

Bolingbroke Deanery Team Parishes

Faithful, Confident, Joyful

3rd April 2022

Fifth Sunday of Lent (Purple/Lent Array)

1. Your old life is
over
a new life
has begun

Justice in the Shape of a Cross

03/04/2022

This week, on the Fifth Sunday of Lent, join us from Coventry Cathedral. The Revd Canon Kathryn Fleming, Sub Dean and Canon for Worship and Community, will be leading the service, with Rt Rev Dr Christopher Cocksworth, Bishop of Coventry, preaching on 'Justice in the Shape of a Cross.'



9.00am Sunday Service at Home **Watch the service Church online**
Join us for our weekly online services, streamed each Sunday at 9am.

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

10.00am Prayer in our own homes See below

Passiontide: It is still uncertain when Christians first began to make an annual (as opposed to a weekly) memorial of the death and resurrection of Christ. This Pascha (a word derived indirectly from pesach, Hebrew 'Passover') was at first a night-long vigil, followed by the celebration of the Eucharist at cock-crow, and all the great themes of redemption were included within it: incarnation, suffering, death, resurrection, glorification. Over time, the Pascha developed into the articulated structure of Holy Week and Easter. Through participation in the whole sequence of services, the Christian shares in Christ's own journey, from the triumphal entry into Jerusalem on Palm Sunday to the empty tomb on Easter morning. The procession with palms, which was already observed in Jerusalem in the fourth century, is accompanied by the reading or singing of the Passion Narrative, in which the whole story of the week is anticipated. Maundy Thursday (from mandatum, 'commandment', because of the use of John 13.34 in the Antiphon) contains a rich complex of themes: humble Christian service expressed through Christ's washing of his disciples' feet, the institution of the Eucharist, the perfection of Christ's loving obedience through the agony of Gethsemane.

After keeping vigil ('Could you not watch with me one hour?') Thursday passes into Good Friday with its two characteristic episodes. The veneration of the Cross is older; the sequence of meditations and music known as the Three Hours' Devotion was introduced into the Church of England in the nineteenth century. The first is now sometimes incorporated into the structure of the second. It is a widespread custom for there not to be a celebration of the Eucharist on Good Friday, but for the consecrated bread and wine remaining from the Maundy Thursday Eucharist to be given in communion. The church remains stripped of all decoration. It continues bare and empty through the following day, which is a day without a liturgy: there can be no adequate way of recalling the being dead of the Son of God, other than silence and desolation. But within the silence there grows a sense of peace and completion, and then rising excitement as the Easter Vigil draws near.

This solemn season preserves some of the oldest texts still in current use, and rehearses the deepest and most fundamental Christian memories. At the same time, the services and ceremonies of Holy Week have in the course of Christian history been the occasion of, or have actively encouraged, hostility towards the Jews. The 'Ioudaioi' of St John's Gospel have all too easily been identified with 'the Jews' as a whole, or more specifically those Jews who were neighbours of a Christian church. This places a double responsibility on those who lead the keeping of Holy Week today: to be faithful to the act of collective memory, but also to be sensitive to the ways in which an unreflecting use of traditional texts (like the Reproaches) can perpetuate a strain of Christian anti-Semitism.

FIFTH SUNDAY of LENT 03/04/2022

PASSION SUNDAY

- | | | |
|---------|---------------------------------------|---|
| 9.30am | Hundleby Morning Worship (FJ) | |
| 10.00am | Spilsby Morning Prayer (PMcL) | |
| 11.15am | Halton Hologate Eucharist (PC) | |
| 3.00pm | Great Steeping Eucharist (PC) | |
| | | <i>Services in the Marden Hill Cluster</i> |
| 9.30am | East Keal Holy Communion (PC) Banns | |
| | | <i>Services in the Stickney Cluster</i> |
| 11.15am | Stickney "Easter Experience" (FJ) | |
| | | <i>Services in the Partney Cluster</i> |
| 11.15am | Partney Holy Communion (TMcL) | |
| 3.00pm | Scrembly Evening Prayer (TMcL) | |
| | | <i>Services in the South Ormsby Cluster</i> |
| 9.30am | Somersby Holy Communion (TMcL) Banns: | |

1st Timothy John Roberts & Hayley Marie Seal of Brinkhill for Scrivilsby 21/06/2022

Bolingbroke Churches on line:

We will continue to 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 - watch our videos

https://www.youtube.com/channel/UCqTDWzvlL2jxeB6ESF-aP9Nw?view_as=subscriber

Monday

~~12noon Franklin Hall Lunch Club until 25th~~

Tuesday

2.00pm Vicarage: Good Neighbour Meeting

2.00pm New Leake: Bible Study

7.00pm Raithby Rd Gables: Annual Parochial Church Meeting

Wednesday - Prayer & Fasting for Peace

10.30am Spilsby Eucharist & Coffee with "Live Lent" Discussion

4.00pm Team Meeting

5.00pm Deanery PAM Group Zoom Meeting

6.30pm Hundleby: Compline – The Women of Holy Week

7.00pm Candlesby: Annual Parochial Church Meeting

Thursday

12noon A/C Ian Whitworth's Funeral

Friday Prayer & Fasting for Peace

6.00pm Spilsby Catholic Church – Stations of the Cross

7.30pm Toynton Village Hall: Public Meeting to Discuss the future of St Peter & All Saints Parish Churches Toynton (United Parish)

Saturday - Dietrich Bonhoeffer 9 April Lutheran Pastor, Martyr, 1945

SIXTH SUNDAY of LENT 10/04/2022

PALM SUNDAY

9.30am Spilsby Eucharist and distribution of Palms (PC)

1.15pm Hundleby Baptism: Margo

Services in the Marden Hill Cluster

9.30am East Keal Eucharist and distribution of Palms (JC)

11.15am Hagworthingham Eucharist and distribution of Palms (PC)

3.00pm East Kirkby Eucharist and distribution of Palms (PC)

Services in the Stickney Cluster

11.15am Stickford Morning Worship and distribution of Palms (FJ)

Services in the Partney Cluster

9.30am Candlesby Morning Prayer and distribution of Palms (TMcL)

11.15am Skendleby Holy Communion and distribution of Palms (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 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

Sunday 3 rd Fifth Sunday of Lent Charity sector	I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. <i>Philippians 3: 8</i> <i>The Church of Nigeria (Anglican Communion)</i>
Monday 4 th Commerce & Retail	The Billingborough group – In Vacancy We pray for God’s blessing upon us and our communities in our life and witness, on our prayer and work. <i>The Diocese of Kontagora – The Church of Nigeria (Anglican Communion) (Lokoja Province)</i>
Tuesday 5 th Construction Industry	The Carr Dyke Group – Revd Steve Holt Please pray for all the people who live and work in and around our six villages, for their lives and livelihoods. May God protect, guide, and sustain them. <i>The Diocese of Kootenay – The Anglican Church of Canada (BC and Yukon Province)</i>
Wednesday 6 th Energy industry	The Heckington and Helpringham Group – Revd Captain Chris Harrington Please pray for the Book evening with local author Andy Mellett Brown at Heckington Church on Saturday, and for new contacts that can be made as part of our mission. <i>The Diocese of Eastern Kowloon – Hong Kong Sheng Kung Hui</i>
Thursday 7 th Farming	Quarrington – Revd Mark Thomson Pray for our threefold Mission focus: growing Messy Church, encouraging the use of Alpha, and helping the local community to budget household finances through CAP (Christians against Poverty) <i>The Diocese of Western Kowloon – Hong Kong Sheng Kung Hui</i>
Friday 8 th	Sleaford – Revd Philip Johnson

Finance	Pray for everyone involved with leading worship during Philip's sabbatical. <i>The Diocese of Krishna-Godavari – The (united) Church of South India</i>
Saturday 9 th Dietrich Bonhoeffer, Lutheran Pastor, Martyr, 1945 Fire Services	The North Lafford Group – Revd Al Jenkins Pray for the development of our Benefice Messy Church over the next few months, and for the families that come to take part. <i>The Diocese of Kubwa – The Church of Nigeria (Anglican Communion) (Abuja Province)</i>
Sunday 10 th Palm Sunday Fishing industry	As Jesus was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen, saying, "Blessed is the king who comes in the name of the Lord! Peace in heaven, and glory in the highest heaven!" <i>Luke 19: 37 - 38</i> <i>The Church of North India (United)</i>

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,

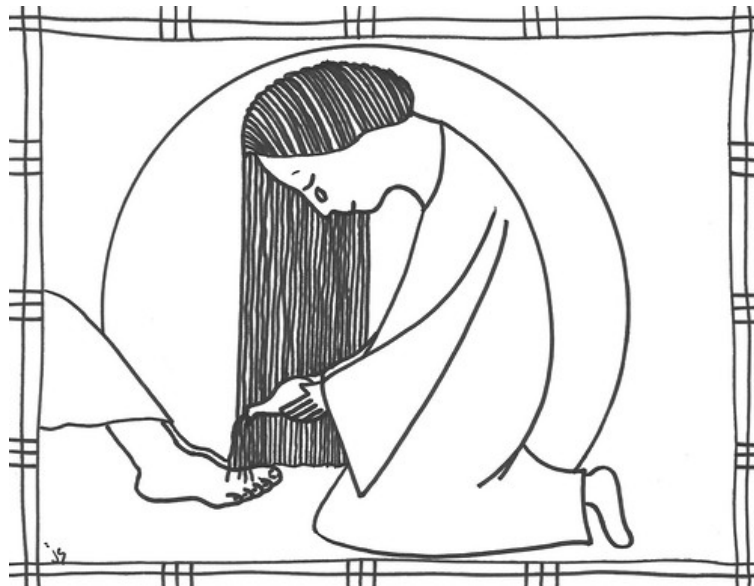
Nigel Worth, Kathleen, Molly, Veronica, Dorothy, Maggie J. Betty Brawn, Tristan, Michael P, Joan T. Mark, Jossie Lee, June, Hilary, Michael, Harriet, Rose L., Abby, Sheila Janes, Fleur, Mary, Jeff Mason, Rosie, Bob, (Baby) Chloe Lear, Lawrence, Ann Howman, John Prince, Sylvia Bonsey, Anthea B, Jo & John,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

The Departed: Mary Pegg, John Moore(p), Fred Pearce, Jan Liotica, Kath Bell, Greta Crawford, Phillipa Martyn, Michael Brackenbury (P. Former Archdeacon of Lincoln & Curate of South Ormsby), Margo Saunders, Ian Whitworth, June G, Claire Vines, Elizabeth Bibbings.

Anniversary: Mary Mead, Eileen Parker, Ralph Heller, George Griffin, Norma Bradley, Cliff Rowlett, Bill Donner, Kath Garner, Ray Cracknell, Alfred Simpson, Denis Baster, Barbara Hemingham, Eric Chapman, David Cooke, Alan Cornall, "Betty" Bradley, Judith Balderston, Frances Blackburn, Charles Mottley, Hilda Yates, Joyce Carse, Pearl Soulman, Kathleen Palmer, Colin Senior. Don Marshall, Peter Ireland, Marc Haywood, Patrick Moore, Brian Lenton, Nora Goodwin, Eileen Pocklington, Elsie Rogers, Ronald Hodges, Madge Gregory, John Large, Florence Beecham, Gordon Redding, Kath Henden, Beatrice Dawson, James Colin Chapman Richard Waters, Freda Wild, Mary Tuplin, Bill Thorold, Alan Reddish, Mark Faulkner Lucy Short, Ivy Todd, Marjory Bradley, Joyce Ellerby, Ernest Smith, Ray Stainton, Robin Healey, Robert Evers, Sylvia Page Patricia

Wells, Michael Hedison, Ethel Harrison, Sylvia Emerson, June Ancaster, Vera Wroe, Joyce Jones, Richard Epton, Rebecca Shaw, Roy Nelson, Vera Willis, Jill Rhymer, Gordon Henman, Betty Armstrong, Joan Barrett, Maureen Clarke, Clifford Willetts, May Dickinson, Betty Leighton, Peter Allewell, John Lear, Trevor Thompson, Penny Holmes, Ken Whitbread, John Emmerson, Christine Pilcher, Colin Cragg, Jean Timmings, Gwen Worth, Sheila Mee. Bertha 'Vicky' Vickers, Fiona, Rachel, Isobel Eaton, Sylvia Bell, Kate Benson, Joan Griffiths, Michael Dobson, Bob Kirk, Georgina English, Gill Denniff, John Milliken, Emma Masterton, David Mason, Jaclyn Shaw, Sandra Gorham, John Hudson, Jean Jeffries, Ann Hicks.

Bolingbroke Deanery Team Ministry
Morning Worship for the 5th Sunday in Lent
(Passiontide begins)



Preparation

Giving God, no money can buy your love, no words can adequately express our thanks, no actions can fully demonstrate our gratitude. But as we sing, as we pray, as we listen to your Word, we offer you our best, and celebrate your presence with us – now and each moment of every day. Amen.

Hymn

Angel voices ever singing round thy throne of light,
angel harps, forever ringing, rest not day nor night;
thousands only live to bless thee and confess thee Lord of might.

Thou who art beyond the farthest mortal eye can scan,

can it be that thou regardest songs of sinful man?
Can we feel that thou art near us and wilt hear us? Yea, we can.

For we know that thou rejoicest o'er each work of thine;
Thou didst ears and hands and voices for thy praise design;
craftsman's art and music's measure for thy pleasure all combine.

In thy house, great God, we offer of thine own to thee;
and for thine acceptance proffer, all unworthily,
hearts and minds and hands and voices in our choicest psalmody.

Honour, glory, might, and merit Thine shall ever be,
Father, Son, and Holy Spirit, blessed Trinity:
of the best which thou hast given earth and heaven render Thee.

Words: Francis Pott

Prayers of Penitence

God shows his love for us in that, while we were still sinners, Christ died for us.
We can show our love for him by confessing our sins in penitence and faith.
You made us to be one family, yet we have divided humanity.
Lord, have mercy. **Lord, have mercy.**

You were born a Jew to reconcile all people, yet we have brought disharmony
amongst races.
Christ, have mercy. **Christ, have mercy.**

You rejoice in our differences, yet we make them a cause of enmity.
Lord, have mercy. **Lord, have mercy.**

Assurance of Faith

May the God of love bring us back to himself, forgive us our sins, and assure us of
his eternal love in Jesus Christ our Lord. Amen.

New Testament Reading

Philippians 3: 4 - 14,

If anyone else has reason to be confident in the flesh, I have more: circumcised on
the eighth day, a member of the people of Israel, of the tribe of Benjamin, a
Hebrew born of Hebrews; as to the law, a Pharisee; as to zeal, a persecutor of the
church; as to righteousness under the law, blameless.

Yet whatever gains I had, these I have come to regard as loss because of Christ.
More than that, I regard everything as loss because of the surpassing value of

knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard 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 one that comes through faith in Christ, the righteousness from God based on faith. I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, if somehow I may attain the resurrection from the dead.

Not that I have already obtained this or have already reached the goal; but I press on to make it my own, because Christ Jesus has made me his own. Beloved, I do not consider that I have made it my own; but this 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 heavenly call of God in Christ Jesus. This is the word of the Lord, Thanks be to God

Hymn

May the fragrance of Jesus fill this place
May the fragrance of Jesus fill this place
Rising from the sacrifice of lives laid down in adoration

May the glory of Jesus fill his church
May the glory of Jesus fill his church
Shining from our faces as we gaze in adoration

May the beauty of Jesus fill my life
May the beauty of Jesus fill my life
Fill my thoughts, my words, my deeds, my all I give in adoration.

Gospel Reading - John 12: 1 - 8

Six days before the Passover Jesus came to Bethany, the home of Lazarus, whom he had raised from the dead. There they gave a dinner for him. Martha served, and Lazarus was one of those at the table with him. Mary took a pound of costly perfume made of pure nard, anointed Jesus' feet, and wiped them with her hair. The house was filled with the fragrance of the perfume. But Judas Iscariot, one of his disciples (the one who was about to betray him), said, 'Why was this perfume not sold for three hundred denarii and the money given to the poor?' (He said this not because he cared about the poor, but because he was a thief; he kept the common purse and used to steal what was put into it.) Jesus said, 'Leave her alone.

She bought it so that she might keep it for the day of my burial. You always have the poor with you, but you do not always have me.'

This is the word of the Lord

Thanks be to God

Homily from the Diocesan Website

At first hearing, the last sentence of the Gospel sounds dreadful. 'You always have the poor with you, but you do not always have me.' Jesus seems to be calling the poor unimportant.

How many times have you been told: the Church has plenty of money, with the implication that the Church should not be asking for more money but should be spending what they already have on helping the less fortunate in society. Clearly they don't understand the financial arrangements for the Church, yet they do have a point. How do we, as a Church, support the vulnerable of our society? The answer is: We do, and there is a lot of work being done – but we are only now catching up with telling people exactly what we are doing.

Jesus was definitely NOT saying that the poor were unimportant. From the Old Testament Prophets through to the New Testament, it's clear that God is always on the side of the poor and disadvantaged. Indeed, one of the Anglican Communion's Marks of Mission is that we should work to transform the unjust structures of society. Caring for the poor and disadvantaged is crucial to our faith.

The Bible is also clear that money, or, rather, the love of it, is a dangerous thing, the root of all evil. We see this in Judas who was standing watching the scene played out between Jesus and Mary Magdalene. Judas Iscariot was, as this passage says, led astray by money. Remember, he betrayed Jesus for 30 pieces of silver.

But if this passage is not about ignoring the poor, what is it about?

At the heart of the Gospel reading is Mary's love for Jesus. This perfume is very expensive – scholars reckon that 300 denarii is worth about £28,000. It's not some cheap junk. Mary had spent an absolute fortune. And she anointed his feet with the perfume and wiped them with her hair. Letting her hair down in public was a shocking thing for a respectable woman to do, but it shows the depth of Mary's love and affection for Jesus. She doesn't worry what people will think of her. The last thing on her mind was the kind of calculation that Judas was making.

You will recall that Jesus distilled the Ten Commandments of the Old Testament down to two: 'You shall love the Lord your God with all your heart, and with all

your soul, and with all your mind. This is the first and greatest commandment. And a second is like it. You shall love your neighbour as yourself.'

Mary got things in the right order. She put the first commandment first. She gave her soul, her life, her all, to Jesus. She showed by this action that Jesus is God, and she prepared his body, with the fragrance of the nard, for the anointing he will receive at his burial. In some ways she prefigured the other Mary, Mary Magdalene, who comes to weep for Jesus at the tomb. Unlike the disciples, who persistently misunderstood what was coming, Mary's actions foreshadowed Jesus' death and resurrection.

So it's not that God doesn't care about the poor. He does.

But if we are to be true disciples, we must get the two commandments in the right order. God first, neighbour second.

This may seem to contradict the widely-shared perspective that we serve God best by serving our neighbour – which seems initially convincing. Yes, of course, God can meet us in our neighbour – indeed Jesus says this elsewhere in the Gospels.

But it is crucial that we do not confuse our personal relationship with God with our relationship with our neighbour. It is because God first loved us that we can love our neighbour. Our first concern must be our relationship with God. Once we get that right, our love will naturally flow out to our neighbour, as we live out our love for God.

This is what Paul is talking about in Philippians – everything else is loss, rubbish, in comparison with gaining Christ and sharing in his sufferings, death and resurrection.

So like Paul, and like Mary, let us press on towards the goal for the prize of the heavenly call of God in Christ Jesus. This Lent, may we give our soul, our life, our all, to him.

Questions for Reflection

1. In what ways does the Church in your local area show concern for the vulnerable in society?
2. Does your life demonstrate a love for God first, and a love for neighbour second? How?
4. Is there anything else from the passage that speaks to you not already discussed? 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

Affirmation of Faith

Let us affirm our faith in Jesus Christ the Son of God.

Though he was divine,

he did not cling to equality with God, but made himself nothing.

Taking the form of a slave, he was born in human likeness.

**He humbled himself and was obedient to death,
even the death of the cross.**

Therefore God has raised him on high,

and given him the name above every name:

that at the name of Jesus every knee should bow,

**and every voice proclaim that Jesus Christ is Lord,
to the glory of God the Father.**

Amen.

Hymn

I will offer up my life in spirit and truth,

Pouring out the oil of love, as my worship to you

In surrender I must give my every part

Lord, receive this sacrifice of a broken heart

Jesus, what can I give, what can I bring

to so faithful a Friend, to so loving a King?

Saviour, what can be said, what can be sung

As a praise of Your name for the things You have done?

Oh, my words could not tell, not even in part

of the debt of love that is owed by this thankful heart

You deserve my every breath, for You've paid the great cost

Giving up your life to death, even death on the cross

You took all my shame away, there defeated my sin

Open up the gates of heaven and have beckoned me in

Prayers of Intercession

We pray to the Lord for the courage to give ourselves to him this Lent.

Lord, meet us in the silence.

Give us strength and hear our prayer.

Give us the courage to look beyond ourselves to mission in your world. We pray for our bishops and priests and all who minister in our Deanery. May the blood and

water flowing from the side of Jesus bring forgiveness to your people and help us to face the cost of proclaiming salvation.

Lord, meet us in the silence.

Give us strength and hear our prayer.

Give us the courage to give up war, bitterness and hatred, and to seek peace.

[We pray for ...]

May the shoulders of the risen Jesus, once scourged by soldiers, bear the burden of political and military conflict in our world.

Lord, meet us in the silence.

Give us strength and hear our prayer.

Give us the courage to give up quarrels, strife and jealousy in our families, neighbourhoods and communities.

[We pray for ...]

May the presence of the risen Jesus, his body once broken and now made whole, bring peace and direction as we live with one another.

Lord, meet us in the silence.

Give us strength and hear our prayer.

Give us the courage to live for others, giving time, care and comfort to the sick and those in need.

[We pray for ...]

May the wounded hands of Jesus bring his healing, and the light of his presence fill their lives.

Lord, meet us in the silence.

Give us strength and hear our prayer.

Give us the courage to give up our fear of death and to rejoice with those who have died in faith.

[Especially we hold ... in our minds.]

May the risen Lord Jesus, whose feet were once nailed to the cross, walk alongside the dying and bereaved, and lead them and all your Church through death to the gate of glory.

Lord, meet us in the silence.

Give us strength and hear our prayer, here and in eternity. Amen.

A prayer for Ukraine

God of all peoples and nations, who created all things alive and breathing, united and whole, show us the way of peace that is your overwhelming presence.

We hold before you the peoples of Ukraine and Russia, every child and every adult. We long for the time when weapons of war are beaten into ploughshares, when nations no longer lift up sword against nation.

We cry out to you for peace;

Protect those who only desire and deserve to live in security and safety.

Comfort those who fear for their lives and the lives of their loved ones.

Be with those who are bereaved.

Change the hearts of those set on violence and aggression and fill leaders with the wisdom that leads to peace.

Kindle again in us a love of our neighbour, a passion for justice to prevail and a renewed recognition that we all play a part in peace.

Creator of all hear our prayer and bring us peace. make us whole.

Amen.

The Collect of the day

Gracious Father, you gave up your Son out of love for the world:

lead us to ponder the mysteries of his passion,

that we may know eternal peace through the shedding of our Saviour's blood,

Jesus Christ our Lord. Amen

The Lord's Prayer

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

Love Divine, all loves excelling, joy of heaven, to earth come down,

Fix in us thy humble dwelling, all thy faithful mercies crown.

Jesus, thou art all compassion, pure unbounded love thou art;

Visit us with thy salvation, enter every trembling heart.

Breathe, O breathe Thy loving Spirit into every troubled breast!

Let us all in Thee inherit; let us find the promised rest.

Take away the love of sinning; Alpha and Omega be;

end of faith, as its beginning, set our hearts at liberty.

Come, almighty to deliver, let us all thy grace receive;
Suddenly return, and never, never more thy temples leave.
Thee we would be always blessing, serve thee as thy hosts above,
Pray, and praise thee, without ceasing, glory in thy perfect love.

Finish then thy new creation, pure and spotless let us be;
Let us see thy great salvation perfectly restored in thee,
Changed from glory into glory, till in heaven we take our place,
Till we cast our crowns before thee, lost in wonder, love, and praise!

Words: Charles Wesley

The Conclusion

Amazing God,
we are so thankful for the gift of being alive!
May our thankfulness to you pour out in our actions,
in our choices, in our dealings with other people,
in all that we do. Amen.

*Some items are © ROOTS for Churches Ltd (www.rootsontheweb.com) 2002-2021.
Reproduced with permission.*

*New Patterns for Worship, some material which is included here, is copyright © The
Archbishops' Council 2002 and published by Church House Publishing.*

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

The Rev'd. Canon Peter Coates
The Vicarage, Church Street, Spilsby, PE23 5EF
email: peter.coates50@yahoo.com
Tel: 01790 752526

The Rev'd. Ms. Fran Jeffries
The Rectory, Horbling Lane, Stickney PE22 8DQ
email: revfjeffries@outlook.com
Tel: 01205 481183

The Rev'd Judith Simons
revjudithsimons@hotmail.com
Or Contact via Stickney Rectory – As above

The Rev'd Mrs Jean Coates
Contact via Spilsby Vicarage – As above
email: **coatesjean@yahoo.co.uk**

Rev'd. Mrs Teresa McLaughlin &
Mr Paul McLaughlin – Community Chaplain
The Rectory, Scremby Road Partney PE23 4PG
tmclaughlin@tiscali.co.uk
01790 752344

Saints on Earth

¶ April

Dietrich Bonhoeffer 9 April Lutheran Pastor, Martyr, 1945

Bonhoeffer was born at Breslau in Silesia (now the Polish city of Wroclaw) in 1906. The family moved to Berlin in 1912 when his father became Professor of Psychiatry and Neurology at Berlin University. He received his theological education at the universities of Tübingen and Berlin and was greatly influenced by the work of Karl

Barth. After serving (1928–9) as an assistant pastor in a German-speaking congregation in Barcelona, and a further year of study at Union Theological Seminary in New York, he became a lecturer in theology in Berlin in 1931.

An outspoken opponent of Adolf Hitler and the Nazis, Bonhoeffer joined the Confessing Church, which had formed in opposition to the infiltration and takeover of the German Lutheran Church by Nazi sympathizers. They sought to be the authentic voice of the gospel in Germany and to oppose attempts to force anti-Semitism on Church and society. Leaving Berlin in protest, he spent two years (1933–5) as pastor of German-speaking congregations in London. While in England he became friendly with Bishop George Bell of Chichester.

Returning to Germany in 1935, Bonhoeffer became director of the Confessing Church seminary at Finkenwald in Pomerania. But this institution quickly incurred the wrath of the Nazi authorities, who closed it down in 1937. Bonhoeffer was in America when war broke out in 1939, but returned to Germany, explaining, 'I shall have no right to participate in the reconstruction of Christian life in Germany after the war if I do not share the trials of this time with my people.' He became involved with the underground anti-Nazi opposition, no small step for a Lutheran accustomed to believe in the God-given nature of the Church–State relationship. In 1942 he attempted to put the German underground in touch with the British government via Bishop Bell. But the net was closing in and he was arrested in April 1943 and imprisoned at Tegel prison in Berlin. The involvement of many of his contacts in the July 1944 plot to kill Hitler may well have sealed his fate, and he was moved several times, finally to Flossenberg concentration camp close to the Czech border.

It was as American troops were approaching the camp in April 1945 that Bonhoeffer was hanged. His writings, and especially his Letters and Papers from Prison have been an inspiration to many who have sought to make sense out of persecution and needless suffering.

On New Year's Day 1945 he wrote a poem which included the following verse:

Should it be ours to drain the cup of grieving
even to the dregs of pain at thy command,
we will not falter, thankfully receiving
all that is given by thy loving hand.

William Law 10 April Priest, Spiritual Writer, 1761

William Law was born at King's Cliffe, Northamptonshire in 1686 and educated at Emmanuel College, Cambridge. He was ordained deacon and became a Fellow of the college in 1711. With the accession to the throne of the Hanoverian George I in 1714 Law refused to take the Oath of Allegiance and so lost his Fellowship. He allied himself with the Nonjurors (who had split from the Church of England in 1689 for refusing to take the Oath of Allegiance to William and Mary) and was eventually ordained priest in 1728. In 1727 he became a private tutor for ten years and then retired to his native King's Cliffe. Here he involved himself in the work of schools and almshouses and other charitable works, living in great simplicity as an expression of his faith until his death in 1761.

Law's greatest contribution to English spirituality was by his writing, the titles of his books giving an indication of his concerns: *Christian Perfection*, *The Spirit of Love*, *The Spirit of Prayer*, and *A Serious Call to a Devout and Holy Life*. This last book, published in 1728, quickly became a spiritual classic and is still in print today. Again, the title summarizes the contents: God calls Christians to complete obedience to him in a Christ-centred life.

The immediate influence of the book was considerable and it profoundly influenced many – among them John Wesley, Charles Wesley (see 24 May), George Whitefield, Henry Venn (see 1 July) – who were to be leaders of the evangelical revival. Indeed, John Wesley published extracts from the book in 1744, introducing it to a wider audience. *A Serious Call* is reckoned to have had more influence than any English post-Reformation spiritual work other than *Pilgrim's Progress*:

If we are to love our enemies, we must make our common life a visible exercise and demonstration of that love. If content and thankfulness, if the patient bearing of evil be duties to God, they are the duties of every day, and every circumstance of our life. If we are to be wise and holy as the new-born sons of God, we can no otherwise be so, but by renouncing everything that is foolish and vain in every part of our common life. If we are to be in Christ new creatures, we must show that we are so, by having new ways of living in the world. If we are to follow Christ, it must be our common way of spending every day.

William of Ockham 10 April Friar, Philosopher, Teacher of the Faith, 1347

William was born at Ockham, near Woking in Surrey in 1285. He entered the Franciscan order, and initially studied and taught at Oxford. With society becoming more cash-based and the feudal system disintegrating and eroding, William was part of a society that saw little of value in the past, and saw the present as having an authority of its own. This negative approach to the past was to lead him into difficulty with papal authority, whilst his recognition of the role of the present led to

him stretching the thought and understanding of both Church and society. He has been called the 'first protestant' for his continual protest against corruption and over-complication of the rules of faith, and for his rejection of a form of authority that gained legitimacy from the past.

William never progressed beyond the 'inceptor' (beginner) level of the Franciscan order, probably because the Chancellor of Oxford University accused him of heresy in 1323. This heresy involved a questioning of the authority of the Pope. The accusations led to William being examined by a papal commission which eventually censured 51 propositions from his works, but did not formally discipline him.

In 1327 a dispute occurred concerning Franciscan poverty. Some Franciscans (known as the Spiritual Franciscans) were seeking to follow the way of absolute poverty as demanded by Francis' rule. This ideal was condemned by Pope John XXII as a heresy. William was summoned to the papal court at Avignon and asked to investigate the matter. He concluded that it was Pope John XXII who had taken a heretical position. As a consequence of his conclusions William was forced to flee from the court, to Bavaria, where he stayed until 1347. Whilst in Bavaria, William wrote several works arguing against the Pope's position on Franciscan poverty. He was never fully reconciled to the Church and he died in Bavaria in 1347.

William was a critical theologian, and an independent thinker, who stretched boundaries and introduced new concepts whilst holding onto the spiritual traditions of the Franciscan order. His thought greatly affected university teaching for a considerable time. His concept of 'Ockham's Razor', that is, the elimination of all hypotheses that are not absolutely essential (or that the simplest explanation is the best) was important for the development of a theory of justification that emphasized the individual person, rather than humankind as a whole. William was undoubtedly the most influential theologian of the fourteenth century.

Most holy God and Father,
hear our prayers for all who strive for peace
and all who fight for justice.
Help us, who today remember the cost of war,
to work for a better tomorrow;
and, as we commend to you lives lost
in terror and conflict,
bring us all, in the end, to the peace
of your presence;
through Christ our Lord.
Amen.



Mark's Gospel: On the Way to the Cross

Author: Natalie K. Watson

It is often said that the Gospels are passion narratives with a long introduction. This is particularly true for the shortest of the Gospels adopted in the canon of the New Testament, the Gospel of Mark. While Luke offers us glimpses into the childhood of Jesus and Matthew traces his lineage back all the way to the first human being, Adam, Mark tells his version of the story with pace and determination. The disciples are instructed in no uncertain terms that they are on a journey with him, the journey that will lead to his trial, to suffering and death, but ultimately to the cross, the place where Jesus's true identity is revealed.

Mark has Jesus tell his disciples three times what this journey entails: the path they have chosen to walk with him is the way on which they will see him rejected and put to death, before they will see him rise again from the dead. In a short text like Mark's Gospel, otherwise so economical with regard to detail, such repetition is significant. The Gospel is of course written with hindsight, after the events have taken place, and the reference to the resurrection may well be a later conjecture, yet we can assume that this is by no means accidental. Mark's Gospel is not a historical account in the modern sense but an invitation to discipleship, and therefore those who consider it, in their own time and space, have to count the cost if their way is to join up with the way of Jesus.

Mark links the first announcement of Jesus' suffering with Peter's human, all-too-human response: of all people, this must not happen to Jesus, the one he loves so much that he wants to follow him. The second announcement is met with the fear of the disciples: this is too much to take in. The third and final announcement of Jesus's suffering is linked with the story of the sons of Zebedee asking to sit on his right and left in God's kingdom. All of these are reactions that reveal something of the humanness of the disciples: denial, fear, the desire for a shortcut, and essentially for greatness, preferment and status. .

As we read Mark's Gospel throughout this year, and particularly in Lent, we too are challenged not to take shortcuts and invited to face our own humanity in the light of the human life of Jesus, a life that took him to the depths of suffering, rejection and death, so that we too might share in his risen life and share the joy of the resurrection with all we meet. Where will it take us?