

# EYNHAM BAPTIST CHURCH

Lombard Street, Eynsham OX29 4HT



## SUNDAY 21<sup>st</sup> MARCH

**SERVICE ON ZOOM at 10.30 a.m.**

**Led by:** Revd Dr Zoltan Biro

**Lent: Giving It Up** Giving up our lives (for embracing eternity)

*Readings: Ezekiel 37: 1-10 and John 11: 33-43*

**CHURCH MEETING ON ZOOM at 11.20 a.m.**

*Please stay logged in after the service, or log in using the link below.*

### ZOOM LOGIN FOR SERVICE AND CHURCH MEETING:

**Meeting ID:** 753 5934 1499    **Password:** 024518

<https://us02web.zoom.us/j/75359341499?pwd=U1IYRzk3N1ppeTJDcjVPWG5kNFQwZz09>

**IF YOU ARE NOT ONLINE YOU CAN ACCESS ANY OF OUR ZOOM EVENTS BY TELEPHONE.** Simply call one of the numbers below and follow the prompts: you will just need the **Meeting ID** and **Password** to hand (but you *don't* have to enter the very long number):

0203 481 5240,    0131 460 1196,    0203 481 5237,    0203 051 2874

## OTHER SERVICES

### SUNDAY

8.10 a.m. BBC Radio 4  
11.30 a.m. BBC 1 Lent Worship  
1.15 p.m. **BBC 2 Songs of Praise**

### Monday to Friday

9.45 a.m. BBC Radio 4 LW

### DAILY HOPE - 0800 804 8044

Music, prayers and reflections as well as full worship services: 24 hours a day.

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## LENT

### **'PAUSE & PRAY'**

### **WEEKDAY MORNING PRAYERS**

at **8.00 a.m.** 'Journey to Jerusalem' readings and reflections from Luke's Gospel - about 15 minutes.

**Monday 22<sup>nd</sup>** Luke 18:9-17  
**Tuesday 23<sup>rd</sup>** Luke 18:18-30  
**Wednesday 24<sup>th</sup>** Luke 18:31-43  
**Thursday 25<sup>th</sup>** Luke 19:1-10  
**Friday 26<sup>th</sup>** Luke 19:11-27

### **WEDNESDAYS at 12.00 noon**

'Worship in the Wilderness' - 25 minutes.

### **SUNDAY EVENING PRAYER**

at **8.00 p.m.** about 15 Minutes

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### **TUESDAYS (23<sup>rd</sup> Feb - 30<sup>th</sup> March)**

**7.00 - 8.00 p.m.**

Join Nick Wood and others on Zoom to reflect together on Rowan Williams' book 'Being Disciples'.

### **ZOOM LOGIN THE SAME FOR ALL THE ABOVE:**

Meeting ID: 815 4844 7151

Passcode: 952712

<https://us02web.zoom.us/j/81548447151?pwd=SExsditUT0kxNHVRU1JKdWFOntdwdz09>

## **EBC DEACONS MEETING**

**10.30 a.m. on Tuesdays.** Please pray for Zoltan and our Deacons.

## **ZOOM BIBLE STUDY**

**11.00 a.m. on Thursdays.** ALL ARE WELCOME.

Meeting ID: 821 2089 8795

Passcode: 994274

<https://us02web.zoom.us/j/82120898795?pwd=eJN4RU8rSkpDRFlxYlJQbEhHUytlZz09>

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## **ASYLUM WELCOME**

Donations still needed. Please speak to Marcus Thompson on 01865 881808.

## **EYNHAM COMMUNITY LARDER**

Call Bob Thiele on 07738 063083 or email [eynshamhelp@gmail.com](mailto:eynshamhelp@gmail.com) and ask for further information. **Donation points** in Co-op, Spar & Market Garden.

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## **FORWARD NOTICES**

### **MAUNDY THURSDAY**

**EBC Service on zoom  
at 6.30 p.m.**

### **GOOD FRIDAY**

**Ecumenical Service  
at 10.30 a.m.**

on St Leonard's land  
behind Red Lion Carpark.

*There will be a booking system as numbers are limited - details will follow.*

**EBC Service on zoom  
at 6.30 p.m.**

### **EASTER SUNDAY**

**Service on Zoom  
at 10.30 a.m.**

## Jesus, the perfect High priest (Hebrews 5:1-10)

*When he had been proved the perfect Son, he became the source of eternal salvation to all who should obey him, being now recognised by God himself as High Priest “after the order of Melchizedek”. (vs. 9&10, NLT)*

For most of history, artistic depictions of Christ have mostly come in two forms: Christ the Almighty ruler and Christ the Man of Sorrows. Typically, *Christ as the Almighty Ruler* is shown in the Heavenly Throne room. Risen from the earth, Christ has taken to a place of power and majesty and where he occupies his rightful place on the judgment seat of God. In Christ's left hand is the Book of Life, while his right is shown as giving the sign of blessing. In contrast, *Christ as the Man of Sorrows* is displayed in his brokenness. His body is typically bloody, worn, and twisted with a crown of thorns on his head and the weapons of torture surrounding him. The Man of Sorrows is represented at his most lowly, sacrificial, and vulnerable state, while the Almighty Ruler is pictured at his most exalted and powerful state.

For the writer of Hebrews, these two depictions need each other. The only way you are allowed near the *Almighty Ruler* is because he once looked like the *Man of Sorrows*. We only can recognize the ruling Christ because we have seen the broken Christ. Since the dual character of Christ might seem paradoxical in practice in chapter five the writer of Hebrews introduced the notion that God has ordained Christ as a “priest forever in the priestly order of Melchizedek.”

Interestingly, King Melchizedek (whose name means, “my king is righteous,”) appears in Genesis 14:18-20, where he

pronounces a blessing over Abraham, and he is described as “a priest of God Most High.” Apart from that little more is known about Melchizedek in the biblical tradition, nonetheless the writer introduces him here as a model of the priesthood of Christ.

The office of the high priest was held in great regard in antiquity. Priests were perceived as individuals standing between God and the people. They are mediators. In fact, “the Latin word for priest *pontifex*, means ‘bridge maker.’” Although standing in a gap may sound passive to us, but this was never the perception in the antiquity. The image of priests as bridge makers is great because it captures an active and tangible role of careful work. This image enables us to visualize a process, one that takes time to complete.

By introducing the idea of Jesus as the high priest the writer of Hebrews brings together the image of Almighty Ruler with the image of Man of Sorrows. As such Jesus becomes more than a bridge builder extraordinaire. In contrast with human high priests who are “weak” (vs. 2&3) Jesus becomes “perfect” through his obedient suffering. In other words, through suffering the Man of Sorrows becomes the Almighty Ruler, whose main aim is to save his people.

Jesus is indeed the perfect high priest. He is not passive, but completely involved. As the Man of Sorrows, he fully understands human suffering. While as the Almighty Ruler, he sincerely and successfully intercedes for us.

**Prayer:** *Our great high priest has gone before, has entered the Holy of Holies, and has opened up a way for us to*

*follow. In his name, we too would enter your eternal presence, for he is our priest forever after the order of Melchizedek. To him be all praise, together with you, O Father, and the Holy Spirit, one Lord, the same in every age. Amen.*

## Zoltan

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### PRAYER

A National Day of Reflection is proposed on 23<sup>rd</sup> March to remember all the lives which have been lost during the last year of lockdown and restrictions. So, we pray for all who have lost loved ones in this last year, whether Covid related or not. For all who have been unable to hold funerals as they wished because of the restrictions and who may be finding it difficult to come to terms with loss. We pray for all those who continue to suffer the physical effects of the virus.

We also pray especially this week for our church meeting which will be held on 21<sup>st</sup>: that we may be guided in all our decision making.

*“I put myself wholly into Thy hands:  
put me to what Thou wilt,  
rank me with whom Thou wilt;  
put me to doing,  
put me to suffering,  
let me be employed for Thee,  
or laid aside for Thee,  
or trodden under foot for Thee;  
let me be full,  
let me be empty,  
let me have all things,  
let me have nothing,  
I freely, and heartily resign all  
to Thy pleasure and disposal.”*

John Wesley  
1703 – 1791

## EYNESHAM BAPTIST CHURCH

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**MINISTER:** Revd. Dr. Zoltan Biro  
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Sheila Wood - 01993 650263

**CHURCH TREASURER:**  
Bob Thiele - 01865 426203

**DEACONS:**  
**Angie Cox** - 880563  
**Barbara Cook** - 375730  
**Denise Launchbury** - 881128  
**Derek Malin** - 884107  
**June Poole** - 375130  
**Maureen Thompson** - 881808  
**Sue Law** - 07796 955472

**Please make Zoltan or Deacons aware of any pastoral needs.**

Contributions for the newsletter to  
[linmiller25@gmail.com](mailto:linmiller25@gmail.com)  
01865 881780 (*subject to space and editorial discretion*).