



**DURHAM
CATHEDRAL**

THE SHRINE OF ST CUTHBERT

Praying Together

*during the week beginning Sunday 25 October
The Last Sunday after Trinity*

During this time of great anxiety and uncertainty, we want to stay in touch with our regular worshippers and indeed with everyone who is associated with the Cathedral family. We are delighted that we have been able to reintroduce congregational worship here at the Cathedral and there is more information about that later on in this booklet. Durham Cathedral is also open for private prayer and quiet reflection.

If you'd like to come to the cathedral for worship and/or prayer, there are some important measures we'd like you to know about, to ensure the safety of members of the public and staff. You can find this information on our website: www.durhamcathedral.co.uk We will continue to live stream services as well so that, if you can't re-join us yet, you will still be able to engage with us online.

Gospel

Matthew 22. 34-end

When the Pharisees heard that he had silenced the Sadducees, they gathered together, and one of them, a lawyer, asked him a question to test him. 'Teacher, which commandment in the law is the greatest?' He said to him, ' "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind." This is the greatest and first commandment. And a second is like it: "You shall love your neighbour as yourself." On these two commandments hang all the law and the prophets.' Now while the Pharisees were gathered together, Jesus asked them this question: 'What do you think of the Messiah? Whose son is he?' They said to him, 'The son of David.' He said to them, 'How is it then that David by the Spirit calls him Lord, saying,

"The Lord said to my Lord,
'Sit at my right hand,
until I put your enemies under your feet' "?

If David thus calls him Lord, how can he be his son?' No one was able to give him an answer, nor from that day did anyone dare to ask him any more questions.

Thought for the Day

by the Reverend Canon Charlie Allen

I wonder how many of you had the same experience as I did last night, as I wandered around the house putting the clocks back one by one, and then approached with fear and trembling the integrated clock on the oven – an instrument that seems to require either a degree in electrical engineering or an instruction book of Biblical proportions to adjust. And I haven't even dared to look at mysteries of the clock in the car yet...

Experiences like these unite us as a community. Trivial though they may seem, they form the common backdrop of our lives, setting a pattern, a rhythm that we are all part of, and can all identify with.

These months of pandemic have brought new rhythms all of their own, as our lives have changed and adapted in ways we could never have imagined. We have experienced these challenges and opportunities as individuals, and also as communities.

We have been reminded of the importance of looking out for one another, of helping with the practicalities of daily life, of ensuring that no one's needs are overlooked. We have been reminded of the importance of being generous with one another, extending the (metaphorical!) hand of friendship to the isolated, showing compassion to others and to ourselves when it all seems a bit too much, and gifting and receiving hope and encouragement wherever we can.

There are echoes of the character of our first reading in all this, as St Paul and his companions speak of their commitment to "share the gospel *and ourselves*" with the people of Thessalonica, because they are dear to them.

We too seek to share the gospel and ourselves with one another because we value and care for one another – that is what community in all its variety is all about.

How we live that community as a church and as a world is a theme we will return to again and again over the coming weeks as we enter into the season of All Saints, All Souls and Remembrance, recalling the great cloud of witnesses of which we are part - a community spanning both earth and heaven.

It's a theme we have been pondering much here at Durham Cathedral over the past few months, as our community has been delightfully, and somewhat unexpectedly, extended with a new online congregation. Our experiments with livestreaming during lockdown saw people joining us for prayer and worship from across the world, as well as here in the United Kingdom and in this region of the North East. Many existing members of the Cathedral community have embraced this new digital development too, finding a joy in being able to join online for Morning and Evening

Prayer at times when they were unable to physically be present in the building. New rhythms of life have been gifted, relationships have been nurtured, and a dispersed community gradually eased into being – a community we are committed to as we look to the weeks, and months and years ahead.

We celebrate this new and extended community especially today as we launch Durham Cathedral's new *Community of Prayer*. An online resource for all those who feel a sense of connectedness and belonging in relation to Durham Cathedral and who would like to journey with us more intentionally in prayer and in community. If you'd like to find out more, have a look at our website or social media – and do give some thought to joining. It would be good to get to know you more deeply as fellow pilgrims on the way of faith.

One of the key aspects of our *Community of Prayer* is the embracing of a rhythm of life. A rhythm of life is a thing of beautiful simplicity, that very gently names the key aspects of our faith that define us, and seek to help us find ways to weave them into the different lives and contexts in which we live.

There are deep and life giving resonances to all this, with questions to ask of ourselves about what shapes and forms us, about the priorities we place on aspects of our daily lives, about how we choose to live.

Such questions were in the minds of those listening to today's Gospel reading, as Jesus was surrounded by a somewhat hostile audience trying to catch him out. First he faced a challenge from the Herodians, then from the Sadducees, and, in the extract we have just heard, from the Pharisees, the lawyers of the day. They ask which commandment Jesus believes to be most important, which was quite a question as there were more than six hundred commandments in Jewish law at the time! And we know his response. Jesus quotes Deuteronomy and Leviticus:

“You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.” This is the greatest and first commandment. And a second is like it: “You shall love your neighbour as yourself.”

In this answer Jesus avoids the Pharisee's trap. But more importantly he communicates the rhythms of life by which we are invited to live.

Love of God.

Love of our neighbour, both near and far, known and unknown.

And a humble love of ourselves, reflecting the care God has for us as his creation.

These are rhythms of abundance, reflecting the love from which we have come and to which we shall return.

They are an invitation to life in all its fullness and in all its depth.

Hope is in our midst. May it abide in us.

A Form of Intercession

We pray for God to fill us with his Spirit.

Lord, come to bless us.

Fill us with your Spirit.

Generous God, we thank you for the power
of your Holy Spirit.

We ask that we may be strengthened to serve you better.

Lord, come to bless us.

Fill us with your Spirit.

We thank you for the wisdom of your Holy Spirit.

We ask you to make us wise to understand your will.

Lord, come to bless us.

Fill us with your Spirit.

We thank you for the peace of your Holy Spirit.

We ask you to keep us confident of your love,
wherever you call us.

Lord, come to bless us.

Fill us with your Spirit.

We thank you for the healing of your Holy Spirit.

We ask you to bring reconciliation and wholeness
where there is division, sickness and sorrow.

Lord, come to bless us.

Fill us with your Spirit.

We thank you for the gifts of your Holy Spirit.

We ask you to equip us for the work which you have given us.

Lord, come to bless us.
Fill us with your Spirit.

We thank you for the fruit of your Holy Spirit.
We ask you to reveal in our lives the love of Jesus.

Lord, come to bless us.
Fill us with your Spirit.

We thank you for the breath of your Holy Spirit,
given by the risen Lord.
We ask you to keep the whole Church,
living and departed,
in the joy of eternal life.

Lord, come to bless us.
Fill us with your Spirit.

Generous God,
you sent your Holy Spirit upon your Messiah
at the River Jordan,
and upon the disciples in the upper room.
In your mercy fill us with your Spirit.
**Hear our prayer,
and make us one in heart and mind
to serve you with joy for ever.
Amen.**

Calendar of Holy Days

Monday 26 October Alfred, king, scholar, 899
Cedd, abbot, bishop, 664

Wednesday 28 October **Simon and Jude, Apostles**

Almighty God,
who built your Church
upon the foundation of the apostles and prophets,
with Jesus Christ himself as the chief cornerstone:
so join us together in unity of spirit by their doctrine,
that we may be made a holy temple acceptable to you;
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.
Amen.

Thursday 29 October James Hannington, bishop, martyr, 1885

Saturday 31 October *Martin Luther, reformer, 1546*

Simon and Jude, Apostles

Simon and Jude were named among the twelve apostles in the gospels of Matthew, Mark and Luke. Simon is called 'the Zealot', probably because he belonged to a nationalist resistance movement opposing the Roman occupation forces. There is no indication in the gospels whether Simon moved from the Zealot party to be a follower of Christ or, on the other hand, if after the resurrection he became a supporter of that group, seeing it as a response to God's call to proclaim the kingdom. Luke describes Jude as the son of James, while the Letter of Jude has him as the brother of James, neither of which negates the other. It seems he is the same person as Thaddæus, which may have been a last name. Owing to the similarity of his name to that of Judas Iscariot, Jude was rarely invoked in prayer and it seems likely that because of this, interceding through him was seen as a final resort when all else failed. He became known, therefore, as the patron saint of lost causes. The two apostles are joined together on this day because a church, which had recently acquired their relics, was dedicated to their memory in Rome in the seventh century.

Hymn

All for Jesus! all for Jesus!
This our song shall ever be;
For we have no hope or Saviour
If we have not hope in thee.

All for Jesus! thou wilt give us
Strength to serve thee hour by hour:
None can move us from thy presence
While we trust thy love and power.

All for Jesus! at thine altar
Thou dost give us sweet content;
There, dear Saviour, we receive thee
In thy holy sacrament.

All for Jesus! thou hast loved us,
All for Jesus! thou has died,
All for Jesus! thou art with us,
All for Jesus, glorified!

All for Jesus! all for Jesus!
This the Church's song shall be,
Till at last the flock is gathered
One in love, and one in thee.

John Sparrow-Simpson

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A Prayer for use during the Coronavirus outbreak

Keep us, good Lord,
under the shadow of your mercy
in this time of uncertainty and distress.
Sustain and support the anxious and fearful,
and lift up all who are brought low;
that we may rejoice in your comfort
knowing that nothing can separate us from your love
in Christ Jesus our Lord.
Amen.

An Evening Prayer

That this evening may be holy, good and peaceful:
we pray to you, O Lord.
That your holy angels may lead us
in the paths of peace and goodwill:
we pray to you, O Lord.
That we may be pardoned and forgiven
our sins and offences:
we pray to you, O Lord.
That there may be peace in your Church
and for the whole world:
we pray to you, O Lord.
That we may be bound together by your Holy Spirit,
in communion with the Blessed Virgin Mary,
Cuthbert, Bede and all your saints,
entrusting one another and all our life to Christ:
we pray to you, O Lord.
Amen.

The next issue of *Praying Together*
will be published on Monday 2 November