

Bolingbroke Deanery Team Parishes

Faithful, Confident, Joyful

17th October 2021
20th Sunday after Trinity



[A Service of the Word for Anti-Slavery Day](#)

17/10/2021

Join the Clewer Initiative as we explore the steps we can take and prayers we can pray to end slavery.

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

Prayer in our own homes See below

20th Sunday after Trinity

9.30am Spilsby Eucharist - (JC)

11.15am Hundleby Eucharist (JC) Banns

3rd Gary Roderick Catterall & Sarah Jane Catterall (Lydon) for 1/12/21

Hundleby

3.00pm **Firsby HARVEST** (PC)

Services in the Marden Hill Cluster

9.30am East Keal Eucharist (PC)

Services in the Stickney Cluster

11.15am Stickney Morning Worship (FJ)

Services in the Partney Cluster

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

11.15am Partney Family Service (PC)

Services in the South Ormsby Cluster

~~9.30am Tetford Holy Communion (-)~~

**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.**

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 Luke the Evangelist

9.30am Halton Hologate School Harvest
1.30pm Spilsby Primary School Harvest

Tuesday Henry Martyn 19 October Translator of the Scriptures, Missionary in India and Persia, 1812

2.00pm New Leake Bible Study

Wednesday

10.30am Spilsby Eucharist
4.00pm Team Meeting

Thursday

Friday -

Saturday

12.00noon West Keal Wedding Adam Le Gate & Rhian Carter

Last Sunday after Trinity

9.30am Spilsby Eucharist - (PC)
11.15am Little Steeping Eucharist (JC) Banns
1.15pm Spilsby Baptism Sapphire Asthorpe
Services in the Marden Hill Cluster
9.30am East Keal Eucharist (JC)
Services in the Stickney Cluster
11.15am Stickford Morning Worship (JS)
Services in the Partney Cluster
11.15am Sausthorpe Morning Prayer (PC)
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 Mary Hundleby	Daily	10.00 to 14.00
St Helen East Keal	Daily	10.00 to 15.00
St Helen's West Keal	Saturday and Sunday	10.00 to 16.00
St Nicholas Partney	Thursdays	11.30 to 12.30
St Mary Tetford	Wednesdays	11.30 to 12.30
St Luke Stickney	Daily	10.00 to 16.00
St Helen Stickford	Daily	10.00 to 16.00

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 Prince, Sylvia Bonsey, Anthea B, Jo & John, Bessie Reddin, Mary Julyan, Norman Huntingford.

The Departed: Rachel Lenton, Jean Butler, Gillian Maplethorpe, Margaret Hudson.

Anniversary: Paul Allen, Maurice Longmates, Beatrice Crowder, Alice Wright, Margaret Read, Norman Norris, Geoffery Clemence, Sue Marwood, Min Learey, Thomas Smith, Maureen Ross, Donald Arliss, Kathleen Todd, Daphne Brummell, Eddie Wyld, June Myszczyzyn, Lynn Leverton, Diana Pruen, Richard Gilbert, Frederick Herberts, Millicent Smith, Daphne Mitchell-Smith, Edward Shaw. Elaine Minchin, Pauline "Avril" Pippin, Mavis Coe, John Carpenter. Kathleen Scrimshaw, Bidy Haddow, Joan Brown, Fredrick Marshall, Tony Byrne, John Oliver, Miriam Joan Price, Betty Cook, Brian Edge, Bert Bonsor, Doris Dennett, Tony Evans, Anna, Margaret Brown, Jim Bailey Alvina Ash, Vera Beamis, Carina Maitland, Mary McCoy, Harry Roberts, John Simons, Robin Worsdall (P) Sydney Ashley, Pauline Thornton, Patricia Carpenter, Rolly Panton, Harry Middleton, Howard Lansom, Neville Padley, Raymond (Eggy) Goodwin, Sid Mabbott, Tony Richmond, Elsie Hezel, George Whiting, Sid Scarborough, Margaret Everard.

Sunday 17 th	For the Son of Man came not to be served but to serve,
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Trinity 19 Leisure and Sports Activities	and to give his life a ransom for many. <i>Mark 10: 45</i> <i>The Church in the Province of the West Indies</i>
Monday 18 th <i>Luke the Evangelist</i> Lincolnshire Community and Voluntary Service (LCVS)	Churchwardens Pray for everyone serving God and the Church in this position, that they may find fulfilment in their role. Bishop's Staff <i>The Diocese of Goma – Province de L'Eglise Anglicane Du Congo</i>
Tuesday 19 th <i>Henry Martyn, Translator of the Scriptures, Missionary in India and Persia, 1812</i> Local Authorities	PCC Secretaries Pray that all secretaries may find it easy to work with their PCCs and Incumbents for the benefit of the Church <i>The Diocese of Gombe – The Church of Nigeria (Anglican Communion) (Jos Province)</i>
Wednesday 20 th MPs and Local Councillors (District & Parish),	PCC Electoral Roll Officers Pray for everyone who is responsible for updating and keeping the Electoral role in order in each Parish. <i>The Diocese of Grafton – The Anglican Church of Australia (New South Wales Province)</i>
Thursday 21 st Musicians and those in the Arts	The Deanery of Calcewaithe and Candleshoe – Rural Dean: Revd Richard Holden, Lay Chair: Miss Lee Kent Please pray for the presence and guidance of the Holy Spirit in all the work of the Deanery. <i>The Diocese of Grahamstown – The Anglican Church of Southern Africa</i>
Friday 22 nd Nature Conservation	Church Schools in the Deanery of Calcewaithe and Candleshoe Burgh le Marsh, Wainfleet Magdalen, Willoughby St Helena. <i>The Diocese of Guadalcanal – The Anglican Church of Melanesia</i>
Saturday 23 rd Police and Fire Services	The Alford Group – In Vacancy (Revd. Sherine Angus (Curate)) Pray that in vacancy church wardens and lay ministers would be encouraged and strengthened and that our communities would recognise God's love at their heart. <i>The Diocese of Guatemala – Iglesia Anglicana de la Region Central de America</i>
Sunday 24 th Last Sunday after Trinity Press/media	Then our mouth was filled with laughter, and our tongue with shouts of joy; then it was said among the nations, 'The Lord has done great things for them.' The Lord has done great things for us, and we rejoiced. <i>Psalms 126: 2–3</i> <i>The Extra-Provincial Churches</i>

Bolingbroke Team Ministry

Twentieth Sunday after Trinity Worship



The Collect

The president introduces a period of silent prayer with the words 'Let us pray' or a more specific bidding.

The Collect is said.

God, the giver of life,
whose Holy Spirit wells up within your Church:
by the Spirit's gifts equip us to live the gospel of Christ
and make us eager to do your will,
that we may share with the whole creation
the joys of eternal life;
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 for ever.

All Amen.



The Liturgy of the Word

Readings

First Reading

Job 38.1-7(34-41)

¹The LORD answered Job out of the whirlwind:

²“Who is this that darkens counsel by words without knowledge?

³Gird up your loins like a man,

I will question you, and you shall declare to me.

⁴“Where were you when I laid the foundation of the earth?
Tell me, if you have understanding.

⁵Who determined its measurements – surely you know!
Or who stretched the line upon it?

⁶On what were its bases sunk,
or who laid its cornerstone

⁷when the morning stars sang together
and all the heavenly beings shouted for joy?

³⁴“Can you lift up your voice to the clouds,
so that a flood of waters may cover you?

³⁵Can you send forth lightnings, so that they may go
and say to you, “Here we are”?

³⁶Who has put wisdom in the inward parts,
or given understanding to the mind?

³⁷Who has the wisdom to number the clouds?
Or who can tilt the waterskins of the heavens,

³⁸when the dust runs into a mass
and the clods cling together?

³⁹“Can you hunt the prey for the lion,
or satisfy the appetite of the young lions,

⁴⁰when they crouch in their dens,
or lie in wait in their covert?

⁴¹Who provides for the raven its prey,
when its young ones cry to God,
and wander about for lack of food?

At the end the reader may say

This is the word of the Lord.

All Thanks be to God.

Psalm

Psalm 104.1-10,24,35c

- 1 Bless the Lord, O my soul. ♦
O Lord my God, how excellent is your greatness!
- 2 **You are clothed with majesty and honour, ♦
wrapped in light as in a garment.**
- 3 You spread out the heavens like a curtain ♦
and lay the beams of your dwelling place in the waters above.
- 4 **You make the clouds your chariot ♦
and ride on the wings of the wind.**
- 5 You make the winds your messengers ♦
and flames of fire your servants.
- 6 **You laid the foundations of the earth, ♦
that it never should move at any time.**
- 7 You covered it with the deep like a garment; ♦
the waters stood high above the hills.
- 8 **At your rebuke they fled; ♦
at the voice of your thunder they hastened away.**
- 9 They rose up to the hills and flowed down to the valleys
beneath, ♦ to the place which you had appointed for them.
- 10 **You have set them their bounds that they should not
pass, ♦ nor turn again to cover the earth.**
- 24 The sun rises and they are gone ♦
to lay themselves down in their dens.

**I will sing to the Lord as long as I live; ♦
I will make music to my God while I have my being.**

Second Reading

Hebrews 5.1-10

¹Every high priest chosen from among mortals is put in charge of things pertaining to God on their behalf, to offer gifts and sacrifices for sins. ²He is able to deal gently with the ignorant and wayward, since he himself is subject to weakness; ³and because of this he must offer sacrifice for his own sins as well as for those of the people. ⁴And one does not presume to take this honour, but takes it only when called by God, just as Aaron was.

⁵So also Christ did not glorify himself in becoming a high priest, but was appointed by the one who said to him,

‘You are my Son,
today I have begotten you’;

⁶as he says also in another place,

‘You are a priest for ever,
according to the order of Melchizedek.’

⁷In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to the one who was able to save him from death, and he was heard because of his reverent submission. ⁸Although he was a Son, he learned obedience through what he suffered; ⁹and having been made perfect, he became the source of eternal salvation for all who obey him, ¹⁰having been designated by God a high priest according to the order of Melchizedek.

At the end the reader may say

This is the word of the Lord. **Thanks be to God.**

Hymn or song

Gospel Reading

Alleluia, alleluia.

We do not live by bread alone,
but by every word that comes from the mouth of God.

All Alleluia.

When the Gospel is announced the reader says

Hear the Gospel of our Lord Jesus Christ according to N.

All Glory to you, O Lord.

Mark 10.35-45

³⁵James and John, the sons of Zebedee, came forward to Jesus and said to him, 'Teacher, we want you to do for us whatever we ask of you.' ³⁶And he said to them, 'What is it you want me to do for you?' ³⁷And they said to him, 'Grant us to sit, one at your right hand and one at your left, in your glory.' ³⁸But Jesus said to them, 'You do not know what you are asking. Are you able to drink the cup that I drink, or be baptized with the baptism that I am baptized with?' ³⁹They replied, 'We are able.' Then Jesus said to them, 'The cup that I drink you will drink; and with the baptism with which I am baptized, you will be baptized; ⁴⁰but to sit at my right hand or at my left is not mine to grant, but it is for those for whom it has been prepared.' ⁴¹When the ten heard this, they began to be angry with James and John. ⁴²So Jesus called them and said to them, 'You know that among the Gentiles those whom they recognize as their rulers lord it over them, and their great ones are tyrants over them. ⁴³But it is not so among you; but whoever wishes to become great among you must be your servant, ⁴⁴and whoever wishes to be first among you must be slave of all. ⁴⁵For the Son of Man came not to be served but to serve, and to give his life a ransom for many.'

This is the Gospel of the Lord. **Praise to you, O Christ.**

Homily

Before school, after school, morning afternoon and lunch break times, across this country, children's voices ring out.

Calling to one another; happy shrieks, laughter, squeals.

Playgrounds full of the sounds of children enjoying their freedom echo across their communities.

“The happiest days of life” they say. Or are they? Teachers and assistants in schools know, more than most, the other side of those apparently happy playground spaces.

Scratch just a little way below the surface and most of us have less than happy memories of our time at school to recount – from out and out bullying to being the last to be selected for a team.

Playgrounds are complex places. Yes, there’s freedom and delight. But there are also the beginnings of struggles to establish pecking orders and power. Looking from the outside, I wonder what people saw in Jesus and his disciples? A group of friends with the freedom to roam the country with a band of followers and plenty of parties and meals to enjoy? A slightly odd gang of people following this man who no-one could quite make out but who certainly seemed to create a lively atmosphere wherever he went? Were their chattered conversations as they went from town to town heard by those around them in the way that we hear the happy calls of children in our school playgrounds? A group of excited, energised people on a mission – all getting on incredibly well with one another? We not only have physical distance from that group of disciples, sharing life with Jesus, but also the distance that belonging to a very different culture and living 2,000 years after the events creates. From that distance it’s possible to be envious of the disciples. If only we had been with Jesus, we’d understand so much more what our faith is about.

But then we hear today’s gospel story. James and John pitching their argument to Jesus for one to be on his right and one on his left when he comes into his power, the two top positions in God’s Kingdom after Jesus himself. They really haven’t understood what this is all about have they? Even Jesus was surrounded by playground arguments, attempts to establish pecking orders and power. It sometimes seems that it’s in the very DNA of human beings to struggle for power.

But Jesus says to all of his disciples, this is the way of the world – to seek power, to lord it over others, to become tyrants in the way they lead. But, he goes on, “it is not so among you”. To be a disciple of Jesus involved learning how to serve. It involved modelling themselves on Jesus who came “not to be served but to serve and to give his life a ransom for many”.

Children, when they’re told off often go very quiet. Playground laughter is sometimes silenced by a sharp whistle and a few moments of intense quiet before the noise levels rise again and everyone moves on from the moment of discipline. Did the disciples go quiet at this moment and ponder their own part in this argument? What about me? What arguments might I get involved

with? What am I doing that's about service, about giving my life to this cause which is about setting people free to worship God?

And what of the church today, in this diocese? What do people see and hear when they look into our congregations from the outside? Do they hear sounds of people who enjoy one another's company? The happy sounds of people on a mission together? The attractive laughter and excitement of people who know what it is to have joy in their lives? And, if so, is that what they find when they join us? Or is there something underneath the surface of a struggle for power, to make our point, to make sure our way of doing things is the one that everyone signs up to?

We're in the midst of the Time to Change – Together (Resourcing Sustainable Church) process; reflecting on what it means to be church in our culture in our day. As we look not only at our church life, but at the culture in which we are called to be church – the Body of Christ – today and into the next few years, maybe today's gospel reading can encourage us to make sure the question "who is God calling us to serve and how?" isn't lost in the midst of all the other important questions about our identity and our mission to the people of the diocese.

Conversation Questions

1. What cultural pressures are you aware of that might be affecting the way you live out your discipleship?
2. Who is Jesus asking you to serve, and how?
3. Is there anything else from the passage that speaks to you not already discussed? What is it?
4. What will you do this week in your Monday-to-Saturday ministry in response to what you have heard today? #everydayfaith

Prayer

Silence is kept.

God our Father,
whose Son, the light unfailing,
has come from heaven to deliver the world
from the darkness of ignorance:
let these holy mysteries open the eyes of our understanding

that we may know the way of life,
and walk in it without stumbling;
through Jesus Christ our Lord.

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 ¶ October

Ignatius 17 October Bishop of Antioch, Martyr c.107

Ignatius, second Bishop of Antioch, was sentenced during the Roman Emperor Trajan's reign to be devoured by wild beasts. Trajan decided that Christians, although guilty of 'anti-state behaviour', were not to be sought out for arrest, but rather should be arrested and tried only if they were obvious in their faith and refused to reject Christ when asked.

Ignatius was arrested in Syria and transported to Rome for his punishment. On this long and arduous journey Ignatius travelled through Asia Minor, and stopped at Phrygia and Smyrna. As news spread of his arrest and journey he received visits by prominent Christians, including Polycarp (see 23 February). He wrote letters to the Churches of each area he passed through, and also wrote to the Christians in Rome informing them of his impending arrival. Ignatius was convinced of the need for unity in the Church, and he encouraged this whenever he could. He saw this unity as ideally illustrated in relationships between bishops of the Church. He emphasized the need for constant community worship and celebration of the Eucharist. His letters reveal him to be a man completely devoted to Christ and passionate for unity.

Ignatius was also keen to receive martyrdom, and in his letters he emphasized that on no account was anyone to attempt to prevent his death. For him, martyrdom was the ultimate imitation of Christ, and a gift from God. Although there is no account of his martyrdom it is widely assumed that he died upon the completion of his journey at Rome.

Ignatius called Christians 'fellow travellers' 'bearers of God' and 'Christ-bearers' and emphasizes whole-hearted devotion to Christ: 'Even the things you do in the flesh are spiritual, for you do all things in union with Jesus Christ.'

Luke the Evangelist 18 October -- Festival -- Evangelist -- Red

Luke was a dear friend of the apostle Paul, and is mentioned by him three times in his Letters. Paul describes him as 'the beloved physician' and, in his second Letter to Timothy, as his only companion in prison. He is believed to be the author of two books of the New Testament, firstly the gospel which stands in his name and also the *Acts of the Apostles*. Luke's narrative of the life of Christ has a pictorial quality and shows the sequential pattern from the nativity through to the death and resurrection. The developed sense of theology that comes over in Paul's writings is virtually unknown in those of

Luke but, as a Gentile, Luke makes clear that the good news of salvation is for all, regardless of sex, social position or nationality. Traditionally, Luke wrote his gospel in Greece and died in Boeotia at the age of eighty-four.

Collect

Almighty God,
you called Luke the physician,
whose praise is in the gospel,
to be an evangelist and physician of the soul:
by the grace of the Spirit
and through the wholesome medicine of the gospel,
give your Church the same love and power to heal;
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 for ever.

Henry Martyn 19 October Translator of the Scriptures, Missionary in India and Persia, 1812

Born in Truro in 1781, Henry Martyn was educated at Truro Grammar School and St John's College, Cambridge, where he graduated as Senior Wrangler (highest marks in the mathematics examination). He had also undergone a conversion experience during his time in Cambridge under the influence of Charles Simeon (see 13 November), the Vicar of Holy Trinity. Consequently he abandoned his intended legal career and was ordained in 1803 to serve as curate (under Simeon) of the Cambridgeshire village of Lolworth, a post which he combined with a fellowship at St John's College.

In the early nineteenth century the East India Company (a private company which controlled all of British India) did not allow Christian missionaries to operate in their territory lest Hindu susceptibilities be offended. This policy was being challenged in England but in the meantime the Clapham evangelicals and Charles Simeon were using their contacts and influence to have evangelical clergy appointed as East India Company chaplains. Officially they ministered to the Company's employees and to the expatriate British community. Unofficially they also sought to begin mission work among indigenous Indians. It was to such a chaplaincy in India that Henry Martyn embarked in 1805 on a nine-month voyage to Calcutta. The last-minute rush when a passage to India became available meant that he had to leave his

sweet-heart, Lydia Grenfell, without becoming engaged to her. They were never to meet again.

Martyn's main contribution to mission work was two-fold. First, what today would be called 'dialogue' – seeking to learn all he could about Indian religions by discussion with Hindus and Muslims. Second, his translation work. As well as his brilliance in mathematics he had a real ability in languages (he had spent his spare time at Lolworth learning oriental languages as a means of relaxation). In his six short years in India, he translated the New Testament into both Urdu and Persian, revised an Arabic translation of the New Testament, and translated the Psalter into Persian and the whole Book of Common Prayer into Urdu. But his health rapidly declined. He almost died of tuberculosis at Cawnpore in 1809, and he was given unlimited leave of absence. He left India in 1811, returning home via Persia, hoping to make further translations and to improve his existing ones. But he fell ill en route to Damascus and died on 16 October 1812 at Tokat, where he was given an honoured burial by the Armenian Church.

