

Bolingbroke Deanery Team Parishes

Faithful, Confident, Joyful

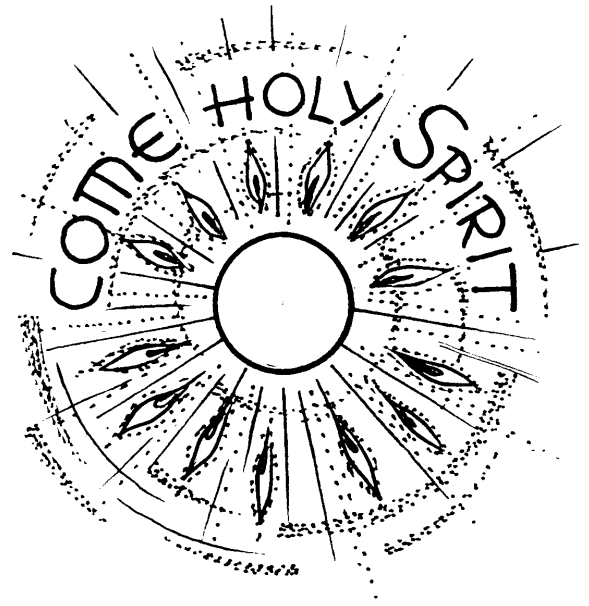
16th May 2021

SEVENTH SUNDAY OF EASTER

Christian Aid Sunday

<https://www.christianaid.org.uk/>

(Gold/White)



- [National Sports Sunday](#)

Warren Evans, CEO of Sports Chaplaincy UK, speaks in this extract from our service for National Sports

Sunday. The full online service is led by James Lusted, Sports Chaplaincy UK Ambassador.

<https://www.churchofengland.org/more/media-centre/church-online>

10.00am **Prayer in our own homes** See below

The Seventh Sunday of Easter - Thy Kingdom Come

<https://www.thykingdomcome.global/>

NB New Leake will then be open every day 10 – 4pm until Pentecost with a Covid Secure Prayer station event for Thy Kingdom Come

Services in the Spilsby Cluster

9.30am Spilsby Eucharist (PC)
11.15am Hundleby Eucharist (JC)
3.00pm Firsby EP & APCM

Services in the Marden Hill Cluster

9.30am East Keal Holy Communion - Banns (+DR)

Services in the Stickney Cluster

11.15am Stickney Morning Worship (FJ)

Services in the Partney Cluster

9.30am Aswardby Morning Prayer (PMcL)

11.15am Partney Family Service (TMcL)

Services in the South Ormsby Cluster

~~9.30am Tetford Morning Prayer (-)~~

**Almighty God,
source of our hope and all good things;
you call us in love to share in the work of creation
in making all things new. Bless our diocese:
may we be faithful in our worship; confident in our discipleship;
and joyful in our service; that, through us, the world may catch a glimpse
of the love you have for each one of us, made known to us in your son,
through Jesus Christ, our Lord, Amen.**

We will publish a short video on YouTube and link it to our website.

Our Web Site

<http://lincoln.ourchurchweb.org.uk/spilsby/index.php>



Bolingbroke Team Churches YouTube

https://www.youtube.com/channel/UCqTDWzvL2jxeB6ESF-aP9Nw?view_as=subscriber

Monday Thy Kingdom Come <https://www.thykingdomcome.global/>

NB New Leake will then be open every day 10 – 4pm until Pentecost with a Covid Secure Prayer station event for Thy Kingdom Come

7.00pm East Keal PCC

Tuesday Thy Kingdom Come

Wednesday Thy Kingdom Come

Dunstan 19 May Archbishop of Canterbury, Restorer of Monastic Life, 988

10.30am Spilsby Eucharist

2.00pm Gt Steeping School Trustees

Thursday Thy Kingdom Come

Alcuin of York 20 May Deacon, Abbot of Tours, 804

12.30pm B/C Fred Blackburn's Funeral

Friday Thy Kingdom Come

Helena 21 May Protector of the Holy Places, 330

2.00pm Toyntons' APCM

Saturday Thy Kingdom Come

10.00am Lusby's APCM

2.00pm West Keal BofA Charles Speed

Pentecost Sunday - Thy Kingdom Come

Services in the Spilsby Cluster

9.30am Spilsby Eucharist (PC)
11.15am Little Steeping Eucharist (PC)

Services in the Marden Hill Cluster

9.30am East Keal Morning Worship (FJ)

Services in the Stickney Cluster

11.15am New Leake Morning Worship (FJ)

Services in the Partney Cluster

11.15am Sausthorpe Morning Prayer (PMcL)
3.00pm Skendleby Evening Prayer (TMcL)

Services in the South Ormsby Cluster

9.30am Tetford Holy Communion (TMcL)

Private Prayer in the Following Churches:

St James Spilsby	Daily	08.00 to 16.00
St Helen East Keal	Sun to Thursday	10.00 to 15.00
St Nicholas Partney	Thursdays	11.30 to 12.30
St Mary Tetford	Thursdays	14.00 to 15.00
St Luke Stickney	Daily	10.00 to 16.00
St Helen Stickford	Daily	10.00 to 16.00
St Mary Hundleby	Daily	10.00 to 14.00

Spilsby Daily 8am Morning Prayer & at Noon

God of love, turn our hearts to Your ways and give us peace. Amen

The sick at home or in hospital,

Nigel Worth, Kathleen, Molly, Veronica, Dorothy, Maggie J. Betty Brawn, Tristan, Michael P, Joan T. Mark, Jossie Lee, June, Hilary, Michael, Harriet, Rose L., Abby, Sheila Janes, Fleur, Mary, Jeff Mason, Rosie, Bob, (Baby) Chloe Lear, Lawrence, Ann Howman, John and Audrey Prince, Sylvia Bonsey, Anthea B, Jo & John, Bessie Reddin, Mary Julyan.

The Departed: David Mason, Jacylin Shaw, Sandra Gorham, John Hudson, Jean Jeffries, Ann Hicks, Janet Enderby, Prince Philip, +Robert Hardy (Bishop of Lincoln 1987-2001), Beryl White, Frederick Blackburn.

Anniversary:

Rose Matheson, Esme Heane, Colin Meads, Charlie Ward, Michelle Coldwell, Sandra Jury, June Hine, Rupert Fletcher, Edith Calvert, Norman Ward, Wendy Toynton, Pauline Lawie, Raymond Ward, Graham Moles, Kath, Alfred Wild, Kath. Dean, Gladys Nix, Michael Robinson, Geoff Howsam, Brenda Edge, Doris Richmond, Phylis Bauer, Gordon Parker, Terry Hill, Andrew Rigarlsford, David Ely, John Mawer, Peter Adams, Br Martin SSF, Joan Symonds, John Pimperton, Dennis, Jean Handbury. Charles Lawie, Edna Reeson, Marjory Bland, Alix Hoff, Brian Cooley, Peter Howard, Roger Kemplay, Jeffery Coupland, Bessie Eastgate, Jo Dolan, Amy Dodds, Bill Thacker, Mark Bell, Vic Ranyard., Bill Short, Eddie Sharman, Edna Brammer, Joan Shaw, Arnold Boyall, Denise Pailing, June Ingamells, Judith Sawyer, Stephen Dawson, Ruth Machin, Jackie Hall.

<p>Sunday 16th Seventh Sunday of Easter <i>Thy Kingdom Come</i> <i>Judiciary & Legal Services</i></p>	<p>You did not choose me but I chose you. And I appointed you to go and bear fruit, fruit that will last, so that the Father will give you whatever you ask him in my name. John 15: 16 <i>The Anglican Church of Korea</i></p>
<p>Monday 17th <i>Thy Kingdom Come</i> <i>Leisure and Sports Activities</i></p>	<p>The Education Team – Jackie Waters-Dewhurst, Director of Education Pray for all our Church schools across the Diocese, and for all students preparing to move on to the next stage of their lives. <i>The Diocese of Butare – Eglise Anglicane du Rwanda</i></p>
<p>Tuesday 18th <i>Thy Kingdom Come</i> <i>Lincolnshire Community and Voluntary Service (LCVS)</i></p>	<p>The Education Team – Paul Thompson, Deputy Director of Education Pray for our Governors and Clerks who volunteer to take on responsibilities for the support of their school communities Boston AMPC <i>The Diocese of Butere – The Anglican Church of Kenya</i></p>
<p>Wednesday 19th Dunstan, Archbishop of Canterbury, Restorer of Monastic Life, 988 <i>Thy Kingdom Come</i> <i>Local Authorities</i></p>	<p>The Education Team – Peter Tomlinson, Finance & Operations Manager Pray for all School staff who are responsible for managing tight budgets. Clergy Housing Committee Assets Committee <i>The Diocese of Buye – The Anglican Church of Burundi</i></p>
<p>Thursday 20th Alcuin of York, Deacon, Abbot of Tours, 804 <i>Thy Kingdom Come</i> <i>MPs and Local Councillors (District & Parish)</i></p>	<p>The Education Team – Gillian Georgiou, RE Adviser Please pray for all our executive headteachers, headteachers and heads of school who have kept school communities together in spite of significant (and ongoing) challenges. <i>The Diocese of Byumba – Eglise Anglicane du Rwanda</i></p>

<p>Friday 21st Helena, Protector of the Holy Places, 330 <i>Thy Kingdom Come</i></p> <p><i>Musicians and those in the Arts</i></p>	<p>The Education Team – Lynsey Norris – Education Development Officer Pray for our work with the Local Authority in providing training for Staff and Governors across our schools</p> <p><i>The Diocese of Calabar – The Church of Nigeria (Anglican Communion) (Niger Delta Province)</i></p>
<p>Saturday 22nd <i>Thy Kingdom Come</i></p> <p><i>Nature Conservation</i></p>	<p>The Education Team - Patricia Dixon, Tracey Smith & Ellen Cross – DBE Administrators Pray for our work supporting the provision of training, inspection, finance and governance.</p> <p><i>The Diocese of Calcutta – The (United) Church of North India</i></p>

* These items are sectors of Lincolnshire life. Each sector will receive a notification that they are being prayed for – please pray for the sector in general and any specific organisations close to you

Bolingbroke Team Ministry

Easter 7 Morning Worship



A gathering prayer

Mighty God, we gather in humility to worship you.

Caring God, we bring to you our concerns.

Glorious God, we exalt your holy name.

Unite us – make us one in you,

that your love may strengthen and empower us. Amen

Hymn:

Christ is made the sure foundation, and the precious cornerstone,
Who, the two walls underlying, bound in each, binds both in one;
holy Zion's help forever, and her confidence alone.

All that dedicated city, dearly loved by God on high,
in exultant jubilation pours perpetual melody;
God the One in Threefold glory singing everlastingly.

To this temple, where we call thee, come, O Lord of hosts, today:
with thy wonted loving-kindness hear thy people as they pray;
and thy fullest benediction shed within its walls for ay.

Here vouchsafe to all thy servants gifts of grace by prayer to gain
Here to have and hold forever those good things their prayers obtain
and hereafter in thy glory with thy blessed ones to reign

Laud and honour to the Father, laud and honour to the Son,
laud and honour to the Spirit, ever Three and ever One,
One in love, and One in splendour, while unending ages run. Amen

(Words: tr. J M Neale)

Prayer of Confession

When our actions are not loving, and we think of just ourselves – your
name is not glorified.

Forgive us, God of Glory.

When our words bring hurt to others and we do not even notice – your
name is not glorified.

Forgive us, God of Glory.

When the way we live is selfish and we find no time for you – your name
is not glorified.

Forgive us, God of Glory.

When we do not see you or reveal your love – your name is not glorified.

Forgive us, God of Glory.

Forgive and renew us, and let your glory be seen in our lives. Amen.

Assurance of Pardon

May the Father of all mercies cleanse us from our sins, and restore us in his image to the praise and glory of his name, through Jesus Christ our Lord. Amen.

Collect for Easter 7

Risen, ascended Lord, as we rejoice at your triumph, fill your Church on earth with power and compassion, that all who are estranged by sin may find forgiveness and know your peace, to the glory of God the Father.

Reading: Acts 1.15-17, 21-end

In those days Peter stood up among the believers (together the crowd numbered about one hundred and twenty people) and said, 'Friends, the scripture had to be fulfilled, which the Holy Spirit through David foretold concerning Judas, who became a guide for those who arrested Jesus - for he was numbered among us and was allotted his share in this ministry.'

So one of the men who have accompanied us throughout the time that the Lord Jesus went in and out among us, beginning from the baptism of John until the day when he was taken up from us - one of these must become a witness with us to his resurrection.' So they proposed two, Joseph called Barsabbas, who was also known as Justus, and Matthias. Then they prayed and said, 'Lord, you know everyone's heart. Show us which one of these two you have chosen to take the place in this ministry and apostleship from which Judas turned aside to go to his own place.' And they cast lots for them, and the lot fell on Matthias; and he was added to the eleven apostles.

This is the word of the Lord

Thanks be to God

Hymn

Over the mountains and the sea your river runs with love for me
And I will open up my heart and let the Healer set me free
I'm happy to be in the truth and I will daily lift my hands
For I will always sing of when your love came down
I could sing of your love forever

Oh I feel like dancing. It's foolishness I know
But when the world has seen the light

They will dance with joy like we're dancing now,
I could sing of Your love forever

Words: Martin Smith

Reading: John 6-19

Jesus said "I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word. Now they know that everything you have given me is from you; for the words that you gave to me I have given to them, and they have received them and know in truth that I came from you; and they have believed that you sent me. I am asking on their behalf; I am not asking on behalf of the world, but on behalf of those whom you gave me, because they are yours. All mine are yours, and yours are mine; and I have been glorified in them. And now I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, protect them in your name that you have given me, so that they may be one, as we are one. While I was with them, I protected them in your name that you have given me. I guarded them, and not one of them was lost except the one destined to be lost, so that the scripture might be fulfilled. But now I am coming to you, and I speak these things in the world so that they may have my joy made complete in themselves. I have given them your word, and the world has hated them because they do not belong to the world, just as I do not belong to the world. I am not asking you to take them out of the world, but I ask you to protect them from the evil one. They do not belong to the world, just as I do not belong to the world. Sanctify them in the truth; your word is truth. As you have sent me into the world, so I have sent them into the world. And for their sakes I sanctify myself, so that they also may be sanctified in truth.

This is the word of the Lord

Thanks be to God

Homily from the Diocesan Website

"We live in uncertain times." You've no doubt heard that saying over the last year, or indeed, used it yourself. Of course, in many ways, we are always living in uncertain times, but maybe we've been more aware of it over this last year. How do you live with uncertainty?

Most of us find uncertainty difficult to live with. Most of us like to know what to expect, and when to expect it. We often like to think we can have some control in our lives, have independence in our choices and freedom in our movements. However, for over a year now, life has been different. We've had to live with questions, tension, uncertainty. We've

had to wait, many of us have had to remain in our homes, and perhaps we have been praying.

Our Gospel reading today comes from John's account of the Last Supper. Jesus is preparing his disciples for the time when he will no longer physically be with them. Chapter 17 is the end of this discourse, and it is Jesus' prayer for his disciples. It's often referred to as 'the great intercessory prayer' or the 'high priestly prayer'. Jesus asks for his Father in heaven to protect the disciples.

Jesus knows that the disciples are to live through uncertain times. He will be arrested soon and crucified, then he will rise again, and ascend to heaven, before the Holy Spirit descends on the disciples. Jesus doesn't ask the Father to take the disciples out of the world, or to lift the uncertainty, but he prays for protection. Have we been praying for the protection of others in these uncertain times? Have we known God with us, protecting us?

In the Church year, this Sunday, the 7th Sunday of Easter, falls between Ascension Day and Pentecost. It is the time when Jesus instructed the disciples to wait, to stay in the upper room, to remain in the unknown and to stay alert. What better Sunday then for us to consider what it has been like for us to live in the unknown, to wait and to watch. To consider what it is like to live in the constant tension of the 'already' and the 'not yet' of the fulfilment of God's Kingdom.

Parker Palmer, an American Christian theologian and activist, calls this the 'tragic gap.' That is, the gap between the way things are and the way we know they might be, especially as we see glimpses of how they might be. For example, we see greed all around, but we also see great acts of generosity; we see violence reported in the news all over the world, but we also see people making peace. We believe God's Kingdom is fulfilled in the resurrection of Jesus, and yet it is also still to fully come here on earth. The tension of the 'already' and also the 'not yet'.

We pray – 'thy kingdom come.' Indeed, you might be taking part in the global prayer wave at this time, known as Thy Kingdom Come. We are also called to participate in the bringing of the Kingdom here, in our own small way. We live in the tragic gap, holding the uncertainties of this world in tension through love and prayer.

Jesus prays for his disciples, showing us the way of intercessory prayer for our brothers and sisters around the world. Through intercessory prayer we stand in solidarity with those suffering around the world. Today is Christian Aid Sunday and we stand in solidarity with those who live with the uncertainty of whether they will have the necessities of everyday life, whether they will have fresh, clean water, food, shelter, and medical

aid. We stand in solidarity with them through intercessory prayer, and we can also be active in supporting the charity with our generous donations. We stand in the tragic gap, holding the uncertainties of our age. How do we do this? We pray, as Jesus did, for protection from fear, for ourselves and others, as we live in this uncertain world. We pray too for a rejoicing in hope, due to truth of Jesus' resurrection, that God's Kingdom will come.

Questions for Reflection

1. Do you find uncertainty challenging or have you found a way to live easily with uncertainty?
2. What helps you to live with uncertainty?
3. What place does intercessory prayer have in your life?
4. Is there anything else from the passage not already discussed that speaks to you? What is it?
5. What will you do this week in your Monday-to-Saturday ministry in response to what you have heard today? #everydayfaith

Let us declare our faith in God.

We believe in God the Father, from whom every family in heaven and on earth is named.

We believe in God the Son, who lives in our hearts through faith, and fills us with his love.

We believe in God the Holy Spirit, who strengthens us with power from on high.

We believe in one God; Father, Son and Holy Spirit. Amen.

Hymn

The head that once was crowned with thorns is crowned with glory now;
a royal diadem adorns the mighty Victor's brow.

The highest place that heaven affords is his, is his by right,
the King of kings and Lord of lords, and heaven's eternal Light:

The joy of all who dwell above, the joy of all below,
to whom he manifests his love, and grants his name to know.

To them the cross, with all its shame, with all its grace, is given;
their name an everlasting name, their joy the joy of heaven.

They suffer with the Lord below, they reign with him above;

their profit and their joy to know the mystery of his love.

The cross he bore is life and health, though shame and death to him;
his people's hope, his people's wealth, their everlasting theme.

Thomas Kelly (1820)

Prayers of Intercession

Jesus, our exalted Lord, has been given all authority. Let us seek his intercession that our prayers may be perfected by his prayer.

Jesus Christ, great high priest, living for ever to intercede for us, pray for the Church, your broken body in the world ...

Lord, hear us. Lord, graciously hear us.

Jesus Christ, King of righteousness, enthroned at the right hand of the majesty on high, pray for the world, and make it subject to your gentle rule ...

Lord, hear us. Lord, graciously hear us.

Jesus Christ, Son of Man, drawing humanity into the life of God, pray for your sisters and brothers in need, distress, or sorrow ...

Lord, hear us. Lord, graciously hear us.

Jesus, pioneer of our salvation, bringing us to glory through your death and resurrection, surround with your saints and angels those who have died trusting your promises ...

Lord, hear us. Lord, graciously hear us.

Jesus Christ, Lord over all things, ascended far above the heavens and filling the universe, pray for us who receive the gifts you give us for work in your service ...

Lord, hear us. Lord, graciously hear us.

Jesus Christ, keep the Church in the unity of the Spirit and in the bond of peace, and bring the whole created order to worship at your feet; for you are alive and reign with the Father and the Holy Spirit, one God, now and for ever. Amen.

Gathering our prayers and praises into one, as our Saviour taught us, so we pray together:

Our Father in heaven, hallowed be your name,
your kingdom come, your will be done, on earth as in heaven.

Give us today our daily bread.
Forgive us our sins as we forgive those who sin against us.
Lead us not into temptation but deliver us from evil.
For the kingdom, the power, and the glory are yours
now and for ever. Amen.

Hymn

Rejoice the Lord is King! Your Lord and King adore!
Rejoice, give thanks and sing, and triumph evermore.
Lift up your heart! Lift up your voice! Rejoice! again I say, rejoice!

Jesus, the Saviour reigns, the God of truth and love:
when he had purged our stains, he took his seat above.
Lift up your heart! Lift up your voice! Rejoice! again I say, rejoice!

His kingdom cannot fail; he rules o'er earth and heaven;
the keys of death and hell are to our Jesus given.
Lift up your heart! Lift up your voice! Rejoice! again I say, rejoice!

He sits at God's right hand till all his foes submit,
and bow to his command, and fall beneath his feet:
Lift up your heart! Lift up your voice! Rejoice! again I say, rejoice!

Words: Charles Wesley (1744)

Almighty God, who raised Jesus from the dead
and exalted him to your right hand on high:
may we know your resurrection power in our daily lives
and look with hope to that day
when we shall see you face to face
and share in your glory,
Father, Son and Holy Spirit:
one God, now and for ever. Amen.

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An act of Spiritual Communion

You may wish to find a space for prayer in front of a cross, a candle, or a special place. You might choose to make your Spiritual Communion at a particular time of day, or after viewing a live streamed service.

Reflect on the day and on your relationships.

- *What good things have come from God today?*
- *Where have I fallen short?*
- *What might I do tomorrow?*

You may wish to say or pray

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Read the following words from Scripture. If you have access to today's readings for Holy Communion, you may wish to read and reflect on them. Jesus said, 'I am the bread of life. Whoever comes to me will never be hungry, and whoever believes in me will never be thirsty.'

John 6.35

Pray for the needs of the world, for your local community, and for those close to you. End with the Lord's Prayer.

Our Father...

Give thanks for the saving death and resurrection of Jesus and ask him to be with you now. Thanks be to you, Lord Jesus Christ, for all the benefits you have given me, for all the pains and insults you have borne for me. Since I cannot now receive you sacramentally, I ask you to come spiritually into my heart.

O most merciful redeemer, friend and brother, may I know you more clearly, love you more dearly, and follow you more nearly, day by day. Amen.

after the Prayer of St Richard of Chichester

Conclude with the following:

The Lord bless us, and preserve us from all evil, and keep us in eternal life.

Amen.

A prayer for all those affected by coronavirus

Keep us, good Lord, under the shadow of your mercy.
Sustain and support the anxious, be with those who care for the sick,
and lift up all who are brought low; that we may find comfort
knowing that nothing can separate us from your love
in Christ Jesus our Lord.

Amen.

Clergy Team

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Saints on Earth

¶ May

Caroline Chisholm

16 May

Social Reformer, 1877

Better known in Australia than in Britain (for over 20 years her portrait was on the Australian five dollar note) Caroline Jones was born in Northamptonshire in 1808 into a family with a strong tradition of charitable works. In 1830 she was received into the Roman Catholic Church in order to marry Captain Archibald Chisholm, an officer with the East India Company, and after the wedding she accompanied him to Madras in India. Her interest in the welfare of women soon became apparent and she founded a school for daughters of European soldiers.

In 1838 her husband was granted sick leave, which they spent in New South Wales, and Caroline remained there when he went back to active service. Sydney at this time still had the flavour of a convict town – outside the sheltered middle class suburbs it was still a brutalized, male-dominated society – and Caroline was horrified with the condition of many women who had to resort to prostitution or begging in order to support themselves and their families. The problem was aggravated by unrestricted immigration, but with no facilities to receive the immigrants when they arrived in Sydney and to arrange jobs and homes for them, poverty and destitution were the lot of many.

In 1835, after much lobbying, Caroline persuaded the governor to allow her to use a disused barracks as a women's home. Here she worked to settle the thousands of unemployed immigrants, especially women. She met incoming ships, offering the women and girls shelter; she then arranged transport to inland areas, often escorting the women herself to help them find work. Caroline also ran schemes to place men and their families on the land. It is calculated that during her six years in Sydney, some 11,000 immigrants passed through her hands. Her report on this work, *Female Immigration* (1842), was the first publication by a woman in Australia.

On her husband's retirement, in 1845, Caroline returned to England where she promoted her work, raised money and support, and opened an emigration office in London. In 1854 she went back to Australia, where her welfare initiatives included providing shelters for workers going out to the goldfields. She also lectured on land reform and later opened a girls' school in Sydney. In 1857 she developed health problems and in 1866 she and her family returned to England where she died the following year.

Dunstan 19 May Archbishop of Canterbury, Restorer of Monastic Life, 988

Dunstan was born in Somerset in 909 into a family who had royal connections. Along with Oswald and Ethelwold he was one of the chief architects of a monastic revival in the Church in the tenth century. Ravaged by Viking raids and the destruction of the monasteries, the Anglo-Saxon monastic community was further weakened by the loss of many monks who travelled abroad to spread the gospel. The English throne was similarly weakened by a combination of young kings and short reigns. The result was instability and insecurity throughout the country.

A serious youth, happier in books than in sport, and proficient in skills as diverse as music and metalwork, Dunstan spent his early years at Glastonbury, where he learned not only scholarship, but Irish spirituality too. After completing his education, Dunstan joined the court of King Athelstan, but in 935 was expelled for studying 'vain poetry, pagan writings and magic'. He returned to Glastonbury and lived as a hermit, before becoming a monk.

In 940 Dunstan was the subject of intrigue and rumour, and was close to banishment before a hunting accident suffered by the then King Edmund led to his being appointed as Abbot of Glastonbury. For the next 15 years Dunstan focused upon rebuilding the monastic community there, and he established the Rule of St Benedict as the mainstay of community life.

In 955 Eadwig was proclaimed king and ruled England for less than four years, during which time he sent Dunstan into exile. The precise reasons for this are lost in history, although rumour suggests that it was to do with Dunstan reproving the young king for 'over-exuberance' at his coronation feast. Eventually England North of the Thames rejected Eadwig and followed his brother, Edgar, who appointed Dunstan Bishop of Worcester in 957. In 959 Edgar, at the age of 16, became sole king of England, and appointed Dunstan as Bishop of London. A year later, in a highly irregular move, Edgar disregarded the election of Brihtric as Archbishop of Canterbury, and installed Dunstan instead. The papacy, in a weak condition, was in no position to protest and Dunstan was allowed to remain in post. Edgar also appointed Oswald and Ethelwold to influential positions, revitalizing the Church in general.

The stability brought to the throne by Edgar, and the reforming zeal of Dunstan, allowed not only the re-establishment of old monastic customs, but also the introduction of new foundations. The king and Dunstan together carried out a significant reform of both Church and State until the king's death in 975. The succession was disputed between Edgar's two sons, Edward and Ethelred. In 978 Dunstan enthroned Ethelred, before moving into retirement. The ceremony he devised on that occasion is said to have formed the basis for subsequent coronation rites.

Alcuin of York 20 May Deacon, Abbot of Tours, 804

Alcuin was born of noble parentage about 735, probably in or near York. He was educated at York Cathedral School by Aelbert, a former pupil of Bede. Alcuin, a highly able pupil, soon attracted the special attention of Aelbert, who took his pupil on several visits to the Continent. When, in 767, Aelbert became Archbishop of York, Alcuin, who had been ordained deacon, succeeded him as master of the school, work he continued for the next 15 years, attracting numerous students and enriching the already valuable library. In common with many effective teachers, it was Alcuin's gift to be able to inspire those he taught with his own enthusiasm for learning. Not surprisingly, the school attracted talented students from far and wide. Returning from a visit to Rome in 781, he met Charlemagne, then King of the Franks, who persuaded Alcuin to relocate to his court in Aachen as master of the palace school, in effect his minister of education.

Alcuin was responsible for the process of establishing a primary school in every town and village and, because the clergy would be the teachers, in ensuring higher standards of literacy and education amongst both parish priests and ordinands. He established scriptoria for the copying and preservation of ancient manuscripts, thus preserving the writings of many classical authors that might otherwise have been lost. He is also credited with inventing cursive script ('joined-up writing') as an aid to speedier copying.

To Alcuin belongs much of the credit for the revision and organization of the Latin liturgy, the preservation of many of the ancient prayers, and the development of plainchant. He wrote nine biblical commentaries and was responsible for a revision of the Latin Bible, the Vulgate. He was a foremost opponent of the Adoptionist heresy and an advocate of the doctrine of the joint procession of the Holy Spirit from the Father and the Son, though the widespread acceptance of this doctrine by the Western Church only hastened the split with the East.

In 796, when Alcuin was over 60 and anxious to retire from public life Charlemagne appointed him Abbot of St Martin's at Tours (at some point in his busy life he had probably entered the Benedictine order). Here, in his declining years, he built up a model monastic school as he had previously done at York and Aachen. He died in May 804.

Helena 21 May Protector of the Holy Places, 330

Born at Drepanum in Bithynia, Helena rose from humble origins to become the concubine of Emperor Constantius Chlorus. Helena bore Constantius a son in 274, named Constantine. Helena was banished by Constantius in 292 when he ended their relationship so that he could marry Theodora, the step-daughter of Augustus Maximian as part of his political ambitions. Helena returned to Rome in honour in

306 when her son Constantine became sole ruler of the Roman Empire. She was made 'most noble woman' and honoured throughout the Empire.

Helena became a Christian in 312, and fully embraced the Christian life. She became renowned as one who lived modestly and gave charitably, a protector of religious buildings and as a woman who sought out relics of the Christian faith. Her most famous 'achievement' was the recovery of the supposed cross of Christ, an event attested to by Ambrose, and recorded in fifth-century church histories. She was held in special honour by the Church as the mother of the Emperor who legalized the Christian faith.

Helena almost certainly visited the Holy Land on a pilgrimage, where she worked amongst the orphans and the poor. She became known for her gifts to churches and convents, and for erecting shrines in significant places detailing the life of Christ. It is from this period of her life that the story of the discovery of the cross of Christ is thought to have originated.

In the eleventh century Geoffrey of Monmouth gave rise to the false claim that Helena was of British origin, and many churches, and some towns, were named after her. This was due to confusion between Helena, mother of Constantine, and Helena Luyddog, a British noblewoman, who lived at the end of the fourth century.

INTRODUCTION– NOVENA

PRAYING FOR THE KINGDOM–

Praying the Psalms from Ascension to Pentecost

https://www.thykingdomcome.global/sites/default/files/2021-03/RC1053_TKC_Novena2021_V5-WEB.pdf

Thy Kingdom Come Prayer

Almighty God, your ascended son has sent us into the world to preach the good news of your kingdom: inspire us with your Spirit and fill our hearts with the fire of your love, that all who hear your word may be drawn to you, through Jesus Christ our Lord Amen.

In the days between Ascension and Pentecost, we are committing ourselves to pray for friends and family to come to know the love, hope and peace found in Christ. This year, we will be using some of the psalms as a structure and guide for our prayer and

reflection, holding on to the thought that ‘God has willed to make himself known in the mystery of the psalms.’ [Thomas Merton, *Praying the Psalms*] In order to do this, you might like to think of each of our psalms as a conversation, often with several voices. Usually, though not always, God is there. Then there are the human voices, the praise singers and complainants, the rested and the discouraged, the angry and the forgiving. And thirdly, there is your voice, silent or urgent. The question remains: whose are the many human voices that we hear in our chosen psalm, whether we recognize them as friends or foes, neighbours or strangers, people we pray for often or those we have never thought of praying for, praying for the greatest gift of them knowing Christ for themselves? Sometimes the conversation in a psalm is straightforward. At other times it may feel like a babble, with voices talking across or against each other. Our task – the discipline we might undertake during these days – is to carry out a kind of spiritual eavesdropping! As with any kind of ‘listening in’, we try not to analyse or jump to conclusions, simply wanting to be there, to be present with God, for the world. In particular, we may want to look for places in our daily psalm where we can hear the voice of our friend or family member. As we listen patiently, certain voices come to the fore while others fade. The task for us who pray the psalms is to hold the insistent voices in our hands, lift them up to God with tears or laughter and stay there until God bids us go. Each day, there will be a psalm, some text and a picture. The opening and closing days of Ascension and Pentecost are like bookends to the nine days of prayer in between, setting the theme and drawing it to a close. The picture does not illustrate the psalm, but may help enrich your prayer. Enjoy it, use it, or ignore it. But whatever you do, enjoy praying!

SORRY– A HEALING TOUCH – *Psalms 51:1-4 (NIV)*

- 1 Have mercy on me, O God, according to your unfailing love;
according to your great compassion blot out my transgressions.
- 2 Wash away all my iniquity and cleanse me from my sin.
- 3 For I know my transgressions, and my sin is always before me.
- 4 Against you, you only, have I sinned and done what is evil in your
sight; so you are right in your verdict
and justified when you judge.

DAY 3 –

Yesterday we thought a little about the language of sin and the mess in our lives (caused by ourselves and by others). As we look today at the most famous of all the ‘sorry’ psalms, it is worth considering what it means to say sorry to God, and how we might weave that into our prayer for those we long to come to Jesus. This psalm is traditionally ascribed to King David repenting of his behaviour with Bathsheba. It is a passionate prayer, which holds nothing back from God: *Against you... have I sinned... so you are right in your verdict.* Painfully honest, it is a personal exposé of the truth. Remarkably, though the writer knows that God would be just in returning a guilty verdict, the psalm begins with an appeal to an even more important truth, that God is compassionate and merciful. It is saying in effect, ‘I deserve to be punished, but you are a forgiving God.’ So to say sorry to God is to tell the painful truth about ourselves, trusting that God will administer a healing touch, not a death blow.

We can apply this truth to the lives of those for whom we pray by asking God to make himself known to them, so that they will experience his compassionate love for themselves. But you might also like to pray the ‘Jesus Prayer’ on their behalf, inserting their name: *Lord Jesus Christ, Son of the Living God, have mercy on _____, a sinner.*

Lord Jesus Christ, have mercy on me, a sinner;
Lord Jesus Christ, have mercy on _____, a sinner like me.

