



**Diocese
in Europe**

THE CHURCH OF ENGLAND

SS PETER AND PAUL, TORREVIEJA

*We worship in Word and Sacrament at Lago Jardín, Los Balcones and La Siesta
and ministering through the southern Costa Blanca and eastern Murcia.*

A truly Eucharistic community of faith and love.

Chaplain (equivalent of Parish Priest):

Father Richard A. Seabrook SSC

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FATHER RICHARD'S WEEKLY NEWSLETTER

6th April 2025

FIFTH SUNDAY OF LENT



**WELCOME TO THE CHAPLAINCY OF SS PETER AND PAUL, TORREVIEJA.
ALL ARE WELCOME TO SHARE IN THE LIFE OF THE CHURCH IN THIS CHAPLAINCY.**

**Please remember to turn off your mobile phone
before our services begin.
Please don't use a mobile phone in church. Pray instead!**

**Please remember to talk to God in prayer before our services begin.
There is plenty of time to talk to each other afterwards.
Your talking may distract someone else's praying.
Please keep a devotional silence.**

Father Richard's contact details are on the front of this newsletter.

Our Churchwardens are:
Peter Maude (churchwardenpeter@gmail.com)
Jennifer Saville (chaplaincywardenjennifer@gmail.com)
They also act as Joint Treasurers.

The Vice-Chairman of the Chaplaincy Council is:
Joan Berry (losbalconeswarden@gmail.com)
Joan is also Honorary Secretary to the Chaplaincy Council.
For Chaplaincy Council matters please use:
chapsec@gmail.com

We take the Safeguarding of Children and Vulnerable Adults seriously. Our Safeguarding Policy is displayed at La Siesta and Lago Jardín and is available on our website:
<https://www.c-of-e-torre vieja.com/safeguarding-policy/>
Our Safeguarding Officer is Anna Horsnell who can be contacted at
safeguardingtorrevieja@gmail.com

The Congregational Warden at La Siesta is:
Sue Maude (wardenlasiesta@gmail.com)

The Congregational Warden at Lago Jardín is:
Liz Shouksmith (shouksmithliz@gmail.com)

Nuestra Señora de la Asunción at Los Balcones, our third church,
is closed for a major rebuilding project.

Home Communions

Father Richard will take Holy Communion to people at home according to their circumstances. This is a privilege and enables for prayer in the home at difficult times and for the communicant to receive Holy Communion at home. Please never hesitate to contact me if you would like Holy Communion at home if you are unable to come to church because of sickness or being housebound.

Here are some guidelines to assist you:

1. If you can, please arrange a surface with a white cloth upon which I can place the Blessed Sacrament. If this is difficult please do not worry too much but it is appreciated.

2. The Priest will not enter into general conversation until after the celebration which lasts about ten minutes. Then he would appreciate a cup of tea and chat with you but if your circumstances don't allow, please do not worry.
3. Please consider giving a donation to the Church for the Priest's ministry. He will have had to drive to you and it also enables you to give your weekly collection to support the priestly ministry in the parish / chaplaincy. This means there can be a Priest available for you and for others with a priestly presence in the parish / chaplaincy. It is a long-established custom – if you can – to make an offering to the Church in thankfulness for the ministry of the Church.
4. You don't have to tidy up before the priest arrives! Just prepare spiritually for an encounter with Christ in the Eucharist by being prayerful before his arrival.

Father Richard writes:

Dear friends

The last of my three teachings (part 1 this week, part 2 next week) about the Triduum brings us to the **most important liturgy of the Church's year**. On the evening before Easter Sunday, the evening of Holy Saturday, Easter Eve, the Church gathers to celebrate the Resurrection of the Lord in what is called **The Easter Vigil**. It takes place at 7 p.m.

No other event has more significance than this celebration: Jesus's rising from the dead. The Easter Vigil is much more than the remembrance of the Easter story. The liturgy immerses us in the mystery of death and resurrection. It *proclaims* the resurrection anew whereas the celebration on Easter Day is just that – a celebration of the resurrection. There is a vast difference between proclamation and celebration. The Easter Vigil reinvigorates the faithful who recommit themselves to life in Christ. It brings new life to the baptized. The Easter Vigil is the Resurrection. The whole of our faith is built upon this one central belief – that Jesus Christ is risen from the dead. The Christian community gathers on this night of nights to keep vigil before his rising.

It is a long liturgy but actually that is the point. We need time to celebrate the mystery of our faith. At the Easter Vigil we bury all that needs to be buried and we rise, with Christ, to the splendour of new life.

The liturgy begins outdoors with a lit fire. Before word is spoken, the burning fire enlivens our faith in the resurrection of Jesus which vanquishes all the darkness of the world. The celebrant blesses the fire. The Paschal Candle is prepared, blessed and lit from the Easter fire and rises, as Christ, in splendour. From the Paschal Candle, tiny flames multiply as we share the light from the Paschal Candle. A procession forms behind this pillar of fire. The Light of Christ is proclaimed three times.

The Exultet (The Easter Proclamation) is sung. A strange, ancient, and beautiful song calling the whole earth to exult in glory. We then take time to hear and reflect upon so many facets of the story of our salvation with an extended Liturgy of the Word. Then at last the *Aleluia* rings out once more and the gospel of the Resurrection is proclaimed. If you haven't been to The Easter Vigil, why not come and immerse yourself in it?

With my best wishes and prayers for you all,

Father Richard



PASSIONTIDE AND PURPLE VEILS

The last two weeks in the season of Lent are called Passiontide which begins on the Fifth Sunday of Lent. This is when the Church shifts her focus from Christ in the desert (the Gospel for the First Sunday of Lent) to Christ during His Passion. During this period of Passiontide, you will notice that the crucifix and other statues and images around the church have been veiled with a purple cloth.

Why do we veil images?

The practice of veiling images alerts us that something is different, it can be startling at first, but the last two weeks of Lent are a time of immediate preparation for the

celebration of the Sacred Triduum. The veils are hard to miss and they serve as a reminder to get ready!

The veiled images build within us a longing for Easter Sunday. The veils seem out of place, and even counterintuitive. It can seem strange that the crucifix is covered up during Passiontide. Through this absence of images, our senses are heightened and we become more aware of what is missing. When images are unveiled before the Easter Vigil, we are reminded that we, in a sense, live in a veiled world. It is through our own death that we are able to see our true home, and the veil is lifted. Christ lifts the veil through His Resurrection.

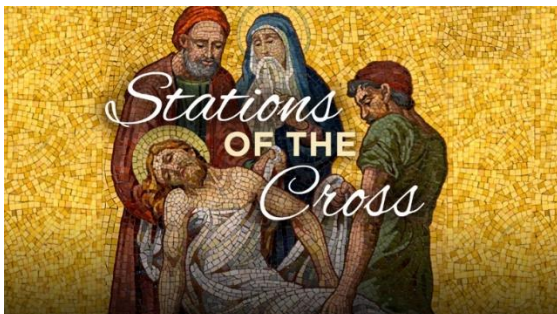
Jesus told her, "I am the resurrection and the life; whoever believes in me, even if he dies, will live, and everyone who lives and believes in me will never die. John 11:25-26



DATES AHEAD:

Tuesday 8th April STATIONS OF THE CROSS

1100 at the outdoors Stations of the Cross at Rojasles

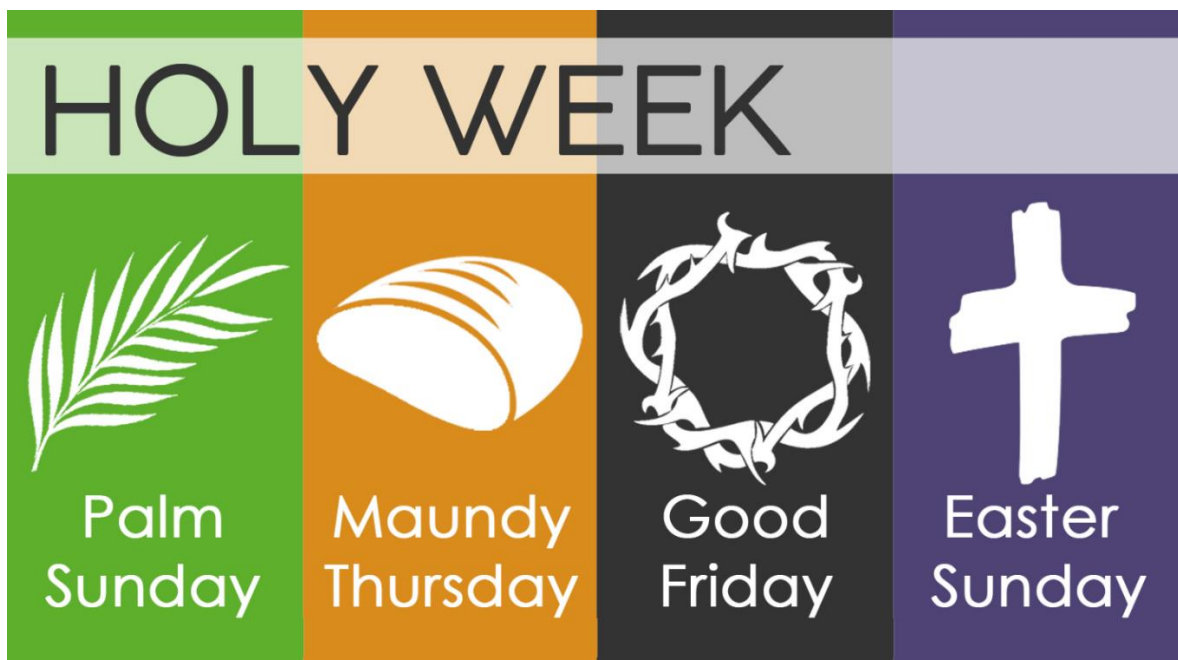


The Stations or Way of the Cross is one of the most traditional and identifiable devotional practices in Christianity, whereby participants are invited to focus their prayer on fourteen stages in Jesus' passion and death including, in more recent versions, Christ's resurrection from the dead. The devotional practice can be traced back to the customs of early Christian pilgrims who visited the various historical sites

(sometimes known as the Via Dolorosa) in Jerusalem that came to be associated with Christ's

suffering and death. These pilgrimages began in the early patristic period (c. 100 – 450AD) and continued throughout the middle ages (c. 476 – 1500AD). For the benefit of those Christians who could not make these demanding pilgrimages, local churches produced their own versions of the stations in order to bring the practice closer to home.

The Stations of the Cross serves a similar role to the passion narratives in the Gospels: they invite the community to contemplate and draw strength from the suffering and death of Jesus. The stations connect the local Church with the early Church whose members looked forward with eager hope to Christ's coming again in glory. When we look at the Stations now, we are called to reflect upon Christ's example of total self-gift to God, and we are invited to follow Jesus' path of love, self-sacrifice and service in our lives. The aim is not to historically re-enact past events but to savour the Lord's presence among us now and the inspiration of his saving words and actions.



PALM SUNDAY OF THE PASSION OF THE LORD

Saturday 12th April

1700 COMMEMORATION OF THE LORD'S ENTRANCE INTO
JERUSALEM AND VIGIL MASS (La Siesta)

Sunday 13th April

1130 COMMEMORATION OF THE LORD'S ENTRANCE INTO
JERUSALEM AND MASS (Lago Jardín)

MONDAY OF HOLY WEEK

Monday 14th April
1030 MASS (Lago Jardín)

TUESDAY OF HOLY WEEK

Tuesday 15th April
1030 MASS (La Siesta)

THE SACRED PASCHAL TRIDUUM MAUNDY THURSDAY

Thursday 17th April
1900 MASS OF THE LORD'S SUPPER
Followed by WATCH OF THE PASSION (La Siesta)
Please bring bells to ring at the Gloria.

GOOD FRIDAY

Friday 18th April
1500 THE CELEBRATION OF THE PASSION OF THE LORD
(La Siesta)

HOLY SATURDAY

Saturday 19th April
1900 THE EASTER VIGIL AND FIRST MASS OF EASTER
Please bring bells to ring at the Gloria.
(La Siesta)

EASTER SUNDAY

Sunday 20th April
0930 HOLY EUCHARIST (Lago Jardín)
1130 HOLY EUCHARIST (La Siesta)



EASTER SUNDAY LUNCH

Bar Carmen, C.Fray Angelico 11, El Chaparral. Five minute drive from the Church. Booking for this has now closed. Please see Sue Maude.

A local choir, "Let's Rock", has offered us a free fundraising concert on **Wednesday 23rd April at 6 p.m!** (*featuring our own Eugene!!!*)

**Let's Rock
Rock & Pop Choir
Sing...**

THE BEATLES

**Don't miss our 'Free'
Concerts**

Sunday 23rd March at The Algorfa Hotel –
Show starts at 5pm - reserve seats - Tel 966 72 97 07

Wednesday 9th April Oasis San Luis –
Show starts at 7.30pm - Reserve seats Tel 965 27 05 06

Wednesday 16th April Oasis San Luis –
Show starts at 7.30pm - Reserve seats Tel 965 27 05 06

Wednesday 23rd April St Peter's & Paul's Church La Siesta –
Show starts at 6pm – come along early!

Tel 650 054 467 WhatsApp - email singinggroup@outlook.com

Entrance / exit is by donation, church fundraiser (cash or card) and there will be refreshments afterwards!

Please encourage as many people as possible to come. **Wednesday 23rd April at 6 p.m.**

FINANCIAL GIVING TO THE CHAPLAINCY

There are various ways of giving financially to the Chaplaincy for the work of the Church:

1. You can give in the plate each week.
 2. You give through the UK gift aid scheme if you are a UK tax payer.
 3. **You are encouraged to set up a standing order to the Chaplaincy – this helps us budget more effectively.**
 4. You can make an offset against your Spanish tax
 5. if you are Spanish tax payer.
- One off donations are gratefully received.

For more information contact Father Richard or the Churchwardens.

The Chaplaincy relies on generous and sacrificial giving in response to a generous God who sacrificed his Son for us all on the cross.

Spanish Bank details. Banco Sabadell.

IBAN number ES65 0081 2061 7900 0106 0414

BSAB ESBB / Capellania Anglicana de Torrevieja

UK Bank details. Barclays Bank PLC Account name: Diocese in Europe Fund

Account number: 40317039 Sort code: 20-06-13. Address : Tufton Street,London Please state TORREVIEJA as the reference so the money is correctly applied. The IBAN number is: GB16 BUKB 2006 1340 31 70 39.

God bless you all for your support. *Peter and Jennifer (Churchwardens)*

GIVING ONLINE:

<https://givealittle.co/c/3yXhRUWebr0Vqwf1OSVyV8>

GIVING BY QR CODE, APPLE PAY, GOOGLE WALLET:

*Hover over the QR code and go from there!
See next page...*



Thank you!





THE CHURCH OF ENGLAND

In this Chaplaincy...

The Chalice containing the Precious Blood of Christ is offered for those who wish to receive it. Holy Communion is offered with the words "The Body of Christ" to which you say **Amen** before consuming the Sacred Host. The words "The Blood of Christ" are said to which you say **Amen** before receiving from the Chalice. The Chalice is optional.

INTINCTION IS NOT PERMITTED FOR HEALTH AND HYGIENE REASONS.

ONGOING INFORMATION FOR OUR THREE CHURCHES SERVICES ARE SHARED BETWEEN LAGO JARDÍN AND LA SIESTA

Los Balcones, Nuestra Señora de la Asunción

remains closed for re-building.

Services in the Chaplaincy:

Sunday 6 th April	1130		La Siesta
Saturday 12th April	1700	PALM SUNDAY	La Siesta
Sunday 13th April	1130	PALM SUNDAY	Lago Jardín
Monday 14 th April	1030	Monday in Holy Week	Lago Jardín
Tuesday 15 th April	1030	Tuesday in Holy Week	La Siesta
Wednesday 16th April	1030	Wednesday in Holy Week	Lago Jardín
Thursday 17th April	1900	HOLY THURSDAY	La Siesta
Friday 18th April	1500	GOOD FRIDAY	La Siesta
Saturday 19th April	1900	HOLY SATURDAY	La Siesta
Sunday 20th April	0930	EASTER SUNDAY	Lago Jardín
	1130	EASTER SUNDAY	La Siesta
Saturday 26 th April	1700		La Siesta
Sunday 27 th April	1130		Lago Jardín
Sunday 4 th May	1130		La Siesta
Saturday 10 th May	1700		La Siesta
Sunday 11 th May	1130		Lago Jardín
Sunday 18 th May	1130		La Siesta
Saturday 24 th May	1700		La Siesta
Sunday 25 th May	1130		Lago Jardín
Sunday 1 st June	1130		La Siesta

The Blessed Sacrament Lamp at Lago Jardín

burns this week for: The Chaplaincy. If you would like to dedicate the Blessed Sacrament for a week for a person, an intention, or in memory of a departed loved one, please see Father Richard *in plenty of time if possible*. The cost is five euros for the week.



Father Richard's Prayer List for April 2025:

Please pray for the sick and those in particular need at this

time: Pope Francis, Joan Holmes, Mike Parker, Victoria Hudson, Moira Corfield, Michael Elliott, Lewis Elliott, Linda Thompson, Luke Thompson, Jamie Hill, Ed White, Rhys Miles, Gwen Simmons, Eileen Shaw, Sandra and Terry Harbut, Clíodhna *pronounced Cliona* Leydon, John

Sunderland, Chris Hughes, Raj Panchal, Anna and Dick Horsnell, David Horsnell, Peter John, Martin Skillen, Paul McNab, Father Barry Smart, Gwyneth Manning, Lesley Critchley.

Please help Father Richard by letting him know when people can be taken off the prayer list.

Please notify Father Richard of any corrections.

Please pray for the recently departed:

Those killed as a result of the conflicts in Ukraine, Israel, and Gaza; for a lasting peace.

+ Rest eternal grant unto them, O Lord, and let light perpetual shine upon them.

Please advise Father Richard if there are any corrections to the above list.

If you wish a name to be added to the list of the sick you need to email Father Richard or write to him giving permission for yourself or ensure permission has been granted by someone else for their name to appear on this list. (GDPR regulations).

Sunday 6th April 2025

Entrance Antiphon

Cf. Ps 42: 1-2

Give me justice, O God,
and plead my cause against a nation that is faithless.
From the deceitful and cunning rescue me,
for you, O God, are my strength.

Collect

By your help, we beseech you, Lord our God,
may we walk eagerly in that same charity
with which, out of love for the world,
your Son handed himself over to death.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

First reading

Isaiah 43:16-21

'Behold, I am doing a new thing and I will give drink to my chosen people.'

Thus says the LORD,
who makes a way in the sea,
a path in the mighty waters,
who brings forth chariot and horse,
army and warrior;
they lie down, they cannot rise,
they are extinguished, quenched like a wick:
'Remember not the former things,
nor consider the things of old.
Behold, I am doing a new thing;
now it springs forth, do you not perceive it?
I will make a way in the wilderness
and rivers in the desert.
The wild beasts will honour me,
the jackals and the ostriches,
for I give water in the wilderness,
rivers in the desert,
to give drink to my chosen people,
the people whom I formed for myself
that they might declare my praise.'

Responsorial Psalm

Ps 126(125):1-2b. 2c-3. 4-5. 6. R3

*What great deeds the LORD worked for us!
Indeed, we were glad.*

When the LORD brought back the exiles of Sion,
we thought we were dreaming.
Then was our mouth filled with laughter;
on our tongues, songs of joy.

*What great deeds the LORD worked for us!
Indeed, we were glad.*

Then they said among the nations,
'What great deeds the LORD worked for them!'
What great deeds the LORD worked for us!
Indeed, we were glad.

*What great deeds the LORD worked for us!
Indeed, we were glad.*

Bring back our exiles, O LORD,
as streams in the Negeb.
Those who are sowing in tears
will sing when they reap.

*What great deeds the LORD worked for us!
Indeed, we were glad.*

They go out, they go out, full of tears,
bearing seed for the sowing;
they come back, they come back with a song,
bearing their sheaves.

*What great deeds the LORD worked for us!
Indeed, we were glad.*

Second reading

Philippians 3:8-14

**'For the sake of Christ I have suffered the loss of all things,
becoming like him in his death.'**

Brothers and Sisters: I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ, the righteousness from God that depends on faith — that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, that by any means possible I may attain the resurrection from the dead.

Not that I have already obtained this or am already perfect, but I press on to make it my own, because Christ Jesus has made me his own. Brothers and sisters, I do not consider that I have made it my own. But one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on towards the goal for the prize of the upward call of God in Christ Jesus.

Gospel Acclamation

Joel 2:12-13

Glory to you, O Christ, Son of the living God.
Even now, says the Lord,
return to me with all your heart,
for I am gracious and merciful.
Glory to you, O Christ, Son of the living God.

Gospel

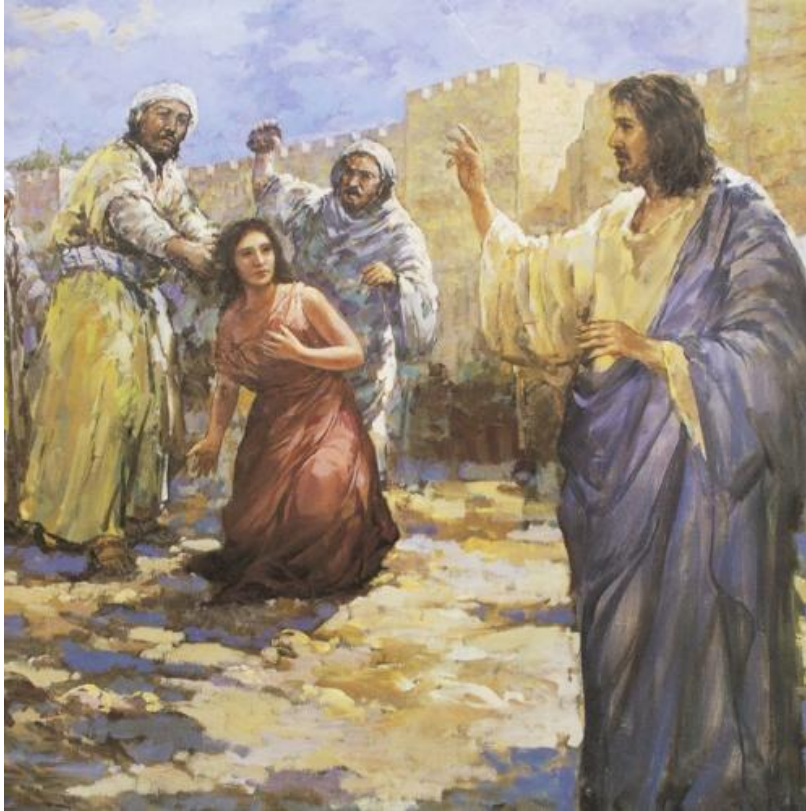
John 8:1-11

**'Let him who is without sin among you be the first to throw a stone
at her.'**

At that time: Jesus went to the Mount of Olives. Early in the morning he came again to the temple. All the people came to him, and he sat down and taught them. The scribes and the Pharisees brought a woman who had been caught in adultery, and placing her in the midst they said to him, 'Teacher, this woman has been caught in the act of adultery. Now in the Law, Moses commanded us to stone such women. So what do you say?' This they said to test him, that they might have some charge to bring against him. Jesus bent down and wrote with his finger on the ground. And as they continued to ask him, he stood up and said to them, 'Let him who is without sin among you be the first to throw a stone at her.' And once more he bent

down and wrote on the ground. But when they heard it, they went away one by one, beginning with the older ones, and Jesus was left alone with the woman standing before him. Jesus stood up and said to her, 'Woman, where are they? Has no one condemned you?' She said, 'No one, Lord.' And Jesus said, 'Neither do I condemn you; go, and from now on sin no more.'

Homily



The Gospel for the fifth Sunday of Lent continues to offer lessons about God's mercy and forgiveness. Last Sunday we heard the Parable of the Prodigal Son from the Gospel of Luke. Today we hear not a parable, but the report from John's Gospel of an encounter among Jesus, the scribes and Pharisees, and a woman caught in adultery.

In John's Gospel, the conflict between Jesus and the scribes and Pharisees occurs much earlier than in the Synoptic Gospels. Jesus' cleansing of the Temple in Jerusalem is reported at the beginning of John's Gospel.

Even after this event, Jesus continues to teach in the Temple. After returning to Galilee for a time, Jesus again enters Jerusalem and cures a man on the Sabbath. From this point forward in John's Gospel, the Pharisees are described as making plans for Jesus' arrest and seeking his death.

In the chapter preceding today's Gospel, Jesus was teaching in the Temple area. Feeling threatened by his teaching and his actions, the chief priests and the Pharisees are already sending guards to arrest Jesus. The guards return, however, without arresting Jesus because they have been impressed by his words. Even more than this, some among the crowds are considering the possibility that Jesus is the Messiah. The chief priests and the Pharisees change their plan. Before making an arrest, they seek to gather more evidence against Jesus by posing a question intended to trap Jesus.

Today's Gospel begins by reporting that Jesus is again teaching the crowds in the vicinity of the Temple. The scribes and the Pharisees approach Jesus, bringing a woman who has been caught in the act of adultery. They put to Jesus the question of what ought to be done in this case.

The Pharisees state clearly that according to the Law of Moses, those caught in the act of adultery were to be stoned to death. Under Roman occupation, however, the Jewish people did not have the authority to execute people; this is cited in John's passion narrative. To answer the Pharisees' question, Jesus must propose an action that will be either contrary to

the Law of Moses or contrary to Roman law. The purpose of the question appears to be similar to the question about paying taxes found in [Mark 12:13-17](#). Either answer, yes or no, will support the Pharisees' case against Jesus.

Jesus avoids the trap, however, by offering an answer that was not anticipated by those who posed the question. Jesus, after writing on the ground with his finger, addresses those who stand before him and suggests that the one without sin cast the first stone. Jesus then returns to his writing. This Scripture reading, by the way, is the only evidence we have of Jesus writing. Yet there are no specific details about what he wrote.

We can easily imagine the scene as the Pharisees and the elders disperse, one by one. Jesus has eluded the trap they had prepared. We might also give credit to the elders and the Pharisees who do not, in the end, claim to be sinless and worthy of passing judgment. These Pharisees are not as self-righteous as the portrait found in the parable of the pharisee and the tax collector (See [Luke 18:9-14](#)).

Left alone with the woman, Jesus asks where the accusers have gone. With no one remaining to condemn the woman, Jesus (the one who truly is without sin) sends the woman on her way, refusing to pass judgment on her and exhorting her to avoid future sin.

Jesus' response to those who accuse the woman is more than a caution to us about making judgment of others. It is a profound lesson in divine mercy and forgiveness. As sinners, we are all unworthy to judge the sins of others and we would stand convicted by God for our transgressions. Yet Jesus, the one without sin and thus our judge, offers us who are sinners his mercy and forgiveness. Redeemed by Jesus' compassion, we are sent to sin no more and to live in God's love and peace.





The Angelus

The Angel of the Lord brought tidings to Mary,
And she conceived by the Holy Spirit.

Hail Mary, full of grace, the Lord is with thee,
Blessed art thou among women
and blessed is the fruit of thy womb, Jesus.
Holy Mary, Mother of God, pray for us sinners now
and at the hour of our death.

Behold the handmaid of the Lord.
Be it unto me according to Thy Word.

Hail Mary, (as above)

And the Word was made flesh,
And dwelt among us.

Hail Mary, (as above)

Pray for us, O holy Mother of God.
That we may be made worthy of the promises of Christ.

Pour forth, we beseech thee, O Lord, thy grace into our hearts; that as we have
known the incarnation of thy son Jesus Christ by the message of an angel, so by
His + cross and passion we may be brought to the glory of His Resurrection.
Through the same Christ, our Lord. Amen.