

Bolingbroke Deanery Team Parishes

Faithful, Confident, Joyful

12th June 2022

TRINITY SUNDAY

(Gold/White)

Services in the Spilsby Cluster

9.30am Spilsby Eucharist (PC) Banns:
2nd Calum Jordan McCaig & Jemma Jade Taylor both of
Spilsby for Burgh le Marsh 03/09/2022

**11.15am Raithby Holy Trinity Feast of Title
(PC) Gift Day**

Services in the Marden Hill Cluster

9.30am East Keal Holy Communion (+DR)

Banns

3.00pm East Kirkby Eucharist (PC)

**6.00pm Hagworthingham Holy Trinity
Eucharist (PC)**

Services in the Stickney Cluster

11.15am Stickford Morning Worship (FJ) Banns:

9.30am Candlesby Morning Prayer (PMcL)

11.15am Skendleby Holy Communion (TMcL)

Services in the South Ormsby Cluster X

Monday

12.00noon Franklin Hall Spilsby Lunch Club

2.00pm Spilsby PCC

Tuesday Richard Baxter 14 June Puritan Divine, 1691

2.00pm Franklin Hall Spilsby Good Neighbour AGM & Tea All Welcome

2.00pm East Keal Community Café

7.00pm Tetford? South Ormsby Group PCC

Wednesday Evelyn Underhill 15 June Spiritual Writer, 1941 10.30am Spilsby
Eucharist

4.00pm Team Meeting

Thursday Richard 16 June Bishop of Chichester, 1253 & Joseph Butler Bishop of
Durham, Philosopher, 1752

2.00pm Olive Tree – Celebration Churches Meeting

Friday Samuel and Henrietta Barnett 17 June Social Reformers, 1913 and 1936

Saturday Bernard Mizeki 18 June Apostle of the MaShona, Martyr, 1896



Services in the Partney Cluster

12.30pm Stickney Joseph Young & Lucy Mayer
1.00pm West Keal Joseph Motley & Sophie Potter
2.00pm Spilsby Portland's Sharing

1st Sunday after Trinity 19/06/2022

Services in the Spilsby Cluster

9.30am Spilsby Eucharist (PC) Banns:
3rd Calum Jordan McCaig & Jemma Jade Taylor both of Spilsby for Burgh le Marsh 03/09/2022
11.15am Hundleby Eucharist (PC)
1.15pm Spilsby Baptism Nicholas Lunn
3.00pm Firsby Evening Prayer (PC)

Services in the Marden Hill Cluster

9.30am East Keal Holy Communion (+DR)

Services in the Stickney Cluster

11.15am Stickney Holy Communion (FJ)

Services in the Partney Cluster

9.30am Aswardby Service of the Word (PMcL)

11.15am Partney Service of the Word (TMcL)

Services in the South Ormsby Cluster

3.00pm Tetford Holy Communion (TMcL) Banns:

2nd Ben Beaumont & Samantha Annette Gilbert both of Lusby for Ruckland 09/07/2022

Festival Churches – What shall we celebrate?

We are wanting to put together an annual calendar of festivals which might be celebrated in our Category 4 Festival or Celebration Churches across the Deanery. We are proposing to hold a meeting for members of our **Celebration Churches on Thursday 16 June** to come and make suggestions about the events in your local area which could be included – for example, whilst Easter and Christmas might be obvious celebrations, what about your patronal festivals, Lammastide, local historical events which the village celebrates etc.

The meeting will be at **The Olive Tree, East Kirkby at 2pm** on 16 June. (Ask if you have not found it yet!) They have a big room there which we can use to spread out our calendar so that everyone has a chance to add to it. Refreshments will be available.

Fran Jeffries

Team Vicar, Bolingbroke Deanery Team Ministry and
Diocesan Mission Action Planning Adviser

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/UCqTDWzyl2jxeB6ESF-aP9Nw?view_as=subscriber

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, John Prince, Sylvia Bonsey, Anthea B, Jo & John, Mary Julyan, Norman Huntingford, Roy Harrison, Shona, Richard.

The Departed: Marjorie Broome, Claire Campbell, Jennifer Overton (*White*), John Nash, Joan Sparling, Sheila Tayles.

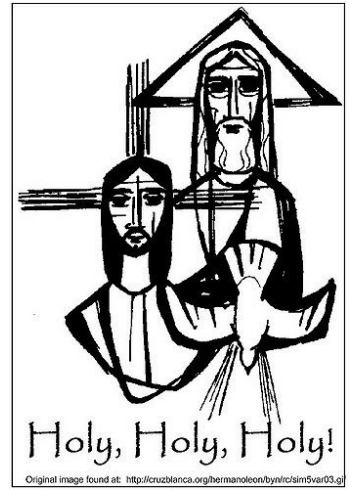
Anniversary

John Shaw, Hilda Wright, John Hully, George Lawson, Jack Folley, Kevin Ford, Joan Dauber, Edith Calvert, Norman Ward, Wendy Toynton, Pauline Lawie, Alfred Wild, Kath. Dean, Gladys Nix, Alan Kemp, Louise Applebaum, Phylis Bauer, Gordon Parker, Frances Rawlings, Ann Dunn, David Herberts, Joan Symonds, Peter Sharp, Ted, David James, Dennis, Katharine Anderson, Jean Handbury, John Coupland, Mary Harrison, Jane Clewes, Marjorie Bland, Alix Hoff, Mandy Worthington, Raymond Daft, Jo Doolan, Amy Dodds, Bill Thacker, Mark Bell, Betty Blades, Vic Ranyard, Margaret Shaw, Ivy Willoughby. Bill Short, Eddie Sharman, June Guise, Gerald Middleton, Peter Grant, Sidney Clifford, Evelyn Frost, Joan Coppen, Ann Hobson. Margaret Rhodes, Alan Jarvis, Malcolm Murdens, Joan Griffith, Colin Lees, Beryl White, Frederick Blackburn, Roland Dodds, Darren Henson, Susan Toynton.

Sunday 12 th Trinity Sunday Highways	When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own, but will speak whatever he hears, and he will declare to you the things that are to come. <i>John 16: 13</i> <i>The Anglican Church of South America</i>
Monday 13 th	The Parish Support Teams based at Edward King House <i>The Diocese of Madurai-Ramnad – The (united) Church of</i>

<p>Horticulture</p>	<p><i>South India</i></p>
<p>Tuesday 14th Richard Baxter, Puritan Divine, 1691</p> <p>Hospices</p>	<p>The Finance Team at Edward King House</p> <p>Audit and Governance Committee</p> <p><i>The Diocese of Magwi – The Province of the Episcopal Church of South Sudan (Eastern Equatoria Province)</i></p>
<p>Wednesday 15th Evelyn Underhill, Spiritual Writer, 1941</p> <p>Hospitality</p>	<p>The Safeguarding Team at Edward King House</p> <p>Bishop’s Staff</p> <p><i>The Diocese of Mahajanga – The Church of the Province of the Indian Ocean</i></p>
<p>Thursday 16th Richard, Bishop of Chichester, 1253 Joseph Butler, Bishop of Durham, Philosopher, 1752</p> <p>Judiciary & Legal Services</p>	<p>The Properties Team at Edward King House</p> <p>Financial Reporting Advisory Panel</p> <p><i>The Diocese of Maiduguri – The Church of Nigeria (Anglican Communion) (Jos Province)</i></p>
<p>Friday 17th Samuel and Henrietta Barnett, Social Reformers, 1913 and 1936</p> <p>Leisure and Sports Activities</p>	<p>The Trusts Team at Edward King House</p> <p><i>The Diocese of Maine – The Episcopal Church (I (1) Province)</i></p>
<p>Saturday 18th Bernard Mizeki, Apostle of the MaShona, Martyr, 1896</p> <p>Lincolnshire Community and Voluntary Service (LCVS)</p>	<p>The Communications Department at Edward King House</p> <p><i>The Diocese of Maiwut – The Province of the Episcopal Church of South Sudan (Upper Nile Province)</i></p>
<p>Sunday 19th 1st Sunday after Trinity</p> <p>Local Authorities</p>	<p>Then all the people of the surrounding country of the Gerasenes asked Jesus to leave them; for they were seized with great fear. <i>Luke 8: 37</i></p> <p><i>Province of the Episcopal Church of South Sudan</i></p>

**Bolingbroke Team Ministry
Trinity Sunday Morning Worship**



God calls us in this moment.
Jesus welcomes us to this moment.
The Spirit unites us in this moment.
Come and worship!

Loving God, as we gather in this moment, we celebrate your welcome. Speak to us; challenge us; reassure us. Take what we offer in worship and praise that your name may be glorified now and for ever. Amen.

Hymn

**Alleluia! Sing to Jesus; his the sceptre, his the throne;
Alleluia! his the triumph, his the victory alone.
Hark! The songs of peaceful Zion thunder like a mighty flood:
"Jesus, out of every nation has redeemed us by his blood."**

**Alleluia! Bread of heaven, here on earth our food, our stay;
Alleluia! here the sinful flee to you from day to day.
Intercessor, friend of sinners, earth's Redeemer, hear our plea
where the songs of all the sinless sweep across the crystal sea.**

**Alleluia! Not as orphans are we left in sorrow now;
Alleluia! he is near us; faith believes, nor questions how.
Though the cloud from sight received him when the forty days
were o'er,
shall our hearts forget his promise: "I am with you evermore"?**

Words: W Chatterton Dix

Confession

Before the God of tenderness and of love let us offer the prayers of who we are and name those times when we have not responded to God's love.

A silence is kept

Jesus Christ, the face of God to us, in you we see God's love reflected:
Lord, have mercy. **Lord, have mercy.**

Jesus Christ, peace from God to us, you bring reconciliation to the whole world:
Christ, have mercy. **Christ, have mercy.**

Jesus Christ, our life and unity through the Spirit poured out on us:
Lord, have mercy. **Lord, have mercy.**

Have mercy on us, Lord, in your compassion and lead us to the joys of everlasting
life. Amen.

Assurance of pardon

Living God, you choose to save, not to judge, to forgive, not to condemn, to turn
towards, not away, to show us your nature and not to hide. You allow us to know
you, to love you and to serve you – and for all these things, and more, we are truly
thankful. Amen.

Reading from Romans 5: 1 - 5

Therefore, since we have been justified through faith, we have peace with God
through our Lord Jesus Christ, through whom we have gained access by faith into
this grace in which we now stand. And we boast in the hope of the glory of God.
Not only so, but we also glory in our sufferings, because we know that suffering
produces perseverance; perseverance, character; and character, hope. And hope
does not put us to shame, because God's love has been poured out into our hearts
through the Holy Spirit, who has been given to us.

This is the word of the Lord

Thanks be to God

Hymn

**Jesus shall reign where'er the sun
does its successive journeys run,
his kingdom stretch from shore to shore,
till moons shall wax and wane no more.**

**To him shall endless prayer be made,
and praises throng to crown his head.
His name like sweet perfume shall rise
with every morning sacrifice.**

**People and realms of every tongue
dwell on his love with sweetest song,
and infant voices shall proclaim
their early blessings on his name.**

**Blessings abound where'er he reigns:
the prisoners leap to lose their chains,
the weary find eternal rest,
and all who suffer want are blest.**

**Let every creature rise and bring
the highest honours to our King,
angels descend with songs again,
and earth repeat the loud amen.**

Words: Isaac Watts

Reading from John 16: 12 - 15

Jesus said: "I have much more to say to you, more than you can now bear. But when he, the Spirit of truth, comes, he will guide you into all the truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. He will glorify me because it is from me that he will receive what he will make known to you. All that belongs to the Father is mine. That is why I said the Spirit will receive from me what he will make known to you."

This is the word of the Lord

Thanks be to God

Homily from the Diocesan Website

On Trinity Sunday we are faced with what appears to be a particularly difficult doctrine upon which our faith is founded. It has proved problematic through the centuries for obvious reasons – How do Father, Son and Holy Spirit combine into one God?

The disciples were Jews, and they knew the Shema. It had been drummed into them from their earliest days: "Hear, oh Israel, the Lord our God is one God!" That made sense. But they spent time with Jesus, who they knew to be human, and came to believe that he was somehow divine. And here in the Gospel reading he was, talking about sending them another divine being, "the Spirit."

Even for those who are not good at maths, it is fairly easy to work out that $1 + 1 + 1 = 3$. Not 1.

And if you go running to a commentary to try to find an explanation from theologians more knowledgeable than yourself, then you find words like this: "There are some themes for preaching that are both daunting for the preacher and puzzling for the congregation."

Or you get explanations like this, from Augustine, who was genuinely trying to be helpful: “The Father is God. The Son is God. The Holy Spirit is God. The Son is not the Father. The Father is not the Holy Spirit. The Holy Spirit is not the Son. There is Only One God.”

The word “trinity” does not occur anywhere in holy scripture, and while there are texts that hint at some kind of Trinitarian doctrine, there’s nothing at all in scripture that defines this essence of God.

The Church argued about the doctrine of the Trinity for years – not just years, but hundreds of years. It started with a man called Tertullian, who actually was the first person to call God the “trinity” and he was writing in about 200AD. And he really put the cat among the pigeons, because having agreed that the doctrine of the Trinity was correct, the Church then tried to fit God the Father, God the Son and God the Holy Spirit into that doctrine. And that threw up all sorts of questions – for example; was Jesus divine? Oh yes – that was finally agreed in 325AD at the Council of Nicea.

But a few years later that blew into another argument, because if Jesus was divine, could he also be human. And the Council of Constantinople in 360AD decided that Jesus was 100% human. And . . . that settled that, until the Council in Ephesus in 431 AD argued about whether Christ had become too human – he was so human that people had forgotten he was divine. So that council decided that Jesus was 100% divine AND 100% human. And 20 years later, in 451 AD, they all got together again, this time in Chalcedon, to argue about whether if Jesus was both 100% divine and 100% human, that made him something else altogether!

And that is just the arguments about Jesus. What about the nature of God the Father or the arguments about the Holy Spirit? We have not touched on those! What it all boils down to is the fact that we are not very good at defining this essential doctrine of our faith: the Trinity.

But actually, on Trinity Sunday, it’s not our job to explain the essence of God, which is and will forever be a mystery. Instead, it’s our job to learn the essence of the one in whose image we are created, and then live the essence of who we’re meant to be.

And who we’re meant to be, according to the image of God we find in the bible, that image we call “the Trinity,” is a people whose basic character is defined by relationship.

Just think: God is to us a divine being, holy beyond our understanding, who dictates rules for living and sets expectations far beyond what we could ever achieve. But we also know God to be intimately human, a God who knows the pain of being human, who understands our inability to meet divine standards and who has felt the frustration of grief and failure and brokenness.

And, we also know God as the breath and Spirit of new life, blowing into our world and into our lives, offering us possibilities we could never have imagined and sparking new life and energy when rules and expectations of faith begin to weigh us down.

And with all these expressions of God, some that seem more real to us than others at different times in our lives, we understand the truth that Augustine tried to explain: There is only one God. Creator, redeemer, sustainer, a God who relates to our world in many different ways and at the same time is, in essence, the very embodiment of loving relationship.

Characteristics that might seem to be in conflict with one another actually exist in creative community, offering us the challenge of doing the same. That is, living out the image of God, in which each one of us, different as we are, was lovingly made.

Each one of us is created with the image of God indelibly imprinted on our souls, so that, in some miraculous and inexplicable way, we all form different expressions of God in community and in this community. Take a look around the congregation - are you seeing the differences about how we look or speak or see the world, or are you seeing an image of God?

We are a family. We are a curious community of people illustrating the essence of who we were created to be. We are diverse creatures who together illustrate the very image of God. And today, that is something to be celebrated.

Questions for reflection

1. How have you experienced Trinity in your walk of faith?
2. Is the Trinity celebrated in the life of your Church?
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

Affirmation of Faith

Let us declare our faith in God: Father, Son and Holy Spirit:

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

**Three in One, and One in Three, ruler of the earth and sea,
Hear us while we lift to Thee holy chant and psalm.**

**Light of lights! with morning-shine, lift on us Thy light divine;
And let charity benign breathe on us her balm.**

**Light of lights! when falls the even, let it close on sin forgiven;
Fold us in the peace of heaven; Shed a holy calm.**

**Three in One, and One in Three, dimly here we worship Thee;
With the saints hereafter we hope to bear the palm.**

Words: Gilbert Rorison

Prayers of Intercession

High and holy God, robed in majesty, Lord of heaven and earth, we pray that you will bring justice, faith and salvation to all peoples. [Especially we pray ...]

Lord, hear us. **Lord, graciously hear us.**

You chose us in Christ to be your people and to be the temple of your Holy Spirit; we pray that you will fill your Church with vision and hope. [Especially we pray ...]

Lord, hear us. **Lord, graciously hear us.**

Your Spirit enables us to cry, 'Abba! Father!', affirms that we are fellow-heirs with Christ and pleads for us in our weakness; we pray for all who are in need or distress. [Especially we pray ...]

Lord, hear us. **Lord, graciously hear us.**

In the baptism and birth of Jesus, you have opened heaven to us and enabled us to share in your glory: the joy of the Father, Son and Holy Spirit from before the world was made. [Especially we remember ...] May your whole Church, living and departed, come to a joyful resurrection in your city of light.

Lord, hear us. **Lord, graciously hear us.**

Collect

Holy God, faithful and unchanging: enlarge our minds with the knowledge of your truth, and draw us more deeply into the mystery of your love, that we may truly worship you, Father, Son and Holy Spirit, one God, now and for ever. **Amen.**

**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

**Immortal, invisible, God only wise,
in light inaccessible hid from our eyes,
most blessed, most glorious, the Ancient of Days,
almighty, victorious, thy great name we praise.**

**Unresting, unhasting, and silent as light,
nor wanting, nor wasting, thou rulest in might;
thy justice like mountains high soaring above
thy clouds, which are fountains of goodness and love.**

**To all life thou givest, to both great and small;
in all life thou livest, the true life of all;
we blossom and flourish as leaves on the tree,
and wither and perish but naught changeth thee.**

**Great Father of glory, pure Father of light,
thine angels adore thee, all veiling their sight;
all praise we would render, O help us to see
'tis only the splendour of light hideth thee.**

Words: Walter C Smith

God the Father, who created you in the divine image, sends you forth:
we go, to reflect the presence of our Creator to everyone we meet.

Jesus, who has redeemed you, has established the reign of God in our midst:
we go, to bring healing to the broken of the world.

The Holy Spirit, who calls you to be God's people, goes with you to many places:
We go, to tear down the walls that divide us, and to build lives of hope for all of God's children.

And now, may the peace of the rolling waves, the peace of the silent mountains, the peace of the singing stars, and the deep, deep peace of the Prince of Peace, be with us now and forever. **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.

Saints on Earth

Saints on Earth

¶ June

Richard Baxter 14 June Puritan Divine, 1691

Richard Baxter was born at Rowton in Shropshire in 1615 and educated at Donnington Free School in nearby Wroxeter. He was ordained deacon by the Bishop of Worcester in 1638. He was successively master of a school in Dudley, and curate first of Bridgnorth then of Kidderminster until civil war broke out in 1642. Though he served as a chaplain in the Parliamentary army for five years Baxter was always a moderate. He sought to curb the excesses of the Parliamentary troops and opposed both the execution of the king and Cromwell's assumption of power.

Baxter returned to Kidderminster as vicar in 1647. His ministry among the 'ignorant, rude and revelling people' of the town was remarkable. In addition to his preaching ministry Baxter set about implementing a policy of systematic parochial catechizing. So successful was this practice that five galleries were built in the parish church in order to accommodate the much larger number of churchgoers. The Reformed Pastor, published in 1656, was Baxter's own account of this ministry ('Reformed' in this context meant not Calvinistic in doctrine but renewed in practice) and the book was both read and warmly recommended by the leaders of the evangelical revival of the following century.

Baxter was among those who invited Charles II to return in 1660 and his reward was to be offered the bishopric of Hereford. But, still questioning the nature and necessity of episcopacy after what he had seen of it in the years leading up to the Civil War, he declined and thus effectively ended his career in the Anglican ministry. At the 1661 Savoy Conference Baxter presented the 'Exceptions' – proposed changes to the Book of Common Prayer from a Puritan standpoint, most of which were rejected. But once again he appeared as the voice of moderation, producing a reformed eucharistic liturgy that satisfied neither Puritans nor Laudians.

Following the 1662 Act of Uniformity, Baxter lived privately in and around London. He suffered a great deal of petty persecution and was twice imprisoned. His second imprisonment,

when he was 70, was for 21 months at the hands of the notorious Judge Jeffreys, for alleged sedition in his Paraphrase of the New Testament (1685). An advocate of moderation, toleration and fellowship across denominational divides he recognized that 'God breaketh not all men's hearts alike' and welcomed the Toleration Act of 1689. He died in London in 1691.

Evelyn Underhill 15 June Spiritual Writer, 1941

Evelyn Underhill was born in Wolverhampton in 1875, the daughter of a barrister. After an education at home, supplemented by three years at a private school in Folkestone, she attended King's College, London. In 1907 she married a childhood friend, Hubert Stuart Moore. In the same year Evelyn underwent a conversion to the Christian faith, though she joined no particular Church. Her inclination was towards Rome but the condemnation of modern theological developments by Pope Pius X served to keep her at arm's length from a formal commitment to that Church. It was 1921 before she returned to the Church of England in which she had been baptized.

As a non-denominational Christian, who had recently undergone conversion, Evelyn turned to a study of the largely neglected mystics and published her first important book, *Mysticism*, in 1911. Through this she made the acquaintance of Baron Friedrich von Hügel, who became her teacher and spiritual director. Evelyn introduced the mystics to a wider audience and helped to establish the respectability of mystical spirituality in the Church of England. She taught that the life of contemplative prayer is not just for monks and nuns, but for any Christian who is willing to undertake it.

In 1924, after her return to the Anglican fold, she also began to conduct retreats, a service for which she was in great demand, as she also was for spiritual direction. It was said that her 'love of souls coupled with the determination to help them to grow at God's pace and not at their own or hers, won her the love and trust of all who went to her for help'. She was also a speaker, broadcaster and writer in the church press. For some years she was the theological editor of *The Spectator*. Among her many published works were *Practical Mysticism* (1914), and *Worship* (1936).

Evelyn had worked for naval intelligence during the First World War, but her views changed and as the Second World War approached she embraced pacifism. Just a few weeks before her death at Hampstead in June 1941, and during the worst of the blitz, she wrote to a friend: Yes – I am still a pacifist though I agree with you about the increasing difficulty of it. But I feel more and more sure that Christianity and war are incompatible, and that nothing worth having can be achieved by 'casting out Satan by Satan'.

Richard 16 June Bishop of Chichester, 1253

Born in what is today Droitwich, Richard was the son of a farmer. He abandoned the agricultural life to pursue an academic career at Oxford. After his initial studies in that city, Richard studied at Paris and Bologna, and became an expert in canon law. In 1235 he returned

to Oxford and was made Chancellor of the University. He also became Chancellor of Canterbury, being appointed by Edmund Rich, Archbishop of Canterbury. He went into voluntary exile with Edmund in protest at royal and papal interference and he was present when Edmund died, at Pontigny, on a journey to Rome to meet with the Pope in 1240. With Edmund, Richard was prepared to stand against royalty and secular powers in the battle for church authority. He was also prepared to stand up to clergy in the battle for reform.

While in exile Richard trained for the priesthood with the Dominicans at Orleans. After his ordination Richard returned to England as a parish priest at Charing and Deal in Kent. He was reappointed Chancellor of Canterbury by the new archbishop, Boniface.

Soon after, in 1244, Richard was elected Bishop of Chichester in opposition to the king's candidate for the see. He was forced to seek consecration abroad, being consecrated by Pope Innocent IV at Lyons the following year. The king backed down after the threat of excommunication and Richard was duly enthroned as Bishop of Chichester in 1245.

He was a legislator, and quickly introduced new instructions for his diocese. He emphasized that Mass should be celebrated with dignity, and that priests were not to be paid for the administration of the sacraments. He greatly improved the standard of clerical life. Richard's preaching recruited many soldiers for the Crusades, but he did not travel with them beyond Dover, where he became ill and died in 1253.

Richard was an excellent model of a diocesan bishop, accessible, generous and yet fair in his dealings with those in need of correction. Richard's prayer has remained in wide use in the centuries since his death:

Thanks be to Thee,
My Lord Jesus Christ
for all the benefits thou hast given me,
for all the pains and insults which thou hast borne for me.
O most merciful redeemer,
friend and brother,
May I know thee more clearly
Love thee more dearly
And follow thee more nearly
Day by day

Joseph Butler 16 June Bishop of Durham, Philosopher, 1752

Butler was born at Wantage in Berkshire in 1692, the son of a Presbyterian draper. He was educated at the Dissenting academy in Tewkesbury, and was probably intending to enter the Presbyterian ministry. But his Dissenting background would have barred him from a university degree in England, and in 1714 he joined the Church of England in order to enter Oriel College, Oxford, where he read law and divinity. Ordained into the Anglican ministry in 1718,

from 1718 to 1726 he was preacher at the Rolls Chapel in Chancery Lane, London. In 1726 he published a number of his sermons which brought him to public notice. In the same year he became incumbent of Stanhope in County Durham.

It was at Stanhope that Butler wrote his most famous work, *The Analogy of Religion*, published in 1736. Using empirical argument, Butler stressed fact in support of religion. He pointed to the order found in nature as a parallel to the order found in revelation, suggesting God as the author of both. The *Analogy* is said to have influenced many later writers, particularly David Hume and John Henry Newman. Although Butler did not specifically attack it, the *Analogy* went a long way to discrediting the popular eighteenth-century philosophy of Deism which denied revealed truth and relegated God to the level of an aloof supreme being, who took no personal interest in his creation.

In 1736 Butler was appointed Clerk of the Closet, in effect the personal chaplain to Queen Caroline, wife of King George II, and he was in constant attendance on her during her final illness until her death the following year. He was rewarded by being made Bishop of Bristol in 1738.

Bristol was one of the centres of the growing Methodist movement, but in common with other eighteenth-century bishops Butler had a distaste for religious 'enthusiasm', once famously telling John Wesley that 'the pretending to extraordinary revelations and gifts of the Holy Ghost is a horrid thing – a very horrid thing!'. Bristol was then the poorest diocese in England and in 1750 Butler was translated to the more important and much wealthier diocese of Durham, where he died in 1752. Butler's name had become so respected that a persistent but apocryphal rumour began (which can still be found in some sources) that he declined an offer to become Archbishop of Canterbury in 1747.

But his influence remained profound: a century later in 1860 Gladstone commented, 'I never take a step in life without thinking how Butler would have advised me.'

Samuel and Henrietta Barnett 17 June Social Reformers, 1913 and 1936

Born into a Bristol manufacturing family in 1844, Samuel Barnett was educated at Wadham College, Oxford. In 1867 he was ordained to a curacy at St Mary's, Bryanston Square in Marylebone where he met, and in 1873 married, Henrietta Rowland (born 1851), the daughter of a wealthy London businessman. With a deep practical faith of her own Henrietta was working with the housing reformer Octavia Hill (see 13 August). Later in 1873 the Barnetts moved to London's East End when Samuel became Vicar of St Jude's, Whitechapel. They were both deeply affected by the squalid conditions in which their parishioners lived and became much involved in promoting social reform both locally and on the national stage. Active Christian Socialists, they sought to ensure that social reform was based on Christian principles and that Christians were actively involved in social reform. In 1885 they jointly wrote *Practicable Socialism*.

Samuel was unafraid to experiment in worship and educational practice and even to borrow ideas from urban Nonconformity in order to bring the gospel to those who would not normally attend church services. He lobbied for the Artisans' Dwellings Act of 1875. He served on the Whitechapel Board of Guardians and was one of the first in England to propose universal pension provision. Henrietta was also involved in various projects of her own, mainly involving education and the welfare of children. She was also a founder of Whitechapel Art Gallery.

Perhaps their best-known legacy is that of Toynbee Hall, the first of the 'university settlements', based on the principle that those with money and education should live and work among the poor. Samuel was its first Warden, from 1884 to 1896. After a visit in 1884, Georges Clémenceau, later Prime Minister of France, remarked that Samuel Barnett was one of the 'three really great men' he had met in England.

In 1906 Samuel was appointed a canon (and later sub-dean) of Westminster and the couple moved to leafy Hampstead. The contrast with Whitechapel inspired Henrietta to create a model suburb in which decent housing, open spaces and recreational amenities would be available to people of modest income. This was the origin of Hampstead Garden Suburb, which developed after 1907. When completed the development featured special housing for the old and disabled, modern schools and new churches. After Samuel's death at Hove in 1913 Henrietta continued her work and became a Dame of the British Empire in 1924. She died in 1936.

Bernard Mizeki 18 June Apostle of the MaShona, Martyr, 1896

Bernard Mizeki was born in Mozambique in about 1861. When he was twelve or a little older, he left his home and went to Cape Town, South Africa, where for the next ten years he worked as a labourer, living in the slums of Cape Town but, unlike many migrant workers, rising above the squalor of his surroundings. After his day's work, he attended night classes at an Anglican school run by the Cowley Fathers. So he became a Christian and was baptized in 1886. Besides the fundamentals of European schooling, he showed a rare aptitude for language study, mastering at least ten languages. In time these skills would be a valuable asset in the work of translating the Scriptures and prayer books and hymn books into African languages.

After graduating from the school, he accompanied Bishop Knight-Bruce to Mashonaland, in Southern Rhodesia (now Zimbabwe), to work as a lay catechist. In 1891 he was sent to Nhowe, and there he built a mission complex. He grew crops, studied the local language, observed the daily office and cultivated friendships with the villagers. In due course he opened a school for the children, which further endeared him to the local people.

Eventually he moved the mission complex on to a nearby plateau, next to a grove of trees sacred to the ancestral spirits of the Mashona. Although he had first obtained the chief's permission, he angered the local religious leaders when he cut some of the trees down and

carved crosses into others. But this clear assertion of the authority of Christ did not hinder the mission's work and over the next five years (1891–6), the mission at Nhowe experienced many conversions.

In 1896 there was a native uprising against the rule of Cecil Rhodes' British South Africa Company, which administered Southern Rhodesia. Missionaries, regarded as agents of the colonial power, were especially vulnerable. Bernard was advised to flee but refused to desert his converts or his post. On 18 June 1896, he was speared to death outside his hut. His wife and a mission worker went for help and, when some distance away, claimed to have seen a blinding light on the hillside where Bernard had been lying, and heard a rushing sound, as though of many wings. Certainly, when they returned there was no sign of the body. The site of Bernard's martyrdom has since become a popular place of pilgrimage.

Sundar Singh of India

19 June

Sadhu (holy man), Evangelist, Teacher of the Faith, 1929

Sundar Singh was born in 1889 into a wealthy landowning Sikh family in Rampur, North Punjab. The death of his mother when he was 14 unhinged him. He abused the missionaries at the mission school he attended, burnt a Bible and resolved to commit suicide on a railway line. However, he experienced a vision of Christ and was converted. Expelled by his family for this act of treachery to their faith he was taken in by a nearby Christian community and the following year, 1905, was baptized in the Anglican church at Simla.

The following year he set out on the roads of India wearing a yellow robe and turban. The yellow robe was the recognized dress of a Hindu sadhu, a solitary holy man. Proud of his Sikh ancestry, he never wore European dress, preferring to present the Christian faith 'in an Eastern bowl rather than a European vessel'. He had a special burden for the land of Tibet and in 1908 at the age of 19, he crossed its frontiers for the first time. Most years until 1923 he made a journey there and he disappeared on his final journey in 1929.

In 1909 Sundar Singh began training for the ordained ministry at the Anglican college in Lahore. As the course drew to an end, the Principal informed him that he must now discard his sadhu's robe and wear 'respectable' European clerical dress; use formal Anglican worship; sing English hymns; and never preach outside his parish without permission. Knowing he was not called to a ministry with such constraints he left with great sadness to pursue his itinerant ministry as a sadhu. He was now not a member of any denomination, and did not try to begin one of his own, though he shared fellowship with Christians of all kinds.

It is said that he recognized the flaw in European mission to India while on a train. A high-caste Hindu – a Brahmin – had collapsed in the heat but refused water from the Anglo-Indian stationmaster. He could only accept it in his own drinking vessel. When that was brought he drank, and revived. So India would not accept the gospel of Jesus offered in Western guise.

That was why many listeners responded to him in his Indian sadhu's robe. He made it clear that Christianity was not an imported, alien, foreign religion but indigenous to Indian needs, aspirations and faith.

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A Prayer for Ukraine

God of peace and justice,
we pray for the people of Ukraine today.
We pray for peace and the laying down of weapons.
We pray for all those who fear for tomorrow,
that your Spirit of comfort would draw near to them.
We pray for those with power over war or peace,
for wisdom, discernment and compassion
to guide their decisions.
Above all, we pray for all your precious children, at risk and in fear,
that you would hold and protect them.
We pray in the name of Jesus, the Prince of Peace.
Amen.

Archbishop Justin Welby
Archbishop Stephen Cottrell



