it did have some influence on the name.

It seems probable that feasting was a part of the celebration of Easter more widely, but we don't know of any particular customs or foods associated with it. In 877, a lawcode of Alfred the Great established that workers should be freed from labour for the whole week before and after Easter - the longest holiday in the year - so it was not just kings who were celebrating!

Note: This extract is from an article shared by John Scanlan. For more information or to read the article please contact John at the parish office.

Encouragement is

Engaging with another where

New journeys unfold.

Comfort care calling

Openness and trust follow.

Unveiled sharing

Reveals the beauty of the soul.

A time and place in peace

Gives each courage to grow.

Enthralled in each other's grace.

Meant to lead one on in

Everlasting joy as is ever and

Now present in Our Lord Jesus.

Together the path is good.

Erie Rennick 10.3.2019



SCENT FROM THE PATIO

A sweet once-familiar scent
drifts in from the patio
evoking memories
of evening companionship
after dinner conversation
amusing stories of your day
thoughts from the past
hope for the future
old cane chairs
with threadbare cushions
clouds sweeping
across a moonlit sky.

I close my eyes
and breathe deeply.

You're not here
but our tobacco plant is
blooming again.

Susan Skowronski

Note: Flowering Tobacco (Nicotiana) has a sweet distinctive smell. Flowers open in the cool of the evening or at night.

LENTEN TRIVIA QUIZ

1. What biblical event does the time of Lent represent?

- A. The forty days Moses spent on Mount Sinai with God (Exodus 24:18);
B. Jesus retreated into the wilderness, where he fasted for forty days, and was tempted by the devil; C. The forty days and nights Elijah spent walking to Mount Horeb

2. Which is the first day of Lent?

- A. Ash Wednesday; B. Valentine's Day; C. Shrove Tuesday; D. Maundy Thursday

3. The original meaning of Lent?

- A. Autumn; B. Spring; C. Fast; D. Penance

4. The last Sunday of Lent?

- A. Easter Sunday; B. Whit Sunday; C. Palm Sunday; D. Pentecost

5. Lent is said to be 40 days even though from Ash Wednesday to the last Saturday of the season it is 46 days. Why?

- A. Sundays not included; B. Mondays not included; C. Counting error; D. Saturdays not included

6. How is ash for Ash Wednesday made?

- A. By burning palms used during previous Palm Sunday; B. By burning logs; C. By burning books; D. By burning clothes

7. Which of the following does not take place on Good Friday?

- A. Intercessory prayers; B. reading from the scriptures; C. Consecration; D. Veneration of the cross

8. The Romans got involved in the trial of Jesus because...

- A. The Jewish authorities couldn't execute; B. They didn't agree with Jewish justice; C. They were the Conquering army; D. They were particular about such things

9. Pilate wanted to let Jesus go, but Jewish authorities said he would be

- A. no friend of Caesar; B. out of some bribe money; C. in trouble with his wife; D. looking for work

10. On which day is Chrism Mass?

- A. Ash Wednesday; B. Maundy Thursday; C. Good Friday; D. Palm Sunday

CAPTION COMPETITION



Captions are invited for this photo. Entries must be submitted in writing (or by email) to Paul Mitchell (rector@stlukestoowoomba.org.au) before 30 April 2019.

One prize will be awarded. Winner may choose between a box of chocolates or a bottle of wine.

Entry is free and open to all. Multiple entries will be accepted. No entries will be returned. Judge's decision is final and no arguments, debates, discussions or dialogues will be entered into - well, not on this topic anyway!

Photo suggestions for the next caption competition are also welcome. Please submit your suggestion before 30 April 2019

Winner of Caption Competition Summer 18 Namalata

David Gwynne 'Rocking around the Christmas tree'

Trivia Answers

1. (B) 2. (A) 3. (B) 4. (C) 5. (A) 6. (A) 7. (C) 8. (D) 9. (A) 10. (B)

Know that the

LORD is God.

It is He who made us,
and we are His ;
we are His people,

the sheep of His pasture.

Psalm 100: 3