

EYNESHAM BAPTIST CHURCH

Lombard Street, Eynsham OX29 4HT



SUNDAY 28th MARCH

SERVICE ON ZOOM
at 10.30 a.m.

Led by: Revd Dr Zoltan Biro

Lent: Giving It Up - Giving up popularity (for experiencing grace)

Reading: Matthew 21: 1-11

ZOOM LOGIN:

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
11.00 a.m. BBC 1 Lent Worship
1.15 p.m. BBC 1 Songs of Praise

DAILY HOPE - 0800 804 8044

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

**DON'T FORGET -
CLOCKS GO FORWARD ONE HOUR
THIS WEEKEND**

'PAUSE & PRAY'

WEEKDAY MORNING PRAYERS

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

Monday 29th Luke 19: 28-40

Tuesday 30th Luke 19: 41-48

Wednesday 31st Luke 20:41- 21:6

Thursday 1st April

Maundy Thursday Luke 22:14-27

Friday 2nd

Good Friday Luke 23: 32-49

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 (23rd Feb - 30th 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:

Meeting ID: 815 4844 7151

Passcode: 952712

<https://us02web.zoom.us/j/81548447151?pwd=SExsditUT0kxNHVRU1JKdWFO NTdwdz09>



MAUNDY THURSDAY

Service on Zoom

at 6.30 p.m.

Led by: Revd Richard Crippen

GOOD FRIDAY

Ecumenical Service

at 10.30 a.m.

on St Leonard's land behind
Red Lion carpark

***Numbers are limited so you need
to book a place using this link:***

<https://www.eventbrite.co.uk/e/the-3-eynsham-churches-good-friday-service-tickets-147558105265>

It is very easy to register. Just follow the link, select the number of "tickets" and enter a name and email address. Eventbrite will send an e-ticket via email, but we do not need to worry about printing and bringing tickets with us. We just need people to use Eventbrite to book in, so we can keep within safe numbers. **Anyone who isn't on-line or has difficulties booking can let Sheila know and she will do it for them.**

EBC Service on Zoom

at 6.30 p.m.

Led by: Revd Dr Nick Wood

EASTER SUNDAY

Service on Zoom

at 10.30 a.m.

Led by: Revd Dr Zoltan Biro

Join us at Easter!



The past year has been unlike anything we have ever known. We have lost a lot, but perhaps we have also gained something. Come and find space to reflect and respond--

Our hall will be open on **GOOD FRIDAY, 3.00 - 5.00 p.m.** and **EASTER SUNDAY, 3.00 - 5.00 p.m.**

There will be space for you to be alone and quiet, and also space with guided ideas for reflection*.

Whether you have lots of faith, a little faith, or no faith, you are welcome!

Eynsham Baptist Church (two doors down from the Bayleaf!)

*suitable for individuals as well as families, **COVID guidelines apply**



If you are willing to display the above poster in your window over the next week please print it out and put it up: or contact Janet and she will copy one for you and deliver it.

ZOOM BIBLE STUDY

Taking a break over Easter, meeting again on Thursday 15th April.

ASYLUM WELCOME

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

EYNSHAM COMMUNITY LARDER

Call Bob Thiele on 07738 063083 or email eynshamhelp@gmail.com and ask for further information. **Donation points** in Co-op, Spar, Market Garden and Tesco.

As we can't have our usual 'chicks in church' this Easter-time Derek and Sue have shared pictures of new life at the farm.



(Love) Song of the Vineyard (Isaiah 5:1-7)

The vineyard of the Almighty Lord is the nation of Israel, and the people of Judah are the vines he delighted in. He hoped for justice, but behold, injustice; for equity, but behold, iniquity! (v. 7, NIV + New Jewish Publication Society)

The genius of Isaiah is that often he takes an idea, genre, or literary style that was known to his hearers and puts a different spin on it. Here the writer takes the style of the “love song”, but it turns on its head and makes it a courtroom scene where the hearers are called to jury duty, to judge between God and his “vineyard” — the people of Judah. Of course, the motif of the divine court proceeding against his own people is not a new concept (Hosea 4:1; 12:2, or Micha 6:2), but the way Isaiah incorporates it in a love song evokes emotions the audience can associate with.

This beautifully written poem starts by the prophet declaring that the song he is about to sing is about his “beloved”, but it does not specify who the lover is. Matters become somewhat clearer in v. 2. The beloved turns out to be a vineyard owner, who spared no time or expense to ensure the fruitfulness of his vineyard. Yet, despite his efforts, it produced inedible grapes.

The tone of the poem changes in verse 3, when the wine maker now speaks in the first-person. Despite the absurdity of bringing a lawsuit against a vineyard he convincingly argues that he bears no responsibility in the vineyard’s poor production (v. 4) and is within his rights to destroy it (vv. 5-6). I guess by now, the audience must be thoroughly confused.

Verse 7 resolves much of the tension.

The vineyard owner is God, and the vineyard is the kingdoms of Israel and Judah. The prophet yet again sprinkles a bit of his genius in this explanation and introduced two puns in Hebrew. First, the sweet wine that God desires was justice (*mishpat*), but instead, the people produced injustice (*mishpach*). The latter term has caused many interpretive problems and may be related to the Arabic term which means “to spill,” or alternatively, “to spill blood.” Given the scope of the metaphor, and assuming the wine produced was red, there could be further play on the imagery of bloodshed in comparison to the dripping of red wine. Second, God also anticipates “righteousness” (*tsedeqah*) but has instead heard only a “cry” (*tse‘aqah*), which recalls the cry of the Hebrew people in Egypt (Ex 3:7-9).

Although the song does not mention details, in the context of Isaiah, we can easily see the types of injustices that Judah perpetrated. They do not defend the cause of the widow and orphan (1:23), they coveted and stored up wealth for themselves (1:29), they oppressed the poor (3:14-15), they acquitted the guilty and deprived the innocent of their rights (5:23).

And in this context the song challenges the privileged while comforts the oppressed. On the one hand, if we are in a privileged position then we must ask ourselves, are we using our privilege to produce the sweet wine of justice in our society? On the other hand, God’s words of condemnation towards the selfish might be words of hope in the ears of the oppressed.

Amen.

Prayer: *Lord God, our Father, teach and help us to respond with our whole being to your daily dose of grace, forgiveness, and patience, that we may be a people that bears lasting fruits. May we bring to all a justice that is animated by love, and may we learn to share what we have as you do with us. Show us your mercy through Jesus Christ our Lord. Amen.*

Zoltan

A letter from Zoltan and the deacons

Dear Friends,

As a loving, caring church family we love to talk to each other and share news whether of joys, or difficulties. In these days of Covid restrictions, Zoom church gives us the opportunity to chat to each other as a fellowship, after worshipping together, and to do just that. However we must be careful to respect an individual's right to confidentiality- and not to be discussed in an open forum like Zoom church. Under Data Protection guidelines we need to have a person's permission to share information about them, even if that is with the best of intentions, like asking for prayer or practical support. So please check that it is ok to let the church know, for example, if someone would like to be prayed for, or to share some information about their circumstances. That way we will show respect for our fellow members and comply with Data Protection!

PRAYER

We pray for members who have been unwell recently, and especially think of all who endure long-term health and

mobility issues, asking that they may know God's peace and presence.

Shared by Janet

Based on Ezekiel 37: 1-10 which was one of our readings on Sunday 21st March.

*Those dry bones get everywhere.
In the workplaces and job centres,
in the homes and high streets,
in the schools and colleges.*

*Those dry bones get everywhere.
In the shops and sports arenas,
in the places of entertainment
and the centres of leisure.*

*Those dry bones get everywhere.
Sprinkling their lifeless dust,
sapping energy and draining hope,
confusing minds and sowing
discontent.*

*Those dry bones get everywhere -
but so does the breath of God,
and so does the hopeful life of the
Spirit.*

*Gentle and powerful,
rushing and meandering,
transforming radically, and little by
little,
resurrecting, encouraging, stirring,
comforting...*

*Dave Hopwood
(by permission of Engage Worship)*

“Holy Spirit, breathe through us, so that we might speak out words of light and life where we see only shadows and death. Send us into this world of hopelessness with the promise of a world renewed and the power of our risen saviour, in whose name we pray, amen.”

Janet Gaugkroger

**“If Winter comes,
can Spring be far behind?”**

*Percy Bysshe Shelley
(1792-1822)*

EYNESHAM BAPTIST CHURCH

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

Contributions for the newsletter to

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01865 881780 (*subject to space
and editorial discretion*).

