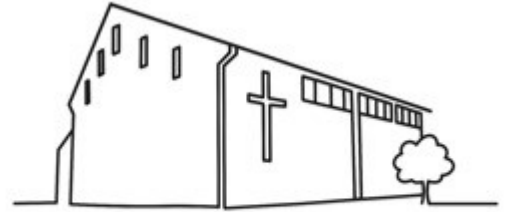


# THE WEEKLY LINK

Sun 28<sup>th</sup> Sept 2025



St Wulstans Church

10am Together for Communion - Rev Nick at St Barnabas

11.15 Together for Communion - Rev Sarah at St Wulstans

God, who in generous mercy sent the Holy Spirit upon your Church in the burning fire of your love: grant that your people may be fervent in the fellowship of the gospel that, always abiding in you, they may be found steadfast in faith and active in service; through Jesus Christ your Son our Lord. Amen

Tue 30 Sept 10.10 Rev Sarah in St Barnabas School assemblies

Wed 1 Oct 10am Midweek Communion --- St Barnabas  
7pm ABIDE for Autumn group --- Vicarage

Fri 3 Oct 10.30 ABIDE for Autumn group --- Vicarage

## **SUNDAY 5TH OCTOBER**

10am Harvest Celebration - Rev Sarah at St Barnabas

11.15 Harvest Celebration - Rev Paul at St Wulstans

4pm iSingSUNDAY family congregation at St Barnabas

Tue 7 Oct 1.15 Rev Sarah in St Barnabas School RE lessons

Wed 8 Oct 10am Midweek Communion --- St Barnabas  
7pm ABIDE for Autumn group --- Vicarage

Fri 10 Oct 10.30 ABIDE for Autumn group --- Vicarage

## **SUNDAY 12TH OCTOBER**

10am Communion - Rev Andy & Rev Sarah at St Barnabas

11.15 Communion - Rev Sarah at St Wulstans

7pm Crossroads, our monthly evening service at Christ Church



## Week 4 --- Sunday 28<sup>th</sup> September

# *What is worth worrying about?*

Psalms 37:1-9

Do not fret because of those who are evil or be envious of those who do wrong;

**for like the grass they will soon wither, like green plants they will soon die away.**

Trust in the Lord and do good; dwell in the land and enjoy safe pasture.

**Take delight in the Lord, and he will give you the desires of your heart.**

Commit your way to the Lord; trust in him and he will do this:

**he will make your righteous reward shine like the dawn, your vindication like the noonday sun.**

Be still before the Lord and wait patiently for him;

**do not fret when people succeed in their ways, when they carry out their wicked schemes.**

Refrain from anger and turn from wrath;

**do not fret—it leads only to evil.**

For those who are evil will be destroyed,

**but those who hope in the Lord will inherit the land.**

Luke 16:19-31

There was a rich man who was dressed in purple and fine linen and who feasted sumptuously every day. At his gate lay a poor man named Lazarus, covered with sores, who longed to satisfy his hunger with what fell from the rich man's table; even the dogs would come and lick his sores.

The poor man died and was carried away by the angels to be with Abraham. The rich man also died and was buried.

In Hades, where he was being tormented, he looked up and saw Abraham far away with Lazarus by his side. He called out, "Father Abraham, have mercy on me, and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am in agony in these flames."

But Abraham said, "Child, remember that during your lifetime you received your good things, and Lazarus in like manner evil things; but now he is comforted here, and you are in agony. Besides all this, between you and us a great chasm has been fixed, so that those who might want to pass from here to you cannot do so, and no one can cross from there to us."

He said, "Then, father, I beg you to send him to my father's house—for I have five brothers—that he may warn them, so that they will not also come into this place of torment."

Abraham replied, "They have Moses and the prophets; they should listen to them." He said, "No, father Abraham; but if someone goes to them from the dead, they will repent."

He said to him, "If they do not listen to Moses and the prophets, neither will they be convinced even if someone rises from the dead."

## What Stands Out?

If this parable in Luke 16:19–31 was staged as a medieval mystery play, how many cast members would you need?

## What Does It Mean?

Work out each of the stages in the rich man's story.

## How Does It Connect?

Let's suppose that the poor man knows his scriptures well. How does it feel to imagine Lazarus at the start of the story meditating on the words of Psalm 37:1–9?

## What Are the Deeper Questions?

Scholars have said that “the parable of Lazarus and the rich man is not a doctrinal map of the afterlife—it's a grotesque morality tale designed to disturb, not to instruct.” What do you think?

## What Challenges You?

The psalm says, “do not fret.” It calls us to lay down our worries, to let go of the burdens we carry, to trust God with what we cannot control. The parable says, “wake up.” It confronts us with what we overlook, with the injustices we ignore, with the people at our gate we fail to see. What do these texts teach you about the difference between worry that depletes us—and concern that leads to justice?

## How Will You Respond?

Creationtide calls us to notice what we've overlooked. This week, walk past a gate you usually ignore—a boundary, a habit, a person, a patch of land—and stop. Pay attention. What does it ask of you? What does it reveal about the kind of concern that leads to healing?

## Tune --- Tell out my soul (Woodlands)

Come! Sing and live  
a world Magnificat,  
the new Millennium  
with hope embrace.

Now is the time  
for trust and taking sides:  
say 'yes' in love  
to all the human race.

Reach out in faith  
to what is still unknown,  
each day a first day,  
every dawn a birth,  
new ground for sowing  
seeds and planting trees,  
Lest we forget  
the future of this earth.

Praise all that makes  
the world a better place:  
creative thought,  
invention and design,  
the anvil and  
the plough of making peace,  
of sharing land and shelter,  
bread and wine.

Risk to become  
all we are meant to be,  
live out tomorrow's  
destiny today!

Let us unite  
to keep the dream alive:  
a world at peace,  
the human race at play.

As past and future  
in the present meet  
and we take stock  
of where we were and are,  
may Christ inspire  
and be our forward way,  
and love with justice  
be our guiding star.

# Voices Old and New

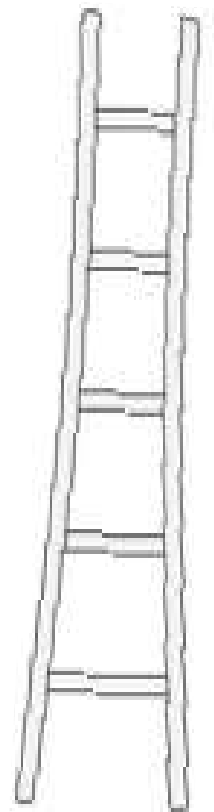
## "A Season of Prayer" from Harvest to Christ the King

Gregory of Nyssa once wrote: *"The soul that looks toward God is always climbing, and the ascent has no end."* His words remind us that prayer is not a task to complete but a journey without limit. The ancient writers captured that sense of steady ascent in the image of a ladder, lifting our life together rung by rung toward God. And so, this October and November our churches will be entering a Season of Prayer called *Voices Old and New*, ascending a ladder from Harvest towards Christ the King. Along the way we will discover prayer as gratitude, persistence, honesty, remembrance, solidarity, resistance, and finally as home. Each Sunday's Gospel reading invites us to enlarge the place of courageous and intelligent prayer in our shared life together.

Across these seven Sundays, beginning on 12 October and ending on 23 November, our worship will include prayers drawn from across the Christian tradition. As part of our worship, the spotlight will shine on four prayers each week. In giving space to these prayers, we will be listening for which ones seem to speak most deeply to us as a community. Two prayers will be carried forward with us as the weeks unfold, so that step by step our shared attention is drawn upward.

Origen once said of Jacob's dream: *"Jacob's ladder is our life in this world, which we raise up through prayer."* His words help us see what is happening in this practice: the prayers we discern together become rungs that lift our common life toward God. By the end of the season, we will have chosen one prayer to carry with us into Advent. Alongside it, we will hold the memory of travelling together through many voices of prayer, each one helping us listen more deeply for what God is saying to his people now.

And this is the right season for such listening. Between Harvest and Advent the church leads us through All Saints, All Souls, and Remembrance. We give thanks for the great company of the faithful departed, we honour their memory with love and grief, and we recall the costly gift of peace. Their witness reminds us that our praying is never solitary, but part of a larger story in which past, present, and future are held together in Christ. *Voices Old and New* is therefore both ancient and new: ancient because it draws on the deep wisdom of the church, new because we are discovering afresh which prayers and themes God is pressing upon our hearts today. It will be a season of listening, reflecting, and most of all praying — step by step, rung by rung, up the ladder into God's presence.



*Voices old and new, lives young and old. This is who we are. This is who we are becoming.*