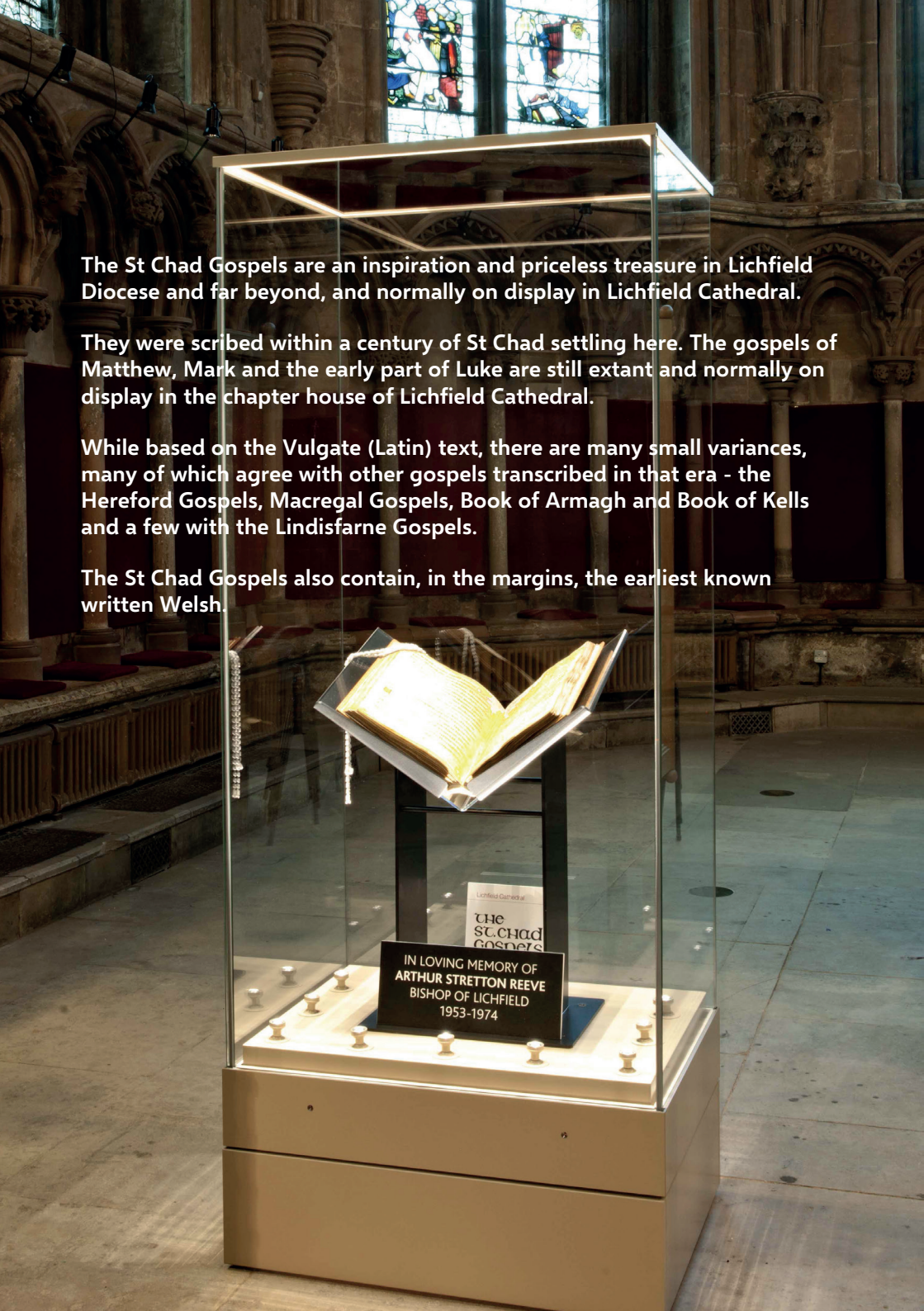


Seeking the Kingdom - on foot

**a Lenten pilgrimage
with evening worship
near every deanery**



**DIOCESE OF
LICHFIELD**



The St Chad Gospels are an inspiration and priceless treasure in Lichfield Diocese and far beyond, and normally on display in Lichfield Cathedral.

They were scribed within a century of St Chad settling here. The gospels of Matthew, Mark and the early part of Luke are still extant and normally on display in the chapter house of Lichfield Cathedral.

While based on the Vulgate (Latin) text, there are many small variances, many of which agree with other gospels transcribed in that era - the Hereford Gospels, Macregal Gospels, Book of Armagh and Book of Kells and a few with the Lindisfarne Gospels.

The St Chad Gospels also contain, in the margins, the earliest known written Welsh.

Introduction to strategy and pilgrimage

I'm delighted to be able to spend a few days walking in the diocese during Lent. Like St Chad, I find walking a great way to meet people with time to better get to know them, listen, reflect and encourage, slowly.

At the end of each day I will be taking part in a celebration in a different church, to which I hope many will join as we worship together and search the gospels.

I'm keen that as part of that, we talk about our diocesan strategy for the next few years as we continue our journey together as parishes, schools, chaplaincies, fresh expressions and the cathedral. It includes ambitious targets and we may not meet all of them, but it is good to set ourselves a challenge, and a goal so we have a set of destinations to head towards.

Ten days of walking, meeting and praying. Ten days considering the ten strands of our diocesan strategy. Ten evenings of drawing together to study the Gospels, the same that, in Greek, Latin, Anglo-Saxon, English, Welsh and many other tongues have inspired generations to Come, follow Christ.

*The Rt Revd Dr Michael Ipgrave,
99th Bishop of Lichfield
April 2025*

Matthew 5:13 – 16

Salt and Light

¹³ 'You are the salt of the earth; but if salt has lost its taste, how can its saltiness be restored? It is no longer good for anything, but is thrown out and trampled under foot.

¹⁴ 'You are the light of the world. A city built on a hill cannot be hidden. ¹⁵ No one after lighting a lamp puts it under the bushel basket, but on the lampstand, and it gives light to all in the house. ¹⁶ In the same way, let your light shine before others, so that they may see your good works and give glory to your Father in heaven.

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rum est regnum caelorum. **U**ea estas
cum maledixerint uobis homines & per
secuti uos fuerint. ¹³ & dixerint omne ma
lum aduersum uos mentientes prop
ter me. ¹⁴ gaudete & exultate quoniam
merces uestra copiosa est in caelis; sic
enim persecutus sunt & prophetas qui pu
erunt ante uos. **U**os esis sal terrae.
quod si sal uenerit in quos salietur ad
nihilum ualebit nisi ut mittatur foras
& conculcetur ab hominibus; **U**os esis
lux mundi; non potest ciuitas abscondi
supra montem possit neque accendunt
lucernam & ponunt eam sub modio sed
supra candelabrum ut luceat omnibus
qui in domo sunt; sic luceat lux uestra co
ram hominibus ut uideant opera uest
ra bona & glorificent patrem uest
rum qui in caelis est; **N**olite putare
quoniam ueni soluere legem & prope

3 April

Pilgrimage study at
Tamworth

New Worshipping Communities

Our second strategic goal is

'200 new worshipping communities which are established and sustainable'



Matthew 5:13 – 16

Matthew brings together the images of salt and light as contrasted and complementary signs of what the presence of Christian disciples means for others. Both are Jewish images of God's people.

Salt works in a hidden way, permeating and flavouring, not drawing attention to itself.

Light stands out, distinguishes itself from darkness, attracts people through its brightness.

Both salt and light have their own dangers.

Salt can lose its flavour through becoming so dispersed as to be tasteless – this is a loss of Christian distinctiveness.

Light can be so bright as to dazzle and point to itself rather than to the Father in heaven – this is a cult of the leader or of the club.

Existing churches may be more 'light' or more 'salt', and new worshipping communities too; but light and salt need each other – gathered and dispersed, attention seeking and behaviour shaping.

- What new Christian presence does our community need?
- How do light and salt belong together?

3 April

Pilgrimage study at
Tamworth

119 221
te in tenebras exteriores illic erit ple-
tus & stridor dentium. Cum autem
uenerit filius hominis in maiestate
sua & omnes angeli cum eo tunc sedebit
super sedem maiestatis suae & congrega-
buntur ante eum omnes gentes & se-
parabit eos ab invicem sicut pastor
segregat oves ab hedis & statuet oves
quidem ad dexteris haedos autem ad sinis-
tris tunc dicet rex his qui ad dexteris eius
erunt. Venite benedicti patris mei pos-
sedite regnum paratum uobis a consa-
tione mundi. Essuriui enim & dedistis
mihi manducare situi & dedistis mihi
bibere hospes eram & colligistis me hu-
mus & operuistis me infirmus & visitas-
ti me in carcere eram & uenistis ad me.
Tunc respondebunt ei iusti dicentes
dñe quando te uidimus esurientem
& parauimus sumentem & dedimus tibi

Matthew 25:31–40

The Judgement of the Nations

³¹ 'When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory. ³² All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, ³³ and he will put the sheep at his right hand and the goats at the left.

³⁴ Then the king will say to those at his right hand, "Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world; ³⁵ for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, ³⁶ I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me." ³⁷ Then the righteous will answer him, "Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? ³⁸ And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? ³⁹ And when was it that we saw you sick or in prison and visited you?" ⁴⁰ And the king will answer them, "Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me."

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4 April

Pilgrimage study at
Fulbrook

Community engagement

Our fourth strategic goal is

'an active plan in every parish for engaging with their local population beyond the church walls'



Matthew 25:31– 40

These verses are only half of what the Son of Man says – all the positive material here is mirrored negatively in verses 41-46: caring for other people is a serious matter of salvation.

Listed here are the 'corporal acts of mercy' – later was also added 'burying the dead' to make seven.

These are real challenges and opportunities in our own society today, and more widely in our world (they touch on 'all the nations').

Jesus' words are not moral maxims, but pointers on the way to being disciples. Reading this becomes more complex when we see that 'the least of these' is Matthew's way of describing Christians. So, is the world being judged by how it treats Christians?

This is a dilemma we should not be in – we have become separated from our calling as church when we think of 'poor people' as other than us. Pope Francis speaks of 'a church of the poor'.

We need to engage with our communities, not to be rewarded or praised, but to find Christ there.

- How do we respond to those who need our help in distress?
- Are we surprised to be blessed by them?

4 April

Pilgrimage study at
Fulbrook

Mark 15:18-21

¹⁸ And they began saluting him, 'Hail, King of the Jews!'

¹⁹ They struck his head with a reed, spat upon him, and knelt down in homage to him. ²⁰ After mocking him, they stripped him of the purple cloak and put his own clothes on him. Then they led him out to crucify him.

The Crucifixion of Jesus

²¹ They compelled a passer-by, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus.

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211
Quod per inuidiam tradidissent eum summi
sacerdotes. Pontifices autem concitauerunt
turbam ut magis barabbam dimitteret eis.
Pilatus autem iterum respondens ait illis
quid ergo uultis ut faciam regi illi quem di-
tis iudeorum aui iterum clamauerunt di-
centes crucifige eum. Pilatus autem uolens po-
pulo satis facere dimisit illis barabbam &
tradidit illum flagellis cesum ut crucifigeretur.
Milites autem duxerunt eum intro in atrium
praetorii & conuocauit totam cohortem indu-
unt eum purporam & imposuerunt ei plectra
tes spinetam coronam & coeperunt saluta-
re eum aie rex iudeorum & percuterunt ca-
put eius arundine & conspuebant eum & po-
nentes genua adorabant eum. Purpore &
& postquam inluserunt ei exierunt illum
induerunt uestimentis eius & educunt illum
ut crucifigerent eum. & angarizauit prae-
ter eum quempiam simonem cyrenaeum ut

5 April

Pilgrimage study at
Wolverhampton

Diversity

Our eighth strategic goal is

'every worshipping community reflecting the diversity of the community they serve'



Mark 15:18-21

The crucifixion is international and multi-linguistic, and Jerusalem is full of visitors from all over the world, including Cyrene.

Simon is an African presence in the central story of the gospels, and he also symbolises a wider diversity of nations. His family is named, showing that he is known to the members of the church.

He has come in from the fields – the same word from which our 'pilgrim' derives. His journey is turned round when he meets Jesus. He is there as a disciple when all but one of the apostles have fled in fear.

Simon's encounter with the Lord is not from choice but by compulsion, as has sometimes been the case in the history of GMH people; but we can believe that when given the cross to bear he takes it on willingly.

Cyrene is named at Pentecost, and there is a 'Simon the black' in the church at Antioch. Seeds of diversity in the Passion germinate in the Acts of the Apostles.

- How do we celebrate the presence of people of many backgrounds, in the story of the Church and today?
- Can we recognise that it is through God's providence that people of many ethnic and cultural backgrounds are found in many countries?

5 April

Pilgrimage study at
Wolverhampton

283
 eo. Et ipse accipite eum in uultu suo. Et benedi-
 xit eum. Et dixit huic diuitie seruum tuum
 dñe secundum uerbum tuum in pace quia
 uiderunt oculi mei salutare tuum quod prepa-
 rata ante faciem omnium populorum lumen
 ad reuelationem gentium. Et gloriam plebi tuæ
 israel. Et erat ioseph cinater eius mirantes
 super quæ dicebantur de illo. Et benedixit il-
 lis sine omni. Et dixit ad mariam matrem eius ec-
 ce hic possitatus est iherusalem. Et resurrectione
 multorum in israel. Et uisum cum contra-
 dictum. Et uiam ipsius animam pertransibit
 gladius ut reuelatur ex multis cordibus cogi-
 tationes. Et erat anima profeta puer phari-
 el de tribu aser. Hæc processerat in diebus
 multis. Et uixerat cum uiro suo annis septem
 uirginitate sua. Et hæc uidit usque ad
 annos octoginta quatuor quæ non discen-
 debat de templo iuuenis. Et obsecrationibus
 seruientis dñi nocte ac die. Et hæc ipsa hora

Luke 2:41-52

The Boy Jesus in the Temple

⁴¹ Now every year his parents went to Jerusalem for the festival of the Passover. ⁴² And when he was twelve years old, they went up as usual for the festival. ⁴³ When the festival was ended and they started to return, the boy Jesus stayed behind in Jerusalem, but his parents did not know it. ⁴⁴ Assuming that he was in the group of travellers, they went a day's journey. Then they started to look for him among their relatives and friends. ⁴⁵ When they did not find him, they returned to Jerusalem to search for him. ⁴⁶ After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions. ⁴⁷ And all who heard him were amazed at his understanding and his answers. ⁴⁸ When his parents saw him they were astonished; and his mother said to him, 'Child, why have you treated us like this? Look, your father and I have been searching for you in great anxiety.' ⁴⁹ He said to them, 'Why were you searching for me? Did you not know that I must be in my Father's house?' ⁵⁰ But they did not understand what he said to them. ⁵¹ Then he went down with them and came to Nazareth, and was obedient to them. His mother treasured all these things in her heart.

⁵² And Jesus increased in wisdom and in years, and in divine and human favour.

Young People

Our sixth strategic goal is

'no fewer than 30 young people per year aged between 18 and 30 who are called to leadership being supported through a high-quality development programme offered by the diocese'



Luke 2:41-52

Jesus' staying behind in the Temple is unplanned – there is no strategy here, just his overwhelming desire to be about his Father's business.

Asking and answering questions is the Jewish way of learning. Jesus has a hunger to know more of God, which he feeds from scriptural study. He knows where to look for the truth of God.

Jesus is 12 years old – younger than the 13 of *bar-mitzvah*, when a Jewish boy is expected to take the law upon himself. No age limit can be set to this young person's devotion. His devotion has an impact on all those around him.

There is a sense of compulsion and of directness in his relationship with God his Father, which must take priority over everything else.

Jesus' vocation begins to separate him from Mary (his mother) and Joseph (not his father, as text makes clear). The call of God can be hurtfully of even the best family relations.

- Can we recognise the power of young people's sense of God, which speaks directly to them?
- What impact do they make on those around them?

6 April

Pilgrimage study at
Telford

149
mittentur tibi peccata tua. Erant autem illi
quidam deservientes & cogitantes in cordi-
bus suis quid hic sic loquatur. Blasphematur quis
potest dimittere peccata nisi solus deus quo sciri
tamen cogitavit Iesus spiritu sancto quia sic cogitarent in-
tra se dicentes quid ista cogitatis in cordibus
vestris quid est facilius dicere paralitico di-
mittantur tibi peccata tua aut dicere surge
& ambula tolle gravatum tuum in domum tua-
m ut autem scitis quia potestatem habet filius
hominis in terra dimittendi peccata ait para-
litico tibi dico surge & tolle gravatum tuum
& vade in domum tuam. Et statim ille surrexit
& sublato gravato abiit coram omnibus ita
ut mirarentur omnes & honorificarent eum di-
centes quia nunquam sic vidimus. Turbata
ergo res est rursus ad mare omnis que
veniebat ad eum & docebat eos. Cum praece-
ret uidit levi ad se sedentem ad balneum &
ait illi sequere me & surgens secutus est eum.

Mark 2:13-17

Jesus Calls Levi

¹³ Jesus went out again beside the lake; the whole crowd gathered around him, and he taught them. ¹⁴ As he was walking along, he saw Levi son of Alphaeus sitting at the tax booth, and he said to him, 'Follow me.' And he got up and followed him.

¹⁵ And as he sat at dinner in Levi's house, many tax-collectors and sinners were also sitting with Jesus and his disciples—for there were many who followed him. ¹⁶ When the scribes of the Pharisees saw that he was eating with sinners and tax-collectors, they said to his disciples, 'Why does he eat with tax-collectors and sinners?' ¹⁷ When Jesus heard this, he said to them, 'Those who are well have no need of a physician, but those who are sick; I have come to call not the righteous but sinners.'

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7 April

Pilgrimage study at
Oswestry

New ministers

Our third strategic goal is

'a strengthened culture of vocation amongst all God's people, and at least 30 new licensed lay ministers and 30 ordinations a year'



Mark 2:13-17

This is the call of somebody, but it is not absolutely clear who he is – the parallel text in Matthew has Matthew, and the list of apostles has James.

His status also is not clear – this is certainly a call not only to discipleship but also to ministry; but it is not certain that he is an apostle.

What is clear is he is from a different background from the first to be called (he is a tax-collector, not a fisherman like them). When he has been called by Jesus he does not, like them, leave his associates behind, but introduces Jesus into his own circle.

His call comes to him outside the circle of holiness – he is not listening to Jesus when he is seen by him.

The meal that is held is in 'his house': the 'he' may be Levi, or it may be Jesus. Whether the Lord is the host or the guest, he has broken down barriers of division through table fellowship, and it is through this radical action that a new ministry appears.

Levi's identity, status and reputation are unclear and unconventional, but his call is certain.

- What sort of people do we expect Jesus to call to ministry?
- How do we recognise unusual vocations?

7 April

Pilgrimage study at
Oswestry

Mark 1:9-13

The Baptism of Jesus

⁹ In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. ¹⁰ And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him. ¹¹ And a voice came from heaven, 'You are my Son, the Beloved; with you I am well pleased.'

The Temptation of Jesus

¹² And the Spirit immediately drove him out into the wilderness. ¹³ He was in the wilderness for forty days, tempted by Satan; and he was with the wild beasts; and the angels waited on him.

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145
cendentem in aqua in ipso. Quod factum
est ad eum de caelis tuus filius meus dilectus
in te complacui. Et statim spiritus expellit eum
in desertum quadraginta diebus. Et quadra-
ginta uocibus temptabatur a satana.
Et quate cum desus angeli ministrabant
illi. Postquam autem traditus est io-
hannis in carcerem uenit ihesus in galileam pre-
dicans euangelium regni dei. Et dicens quoniam
impletum est tempus et propinquauit regnum
dei. Paenitentiam et credite euangelio. Et praeteri-
ens secus mare galilee uidit simonem et andream
fratrem eius mittentes retia in mari erant
eum piscatores. Et dixit eis ihesus uenite post
me et faciam uos fieri piscatores hominum.
Et protinus relictis retibus secutusunt eum.
Et progressus inde pusillum uidit iacobum
zebedei et iohannem fratrem eius et ipsos in
uau componentes retia. Et statim conuocat
ut illos. Et relicto patre suo zebedeo in uau

8 April

Pilgrimage study at
Whitchurch

Creation

Our tenth strategic goal is

'to have made substantial progress towards Net-zero Carbon (NZC) with a clear and achievable plan of how any shortfall will be resolved in the following few years'



Mark 1:9-13

The account of Jesus' baptism has echoes of the Genesis account of creation (water, dry land, heavens opened, Spirit / wind), and also the flood. This is cosmic imagery, focused on one man but affecting the whole world.

The wilderness is a harsh place, but also a place of formation: away from the city and the arable land, where we learn to be God's people again.

Jesus goes through his learning alongside other creatures – the wild animals are no longer objects of threat and fear, but rather a sign of the kingdom of restored peace and harmony, as Isaiah foretold.

The angels appear as a reminder that creation is greater than what can be seen.

Jesus' engagement with nature follows directly as a consequence of his baptism, and precedes his interactions with humans. Attending to the earth is not an add-on to personal discipleship; we are called into a cosmological fellowship.

- How do we celebrate the glory and breadth of creation in worship?
- What can we do to restore the messianic kingdom of peace?

8 April

Pilgrimage study at
Whitchurch

Mark 10:46-52

The Healing of Blind Bartimaeus

⁴⁶ They came to Jericho. As he and his disciples and a large crowd were leaving Jericho, Bartimaeus son of Timaeus, a blind beggar, was sitting by the roadside.

⁴⁷ When he heard that it was Jesus of Nazareth, he began to shout out and say, 'Jesus, Son of David, have mercy on me!' ⁴⁸ Many sternly ordered him to be quiet, but he cried out even more loudly, 'Son of David, have mercy on me!' ⁴⁹ Jesus stood still and said, 'Call him here.' And they called the blind man, saying to him, 'Take heart; get up, he is calling you.' ⁵⁰ So throwing off his cloak, he sprang up and came to Jesus. ⁵¹ Then Jesus said to him, 'What do you want me to do for you?' The blind man said to him, 'My teacher, let me see again.' ⁵² Jesus said to him, 'Go; your faith has made you well.' Immediately he regained his sight and followed him on the way.

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189
plurima multitudo plurimum cuiusdam
barmameus caecus sedebat iuxta viam men-
dicans quicum audisset quia ih̄s nazareni-
us est cepit clamare & dicere fili david ih̄s mis-
serere mei & comminabantur illi multa ut ce-
deret at ille multo magis clamabat fili david
miserere mei & statim ih̄s praecepit illi vo-
cari & vocavit eum dicentes ei anima equior
esto surge vocat te qui proiecit uestimentosuo
exiens venit ad eum & respondens illi ih̄s dix-
it quid vis tibi faciam caecus autem dixit ra-
bbi ut videam ih̄s autem ait illi uade fides
tua te saluum facit & confestim uidit & sequi
ebatur eum iunior & clamante ad moxam olue-
XI & cum adpropinquarent hierusalem & be-
tania & duos ex discipulis suis & ait illis ite in
castellum quod contrauius est & statim intro-
euntes illuc inuenietis pullum asinae ligatum
super quem adhuc nemo hominum sedit sol-
uite illum & adducite & si quis uobis dixerit

9 April

Pilgrimage study at
Sneyd Green

New disciples

Our first strategic goal is

'a growth in the overall worshipping community of 34,000 new disciples'



Mark 10:46-52

Bartimaeus is named only by Mark – he may have been known to Mark's church. His name is a hybrid of Aramaic and Greek: he has a dual heritage.

This is a story of healing, and at the same time it is a story of discipleship – Bartimaeus follows Jesus on the way. Discipleship is a kind of miracle, which depends on the faith which opened Bartimaeus' eyes.

Being blind is a guarantee of being supported by those around him; it takes courage for Bartimaeus to leave this security behind him.

This is also a story of resurrection: the crowd say to him 'Rise up', and he addresses Jesus as Rabboni – like Mary Magdalene on Easter morning.

When he is called, he flings off his cloak – he comes to Jesus as even less than a beggar, bringing nothing at all with him, except for his faith.

As he enters new life, Jesus says to him: 'Go!', but instead he follows the Lord. This is true discipleship, wanting to stay close to Jesus.

- Do we recognise how much courage it takes to be a disciple?
- Do we see that discipleship leads to new life in Jesus' company?

9 April

Pilgrimage study at
Sneyd Green

eo. Et ipse accipit eum in uulnibus suis. Et benedi-
 xit eum. Et dixit huic diuitiae seruum tuum
 dñe secundum uerbum tuum in pace quia
 uiderunt oculi mei salutare tuum quod prepa-
 ratum ante faciem omnium populorum lumen
 reuelationem gentium. Et gloriam plebi tue
 israel. Et erat ioseph et mater eius mirantes
 super quae dicebatur de illo. Et benedixit il-
 lis simeon. Et dixit ad mariam matrem eius ec-
 ce hic posuitus est in ruinam et resurrectionem
 multorum in israel. Et signum tui contra-
 dictum. Et tuam ipsius animam pertransibit
 gladius ut reuelaretur ex multis cordibus cogi-
 tationes. Et erat alina profeta et phara-
 el de tribu aser. Haec processerat in diebus
 iuuentutis. Et uixerat cum uiro suo annis septem
 uirginitate sua. Haec uidit usque ad
 annos octoginta quatuor quae non discen-
 debat de templo iuuentutis. Et obsecrationibus
 seruientis dño nocte ac die. Haec ipsa hora

Luke 2:22-38

Jesus Is Presented in the Temple

²² When the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord ²³ (as it is written in the law of the Lord, 'Every firstborn male shall be designated as holy to the Lord'), ²⁴ and they offered a sacrifice according to what is stated in the law of the Lord, 'a pair of turtle-doves or two young pigeons.'

²⁵ Now there was a man in Jerusalem whose name was Simeon; this man was righteous and devout, looking forward to the consolation of Israel, and the Holy Spirit rested on him. ²⁶ It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Messiah. ²⁷ Guided by the Spirit, Simeon came into the temple; and when the parents brought in the child Jesus, to do for him what was customary under the law, ²⁸ Simeon took him in his arms and praised God, saying,

²⁹ 'Master, now you are dismissing your servant in peace, according to your word;

³⁰ for my eyes have seen your salvation,

³¹ which you have prepared in the presence of all peoples,

³² a light for revelation to the Gentiles and for glory to your people Israel.'

³³ And the child's father and mother were amazed at what

10 April

Pilgrimage study at
Longnor

was being said about him. ³⁴ Then Simeon blessed them and said to his mother Mary, 'This child is destined for the falling and the rising of many in Israel, and to be a sign that will be opposed ³⁵ so that the inner thoughts of many will be revealed – and a sword will pierce your own soul too.'

³⁶ There was also a prophet, Anna the daughter of Phanuel, of the tribe of Asher. She was of a great age, having lived with her husband for seven years after her marriage, ³⁷ then as a widow to the age of eighty-four. She never left the temple but worshipped there with fasting and prayer night and day. ³⁸ At that moment she came, and began to praise God and to speak about the child to all who were looking for the redemption of Jerusalem.

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Age profile

Our seventh strategic goal is

'the age profile of each worshipping community reflecting the age profile of the community which it serves'

Luke 2:22-38

Candlemas is known in the East as the 'Feast of Meeting': old and young, Jew and Gentile, past and present, God and humans encounter one another: the church is called to be a place of meeting. We can then enable meeting between others too.

We are an intergenerational community shaped by grace, not by biology. Church is itself called to be a family, not simply to welcome families.

There is particular emphasis on the details of Anna and Simeon's lives, reflecting the honour played to old people and single people in the early Church.

The chronological ages of the characters do not determine their attitudes: Mary and Joseph come with respect for the tradition, while Simeon and Anna both look forward in their expectations.

Encounters within the people of God are not boundaried by death: both Simeon and Mary point in different ways to death and what lies beyond. A thorough age profile for our churches would include the generations who have gone before us.

- How can we be intergenerational in a society divided by age?
- How do old and young pray for one another?

10 April

Pilgrimage study at
Longnor

Matthew 13:51-53

Treasures New and Old

⁵¹ 'Have you understood all this?' They answered, 'Yes.'

⁵² And he said to them, 'Therefore every scribe who has been trained for the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old.' ⁵³ When Jesus had finished these parables, he left that place.

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62
SIC ERIT IN CONSUMMATIONE SAECULI EXIBU
nt angeli & separabunt malos de medio
iustorum & mittent eos in caminum ignis
ibi erit pleris & stridor dentium. In
tellexistis haec omnia dicunt ei & aiunt
Ihu. Ideo omnis saba doctus in regio ca
lorum similis est omni patri familias
qui profert de thesauro suo noua & uete
ra. & factum est cum consummasset is
tas transiit inde: & ueniens in patriam
suam docebat eos in synagogis eorum ita
ut mirarentur & dicerent unde huic sa
pientia haec & uirtutes nonne hic est
fabri filius & mater eius dicitur maria
& fratres eius iacobus & ioseph & simon
& iudas & sorores eius nonne omnes a
pud nos sunt unde ergo huic omnia ista
& scandalizabantur in eo. **I**n autem di
xit eis non est propheta sine honore in
si in patria sua & in domo sua & non

11 April

Pilgrimage study at
Brown Edge

Schools

Our fifth strategic goal is

'a strong connection between every primary or secondary school and their parish church'



Matthew 13:51-53

Disciples in Mt 13 have a big gap in understanding Jesus' teaching – when Jesus talks about 'becoming a disciple', he needs to address this gap: a disciple is one who keeps learning throughout life.

Churches and schools are both places of learning; they are about the same business, and can enrich one another in methods and attitudes.

In this country, churches and schools have much history in common. Earliest schools began in monasteries; St Benedict described monastic life as 'a little school of Christ's service'.

Learning is both about passing on the old and exploring the new – educational theories and methods emphasise one or the other, but Jesus brings them together adroitly in one image.

'Treasure' is the word the Lord uses to describe what is entrusted to us in our house of learning – it is easy to take the Christian faith for granted, or to think we know it all; but 'There is more light and truth yet to break forth out of God's Holy Word'. (John Robinson)

- What can schools and churches learn from one another?
- How do we become lifelong disciples?

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Matthew 8:5-13

Jesus Heals a Centurion's Servant

⁵ When he entered Capernaum, a centurion came to him, appealing to him ⁶ and saying, 'Lord, my servant is lying at home paralysed, in terrible distress.' ⁷ And he said to him, 'I will come and cure him.' ⁸ The centurion answered, 'Lord, I am not worthy to have you come under my roof; but only speak the word, and my servant will be healed.

⁹ For I also am a man under authority, with soldiers under me; and I say to one, "Go", and he goes, and to another, "Come", and he comes, and to my slave, "Do this", and the slave does it.' ¹⁰ When Jesus heard him, he was amazed and said to those who followed him, 'Truly I tell you, in no one in Israel have I found such faith. ¹¹ I tell you, many will come from east and west and will eat with Abraham and Isaac and Jacob in the kingdom of heaven, ¹² while the heirs of the kingdom will be thrown into the outer darkness, where there will be weeping and gnashing of teeth.' ¹³ And to the centurion Jesus said, 'Go; let it be done for you according to your faith.' And the servant was healed in that hour.

NRSVA

36
tendete sacerdotes; & offer munus quod
praecipit moyses. iuxta monitum illius;
post haec autem cum introisset caper-
naum. accessit ad eum quidam cento-
rio rogans eum & dicens; dñe puer meus
iacet in domo mea paralyticus. & na-
le torceatur; & ait illi ihs; ego ueniam &
curabo eum; & respondens centurio
ait illi; dñe non sum dignus ut intres
sub tectum meum. sed tantum dic uerbo
& sanabitur puer meus; nam & ego homo
sub potestate constitutus sum. habens
sub me milites. & dico huic uade & uadit;
& alio ueni & uenit; & seruo meo dico fac
hoc & facit; audiens ihs miratus est & se-
queribus se dixit; amen dico uobis quia
apud nullum inueni tantam fidem in is-
rahel; dico autem uobis. quod multi abo-
rient & occident uenient & recumbent
cum abraham & isac & iacob in regno

12 April

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Lichfield

Leadership

Our ninth strategic goal is

'All people being able to see themselves reflected in the leadership and governance of the diocese'



Matthew 8:5-13

The centurion belongs to a different people from Israel, and he operates within a different leadership structure from Judaism.

Jesus praises his 'faith' – religious trust in the Lord, and also confidence in the exercise of his authority.

Jesus teaches that there is more than one way to lead, and more than one kind of person invited to the kingdom – not just the 'usual suspects'.

Even the Lord is surprised at the centurion's attitude – discovering gifts of leadership in others is often a surprising experience for us.

The necessary criterion which always applies for leaders is 'Lord, I am not worthy'.

At the heart of the Kingdom is a table – leadership finds its place in conviviality and collegiality.

Changes around the table are disruptive, can cause pain and regret – but this need not be permanent.

'East and west' is a sign of the whole world, and people of every kind of background.

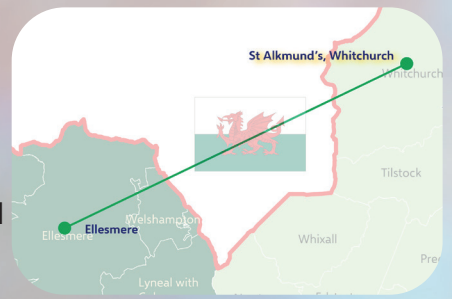
- Do we recognise different styles of leadership?
- Do we make room at the table for new people?

12 April

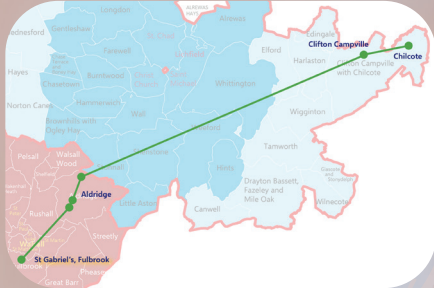
Pilgrimage study at
Lichfield



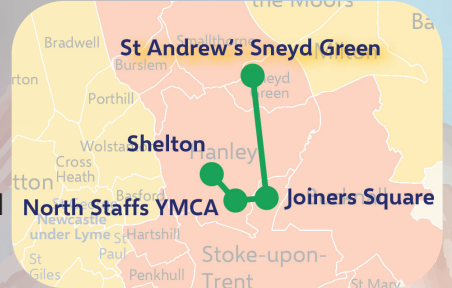
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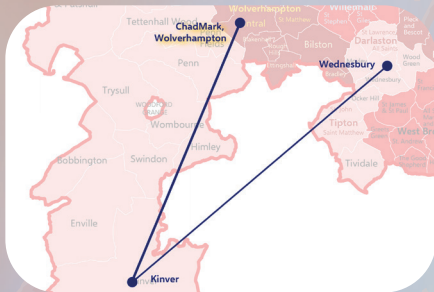
8 April



4 April



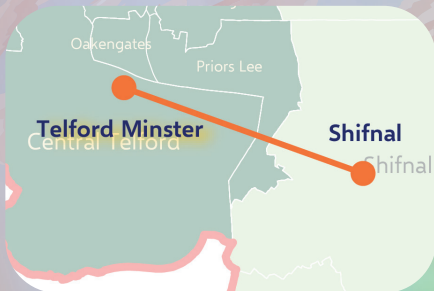
9 April



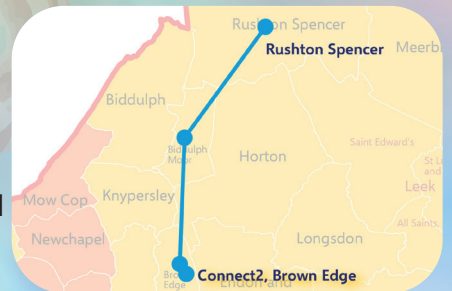
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6 April



11 April



7 April



12 April