



Parish Newsletter Tycoch and Killay

Vicar: Revd. Canon Phillip Gwynn,
M.A., D.P.S., Cert. Theol, (*Surrogate*).
The Vicarage,
68 Ffordd-yr-Olechfa
Hendrefoilan Park,
Swansea. SA2 7RF
Tel/Fax: 01792 204758
Mobile: 07946 351787
email: phillip@gwynn.org.uk



Weekly Worship Sunday

St Martin: 8am Holy Eucharist 1st
9am Holy Eucharist 3rd
11am Holy Eucharist 4th

All Souls: 9.30am - Holy Eucharist 1st /2nd
9.30am Said Eucharist 4th

St Hilary: 11.00 am Holy Eucharist.

Wednesday

All Souls: 10.30am - Said Eucharist

Thursday

St. Hilary: 11.00 am Said Eucharist

SUNDAY 14TH APRIL PALM SUNDAY



DIOCESAN VISION PRAYER:

Father, we hold before you our family in the Diocese of Swansea and Brecon and we open our hearts and minds to your Spirit: Bless us as we gather in your name; guide us as we grow into the likeness of your Son; lead us by your Spirit to go out and make disciples of others. God of our journeying, be our way and our truth and our life; our beginning and our end. We pray through Jesus our Lord. AMEN



Family Worship:

St Martin: 2nd Sunday

All Souls: 3rd Sunday

St Hilary: 4th Sunday

Led by Worship Leaders

Year C – Palm Sunday

Psalm 31: 9-17

9. Have mercy on me, Lord, for I am in trouble; my eye is consumed with sorrow, my soul and my body also.

10. For my life is wasted with grief, and my years with sighing; my strength fails me because of my affliction, and my bones are consumed.

11. I have become a reproach to all my enemies and even to my neighbours, an object of dread to my acquaintances; when they see me in the street they flee from me.

12. I am forgotten like one that is dead, out of mind; I have become like a broken vessel.

13. For I have heard the whispering of the crowd, fear is on every side; they scheme together against me, and plot to take my life.

14. But my trust is in you, O Lord; I have said, 'You are my God.

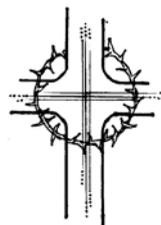
15. 'My times are in your hand; deliver me from the hand of my enemies, and from those who persecute me.

16 'Make your face to shine upon your servant; and save me for your mercy's sake.'

17. Lord, let me not be confounded for I have called upon you; but let the wicked be put to shame; let them be silent in the grave.

18. Let the lying lips be put to silence; that speak against the righteous with arrogance, disdain and contempt.

The Passion of our Lord Jesus Christ according to St. Matthew



HOLY WEEK & EASTER SERVICES:

Maundy Thursday: Eucharist of the Last Supper & Stripping of the Altar.
7pm St. Hilary's, Killay and All Souls, Tycoch.

Good Friday: The Final Hour Devotions. 2pm – 3pm, St. Hilary's, Killay.

EASTER DAY: Holy Eucharist of the Resurrection

9am at St. Martin's, Duvant,

9.30am at All Souls, Tycoch

11am St. Hilary's, Killay.



***N.B* - THERE WILL NOT BE A EUCHARIST AT
ALL SOULS ON WEDNESDAY 24th APRIL.**

There will, however be a 10am Eucharist at Holy Trinity, Sketty Park that day – and 11am on Thursday 25th at St. Hilary's, Killay, as usual.

LITURGY OF THE WORD

Collect

Almighty and everlasting God, who in your tender love towards the human race sent your Son our Saviour Jesus Christ to take upon him our flesh and to suffer death upon the cross: grant that we may follow the example of his patience and humility, and also be made partakers of his resurrection; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and forever.

Amen.



A reading from the prophecy of Isaiah. (Ch.50 v.4-9a)

The Lord God has given me the tongue of a teacher, that I may know how to sustain the weary with a word. Morning by morning he wakens – wakens my ear to listen as those who are taught. The Lord God has opened my ear, and I was not rebellious, I did not turn backwards. I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting. The Lord God helps me; therefore I have not been disgraced; therefore I have set my face like flint, and I know that I shall not be put to shame; he who vindicates me is near. Who will contend with me? Let us stand up together. Who are my adversaries? Let them confront me. It is the Lord God who helps me; who will declare me guilty?

[Silence follows the reading]

A reading from the Letter of Paul to the Philipians. (Ch.2 v.5-11)

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death – even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

[Silence follows the reading]

IS JUDAS INNOCENT?

A group of theologians is attempting the rehabilitation of Judas Iscariot. The apochryphal Gospel according to Judas, apparently portrays the man in a better light than the canonical Gospels. One tradition identifies Judas as a Zealot, a member of the party which promoted armed revolution against the Roman occupation of Israel – the original terrorists/freedom fighters. By the time Jesus came to Jerusalem for the last time, it was clear that he was not the Messiah that the Zealots expected: that is, a military leader who would throw off the Roman yoke. He was a fraud, and deserved trial by the high priests. Judas did his duty.

Others, of a different sort, will be pleased too. Many of those keen to justify Judas are the ones most eager to condemn Christians in general, and to hold up to public scorn all the missionaries and evangelists who have followed the example of the other disciples, spreading the Word of God around the globe.

The apochryphal Gospel of Judas itself argues that, because the betrayal was part of God's plan, Judas was himself innocent. As Christ said when the chief priest's men came to arrest him, for "the scriptures to be fulfilled it must happen thus"; and so, argue his fans, he was a necessary agent of mankind's salvation.

But this is hardly a justification of Judas. Providence does not obviate free will: the fact that God's plan depended on the commission of sin does not make sin all right. We all betray Jesus even as we kiss him. The other disciples may not have taken his enemies's money, but they comprehensively let him down.

Those he asked to keep watch for him in the garden – the long night of the soul before his arrest and death – fell asleep on the job. After the betrayal, while Jesus was being interrogated, the chief disciple, Peter, denied even knowing him; after the execution they all fled and hid.

Judas was, in a sense, the prototype Christian. He was the first to admit his sin against God. Yet he acknowledged his sin without anticipating forgiveness. Realising what he had done, he "cast down the pieces of silver in the Temple, and departed, and went and hanged himself".

Judas's tragedy is that he "departed" before Pentecost. If, like the other disciples, he had holed up in fear and trembling for a few days, he too would have heard the great wing, and felt the coming of the Holy Spirit; then he, too, would have experienced forgiveness, and proclaimed God with gladness.

Jesus died so we could all hear joy and gladness. It is a moot point whether Judas is really in Hell at all. Indeed, a respectable theological tradition says that Hell might, in fact, be entirely empty: after all, Jesus came that "all men might be saved". That presumably includes Judas'

(taken from an article publ.

