

St Martin of Tours

Epsom

St Stephen on the Downs

Langley Vale

The parish of  
St Martin of Tours  
with St Stephen-on-the-Downs

Weekly Newsletter  
Registered Charity Number: 1134149

## Sunday 17<sup>th</sup> October 2021 – Anti-Slavery Sunday

Dear Friends

In 1826, Henry Drummond MP, chaired a meeting of the Surrey Abolitionist (anti-slavery) movement at the Spread Eagle pub, Epsom. He spoke out against the 'ownership' of one person by another, both abroad and at home, and at the same time local Quaker meetings forbade their members from 'owning' those who worked for them. In 2021, the Clewer Initiative, a Christian based charity, is campaigning for the abolition of 'modern slavery' – of people being trafficked across the world to earn money for gangmasters.

The foundation of the Judaeo-Christian story is the liberation by God of the enslaved Israelites in Egypt. Being set free is at the heart of our gospel – and today's Church needs to emulate our forbears in working for the end of slavery in all its forms.

*Nick Parish*

### **THIS WEEK**

#### **Sunday 17<sup>th</sup> October – Anti-Slavery Sunday**

- 9.30am – Morning Prayer at St Stephen's – led by Howard
- 10.00am – Holy Communion at St Martin's, in Church and live streamed – led by Nick Parish
- 6.30pm – Choral Evensong for St Luke – (in Church and live streamed) led by Graeme Lodge

(In light of continued rates of infection in our community, we will continue with communion in one kind during October).

#### **Wednesday 20<sup>th</sup> October**

- 10.00am – Holy Communion in the Lady Chapel– led by Andris Abakuks

### **FUTURE SERVICES**

#### **Sunday 24<sup>th</sup> October – Last Sunday after Trinity**

- 9.30am – Holy Communion at St Stephen's – led by Andris Abakuks
- 10.00am – Morning Prayer at St Martin's, in Church and live streamed – led by Ruth Foxcroft
- 6.30pm – Evening Prayer at St Martin's – (in Church and live streamed) led by John Padwick

## DISCIPLESHIP /STUDY/ WORSHIP MEETINGS

### Morning Prayer and Pastoral Support

Every Tuesday, Morning Prayer is held at 9.00am lasting between 20 and 30 minutes. From 9.30 am I shall be available in the church until 12.00 noon. If anyone wishes to talk to me about their worries or anything on their mind, please feel free to come for a chat which will of course be in total confidence. When I am not available for any reason another member of the Pastoral or Ministry Team will be there in my place.

*Mary Gilbert, Pastoral Team*

### Churches Together in Epsom Monthly prayer meetings:

Following a well-attended and enjoyable social gathering, 'in person', by CTiE reps, at the Old Moat Café, we decided to alternately locate the monthly prayer meetings to 'Zoom online' or 'in person', for a trial period. We were able to pray at the end of our social gathering at the Old Moat Café and received a positive response. The Old Moat Café has a covered outdoor area which should prove a Covid-safe environment. The gatherings will start at 9.15 on zoom and at 10 am for the 'in person' meetings. Dates of our monthly prayer meetings for Autumn 2021 are:

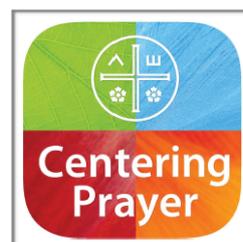
- Friday November 12<sup>th</sup>: 9.15-9.45am on Zoom
- Friday December 10<sup>th</sup>: 10-11am at Old Moat Café

Old Moat Garden Centre Café is in Horton Lane, Epsom

[Find Us — The Old Moat Garden Centre & Cafe](#)



### Centering Prayer Taster Day at St Martin's Saturday November 13



Following on from our Remember: Reflect: Restore time in June, and as part of St Martin's community outreach, we are organising a Centering Prayer Taster Day on Saturday, November 13 from 10.30am to 4.15pm.

Centering Prayer is a method of silent prayer where we consent to God's presence and action within. It is a movement away from more active modes of prayer into a receptive prayer of resting in God. It is both a relationship with God and a discipline to foster that relationship.

This is rooted in the work of Fr. Thomas Keating, OCSO, one of the principal founders and teachers of Centering Prayer. Fr Thomas began this work in 1983 and it is now practised worldwide.

Taught by trained and commissioned presenters, including one of our own congregation, Dr Lynne Scholefield, the Taster Day will familiarise participants with the method of Centering Prayer and its roots in the Christian tradition, whilst offering two opportunities to experience the prayer.

Following the Taster Day, participants will be invited to attend six weekly, continuing, sessions, at St Martin's, which provide more background and the time to establish a personal Centering Prayer practice.

The Taster Day is open to people from other churches in the area and we hope that lots of people from our church will come and make our visitors welcome, as well as learning about Centering Prayer for themselves.

**The cost for the day is £5.50 which includes coffee/tea and takeaway literature. For more information on Centering Prayer, please speak with Lynne Scholefield. To book your place at the Taster Day please contact Judith Mitchell at [stmcenteringprayer@gmail.com](mailto:stmcenteringprayer@gmail.com)**

## **STEWARDSHIP**

### **Giving to St Martin's and St Stephen on the Downs**

For general and stewardship giving you can give online giving via the Charities Aid Foundation. Donations can be either a one-off donation or a regular donation using direct debit. To make a donation either:

1. Click on the following link:

<https://cafdonate.cafonline.org/13377>

OR

2. Use your Smart Phone and Scan the QR Code below

There is also a "Donate" button on our website.



### **Cheques to St Martin's**

If give a cheque donation to St Martin's Church, please can it payable to:  
'The PCC of the Ecclesiastical Parish of Epsom'

### **Donation Station**

If you wish to give via contactless payment, please us the donation station in Church. You can give a pre-set amount or choose one. You can also gift aid your donation.

## **OTHER NOTICES**

### **Harvest Thanksgiving**

The Food Bank was very grateful once more for St Martin's and St Stephen's gifts of provisions at Harvest time. Likewise Care4Calais were delighted at such a generous response to the Afghan refugee crisis. The clothing is on its way to Calais, where it will undoubtedly help to relieve the hardship experienced by those who have lost their homes and livelihoods.

The Kids For Kids appeal drew a similarly generous response from our congregations, and excitement and gratitude from those at the charity itself. In total, including the Gift Aid addition, we were able to contribute the not insignificant amount of £518.75 to the project to sustain life in Dafur.

For these diverse expressions of gratitude for our harvest, may I add my own sincere thanks to those of the above charities. Thank you!

***Laurence Impey***

### **Congregation Emergency Contact**

Further to the notice in the last two editions of the newsletter, Gina, the Parish Administrator has sent out a form to all who receive our newsletter by email asking for an emergency contact, so that should there be an issue we know who to contact. If you have received this and are willing, please complete the form. If you did not receive the form and would like to give the office your emergency contact, let the office know by telephone or email. Thank you.

***Nick Parish***

### **ECO Calendar**

Thank you to everyone that has supported our promotional calendar from the Eco Fair. This Sunday (17th October) will be the last opportunity for placing orders so we can get a further batch printed. Please tell Helen or Nigel Williams if you would like any more. Calendars are £10 each.

***Nigel Williams***

## **Service of Thanksgiving and Memorial – Sunday 7<sup>th</sup> November at 6.30pm:**

The annual Service of Thanksgiving and Memorial remembering those who have died will be at **6.30pm on Sunday 7<sup>th</sup> November.**



1. There will be a list out at the back of St Martin's Church throughout October for any member of the congregation to add any name that they wish to be remembered aloud at the service. There is also a list of the names read out at last years' service, please tick if you would like the name read out again this year. Please do not assume that any name will be carried over from a previous year.
2. Those who have had funerals associated with St Martin's over the past three years will be invited to the Service.
3. Anyone can add names at the back of the church on the day where one of the team will be ready and available from 6pm to complete the list. This will be taken to the dais during the opening hymn.

## **Sunday Coffee**

Coffee and tea are served every Sunday morning after the 10.00am service. At the moment we have 14 volunteers which means we do it every 7 weeks. We have in the last 2 years lost 4 or 5 members due to ill health or moving away. It would be lovely if we could recruit some more volunteers (any age or sex), if you would be willing, please contact me. 01372 723675, [maureensuatt@virginmedia.com](mailto:maureensuatt@virginmedia.com) **Maureen Suatt**

## **MISSION FOR THE MONTH HOME MISSION**

The Sunnybank Trust - supports people with learning disabilities and autism to say what they want and live the life they choose, through their range of services. Voices, Choices, Futures - providing advocacy and social opportunities and transitional support to young adults and their families leaving full time education.

Spinnaker Trust – Engaging, Inspiring, Equipping

The aim of this Christian charity is to support primary schools with assemblies and R.E. lessons. Locally they have worked at 11 schools in Epsom and Ewell.

They aim to inspire this generation of primary school children to engage with the Christian faith and explore its values.

## **ABROAD MISSION**

St Martin's supports by annual donations many International Charities and Agencies, covering a wide range of needs, both practical and spiritual.

These include:

USPG( church in south India)

Barnabas Fund (suffering Christians in Syria)

AMECA (Malawi)

Mission Aviation Fellowship

Wheels for the World

Mercy Ships

The Leprosy Mission

Also including them in our Harvest and Christmas donations and collections.

Please hold them in your Prayers.

**Jill Chapman - Mission**

## EVENTS AND MUSIC



\*\*\*\* SAVE THE DATE \*\*\*\*

**St Martin's Christmas Fair** will be held on **Saturday 27<sup>th</sup> November 2021** between 11.00 am and 3.00 pm. Please put this date in your diaries so that you can come and support us. The Christmas Fair is always very successful with lots of goodies to buy, food to eat and friends to meet. Watch out for more information in due course.

Thank you

**Events Team**

### **St Martin's Music Recitals – Next one 23<sup>rd</sup> October**

Join us for a special programme of music by female composers:

*Metamorphosis for 2 oboes and piano* - Jenni Brandon

*Sonatina for flute and piano* - Eldin Burton

*There are things to be said*, fl, ob, pno - Ingrid Stolzel

*Little Duos* (ob, ca) - Rhian Samuel

*Vers la Vie Nouvelle* - Nadia Boulanger (pno)

*Trio for fl, ob, piano* - Madeleine Dring

Admission to our concerts is FREE, however we rely on our audiences donating a minimum of £10 to help cover the costs of the event.

The Tailleferre Ensemble is a UK-based chamber collective, founded in 2019 by Nicola Hands and Penelope Smith with the aim of promoting women in music. The group is a flexible chamber ensemble, offering varied recitals of differing instrumentation and genre, including established, lesser-known and contemporary works. Their members are female artists of exceptional calibre, with impressive individual biographies. As a group, they have been praised for their fine performances and “extensive palette of timbres”.

They have a special interest in redressing the balance of works performed by male and female composers, and in promoting new works. In October 2019 they premiered work by Welsh composer Rhian Samuel, who attended the concert and was delighted with the performance, and who has since dedicated new work to the ensemble.

Payment for the admission for attending a recital as part of Music @ St Martin's can be made by either :

1. Using the Donation Station in Church and select “Giving at a Recital at St Martin's”
2. Put the following link into your web browser:

<https://cafdonate.cafonline.org/14629>

OR

3. Use your Smart Phone and Scan the QR Code



# 5 DAY GIFT MARKET

TUESDAY 9th - SATURDAY 13th  
NOVEMBER 2021

Open 10am to 5pm, 4pm Saturday  
AT BOURNE HALL, EWELL

## CHRISTMAS SHOPPING FOR:

Originality, Quality, Usability,  
Great Value and Good Service

New Stalls Added Daily

Bring leaflet  
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Email: [giftmarket.2@yahoo.com](mailto:giftmarket.2@yahoo.com)

EASY & CHEAP CAR PARKING

# FREE ENTRY



**JS Bach: Lobet den  
Herrn, alle Heiden**  
**Pergolesi: Stabat Mater**  
**Handel: Dixit Dominus**

## Baroque Splendour

Julian Collings Conductor • Miranda Heldt Soprano • Eleanor Ross Soprano  
Beth Moxon Mezzo • Joe Doody Tenor • Jon Stainsby Bass  
English Sinfonietta

**Saturday 6<sup>th</sup> November 2021 at 7:30pm**  
St Martin's Parish Church, Church Street, Epsom KT17 4PX

For details about tickets, please see our website  
[www.epsomchoral.org.uk/next-concert](http://www.epsomchoral.org.uk/next-concert)

 **EPSOM  
CHORAL  
SOCIETY**

Registered Charity No. 27357

## Latest message from Food Bank

Wishlist: This week we need help with:

### Urgent:

- Meat pies
- Tinned Fruit
- Powdered Milk
- Squash
- Shaving foam
- Noodles (dried egg/rise noodles or straight to wok)

Please, no more donations of the following items at this time:

- pasta,
- baked beans,
- porridge,
- baby shampoo,

- Coffee
- Sugar (500grs ideally)
- Bags for Life - we urgently need these
- Shower Gel
- Female & Male Deodorant
- Kids Toothbrushes

- tampons & sanitary towels,
- marmalade,
- cat/dog food,
- adult toothbrushes

You can donate at the usual supermarket points, or bring donations to our car park Epsom & Ewell Foodbank, Generation Resource Centre, (Behind West Ewell Primary School), Ruxley Lane, Ewell, KT19 0JG

Donation Drop Off Times: Monday to Friday 9am – 2pm

To give:

You can help by texting 70450 to donate:

Text **FOODBANKGIFT5** to donate £5

Text **FOODBANKGIFT15** to donate £15

Text **FOODBANKGIFT10** to donate £10

Text **FOODBANKGIFT20** to donate £20



## CONTACT US

### *Parish Office:*

**Church House, Church Street, Epsom,  
KT17 4PX Phone: 01372 722567**

**E-mail: [smartinsepsom@btconnect.com](mailto:smartinsepsom@btconnect.com)**

**Website: [www.stmartinsepsom.org](http://www.stmartinsepsom.org)**

**Opening hours are Mondays, Wednesday, Thursdays & Fridays  
9.30am to 12.30pm**

**The Revd Nick Parish – Vicar – 01372 743336**

**Email: [vicar@stmartinsepsom.org](mailto:vicar@stmartinsepsom.org)**

**The Revd Canon Adrian Esdaile - Priest in Retirement - 01372 723770**

**Email: [esdaileadrian@yahoo.co.uk](mailto:esdaileadrian@yahoo.co.uk)**

**(available for Contemplative Prayer, Counsel,  
Spiritual Direction and the Healing Ministry)**

## COLLECT

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.

## FIRST READING Isaiah 53:4-12

*A reading from the book of the prophet Isaiah.*

Surely he has borne our infirmities  
and carried our diseases; yet we  
accounted him stricken, struck down  
by God, and afflicted. But he was  
wounded for our transgressions,  
crushed for our iniquities; upon him  
was the punishment that made us  
whole, and by his bruises we are  
healed. All we like sheep have gone  
astray; we have all turned to our  
own way, and the LORD has laid on  
him the iniquity of us all. He was  
oppressed, and he was afflicted, yet  
he did not open his mouth; like a  
lamb that is led to the slaughter, and  
like a sheep that before its shearers  
is silent, so he did not open his  
mouth. By a perversion of justice he  
was taken away. Who could have  
imagined his future? For he was cut  
off from the land of the living, stricken  
for the transgression of my people.  
They made his grave with the wicked  
and his tomb with the rich, although  
he had done no violence, and there  
was no deceit in his mouth. Yet it was  
the will of the LORD to crush him  
with pain. When you make his life  
an offering for sin, he shall see his  
offspring, and shall prolong his days;  
through him the will of the LORD shall  
prosper. Out of his anguish he shall  
see light; he shall find satisfaction  
through his knowledge. The righteous  
one, my servant, shall make many  
righteous, and he shall bear their  
iniquities. Therefore I will allot him  
a portion with the great, and he  
shall divide the spoil with the strong;  
because he poured out himself to  
death, and was numbered with the  
transgressors; yet he bore the sin  
of many, and made intercession for  
the transgressors.

## PSALM Psalm 91:9-16

**R** *The Lord shall give his angels  
charge over you  
[to keep you in all your ways].*

Because you have made the Lord your  
refuge,  
and the Most High your habitation;  
No evil shall happen to you,  
neither shall any plague come near  
your dwelling. **R**

For he shall give his angels charge  
over you,  
to keep you in all your ways.  
They shall bear you in their hands,  
lest you dash your foot against a  
stone. **R**

You shall tread upon the lion and  
adder;  
you shall trample the young lion and  
the serpent  
under your feet.  
Because he is bound to me in love,  
therefore will I deliver him;  
I will protect him, because he knows  
my name. **R**

He shall call upon me and I will  
answer him;  
I am with him in trouble,  
I will rescue him and bring him to  
honour.  
With long life will I satisfy him,  
and show him my salvation. **R**

## SECOND READING Hebrews 5:1-10

*A reading from the letter to the Hebrews.*

Every 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.  
He is able to deal gently with the  
ignorant and wayward, since he  
himself is subject to weakness; and  
because of this he must offer sacrifice  
for his own sins as well as for those  
of the people. And one does not  
presume to take this honour, but  
takes it only when called by God, just  
as Aaron was. So 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"; as  
he says also in another place, "You  
are a priest for ever, according to  
the order of Melchizedek." In 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. Although he was a Son,  
he learned obedience through what  
he suffered; and having been made  
perfect, he became the source of  
eternal salvation for all who obey him,  
having been designated by God a  
high priest according to the order  
of Melchizedek.

## GOSPEL Mark 10:35-45

*Hear the gospel of our Lord Jesus  
Christ according to Mark.*

James 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." And he said to them, "What  
is it you want me to do for you?"  
And they said to him, "Grant us to  
sit, one at your right hand and one  
at your left, in your glory." But 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?" They 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; but 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." When the ten  
heard this, they began to be angry  
with James and John. So Jesus called  
them and said to them, "You know  
that among the Gentiles those whom  
they recognise as their rulers lord it  
over them, and their great ones are  
tyrants over them. But it is not so  
among you; but whoever wishes to  
become great among you must be  
your servant, and whoever wishes to  
be first among you must be slave of  
all. For the Son of Man came not to  
be served but to serve, and to give  
his life a ransom for many."

## POST COMMUNION

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.

# Sunday Homily

## TWENTIETH SUNDAY AFTER TRINITY

17 OCTOBER 2021

YEAR B

“The Son of Man came not to be served but to serve.”

Mark 10:45

### Illustration

Philip Pullman’s trilogy *His Dark Materials* tells the story of Lyra, a girl with an important destiny. As the story of Lyra and her adventures unfolds, as she journeys to worlds other than her own, meets witches, angels and talking bears, finds out the identity of her parents, and travels in the world of the dead, we gradually discover what that destiny is. Lyra is the new Eve, the one who will re-enact the fall of humanity, lose her innocence, and bring the world to new consciousness and understanding. The ultimate task of Lyra and her friends is to overthrow the Ancient of Days, the authority in heaven; to abolish the kingdom of heaven and replace it with a republic, in which human beings will decide their own destiny, free of divine intervention and church interference. In some ways the books are anti-Christian. Philip Pullman is certainly opposed to the structures of the institutional Church, and has no love for Christianity. But in another way, the truths about which he writes are profoundly Christian, as today’s Gospel reading shows.

### Gospel Teaching

In the Gospel reading Jesus and his disciples discuss the nature of power in the Christian community that is to be. James and John want to make sure of their places, but incur the wrath of the other disciples for getting above themselves. The argument provides Jesus with an opportunity to talk about relationships among his followers. The author of the Gospel knows that Jesus is addressing those who, in the author’s own time, are the leaders of the new Christian Church. They have come from humble backgrounds, from a subject people, into a position of authority. One might expect them to enjoy finally having some power, with the best intentions of exercising it for good. They have travelled with Jesus, endured hardships, worked at understanding his mission; they have earned their position of leadership and intend to use it well. But Jesus will not allow it.

What Jesus does is to redefine the nature of power relationships within the community. The Christian Church is not to behave as if it were any other organisation, he insists. Christian leaders are not to lord it over other members of the Church. On the contrary, those who are in a position of leadership must set an example of humble service. They must even, in effect, be slaves to other members of the community. They must do this in order to follow the example

of their one true leader, Jesus himself, who, the Gospel says, “came not to be served but to serve, and to give his life a ransom for many”.

The whole of Jesus’ life, ministry and death was an expression of submission, of service to the human race. He modelled a new kind of leadership. His kingship is one gained through the ultimate act of service, his death on the cross. If his followers are to be true to him, they must adopt the same patterns of leadership and relationships. The Christian community is to be a community of mutual service and love.

## **Application**

There is perhaps no other teaching of Jesus that has been harder for the Church to follow. We human beings find it hard to live without structures and hierarchies. We enjoy our own importance. We like to be honoured by others. We work hard for recognition, and enjoy receiving our due reward.

And Christians are not immune to these natural human instincts. Very soon after Jesus’ death and resurrection, the Church had developed structures of leadership and ministry – and perhaps it could not have survived without them. If we think about it, we can see that an attitude of service modelled on that of Jesus would transform all our relationships, from international politics to family life. Only God can bring about that transformation; but that does not excuse us from trying to follow Jesus’ example in our local churches and in our personal lives. How many of those quarrels between church members could be avoided if everyone adopted an attitude of mutuality and service?

The Son of Man came not to be served but to serve. As we try to build the kingdom of heaven in our place and time, may it rather be a republic of heaven, in which all are equal and all both serve and are served.

**MONDAY****18 OCTOBER****Luke the Evangelist****Isaiah 35:3-6****or Acts 16:6-12a****Psalm 147:1-7****2 Timothy 4:5-17****Luke 10:1-9****TUESDAY****19 OCTOBER****Romans 5:12. 15.****17-end****Psalm 40:7-12****Luke 12:35-38****WEDNESDAY****20 OCTOBER****Romans 6:12-18****Psalm 124****Luke 12:39-48****THURSDAY****21 OCTOBER****Romans 6:19-end****Psalm 1****Luke 12:49-53****FRIDAY****22 OCTOBER****Romans 7:18-end****Psalm 119:33-40****Luke 12:54-end****SATURDAY****23 OCTOBER****Romans 8:1-11****Psalm 24:1-6****Luke 13:1-9****REFLECTION****G**od sends

us out to tell others the good news, like the disciples that Jesus sends in pairs in Monday's

Gospel. We may find it a daunting prospect, but Isaiah tells us to be strong and not to fear. Our preparation is spiritual, not material. The seventy who are sent are instructed to take no purse, bag or sandals. As the week progresses we learn more of the importance of spiritual preparation, not just to go out to carry the good news, but to prepare for the coming of the Lord.

That coming is portrayed as dramatic. We must be dressed for action, ready for the unexpected. Most of us don't stay up in case a thief comes in the night, but despite our locks and alarms, if we knew that tonight was the night, perhaps we would stay up to chase away the intruder. While Jesus does not expect us literally to go without sleep, we should not go without prayer and searching for God. For those who can read the signs, it will be clear that the day is near.

**PRAYER**

Lord, help us to draw ever closer to you,  
and not to drift through life aimlessly.  
May our minds be alert to the promise of  
your coming in glory.



## PART IV – POST-COMMUNION

LIVE  
the WORDSUSTAINING YOU  
THROUGH THE WEEK

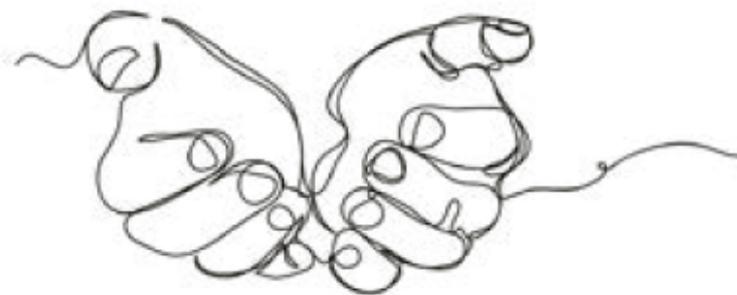
**R**ichard Greatrex concludes his series about prayer.

Once the congregation has received Holy Communion the Eucharist draws quite swiftly to a close. However, before it does so there are two prayers that relate directly to the reception of bread and wine. The first, prayed by the presiding minister, links back to the collect, both in form, and sometimes in theme. There are many of these post-communion prayers, including one for every Sunday, major festivals and some significant saints' days. They begin by affirming God's pre-eminence, acknowledge the divine gift to us of bread and wine, move on to a plea for God's grace to illuminate an aspect of our lives and faith, before concluding in Christ's name.

The second prayer is congregational. *Common Worship* provides six options, the first two of which are the most popular. The first one, beginning "Almighty God, we thank you for feeding us..." echoes well-known phrases from the Book of Common Prayer. After giving thanks for the holy nourishment of Christ's body and blood, the congregation responds by offering their own souls and bodies to God's will, to be sent out, strengthened by the Spirit, to be co-workers for the kingdom.

The alternative, starting "Father of all, we give you thanks and praise, that when we were still far off you met us in your Son and brought us home", was written especially for *Common Worship* and its rich, scripturally allusive, sometimes ambiguous language resonates with many congregations. Those opening words are especially effective, calling to mind the parable of the prodigal son and the sacrifice of our all-forgiving God. The ensuing lines make this explicit, describing Christ's death and resurrection, linking them to the grace received through communion that enriches us as we go out into the world, bringing that same grace to others and all creation. This is the common theme running through all post-communion prayers, preparing us for what might be considered the climax of the service when we are sent out to share the sacrament of God's love.

Edited by  
Caroline Hodgson  
and  
Heather Smith



Twentieth week  
after Trinity

Monday 18 October  
to Saturday  
23 October 2021

WEEK

# Play in imagination

Ricarda Witcombe *reflects on* Psalm 104:1-10. 26. 35

Psalm 104 gives us language for worship. However we may be feeling, it calls us to dig deep, to remind our innermost being that God is great. Strikingly, the first line is addressed to ourselves: "Bless the Lord, O my soul." We often ask God to bless us. When God blesses, God pours out holiness into whatever we hold before God. When we bless God, we pour out our own selves into God's hands. So although this line is partly about recognising who God is, it also about knowing that God delights in all we place before God: God delights in us.

In fact this is a psalm full of delight. The lines are almost playful as the writer tries to imagine God creating the universe, wearing light like a garment, stretching out the heavens like a tent, riding on the wind in a chariot made out of the clouds. God is everywhere in these images of creation. What if we saw God so deeply involved and delighted in the world we live in? What might we imagine God doing in commanding the elements of nature today? Let your mind play in imagination as you take your own blessing to God. 🍷

**Loving God, open our eyes to your glory today. May we see you in one another and in all the created world. And may we bless you in all we do and in all we are. Amen.**

## Holy Places

### St Aldhelm's

by Heather Smith

St Aldhelm's Well in Douling, Somerset, is a spring, the source of the River Sheppey. Walk along the path opposite the church, past a disused waterwheel which once pumped water into the village, turning left at the end down a steep hill. At the bottom is a high wall and a water trough with spring water flowing into it. You could easily miss it, although a small notice proclaims its name.

The Victorians were responsible for the wall and if you are very lucky you may spot a water vole. Wild garlic scents air in springtime and in the summer the trough is surrounded by ferns. Climb up the path to the right, into the shady forest above the wall. To your left you will find the spring itself, flowing from two arches into a pool.

Fulfilling his role as a pastor, St Aldhelm was on his rounds of the diocese when he died in this quiet place. It reminds us, perhaps, that those who are famous and important are just like us, and that we can find God in the places where we share life. 🍷



## The books of the Old Testament *Leviticus*

by Gillian Cooper

Leviticus needs to be read in the context of a relationship between a holy God and an unholy people. It is set in the middle of a story. We have had the excitement of the exodus, the escape across the sea, hardship in the wilderness, the dramatic meeting with God on Mount Sinai. The Israelites are on

their way to their promised land, led by Moses and God.

Behind all the rather odd rules there seem to be two principles at work – order and distinctiveness. In God's world everything has its place, as we see in Genesis 1. Many of the rules of Leviticus involve avoiding things that do not fit. Seafood is avoided because it does not have fins and scales like proper fish, for example. Garments of mixed cloth are prohibited. And God's people are to be distinctive. They follow these rules, not because they are logical, but because they mark them out as God's people. These rules are designed to keep them safe in their relationship with a holy and sometimes dangerous God. 🍷

“Our salvation is in loving and cherishing his creation, in so living that others may have life.”

Gerard W. Hughes (1924-2014), Scottish Jesuit priest and spiritual writer



Sunday 17 October 2021  
 Mark 10:35-45  
 29th Sunday in Ordinary Time

# IN THE GOSPEL TODAY

My name is \_\_\_\_\_

## SERVE OTHERS!

A slave works for other people. Jesus says we must be like slaves. We must work for other people. We need to think about other people

before ourselves. If we do this we will be very important people. Here are some words which describe how we can be important:

- SERVE
- CARE
- SHARE
- HELP
- SLAVE
- LOVE
- WORK

S	E	R	V	E
L	H	E	L	P
A	C	A	R	E
V	W	O	R	K
E	L	O	V	E

Jesus' disciples, James and John, want to be important. Jesus tells them the way to be important is to serve other people. It is not always easy following Jesus, but it will make us truly happy!

## Who is most important?

Here are lots of important people. Match the person with how they help.

Cook

Nurse

Chef

Clean

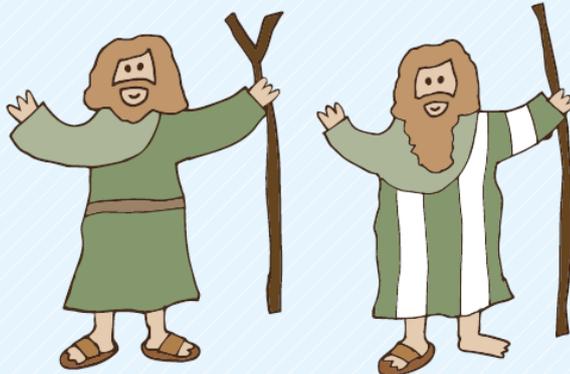
Treat illness

Teach

Collect rubbish

## Spot the difference

James and John were brothers. Can you spot 5 differences between them?



## A Kriss Kross puzzle

Can you fit these words into the squares?

The first one has been done for you.

Across: CLEANING, WIPE, TABLE

Down: COOKING, **BEDROOM**, HELPFUL, TIDY

## A PRAYER TO SAY

Dear Jesus, help me to be really loving like you. Help me to put other people first, even when it's hard. Amen.