

The Parish of Louth and Deanery of Louthesk

Weekly notes and information for
2nd May 2021: Fifth Sunday of Easter



www.teamparishoflouth.org.uk

In all we do, we seek to live out Jesus' command to draw close to the love of God in
worship, and to share this by loving our neighbour

Collect Prayer for the week

Almighty God,
who through your only-begotten
Son Jesus Christ have overcome
death and opened to us the gate
of everlasting life: grant that, as by
your grace going before us you put
into our minds good desires, so by
your continual help we may bring
them to good effect; through Jesus
Christ our Lord. Amen



Our churches: opening as places for prayer and reflection in our communities

The Parish Church of Louth St James will be open for private prayer between
10am and 4pm

Monday to Saturday unless otherwise stated below.

*Please see pages 2 and 3 for details of other churches that are open for private prayer
across the Deanery of Louthesk*

DIARY OF PRAYER & WORSHIP THIS WEEK...

Services marked * are broadcast via www.facebook.com/louthchurch

Sunday 2nd <i>Fifth Sunday of Easter</i>	9 30am	Morning Service at Great Carlton
	9 30am	Morning Service at Covenham
	10am	SUNG EUCHARIST at St James'* Psalm 22.25-end; Acts 8.26- end; 1 John 4.7- end; John 15.1-8
	10am	Holy Communion at North Thoresby
	10am	Morning Service (Methodist) at Fulstow
	10am	Morning Service at Marshchapel
	10 30am	Morning Service at Grimoldby
	11 15am	Holy Communion at Legbourne
	6pm	EVENSONG at St James'* Psalm 96; Isaiah 60.1-14; Revelation 3.1-13
Monday 3rd	9 15am	MORNING PRAYER at St James'* Psalm 145; Deuteronomy 16.1-20; 1 Peter 1.1-12
	10am	Parent & Toddler Grp at Trinity Centre 'til 12noon
Tuesday 4th	9 15am	MATINS at St James'* Psalm 19; Deuteronomy 17.8-end; 1 Peter 1.13-end
	11am	HOLY COMMUNION at St James'*
	11 30am	Praying with the imagination (Ignatian) Go to: www.zoom.us/join or 'phone 0203 481 5240, and enter the Meeting ID: 847 0617 4009 and Password: 562604.
	2 15pm	Funeral at Grimsby Crematorium
Wednesday 5th	9 15am	MORNING PRAYER at St James'* Psalm 30; Deuteronomy 18.9-end; 1 Peter 2.1-10
	10am	SHINE Drop in at the Trinity Centre until 12noon
	10am	'Bundles of Joy' Baby Bank open until 12noon at Church House
	12 30pm	Outreach Post Office at Fotherby Church, which is also open for private prayer 'til 2 30pm
Thursday 6th	9 15am	MORNING PRAYER at St James'* Psalm 57; Deuteronomy 19; 1 Peter 2.11-end
	11am	Mass at St Michael's
Friday 7th	9 15am	MORNING PRAYER at St James'* Psalm 138; Deuteronomy 21.22-22.8; 1 Peter 3.1-12
	9 45am	FUNERAL at Fulstow
	10am	'Bundles of Joy' Baby Bank open until 12noon at Church House
Saturday 8th	12 30pm	MIDDAY PRAYER at St James'*

Sunday 9th	10am	SUNG EUCHARIST at St James’* Psalm 98; Acts 10.44-end; 1 John 5.1-6; John 15.9-17
Sixth Sunday of Easter	10am	Morning Service at North Thoresby
	10 30am	Holy Communion at Manby
	10 30am	Morning Service at Grimoldby
	11am	Holy Communion at North Somercotes
	11am	Morning Service at Ludborough
	11 15am	Matins at Legbourne
	3pm	Holy Communion at Fotherby
	6pm	EVENSONG at St James’* Psalm 45; Song of Solomon 4.16-5.2; 8.6, 7; Revelation 3.14-end

JOINING IN WORSHIP

All our worship is being streamed on the Parish of Louth facebook page. You do not need a Facebook account to view these services – just click on ‘Not now’ when it asks you to sign up. www.facebook.com/louthchurch/live

 Watch Louth CoFE Services as live streams (and previously recorded) on Facebook. No account needed

DETAILS OF CHURCHES OPEN

Binbrook: Please ‘phone the keyholder on 07778 316486 for access

Covenham: Please ‘phone the Churchwarden on 01507 363508 for access.

Fulstow: Open for private prayer on Sunday 11th and 25th between 10am and 4pm and Wednesdays between 10am and 4pm. All enquiries to churchwardens on 07825 293389 or 07889 343877

Fotherby: The Outreach Post Office is open on Wednesdays from 12.30pm to 2.30pm

Great Carlton: Please ‘phone the Churchwardens on 01507 328369 or 450527 for access

Grimoldby: Please ‘phone the churchwarden on 01507 328917

Ludborough: Please ‘phone the churchwarden on 01472 840505 for access.

Manby: Please ‘phone the churchwarden on 01507 327199 for access.

Marshchapel: temporarily closed for Private Prayer

North Thoresby: Please ‘phone a churchwarden on 01472 840698 or 840160 for access.

Utterby: Open for private prayer on Sundays from 10am to 12noon.

WORSHIP RESOURCES FOR USE AT HOME

A range of spiritual resources remain available across the deanery as follows:

- **Parish of Louth website:** Downloadable resources (including this leaflet), an uploaded broadcast of Sunday Eucharist from St James, and regular video meditations: www.teamparishoflouth.org.uk
- **Deanery of Louthesk: The Confraternity of St Herefrith**
Video and other prayer resources will be available from the confraternity’s website, including a regular meditations by members of the clergy serving the Deanery of Louthesk. <https://herefrith.org/confraternity-resources/video/>
- **‘Praying with...’** Online sessions, available live via Zoom (see Parish Notes for details) or as a video on the Parish of Louth facebook page.
- **St Andrew’s Stewton Church Community** welcomes everyone. Since March 2020 we have produced an email ‘Post’ every Sunday morning to sustain the life of our church community on-line. You can access these Posts via the web site www.standrewsstewton.co.uk or have your email address added to our circulation list on request to windhover22@live.co.uk

An Order of Service for the Eucharist this Sunday

- *We open our hearts to God, that we might be transformed by his love*
- *We listen to God's Word, and seek to find out how we may grow to understand God's will for us more fully*
- *We gather around the table to share a symbolic meal, a meal that joins us with our brothers and sisters throughout the world; the saints who have lived in all times and places*
- *We pray that we go out as lights that shine with God's love wherever we might go*

The Gathering

The GREETING and PREPARATION

Please stand as the ministers enter, an introit or hymn is sung or the organ played.

In the name of the Father, and of the Son, and of the Holy Spirit.

Amen.

The Lord be with you
and also with you.

Alleluia! Christ is risen.
He is risen indeed. Alleluia!

Words of welcome are said.

Together we pray...

Almighty God, to whom all hearts are open, all desires known, and from whom no secrets are hidden: cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy name; through Christ our Lord. Amen.

The PRAYERS OF PENITENCE

A Minister introduces the Prayers of Penitence.

Christ our passover lamb has been sacrificed for us. Let us therefore rejoice by putting away all malice and evil and confessing our sins with a sincere and true heart.

**Most merciful God,
Father of our Lord Jesus Christ,
we confess that we have sinned in thought, word and deed.
We have not loved you with our whole heart.
We have not loved our neighbours as ourselves.
In your mercy forgive what we have been,
help us to amend what we are, and direct what we shall be;
that we may do justly, love mercy, and walk humbly with you, our God.
Amen**

The Priest pronounces Absolution.

Almighty God, who forgives all who truly repent, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and keep you in life eternal; through Jesus Christ our Lord.

Amen.

We say the GLORIA, a Song of Praise written by the early Christians

Glory to God in the highest, and peace to his people on earth.

**Lord God, heavenly King, almighty God and Father,
we worship you, we give you thanks, we praise you for your glory.**

**Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God,
you take away the sin of the world: have mercy on us;
you are seated at the right hand of the Father: receive our prayer.**

**For you alone are the Holy One, you alone are the Lord,
you alone are the Most High, Jesus Christ,
with the Holy Spirit, in the glory of God the Father.**

Amen.

The COLLECT prayer

Almighty God, who through your only-begotten Son Jesus Christ have overcome death and opened to us the gate of everlasting life: grant that, as by your grace going before us you put into our minds good desires, so by your continual help we may bring them to good effect; through Jesus Christ our risen Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. **Amen.**

First Reading: 1 John 4.7- end

A reading from the first book of John.

Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God. Whoever does not love does not know God, for God is love. God's love was revealed among us in this way: God sent his only Son into the world so that we might live through him. In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins. Beloved, since God loved us so much, we also ought to love one another. No one has ever seen God; if we love one another, God lives in us, and his love is perfected in us. By this we know that we abide in him and he in us, because he has given us of his Spirit. And we have seen and do testify that the Father has sent his Son as the Saviour of the world. God abides in those who confess that Jesus is the Son of God, and they abide in God. So we have known and believe the love that God has for us. God is love, and those who abide in love abide in God, and God abides in them. Love has been perfected among us in this: that we may have boldness on the day of judgement, because as he is, so are we in this world. There is no fear in love, but perfect love casts out fear; for fear has to do with punishment, and whoever fears has not reached perfection in love.

We love because he first loved us. Those who say, 'I love God', and hate their brothers or sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen. The commandment we have from him is this: those who love God must love their brothers and sisters also.

Reader: This is the word of the Lord.

All: **Thanks be to God.**

Second Reading: Acts 8.26- end

A Reading from the Acts of the Apostles.

Then an angel of the Lord said to Philip, 'Get up and go towards the south to the road that goes down from Jerusalem to Gaza.' (This is a wilderness road.) So he got up and went. Now there was an Ethiopian eunuch, a court official of the Candace, queen of the Ethiopians, in charge of her entire treasury. He had come to Jerusalem to worship and was returning home; seated in his chariot, he was reading the prophet Isaiah. Then the Spirit said to Philip, 'Go over to this chariot and join it.' So Philip ran up to it and heard him reading the prophet Isaiah. He asked, 'Do you understand what you are reading?' He replied, 'How can I, unless someone guides me?' And he invited Philip to get in and sit beside him. Now the passage of the scripture that he was reading was this: 'Like a sheep he was led to the slaughter, and like a lamb silent before its shearer, so he does not open his mouth. In his humiliation justice was denied him. Who can describe his generation? For his life is taken away from the earth.' The eunuch asked Philip, 'About whom, may I ask you, does the prophet say this, about himself or about someone else?' Then Philip began to speak, and starting with this scripture, he proclaimed to him the good news about Jesus. As they were going along the road, they came to some water; and the eunuch said, 'Look, here is water! What is to prevent me from being baptized?' He commanded the chariot to stop, and both of them, Philip and the eunuch, went down into the water, and Philip baptized him. When they came up out of the water, the Spirit of the Lord snatched Philip away; the eunuch saw him no more, and went on his way rejoicing. But Philip found himself at Azotus, and as he was passing through the region, he proclaimed the good news to all the towns until he came to Caesarea.

Reader: This is the word of the Lord.

All: **Thanks be to God.**

Gospel Reading: John 15.1-8

Reader: Hear the Gospel of our Lord Jesus Christ according to John. All: **Glory to you, O Lord.**

'I am the true vine, and my Father is the vine-grower. He removes every branch in me that bears no fruit. Every branch that bears fruit he prunes to make it bear more fruit. You have already been cleansed by the word that I have spoken to you. Abide in me as I abide in you. Just as the branch cannot bear fruit by itself unless it abides in the vine, neither can you unless you abide in me. I am the vine, you are the branches. Those who abide in me and I in them bear much fruit, because apart from me you can do nothing. Whoever does not abide in me is thrown away like a branch and withers; such branches are gathered, thrown into the fire, and burned.

If you abide in me, and my words abide in you, ask for whatever you wish, and it will be done for you. My Father is glorified by this, that you bear much fruit and become my disciples.

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

There will be a HOMILY and period for reflection, after which the service continues with the NICENE CREED:

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father; through him all things were made. For us and for our salvation he came down from heaven, was incarnate from the Holy Spirit and the Virgin Mary and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is worshipped and glorified, who has spoken through the prophets.

We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come.

Amen.

The INTERCESSIONS, which may include the following bidding and response:

Lord, in your mercy

Hear our prayer

And may end with:

Merciful Father,

accept these prayers,

for the sake of your Son,

our Saviour Jesus Christ.

Amen.

The Liturgy of the Sacrament

The PEACE

The risen Christ came and stood among his disciples and said, 'Peace be with you.' Then they were glad when they saw the Lord. Alleluia. The peace of the Lord be always with you.

And also with you.

Let us offer one another a sign of peace.

A CHANT may be sung, or the organ played, as the altar is prepared.

PREPARATION OF THE TABLE

The prayer at this point may include the following response:

Blessed be God for ever.

The EUCHARISTIC PRAYER

The Lord be with you.

and also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give thanks and praise.

The president praises God for his mighty acts, ending with:

Holy, holy, holy Lord,

God of power and might,

heaven and earth are full of your glory.

Hosanna in the highest.

[Blessed is he who comes in the name of the Lord.

Hosanna in the highest.]

The president recalls the Last Supper, after which the following acclamation may be used:

Great is the mystery of faith:

Christ has died:

Christ is risen:

Christ will come again.

The Prayer continues and leads into the doxology, to which all respond boldly

Amen.

We sit or kneel for the LORD'S PRAYER

Let us pray with confidence as our Saviour has taught us

Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done; on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil. For thine is the kingdom, the power and the glory, for ever and ever. Amen.

The BREAKING OF THE BREAD

We break this bread to share in the body of Christ

Though we are many, we are one body, because we all share in one bread.

The AGNUS DEI

Lamb of God, you take away the sin of the world, have mercy on us.

Lamb of God, you take away the sin of the world, have mercy on us.

Lamb of God, you take away the sin of the world, grant us peace.

The GIVING OF COMMUNION

Alleluia. Christ our passover is sacrificed for us.

Therefore let us keep the feast. Alleluia.

As the priest receives, and instead of words spoken to each communicant, we hear and respond to the words of distribution together.

The body of Christ, given for you. **Amen.**

The blood of Christ, shed for you. **Amen.**

If you are worshipping with us online, please do make your spiritual communion now.

Act of Spiritual Reception to say at home:

O loving God, in union with Christian people throughout the world and across the centuries gathered to make Eucharist, hearing your holy Word and receiving the Precious Body and Blood of your dear Son, I offer you praise and thanksgiving. Even though I am exiled from tasting the Bread the Heaven and drinking the Cup of Life I pray that you will unite me with all the baptised and with your Son who gave his life for us. Come Lord Jesus, dwell in me and send your Holy Spirit that I may be filled with your presence. Amen.

Communion is distributed.

The PRAYERS AFTER COMMUNION.

Eternal God, whose Son Jesus Christ is the way, the truth, and the life: grant us to walk in his way, to rejoice in his truth, and to share his risen life; who is alive and reigns, now and for ever. **Amen.**

Following this prayer, all join in:

We thank you, Lord, that you have fed us in this sacrament, united us with Christ, and given us a foretaste of the heavenly banquet prepared for all peoples.

Amen.

The Dismissal

Any notices are given before we stand for the priest proclaim God's BLESSING and we are sent into His world...

May Christ, who out of defeat brings new hope and a new future, fill you with his new life; And the blessing of God Almighty, the Father, the Son and the Holy Spirit be among you and remain with you always. **Amen.**

Go in peace to love and serve the Lord.

In the name of Christ. Amen.

We remain standing as the Ministers leave.

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Sunday Evensong: An Order of Service

*If used in the context of a family or household the words in **bold** are said by all. If said alone, all words are spoken by the individual praying.*

Almighty and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us miserable offenders. Spare thou them, O God, that confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake, that we may hereafter live a godly, righteous and sober life, to the glory of thy holy name. Amen.

At other time the service may be begin with the opening responses:

O Lord, open thou our lips.

And our mouths shall shew forth thy praise.

O God, make speed to save us.

O Lord, make haste to help us.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Praise ye the Lord.

The Lord's name be praised.

The Word of God

Say the appointed psalm from the Book of Common Prayer, or listen as it is sung

Psalm 96

O SING unto the Lord a new song : sing unto the Lord, all the whole earth.

2 Sing unto the Lord, and praise his Name : be telling of his salvation from day to day.

3 Declare his honour unto the heathen : and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praised : he is more to be feared than all gods.

5 As for all the gods of the heathen, they are but idols : but it is the Lord that made the heavens.

6 Glory and worship are before him : power and honour are in his sanctuary.

7 Ascribe unto the Lord, O ye kindreds of the people : ascribe unto the Lord worship and power.

8 Ascribe unto the Lord the honour due unto his Name : bring presents, and come into his courts.

9 O worship the Lord in the beauty of holiness : let the whole earth stand in awe of him.

10 Tell it out among the heathen that the Lord is King : and that it is he who hath made the round world so fast that it cannot be moved; and how that he shall judge the people righteously.

11 Let the heavens rejoice, and let the earth be glad : let the sea make a noise, and all that therein is.

12 Let the field be joyful, and all that is in it : then shall all the trees of the wood rejoice before the Lord.

13 For he cometh, for he cometh to judge the earth : and with righteousness to judge the world, and the people with his truth.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Old Testament Reading: Isaiah 60.1-14

Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel.

*We say, sing, or hear sung the **Magnificat***

My soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour.

For he hath regarded: the lowliness of his handmaiden.

For behold, from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath shewed strength with his arm:
he hath scattered the proud in the imagination of their hearts.
He hath put down the mighty from their seat: and hath exalted the humble and meek.
He hath filled the hungry with good things: and the rich he hath sent empty away.
He remembering his mercy hath holpen his servant Israel
As he promised to our forefathers, Abraham and his seed for ever.

Glory be to the Father, and to the Son: and to the Holy Ghost. As it was in the beginning, is now, and ever shall be: world without end. Amen.

New Testament Reading: Revelation 3.1-13

And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. He that hath an ear, let him hear what the Spirit saith unto the churches. And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name. He that hath an ear, let him hear what the Spirit saith unto the churches.

*We say or hear sung the **Nunc Dimittis**:*

Lord, now lettest thou thy servant depart in peace: according to thy word. For mine eyes have seen: thy salvation; Which thou hast prepared: before the face of all people; To be a light to lighten the Gentiles: and to be the glory of thy people Israel.
Glory be to the Father, and to the Son: and to the Holy Ghost. As it was in the beginning, is now, and ever shall be: world without end. Amen.

The Creed

You may wish to stand to say the Apostles' Creed:

**I believe in God the Father almighty,
maker of heaven and earth:
and in Jesus Christ his only Son our Lord,
who was conceived by the Holy Ghost,
born of the Virgin Mary, suffered under Pontius Pilate,
was crucified, dead and buried.
He descended into hell; the third day he rose again from the dead;
he ascended into heaven,
and sitteth on the right hand of God the Father almighty;
from thence he shall come to judge the quick and the dead.
I believe in the Holy Ghost; the holy catholic Church;
the communion of saints; the forgiveness of sins;
the resurrection of the body, and the life everlasting.
Amen.**

The Prayers

The Lesser Litany, Lord's Prayer and Prayers:

The Lord be with you.

And with thy spirit.

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father which art in heaven, Hallowed be thy name, Thy kingdom come, Thy will be done, in earth as it is in heaven. Give us this day our daily bread; And forgive us our trespasses, As we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.

O Lord, shew thy mercy upon us.

And grant us thy salvation.

O Lord, save the Queen.

And mercifully hear us when we call upon thee.

Endue thy ministers with righteousness.

And make thy chosen people joyful.

O Lord, save thy people.

And bless thine inheritance.

Give peace in our time, O Lord.

**Because there is none other that fighteth for us,
but only thou, O God.**

O God, make clean our hearts within us.

And take not thy Holy Spirit from us.

O ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. **Amen.**

O God, from whom all holy desires, all good counsels, and all just works do proceed; give unto thy servants that peace which the world cannot give; that both, our hearts may be set to obey thy commandments, and also that, by thee, we being defended from the fear of our enemies may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. **Amen.**

Lighten our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ. **Amen.**

After any further prayers, there may be a time for reflection including the singing of an anthem or evening hymn. If using this material at home, you may find this a good time to play a piece of recorded music or listen to one of the podcasts/video meditations.

The Conclusion

*The service ends with either a **Blessing**, or by praying the **Grace**:*

The grace of our Lord Jesus Christ, the love of God and the fellowship of the Holy Ghost be with us now and evermore. **Amen.**

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THIS WEEK'S PSALM AND HOMILY

Psalm 22.25-end

25 My praise is of thee in the great congregation : my vows will I perform in the sight of them that fear him.

26 The poor shall eat and be satisfied : they that seek after the Lord shall praise him; your heart shall live for ever.

27 All the ends of the world shall remember themselves, and be turned unto the Lord : and all the kindreds of the nations shall worship before him.

28 For the kingdom is the Lord's : and he is the Governor among the people.

29 All such as be fat upon earth : have eaten and worshipped.

30 All they that go down into the dust shall kneel before him : and no man hath quickened his own soul.

31 My seed shall serve him : they shall be counted unto the Lord for a generation.

32 They shall come, and the heavens shall declare his righteousness : unto a people that shall be born, whom the Lord hath made.

There is a saying amongst gardeners that the harder you cut, the more abundantly plants grow. How much pruning and cutting and removing, and thinning did you do in the garden at the end of last year? And how are your plants looking now as everything bursts into life. The shared life of the whole plant and its individual branches, its careful planting and placing and thinning and shaping, its ultimate purpose of flourishing and bearing fruit and flowers – that is what gardening is all about. And the glory of the garden.

John's "I am...." statements are rich and complex ways in which the Lord reveals his identity. Through metaphors like the plant, its

branches and the diligent gardener, Jesus doesn't just reveal his identity, but reveals his relationship with us, and therefore, by implication our identity. In the other three gospels, today's reading might have been a parable. The disciples would ask – what is the meaning of your being with us and what does it mean for us and our flourishing. Jesus would reply – 'there was a vine-grower, and he wanted his vines to flourish and bear fruit. They all belonged to him. He went amongst them and cut **away** (one of the Greek "cut" words) all that was dead. Then he cut **back** the good plants (second, different "cut" word) so they might flourish.' As a parable, it would immediately tempt us to find a meaning. John's "*Ego eimi*" (I am) sayings are like parables – using metaphor to show identity, purpose and relationship.

In the Monty Don school of theology, the gardener (explicitly the Father in the passage from John) combines care and tenderness, with firmness and ruthlessness. Dead wood clutters up the border, impedes the plant, attracts pests, and never produces lush foliage, flowers or fruit. It has to go, for the good of the plant and the garden. But Monty doesn't stop at the dead stuff. Lots of good stuff has to come out. Space has to be made for new plantings and for good plants to spread their branches and grow. Even on the individual plant, the best flowers and fruit will grow on new wood, either this year or next, with sunlight and fresh air able to reach it. So how should we as individual followers of Jesus Christ, and as churches – bodies of faith – understand what John is telling us? There are some similarities with Paul's "body and different parts" metaphor. Paul, however, emphasises the differences – different churches, different gifts, different limbs of one body – whereas in John the Lord emphasises that we are all similar parts of the same vine. There is no hierarchy, though without branches there can be no fruit. Jesus is the vine, and we are called to be the branches. This is deeply about shared nature, shared identity. As well as the two different "cutting" words, this reading also contains the vital concept of "abiding". The word "*Meno*" in Greek has a host of meanings and translations – to abide, to dwell, to remain, to continue, and to be **in** something else. We can be "in" Jesus, i.e. share his nature, be parts of the same plant, but we can go even further, and, by faith and intention, stay and remain with and flourish in Jesus – when we are much less likely to be pruned away, though still in need of careful pruning so as to bear fruit. As Christians we only find our identity as "branches", by being part of the vine which is the Lord. We share our spiritual DNA with Jesus, but, even more radically and, through prayer and commitment, intentionally, we sacrifice any other identity to our identity in Christ. Dodgy wood and distracting wood has to be pruned. We need to shed regularly to encourage our growth. We are in the midst of some serious gardening at the moment, in our faith and in our church. As individual Christians we are called to deepen our belonging to the Lord – to find, to express, to work, to cut away distractions so that we may be wholly part of him. The Easter message is that the risen Lord is the first fruits of the new creation – the new growth from what was cut back to the ground on Good Friday for a totally fresh start. Through belief and commitment – even sacrifice – we are called to be branches in that new growth. Emerging from lockdown, coming out into the light after the darkest of winters, restarting with the risen Lord despite our sin and unworthiness – we have the right and the requirement to be part of this new Easter Growth. As churches in Lincolnshire, we are entering a new period of change and growth. The dead wood will need to be cut away. For the garden of our diocesan family to flourish, to be not just "sustainable" but to be growing, fresh and abundant in its fruits, we will need to make space for growth, to encourage the best; space for new plants, for new wood bearing new blossoms, surrounded in light and fresh air. Delighting all who see.

Will this work – for us as individuals or for our churches in Lincolnshire? The Lord clearly says yes – **if** we abide in him and his words abide in us. If we ask for flourishing "in Christ", the Lord will not deny it.

For further reflection

1. Share your experience of gardening, pruning, thinning, replanting.
2. What dead and fruitless bits of ourselves might we be asking God to cut away? How might we be pruned to make new wood and space for growth in Christ in our own lives?
3. What would the two "cutting" words, cutting away and cutting back, mean for the flourishing of the church – in our own worshipping community, in the wider community in which we are set, in our deanery and across our diocese.

NOTES AND NOTICES

- It is a delight to be able to announce the appointment of the Rev'd Cameron Watt as part-time Interim Priest in Charge for the Parish of Louth. Cameron will be licensed at St James' on the 15th June at 7pm. Please do keep him, his family, and the Parish of South Lafford where he is presently serving in your prayers.
- Save the date: the Annual General Meeting of Louth Churches for Refugees will take place in Louth Methodist Church on Wednesday 30 June 2021 at 7pm (Covid restrictions permitting). The meeting will be followed by a presentation and discussion on future plans and opportunities for the charity. We warmly invite all members and supporters to join us for this meeting.

COVID -19 REMINDERS

We can only continue holding public worship if we all adhere very closely to the guidance in place to prevent the spread of the virus.

Here are some reminders of how this should affect our behaviour in church.

- **Social distancing remains as important as ever**, sadly, as even post-vaccination we may be able to transmit the virus. Please do remember to keep the 2m distance from one another, vergers and clergy at all times, inside and outside.
- **Mask-wearing is also essential**, unless you are medically exempt. A visor on its own does not protect others from potential transmission
- **Before the service**, once we have given track & trace details and sanitised our hands (letting them air-dry, not wiping off the gel) we proceed directly to our seats.
- **After the service**, we make our way directly and immediately out onto the cobbles where the priest will already have gone to bid the congregation farewell and hear any pastoral needs or concerns.
- **Orders of Service** (Parish Notes) should be taken with you after the service, in order that the vergers do not have to handle them.

In our prayers this week...

All those affected by the current pandemic

The Sick and those in need: *Marguerite Baillie, Peggy Baillie, Anne-Marie Bidwell, Helen Blakey, Paul Clifford, Ed Cox, Hildegard Dettmer-Beecroft, Rosemary Huke, Fr James Drayton, Mal Locking, Bob Lowis, Anna Mamwell, Mary Oxley, Alan Pounds, Sylvia Pounds, Betty Robinson, Eileen Robinson, Enid Spicer, Kath Stephenson, Joyce Terrett, John Troughton, Charles Wakeley, Pauline Watson, Stuart Watson.*

Those who have died: *HRH The Prince Philip, Duke of Edinburgh, Ian Jones, Rachel Templeman, Albany Jordan, Joan Grundy, Mary Simon, Yvonne Watson, Eric Drakes, Kathleen Turner*

PARISH AND DEANERY CONTACTS

At this time, if you are aware of anyone in urgent pastoral need please e-mail louthparishpastoral@gmail.com or 'phone 01507 604215.

Deanery Office 01507 610247
louthesk@lincoln.anglican.org
For Baptisms, Weddings, Funerals
and other enquiries

Trinity Centre 01507 605803
trinity@teamparishoflouth.org.uk
For matters relating to activities at Trinity Centre

Safeguarding concerns 01507 610752

For information about how to respond to safeguarding concerns,