

The Practice of Intercession

From the beginning the Church has entrusted to the monastic communities a special responsibility for intercession. Our hearts must always be open to those who ask for our prayers and depend on us to share their burdens. We will rejoice with them when the gift we have sought together from the Lord is given them. And we will stay joined to them in their struggle if God's response seems to deny their request or calls them to wait.

Our prayers for one another, those we serve, the Church and the whole world, the living and the dead, are gathered up in our worship, particularly at the prayers of the people at the Eucharist. We should gladly use the opportunities provided in the liturgy of the Eucharist and in the Daily Office to offer our intercessions aloud as the Spirit moves us.

Once every quarter the community devotes a day to the offering of prayer and fasting. On these days it is our custom to pray together in the presence of the Eucharistic elements. Through our fasting and these special times of prayer, we open ourselves so that the Spirit can draw us into the prayer of adoration, and move us to offer intercession for all the people of God.

We shall intercede also in our personal prayers day by day, appealing to God to pour out his saving grace on particular people and situations. In intercession we shall discover the power to love those we find difficult. Father Benson taught that "in praying for others we learn really and truly to love them. As we approach God on their behalf we carry the thought of them into the very being of eternal Love, and as we go into the being of him who is eternal Love, so we learn to love whatever we take with us there. "God will also inspire each one of us to make certain causes our special concern. We may also be moved to draw the needs of the world into our contemplative prayer, holding them silently in the radiance of God's mercy within our hearts.

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Intercession is not an intermittent activity, restricted to those times in which we are deliberately praying for the world and for people. The entire life of each member of Christ's body is intercessory. Christ takes up our actions and everyday experiences into the eternal offering of his whole self to the Father. If we abide in Christ he will show us that he accepts our labors, our struggles, our afflictions and the ordinary actions of our daily lives as sacrificial, and uses them to bless and uphold the world.

[The Rule of the Society of St. John the Evangelist]

SAINTS:

John Donne, Priest & Poet, 31 March. John Donne was born in about the year 1571 and brought up as a Roman Catholic. He was a great-great nephew of Thomas More, although this seems to have had little influence on him, as he led a somewhat debauched youth and was extremely sceptical about all religion. He went up to Oxford when he was fourteen, studied further at Cambridge and perhaps on the Continent, and eventually discovered his Christian faith in the Church of England. After much heart-searching, he accepted ordination and later the post of Dean of St Paul's Cathedral. Much of his cynicism dissolved and he became a strong advocate for the discerning of Christian vocation, and in particular affirming his own vocation as a priest, loving and loved by the crucified Christ. The people of London flocked to his sermons. He died on this day in the year 1631. His love-poetry and religious poems took on a renewed life in the twentieth century and his place both as a patristic scholar and as a moral theologian are confirmed by his prolific writings and the publication of his sermons.

Frederick Denison Maurice, 1 April. Born into a Unitarian family in 1805, Frederick Maurice became an Anglican in his twenties and was then ordained. He was one of the founders of the Christian Socialist Movement, in which his particular concern was providing education for working men. As a theologian, Maurice's ideas on Anglican comprehensiveness have remained influential. His best-remembered book, *The Kingdom of Christ*, demonstrated his philosophical approach to theology. His radicalism was revealed in his attack on traditional concepts of hell in *Theological Essays*, which cost him his Professorship at Kings College, London, in 1853. In 1866, however, he was given a chair in Cambridge, which he held until his death on this day in 1872.

**HOLY WEEK @
HOLY TRINITY**

April 2. Palm Sunday

- 7:30a.m. & 9:30a.m. Blessing of the Palms & Holy Eucharist

April 6. Maundy Thursday

- 7:00p.m. Holy Eucharist & Washing of the Feet

April 7. Good Friday

- 11:00a.m. Stations of the Cross
- 12:00noon Liturgy of Good Friday

April 8. Holy Saturday

- 7:00p.m. The Great Vigil of Easter.
- Baptism & Confirmation

April 9. Easter Sunday

- 8:30a.m. JOINT Eucharist Rite 1.