



I Believe

Lent Course 2025



DIOCESE OF
CHICHESTER



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.

Introduction from the Revd Canon Dr Earl Collins



Following the focus of the last two years on the Old and New Testaments, as we continue to reflect on the Mystery of Faith, we are invited this year to consider the Nicene Creed, (the first part from the Council of Nicaea in 325AD, the second from that of Constantinople in 381AD).

There is a logical progression in this - or rather a theo-logical one. It teaches us about God and how God reveals himself to us.

Prophesied in the Old Testament as the promised Messiah (Christ) and hidden mystically in its story of salvation, Jesus was revealed to the Apostles: the New Testament is their written witness. The Church is called in every age to live and reflect on these revealed mysteries recorded in Scripture.

As the bishop reads at every licensing of clergy, 'The Church of England is part of the One, Holy Catholic and Apostolic Church worshipping the one true God, Father, Son and Holy Spirit. It professes the faith uniquely revealed in the Holy Scriptures and set forth in the Catholic creeds, which faith the Church is called upon to proclaim afresh in each generation.'

This year we move through the Creed, showing how it unfolds for us the transforming Mysteries of Christ. But because Christianity is not just about ideas but about lives transformed by God's revelation, each presentation will consider the Creed's doctrines through the image of a particular person who lived that faith intensely.

1

The first presentation, on God as Father, uses Julian of Norwich's insights to help us contemplate God uniquely revealed in Jesus. Julian reminds us that human words, though indispensable, cannot contain God. This Father (who gives birth to the eternal Son!) is revealed as both paternal and maternal goodness in the excess of divine love.

3

The Holy Spirit, 'Lord and Giver of life,' is next considered as the giver of wisdom, who teaches us attentiveness to God. The Spirit's work – a lifelong process of our transformation by grace - is demonstrated through the apostolic mission of St Richard of Chichester, whose selfless, suffering ministry we will recall with veneration in the anniversary celebrations of our cathedral and diocese in 2025.

5

The final presentation looks at the life of the world to come as considered by Evelyn Underhill, one of the most inspiring theologians and spiritual writers of the 20th century. A woman of profound mystical prayer (though well-grounded in humour and common sense) she teaches us that eternal life is not 'pie in the sky when you die.' Rather, it begins here, in the shared experience of worship, prayer, communal life, and the silent adoration of God.

2

The Lord Jesus, (called 'light from light' in the Creed) is then contemplated as the one who moves us to limitless love through his death and resurrection. That love was manifested in the witness of Mother Kate, one of the first Church of England religious sisters - an Anglican Mother Teresa – a woman dedicated to God and to the poor. She embodied Christ's love in their service.

4

Leading on from the revelation of the Holy Trinity, and following the Creed, we move to reflect on the Church, the community of believers born at the cross and made manifest at Pentecost. Bishop George Bell, one of the leading Anglican ecumenical figures of the 20th century, a prophetic preacher of truth, will show us what a truly 'catholic' and 'apostolic' vision of the Church can be.

Each of these figures illustrates the heart of Christian faith summarised in the Creed: God's care for us which is both maternal and paternal, Christ's good news for the poor, the Spirit's transforming power, the Church as a prophetic/inclusive community of love, and the vision of God already experienced here below as an anticipation of future glory.

Yet these figures in our diocesan and national history did much more than simply illustrate or inspire. They incarnated the teaching of the Creed, as Jesus incarnates the self-giving love of God for all that he has created.

Our 2025 Lent Course calls us to penetrate more deeply into the Mystery of Faith and to follow Christ's path of incarnate love in our lives. Thus we are to shine as lights in the world.

Week 1

God the Father Almighty

Creation Through the Eyes of Julian of Norwich

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

Begin the session with a period of quiet reflection and/or prayer.

A Bible Reading

Matthew 11. 25-30; John 17

Reflection by Dr Claire Gilbert

*Founding Director of Westminster Abbey Institute and
author of I, Julian*



An audio version of this reflection is available in the Lent 2025 section of the Diocesan Website:

How do I write of God when God is beyond all imagining? How can one who is made by God depict the One who made her? We could suggest that every attempt to write of God is a failure, every word or image of God a lie. Do we therefore, with due reverence, simply put down our pens, stop using our minds and eyes - our creative tools - and remain silent

in front of the greatest mystery there is? Some choose to do so. Often, I do, and then my prayer is apophatic ('without words'), a listening for what is beyond, not staying with a single image or sound or word.

In all prayerful attempts to see and hear God, in all our words and images and sounds, we have to know that we will never succeed in capturing God, will never speak or write or portray something of which we can say: 'That's it! That's God!' Even the expression 'the Word of God' is a metaphor, a word which is not the unfathomable truth, but points us to it. In so remembering we might fall to our knees each time it is spoken or thought, in reverence for what it signifies. We might allow it to bring us closer to God, and so transform us. Our words and images of God can bring us closer to God.

'God the Father' is a metaphor which has not brought me closer to God. I have always struggled with it because it is so indefatigably male, which makes it partial, and because my relationship with my own father was problematic, so 'father' is not an easy concept for me. Picturing God as father, usually the classic image of an old man with a beard, doesn't work. If reaching into my own hinterland to allow the metaphor to bring me closer to God has not been fruitful, how can I speak these first words of the Nicene Creed?

Julian of Norwich has helped me. In the Creed, the phrase 'God the Father' expands immediately into 'maker of heaven and earth, of all that is, seen and unseen'. For Julian, this act of making is an act of love. She famously had a vision of 'all that is made', in which she saw a thing no bigger than the size of a hazelnut - which I imagine to be unshelled - lying in her palm:

In this he showed a little thing, the quantity of a hazel nut, in the palm of my hand; and it was as round as a ball. I looked on it with the eye of my understanding and thought: 'What may this be?' And it was generally answered: 'It is all that is made.'

Julian wondered at what she sees, for though it is all that is made, the whole of creation, she could not believe that it could survive. It is so very fragile:

I marveled how it might last, for I thought it might suddenly have fallen to nothing for its littleness.

She was shown that it survives through God's love:

And I was answered in my understanding: 'It lasts and ever shall, for God loves it; and so all things have their being by the love of God.'

God who has fathered creation loves what He has made. He loves, we might say, every nanometre, every minute movement. Pondering this brings us to a deep sense of the sacred ground upon which we stand and walk. Every footfall is placed into holiness. Our journeys are never simply from one place to another, where everything we pass is either a means to arrival or an obstacle in the way or, if neither of those things, of no significance at all. There is nowhere called 'away' where we can throw things. No one and no thing is 'other', merely a means to our ends. All that we move through, handle, use, eat, drink, rest upon, clothe and shelter ourselves with, is loved by God. How do we interact with the things of creation with due acknowledgment of their sacred origin and beloved state? The Eucharist is our exemplar. In the prayers of preparation, we say:

Blessed are you, Lord God of all creation:

through your goodness we have this bread to set before you,

which earth has given and human hands have made.

It will become for us the bread of life.

Such an understanding has deep ecological implications. We interact with creation not as lords and masters of nature, but gratefully, reverently, prayerfully, for it too signifies God. Harming creation that is loved by the One who fathered it becomes unthinkable.

And yet we do harm it, even in our anxiety to think and act aright, especially if we are in a hurry. But the love of the father, in Julian's visions, remains unstinting. If it did not, we would cease to be.

Her fourteenth revelation is of an enacted parable, in which a seated lord is faced by a standing servant. The love between the lord and the servant is tangible. The lord speaks to the servant, asking him to do something, which Julian later learns is to dig a garden and bring his lord the fruit of the garden. The servant turns and rushes to respond. In his eager haste, he trips and falls into a deep ditch. He lies where he has fallen, unable to move, moaning and groaning, in great pain. But his worst pain is that he has fallen in such a way that he is facing away from his lord, and he cannot see that his lord regards him still with unbroken love. The love of God is unstinting, whatever we feel or see.

My own feeling of unstinting, unconditional love is that it is motherly. 'It's the mothers never give up visiting their sons in prison,' reflected a priest in his homily, when I was at Mass in Ireland a while ago. When everyone else has given up on me, including myself, my mother does not. But my hinterland is intruding again: while my relationship with my father was complicated and his love felt anything but unconditional, my mother died when I was twelve, and my memories of her are idealised. Julian recognises this motherly quality of God's love. God is father of creation, but he is also mother. She writes:

This fair lovely word mother, it is so sweet and so kind in itself, that it cannot truly be said to any, nor of any, but to him and of him who is very mother of life and of all.

She explicitly attaches the qualities of motherhood to God/Godself:

To the property of motherhood belongs kind love, wisdom and knowing; and it is God... the kind loving mother understands and knows the need of her child. She keeps it full tenderly, as the kind and condition of motherhood will.

For Julian, God is creator-father by means of his love and that love is also Mother. It flows unconditionally, it is creative force, it sustains and it has nothing to forgive because it sees no wrong in what it has made. After her visions come to an end and Julian recovers from the illness during which they took place, she asks repeatedly to understand what it was that God sought to show her by means of them, what he wanted her to understand. Fully fifteen years later she learns this: quite simply, love was his meaning:

And from that time that it [the revelations] were shown I desired often to know what was our lord's meaning. And fifteen years after and more I was answered in my inward understanding, with the words: 'Would you like to know your lord's meaning in this thing? Know it well: love was his meaning. Who showed it to you? Love. What did he show you? Love. Why did he show it? For love.'

And Julian learns that she will never reach the end of this creative love on which all that is made wholly depends:

'Hold yourself therein, and you shall know more of the same love; but you shall never know therein any other thing, without end.'

And so in Julian's seeing, the words - and she has so many words, 86 chapters of her text Revelations of Divine Love - are not closure. They are not definitions which make sense, which tell us who God is and how he works in a way that means we can tie up our theories and put them neatly in a box marked 'God', so that if we look in the box we will know God. For Julian there is no end and even though she sees and muses and writes and writes she does not, cannot finish. Right at the end of her long book she declares:

'It is not yet performed' for God will have it known more than it is.'

Thus Julian shows the humility that all writing of and about God must display. 'God the Father' is not, cannot be, the last word. It is an opening.

Podcast

A short podcast of Bishop Martin in conversation with others is available [here](#).

This may help your individual reflection or group discussion on this theme.

It will be available on the Diocesan Website a week before Ash Wednesday.

Questions for reflection and discussion

- Do words come easily for you when you pray?
- Thinking of God as Father, the old man with a beard image, isn't obviously helpful to everyone. Does Julian's writing about God as creator help you to imagine or conceive God?
- How do we interact with the things of creation with due acknowledgment of their sacred origin and beloved state?
- For Julian there is no end to discovering the extent of God's love as it is revealed. You cannot say "that's it" and put it in a box. Surely this is part of a lifelong pilgrimage as we daily encounter God?

A Time of Prayer can follow.

Some Hymn Suggestions

All my Hope on God is founded

God of mercy, God of Grace

God be in my head

Week 2

The Only Son of God

The Life and Witness of Mother Kate, Anglican Religious Sister

**We believe in one Lord Jesus Christ
The only Son of God**

Begin the session with a period of quiet reflection and/or prayer.

A Bible Reading

Hebrews 1 and 2 or Matthew 25. 31-46

Reflection by Dr. Greg Peters

*Professor of Medieval and Spiritual Theology Torrey
Honors College, Biola University CA*



An audio version of this reflection is available in the Lent 2025 section of the Diocesan Website:

The story of Mother Kate, born on March 24, 1840, as Katherine Anne Egerton Warburton, begins with the activities of Fr. John Mason Neale. Born in 1818, Neale studied at Trinity College, Cambridge, was ordained a priest in 1842 and appointed Warden of Sackville College, an alms-house, in East Grinstead in 1846. The same year that he was appointed Warden, Neale was writing a book entitled *Annals of the Virgin Saints*, and

it is likely this foray into Christian history inspired him to found a women's religious community, though that did not come to fruition until nearly a decade later.

Neale's vision for the community was that it would be a nursing order, providing nursing care to the residents of farms and cottages within a twenty-mile radius of East Grinstead. The first woman was sent to nursing school in 1855 and the first sister was sent out to nurse on July 13, 1855. Initially these women received their religious formation directly from Fr. Neale but in due time a proper novitiate was instituted. Though the first sisters lived at Sackville College, that changed in the autumn of 1855 when they rented a cottage in Rotherfield, moving again in June 1856 to a small house in East Grinstead, located between the college and the local parish.

By now the sisters were following their own rule of life but one based on the Roman Catholic Order of the Visitation of Holy Mary, which had been composed by St. Francis de Sales in the early seventeenth century. Neale had also consulted with the Anglican nuns at Clewer, founded just prior to the East Grinstead community.

The following year, in 1857, Neale's devout sister Elizabeth asked the community to take over her work with orphans in Brighton so that she could join the work being done by Fr. Charles Lowder in London's East End. So, another house was rented in East Grinstead and nine orphan girls moved into the house, under the oversight of two of the sisters.

The community continued to grow rapidly and in 1858 the sister's moved again, causing Neale to settle on the need for a permanent convent, whose foundation stone was eventually laid on August 7, 1865. It was also decided that with such a large number of sisters they would make their first foundation, in Soho. The sisters sent to lead the first foundation were Sister Mary, who became Mother Mary, and Sister Kate.

The community's primary work was among the poor, earning them great respect from the area's residents. In 1865 the work moved to Haggerston, another terribly poor area of London. In February of 1868 the community, numbering about eight or nine sisters, experienced a great trial when Mother Mary and five other sisters left for the Roman Catholic Church.

Though tempted to give up the work in Haggerston and move back to the mother house in East Grinstead, the sisters were persuaded to stay, moving to another house in the same area that they named St Saviour's Priory, which remains to this day. Over the next twenty years the community grew rapidly, and they made many new foundations.

Mother Kate was the daughter of a Church of England priest who had been influenced by the nascent Oxford Movement. He died when Mother Kate was only nine years old but his influence on her seems to have been profound. She joined the East Grinstead community as an eighteen-year-old and took life vows just days after turning twenty-one. She had originally considered joining the Community of the Holy Cross, a new religious order founded in 1857 by Elizabeth Neale, sister of Fr. Neale.

Kate's mother doubted that she could manage the kind of active life practiced the Holy Cross Community, so she contacted the Rev. Charles Gutch, chaplain to her niece, for advice. Because he thought Kate too "wild and unchastened" for that kind of life, he suggested she enter the new community at East Grinstead.

No sooner had Sister Kate made final profession than she was sent to Soho to begin the work there. The Constitutions of the Society of St. Margaret's defined their purpose: "the Sisters separate themselves for the work whereunto God calls them under the invocation of the Holy Name of Jesus, determining to do all things for the glory and the interests of that Name which is above every name... The sick, the poor, the orphan... shall be their constant care."

Thus, the Soho-based sisters immediately threw themselves into any work that would help alleviate the pain and suffering of their neighbours and give them an opportunity to bring people to or back to the church. Their house was located near "a low square of alms-houses" and their side door opened onto "a dirty court black with November mud, illuminated by a gin-palace and reeking of cat's meat." The newly established convent was "a picture... redolent of holy poverty." A few months into their work they already were teaching more than a hundred children and running guilds for boy and girls. When a smallpox epidemic broke out sisters nursed the sick and the dying at great risk to themselves.

When the sister's moved in 1865 to Haggerston, an area "of unparalleled dreariness," "of crushed down desolate poverty," they continued the same kinds of work, living at the same levels of poverty themselves. One of their first works in Haggerston was to create a Society of St. Michael and All Angels for reforming the morals of young girls; the best and most dependable girls were made "Bandmistresses," with a group of younger girls under their care.

The Society was met with great success. In late autumn 1870 there was a terrible smallpox outbreak. The community, numbering about ten sisters, led by Mother Kate, were heroic. In her own "Memories," Mother Kate recalls a visit to a shoemaker whose four children all had the disease. Two had already died but were still in the same bed with the two who were sick. The sisters ensured that the bodies were removed to the mortuary and acquired clean bedding.

In another case, the mother of a young boy died so he came to the Priory asking for assistance. Because others were too afraid to enter an infected space, the sisters dragged the infected mattress, bedding and clothes down to the yard themselves and burned them. By early the next year, the epidemic was finally stamped out, thanks in large part to the work of the sisters, who, throughout the whole episode, had never relaxed their monastic disciplines, a testament to the indomitable spirit of Mother Kate, who looked back on that season of ministry as a "most terrible and wonderful time."

After the smallpox epidemic, "as far as the Priory went its effects remained, not only in the large number of new friends gained among the poor people, but also in a growing circle of kind and good friends beyond Haggerston, who from that time rallied round the Sisters, and began to take an interest in their work and in different ways to assist it." The community grew naturally thereafter, expanding their works when the opportunities presented themselves. We know that in 1871 the Priory had six professed sisters with another six novices and helpers. Though they had cultivated a number of benefactors, the community itself remained very poor.

Many gifts to the community were passed along to their poor neighbours. Despite this they embarked on building proper spaces for themselves, beginning with a Chapel, which was dedicated in 1875. They also constructed a Misson-Room that became the centre of their charitable activities. Not only did the community continue its work with children but in the 1870s they also started a workroom for the elderly. These aged women mended and patched clothes and darned socks for six pence a day. This amount helped to stave off the day when they would have to go into "The House." It was an early form of retirement assistance before the advent of pensions.

On September 23, 1923, the sixty-fifth anniversary of her reception into the Society of St Margaret, Mother Kate chose to resign as superior of the community, dying less than a month later. Mother Kate's legacy lives on in the Priory, which continues to this day. Today's sisters, like their forebears, continue "to respond to some of the needs that arise amongst the marginalised in East London." The legacy of Mother Kate lives on in them.

But the life of Mother Kate challenges us all to ask ourselves, Do I live my life in such a way that I am of great spiritual and material assistance to others? Am I willing to forgo the comforts of this life to meet the needs of others? Simply put, Mother Kate's example confronts us with the question, Would we lose our life, in imitation of Jesus, for others? In answering, let us follow the good and godly example of Mother Kate, sister of the Society, daughter of the Diocese of Chichester.

Podcast

A short podcast of Bishop Martin in conversation with others is available here.

This may help your individual reflection or group discussion on this theme.

It will be available on the Diocesan Website a week before Ash Wednesday

Questions for reflection and discussion

- Reflect on the remarkable story of Mother Kate. What is your response to the story which perhaps you were not aware of before?
- Jesus constantly explains that in the Kingdom of God the poor, the weak, the sick, those who are without, are the most important. Is the church today realising this command of Jesus in its everyday life?
- Do I live my life in such a way that I am of great spiritual and material assistance to others? Am I willing to forgo the comforts of this life to meet the needs of others?
- Would we lose our life, in imitation of Jesus, for others?

A Time of Prayer can follow.

Some Hymn Suggestions

Lord Jesus Christ

Jesus is Lord! Creation's voice proclaims it

Jesus good above all other

Week 3

The Holy Spirit

Sanctification Seen Through the Eyes of St Richard of Chichester

**And 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**

Begin the session with a period of quiet reflection and/or prayer.

A Bible Reading

John 16. 1-15; Romans 8. 1-27

Reflection by Dr Dan Inman

Associate Vicar of St Luke's and Christ Church, Chelsea



An audio version of this reflection is available in the Lent 2025 section of the Diocesan Website:

We can often feel that 'holiness' is something that other people do. We might expect it of our clergy, of monks and nuns, or our spiritual directors. Yet holiness or being made holy (for which the theological word is 'sanctification'), is the activity of the Holy Spirit within

each one of us; it is not something earned or notched up on a piety scorecard, but the free gift of God to us in our baptism and throughout our lives.

Just as the Spirit was instrumental in bringing us to life at creation (Genesis 1.2; 2.7) as it hovered over the waters and as God breathed into Adam, so Jesus breathes on his disciples, saying 'Receive the Holy Spirit' (John 20.22, cf. also John 6.63; 2 Corinthians 3.6): the Spirit makes us a new creation in Jesus Christ. The Spirit also enables us to believe ('No one can say 'Jesus is Lord, except by the Holy Spirit (1 Cor 12.3)') and to enter into relationship with God in Jesus Christ, helping us to pray (Romans 8.26-27) and bringing us into that communion of love that shapes the conversation of Father, Son and Holy Spirit. All of this underlines to us that our holiness does not depend on our human ability, or having done an MA in Spirituality, but upon the grace and activity of the Holy Spirit.

All of this might be something of a relief if we've been inclined to see Church as akin to a never-ending spiritual Olympics in which we invariably feel as successful as the British bobsleigh team. Our freedom as God's children is the fruit of Christ's death on the Cross and his Spirit burning within us; nothing can take this away from us, even when we monumentally fail.

Conversely, however, we might also be inclined – as indeed did many of the early Christians – to think that the freedom we discover in the Spirit means sitting light to what often feels like the constraining activity of the Church. We can hear St Paul struggling with those in Corinth, for example, for whom life in the Spirit seemed to be resulting in unfettered ecstatic worship, a prioritising of certain spectacular spiritual gifts over others or, as among the Galatians, a sense that freedom from the Law of Moses meant an opportunity for self-indulgence (Gal 5.13).

The ecstatic can be alluring and it is in each age of the Church's life. Yet the Church does not exist as a kind of perpetual spiritual Glastonbury; the fiery new life of Pentecost is not inimical to what might feel like the humdrum of everyday parish life or even the pattern of ecclesiastical order and hierarchy. Both Scripture and church history should caution us when we're so tempted to leap off into what feels like the spiritual deep-end without regard for the good order of the household of faith.

Note, for example, that the coming of the Holy Spirit at Pentecost is preceded by the prayerful discernment as to who should replace Judas (Acts 1.24) and, in the heady days that followed, the work of the Spirit is facilitated by the careful selection of deacons upon whom hands are laid (Acts 6.6).

Such concern for good order as foundational to the missional work of the Holy Spirit was at the heart of our own Diocese's renewal in the thirteenth century during the tenure of St Richard of Wych as the bishop of Chichester (1245-52). This was a time, not unlike our own, in which society was rapidly changing with the growth of urban life.

There were tense relations between Church and state, and the rapid spread of new ideas across a fractious Europe was leaving many people distracted, confused and tempted to join schismatic movements. Even Richard's appointment as Bishop of Chichester was a tense negotiation between the Pope and Henry III which left Richard himself dislocated from the palace in Chichester, unable to access the resources of the see, and effectively homeless within his own diocese.

For many others, such privations might have been a cause for considerable anxiety or distress. But Richard had been formed in such a way to be well equipped for this rather chaotic existence. When he was training for the priesthood in Orleans, he had been deeply imbued with the principles of St Dominic and his new Order of Preachers whose influence was sweeping across Europe. Unlike the older religious orders, notably the Benedictines, the Dominican life was, by its very nature, itinerant, embedded in the life of growing towns and cities, and – above all - nurtured by ordered disciplines of study and contemplation.

This life of travelling, relying on the kindness of others, speaking of Christ on the hoof and nurtured by assiduous reading and contemplation was not, for St Richard, a barrier to the development of holiness but its animation. Like the apostles driven out of the upper room at Pentecost or indeed Jesus's departure into the wilderness following his baptism, the Spirit drives us out!

While there is of course much to be said for that devotion and spiritual development that comes from closing the door of one's room and seeking the Father in secret (Matthew 6.6), the New Testament also bears witness to the remarkable formation in holiness that comes from being driven out of our comfort zone into the unknown, speaking a new word to those we do not know, and discovering the Spirit going before us. I think this was probably true for St Richard who, animated by the missionary zeal of the Dominicans, encountered the work of the Holy Spirit and was himself strengthened by him in his poverty and homelessness, discovering - as St Paul had - God's power in his own vulnerability (1 Cor 12.9).

What did the people of Sussex encounter in St Richard? Miracles are attributed to St Richard certainly (most famously, his chalice that, knocked over, was said not to have spilt the Precious Blood). But I think his holiness found its expression in the more everyday: in his own commitment to poverty, his considerable generosity in almsgiving, and his avoidance of haughtiness. This had marked him out even in his student days at Oxford where his commitment to poverty, spiritual discipline and learning was noted by Edmund Rich (later, the archbishop of Canterbury) and indeed led to his appointment in due course as Chancellor of Oxford.

We perhaps tend now not to think of scholarship as a means of holiness and, indeed, most governments now think it merely a means of acquiring skills for the workplace. But successive spiritual writers down the ages have underlined how a commitment to learning can shape a deeper awareness. I think of the French philosopher Simone Weil, who wrote an essay in 1942 entitled 'Reflections on the Right Use of School Studies'. She noted in this essay the great effort that is required to concentrate in the course of school education and to keep our focus on one thing in particular – something which in our age of distraction is even more difficult.

But Weil said that the energy we devote to attention of this kind should help us afterwards to devote our attention to our neighbour, and especially to those who are in need. She writes, "The useless efforts made by the Curé d'Ars (St John Mary Vianney), for long and painful years, in his attempt to learn Latin bore fruit in the wonderful discernment which enabled him to see the very soul of his penitents behind their words and even their silences." ('Reflections on the Right Use of School Studies', in *Waiting on God*, 68-9).

It is this kind of attentiveness, for the movement of the Spirit beneath the surface, which I think Richard of Wych had nurtured in his own discipline of study and which helped him to discern the Spirit in those around him. This is not study as a means to qualifications or skills but study as an aid to the discernment of the Holy Spirit – something he no doubt had admired among the Dominicans in their pattern of contemplation and study and which, as with the Curé d'Ars, shaped his own encounters with his own clergy and people of Sussex.

As we too live in a restless and distracted age, easily seduced by the fantastical and the immediate, our own quest for holiness might – in this anniversary year of our diocese – do worse than look again at the example of St Richard.

How do we encounter the Holy Spirit?

Might we learn to discover the Spirit as we step out of our comfort zone? Are there ways in which we can be more courageous, generous, and discover in our own poverty (an increasing problem of the Church of England!), God's strength afresh? Moreover, are we watchful for the signs of the Holy Spirit's recreative power in our midst ('The wind blows wherever it chooses' - John 3.8) and what might disciplined reading look like for us? May the Holy Spirit guide us into all truth (John 16.13)!

Podcast

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This may help your individual reflection or group discussion on this theme.

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Questions for reflection and discussion

- What do you think of the view that the Spirit is the ultimate source of our own holiness, and is this something you have thought about before?
- Following the example of St Richard is a challenge to all. Might we learn to discover the Spirit as we step out of our comfort zone?
- Are there ways in which we can be more courageous, generous, and discover in our own poverty God's strength afresh?
- Are we watchful for the signs of the Holy Spirit's recreative power in our midst ('The wind blows wherever it chooses' - John 3.8) and what might disciplined reading look like for us?

A Time of Prayer can follow.

Some Hymn Suggestions

Come Holy Ghost Our Souls Inspire

Gracious Spirit, Holy Ghost

Holy, Holy, Holy

Week 4

One Holy Catholic & Apostolic Church

The Vision of Bishop George Bell

We believe in one holy catholic and apostolic church

Begin the session with a period of quiet reflection and/or prayer.

A Bible Reading

Romans 12; Ephesians 2. 8-22

Reflection by The Venerable Lyle Dennen

Formerly Archdeacon of Hackney



An audio version of this reflection is available in the Lent 2025 section of the Diocesan Website:

A distinguished British visitor to Moscow during the Second World War went to a local Russian church with a friend. At one point in the Liturgy, the congregation was powerfully singing what sounded to the Englishman like "Waves crashing onto the Rocks." He asked his friend "What are they singing?" The reply was "Oh, the Nicene Creed." Waves crashing on the Rocks: our beautiful Creed which summarises our faith of believing in God the Father, believing in Jesus Christ and believing in the Holy Spirit.

In the early texts of the Creed in Greek and Latin and in the accurate translation of it in the Book of Common Prayer, there is a subtle shift: the other following articles of faith, are no longer prefaced "I/We believe IN ...", but simply "I believe... One Holy Catholic and Apostolic Church." Belief, in the strict sense of the word, is owed only to God, The Holy Trinity. It is to God alone that we can give ourselves with our whole heart, mind, and will. Just for a moment repeat over and over the phrase from the Creed "God of God, Light of Light... God of God, Light of Light ..." If you repeat it quietly and devoutly, probably after a while you will feel a gentle warmth and the sense of the peace and light of Jesus Christ coming to you. You may already know well this experience from going to church, reading Scripture, praying with your fellow Christians, showing compassion and care to others, and most profoundly by receiving Holy Communion.

The presence of Christ in the Church, after all, is His presence in you, for you are the church. The Church should be the society of love. But because it is composed of us repenting sinners, with all the will in the world we still from time to time fail and fall. But the God we believe in never fails us in his love. The dying words of a German poet: "God will forgive me, after all that is his job." God will forgive us, after all that is his style, his work.

These four great words that define the church, One Holy Catholic and Apostolic, are often called the marks of the Church. But if we look at them with the eyes of Bishop George Bell, his remarkable life, his profound teaching and spirituality, his sacrificial care for others, his heroic witness on the world stage, his genial hospitality and kindness, then these words become dimensions that deepen our Christian lives.

Bishop Bell was born during the late great days of the Victorian period in a vicarage not far from where one could see the spire of Chichester Cathedral. He was a shy and diffident boy, but a distinguished student at Westminster School and then Christ Church Oxford. Preparing for ordination, he found two passions which he would hold throughout his life.

The first was a deep commitment to the ecumenical movement which was central to his understanding of the essential importance of the unity of the Church - it being One Church. Christian unity for him was not a melted down fusion of minimal traits from the worship, theology and values of different churches into a bland, tasteless ecclesiastical stew, but rather the discovery of vibrant common ground. This common ground was to be an area for friendship, learning, discussion and above all, for a common focus on caring action in society and the world. Bishop George Bell was committed to the vision of Christendom that stood for decency, justice, faith, righteousness, goodness and the rights of humanity. This for him was the mark, the dimension for the One Church.

His second passion in these days just before and during the First World War was for the poor, the persecuted and excluded. Bell believed the great call to social justice by the Church to be the central feature of the apostolic dimension of the Church: practical compassion and concern for the vulnerable were at the centre of the apostolic ministry of evangelism. It is by the grace of the Holy Spirit, that other people are most profoundly brought to a faith commitment in Jesus Christ, judged by who we are and how we act, rather than just by what we say.

For Bell, it was our Lord's life, his teaching, his healing actions, and of course his death and resurrection that were the grounding for the Church's apostolic dimension of our being sent out. Bell's deep concern for those in need was dramatically shown in his care and concern for refugees, the persecuted and the victims of the Holocaust by the Nazi regime in Germany. Bell's vision of Christendom was opposed to everything done by Hitler and Nazism. He saw the Second World War as a necessary, cosmic fight between good and evil. The battle was spiritual.

In 1914, George Bell had begun a new ministry as chaplain to the Archbishop of Canterbury, Randall Davidson. In this work he was at the centre of the Church of England's remarkable support for the nation in this terrible time of death, war, and suffering. In the last months of the First War, he heard about the death of one of his brothers and then, a week later, about the death of his other brother, just as the war was ending. All his life Bell was committed to peace and the reconciliation of nations. His understanding of the Catholic dimension of the Church was based on his vision of universal Christianity. The Church stands for wholeness, the Church breaks down the barriers that separate people - within a community, a nation, and between nations.

Before the rise of the Nazis, George Bell, through his ecumenical work, made many friendships with leading German theologians, most famously with Dietrich Bonhoeffer. So, when the darkness of the Hitler era came in 1933, he knew and supported many in the Confessing German Church who opposed the Nazis. Bishop Bell during the war also had many contacts within the German resistance. He knew that there were these "other Germans", these good Germans. He struggled to break down the barriers that described all Germans as Nazis.

It was Bell's loyalty to the Catholic dimension of the Church, this universal aspect of the Church, which enabled him to see that wherever there is goodness and decency, one must support it. During the war, George Bell gave an odd but powerful analysis: "The Germans were the first victims of the Nazis". It is in this context that a Catholic dimension of the Church speaks to the universal wholeness of Christ's redemption of humanity. It is upon this Christian principle that George Bell carried out the most heroic and least popular act of his life.

At the time when British cities were being ruthlessly bombed, Europe ravaged by German atrocities, and millions dying in the Holocaust, Bishop Bell stood up in the House of Lords and denounced our saturation bombing of German cities. Was it not that over 100,000 people died during just one night in Dresden, a city that had no military significance?

Before becoming Bishop of Chichester, George Bell had become the Dean of Canterbury Cathedral. Much of his work there centered on the fourth attribute of the Church in the Creed, the dimension of the Church as holy. Because Bell loved the spirituality of the Book of Common Prayer, for him the “beauty of holiness” was central. He encouraged this “beauty of holiness” through making the services and worship beautiful and prayerful, through creating spaces in the cathedral for quiet reflection and opening the cathedral to encourage people to come in.

A significant factor in why today Canterbury is such a great centre for pilgrimage derives from the spiritual, foundational work of George Bell. It was thanks to Bell that art and drama were brought back into churches. He was an inspiration and patron to outstanding writers, artists, musicians, and playwrights. It was thanks to Bell’s teaching and encouragement that T. S. Eliot wrote *Murder in the Cathedral*.

For Bishop George Bell the “beauty of holiness” was spiritually critical. Of course, the Church is holy, but we members of it are capable of being saints or sinners - and usually both. George Bell in his strength and humility knew that the Gospel of Jesus Christ was beautiful and brought beauty out of people, however lost, wounded, or sinful we might be. The Gospel was beautiful so that we might be holy.

Some people have written that George Bell was blocked from becoming the Archbishop of Canterbury because of his brave, heroic speech during the Second World War against saturation bombing of German cities in which hundreds of thousands of civilians died. I am not sure that I can agree that this is why he was blocked. I think that he did not become Archbishop because God in Christ had called him to Chichester. During the war, countless people suffering appallingly under the Nazis, if they could send a message to Britain, would begin by saying “Tell the Bishop of Chichester”, because they knew he would deeply care and would work relentlessly to help them.

I believe that George Bell found in the Diocese of Chichester that society of love, the Body of Christ, which allowed and inspired him to share his deep vision of the One, Holy, Catholic and Apostolic church. I think that the people of the Diocese of Chichester loved him because they knew that he loved them. In his enthronement sermon, George Bell had told the people of the Diocese that he wished to be a true father in God to them: one who is gentle and listens. A spiritual writer (Evelyn Underhill) has described the Creed as the ‘School of Charity’: in that school, George Bell, Bishop of Chichester, is a great teacher.

Podcast

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It will be available on the Diocesan Website a week before Ash Wednesday.

Questions for reflection and discussion

- In the light of what you have read today, what have you learned about the life of Bishop George Bell and his legacy to us today?
- Discuss how these words (often called the marks of the Church) describe or define the church - One Holy Catholic and Apostolic?
- What does the phrase “beauty of holiness” mean to you? Perhaps look at the hymn *O Worship the Lord in the beauty of holiness* too?
- When you consider current and recent world conflicts, how do you reconcile your Christian faith to the brutality and violence which is so often in evidence?

A Time of Prayer can follow.

Some Hymn Suggestions

All Hail the Power of Jesus’ Name

God is working his purpose out

In Christ there is no east or west

Week 5

The Life of the World To Come

Evelyn Underhill

**We look for the resurrection of the dead,
and the life of the world to come. Amen.**

Begin the session with a period of quiet reflection and/or prayer.

A Bible Reading

1 John 3. 1-3; Revelation 4; 5

Reflection by Dr. Robyn Wrigley-Carr

*Associate Professor in Spirituality and Spiritual Care,
Whitley College, Australia*



An audio version of this reflection is available in the Lent 2025 section of the Diocesan Website:

The final phrase in the Creed – is, ‘we look for... the life of the world to come.’ I find it striking how this final phrase relates to the first phrase of the Creed, ‘We believe in one God... maker of heaven and earth, of all that is, seen and unseen.’ I think those words, ‘seen and unseen,’ provide a vital clue for understanding, ‘we look for... the life of the world to come.’ But does the ‘unseen’ just relate to heaven - life after death? Or is there also a sense that we look for ‘the life of the world to come’ - the unseen, the Eternal - in our physical reality now, while living on earth?

In exploring this final phrase of the Creed, I’m drawing upon the writings of the English Anglican writer, Evelyn Underhill, who died in 1941. For Underhill, this phrase was not just about looking forward to the new heaven and the new earth. Underhill had a vivid sense of ‘Eternity’ as experienced now; a sense of the Eternal Unseen - God - experienced now in our seen reality.

Underhill unpacks the phrase, ‘I look for the life of the world to come’ as, ‘I expect the life of the age that is drawing near. I expect Eternity as the very meaning and goal of all full human life, and especially of the Christian art of living.’¹ Underhill had a vibrant sense of Eternity - an intuitive sense of God, the Eternal Unseen, operating in her visible, clock-time world. An embroidered plaque with the word, ‘ETERNITY’, sat on her writing desk as a perpetual reminder of the need to try to stay alert and attentive to the big picture of Reality. We live in a much more expansive reality than just the world we can see and touch.

Eternity shining behind and through our seen reality

Underhill believed we live in two worlds - our visible world we experience through our senses, and the unseen, invisible world. But they’re not just separate worlds. Rather, the invisible reality of Eternity is constantly shining behind and through our visible, physical reality. Though we live in created clock-time, God - the Eternal One - is constantly with us, perpetually invading the present.

Much of the time we forget the big picture. So often we only focus on the small - obsessed and preoccupied with ourselves and the tiny details directly in front of us in our visible world. We often act like that's all there is! But we're only seeing part of the enormous reality of what is. 'In the beginning God...' We inhabit a much larger, more expansive reality than the tiny snapshot that so often calls for our attention. We need to widen and extend our field of view to capture more of the scene. Underhill argues that the 'eyes of worship have a wide-angle lens.'ⁱⁱ As we lift up our heads and adore God, we're drawn into that much more spacious reality of Eternity: 'Holy, Holy, Holy, is the Lord God Almighty, who was, and is, and is to come.'ⁱⁱⁱ

As we start to gain a clearer sense of the big picture, becoming more aware of the unseen - Eternity, we start to loosen our clutch on the things of our physical world.^{iv} We remember that our earthly lives are fleeting: like grass that withers, like an early morning mist that vanishes.^v In the vast, rich reality of Eternity, we're just little. As we become more aware of and have faith in that invisible Presence - the 'one God' who enfolds us - our earthly lives become enriched with a greater sense of purpose.^{vi} We start to have more courage to love and engage in redemptive action and co-operation with God.^{vii} Each moment, incident, choice and opportunity of our lives becomes viewed as part of the Spirit's vast work of transformation as we are drawn towards the future.^{viii}

Looking for 'the life of the world to come'

Underhill looked for signs of the world to come. She expected to see God actively at work in the world around her. Having immersed herself in the writings of the Saints - our elder brothers and sisters who vividly recorded their experiences of the Eternal breaking into our physical world,^{ix} Underhill became confident that the Spirit, the 'giver of life' is constantly working in every part of our present earthly existence. To Underhill, when we look for the 'life of the world to come,' we see 'hints of it everywhere.'^x What did she mean by this?

Firstly, Underhill highlights the limits of our senses as we experience our earthly seen reality. At times we recognise hints or glimpses that more is going on in our

physical world than we can perceive with our bodily senses. For example, in the colour spectrum, 'hints of a more delicate loveliness' exist that are beyond our span of perception (think of infrared and ultraviolet light).^{xi} Or consider aural pitches that we can't detect but animals can hear, such as ultrasonic signals. Our physical world that we can see and touch in our clock-time is mysterious - filled with wonder, with so much to be curious about. So much is happening in our seen reality of which we're unaware.

But more significantly, consider the ongoing action that's constantly unperceived by us in the spiritual realm that's so much more immense! The Unseen - the Spirit - is like a 'hidden Artist,' constantly at work in our world.^{xii} Yet we're generally unaware of most of this ongoing action. We're like new-born kittens, whose eyes are closed - not yet open to our situation, though we can vaguely recognise the 'touch upon the fur.'^{xiii} At times we have a vague sense of feeling God's 'touch' - intuiting, sensing, tasting, recognising the Presence and action of the Spirit, but most of the time we're not sure what's going on. Our eyes are generally closed.

Similarly, if we imagine ourselves standing at the seashore looking out through fog over the water, through the haze we might dimly see a distant coastline. Though we can't make out any detail, we sense a mysterious assurance of a great country really there - a Presence; that 'dream-like outline' indicates to us a real country is actually there, though we can't quite make it out.^{xiv} The life of the world to come - that other Country - lies ahead of us, but so much is concealed from view.

Both of these analogies - the newborn kitten and our view through the fog - refer to how at times we might gain a vague sense or glimpse of 'the world to come' - a sense of something 'Other' than the here-and-now physical world we can see and touch, a sense of Eternity invading our physical world, but all of this is bathed in mystery. At times we gain a fleeting, vague impression of the 'substance of things hoped for, the evidence of things not seen.'^{xv} but all of this is deeply mysterious.

Maintaining a sense of God's mystery and mysterious action

Perhaps what's essential here is maintaining a sense of God's mystery and a deep sense of mystery around the way God – 'Eternity' – is constantly shining behind and through our seen world. It's easy to subtly think of God as simply an oversized human. But God is majestic, holy, completely 'Other' and full of mystery. Establishing a sense of God's mystery was recommended by Underhill as the best cure for the downward pull of our self-indulgence, emotional greed, restlessness and disillusionment with life.^{xvi} Maintaining a posture before God and the ways of God that is awe-struck and humble helps our prayer escape pettiness and helps keep this 'accent of Eternity.'^{xvii}

Glimpsing the sparkle of God's mysterious radiance and having heard the Spirit's whisper, helped Underhill keep trusting in God's creative purposes and ceaseless action, despite her bewilderment regarding disconcerting appearances and suffering.^{xviii} Like all of us, Underhill struggled, but she held the conviction of God's ongoing action in the world, so she expected to sense and discern God's Presence and see Him at work in her lived, earthly reality.

Expectant

Expectancy! If we don't expect to see God in action, if we don't expect to glimpse hints of the world to come which is drawing near, we won't be attentive or on the look-out for God's fingerprints, which are everywhere. Our world is constantly energised and upheld by God: each breath we take, each daffodil bulb breaking through the earth heralding spring, each sunrise, each tiny sign of transformation in human lives and situations. But so often we're too distracted, busy, or weary to notice the action of the Spirit around us and in us. But whether we're attentive or not, the Spirit is constantly at work in every part of life. But not just in our individual lives or churches, but everywhere – both inside the Church and outside of it – even in the most unlikely places. God's fingerprints are everywhere to be seen.

Underhill encourages us to have a glad expectancy of the Spirit's action – taking each incident, moment, opportunity, choice as material through which the Spirit can transform^{xix}. She encourages us to look 'through and beyond Time towards Eternity.'^{xx} God is always there before we arrive on the scene; God is always with us and is constantly invading our world; all of life is supported and penetrated by the Holy Spirit.^{xxi}

Our Eternal God is drawing us towards the future – 'the world to come' – yet so often we're bogged down by our present pain and sufferings that we forget the hope-filled journey we're actually on. So what might be some spiritual practices that might help us keep the big picture of Eternity so we can be attentive to how God is working in our world, our communities, our churches and in our lives? What are some rhythms that might help us as we look for the life of the world to come?

Some spiritual practices

Underhill emphasised the necessity of constantly being oriented and reoriented to Eternity. It's a continual spiritual practice so partaking in rhythms of prayer and worship – both alone and communally – can help us be more attentive and wake us up to the big picture of Eternity and God's perpetual Presence with us and action amongst us.

Slowing down is essential so we can try to notice what God is doing in our world and help us focus more on the big picture. It might be as simple as praying a small chunk of a Psalm in an unhurried, lingering fashion each morning, so we're immersed in God's expansive world, rather than simply focused on the here-and-now and the daily news cycle. Another daily rhythm is prayerful reflection at the close of each day upon the day's events and conversations and considering, 'when was I aware of God? Was God trying to catch my attention through that event or conversation or moment?' Closing this end-of-day reflection, we pray for more consciousness of God the following day, which can help us become more expectant of noticing God's action and Presence tomorrow.

Engaging in a weekly Sabbath enables us to stop work, rest and prayerfully and leisurely look back at the past week and reflect upon what God has been doing, and thus have more of an idea about how to participate more effectively in His work the following week.

Walking slowly and being immersed in the beauty of creation is another way of being attentive to God that can lead us into adoration. 'The heavens declare the glory of God!' Also, meditative, slow reading of small chunks of the Gospels (getting to know Jesus' voice!) and devotional reading of short excerpts of writing from the Saints – the Invisible Church, the 'Cloud of Witnesses' – can also spur us on and teach us more about the unseen Reality.^{xxii} Such slow, meditative reading is like a lozenge melting in our mouths.

Also, communal spiritual practices are enormously important, such as partaking of the Eucharist. As we partake, we're not just looking back and remembering Jesus' death and resurrection with thanksgiving. We also look forward – we remember the future. Jesus, through His death and resurrection, has conquered death. In joyful hope we're being drawn into the life of the world to come; we anticipate seeing Jesus face-to-face in that magnificent world where there's no crying or pain. The wonder and mystery of all of this is far beyond our wildest imaginations!

Underhill encourages us to rhythms of stopping, being quiet and listening, so we can try to discern how the Spirit is active in our lives and our communities. Silence was viewed as key in Underhill's attentiveness to Eternity. This quietude is more than simply not talking; it's a complete change in how our minds are used so we can be attentive to Eternity through a restful reception of the Spirit.^{xxiii} Underhill argued that a lack of inner stillness is why most people's spiritual lives are so crude, shallow and vague.^{xxiv} Underhill encourages us to keep 'Eternity at our Centre' – that God-given joy and peace that can enable us to keep our feet in our unsteady times.^{xxv}

For many years I've prayed, 'What are You doing, God, and how can I join in?' Underhill encourages us to have the courage and generosity to participate in what the Spirit is doing, even if it's costly. As we give ourselves to God's redemptive action and cooperate with God – even when it's sacrificial or painful – we're enriched with a 'genuine share in that creative life of God which is always coming, always entering, to refresh and enhance our life.'^{xxvi} Given the Spirit is always seeking fresh channels through which to enter, refresh and cleanse the world,^{xxvii} the question becomes, how might we become channels? Perhaps what's essential is trustful adoration and a limitless self-offering in our lives of prayer, along with being open to the 'pressure' of the Spirit who accomplishes His creative work through us as we worship, intercede and serve.^{xxviii}

'Come'

This final phrase of the Creed calls forth the word, 'Come.' Come Holy Spirit – open our eyes so we can see what You're doing; open our ears so we can hear Your gentle whisper. And Come Lord Jesus – open our hearts that we might worship You in adoration. 'Your Kingdom come!'

How are we participating in the coming of the Kingdom? How are we looking for the life of the world to come? How might we as communities together engage in expectancy and hope-filled adoration of our Triune God who is drawing us towards the life of the world to come?

We believe in but we can't quite conceive that world that is to come, though at times it might feel rather near. Underhill invites us to have our lives ruled by a deep longing for God, constantly moving towards God, 'always moving towards that Country.'^{xxix}

- i Evelyn Underhill, *The School of Charity. The Mystery of Sacrifice* (London: Longmans, Green and Co, 1954), 101.
- ii Lucy Menzies, ed., *Collected Papers of Evelyn Underhill* (London: Longmans, Green & Co, 1949), 198.
- iii Revelation 4.8, NIV.
- iv Underhill, *School*, 103.
- v Psalm 103.15; 39.5.
- vi Underhill, *School*, 51.
- vii Underhill, *School*, 103.
- viii Underhill, *School*, 108.
- ix Underhill, *School*, 101.
- x Underhill, *School*, 104.
- xi Underhill, *School*, 109.
- xii Underhill, *School*, 108.
- xiii Underhill, *School*, 109.
- xiv Evelyn Underhill, *The Mount of Purification* (London: Longmans, 1960), 68.
- xv Hebrews 11.1, KJV.
- xvi Underhill *Mount*, 69.
- xvii Underhill, *Mount*, 68.
- xviii Underhill, *School*, 101-102.
- xix Underhill, *School*, 108.
- xx Underhill, *School*, 102.
- xxi Underhill, *School*, 102.
- xxii Hebrews 12.1.
- xxiii Grace Brame, ed., *The Ways of the Spirit* (New York: Crossroad, 1990), 50-51.
- xxiv Brame, ed., *Ways*, 106.
- xxv Evelyn Underhill, *The Fruits of the Spirit, Light of Christ, Abba* (London: Longmans, 1960), 19.
- xxvi Underhill, *School*, 103.
- xxvii Underhill, *School*, 107.
- xxviii Underhill, *School*, 108.
- xxix Underhill, *School*, 110.

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Questions for reflection and discussion

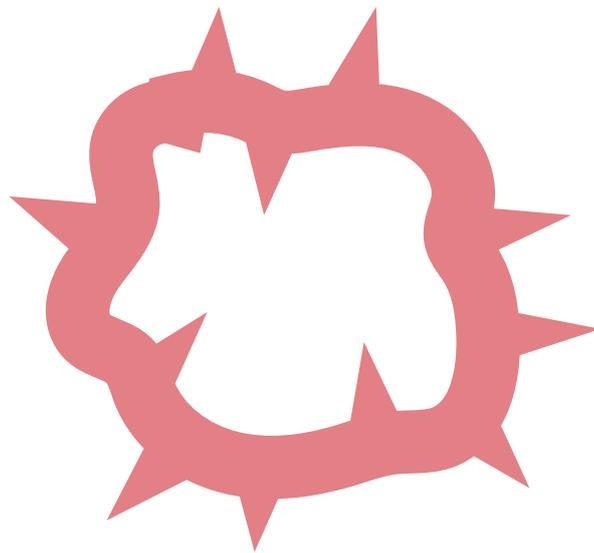
- How are we participating in the coming of the Kingdom?
- How are we looking for “the life of the world to come?”
- As communities how might we “engage in expectancy and hope-filled adoration of our Triune God who is drawing us towards the life of the world to come?”
- Will you be more aware of the actual words of the Creed when reciting them in the future after our time together this Lent?

Some Hymn Suggestions

Be still my soul

Forty days and forty nights

Breathe on me breath of God



celebratingfaith.co.uk



chichester.anglican.org