

harvest prayer

harvest

 'Guildhall' DOCUMENT WALLET Ref. GDW1	
	Book to be given to the church

~~I thank you~~

I AM THE

Then all greet each other.

Introduction to theme

Readings

All: (Freeform version of psalm 17)

Loving Creator, hear our prayer
and listen to our call made in the spirit of truth.

You know what we are,
and that we seek to be faithful to you:
We search your word to find our way.
Let us walk in your footsteps
so that our feet do not slip.

We call on you, O Creator of life
and you answer us.
Listen to our voice and show us
your loving kindness, O saviour of all who flee evil.

Strengthen us in the struggle to do your will.
Let our reward be to see you face to face,
and come into your loving presence.

(IP)

Lk 18 35-43 (The man cured of blindness follows Jesus)

PSALM 51 A WOMAN'S MISERERE

Have mercy on me, O Life-giver, through your goodness
In your great tenderness sooth away my faults
Cleanse me of my guilt
do not hold my failures against me

For I have come to see that I fail you,
when I have not acknowledged with my whole being
that I am made truly in your image
in not walking in your ways
I have sinned against you

You are love and truth itself
and seek sincerity of heart
teach me the secrets of wisdom
Cleanse me from all that prevents me
from listening to your word

Let me cry out with joy and gladness
Leave behind me feelings of inferiority
Do not hold it against me
that I have fallen in with men's distortions.

Creator, call forth a willing response from me
infuse in me a new spirit of confidence
Let me be aware of your presence
and draw strength from your Spirit

Giver of life, source of salvation
Let me rejoice in serving you.
Keep my spirit responsive to you
and I shall show forth to the sexist
the true way to you

Save me from everlasting death, O God my Saviour,
and I shall acclaim your goodness.
Creator, give me the courage
to speak forth your truth,
and use all my being, body mind and soul, to give you praise

You call for a contrite heart
The placatory sacrifices on the altars did not please you
Our sacrifice is to do your will
to work unceasingly for the coming of your realm

Show forth your love to the women you have created
guide us in building true community
Let the evils of dualism and domination be vanquished
and a new age come where all live out your love

Marjorie Procter-Smith,
In Her Own Rite
(Abingdon), Chapter 3

Finding Emancipatory Language

How can we move beyond "androcentric" (male-centered) language, in our worship and liturgy?

?

How do these categories apply to racism and otherisms?

"Non-sexist"

Avoids male and female terms
e.g.: "men" ----> "people, persons, humankind."

- * Can expand inclusiveness.
("people" includes "children")
- * Modest, non-confrontational.
- * Loses vividness: "O Sustaining Parent"
- * **Major Problem:** hearers tend to interpret non-sexist language as male, e.g. -
"All the able-bodied *young adults* have left to look for work, leaving behind the children, the pensioners, the handicapped, and *the women*."
(*The Guardian*, English newspaper)
- * Non-sexist titles for God include:
Creator, Redeemer, God of Compassion, Living God, Vulnerable God.

"Inclusive"

Balances male and female references
e.g. "women and men," "he or she," "God our Father and Mother."

- * Restores richness and vividness.
- * Includes women's names, redressing previous imbalance.
- * **Major Problem:** most male and female terms in our culture have unequal value, the female term being devalued in relation to the male, e.g. master and *mistress*, sir and *madam*, bachelor and *spinster*, boy and *girl* ("he's one of the boys; she's one of the girls at the office"); dog and *bitch*, king and *queen*, bull and *cow*.
If this goes unchallenged, inclusive language may disguise how language habits perpetuate the devaluation of women.

"Emancipatory"

Language that **Challenges and Transforms**.

- * Makes women visible in language, directly and specifically. Remembers, names, laments, and celebrates women's suffering, achievements, courage and leadership.
 - * Names, laments, and/or celebrates the physical reality of women's lives: birth, milk, blood, abuse, rape; names the goodness of the human body, and of women's bodies in particular.
 - * Rejects degrading terms (e.g. "girls" applied to adult women); reclaims formerly degraded terms into goodness and power (e.g. "women").
 - * Avoids being sentimental or romantic; does not base itself on sentimentalised, romanticised views of motherhood, love, and sexuality.
 - * Recognises class and race divisions among women; does not replace white male-centeredness with white female-centredness.
 - * Is prophetic, visionary. Moves from what is, to what might be, should be, and will be.
- Example: To speak of God as "she", and apply the feminine pronoun to divine titles like "judge", "healer", "creator", "potter", "rock" etc, shakes us from ingrained images of God as male, and expands the feminine dimension of the divine beyond predictably female attributes or images, such as "mother" and "sister."

Non-Verbal Languages:

**Liturgy expects
a dialogue
with God
that changes us**

- Marjorie Procter-Smith

Paintings, architecture, glass: how male-centered are your stained glass saints?

Music: when, and how, are women's voices heard (singing "dear mother earth" or "thou rushing wind that art so strong"?).

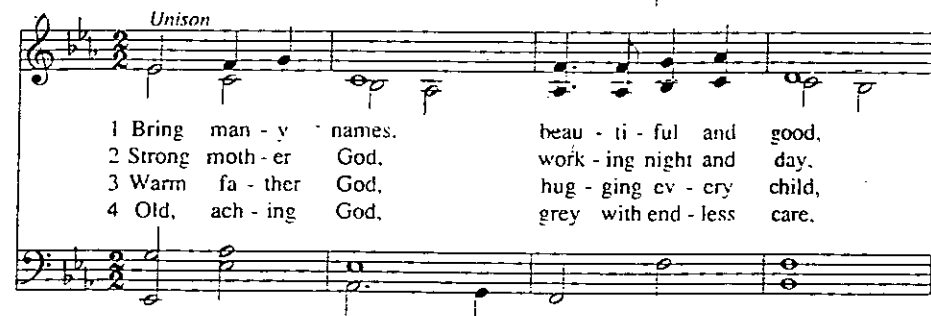
Movement, clothing, gesture, posture: how do worship leaders enter? How is bread and wine at communion given and received? How well does our body language show and symbolise equality and partnership?

Bring Many Names

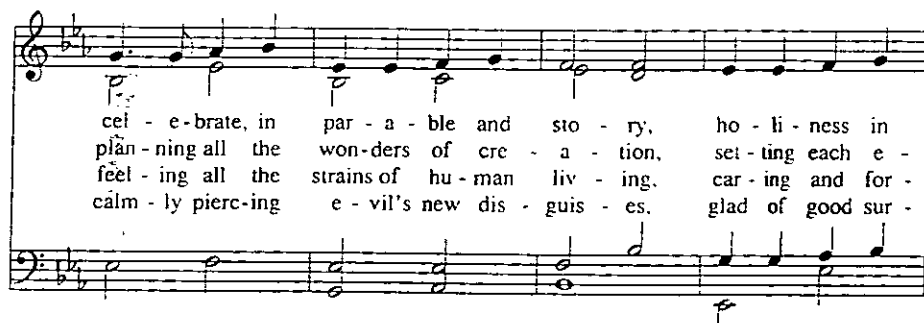
Gen. 1:27

Brian Wren, 1989

Unison



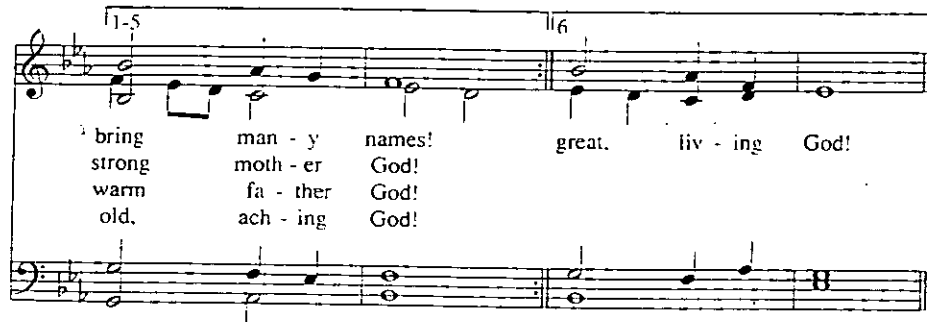
1 Bring man - y names. beau - ti - ful and good,
 2 Strong moth - er God, work - ing night and day,
 3 Warm fa - ther God, hug - ging ev - ery child,
 4 Old, ach - ing God, grey with end - less care.



cel - e-brate, in par - a - ble and sto - ry, ho - li - ness in
 plan - ning all the won - ders of cre - a - tion, set - ting each e -
 feel - ing all the strains of hu - man liv - ing, car - ing and for -
 calm - ly pierc - ing e - vil's new dis - guis - es. glad of good sur -



glo - ry, liv - ing, lov - ing God. Hail and Ho - san - na!
 qua - tion, gen - i - us at play: Hail and Ho - san - na.
 giv - ing till we're re - con - ciled: Hail and Ho - san - na.
 pris - es, wis - er than de - spair: Hail and Ho - san - na.



bring man - y names! great, liv - ing God!
 strong moth - er God!
 warm fa - ther God!
 old, ach - ing God!

5 Young, grow - ing God, eag - er,
 on the move,
 say - ing no to false - hood and
 un - kind - ness,
 cry - ing out for just - ice,
 giv - ing all you have:
 Hail and Ho - san - na,
 young, grow - ing God!

6 Great, liv - ing God, nev - er ful - ly known,
 joy - ful dark - ness far be - yond our see - ing,
 clos - er yet than breath - ing,
 ev - er - last - ing home:
 Hail and Ho - san - na,
 great, liv - ing God!

*The author states that aspects of the divine are revealed in our
 maleness, femaleness, youth, and age in a moving, growing
 matrix of life in God. The tune Westchase was composed
 especially for this text.*

Tune: WESTCHASE 9.10.11.9.
 Carlton Young, 1989

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Praise God, the Giver and the Gift

Praise God, the Giver and the Gift.
 Hearts, minds and voices now uplift:
 Alleluia! Alleluia!

Praise, praise the Breath of glad surprise,
 freeing, uplifting, opening eyes,
 Three - in - Oneness, Love communing,
 Alleluia! Alleluia! Alleluia!

Brian Wren, 1987/1988

tune: LASST UNS ERFREUEN
 (LM with Alleluias)

Praise the Lover of Creation

Praise the Lover of Creation,
 Praise the Spirit, Friend of Friends,
 Praise the true Beloved, our Savior,
 Praise the God who makes and mends,
 strong, surrendered, many - splendored,
 Three whose Oneness never ends.

Brian Wren, 1989

tune: REGENTS SQUARE
 (8.7.8.7.8.7)

30TH WEDDING ANNIVERSARY EUCHARIST - THEME -LIFE AS A PILGRIMAGE

Opening Round: Seek ye first the kingdom of God

Peruvian Gloria

Readings:

Psalm 84

How lovely is your dwelling place, O God of hosts
(then alternate verses read by group 1 and 2)

My soul' is longing and yearning, is yearning for your courts.
My heart and my soul sing out their joy to you, the living God.

The sparrow herself finds a home and the swallow a nest for her brood;
she lays her young by your altars, my sovereign and my God!

They are happy who dwell in your house, for ever singing your praise.
They are happy whose strength is in you, in whose hearts are the roads to Zion.

As they go through the bitter valley they make it a place of springs,
the autumn rain covers it with blessing.
They walk with ever growing strength, they will see the God of gods in Zion.

One day within your courts is better than a thousand elsewhere.
The threshold of your house I prefer to the dwellings of the wicked.

For you, O God, are a rampart, a shield; you will give us your favour and glory.
You will not refuse any good to those who walk without blame.

All: How lovely is your dwelling place, O God of hosts!

Taped song from Iona. "Will you come and follow me" The first four verses represent
the call from Christ, all join in the fifth verse below as the response of his people.

Lord your summons echoes true
When you but call my name.
Let me turn and follow you
And never be the same
In your company I'll go
Where your love and footsteps show,
Thus I'll move and live and grow
In you and you in me

1 Peter 2 9-10 "But you are a chosen race, a royal priesthood, a consecrated nation, a
people set apart to sing the praises of God who called you out of the darkness into the
wonderful light. Once you were not a people at all and now you are the People of God.
Once you were outside the mercy and now you have been given mercy.

(Silence and contributed reflections)

Song: Fear not for I have redeemed you

Eucharistic Prayer of God's Love (amended version from Let Liturgy Live, by Oliver and
Ianthé)

Celebrant: We come together in the name of Christ

All: to love and serve God

Celebrant: Let us recall that Christ made us God's own people

All: so that we may pledge ourselves to carry out his will.

Group 1. Loving Creator, we recall that you sent the redeemer
to bring us into a new relationship of love
with you and with each other.

We remember the words of Jesus,
the night before he died,
when he took bread and blessed it;
and said to his friends:

All: Take and eat this, all of you:
this is my body, given for you.

Group 2 We remember his words took,
when he took the cup after supper
and gave thanks and said;

All: Take and drink this all of you:
This is the cup of my blood,
The blood of the new and everlasting covenant
which is to be shed for all
so that sins may be forgiven.
Do this to remember me.

All: Therefore, loving creator, we offer ourselves,
through his body and blood
in the name of the risen Christ
and promise again to keep his command
to love you in one another
even as you love us.

We know that you love us

Reader 1 because you have given us so much
" 2 because you have given us faith
" 3 because you have given us our Redeemer
" 4 because you have given us the resurrection
" 5 because you have given us life

(the participants now add in their reasons)

All: Loving Creator we thank you
for Christ who lives among us
through your Spirit,
uniting us with one another
so that we may become your people

May this Spirit of Christ
show us your divine will
and help us to do it.

Therefore, in the peace of Christ,
through him, with him, in him,
in the unity of the holy Spirit
giving all glory and honour
to you our Father and Mother.

The Lord's Prayer (from Prayers at Night by Jim Cotter)

Group 1 Eternal Spirit, Life-giver, Pain-bearer, Love maker,
Source of all that is and that shall be,
Father and Mother of us all,
Loving God, in whom is heaven:

Group 2 The hallowing of your Name echo through the universe!
The way of your justice be followed by the peoples of the world!
Your Heavenly Will be done by all created beings!
Your commonwealth of Peace and Freedom sustain our hope and come on earth!

Group 1 With the bread that we need for today, feed us.
In the hurts we absorb from one another, forgive us.
In times of temptations and test, strengthen us
From trials too great to endure, spare us
From the grip of all that is evil, free us.

Group 2 For you reign in the glory of the power that is love, now and for ever. Amen.

Song Shalom (followed by the kiss of peace around the room)

Celebrant This cup of blessing we bless is a sharing in the blood of Christ and
this bread we break is a sharing in the body of Christ.

All: Because we all break and share this one bread we who are many are one
body.

Communion round the room

communion song My Shepherd is the Lord

Pilgrim Litany (from "Who are you looking for?")

Reader A. A pilgrim Church is one that has feet for walking and is always setting off
into the future, revising its style of life, always undergoing a process of renewal,
always questioning every step it takes so that it never grows old and rusty.

Grp 1 Happy those whose hearts are set upon the pilgrimage! The Lord withholds no
good thing from those who walk in sincerity.

Grp 2 May Christ dwell in our hearts through faith: may we experience Christ's love
which surpasses all knowledge; may we attain to the fulness of God.

Grp 1 Your light shall break forth like the dawn, your wound shall quickly be healed.
You shall cry for help and the Lord will answer. He will renew your strength
and you shall be like a spring whose water never fails.

Grp 2 May Christ dwell in our hearts through faith; may... (as 2 above)

Grp 1 Bring glad tidings to the poor, proclaim liberty to the captives, restore sight
to the blind, release the prisoners, announce a year of favour from the Lord.

Grp 2 May Christ dwell in our hearts ...(as above)

Bidding prayers

final song Colours of day.

Christian, Passover Songs 04

Open your ears, O Christian people
open your ears and hear Good news
open your hearts O royal priesthood
God has come to you

chorus: God has spoken to the people
Alleluia
And the words are words of wisdom
Alleluia

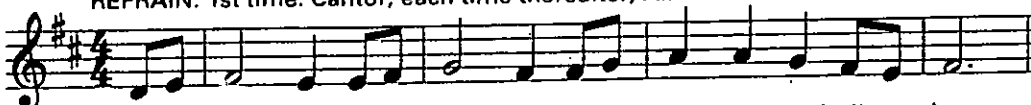
Israel comes to greet the Saviour
Judah is glad to see the day
From East and West the peoples travel,
he will show the way

chorus God has spoken to the people.....

They who have ears to hear the message
" " " " then let them hear
" " would learn the way of wisdom
let them hear God's words

chorus God has spoken to the people ..

REFRAIN: 1st time: Cantor; each time thereafter; All



Al-le - lu - ia, al-le - lu - ia, I will praise the Lord all my days.

VERSES: Cantor

1. It is God who keeps faith for ever,
who is just to those oppressed.
It is God who gives food to the hungry
and sets the captive free. (Refrain)
2. It is God who gives new vision,
and who raises those bowed down.
All whose hearts are just God will cherish;
the stranger is in God's care. (Refrain)
3. God upholds the widow and orphan,
but spoils the plans of the proud.
God's reign will last through all time,
Zion's God, from age to age. (Refrain)

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11. Unless A Grain Of Wheat

Cantors: Barbara Bridge,
Kevin Walsh

Unless a grain of wheat shall fall
Upon the ground and die,
It remains but a single grain
With no life.

If we have died with him,
Then we shall live with him;
If we hold firm
We shall reign with him.

If any one serves me
Then they must follow me
Wherever I am
My servants will be.

Make your home in me
As I make mine in you;
Those who remain in me
Bear much fruit.

If you remain in me
And my word lives in you,
Then you will be my disciples.

Those who love me
Are loved by my Father,
We shall be with them
And dwell in them.

Peace I leave with you,
My peace I give to you;
Peace which the world cannot give
Is my gift.

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ps 146
7-9

There is God

Where Charity and love are there is God, there is God
Where charity and love are there is God, there is God
There is God where two or three
try to live in harmony
where charity and love are there is God, there is God

Let us try to fear and love the living God, living God
Let us try to fear and love the living God, living God
for in God we love all being
in our neighbour Jesus seeing
Where charity and love are there is God, there is God

There's no jealousy or malice under God, under God
there's no jealousy or malice under God, under God
we are smallest when we hate
but the love of God is great
where charity and love are, there is God, there is God

So give glory to the Father who is God, who is God
to the Son and to the Spirit; who is God, who is God
to the one and to the three
in divine community
Where charity and love are, there is God, THERE IS GOD.

NOW THE GREEN BLADE RISES

Now the green blade rises from the buried grain
wheat that in the dark earth many days has lain;
love lives again, that with the dead has been:
love is come again like wheat that springeth green.

In the grave they laid him, Love who had been slain
thinking that never he would wake again,
laid in the earth like grain that sleeps unseen:
love is come again like wheat that springeth green.

Forth he came at Easter, like the risen grain
he that for three days in the grave had lain,
quick from the dead my risen Lord is seen:
love is come again like wheat that springeth green.

When our hearts are wintry; grieving or in pain
your touch can call us back to life again,
fields of our heart that dead and bare have been:
love is come again like wheat that springeth green

1. Bring many names, beautiful and good,
celebrate, in parable and story,
holiness in glory,
living, loving God.
Hail and Hosanna!
bring many names!
2. Strong mother God, working night and day,
planning all the wonders of creation,
setting each equation,
gen-i-us at play:
Hail and Hosanna,
strong mother God!
3. Warm father God, hugging every child,
feeling all the strains of human living,
caring and forgiving
till we're reconciled:
Hail and Hosanna,
warm father God!
4. Old, aching God, grey with endless care,
calmly piercing evil's new disguises,
glad of good surprises,
wiser than despair:
Hail and Hosanna,
old, aching God!
5. Young, growing God, eager, on the move,
seeing all, and fretting at our blindness,
crying out for justice,
giving all you have:
Hail and Hosanna,
young, growing God!
6. Great, living God, never fully known,
joyful darkness far beyond our seeing,
closer yet than breathing,
everlasting home:
Hail and Hosanna,
great, living God!

Brian Wren

BLESSING OF THE CRIB

All Bless, Lord, this crib which has been prepared to honour Jesus, our Saviour, our brother and redeemer. Through taking on our humanity, he has brought us new life.

(the figure of the christ child is placed in the crib)

Reader Let all creation rejoice at this good news

All Blessed be God from whom all goodness comes

Reader For Christ came that we might learn your ways

All Glory to God in the highest, the bringer of peace and reconciliation

Reader As Christmas has no meaning without Easter, let us rejoice in our redemption by singing

Alleluia Amen (3 times)

Song: Roots (June Boyce Tillman)

Trees stand firm, roots reach down,
Grounded in the earth's deep warming.

Branch and leaf stretching out
Draw their Wisdom from connecting.

We abide in love
Firmly found in human friendship.

We can stand unafraid
Rooted in a God incarnate

Homeless Christ, form our roots,
So our branches blossom freely

Christmas John Betjeman (read or Donald Swann on tape)

All greet each other with the **Peace**

Song - will you come and see the light

Brian Wren

Will you come and see the light from the stable door?
It is shining newly bright, though it shone before.
It will be your guiding star, it will show you who you are.
Will you hide or decide to meet the light?

Will you step into the light that can free the slave?
It will stand for what is right, it will heal and save.
By the pyramids of greed there's a longing to be freed.
Will you hide, or decide to meet the light?

Will you tell about the light in the prison cell?
Though it's shackled out of sight, it is shining well.
When the truth is cut and bruised, and the innocent abused,
will you hide, or decide to meet the light?

Will you join the hope alight in a young girl's eyes
of the mighty put to flight by a baby's cries?
When the lowest and the least are the foremost at the feast,
will you hide or decide to meet the light?

Will you travel by the light of the babe new born?
In the candle lit at night there's a gleam of dawn,
and the darkness all about is too dim to put it out:
will you hide, or decide to meet the light?

Reader C! May the light of Christ shine in our lives through all that we think and do and say.

All! Christ, come into our hearts and light our way

Reader D! May the real meaning of Christmas guide us in the coming year

All! Christ, come into our hearts and light our way

Reader B For our sake, you emptied yourself and became vulnerable to suffering and death. May we too learn to open ourselves to the needs and suffering of others.

Reading - Groups A & B

Come, Christmas God

A When it's cold and wet
and we long for the light
come Christmas.

B Come to bring warmth and joy
to inn-keepers and travellers
to shepherds and kings;
Come to bring hope and peace
to refugees and security forces;
Come to comfort the lonely
and wipe the tear from the cheek
of those who are sad.

A Immanuel - God with us
let your light shine
into the dark recesses
of our minds and our cities.
Let your warmth
bring forth harvests of joy.
Let your peace
enter the hearts
of those who struggle and plot
for power and advantage over others.

All Come, Christmas God
Christ Child of Bethlehem
Spirit of wonder
be born in us and your world
once more
that joy may be shared
peace proclaimed
and love abound.

Kate McIlhagga

In Dulci Jubilo adapted by June Boyce-Tillman

In dulci jubilo,
Let love within us glow;
See the Christ child lying
Within praesepio,
Who shares our joy and crying,
Matris in gremio.
Alpha es O.

O patris caritas
O nati lenitas
We were told we're guilty
Per nostra crimina;
But we were birthed in beauty
Coelorum gaudia
Our own births were blessed.

Ubi sunt gaudia
But here with human friends;
We hear angels singing
Nova cantica;
With these our songs are mingling
In regis curia.
We can share that joy.

CPW Winter Eucharist Jan 2000. Theme Epiphany/Presentation

Opening Song: Jesus Christ is waiting (tune : Now the Greenblade..) on song sheet.

Opening words/prayer Celebrant

Penitential Litany Readers take turn round the room

Reader: The magi journeyed far to find you, Redeemer and Saviour, we too must search for you all our lives

All: Help us to find you, Lord

Reader: The Magi brought precious gifts to you. Our treasure must be the gift of building up your kingdom here and now

All: Help us to find you, Lord

Reader: The coming of the strangers from the East, marked the showing forth of Christ to the whole world. As Christians we are called to show forth Christ's love in our everyday lives.

All: Help us to find you, Lord

Reader: You were in the world but they did not know you. You came to your own and they did not receive you. There was no room for you at the inn. Is there any room for you in our hearts?

All: Help us to respond to you

Reader: The magi were prepared to leave their homes to search for the new king whose sign was a star in the east. We too must be prepared to search and become a pilgrim people

All: Give us the strength to put false security behind us and live as if we were on a journey

Reader: .. God has called us out of darkness into the light. May we experience his kindness and blessing and be strong in faith, hope and love.

All: Because we are followers of Christ, who came as a light shining in the darkness, may we show the light of God to the people we find around us.

Centring Music" Tria Sunt Munera

Responsory: Tria sunt munera

Respond:

There were three precious gifts that the Magi brought to the lord on that day, bearing in themselves divine mysteries. In gold is seen the power of a king; in frankincense a great priesthood; and in myrrh a Sabbath burial.

[16] Responsory: Tria sunt munera

Respond:

Tria sunt munera preciosa que optulerunt magi domino in die ista; et habent in se divina mysteria. In auro ut ostendatur regi potentia; in thure sacerdotem magnum considera; et in myrra dominicam sepulturam.

Christian Passover Meal

O. E. & I. H. Pratt (Liturgy/Seder meal) 2007 Agape version (developed from that appearing in "Let Liturgy Live")

It was a seder (that is a Passover) meal which Jesus shared with his disciples and friends the night before his death. It was in the middle of this meal that the words "Take and eat, this is my body" were first said, and the first Eucharist celebrated. Each time we celebrate it now we re-enact, relive and recall this first event but it is often difficult to remember in Church that the Eucharist is really a meal we share with the whole Christian community.

The Jewish Passover was a special family meal which recalled the events of the exodus. What Jesus did was to look not only backwards to the old exodus and covenant but also forwards to the new exodus and the new covenant. Some of the traditional Jewish prayers were modified to reflect the new situation. In this' celebration we recall and relive 4000 years of Jewish-Christian tradition. The Jewish preparation is naturally united with its Christian fulfilment but the service remains basically a Jewish one with great emphasis on the special symbols like the lamb bone, bitter herbs and matzos (unleavened bread). In the main the service is self-explanatory.

You will need a small lamb bone, a hardboiled egg, bitter herbs (horseradish sauce) green herbs (parsley etc) charoset- chopped apple, chopped nuts, ground almonds, cinnamon and ginger, wine to bind – this is thought represent the mortar used to build the Temple. Also needed red wine or grape juice, matzos or water biscuits, small bowl of salt for dipping the green herbs in, a bowl of water and a towel for the washing of hands. Relevant music is more difficult to find, but photocopies can be sent snail mail for 5 2nd class stamps to cover costs if you contact CWRC at 36 Court Lane, London, SE21 7DR. As well as this version using an agape there is an eucharistic version available.

A Candle is lit

The first song

THE CUP OF SANCTIFICATION

(The first cup of wine is poured out and held in people's hands as they say)

*All Blessed are you, O God of all creation, Creator of the fruit of the vine.
Blessed are you, O Loving God, for you have kept us alive and brought us
together again in this season. (The first cup of wine is drunk.)*

(The person leading washes her or his hands, dips the wild herbs into the salt water and distributes it saying)

Leader Blessed are you, O Holy One, creator of the fruit of the earth.

(the middle matzo is taken and divided into two. The Seder Dish is raised while the following is said)

All This is the bread of suffering which our ancestors ate in the land of Egypt, let all who are hungry come and eat, let all who will come and celebrate the Passover. This year we eat it here, but some day we hope to eat it in your kingdom, in the glory of Christ whose power lasts for ever and ever. Amen

THE CUP OF REJOICING (The second cup is poured out)

Reader Why are we gathered here together?

Next reader and so on round the room

Reader Why is this night different from all other nights? Why do we relax and sing as we eat?

R. Because the meal that we eat tonight is the meal that our ancestors ate to celebrate their freedom from slavery and because we celebrate too the freedom that Christ won for us on the cross.

R. Blessed are you, The All powerful and God of all creation, who kept your promise to our ancestors, Abraham and Sarah, that their descendants would be as many as the stars of heaven and their names a blessing for all peoples.

All Blessed are you for the promises to your people that you have kept.

R. Our ancestors were exiles in a land not their own. They were slaves there, oppressed by the Egyptians for four hundred years. But you passed judgement on their oppressors and they were set free.

All Blessed are you, for the promises to your people that you have kept.

R. You led our people for forty years in the wilderness to teach us how to keep the commandments. You brought us out of Egypt to a rich land of wine and oil and with grass for our cattle, to a land flowing with milk and honey.

All Blessed are You for the promises to your people that you have kept.

R. You, O Loving God, spoke to us through your prophets. You promised to raise a new Moses for us from among your people to speak your words and give us your commands. You promised to send your servant to suffer for us so that our sins could be forgiven.

All Blessed are you, O Loving God, for the promises to your people that you have kept.

R. You, O Holy One, when the fullness of time had come called your people to repent for your kingdom was at hand.

All Blessed are You for the promises to your people that you have kept.

R. You, O Lord our God, promise us a new heaven and a new earth for your word cannot pass away.

All Blessed are you for the promises to your people that you have kept.

(The cup of wine is raised)

L. It is your promise that has supported our ancestors, as in every generation our enemies arose up against us to destroy us, but the holy one delivered us from their hands. The God of Abraham and Sarah, the God of our ancestors heard us and saw our trouble, our suffering and our oppression. As out of Egypt God brought our ancestors, we too have been freed from slavery and from sin.

Song - The wandering Aramean

Our parents were wandering Arameans
They went to dwell in Egypt few in number
And there became a nation great and mighty
I bring you Lord the first fruits of this land,
I bring you Lord the first fruits of this land : Alleluia, alleluia (twice)

With a mighty hand God brought us out of Egypt,
 With arm outstretched, with terror, signs and wonders
 and brought us to this land of milk and honey
 I bring you Lord, the first fruits of this land (twice) Alleluia, alleluia (twice)

THE DAYANU

(Recalling the things God did for us bringing Israel out of Egypt. After each phrase said round the table in turn, the rest reply 'We would have thought it enough' - R here stands for response, not reader)

- If God had freed us from Egypt and not divided the sea for us **R.** We would have thought it enough.
- If God had divided the sea for us and not brought us through to dry land **R.** We would have thought it enough.
- If God had brought us through to dry land and not led us through the wilderness **R.** We would have
- If God had led us through the wilderness and not fed us with manna. **R.** We would have .
- If God had fed us with manna and not given us water from the rock. **R.** We would....
- If God had given us water from the rock and not brought us to Mount Sinai. **R.** We would....
- If God had brought us to Mount Sinai and not given us the commandments . **R.** We would ...
- If God had given us the commandments and not brought us to the promised land . **R.** We would ...
- If God had brought us to the promised land and not made us a nation . **R.** We would ...
- If God had made us a nation and not chosen us to be God's own people . **R.** We would ...
- If God had chosen us to be God's own people and not called upon us to be a light to all peoples. **R.** We would
- If God had called upon us to be a light to all peoples and not sent the suffering servant to us . **R.** We would..
- If the servant God sent had not been the Messiah . **R.** We would ...
- If he had been the Messiah but had not suffered and died for us. **R.** We would ...
- If the Messiah had died for us and not risen from the dead. **R.** We would ...
- If the Messiah had risen from the dead and not gone to his Father in heaven. **R.** We would ...
- If he had gone to his Father and the Spirit had not been sent to us. **R.** We would ...
- If the Spirit had been sent to us and all things not made new. **R.** We would ...
- If all things had been made new and he had not promised to come again. **R.** We would ...

All We thank you, O God of all creation, for all the good things that you have done for us, especially for the old Passover and the new.

R (pointing at the lamb bone on the seder dish) :-Why do we eat lamb this night? What is its meaning?

R. It is to remind us of the offering that our ancestors made to God on the night that they were freed from slavery, when they sprinkled the blood on their doorposts so that they should be passed over in their houses when the Egyptians were punished. It is also to remind us that they ate roast lamb that night in haste, ready for the journey.

It is to remind us, too, that Jesus Christ offered himself as the paschal lamb to free us from sin "Behold the lamb of God, who takes away the sins of the world"

R. (pointing to the Matzo): Why do we eat unleavened bread this night? What is its meaning?

R. We eat it to remember that our forebears did not have time to prepare leavened bread before following the call of the Lord, and that we ourselves must act like leaven among humanity.

R. (pointing to the horseradish on the seder dish): Why do we eat bitter herbs on this night? what does it mean?

R. It is to remind us of the bitterness of the suffering, hard labour and death when our ancestors were slaves in Egypt. It is to remind us too of the bitterness of sin and the sufferings of Christ that brought the human race back to God.

L. In every generation all and each one of God's people must think of themselves as though they personally had just been freed from slavery for in the Bible it is written "and on that day you will explain to your children this is because of what the Lord did for me when I came out of Egypt"

And in every generation all Christians must think of themselves as though they personally had just died with Christ and risen again with Him, for it is written that he said:

"I am the way, the truth and the life. Behold I make all things new

Except you be born again of water and the spirit you cannot enter the Kingdom of God.

THE CUP OF WINE IS RAISED *Leader* Therefore we offer our thanks, praise, song and adoration, we exalt and glorify Christ who led us from slavery to freedom, from sorrow to joy, from mourning to rejoicing, from darkness to light, from sin to salvation. And let us sing before the Lord a new song of praise

HALLEL

All Praise O servants of the Lord ;

May the name of the Lord be blessed,
From the rising of the sun to its setting
High above all nations is the Lord,

Who is like the Lord our God

Who has risen on high to the throne

yet stoops from the heights to look down,

to look down upon heaven and earth?

From the dust God lifts up the lowly,

from the dung heap raises the poor,

To set them in the company of princes.

To the childless wife God gives a home

and gladdens her heart with children.

THE SECOND CUP OF WINE IS DRUNK WHILE ALL SAY:-

Blessed are You O living God of Israel, your people, creator of the fruit of the vine. Alleluia
When Israel came forth from Egypt Rachel and Jacob's children from an alien people,
Judah became the Lord's temple, Israel became God's kin

The sea fled at the sight,
The Jordan turned back on its course
The mountains leapt like rams
and the hills like yearling sheep :

Why is it sea, that you fled,
that you turned back, O Jordan, on your course? ..
Mountains, that you leapt like rams
hills like yearling sheep? "

Tremble, O Earth, before the Lord in the presence of the God of Jacob,
who turns the rock into a pool and flint into a spring of water. (Ps 114)

THE BREAD OF LIFE AND BITTER HERBS

(The person leading takes the upper matzo and the remaining half of the middle matzo and says)

L. Blessed are you, God of all creation. Through your goodness we have this bread, which earth has given and human hands have made, we offer it to you so it will become for us the bread of life.

All Blessed be God for ever

L. We remember that our ancestors ate unleavened bread for seven days each year when the new grain was brought in. They ate only the new grain without anything old in it to mark the need for a new beginning. The Christ himself came to enable us to turn back to you and make a new start.

All Help us to make a new beginning

L. We take this bread at the Passover so as to remember that when our ancestors fled from Egypt in great haste to start a new life in the promised land they had no time for the leaven to work..

All Help us to make a new beginning

L. We remember that when the Christ came he shared a Passover meal with his friends, on the night that he was to be betrayed, a meal like the one we are sharing now, and that he took the matzo, just as we are sharing now.

All Blessed are you O God our creator, for you bring forth bread from the earth. Blessed are you, for the salvation you have given us. Blessed are you for the unleavened bread we eat in remembrance of the freedom you gave to our forebears by bringing them out of Egypt.

L. We take this bread at the Passover to remember that when our ancestors fled from Egypt in great haste, they had no time for the leaven to work.

All. Today we share this matzo as a sign that we are one humanity,
as a pledge that we will work for justice, as a foretaste of what can be
despite what is and what has been.

May the Holy Spirit that guides us all be present in this feast

taking this food, the concerns we have expressed, the lives we lead,

and transforming them all for the unity of humankind and the service of love.

Blessed be the Eternal Sustainer, working with soil and elements and human toil

bringing forth bread from the earth.

(The matzo is passed around, each breaking off a piece to hand to the person next to them, saying some such expression as "bread for your journey" Then a short silence)

(The person leading takes the lower piece of Matzo, breaks it into pieces and distributes it together with bitter herbs dipped in charoseth, saying:- "Blessed are you, O God of a creation, who commanded us to eat bitter herbs to remind us of the need of suffering and service.")

(The meal is now eaten starting with the hardboiled egg - which represents the freewill offerings at the temple. It is customary to have lamb as the main dish).

THE CUP OF THE PROMISED KINGDOM

(After the meal the remaining piece of matzo, set aside, at the beginning, is distributed and eaten.)

(The third cup is poured).

All Blessed are you, O God of all creation, source of all good things. You feed us not only with the fruits of the earth but with spiritual gifts in your loving kindness and mercy.

Song The Touching Place

SUPPLICATIONS

Leader The all merciful

All May the Creator be praised in heaven and on earth.

Leader The all merciful

All May the Creator be glorified through us for ever and ever, and honoured amongst us to all eternity

Leader The all merciful

All May the Holy One send abundant blessings to this house and upon this table at which we have eaten

Leader The all merciful

All May we inherit the day which will be entirely a holy day

Leader The all merciful

All May the Creator make us worthy of the days of Christ and of the life of the world to come

Leader Great salvation God gives the redeemer and shows steadfast love to the anointed one. O Loving God, who lived in the city of peace built on the holy mountain, bring peace to all your people.

All Give strength to your people and bless us with peace.

Blessed are you our God, source of all the good things in heaven and earth. (The third cup of wine is drunk) '

THE CUP OF THE ANOINTED ONE

The person leading pours the fourth cup of wine into the single glass, saying,

"Let us drink the cup of freedom, the promise of he who is to come."

All I love the One who has heard the cry of my appeal, turning an ear to me. In the day when I called they surrounded me, the snares of death with the anguish of the tomb they caught me, sorrow and distress I called upon the Lord's name. O Holy One, my God, deliver me!

*How gracious you are and just;
I was helpless so I was saved*

I will walk in Your presence,
I trusted even when I said
and when I said in my alarm

How can I repay You

The cup of salvation I shall raise

I will give thanks to You, O loving God,
My vows to You I will fulfil

(from ps 116)

All sing "There is God"

(During this the Washing of the Hands takes place - the person leading takes a bowl of warm water and a towel and washes the hands of the next person, and so on round the table.)

L. Your servant Lord, your servant am I. In the scroll of the book it is written of the anointed one that he comes to do your will.

All If Christ came to serve us, how much more ought we to serve one another

L. The blind see, the prisoners are freed and the sick are healed. Your servant Lord, your servant am I.

All If Christ came to serve us, how much more ought we to serve one another

L. Jesus said "I shall not call you servants any more. Instead, I call you friends".

All If Christ came to serve us, how much more ought we to serve one another

O praise the creator, all you nations, acclaim the Holy One all you peoples. Strong in love for us faithful for ever.

BIDDING PRAYERS *(extempore contributions from those present)*

Then All sing Ps 136 (Grail version)

O give thanks to our God who is good,
Give thanks to the God of Gods "
Give thanks to Lord of Lords

for God's love is without end
for " "
for " "

Who alone has wrought marvellous works
Whose wisdom it was made the
who fixed the earth firmly on the seas

for God's love is without end
for "
for " "

It was God who made the great lights
The sun to rule in the day
the moon and the stars in the night

for God's love is without end
for "
for " "

God let Israel inherit their land
On Israel their land was bestowed
God cared for us in our distress

for God's love is without end.
for "
for " "

We were snatched away from our foes
To the God of heaven give thanks
Give thanks for all creation.

for God's love is without end
for "
for..

LITANY OF LIBERATION (*read in turn round the room*)

Reader God of justice and mercy, you have brought us out of darkness into light,

All Help us to disperse the darkness that still remains

Reader Our new Passover must mean throwing off the bonds of conditioning and fear, and reaching out to the future

All Creator, give us your liberating strength

Reader Let our relationships with one another show forth to the world your loving concern

All Creator, give us your liberating strength

Reader Help us to see beyond the false patterns of sexual prejudice and discover what being fully human means

All Creator, give us your liberating strength

Reader Give us the insight in our lives to see when we are using other people for our own ends, and teach us to give honour to all, black and white, woman and man, without distinction.

All Creator, give us your liberating strength

Reader You alone are dominion and power. Inspire our religious leaders to see that the followers of Christ should seek to serve rather than command

All Creator, send us your liberating spirit

Reader You sent your prophets to shake the righteous from their complacency.

Help us to fulfil our prophetic role, not seeking to oppress our oppressors' but seeking a society where there is more justice.

All Creator, send us your liberating Spirit

Reader O God of the loving covenant, we are your people whom you have set over the whole earth. Teach us to treat your whole creation with reverence and responsibility.

All Creator, send us your liberating Spirit . *All* God of the first and last, God of all creatures and of all generations, you are forever faithful, you give justice to those denied it, food to the hungry and liberty to the imprisoned. You restore sight to the blind, make straight the deformed, watch over the stranger, and protect the widow and orphan. You love the virtuous and frustrate the wicked, your reign is for ever, and your throne from age to age.

Reader Our mouths could be as full of song as the sea, our tongues shouting with joy like the waves breaking on the rocks, and our lips as full of praise as the spaces in the sky. Our eyes could be shining with light as the sun and the moon, our hands spread forth like eagles of heaven and our feet as swift as hinds. Even then we would not be able to express our thanks to you O Lord our God and God of our ancestors. We would not be able to bless your name for even one thousandth of one tiny part of the countless good things that you have done for our ancestors and for us.

A Creative Liturgy
CANDLEMAS
'no-one is unclean'
6th February 2005, 6.0pm

WELCOME - *we are seated in a circle* Candlemas began in the Old Religion as the celebration of Brigid, goddess of fire and inspiration, and was held on 2nd February to encourage the sun to strengthen and the crops to begin to grow. Christian missionaries taught of the fire, light and inspiration of Christ, the Sun Child, and transformed Candlemas celebrations. St Brigid emerged

ST BRIGID HYMN *tune: House of the rising sun - stand to sing*

There is warmth within each heart
That's called the sacred fire.
God breathes and fans it into life;
The flames of love rise higher.

The gates of generosity
Swing wide within our hearts;
We build communities of love
Where loneliness departs.

With praise we tend that holy flame
As Brigid did before
In prayer, God, consecrate our lives
And make our roots secure.

June Boyce-Tillman

A EARLY RITUAL FOR CANDLEMAS - *remain standing; red, yellow, orange streamers are placed in the centre of the circle;* This is the feast of waxing light. What was born at the Solstice begins to manifest and we who are midwives to the infant year now see the Child Sun grow strong as the days grow visibly longer. It is a time of initiation, of beginning, when seeds that will later sprout and grow begin to stir from their dark sleep. We meet to share the light of inspiration, that will grow with the growing year. Let us evoke the fire - echo back these words -

Fire of the heart
Fire of the mind
Fire of the hearth
Fire of the wind
Fire of the arts
Fire out of time!

As we take a streamer and shake up and down, flame like, we chant repeatedly:

She shines for all; she burns for all!

SPIRAL DANCE - music ??? *Should Heather Williams be asked to lead the dance after the speaker has introduced it???*

Still waving streamers we circle counter clockwise facing outwards using a grapevine step, and when all are drawn in, leader turns to face the person behind her by stepping outside the ring and so facing inwards also. Dancers hence face and greet each other. When circle has spiralled back, we stop waving streamers; stand in silence for a few moments; then place streamers back in a heap in the centre.; return to seats

PRAYER -

**All - You who put beam in moon and sun,
You who put food in earth and plants
You put fish in stream and sea,
Send your blessing up to me.
Bring forth the warmth, the tears, the laughte
from our repressed and frozen ground.
Bring forth loving, healing, forgiving,
to our fretting, festering wound.
Bring in light and truth and dancing after dark and frigid years.
Bring in singing, sowing, serving, in place of stagnant, stubborn fears.
Bring in scripture, painting, worship, after doubbting, shrunken
prayers.
May we have fullness through you.**

REFLECTIONS AND STORIES - 2 to 3 mins each

Mary on Sun Child who challenged the Temple teaching on 'uncleaness'

Leah read of imprisonment illustrate that from RC childhood.....

Petra read of 'toxic shame' and illustrate that as applied to bodies.....

June read Ched Myers p32 'The Meaning of Miracles' and invite one of the LGB Group to speak - note it must be short so as to keep our agenda wide (SJP people can have too much of gay passion!)

Charles to read and speak .. eg from Purity and Danger re culture we find our selves in makes toxic shame of us.....

All of us have many stories to tell of experiences of feeling unclean. We take time to walk round the Church and remember ... then to choose something to share. There will be a time to return to the circle, to share as much or as little as

Celebrant/Leader Thank you for the Spirit you breathe into us, a wandering Spirit,
For eyes that guide us, for feet that tread the paths,
For occasional signposts when we have lost our way.

Song Beauty for ever new (tune of Hills of the North Rejoice)

Beauty for ever new,
Kindling afresh like fire
Lasting eternally,
You will not ever fail;
A fervent flame without an end,
Through all degrees of heaven you burn

Nothing in heaven and earth
Kindles so great a love,
Settles such unquiet souls,
Strengthens us where we are.
Illimitable God you are,
Perfection of the earth and heaven.

Yonder an endless song,
Yonder an endless praise,
Yonder no memories
Of any troubled past,
A ceaseless praise, the praise of God
Is echoing through the heavenly spheres.

Yonder begins the song
Yonder begins the praise. This is the end of time
Will be the pilgrim's joy.
For yonder is the journey's end
And beauty's everlasting song

**We thank you for your love,
Which gives our journey meaning and direction.
You bless us with your divine restlessness.**

Group B Lord, what have your people done to you,
We have taken your life-giving water
and polluted it through preferring the letter to the spirit.
so that its saving power no longer shines out to the thirsty.

All — Holy is God, Holy and Strong
Holy immortal One, have mercy on us

(version by Ian The Pratt)

The Making of the Cross. Each participant will be given a strip of paper on which to write one of the evils of the world today (eg violence, injustice, greed) When this has been done they will be put together to form a cross.

Act of penitence (from -Who are you looking for - the Decade of Women service book)

- A. : O God, you have searched us out and known us,
and all that we are is open to you.
B. We confess that we have sinned:
we have used our power to dominate
and our weakness to manipulate;
A. we have evaded responsibility
and failed to confront evil;
B. we have denied dignity to ourselves and to our sisters
and fallen into despair.

All: We turn to you, O God, we renounce evil, we claim your love;
WE CHOOSE TO BE MADE WHOLE

(In turn, round the circle, we say to each other, signing each other's forehead with a cross) Sister, your sins are forgiven. Be at peace. Go out and be my witness to the world.
short silence

Prayers for Unity ... (from Jesus Christ the life of the world,
WCC) (all stretch out hands)

O Lord Jesus, stretch forth thy wounded hands
in blessing over your people, to heal and to restore,
and to draw them to yourself and to one another in love (Middle East)

Blessing of food and drink (taken from the agape prayers of the Didache)

Leader Blessed are you, O Lord our God, creator of this food and drink that we share together as a sign of your kingdom, which is to come in glory, and yet is already here now in so far as you live among us in the love we have for one another.
(wine is poured out)

All We give thanks to you, our creator, for this wine, remembering Israel your people, brought like a vine out of Egypt, and planted in the promised land (wine is passed round)
(the bread is broken and passed round and all say)

All As we break the bread we thank you O creator for the life and knowledge of yourself which you gave us through Jesus Christ. To you be glory for ever.

As this broken bread was scattered upon the mountains, but was brought together and became one, so let your children, Lord, be gathered together from the ends of the earth into your kingdom, for yours is the glory and the power through Jesus Christ for ever. (all eat)

The Prayer Jesus Taught us (Ed O Connell's version in "The Trampled Vineyard")

We are asking, by the active love of God in us, to be delivered from all evil. For that to happen we must play our part: by resisting temptation; by forgiving the faults of others; by sharing our bread. These are the conditions to be fulfilled, the tasks to be carried out in the world, if the practice of God's will is to be achieved on earth as it is in heaven. Only then will God's Kingdom become a reality. Only then will God's name be kept holy in the practice of our lives. Only then will we be true sisters and brothers in our Creator.

Help us to achieve this transformation.

Christmas Cookies Recipe (Revised Translation)

Serves: you and many.

Cream these ingredients, that by their comingling you may begin to make the dough: 1 chalice butter, 2/3 chalice sugar

In a similar way, when the butter is consubstantial with the sugar, beat in:
1 egg

Gather these dry ingredients to yourself and combine them, so that you may add them to the dough which you have already begun to make:

2 1/2 chalices sifted all-purpose flour, 1/2 teaspoon salt, 1 teaspoon vanilla

Mix the precious dough with your venerable hands.

Into the refrigerator graciously place the dough so that it may be chilled, for the duration of 3 or 4 hours, before the rolling and cutting of the cookies.

When, in the fullness of time, you are ready to bake these spotless cookies, these delicious cookies, these Christmas cookies, preheat the oven to 350 degrees.

Roll out the dough and, taking up a cookie cutter or stencil of your choosing, fashion the cookies into pleasing forms.

Sprinkle colorful adornments over cookies like the dewfall.

Bake for 8 to 10 minutes, or until the cookies have just begun to manifest the brownness that is vouchsafed to them by the oven's heat.

May these cookies be found acceptable in your sight, and be borne to a place of refreshment at your table, there to be served with milk or hot chocolate, or

Eucharistic prayer of God's family for All Saints

Cel. You are our God

All We are your people

C Where two or three gather in his name

All He is present among us

C Let us give thanks to our God

All You have called us out of Egypt into the promised land, out of the darkness into light, out of death into life. You have made us your own people, a kingdom of priests, a holy nation. We are the children of your covenant, the heirs of the kingdom, sustained through all the ages by your unquenchable love for us. You have taught us love and compassion, mercy and forgiveness, faithfulness and understanding, that we may in our relationships with one another reflect the holiness of your saints, that the world may see the radiance of your glory as we say

Holy, holy holy

All O God, you have given us one another, families and friends, fellow workers and neighbours because it is not good for us to be alone. O God **you are** the source of all love we thank you for the love we have known from others, for the support of our family and friends, for sharing being human with others.

C O God we have come together as your chosen people, as a small part of your body, that through us the Spirit may come upon this bread and this wine which human hands have prepared that they may become the body and blood of Jesus your son, our brother. He took bread like this and said 'Take and eat of this, all of you. This is my body, given for you'. After supper he took the cup of wine like this, blessed it and said 'Take this and drink it all of you: This is the cup of my blood, the blood of the new and everlasting covenant, which is to be shed for all so that sins may be forgiven. Do this to remember me!

All Come, let your spirit come among us and all your people so that we may understand more clearly how to sustain and develop our personal relationships with others, and especially within the family.

Reader May our relationships show forth your love, your steadfastness and your mercy to those around us.

Another May we become truly your children, brothers and sisters in Jesus

Reader Christ our Lord.

All Through him, with him, in him, in the unity of the holy Spirit, giving all glory and honour to you our Father, let us show that we are at peace with one another

The Peace (Shalom may be sung)

Communion

Holy Week Chant

1. Jesus is Wisdom
Deep within life,
Joy in our gladness,
Strength in our night.

2. Holy Week contrasts,
Glory and fight,
Joy in our gladness,
Strength in our night.

3. Palms and hosannas
Trigger Rome's might,
Joy in our gladness,
Strength in our night.

4. Herb bread of sadness,
Wine of delight,
Joy in our gladness,
Strength in our night.

5. Jesus is Wisdom
Deep within life,
Joy in our gladness,
Strength in our night.

June Boyce-Tillman

Holy Week Chant

1 Jesus is Wisdom
Deep within life,
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Wine of delight,
Joy in our gladness,
Strength in our night.

6. Jesus is Wisdom
Deep within life,
Joy in our gladness,
Strength in our night.

June Boyce-Tillman

Holy Week Chant

Meditatively

Voice



Je - sus is Wis - dom deep with - in life

Voice



Joy in our glad - ness, Strength in our night.

1. Jesus is Wisdom
Deep within life,
Joy in our gladness,
Strength in our night.

2. Holy Week contrasts,
Glory and fight,
Joy in our gladness,
Strength in our night.

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Trigger Rome's might,
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Wine of delight,
Joy in our gladness,
Strength in our night.

5. Jesus is Wisdom
deep within life,
Joy in our gladness,
Strength in our night.

Created for the Seder meal at Ianthe Pratt's April 8th 2006
and revised for Palm Sunday 2008

We make half hearted approaches to those from whom we are divided but give little priority to love and reconciliation. We have filled the earth with deadly weapons and threaten all creation

All Holy is God, Holy and Strong
 Holy immortal One, have mercy on us.

Group A I gave you saving water from the rock,
 but you gave me gall and vinegar to drink.
 My people, what have I done to you?
 How have I offended you? Answer me.

Group B Lord, what have your people done to you,
 We have taken your life-giving water
 and polluted it through preferring the letter to the
 spirit so that its saving power no longer shines out to
 the thirsty.

All Holy is God, Holy and Strong
 Holy immortal One, have mercy on us

silence

Song: Bitter was the Night (Sidney Carter)

Poem: Can these dry bones live? Nicky Slee (p 113 Easter Garden)

Agape blessing

All: We share this bread, the symbolic hot cross bun, today as a sign that we are all one in the body of Christ. Just as many grains came together into the one loaf, so we are all one in Christ Jesus. Help us to reflect the life giving love of the Creator, Redeemer and Spirit in all our relationships and actions.

the bun is shared, saying "bread for the journey" or some other saying.



JESUS CHRIST IS WAITING

(Tune - Love 'u come again)

Jesus Christ is waiting, waiting in the streets;
No one is his neighbour, all alone he eats.
Listen, Lord Jesus, I am lonely too.
Make me, friend or stranger, fit to wait on you.

Jesus Christ is raging, raging in the streets
Where injustice spirals and real hope retreats.
Listen, Lord Jesus, I am angry too.
In the Kingdom's causes, Let me rage with you.

Jesus Christ is healing, healing in the streets;
Curing those who suffer, touching those he greets
Listen, Lord Jesus, I have pity too,
Let my care be active, healing just like you.

Jesus Christ is dancing, dancing in the streets,
Where each sign of hatred, His strong love defeats
Listen, Lord Jesus, I feel triumph too
On suspicion's graveyard, Let me dance with you.

Jesus Christ is calling, calling in the streets
°Come and walk faith's tightrope,
I will guide your feet'
Listen, Lord Jesus, let my fears be few.
Walk one step before me, I will follow you.

(ICNAY)

A Woman in Her Grief (June Boyce Tillman)



1. A woman in her grief
Within a garden cried,
Lost in sense or deep bereavement
For the man she loved had died.

2. She wandered through the paths
To search out where he lay,
In devotion bringing spices
Her great debt to him to pay.

3. A man in working clothes
Was also in that place
But her loss was overwhelming
And she did not know his face.

4. He gently said one word;
He called her by her name.
It was just the sound she longed for
And her heart was set aflame.

5. She recognized her lord
Who told her not to stay;
So she left her contemplation
For the world of everyday.

6. At times, God, you seem close
But help us not to cling.
May such ecstasy be harnessed
For the world's transfiguring.

4 Silence (or song)

5 Good Friday Reproaches

Group A. Oh my people, what have I done to you
How have I offended you? Answer me!
I led you out of Egypt, from slavery to freedom,
But you led your Saviour to the cross

Group B Lord what have your people done to you,
in place of freedom we have filled the jails of the
world with political prisoners, and suppressed free
speech even in your church

All Holy is God, Holy and Strong
Holy immortal One, have mercy on us

Group A Oh my people, what have I done to you
How have I offended you? Answer me.
For forty years I led you safely through the desert
I fed you with manna from heaven
and brought you to a land of plenty
but you led your Saviour to the cross

Group B Lord, what have your people done to you.
We have let famine stalk through the earth,
and divided the riches of creation unjustly.

All Holy is God, Holy and Strong
Holy immortal One, have mercy on us.

Group A I gave you saving water from the rock,
but you gave me gall and vinegar to drink.
My people, what have I done to you?
How have I offended you? Answer me.

Group B Lord, what have your people done to you,
We have taken your life-giving water
and polluted it through preferring the letter to the
spirit so that its saving power no longer shines out to
the thirsty.

All Holy is God, Holy and Strong
Holy immortal One, have mercy on us

The Making of the Cross. Each participant will be given a strip
of paper on which to write one of the evils of the world today
(eg violence, injustice, greed) When this has been done they
will be put together to form a cross.

Pentecost Celebration June 87

Thanksgiving and blessing of food

Each participant picks a flower from the garden (not a peony) and brings it back to the centre where a flower vase is waiting. Each person takes their flower and places it in the vase, giving thanks to the Spirit for some particular gift, movement, person etc.

Blessing over the meal (from Celebrating women p 37)
said antiphonally, the participants being in two groups.

Group A:
O dearest Spirit of God,
you brood over our deep places, our darkness and our chaos;
you embrace us with your power to create;
you stir in us a desire to grow.

Group B:
Stay with us in our darkness and in our insight,
in our formless thoughts, and in those we can express,
in our chaotic emotions, and in our new becoming.

All:
We give you thanks for this food which is our life,
for the fruits of the earth,
conceived in darkness,
rooted in the secret soil.
We offer you our part in the mess of creativity.
We wash, prepare, cook, present;
we eat, and taste, and enjoy with our bodies;
we clear away the mess.
We embrace with you the chaos that fulfils,
the secret labour that maintains life.

Sharing of grapes

Prayer! I am the vine, you are the branches! We celebrate our oneness together in unity with the loving Christ as we share in these grapes grown on the one stem.

as each person passes to the next she says "may our sharing bring us closer to one another and to Christ."

(shalom my friends, shalom my friends, shalom, shalom
the peace of christ I give you today, shalom, shalom)

I am in constant pain, ready to sink to the depths.
I confess my foolishness and am truly sorry for my sin.
Still, my demons are strong and lively, while I am weak and anxious.
I am hurt by those who treat me with dishonesty,
though they think they are doing right.
Though I am good to them, their words and deeds do me wrong.
My efforts to do what is right seem useless.

Do not forsake me, O God.
Stay close to me and help me!
You are my only hope for healing and salvation!

Psalm 39

*(This might be the prayer of a woman
feeling bitter against God.)*

This was my goal:
"I will try to keep my tongue from speaking sinful words," I said.
"When those who scorn me come near, I will muzzle my mouth."

So I tried to keep still, as if dumb.
I kept silent, but to no avail.
My pain was stirred up, and my heart burned within me.
My thoughts scorched me like fire.
Finally I spoke to El Shaddai:
"O God, why am I alive? How long do I have to live?
I know how fleeting my life is!
My days are no greater than the breadth of a hand.
In your eyes my life is but a moment."

Surely everyone's life is as short as a breath.
All of us are like walking shadows.
All of our turmoil is in vain.
We heap up possessions, not knowing who will get them.

O God, what is there for me to wait for?
Can I still hope in You?
Will You really save me from sin?
What about those foolish people who scorn me?

In the face of what You have done to me,
I have nothing to say, no answer to give them.
Stop punishing me, I pray.
The constant blows of Your hand are destroying me.
Your chastisement consumes what I cling to.
I am burned like a moth in a flame.
Surely I am nothing more than a breath!

Hear my prayer and answer it, O God.
Do not be silent in the face of my tears!
For my time here is short, like the stay of a guest.
Stop treating me this way, I beseech you.
I want to know some joy before my journey's end.

Silence

Prayer of the Faithful:

O God, I come before You as an empty vessel that needs filling.
My faith is weak; make it strong.
My love is cold; grant me ardor and warmth that I may love my neighbor.
I lack a vibrant and unshakable faith; sometimes I even have doubts,
and I cannot trust completely in You.
O God, come to my aid.
Increase my faith and hope in You.
I have placed in You all the riches that I possess.
I am poor, but You are rich, and You came to show mercy to the poor.
I am a sinner, but You are just.
I am filled with sin, but You are full of justice.
Hence, I will remain with You and receive from You,
although I can give You nothing.

Martin Luther, 1483-1546

O Ruler of the world, I am not asking You to show me
the secret of Your ways,
for it would be too much for me.
But I am asking You to show me one thing:
what is the meaning of the suffering that I am presently enduring,
what this suffering requires of me,

New Year's Eve Liturgy 02

6. All That Is Hidden (4:01)

*Cantors: Mary Blanche-Viktor,
Kevin Walsh*

If you would follow me,
Follow where life will lead;
Do not look for me among the dead,
For I am hidden in pain,
Risen in love;
There is no harvest
Without sowing of grain.

*All that is hidden will be made clear,
All that is dark now will be revealed,
What you have heard in the dark
Proclaim in the light;
What you hear in whispers
Proclaim from the house-tops.*

If you would honor me,
Honor the least of these;
You will not find me dressed in finery.
My Word cries out to be heard,
Breaks through the world:
My Word is on your lips
And lives in your heart.

If you would speak of me,
Live all your life in me;
My ways are not the ways
That you would choose;
My thoughts are far beyond yours,
As heaven from earth:
If you believe in me,
My voice will be heard.

If you would rise with me,
Rise through your destiny.
Do not refuse the death
Which brings you life,
For as the grain in the earth
Must die for rebirth,
So I have planted your life
Deep within mine.

(Text and music by Bernadette Farrell. © 1986, 1988)

Prayer

All This is the season of hope! Let the Spirit of Hope surround you.
Let your spirit rise to bless this new year.
O Great Spirit of Hope, blessed be your holy seasons.
Blessed be this season when we move to a new year.
Blessed be this magical time for new beginnings and fond farewells.
Blessed be this 'crack between the worlds' that we encounter at this season.
Blessed be this threshold place of transition between inside and outside.
Blessed be this transformation when spirits of hope and change gather.
Blessed be this passage from past securities to uncharted uncertainties.
Blessed be this shifting of emotions.
Blessed be this letting go of old hurts and pains.
Blessed be this reliable balancing act of nature.
Blessed be this rededication of values and meaning of life.
Oh Great Spirit of Hope, blessed be your holy season.

(Diann L. Neu)