

*FOLLOW THE EXAMPLE*

# *INTO A DESERT PLACE*

***A range of activities for exploring the  
Cuthbert Liturgy***



## INTRODUCTION:

The Easter Workshop gatherings have always been important annual events in the life of the Northumbria Community. At these 'schools of creativity', we have been able to express our togetherness and to listen to and learn from each other. The Community's expansion across continents presents us with both amazing opportunities and challenges. How do we foster a sense of togetherness? How do we learn from and listen to each other across cultures and miles? How do we provide a means to hear all the voices? How do we express both the privilege and responsibility of being in Community together? What does availability and intentional vulnerability look like at a whole Community level?

We continue to explore these questions using our liturgies, in particular those in the 'Follow the example' sections of Celtic Daily Prayer, and the stories of the saints that inspired them. Our focus in this booklet is St. Cuthbert who lived in an uncertain, turbulent age. He had to learn how to live out his calling in the face of division and strife, and to remain attentive in prayer. He needed patience and wisdom to win the trust and respect of his fellow monks, and his reputation as a man of integrity and prayer meant that people from all walks of life sought his counsel.

Like Cuthbert, we live in an uncertain age. Daily, we hear reports of war, terror and mass migration. It is tempting to give in to despair or to withdraw and shield ourselves from these uncomfortable realities. As we embark on this journey together, let us consider and respond prayerfully to the pressing issues of our time. May we be inspired and empowered to act justly, love mercy and walk humbly with God and with one another.

We would value hearing from you about how you used the booklet, any ideas and creativity it may have inspired, and any constructive feedback on the activities themselves. It would be really encouraging if you were willing to write a brief article for Caim too!

May God bless you as you journey with Cuthbert this Easter and beyond, and we look forward to hearing your stories and reflections.

## HOW TO USE THIS RESOURCE:

This booklet includes a wide range of activities to choose from, suitable for different ages and learning preferences. The activities can be done individually or in groups. These are offered as starting points so please feel free to amend and adapt as appropriate.

Following an introductory section entitled '*Journeying with Cuthbert*', this booklet is structured around six sections of the Cuthbert liturgy. Each section encourages discussion and reflection on specific phrases or themes in the text. The opening activity introduces the key themes which are explored more fully in the subsequent sections of the resource. The activities draw on songs, film clips, discussion starters, scripture, artwork, poems and stories to inspire thought and action.

There are over 40 suggested activities in this booklet. The aim is not that you try and attempt all in one short period! Rather it is intended that individuals or groups select those sections they feel are most pertinent to their own context. However, it is hoped that whichever activities you choose initially, you will be inspired to continue using the booklet and to create your own ideas as you journey with Cuthbert.

## CONTENTS:

The booklet is divided into the following sections:

1. **Journeying with Cuthbert** - introducing the key questions and themes.
2. **Prayer of Intent** – seeking God and his mercy.
3. **Abandonment** – yielding to God’s good and perfect will.
4. **Reconciliation** – working for peace and harmony.
5. **Resisting Evil** – developing a discerning faith under Christ’s leadership and protection.
6. **Prayer of the Heart** – responding in worship to God’s love and mercy.
7. **Commitment** – final reflections.

## JOURNEYING WITH CUTHBERT

**Aim:**

- To think about the key themes in the Cuthbert liturgy and to consider which of these are of particular importance to us at the moment.

**Resources:**

- Access to internet
- Printed copies of the Cuthbert Liturgy
- Highlighter pens/pencils

### Introductory Activity

1. Find out about St. Cuthbert's life story. What virtues did Cuthbert demonstrate throughout his life? You may wish to:
  - read the introduction to the Cuthbert liturgy
  - watch the short video retelling St. Cuthbert's story. See:  
<https://www.youtube.com/watch?v=DFG2rgxfra8>,
  - or listen to Colin Syme's poem 'Cuthbertus'. See:  
<https://www.youtube.com/watch?v=JQYhp4s9xTk>
2. Prayerfully read the Cuthbert liturgy, if possible with others. Allow space for the words to settle.
  - Re-read the words slowly and thoughtfully, asking God to draw to your attention particular words and phrases that are important for you to think more about. What strikes you most?
  - Highlight or circle these words and phrases on a print out of the liturgy.
  - Reflect on these words and phrases. What are the main themes that they express?
  - Sit quietly and offer these thoughts to God, asking that His Spirit may guide you as you begin this journey of reflection with Cuthbert.
  - Pray for all those across the Community who are journeying with Cuthbert that we may give space for God to speak, and that our hearts may be open to receive and respond.

## CUTHBERT – INTO A DESERT PLACE

CUTHBERT OF NORTHUMBRIA (C. 450 – 523)

### ***A Call to Prayer***

Cuthbert was called by God to follow Him on the very night that Aidan died. He entered the monastery at Melrose where he was welcomed by Boisil. Cuthbert's faithfulness was demonstrated in his years at Melrose, then as guestmaster at Ripon. After Boisil departed to the Lord, Cuthbert was made prior of the monastery at Melrose, and many were instructed by the authority of his teaching and the example of his life. It was also his custom to travel and preach, particularly in those remote districts and villages which were situated in high and rugged hills, which others shrank from visiting.

Many miracles followed Cuthbert's preaching, and he was given grace to see into people's hearts. As a result, many were converted from a life of foolish custom to the love of the joys of Heaven.

After the Synod of Whitby, at which it was ruled that the Northumbrian church must adopt Roman practices, Abbot Eata transferred Cuthbert from the monastery at Melrose to that on Lindisfarne where he had to teach the revised rule of monastic life. Gradually he won the love and obedience of the brothers. After many years in the monastery he finally entered with great joy, and with the goodwill of the abbot and monks, into the remoter solitude he had so long sought, thirsted after, and prayed for. To learn the first steps of solitude he retired to a place in the outer precincts of the monastery. (This is believed to be the tiny tidal island adjoining Lindisfarne which is now known as St Cuthbert's Island.) Not until he had first gained victory over our invisible enemy by solitary prayer and fasting, did he seek a more remote place on the island of Inner Farne.

Bede tells us that the island was inhabited by demons; and Cuthbert was the first man brave enough to make his home and live there. Indeed, the demons fled at the entry of this soldier of Christ clothed fully in the armour of God.

After nine years he was prevailed upon to leave his solitude to become a bishop. Exchanging places with Eata he avoided Hexham and for two years was bishop at Lindisfarne. Then he returned to the Inner Farne to resume his life of prayer. On his death one of the monks watching nearby lit two candles, and went up to a piece of high ground, signalling with the candles held one in each hand, to let the Lindisfarne brethren know that Cuthbert's holy soul had gone to the Lord.

*This form of prayer may be used:*

- *on Cuthbert's day (March 20)*
- *on pilgrimage to Cuthbert's Cave or at Lindisfarne, St Cuthbert's Island, Melrose, Ripon, Durham Cathedral or the Inner Farne*
- *on solitary retreat anywhere*
- *by those drawn to the solitary life*

## 1. Prayer of Intent

Hear my voice when I call, O Lord;  
be merciful to me and answer me.  
My heart says of You, 'Seek His face!'  
Your face, Lord, I will seek.  
Do not hide Your face from me,  
do not turn Your servant away in anger;  
You have been my helper.

Do not reject me or forsake me,  
O God my Saviour.  
Though my father and mother forsake me,  
the Lord will receive me.  
Teach me Your way, O Lord;  
lead me in a straight path. Amen.

Lord, I have heard Your voice  
calling at a distance  
Guide my steps to You, Lord,  
guide my steps to You.  
Lord, I have heard Your voice  
calling at a distance.  
Guard my way to You, Lord,  
guard my way to You.

Lord, I have heard Your voice  
calling at a distance.  
Keep my heart for You, Lord,  
keep my heart for You.  
Lord, I have heard Your voice. Amen.

## 2. Abandonment

Softly as the dew-fall of heaven,  
may the Holy Spirit come upon me  
to aid me and to raise me,  
to bind my prayer firmly  
at the throne of the King of life.

God's will would I do,  
my own will bridle;  
God's due would I give,  
my own due yield;  
God's path would I travel  
my own path refuse.

All whom I love,  
into Your safe keeping;  
all that I am,  
into Your tender care;  
all that will be,  
into Your perfect will.      Amen.

### 3. Reconciliation

O King of Kings,  
O King of the universe  
King who will be, who is,  
may You forgive us each and every one.  
Accept my prayer, O King of grace.

Anyone who claims to be in the light,  
but hates his brother or sister, is still in the darkness.  
Whoever loves his brother or sister lives in the light;  
and there is nothing to make that person stumble.

#### *Examine your own heart*

Lower my vengeance, my anger and my hatred,  
and banish my wicked thoughts from me;  
send down a drop from heaven of Your Holy Spirit  
to vanquish this heart of rock of mine. Amen.

Lord,  
let our memory  
provide no shelter  
for grievance against another.

Lord,  
let our heart  
provide no harbour  
for hatred of another.

Lord,  
let our tongue  
be no accomplice  
in the judgement of a brother.

### 4. Resisting Evil

Under the protection of the King of life,  
a protection that will not betray us.  
May the Holy Spirit come upon us;  
may Christ deliver us, bless us.

Do not put out the Spirit's fire;  
do not treat prophecies with contempt.  
Test everything.  
Hold on to the good.  
Resist every kind of evil.

Jesus, great Son of Mary, I call on Your name,  
and on the name of John the Beloved,  
and on the names of all the saints in the wide world,  
to shield me in the battle to come. Amen.



Jesus, only Son of the Father, and Lamb,  
who shed Your heart's true  
blood, dearly to buy us,  
protect me, accompany me,  
be near me ever.

Jesus, only Son of the Father and High King,  
Your name is above every name,  
In the name of Jesus  
let no evil be welcome in our hearts,  
or in this place.

## **5. Prayer of the Heart**

My eyes, my eyes  
have seen the King.  
The vision of His beauty  
has pierced me deep within.  
To whom else can I go?

My heart, my heart desires Him.  
He's touched something inside of me  
that's now reaching out for Him  
And I know that I must go.

My God is my love,  
my guard, my healing one;  
my bright love  
is my merciful Lord;  
my sweet love is Christ;  
his heart is my delight;  
all my love are You,  
O King of glory. Amen.

## **6. Commitment**

In the true faith may we remain;  
in Jesus may we find hope;  
against exploitation of the poor may we help;  
against our faults may we fight,  
our bad habits abandon;  
the name of our neighbour may we defend;  
in the work of mercy may we advance;  
those in misery may we help;  
every danger of sin may we avoid;  
in holy charity may we grow strong;  
in the well of grace in confession may we wash;  
may we deserve the help of the saints,  
the friendship of our brother Cuthbert win.  
Amen.

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## PRAYER OF INTENT

### Aim:

To think about what it means to seek God and his mercy.

### Resources:

- Cuthbert Liturgy – Part 1
- Bible
- Paper or card and marker pens
- Community Rule (Appendix 1)
- Access to the internet
- Sticky notes
- Enlarged or projected copy of Joe Rose's *Be Merciful* artwork (Appendix 2)
- Large sheet of paper or cloth for graffiti wall
- Paints and brushes

### Read:

- Cuthbert Liturgy – Part 1

### Activities

#### Intentions

1. Play the 'Yes, No' game. The aim is to get a player to answer either 'yes' or 'no' by asking a volley of questions in 60 seconds. The player's intention is to win the round by answering without saying either yes or no.
  - What makes it a challenge not to say yes or no?
  - What strategies did players use to avoid being caught out?
2. The opening lines, taken from Psalm 27:7-11, are full of intent to hear God's voice and know his presence. What gets in the way of our good intentions to seek God and hear him speak? What could help us make good our intentions?
3. A well-known proverb states, '*The road to hell is paved with good intentions.*' Generate some ideas for intentionally giving more time to seeking God. Write these on sheets of paper or card to create a pathway. Stand on the pathway, asking for the Spirit's help to 'walk in the way'.
4. Create an intentional space for time alone with God (a window sill, shelf, quiet corner, shed etc). You may wish to include items to help you focus such as a candle, icon or cross. Resolve to spend some time in this space in silence daily, listening to God.

	<p>5. A key intention expressed in these opening lines is to be guided and shaped by God: <i>'Teach me ... lead me ... guide my steps ... guard my way ... keep my heart.'</i></p> <ul style="list-style-type: none"> <li>• Revisit the Community Rule, especially noting the call to be teachable. (Appendix 1) How does being teachable require us to be available and intentionally vulnerable?</li> </ul>
<b>Mercy</b>	<p>1. The liturgy opens with a cry for God to 'be merciful'.</p> <ul style="list-style-type: none"> <li>• What thoughts and feelings do you associate with the term 'mercy'?</li> <li>• How does this impact upon your image of God? Is it a positive or negative image?</li> </ul> <p>2. Pope Francis has declared a 'Year of Mercy' (8 December 2015 to 20 November 2016) and symbolically opened a 'door of mercy' at St. Peter's Basilica in Rome. He has urged churches to designate their own doors of mercy, so that those who enter <i>'will experience the love of God who consoles, pardons and instils hope'</i>.</p> <ul style="list-style-type: none"> <li>• Reflect on those areas of your life where you need to know God's consolation, forgiveness and hope.</li> <li>• Identify your own 'door of mercy'. On a sticky note, write a prayer to express your desire to know God's mercy and stick it to the door.</li> <li>• Symbolically pass through the doorway with these words: <i>"Hear my voice when I call, O Lord; be merciful to me and answer me."</i></li> </ul> <p>3. Look at the artwork commissioned by Brentwood Catholic Diocese for the Year of Mercy. (Appendix 2) It is the work of a 17 year old art student, inspired by Luke 6:36.</p> <ul style="list-style-type: none"> <li>• What does it mean to be 'merciful like the Father'?</li> <li>• Find other scripture references to God's mercy and use them to create your own graffiti wall.</li> </ul>

## PART 1: PRAYER OF INTENT

HEAR MY VOICE WHEN I CALL, O LORD;  
BE MERCIFUL TO ME AND ANSWER ME.  
MY HEART SAYS OF YOU, 'SEEK HIS FACE!'  
YOUR FACE, LORD, I WILL SEEK.  
DO NOT HIDE YOUR FACE FROM ME,  
DO NOT TURN YOUR SERVANT AWAY IN ANGER;  
YOU HAVE BEEN MY HELPER.

DO NOT REJECT ME OR FORSAKE ME,  
O GOD MY SAVIOUR.  
THOUGH MY FATHER AND MOTHER FORSAKE ME,  
THE LORD WILL RECEIVE ME.  
TEACH ME YOUR WAY, O LORD;  
LEAD ME IN A STRAIGHT PATH. AMEN.

LORD, I HAVE HEARD YOUR VOICE  
CALLING AT A DISTANCE  
GUIDE MY STEPS TO YOU, LORD,  
GUIDE MY STEPS TO YOU.  
LORD, I HAVE HEARD YOUR VOICE  
CALLING AT A DISTANCE.  
GUARD MY WAY TO YOU, LORD,  
GUARD MY WAY TO YOU.

LORD, I HAVE HEARD YOUR VOICE  
CALLING AT A DISTANCE.  
KEEP MY HEART FOR YOU, LORD,  
KEEP MY HEART FOR YOU.  
LORD, I HAVE HEARD YOUR VOICE. AMEN.

## ABANDONMENT

### Aim:

To think about our readiness to yield to God's good and perfect will.

### Resources:

- Cuthbert Liturgy – Part 2
- Paper, pens and colouring crayons
- Drinking straws and assorted water-based paints
- Large container of water
- Prayer of Invocation of the Holy Spirit (Appendix 3)
- Celtic Roots and Rhythms 2 - Homecoming CD  
<http://www.northumbriacommunity.org/product/celtic-roots-and-rhythms-boxed-set/>
- Prayer of Abandon (Appendix 4)
- Cambrai Homily extract and reflection questions (Appendix 5)
- Leaves or feathers

### Read:

- Cuthbert Liturgy – Part 2

### Activities

#### Openness

1. Make and decorate some origami boats that float. (For a video tutorial, see: [https://www.youtube.com/watch?v=BM6G\\_QLxkCE](https://www.youtube.com/watch?v=BM6G_QLxkCE) ; for an instruction sheet, see: <http://www.origami-fun.com/origami-boat.html> )
  - Using drinking straws, have a race by blowing your boats across a paddling pool, bath tube or other large container filled with water.
  - What helped or hindered your boat's progress?
2. Read John 3:8. The same Greek word is used for both wind and spirit. How responsive are we to the 'wind of the Spirit'? What might such responsiveness entail?
3. This section of liturgy opens with a call for the Holy Spirit to come '*softly as the dew-fall of heaven*'.
  - Use drinking straws, blow different paints to create a 'dew-fall' painting.
  - As you paint, meditate on the *Prayer of Invocation of the Holy Spirit* (Appendix 3), or listen to a sung version on the CD, Celtic Roots and Rhythms 2 – Homecoming.
  - How does this imagery aid our understanding of being open to the Spirit?

<b>Yielding</b>	<ol style="list-style-type: none"> <li>1. Read Charles de Foucauld's <i>Prayer of Abandon</i> (Appendix 4), also found in <i>Celtic Daily Prayer, Vol. 1</i>. <ul style="list-style-type: none"> <li>• How easy is it to say this with conviction?</li> <li>• What fears or concerns make it difficult to fully own these words?</li> </ul> </li> <li>2. The word 'abandon' derives from Old French, '<i>à bandon</i>' meaning 'at the power of'. A 'ban' was an edict, and originally the adjective '<i>abandonné</i>' was used to describe a rule-breaker, or someone who acted without restraint. <ul style="list-style-type: none"> <li>• How might this insight help us to 'abandon ourselves' to God?</li> <li>• How is being abandoned by someone different from abandoning ourselves to someone? How does this link to the Community Rule of <i>intentional</i> vulnerability? (see Appendix 1)</li> </ul> </li> <li>3. The <i>Cambrai Homily</i>, written in old Irish and dating from the 7<sup>th</sup> or 8<sup>th</sup> century, addresses the cost of discipleship that Jesus speaks of in Matthew 16:24-26. It describes 3 types of martyrdom (witness). <ul style="list-style-type: none"> <li>• Read the homily extract (Appendix 5), and reflect on the questions posed by this call to radical discipleship (Appendix 6).</li> <li>• Prayerfully colour in a Celtic cross design with the 3 colours of martyrdom as you consider Jesus' words: "<i>If any want to become my followers, let them deny themselves and take up their cross and follow me.</i>" (Downloadable designs to colour available from Lindisfarne Scriptorium - <a href="http://www.lindisfarne-scriptorium.co.uk">http://www.lindisfarne-scriptorium.co.uk</a> ) or see Appendix 9.</li> </ul> </li> <li>4. This section of the liturgy ends with a prayer for the safe-keeping of loved ones. <ul style="list-style-type: none"> <li>• About whom are you worrying at the moment? Why?</li> <li>• Hold a leaf or feather in your hand to represent the person(s).</li> <li>• Tell God your concerns and intentionally hand over the person to God.</li> <li>• Either blow the leaf or feather, or go outside and allow the wind to take it, praying the last few lines, '<i>All whom I love into your safe-keeping...</i>'</li> </ul> </li> </ol>
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## PART 2: ABANDONMENT

SOFTLY AS THE DEW-FALL OF HEAVEN,  
MAY THE HOLY SPIRIT COME UPON ME  
TO AID ME AND TO RAISE ME,  
TO BIND MY PRAYER FIRMLY  
AT THE THRONE OF THE KING OF LIFE.

GOD'S WILL WOULD I DO,  
MY OWN WILL BRIDLE;  
GOD'S DUE WOULD I GIVE,  
MY OWN DUE YIELD;  
GOD'S PATH WOULD I TRAVEL  
MY OWN PATH REFUSE.

ALL WHOM I LOVE,  
INTO YOUR SAFE KEEPING;  
ALL THAT I AM,  
INTO YOUR TENDER CARE;  
ALL THAT WILL BE,  
INTO YOUR PERFECT WILL. AMEN.

## RECONCILIATION

### Aim:

To think about what reconciliation entails and our willingness to work for it.

### Resources:

- Cuthbert Liturgy – Part 3
- Bible
- Paper, pens and art materials
- Prayer at the Preparation of the Table, No.6, Common Worship (Appendix 7)
- Maths balancing equations sheets
- Laminated A4 pictures cut into 8-10 pieces
- Copies of the Imam and the Pastor story (<http://mh.iofc.org/nigeria-story-imam-and-pastor>)

### Read:

- Cuthbert Liturgy – Part 3

### Activities

#### Peace

1. What do you understand by the term 'peace'? Find images and words from magazines and newspapers and create a collage to illustrate what peace means to you. Or create a wordle. See: <http://www.wordle.net/>
2. Read Ephesians 2:11-22.
  - Paul says of Christ, 'He is our peace' (v.14). What does this mean?
  - What are today's 'dividing walls of hostility' in our churches, and beyond?
3. Get messy making handprint peace doves! For examples, see: <http://funhandprintartblog.com/2010/11/handprint-dove-peace-day-craft.html> Add your prayers for peace in communities and nations torn apart by war, prejudice and mistrust. Display them creatively.
4. Look at '*Introduction to the Peace*' from one of the Anglican Eucharistic liturgies (Appendix 7) after which worshippers greet one another and 'share the peace.' What does this mean?
  - Bake and decorate some peace cookies. Share them! (Recipes on-line)
  - Pray for each other to be channels of Christ's peace in your particular spheres of influence.
5. In Matthew 5:9, we read Jesus' words '*Blessed are the peacemakers.*' What is the difference between being a peacekeeper and a peacemaker?



	<p>6. Read about the work of Peace Tree International. See: <a href="http://peacetreinternational.org">http://peacetreinternational.org</a></p> <ul style="list-style-type: none"> <li>• Create your own peace tree, and include symbols and prayers for individuals and organisations that work for peace and reconciliation.</li> <li>• Find out more about peace and reconciliation organisations, and consider how you might support and encourage their work.</li> </ul>
<b>Bringing together</b>	<ol style="list-style-type: none"> <li>1. Try a Maths balancing equations challenge! For free downloadable worksheets, see: <a href="http://www.commoncoresheets.com/Balance.php">http://www.commoncoresheets.com/Balance.php</a> <ul style="list-style-type: none"> <li>• What was required to reconcile each equation?</li> <li>• Have a go at equations with unknown and variable values. What is your gut response to such problems? Do you see barriers or opportunities?</li> <li>• What barriers do we erect when faced with the challenge of seeking reconciliation?</li> </ul> </li> <li>2. Reconciliation means to bring together. Cut up some laminated pictures (from an old calendar or magazine) and mix them up in a box. Work collaboratively to piece the pictures together. <ul style="list-style-type: none"> <li>• Read 2 Corinthians 5:11-21 about the ministry of reconciliation we are called to share.</li> <li>• What does it mean to be 'an ambassador for Christ' (v.20)?</li> </ul> </li> <li>3. In what ways can our memories, our hearts and our tongues harbour or spread hatred and division? Acknowledge before God any feelings of hatred or revenge that have lodged in your thoughts and attitudes.</li> <li>4. Read the true story of the Imam and Pastor from Nigeria, who were once bitter enemies, but today are friends and joint directors of an NGO, the Interfaith Mediation Centre in Kaduna. See: <a href="http://mh.iofc.org/nigeria-story-imam-and-pastor">http://mh.iofc.org/nigeria-story-imam-and-pastor</a> <ul style="list-style-type: none"> <li>• What did reconciliation between the two religious leaders entail? What did they choose to focus on?</li> <li>• What are the hallmarks of their joint ministry of reconciliation?</li> <li>• What could we do in our own localities, and as a Community to promote interfaith dialogue and understanding?</li> </ul> </li> </ol>

### PART 3: RECONCILIATION

O KING OF KINGS,  
O KING OF THE UNIVERSE  
KING WHO WILL BE, WHO IS,  
MAY YOU FORGIVE US EACH AND EVERY ONE.  
ACCEPT MY PRAYER, O KING OF GRACE.

ANYONE WHO CLAIMS TO BE IN THE LIGHT,  
BUT HATES HIS BROTHER OR SISTER, IS STILL IN THE DARKNESS.  
WHOEVER LOVES HIS BROTHER OR SISTER LIVES IN THE LIGHT;  
AND THERE IS NOTHING TO MAKE THAT PERSON STUMBLE.

#### *EXAMINE YOUR OWN HEART*

LOWER MY VENGEANCE, MY ANGER AND MY HATRED,  
AND BANISH MY WICKED THOUGHTS FROM ME;  
SEND DOWN A DROP FROM HEAVEN OF YOUR HOLY SPIRIT  
TO VANQUISH THIS HEART OF ROCK OF MINE. AMEN.

LORD,  
LET OUR MEMORY  
PROVIDE NO SHELTER  
FOR GRIEVANCE AGAINST ANOTHER.

LORD,  
LET OUR HEART  
PROVIDE NO HARBOUR  
FOR HATRED OF ANOTHER.

LORD,  
LET OUR TONGUE  
BE NO ACCOMPLICE  
IN THE JUDGEMENT OF A BROTHER.

## RESISTING EVIL

### Aim:

To think about how we develop a mature and discerning faith under Christ's leadership and protection.

### Resources:

- Cuthbert Liturgy – Part 4
- Bible
- Old bed sheet or tablecloth and fabric paints
- Large dice and props for Armour of God game
- Paper, scissors and pens
- Waymarks CD - <http://www.northumbriacommunity.org/product/waymarks-2/>
- 4-5 glasses filled with different drinks that look the same, and accompanying labels.

### Read:

- Cuthbert Liturgy – Part 4

### Activities

#### Protection

1. What different names and titles are attributed to Jesus in the scriptures?
  - Using fabric paints, decorate an old bed sheet or tablecloth with these names to create a canopy, and consider the import of each title.
  - Stand beneath the canopy, praying the first stanza of this section of the Cuthbert liturgy, '*Under the protection of the king of life...*'
  - Pray for those you know in need of Christ's deliverance and/or protection.
2. Identify the words in this section that call for God's protection.
  - What do we need protecting from today in terms of our faith?
  - How do we balance our need for protection with our commitment to being available and intentionally vulnerable?
3. Read Ephesians 6:10-18 and discuss why each element of God's armour is important. Then, play the following team game as an aid to memory!
  - Select relevant props to represent each of the 6 items of armour, one set for each team. Number each from 1-6 in the order they appear in the text. Then, choose a mascot to be clothed in the armour.
  - In turn, each team rolls a large dice. To dress the mascot, teams must roll in number order from 1-6. Thus, 1 for the 'belt of truth' must be thrown before 2 for the 'breastplate of righteousness' and so on.
  - The winning team is the first to clothe their mascot in all 6 items of armour.

<b>Discernment</b>	<ol style="list-style-type: none"> <li>1. The middle stanza, taken from 1 Thessalonians 5:19-22, urges believers not to put out the Spirit's fire. <ul style="list-style-type: none"> <li>• What attitudes, mindsets and behaviours can quench the Spirit's fire?</li> <li>• What are the antidotes? Write them on coloured flame shapes and unite them to create a spiritual fire.</li> <li>• Sit quietly and ask God's forgiveness for any ways in which you have resisted his Spirit. You may wish to listen to '<i>Kindle the Flame</i>' from the Community CD, <i>Waymarks</i> and make it your own prayer.</li> </ul> </li> <li>2. Find out about the lives of some Old Testament prophets and/or John the Baptist, and use the information gleaned to create a job spec for a prophet. <ul style="list-style-type: none"> <li>• What did their calling entail? How did those in power view them?</li> <li>• Who are our modern day prophets? Are they only Christian voices? Should we listen to them?</li> </ul> </li> <li>3. Carry out a discernment test! Fill 4-5 glasses with drinks that all look the same in colour, eg: water, lemonade, tonic water. Label them <i>incorrectly</i>. <ul style="list-style-type: none"> <li>• Do others agree with the labels? Can they tell by sight alone? Smell? Taste? How can they tell if it is safe to taste?</li> <li>• Discuss how we can '<i>test everything</i>' when it comes to the exercising of spiritual gifts, in particular prophecy.</li> <li>• How can we guard against cynicism while at the same time not falling prey to religious manipulation and control?</li> </ul> </li> <li>4. We are urged not to treat prophecies '<i>with contempt</i>', to '<i>test everything</i>', and to '<i>resist every kind of evil</i>.' What do you think is the relationship between these three exhortations?</li> <li>5. In an age that is suspicious of religion, and where groups carry out atrocities 'in the name of God', how might we live prophetically? How do we practise taking the 'heretical imperative' (as expressed in our Rule) to challenge both the misuse and the marginalisation of religion?</li> </ol>
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## PART 4: RESISTING EVIL

UNDER THE PROTECTION OF THE KING OF LIFE,  
A PROTECTION THAT WILL NOT BETRAY US.

MAY THE HOLY SPIRIT COME UPON US;  
MAY CHRIST DELIVER US, BLESS US.

DO NOT PUT OUT THE SPIRIT'S FIRE;  
DO NOT TREAT PROPHECIES WITH CONTEMPT.  
TEST EVERYTHING.  
HOLD ON TO THE GOOD.  
RESIST EVERY KIND OF EVIL.

JESUS, GREAT SON OF MARY, I CALL ON YOUR NAME,  
AND ON THE NAME OF JOHN THE BELOVED,  
AND ON THE NAMES OF ALL THE SAINTS IN THE WIDE WORLD,  
TO SHIELD ME IN THE BATTLE TO COME. AMEN.

JESUS, ONLY SON OF THE FATHER, AND LAMB,  
WHO SHED YOUR HEART'S TRUE BLOOD,  
DEARLY TO BUY US,  
PROTECT ME, ACCOMPANY ME,  
BE NEAR ME EVER.

JESUS, ONLY SON OF THE FATHER AND HIGH KING,  
YOUR NAME IS ABOVE EVERY NAME,  
IN THE NAME OF JESUS  
LET NO EVIL BE WELCOME IN OUR HEARTS,  
OR IN THIS PLACE.

## PRAYER OF THE HEART

### Aim:

To think about our heart response to God's love and mercy.

### Resources:

- Cuthbert Liturgy – Part 5
- Bible
- Paper, pens and art materials
- Wool yarn and twigs or lolly sticks
- Images of eagles' eyes
- Objects for a nature table (fir cones, feathers, stones, seed heads, leaves etc)
- Magnifying glasses
- St. Cuthbert art for colouring (Appendix 8)

### Read:

- Cuthbert Liturgy – Part 5

### Activities

#### Spiritually sighted

1. *'My eyes, my eyes have seen the King.'* This speaks of revelation and spiritual insight rather than natural sight, and is a core theme throughout John's gospel. Read John 9 and consider the following:
  - What point is John making about spiritual insight and blindness?
  - Can we achieve insight through knowledge? What is required?
2. Look at some images of eagle eyes. Traditionally, the eagle is a metaphor for spiritual insight because of its very wide field of vision, and its incredible ability to perceive vividly and in detail from afar. It is the symbol of John the Evangelist, whose gospel includes several references to spiritual sight/blindness.
  - Paint or draw an eagle eye and meditate on the words of the blind man given sight by Jesus: "Though I was blind, now I see."
  - Thank God for opening your eyes of faith, and pray for a sharper focus to perceive God at work.
3. Using lolly sticks or twigs and different coloured yarns, make a 'God's eye'. Several tutorials and instructions sheets are available online, such as, <https://www.youtube.com/watch?v=XJJa5mzo7CI>
  - As you weave, pray for those you know who need Jesus to open their spiritual eyes.

<b>Spiritually responsive</b>	<ol style="list-style-type: none"> <li>1. St. Cuthbert was a man of deep prayer and self-discipline. One story describes how he stood all night in seawater up to his neck, arms outstretched, singing praises to God! A fellow monk, who had followed him unnoticed to the beach, said that as Cuthbert emerged from the icy waters to kneel and pray, two otters bounded out from among the rocks to warm his feet. This may be rather extreme, but try these ideas: <ul style="list-style-type: none"> <li>• Get up at first light to offer your praise to God as the sun rises. This can be done at home, in the garden, or from a good local vantage point.</li> <li>• Create a 'praise trail' in your garden or local park. Think about how key features might act as prompts for prayer and praise.</li> </ul> </li> <li>2. Create a nature table – seed heads, fir cones, stones, feathers etc. Take a magnifying glass and study some objects in detail. <ul style="list-style-type: none"> <li>• Marvel at the different textures, colours, shapes.</li> <li>• Use the objects and/or photos to create a 'visual psalm' of praise in response to the '<i>vision of God's beauty</i>' revealed through the natural world.</li> </ul> </li> <li>3. Choose one of Angie Devereux's depictions of St. Cuthbert to colour. (Appendix 8) You may like to listen to some instrumental music as you work. Notice the details and colours. Give space to God and be attentive. Try to stay 'in the moment'. If you wish, share your insights from this.</li> <li>4. '<i>My heart, my heart desires Him</i>'. Reflect on where you are with God. <ul style="list-style-type: none"> <li>• What does your heart truly desire? What has God touched in your heart that requires a response?</li> <li>• Cut some heart shapes from paper. Write down your thoughts and reflections on the heart shape.</li> <li>• Lay the heart(s) before God. Be honest about any fears, reservations or struggles that you have.</li> </ul> </li> <li>5. The closing stanza is a heartfelt song of praise to God for his love, his healing and his mercy. <ul style="list-style-type: none"> <li>• How has God shown you his love, healing and mercy?</li> <li>• Write your own hymn, song or poem of praise in response. You may choose to do a group psalm with each person contributing a line or verse.</li> </ul> </li> </ol>
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## PART 5: PRAYER OF THE HEART

MY EYES, MY EYES  
HAVE SEEN THE KING.  
THE VISION OF HIS BEAUTY  
HAS PIERCED ME DEEP WITHIN.  
TO WHOM ELSE CAN I GO?

MY HEART, MY HEART DESIRES HIM.  
HE'S TOUCHED SOMETHING INSIDE OF ME  
THAT'S NOW REACHING OUT FOR HIM  
AND I KNOW THAT I MUST GO.

MY GOD IS MY LOVE,  
MY GUARD, MY HEALING ONE;  
MY BRIGHT LOVE  
IS MY MERCIFUL LORD;  
MY SWEET LOVE IS CHRIST;  
HIS HEART IS MY DELIGHT;  
ALL MY LOVE ARE YOU,  
O KING OF GLORY. AMEN.



## COMMITMENT

### Aim:

To reflect on what God has been saying to us individually and corporately through this journey with Cuthbert.

**This final section is a prayer that addresses the themes explored earlier in the liturgy.**

### Resources:

- Cuthbert cross outline (Appendix 9)
- Transparent acetate slides, black card and assorted tissue paper
- Any resources used and created throughout this journey with Cuthbert
- Access to internet
- Cuthbert Liturgy – Part 6

### Read:

- Cuthbert Liturgy – Part 6

### Activities

1. Make a stained glass Cuthbert's Cross design. Frame a transparent acetate slide with black card and place over an outline of Cuthbert's cross. Using the image beneath as a template, glue small pieces of different coloured tissue paper to create the cross shape. Hang in a window and see the light shine through the different colours of the cross.
2. Prayerfully and quietly re-visit the different stages of your journey with the Cuthbert liturgy. You may wish to review any artwork, writing, objects, music etc. that you have created.
  - Consider which aspects of the journey are particularly significant for you at the moment.
  - Pause where you feel prompted and ask God to help you over the coming days and weeks to develop a deeper sense of what this means for your journey personally, and/or as part of the Community.
  - Look back to the introductory activity and the stanzas and phrases of the liturgy that you highlighted then. Has the journey with Cuthbert confirmed or altered your focus?
3. Listen to Colin Syme's song about St Cuthbert's inner struggle in AD685 when he was called from his preferred life of contemplation in his hermitage on Farne to become bishop of Lindisfarne. What faith struggles have been highlighted by this journey with Cuthbert?
4. Pray for God's blessing on our Community as we seek to model radical discipleship expressed through availability and intentional vulnerability to God and to others. Thank God for the journey you have made and are still making, alone and together. Close by saying Part 6 of the Cuthbert Liturgy.

## PART F: COMMITMENT

IN THE TRUE FAITH MAY WE REMAIN;  
IN JESUS MAY WE FIND HOPE;  
AGAINST EXPLOITATION OF THE POOR MAY WE HELP;  
AGAINST OUR FAULTS MAY WE FIGHT,  
OUR BAD HABITS ABANDON;  
THE NAME OF OUR NEIGHBOUR MAY WE DEFEND;  
IN THE WORK OF MERCY MAY WE ADVANCE;  
THOSE IN MISERY MAY WE HELP;  
EVERY DANGER OF SIN MAY WE AVOID;  
IN HOLY CHARITY MAY WE GROW STRONG;  
IN THE WELL OF GRACE IN CONFESSION MAY WE WASH;  
MAY WE DESERVE THE HELP OF THE SAINTS,  
THE FRIENDSHIP OF OUR BROTHER CUTHBERT WIN.  
AMEN.

## Appendix 1

### The Rule of the Northumbria Community

**This is the Rule we embrace.**

**This is the Rule we will keep: we say YES to AVAILABILITY; we say YES to VULNERABILITY.**

We are called to be AVAILABLE to God and to others:

Firstly to be available to God in the cell of our own heart when we can be turned towards Him, and seek His face;

then to be available to others in a call to exercise hospitality, recognising that in welcoming others we honour and welcome the Christ Himself;

then to be available to others through participation in His care and concern for them, by praying and interceding for their situations in the power of the Holy Spirit;

then to be available for participation in mission of various kinds according to the calling and initiatives of the Spirit.

We are called to intentional, deliberate VULNERABILITY:

We embrace the vulnerability of being teachable expressed in:

a discipline of prayer;

in exposure to Scripture;

a willingness to be accountable to others in ordering our ways and our heart in order to effect change.

We embrace the responsibility of taking the heretical imperative:

by speaking out when necessary or asking awkward questions that will often upset the status quo;

by making relationships the priority, and not reputation.

We embrace the challenge to live as church without walls, living openly amongst unbelievers and other believers in a way that the life of God in ours can be seen, challenged or questioned. This will involve us building friendships outside our Christian ghettos or club-mentality, not with ulterior evangelistic motives, but because we genuinely care.

## Appendix 2

Year of Mercy Art by Joe Rose, on display outside Brentwood Cathedral



## Appendix 3

### Invocation of the Holy Spirit

Most powerful Holy Spirit,  
Come down upon us and subdue us.  
From heaven, where the ordinary  
Is made glorious,  
And glory seems but ordinary.  
O bathe us with the brilliance  
Of your light like dew.

## Appendix 4

### Charles de Foucauld's Prayer of Abandon

Father, I abandon myself into your hands;  
do with me what you will.  
Whatever you may do, I thank you.

I am ready for all, I accept all.  
Let only your will be done in me,  
and in all your creatures.  
I wish no more than this, O Lord.

Into your hands I commend my soul;  
I offer it to you  
with all the love of my heart,  
for I love you, Lord,  
and so need to give myself,  
to surrender myself into your hands,  
without reserve,  
and with boundless confidence,  
for you are my Father.

## Appendix 5

### **The Three Kinds of Martyrdom, extract from The Cambrai Homily**

Now there are three kinds of martyrdom that are counted as a cross to us, namely, white, blue and red martyrdom.

The white martyrdom for someone is when they part for the sake of God from everything that they love, although they may suffer fasting and hard work thereby.

The blue martyrdom is when through fasting and hard work they control their desires or struggle in penance and repentance.

The red martyrdom is when they endure a cross or destruction for Christ's sake, as happened to the Apostles when they persecuted the wicked and taught the law of God.

These three kinds of martyrdom take place in those people who repent well, who control their desires, and who shed their blood in fasting and labour for Christ's sake.

Source: <http://omniumsanctorumhiberniae.blogspot.co.uk/2012/12/the-three-kinds-of-martyrdom-from.html>

## Appendix 6

### Reflection Questions - The Three Colours of martyrdom

# White Martyrdom



*Preparedness to leave the comforts and security of home and country for the sake of Christ.*

#### Reflect:

- Where do I find my security?
- What would I find it difficult to give away or let go?
- What attachments get in the way of living wholeheartedly for Christ?

# Blue Martyrdom



*Commitment to live a life of self-discipline.*

#### Reflect:

- What desires do I find it difficult to control?
- What spiritual disciplines would help? (eg: regular prayer, Bible reading, spiritual direction, fasting, physical labour)

# Red Martyrdom



*Preparedness to endure hardship, persecution and death for the sake of Christ.*

#### Reflect:

- How easy do I find it to live openly as a Christian?
- To what extent does fear (of ridicule, ostracism or persecution) get in the way?

## Appendix 7

### Prayer at the Table of Preparation

Christ is our peace.  
He has reconciled us to God  
in one body by the cross.  
We meet in his name and share his peace.

Source: <https://www.churchofengland.org/prayer-worship/worship/texts/principal-services/holy-communion/supplementaryfront/intropeace.aspx>



## Appendix 8

## Cuthbert Prayer Art

1.



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2.



© Angie Devereux

3.



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## Appendix 9

### St. Cuthbert's Pectoral Cross

