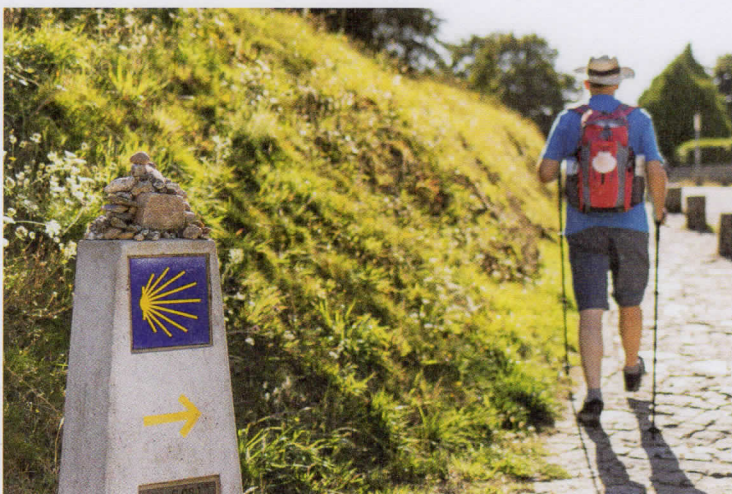


More than just a destination

Julian Smith *reflects on* Philippians 3:4b-14



Some old maps show Europe criss-crossed by hundreds of tracks heading westwards. They converge at mountain passes and become fewer as they near their destination, the city of Santiago de Compostela in northwest Spain. These are pilgrim routes, the Caminos de Santiago, and some of them are a thousand years old. The pilgrimage to Santiago de Compostela is different from other pilgrimages, for pilgrims speak more about walking the Camino than about arriving. While the word camino means "road", it also means "way", and walking the Way of St James is about new ways of being and of seeing things.

The idea that faith is a pilgrimage lies behind Paul's words to the Philippians. He writes about loss and gain, about the discovery of a new faith that transcends the old, about new ways of being and seeing things. Paul sees faith as a journey, a pilgrimage and not a destination. His life has been turned on its head, but that is only part of his journey and he is called to press on until the journey's end. Being open to change, to new ways of being and seeing things, has enabled Paul to change. Just as Spain reveals new facets of itself to the pilgrim walking the Camino de Santiago, so God reveals new glimpses of love and fresh experiences of grace to those who are open. 🌱

Lord Jesus, on our journey of faith, open our eyes to the richness of God's grace revealed in our fellow pilgrims. Help us, with Paul, to press on to our journey's end in wonder, gratitude and praise. Amen.

The Common Worship Lectionary

Part 1 – the origins of the Common Worship Lectionary

by Connor Hurley

Introduced in 2000, *The Common Worship Lectionary* grew from a long process of revising the way in which the Church of England arranged its readings. Its roots lie in the post-Vatican II desire across many churches to recover a richer pattern of scripture reading. The Roman Catholic Church's 1969 lectionary inspired several ecumenical versions, including the *Revised Common Lectionary* (RCL), which in turn shaped the *Common Worship Lectionary*.

The aim was simple – to enable congregations to hear more of the Bible and follow the life of Jesus throughout the year. For example, Advent begins with texts such as Isaiah 2:1-5 and Matthew 24:36-44, encouraging worshippers to think about hope and watchfulness. The *Common Worship Lectionary* keeps these broad themes, while adapting some readings for Anglican use. We will look more closely at this later in the series.

As 2 Timothy 3:16 says, "All scripture is inspired by God and is useful for teaching." This usefulness is what the *Common Worship Lectionary* tries to make clearer week by week. 🌱

“Have patience with all things, but first of all with yourself.”

St Francis de Sales (1567-1622), Bishop of Geneva

Creation Season

Part 6 – creation and community

by Alan Jefferies

Alan Jefferies concludes his series about Creationtide.

The Season of Creation draws to a close today. Hopefully we have been reminded that caring for the earth is never a solitary task. "The eye cannot say to the hand, 'I have no need of you'" (1 Corinthians 12:21). These words, written by St Paul about the body of Christ, speak powerfully about our place in creation.

During Creationtide, the Church of England encourages practical parish-level activity:

joining the Eco Church scheme, using downloadable resources for services, discussions and projects. This in itself reminds us that we are part of a vast, interdependent web – of people, plants, animals, insects, earth and air – each sustaining the other. Community extends beyond humanity – it includes all that God has made. When we act in solidarity and fellowship we strengthen the web. In caring for creation together, we glimpse the kingdom breaking in.

www.churchofengland.org/about/environment-and-climate-change/season-creation 🌱