

Garden.
Garden.
Eucharists.

~~St Hilda Community~~

~~St Hilda Community~~

Eucharistic Prayer: Giving thanks for the Gospel of Love and Friendship

The Lord be with you ... And also with you

Lift up your hearts ... We lift them up to the Lord

Let us give thanks to the Lord our God ... It is right to give God thanks and praise.

It is truly right and just, Lover of all, to give you thanks. You are the source of that universal and total equality which we wish to manifest together.

Blessed are you, when man and woman accept each other as equals; when we no longer crush each other; when people find a common language and use it to build a human community.

It is right and just to praise you, God, friend of all. You are the bond of the family which we wish to construct together, beyond all violence, sexism, classism and racism.

Blessed are you when our departures open up to us new lands, when there is no war where roads cross each other, and when, at the end of the journey, we find rest at the table of friends.

It is right and good to sing to you, God, salvation of all. You are the strength of that courageous freedom, still growing, which we wish to find together.

Blessed are you when prophets call for justice and right, when the mighty are cast down from their thrones, when the poor see the dawn of a new world rising for them.

That is why, united with all those who are ready to give their life to stop people's inhumanity to each other, we who are called to be holy because you are holy sing together this festive hymn. **HOLY, ...**

Truly the earth is filled with your presence through Jesus Christ. He your envoy sent up a tent among us, but we did not receive him.

Blessed be they who today welcome him in the stranger.

He, your Son, devoted himself to the weak and to the helpless, and we did not understand him.

Blessed be those who today announce the Good News to the poor.

The Lord Jesus, on the day before he suffered, so that we might learn that, in God's Reign, the greatest are those who put themselves at the service of others, during the Passover meal, rose from the table, took a towel and girded himself, poured water into a basin and began to wash the feet of his disciples and friends.

Then he who had loved everyone gave the final proof of his love. He took bread, gave thanks to you, Loving God, broke the bread, and gave it to his friends saying:

Take and eat. This is my Body, my life shared for you.

In the same way, at the end of the meal, he took the cup of blessing and gave it to his friends saying:

Take and drink of it all of you. This is the Cup of the New and Eternal Covenant, my Blood shed for the life of the world. Do this in memory of me.

Let us proclaim the mystery of faith: **Glory to you who died, glory to you who live, our Saviour, our Friend and our God. Come, Lord Jesus!**

That is why, Loving God, we are gathered here. We are remembering the Death and Resurrection of the Saviour and awaiting his return in glory, and we offer you our lives as a sacrifice pleasing to you.

Grant to all those who share this bread of life and drink this cup of salvation to be gathered together by the Holy Spirit in to a single Body.

Grant that we too may prepare for the world a family table from which each will receive according to their need. Remember all those who have died especially those for whom we now pray (silence). Living God, receive them at your table in heaven.

Remember your Church, a stranger and a pilgrim on this earth. May it be for strangers, immigrants and exiles a community of welcome and mutual respect. Remember people of all faiths and none, here and throughout the world.

Remember all Church leaders - women and men who minister in your name. May they all be signs and servants of your unity, love and friendship. *Remember humanity in search of justice. May Christians, whose faith means always a new beginning, whose hope is a new journey, recognise in everyone a sister, a brother and a friend, through Christ Jesus, our Lord.*

through whom, with whom, and in whom, O our God, in the communion of the Spirit, are due the Reign of peace, the power of love and the glory of truth, now and for all the ages. Amen.

And so, Loving God, let your Spirit come upon these gifts of love and friendship. May they become the Body and Blood of Jesus, your Son, our Lord, Friend and Brother.

The Lord Jesus, on the day before he suffered, so that we might learn that, in God's Reign, the greatest are those who put themselves at the service of others, during the Passover meal, rose from the table, took a towel and girded himself, poured water into a basin and began to wash the feet of his disciples and friends.

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Through whom, with whom, and in whom, O our God, in the communion of the Spirit, are due the Reign of peace, the power of love and the glory of truth, now and for all the ages. Amen.

Ianthe Pratt

From: "Women's Ordination Conference" <woc@womensordination.org>
Date: 01 November 2016 19:13
To: <lumen@globalnet.co.uk>
Subject: Patriarchy Will Not Have the Last Word



Patriarchy Will Not Have the Last Word

Dear WOC supporter,

Earlier today on the papal plane from Sweden to Rome, Pope Francis was asked by a journalist: "Is it realistic to think that there might be women priests in the next few decades?"

Referring to *Ordinatio Sacerdotalis*, he responded: "On the ordination of women in the Catholic Church, the last word is clear. It was given by St. John Paul II and this remains."

The journalist pressed the question by asking, "**But really forever? Never?**"

To which Pope Francis confirmed: "If we read carefully the declaration made by St. John Paul II, it goes in that direction."

We are profoundly disappointed with Pope Francis' reliance on his predecessors' documents regarding the possibility of priestly ordination for women and responded immediately with a statement. (See below for our full statement.)

Stand in solidarity with WOC and the vast majority of Catholics who support women's ordination with an emergency donation today. Your support will help us ramp up our actions in the coming year so that "never ever" is simply not an option.

 [Donate Now](#)



For equality,
 Kate McElwee and Erin Hanna
 Co-Executive Directors

Statement from WOC: Patriarchy Will Not Have the Last Word

Ianthe Pratt

From: "M POOLE" <myrapoole@btinternet.com>
Date: 22 June 2016 08:56
To: <irvincalendar@hotmail.com>
Cc: "Ianthe Pratt" <lumen@globalnet.co.uk>; "Sue Williamson" <suemacliammor33@gmail.com>; "Jillian Dempsey" <jillian.dempsey@googlemail.com>
Subject: Myra Poole

Dear Dorothy,

Thank you for your email. We look forward to seeing you. We are all getting older here but this is what we have arranged for you.

Thursday 30th. - Lunch at Ianthe's in Dulwich. Sue Williams will also be there. Please phone Ianthe at 020 8693 1438
Address: 36 Court Lane, London, SE21 7DR. to make final arrangements.

Friday 1st July - Women's Liturgy at St. Andrews, Waterloo, 5pm.-7.00pm

Ianthe and Sue will discuss Friday liturgy with you when you have lunch with them. Unfortunately I will not be able to meet you as I have an eye operation on 30th June.

At the Liturgy you may well meet others of similar interest. We are not able to arrange anything else but you may well be able to.

I do hope you have a good and worthwhile visit and Krakow goes well. You will be able to meet Pat. Brown there as she and the rest of the WOW Committee will be present.

Travel safely,

With prayers and good wishes,

Myra (Poole, CWO).

Eucharist on the journeying of the People of God

Celebration of Ianthe's 90th birthday and several decades of the work of organisations and groups seeking the renewal of the Church.

Christ be our Light (Bernadette Farrell)

Words from the Celebrant

Penitential Prayer (IP) Groups A and B

^A
~~Reader:~~ O God, Creator, Redeemer and Sustainer, Pattern of mutual love, forgive us for failing to understand that being Church means loving well.

All: Help us to create loving community

^B ~~R:~~ God of justice and integrity, forgive us for all the times we have not identified ourselves with the oppressed and deprived, and for the times we have put down others

All: Help us to uphold each other

^A O God the disturber, forgive us for the times when we have taken the easy path in comfort rather than facing discomfort in spreading your good news

Help us to be joyful announcers of the word

^B God, maker of both women and men in your own image forgive us for presenting a distorted understanding of what it means to be human or divine

Help us to mirror the truth

^A O loving Creator of the Cosmos, forgive us for what your people have done to despoil your planet earth

All: Help us to take steps ourselves and encourage others to take the crisis in the environment seriously.

^B O God, friend and lover, forgive us for our failing to understand our calling to friendship and honesty.

Help us to be creative and healing in our relationships

^A O God, source of all insight, forgive us our shallow understanding of your presence, when we fail to recognise the meal taken together, the joy or sorrow shared as a meeting with the divine. Strengthen our understanding so that our lives become more Christlike and so draw others to you.

Help us to recognise where You are among us.

(All) O Spirit that empowers the powerless, give us the strength to forge communities of loving friends who seek to bring about the new life promised in the Resurrection.

General Absolution

Song : A touching place - Iona (on tape, join in when you can - words on sheet)

Readings:

Version of psalm 17 (IP)

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.

Reader 2 John 14:11-16 (Love one another)

Pause for Reflection

Words from Ianthe on her journey

Bidding Prayers

Song: My Shepherd is the Lord (Grail)

Eucharistic Prayer (on separate sheet)

Global Prayer of Jesus

- A. Our God who is in heaven
holy is your name in peoples across the world,
of different race, gender, colour and religion,
in families and religious communities,
in places of work, centres of study,
hospitals and places of refuge.
- B. Your reign come more and more
in the hearts of those who work in your name,
of those who know you least and those who have no hope.

A. Your will be done on earth,
in the hearts of saints and sinners
and those who have abundance from which to give the hungry,
the sick, the untaught, the homeless and unemployed.

B. Give us this day our daily bread
to the poor at home and the poor across the world,
the bread of truth to this disturbed generation

A. And forgive us our sins, our coldness
our constant failure to reach out
to those who are in need,
as we forgive those who sin against us.

B. And do not let us fall into temptation
Give us the grace to resist temptation to judge,
the temptation to fear failure,
the temptation to selfishness, the closed mind.

All. But deliver us from the evil of injustice,
of war and violence,
the evil of failing in affection, respect and support for those
who live and work with us,
deliver us from the evil of turning away from you.

The Eucharist (back page)

The Peace Sung Shalom (hold hands)

Shalom my friends shalom my friends shalom, shalom

The peace of Christ I give you today, shalom, shalom X3

Communion and short period of silence

Final words from the Celebrant

Final Song (to tune of Danny Boy) We shall go out renewed in our
commitment (June Boyce Tillman)

Eucharistic prayer

A: Father of pilgrims,
we gather together to praise and bless you.
Your name is faithful one and your love is everlasting.
We have come to experience your love in many ways
as life's pilgrims.

B: We 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.

All: We thank you for your love,
which gives our journey meaning and direction.
You bless us with your divine restlessness.
You prod us from our complacency.
You urge us down roads
we do not feel strong enough to travel.
You support us with fellow-travellers
who bolster us when we despair,
who refresh and renew us
when we think our last step is just that.

A: For all those pilgrims who have gone before us
and pointed the way to you,
for Noah, Abraham and Sarah, Moses and Miriam,
for David, Ruth, Esther, Solomon and Isaiah,

B: But most of all we thank you
for your greatest pilgrim, Jesus Christ.
He is the way, the truth and the life.
He lights our path. He opens our eyes.
He does not abandon us in our need.
His journey led him to Jerusalem.
There he strengthened us with a meal
to follow his footsteps.

All: On the night before he died,
Jesus took bread and blessed you, Father.
He gave it to his friends with these words:
Here is food for the journey.
Take this, all you, and eat.
This is my body given up for you.

Later he took a cup of wine.
Again he blessed you
and gave it to his friends with these words:
Here is drink for the journey.
Take this and share it.
This is the cup of my blood
The new and everlasting covenant.
It is shed for you and all people
so that sins may be forgiven.
Do this in memory of me.

A: And so, Father, we thank you
for the words and example of your pilgrim, Jesus.
By his life he teaches us
to believe in you and life's journey.
By his death he shows us
the meaning of hope when we lose everything.
And by his resurrection he proclaims your love
which makes all ~~(who are weary)~~ pilgrims new.

So let us proclaim the mystery of our faith;

Dying you destroyed our death, rising you restored our life

Lord Jesus, come in glory once again.

B. Father, can have light for our, send us your Spirit, so that we, your pilgrims can have light for our eyes, strength for our limbs, and companionship on an otherwise lonely journey

All. Help us to accept the gifts you have given us . Teach us to use them as we struggle with the journey-out and the journey-in, the mystery of your presence in us and in our world. May we seek you, meet you and know you as we travel along the way. All this we ask you through Jesus Christ who is our way to you.

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SONGS

CHRIST BE OUR LIGHT (Bernadette Farrell)

REFRAIN

Christ be our light, shine in our hearts,
Shine through the darkness.
Christ be our light, shine in your church
gathered today

1. Longing for light, we wait in darkness
Longing for truth we turn to you.
Make us your own, your holy people,
Light for the world to see
Christ be our light.....
2. Longing for peace, our world is troubled.
Longing for hope, many despair
Your word alone has power to save us.
Make us your living voice.
Christ be our light...
- 3 Longing for food, many are hungry.
Longing for water, many still thirst.
Make us your bread, broken for others,
shared until all are fed
Christ be our light

A Touching Place

1. Christ's is the world in which we move,
Christ's are the folk we're summoned to love, (lona)
Christ's is the voice which calls us to care
And Christ is the one who meets us here.

CHORUS: TO THE LOST
CHRIST SHOWS HIS FACE
TO THE UNLOVED
HE GIVES HIS EMBRACE
TO THOSE WHO CRY
IN PAIN OR DISGRACE
CHRIST MAKES, WITH HIS FRIENDS,
A TOUCHING PLACE.

2. Feel for the people we most avoid -
Strange or bereaved or never employed;
Feel for the women and feel for the men
Who fear that their living is all in vain.
3. Feel for the parents who've lost their child,
Feel for the women whom men have defiled,
Feel for the baby for whom there's no breast
And feel for the weary who find no rest.
4. Feel for the lives by life confused,
Riddled with doubt, in loving abused;
Feel for the lonely heart, conscious of sin,
Which longs to be pure but fears to begin.

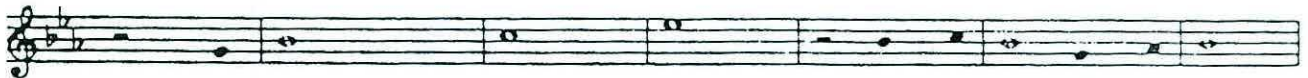
Communion hymn My shepherd is the Lord (Gelineau)



God's good- ness shall fol- low me al- ways to the end of my days.



1		The Lord is my shepherd;	there is nothing I shall want.
2	He guides me a-	long the right path;	he is true to his name.
3	You have pre- pared	a banquet for me	in the sight of my foes.
4	Surely goodness and kindness shall follow me	all the days of my life.	
5	To the Father and Son give glory,	give glory to the Spirit.	



1	Fresh and green are the pastures	where he gives me re- pose.
2	If I should walk in the valley of darkness	no evil would I fear.
3	My head you have a-	nointed with oil; [
4	In the Lord's own house shall I dwell [	
5	To God who is, who was, and who will be [	



1	Near restful waters he leads me,	to re- vive my drooping spi- rit.
2	You are there with your crook and your staff;	with these you give me com- fort.
3		my cup is o - ver - flow- ing.
4		for ev- er and ev- er.
5		for ev- er and ev- er.

1 We shall go out renewed in our commitment
To integrate creation in ourselves,
To work and trust, to hope and play and wonder
With hearts that long for world integrity.
We'll work to right the wrongs of devastation
Of humankind and all created life;
We'll dream our dreams of earth's reintegration -
Within the dreamtime of a Christ who is the Way.

2 We'll play our games that still the hectic struggle
To win a race that all can only lose;
We'll trust the God who works from deep within us
For peace and justice, unity for all.
We'll keep alive the flame of hope within us
And wonder still at beauty yet unborn.
We'll leap and dance the resurrection story,
Including all within the circles of our love.

Eucharistic picnic 00. Theme - Growth

Centring Music Viriditas (tape of Hildegard of Bingen's music)

Opening words (celebrant)

Prayer of challenge and metanoia

- Group A. Love is patient and kind
but also demanding, dangerous, difficult,
involving nothing less than everything.
- Group B. Love has something to do with feelings
but far more to do with **commitment**
when life is difficult and seems impossible

- A **challenge**
to endure the circumstances we live in,
but also work for change
- B **letting go**
when we want our own way, when we want to control
- A Loving is to do with all of who we are, not just a part
- B. Loving is to do with seeing the wounded parts of others
and being there for them
- A. Listening and not interrupting
- B. Opening our eyes and ears not just to what others say,
not to what others cannot say.

All: O Lord, our creator and sustainer, forgive us for not sustaining others and our
fears of letting ourselves grow in your likeness.

(adapted from the Trampled Vineyard)

Readings

OT reading - Hosea 11

from Every Bush is Burning

John 15- 1-8 Vine and Branches

Short silence, then divide into groups, children to their own group.
discussion on theme of growth for adults.

Song Christ be my light - children's procession and input

Making of the flowery mead/intercessions 5 minutes wander round garden finding
flowers, twigs etc, these to be placed, with a prayer or silently, on the trays on the altar.

Song Will you come and follow me (Iona)

Eucharistic Prayer of Creation

Song (Dot)

The Lord's Prayer of the Cosmos

O Birther! Father-Mother of the Cosmos
Focus your light within us -make it useful:
Create your reign of unity now-
Your one desire then acts with ours,
as in all light, so in all forms.

Grant what we need each day in bread and insight.
Loose the cords of mistakes binding us,
as we release the strands we hold
of other's guilt.
Don't let surface things delude us,
but free us from what holds us back.

From you is born all ruling will,
the power and the life to do,
the song that beautifies all,
from age to age it renews.

Truly, power to these statements-
may they be the ground from which all
our actions grow: Amen

The Peace passed round the circle_ each in turn enfolding the hands of their neighbour
saying "peace be with you" or some other similar phrase, response "and with you".

Communion song Peace flowing outward

final prayers (Celebrant)

Final song Now the Green Blade riseth

DRAFT:

Eucharistic picnic on a theme of **the People of God**. Sep 07

Opening Song: Will you come and follow me (Iona) ?

naming ourselves and where from using the Galilee Stone

Opening words from the Celebrant

Penitential litany (read round the circle, all make the response)

O Loving God, forgive us for so often forgetting that we are your people and are called to work to build up your body

All: Loving Sustainer, hear our prayer

O Still Small Voice, help us to listen to each other, and for those in authority to understand the strength that comes through real consultation.

All: Loving Sustainer, hear our prayer

O God who cares for us, free us from the fears and selfishness that prevent us doing your will

All: Loving Sustainer.....

O Compassionate God, forgive us for the way we often fail to treat our fellow human beings, each uniquely created by you, with respect and compassion

All: Loving Sustainer.....

O God, source of our freedom, liberate us from the temptations of power, from the urge to control rather than help others to grow and take responsibility.

All: Loving Sustainer.....

O Creator of the Universe, help us to guard the resources of planet earth and to care for the non-human part of your creation

All: Loving Sustainer.....

Readings: I Peter 2 9-10

Christi Fidelis Laici (extract from ch.15)

Break into groups for about 20 minutes to discuss the implications of being the People of God. A discussion sheet with further readings will be provided.

Offertory hymn ? Christ be our light(Farrell)

EUCCHARISTIC PICNIC 1985

Theme: Mission

Opening Song: 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,
Christ will show the way

Chorus God has spoken

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

Chorus God has spoken ...

Let us go forth and spread the message
" " " " " the word

We your people will be your witness
God will be with us.

Chorus God has spoken...

Prayer

Penitential rite. Sung response

(After the first three prayers, will people join in with their own, using the third sung response)

Sung Response 1. O God our Creator, give us new confidence in your power

" " 2 Jesus, our Redeemer, help us to build your world here

" " 3 O Spirit of God, breathe new life into your Church today

Readings

The spirit of the Lord has been given to me, for he has anointed me. He has sent me to bring the good news to the poor, to proclaim liberty to captives and to the blind new sight, to set the downtrodden free, to proclaim the Lord's year of favour" Is 61 1-2

Speaking to the people on the mountain, Jesus said 'You are the salt of the earth. But if the salt becomes tasteless, what can make it salty again? It is good for nothing, and can only be thrown out to be trampled underfoot ..You are the light of the world. A City built on a hill-top cannot be hidden. No one lights a lamp to put it under a tub; they put it on the lamp-stand where it shines for everyone in the house. In the same way your light must shine in the sight of all, so that, seeing your good works, they may give the praise to your Father in heaven. (Mt 5. 13-16)

Extract from the Easter People (156)

It is the mission of the Christian and the Church to point to the divine likeness in God's creation, to denounce whatever defaces it and protect and foster within created reality the true and the divine. Living as they do within the human community Christians help continually to transform society into the family of God.

Extract from 1986 Synod consultation document 'vocation and mission of the laity' para 16 "baptism...lies at the origin of the common mission entrusted to each and every baptised person in the Church and in the world... 'the whole body achieves full growth in dependence on the full functioning of each part' (Eph 4.16). Between the members of this body there exists, further, such a unity and solidarity that a member who does not work for the growth of the body must be found wanting both to the Church and to self"

(The participants now break into groups, the children having their own activities (kitchen or garden. If the weather is poor the teenage group should use the front room upstairs)

QUESTIONS FOR GROUPS (30 mins)

Spend the first 5 minutes talking to the person next you (each in turn) on what development in church life would most help our mission to spread the good news .

Then come back into group discussion (the following questions might be considered)

2. What prevents us personally from acting more fully as yeast, salt and light?
3. Is the Synod preparatory document right in saying that the prime role of the laity is within the world, or is this an attempt to keep the institutional church a clerical preserve?
4. How far is the evangelisation of the world dependent on first evangelising the Church?

Offertory procession the children

Offertory song - Let there be peace shared among us (on wall charts)

Eucharistic prayer

The Our Father (on separate sheet)

At the Peace - Shalom my friends , shalom my friends, shalom shalom
The peace of Christ I give you today, shalom, shalom (x3)
(all hold hands while singing, then greet each other)

Communion Song: This is my body (on wall charts)

(There will be blessed bread available for children who have not made their first communion)

Final song (blue sheet) Go tell everyone

Eucharistic Prayer

54. The eucharistic prayer, a prayer of thanksgiving and sanctification, is the centre and high point of the entire celebration. In an introductory dialogue the priest invites the people to lift their hearts to God in prayer and thanks; he unites them with himself in the prayer he addresses in their name to the Father through Jesus Christ. The meaning of the prayer is that the whole congregation joins Christ in acknowledging the works of God and in offering the sacrifice.

55. The chief elements of the eucharistic prayer are these:

(a) Thanksgiving (expressed especially in the preface): in the name of the entire people of God, the priest praises the Father and gives him thanks for the work of salvation or for some special aspect of it in keeping with the day, feast, or season.

(b) Acclamation: united with the angels, the congregation sings or recites the *Sanctus*. This acclamation forms part of the eucharistic prayer, and all the people join with the priest in singing or reciting it.

(c) Epiclesis: in special invocations the Church calls on God's power and asks that the gifts offered by men may be consecrated, that is, become the body and blood of Christ and that the victim

may become a source of salvation for those who are to share in communion.

(d) Narrative of the institution and consecration: in the words and actions of Christ, the sacrifice he instituted at the Last Supper is celebrated, when under the appearances of bread and wine he offered his body and blood, gave them to his Apostles to eat and drink, and commanded them to carry on this mystery.

(e) Anamnesis: in fulfilment of the command received from Christ through the Apostles, the Church keeps his memorial by recalling especially his passion, resurrection, and ascension.

(f) Offering: in this memorial, the Church—and in particular the Church here and now assembled—offers the victim to the Father in the Holy Spirit. The Church's intention is that the faithful not only offer the spotless victim but also learn to offer themselves and daily to be drawn into ever more perfect union, through Christ the Mediator, with the Father and with each other, so that at last God may be all in all.⁴⁰

(g) Intercessions: the intercessions make it clear that the eucharist is celebrated in communion with the whole Church of heaven and earth, and that the offering is made for the Church and all its members, living and dead, who are called to share in the salvation and redemption acquired by the body and blood of Christ.

(h) Final doxology: the praise of God is expressed in the doxology which is confirmed and concluded by the acclamation of the people.

From THE HOLY SPIRIT IN EUCHARISTIC CELEBRATION (J D CRICHTON in Pastoral Liturgy ed Winstone)

In the post Second Vatican Council revised eucharistic prayers, II, III and IV, the addition of the ancient epiclesis or invocation of the Holy Spirit was intended "to make explicit the action of the Holy Spirit in the eucharistic celebration which is performed by the whole assembly"

The basic pattern of the eucharistic prayer is trinitarian, to the Father, through the Son, in the Spirit. The address is to God who is called Father, Lord, almighty, holy and ternal. The texts go on to speak of the saving deeds of Jesus and the 3 new eucharistic prayers saw these deeds as being made operative by the intervention of the Holy Spirit. Crichton points out that too often the Catholic seems to be "untrinitarian" ie neglects the Spirit

[[nb There is another aspect to the eucharist as trinitarian. Today we are moving away from a hierarchical concept of the Trinity to one of mutual loving relationship of equals. IP]]

Eucharistic Prayer II

"Let your Spirit come upon these gifts to make them holy so that they may become for us the body and blood of our Lord, Jesus Christ...

May all of us who share in the body and blood of Christ be brought together in unity by the Holy Spirit"

Eucharistic Prayer III

"And so Father we bring you these gifts. We ask you to make them holy by the power of your Spirit that they may become the body and blood of your Son, our Lord Jesus Christ... Grant that we, who are nourished by his body and blood, may be filled with his Holy Spirit and become one body, one spirit in Christ".

Eucharistic Prayer IV "may this Holy Spirit sanctify these offerings; Let them become the body and blood of Jesus Christ our Lord....Lord, look upon this sacrifice which you have given to your Church: and by your Holy Spirit, gather all who share this bread and wine into the one body of Christ.."

EUCCHARISTIC WORSHIP IN THE EARLY CHURCH

What follows is an extract from the paper prepared by the Pastoral Development Group for One for Christian Renewal who in 1970 were planning an ecumenical eucharist at a large scale conference held at Swanwick. Although there were about 100 clergy of all major denominations there out of around 300 participants it was decided there should be no particular celebrant/s. The Eucharistic prayer (specially written for the occasion) was to be said by the whole congregation. The following notes provide a theological and liturgical background to such a procedure.

1. In the early christian community there was division of function in worship but Paul in giving advice about eucharistic worship (1 Cor 10) addresses his remarks to the whole community, not to any particular leader. For him the essential thing about the eucharist is its communal character (vv 16 -18). The community has, therefore, the primary responsibility for worship.

2. In scripture priesthood belongs either uniquely to Christ (Hebrews) or to the whole christian people (1 Pet 2, 9; Apoc 5, 10). Against this background there was clear division of functions based upon service of the community (Acts 6, 1-6). Once again the community is the primary thing from which office derives.

3. Sacramental acts are acts of Christ. Thus, in the eucharist it is Christ who consecrates. It is an act of the Mystical Body (Vatican II Liturgy Constitution, No 7). In some eucharistic prayers at the epiclesis the Spirit is called down on the community (*Some Eastern* and Roman eucharistic prayer No. 4). so that the consecration may be effected. That it is primarily the community that celebrates the eucharist is confirmed by Roman Catholic eucharistic prayer no. 3 'cuius mandato haec mysteria celebramus ' i.e. 'we celebrate '. This view was shared by the Fathers like Augustine and John Chrysostom. For example, the latter says: " The eucharist is common to all. It is not only celebrated by the priest but by the people together with him. For he begins only after the faithful have given him their consent by proclaiming 'It is right and fitting' ".

4. There are examples of non-ordained people saying the eucharistic prayer: in scripture 'anybody who has the gift of tongues' (1 Cor 14, 13 & 16) and in the early church by 'prophets' (Didache X, 7).

5. If a community as such chooses to consecrate, they clearly can do so provided that they have come together in the name of Christ (Mat 18:20). The gathering at Swanwick have come together specifically 'to accept one another in Christ' (their Declaration). Although not a 'geographical' community, the gathering at Swanwick is in some sense more fully a community based on common action and concern than some denominational parishes where many may go mainly for convenience of 'sacrament-dispensing' .

GARDEN EUCHARIST - GO TELL EVERYONE THE GOOD NEWS 1991

Song: Go tell everyone (on separate sheet)

Opening prayer

Penitential Liturgy

Reader: O God, Creator, Redeemer and Sustainer, Pattern of mutual love, forgive us for failing to understand that being Church means loving well.

All: Help us to create loving community

R: God of justice and integrity, forgive us for all the times we have not identified ourselves with the oppressed and deprived, and for the times we have put down others

All: Help us to uphold each other

O God the disturber, forgive us for the times when we have taken the easy path in comfort rather than facing discomfort in spreading your good news

Help us to be joyful announcers of the word

God, maker of both women and men in your own image forgive us for presenting a distorted understanding of what it means to be human or divine

Help us to mirror the truth

O Creator God, forgive us for not affirming the goodness of the bodies you have given us, and for forgetting the importance of Mary caressing Jesus' feet with her hair.

Help us to accept ourselves in our Godgiven wholeness

O God, friend and lover, forgive us for our failing to understand our calling to friendship and honesty.

Help us to be creative and healing in our relationships

O God, source of all insight, forgive us our shallow understanding of your presence, when we fail to recognise the meal taken together, the joy or sorrow shared as a meeting with the divine. Strengthen our understanding so that our lives become more Christlike and so draw others to you.

Help us to recognise where You are among us.

(All) O Spirit that empowers the powerless, give us the strength to forge communities of loving friends who seek to bring about the new life promised in the Resurrection.

All: Come Holy Spirit

B: Holy Spirit, transform and sanctify us
As we take up this task in your name.
Give us the gifts we need to be your church
in spirit and in truth.

All. Come Holy Spirit....

(from WCC Canberra worship book)

Eucharistic Prayer (Celebrant/people)

Eternal Wisdom, source of our being,
and goal of all our longing,
we praise you and give you thanks
because you have created us, women and men,
together in your image
to cherish your world and seek your face.
Divided and disfigured by sin,
while we were yet helpless,
you emptied yourself of power,
and took upon you our unprotected flesh.
You laboured with us upon the cross,
and have brought us forth
to the hope of resurrection.

Holy, holy, holy,
vulnerable God,
heaven and earth are full of your glory;
hosanna in the highest.
Blessed is the one
who comes in the name of God;
hosanna in the highest.

Blessed is our brother Jesus,
who, before his suffering, earnestly desired
to eat with his companions
the passover of liberation;
who, on the night that he was betrayed,
took bread, gave thanks, broke it, and said:
'This is my body, which is for you.
Do this to remember me.'

In the same way also the cup, after supper,
saying:
'This cup is the new covenant in my blood.
Do this, whenever you drink it,
to remember me.'

Christ has died.
Christ is risen.
Christ will come again.

Therefore, as we eat this bread and drink this cup
we are proclaiming Christ's death until he comes
In the body broken and the blood poured out,
we restore to memory and hope
the broken and unremembered victims
of tyranny and sin;
and we long for the bread of tomorrow
and the wine of the age to come.
Come then, life-giving spirit of our God,
brood over these bodily things,
and make us one body with Christ;
that we may labour with creation
to be delivered from its bondage to decay
into the glorious liberty
of all the children of God.

(from All Desires Known)

The Peace (all sing Shalom and then greet each other)
Shalom my friends, shalom my friends shalom, shalom
The peace of Christ I give you today, shalom, shalom (x3)

Communion and Final Song ... Colours of day.

Garden Eucharist on a theme of justice and the care for creation 09

Opening song: I the Lord of Sea and Sky

Naming ourselves with the Galilee stone

Opening Words from the Celebrant

Penitential prayer

Group A

Loving Creator, who has breathed your own life into your people
you have given us all creation to care for:

- the tall trees of the forest and the crops of the fields,
 - the fish that swim in the sea and the animals that roam the earth
- All the good things that you made

Group B

And we, what have we done with your gifts?
We have used the resources of the earth recklessly ;,
plundered the riches of this planet with greed :
refused to share with the poor and the hungry.

All Forgive us, O Source of all our Being, and bring us back into harmony with your universe.

Group A We are called to love one another in your name,yet what have we done?
We talk about love with our lips

Group B But we pass on the other side when needs press in upon us, rules matter more than
compassion,the law than the spirit.

All Forgive us for our failure to listen to your call to show forth your love in our lives and that of the
Church.

Group A We have been called to be sisters and brothers of Christ yet_ what have we done? We have
allowed the. dominations and oppressions of the world to enter Into Christ's body. –

Group B We have been called to be a chosen race, a royal pnesthood, and a .consecrated nation.

All Send forth your spirit into our hearts so that we may truly share with one another the work of
building up your realm here on earth.

Group A You created human beings in your own image "male and female God created them".

Group B Yet your people have treated women, made in the image of God, as inferior and defective.

Readings: (on a separate sheet) Hildegard, Jim Cotter's version of ps 24, and words from Desmond Tutu and JP II on the care for creation.

Discussion in groups:

- how is justice linked with the way we treat creation?
- With all our many concerns, how far should we give top priority to the environment crisis?
- In the face of vast destruction of the environment both here and globally, what difference can an individual make?

Offertory pick flowers or leaves from around the garden, to "green" the bowls of earth on the table, as you make your bidding prayer (or silently).

Song Christ be our light)

Eucharistic Prayer (see separate sheet - theme of the future)

Global Our Father (said antiphonally all saying the last verse)

A. Our God who is in heaven

holy is your name in peoples across the world
of different race, colour and religion,
in families and religious communities,
in places of work, centres of study,
hospitals and places of refuge.

B. Your reign come more and more

in the hearts of those who work in your name,
of those who know you least and those who have no hope.

A. Your will be done on earth,

in the hearts of saints and sinners
and those who have abundance from which to give the hungry,
the sick, the untaught, the homeless and unemployed.

B. Give us this day our daily bread

to the poor at home and the poor across the world,
the bread of truth to this disturbed generation.

A. And forgive us our sins, our coldness,

our constant failure to reach out
to those who are in need,
as we forgive those who sin against us.

B. And lead us not into temptation:

Give us the grace to resist the temptation to judge
the temptation to count the cost, the temptation to fear failure,
the temptation to selfishness, the closed mind.

All. But deliver us from the evil of injustice,
of war and of violence,
the evil of failing in affection, respect and support for those
who live and work with us,
deliver us from the evil of turning away from you.

Sung Peace – Shalom my friends (all holding hands)
Shalom my friends, shalom my friends shalom shalom
The peace of Christ I give you today, shalom, shalom

Final words by the celebrant

Final blessing (from Canada)

Unsettling God,
Dizzy with your vision,
May we craft our living
With realised mercies
And unfashionable hope.

Transformed by your message
May we disrupt idolatrous norms
With the vigour of justice
And the plain language of faith.

Resolute in your embrace,
May we form new foundations
With the endurance of love
And a passion for grace

Final Song Commitment to Creation (June Boyce Tillman, Londonderry Air)

- | | |
|--|---|
| <p>1 We shall go out renewed in our commitment
To integrate creation in ourselves,
To work and trust, to hope and play and wonder
With hearts that long for world integrity.
We'll work to right the wrongs of devastation
Of humankind and all created life;
We'll dream our dreams of earth's reintegration
Within the dreamtime of a Christ who is the Way.</p> | <p>2 We'll play our games that still the hectic struggle
To win a race that all can only lose;
We'll trust the God who works from deep within us
For peace and justice, unity for all.
We'll keep alive the flame of hope within us
And wonder still at beauty yet unborn.
We'll leap and dance the resurrection story,
Including all within the circles of our love.</p> |
|--|---|

[illegible]

Refrain:
 G C G Em
 Shine in your Church
 with- out a - cess.
 Christ, He our Light!
 Shine in our hearts.
 Em Am Dsus4 D G Dsus4 D Em
 Shine through the dark - ness.
 Christ, He our Light!
 Shine in our hearts.
 Em D Am7 G Am7 G
 Shine in your Church
 with- out a - cess.
 Christ, He our Light!
 Shine in our hearts.
 Em D Am7 G Am7 G
 Shine in your Church
 with- out a - cess.
 Christ, He our Light!
 Shine in our hearts.

Let us be servants to one another
making your kingdom come

1.

Hildegard of Bingen

God desires
That all the world
Be pure in his sight

The earth should not be injured
The earth should not be destroyed

The high and the low of all creation
God gives to humankind to use.

If this privilege is misused
God's justice permits creation
To punish humanity

Archbishop Desmond Tutu

We must act now and wake up to our moral obligations. The poor and vulnerable are members of God's family and are the most severely affected by droughts, high temperatures, the flooding of coastal cities, and more severe and unpredictable weather events resulting from climate change. We, who should have been responsible stewards preserving our vulnerable, fragile planet home, have been wantonly wasteful through our reckless consumerism, devouring irreplaceable natural resources. We need to be accountable to God's family. Once we start living in a way that is people-friendly to all of God's family, we will also be environment-friendly.

As you read *The Green Bible* starting in Genesis, you will see that after God created birds, fish, and animals he created humans to be his viceroys and to act 'compassionately and gently' toward all forms of life. The future of our fragile, beautiful

Peace with God the
Creator, Peace with all
Creation.

Pope J.P. II

2.

Ps. 24

THE GLORY OF GOD

Refrain: Praise to the Glory of God,
shining through Jesus Christ.

A DEAR God, you are creating the earth and all that is in it, the whole round world and all who dwell on land or sea. You have founded life upon the waters, and drawn it forth from the mysterious deeps.

B Who shall climb the mountain of God?
Who shall stand in the holy place?
Those who have clean hands and pure hearts,
who have not set their minds on falsehood,
nor sworn to deceive their neighbours.
They shall receive a blessing from God,
and justice from the God of their salvation.
Such is the fortune of those who draw near their Creator,
who seek the face of the God of Jacob.

A Let the gates be opened, let the doors be lifted high,
that the great procession may come in.
Who is the One clothed with glory?
It is our God, the God who has triumphed,
who has striven with evil and prevailed.

B Let the gates be opened, let the doors be lifted high,
that the great procession may come in.
Who is the One clothed with glory?
It is the great God of all the universe,
glorious in a Love that never fails.

A11

May the light and love of God shine in our hearts and through the universe that the whole creation may be transfigured to glory, in and through Jesus Christ, radiant in the splendour of the wounds of love.

4

1. In our day, there is a growing awareness that world peace is threatened not only by the arms race, regional conflicts and continued injustices among peoples and nations, but also by a lack of *due respect for nature*, by the plundering of natural resources and by a progressive decline in the quality of life. The sense of precariousness and insecurity that such a situation engenders is a seedbed for collective selfishness, disregard for others and dishonesty.

Faced with the widespread destruction of the environment, people everywhere are coming to understand that we cannot continue to use the goods of the earth as we have in the past. The public in general as well as political leaders are concerned about this problem, and experts from a wide range of disciplines are studying its causes. Moreover, a new *ecological awareness* is beginning to emerge which, rather than being downplayed, ought to be encouraged to develop into concrete programmes and initiatives.

2. Many ethical values, fundamental to the development of a *peaceful society*, are particularly relevant to the ecological question. The fact that many challenges facing the world today are interdependent confirms the need for carefully coordinated solutions based on a morally coherent world view.

Garden Eucharist on a theme of healing and wholeness

June 2010

Naming ourselves with the Galilee stone

Song: Peace flowing outwards

Opening Words

Penitential Liturgy

Reader: O God, Creator, Redeemer and Sustainer, Pattern of mutual love, forgive us for failing to understand that being Church means loving well.

All: Help us to create loving community

R: God of justice and integrity, forgive us for all the times we have not identified ourselves with the oppressed and deprived, and for the times we have put down others

All: Help us to uphold each other

O God the disturber, forgive us for the times when we have taken the easy path in comfort rather than facing discomfort in spreading your good news

Help us to be joyful announcers of the word

God, maker of both women and men in your own image forgive us for presenting a distorted understanding of what it means to be human or divine

Help us to mirror the truth

O God, source of all insight, forgive us our shallow understanding of your presence, when we fail to recognise the meal taken together, the joy or sorrow shared as a meeting with the divine. Strengthen our understanding so that our lives become more Christlike and so draw others to you.

Help us to recognise where You are among us.

(All) O Spirit that empowers the powerless, give us the strength to forge communities of loving friends who seek to bring about the new life promised in the Resurrection.

Readings Mt 9: 2-8 (curing the paralytic)

Holy Weaver (see over leaf)

Through human lips “

Holy Weaver, life-giving Spirit
We draw near to each other in your presence.
You breathe, and we see afresh;
You startle, and we hear anew;
You cajole, and we act again with vigour.
Weave a pattern of peace between strangers,
Weave a pattern of love between friends,
Weave a pattern of hope among the hopeless,
Weave a pattern of joy among the sorrowful
Weave a pattern of passion between lovers-
For you, holy weaver, creator, son, spirit
Are the true lover of us all.
Bind us in your love, now and forever.

Ruth Harvey

Through human lips
Christ is speaking
Through human hands
Christ is healing
Through our hearts
Christ is loving
Through us all
Christ is working
So behold the truth
God is living, loving
speaking and healing
through Christ our Saviour.

Richard Becher

Short discussion on readings with 2 or three people next you

Offertory song A Touching place – on tape, join in when you can

Intercessions

Declaration of forgiveness

Eucharistic Prayer for Reconciliation
(see separate folded sheet)

11 Unless A Grain Of Wheat (4:33)

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 him
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

(text and music by Bernadette Farrell, © 1983, Bernadette
Farrell, Published by OCP Publications. All rights reserved.)

The anointing with oil

One person holds up the oil all holding out our hands to the oil:

All: We bless this oil and may it be for us a source of empowerment and healing, so
that we may use our giftedness to build up the body of Christ

(Each anoints the person next to them in turn, saying something like "may you be
strengthened in your spiritual journey")

Short silence followed by final words

Final Song: Praise with joy the world's creator (tune of praise my soul)

Garden Eucharist on a theme of justice and the care for creation 09

Opening song: I the Lord of Sea and Sky

Naming ourselves with the Galilee stone

Opening Words from the Celebrant

Penitential prayer

Group A

Loving Creator, who has breathed your own life into your people
you have given us all creation to care for:

- the tall trees of the forest and the crops of the fields,
- the fish that swim in the sea and the animals that roam the earth
- All the good things that you made

Group B

And we, what have we done with your gifts?
We have used the resources of the earth recklessly ;
plundered the riches of this planet with greed ;
refused to share with the poor and the hungry.

All Forgive us, O Source of all our Being, and bring us back into harmony with your universe.

Group A We are called to love one another in your name, yet what have we done?
We talk about love with our lips

Group B But we pass on the other side when needs press in upon us, rules matter more than
compassion, the law than the spirit.

All Forgive us for our failure to listen to your call to show forth your love in our lives and that of the
Church.

Group A We have been called to be sisters and brothers of Christ yet what have we done? We have
allowed the dominations and oppressions of the world to enter Into Christ's body. –

Group B We have been called to be a chosen race, a royal priesthood, and a consecrated nation.

All Send forth your spirit into our hearts so that we may truly share with one another the work of
building up your realm here on earth.

Group A You created human beings in your own image "male and female God created them".

Group B Yet your people have treated women, made in the image of God, as inferior and defective.

Readings: (on a separate sheet) Hildegard, Jim Cotter's version of ps 24, and words from Desmond Tutu and JP II on the care for creation.

Discussion in groups:

- how is justice linked with the way we treat creation?
- With all our many concerns, how far should we give top priority to the environment crisis?
- In the face of vast destruction of the environment both here and globally, what difference can an individual make?

Offertory pick flowers or leaves from around the garden, to "green" the bowls of earth on the table, as you make your bidding prayer (or silently).

Song Christ be our light)

Eucharistic Prayer (see separate sheet - theme of the future)

Global Our Father (said antiphonally all saying the last verse)

A. Our God who is in heaven

holy is your name in peoples across the world
of different race, colour and religion,
in families and religious communities,
in places of work, centres of study,
hospitals and places of refuge.

B. Your reign come more and more

in the hearts of those who work in your name,
of those who know you least and those who have no hope.

A. Your will be done on earth,

in the hearts of saints and sinners
and those who have abundance from which to give the hungry,
the sick, the untaught, the homeless and unemployed.

B. Give us this day our daily bread

to the poor at home and the poor across the world;
the bread of truth to this disturbed generation.

A. And forgive us our sins, our coldness,

our constant failure to reach out
to those who are in need,
as we forgive those who sin against us.

B. And lead us not into temptation:
Give us the grace to resist the temptation to judge
the temptation to count the cost, the temptation to fear failure,
the temptation to selfishness, the closed mind.

All. But deliver us from the evil of injustice,
of war and of violence,
the evil of failing in affection, respect and support for those
who live and work with us,
deliver us from the evil of turning away from you.

Sung Peace – Shalom my friends (all holding hands)
Shalom my friends, shalom my friends shalom shalom
The peace of Christ I give you today, shalom, shalom

Final words by the celebrant

Final blessing (from Canada)

Unsettling God,
Dizzy with your vision,
May we craft our living
With realised mercies
And unfashionable hope.

Transformed by your message
May we disrupt idolatrous norms
With the vigour of justice
And the plain language of faith.

Resolute in your embrace,
May we form new foundations
With the endurance of love
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Final Song Commitment to Creation (June Boyce Tillman, Londonderry Air)

1 We shall go out renewed in our commitment
To integrate creation in ourselves,
To work and trust, to hope and play and wonder
With hearts that long for world integrity.
We'll work to right the wrongs of devastation
Of humankind and all created life;
We'll dream our dreams of earth's reintegration
Within the dreamtime of a Christ who is the Way.

2 We'll play our games that still the hectic struggle
To win a race that all can only lose;
We'll trust the God who works from deep within us
For peace and justice, unity for all.
We'll keep alive the flame of hope within us
And wonder still at beauty yet unborn.
We'll leap and dance the resurrection story,
Including all within the circles of our love.

Em Am7 D Esus4, Em
Am7 D Esus4, Em Am7
D G, C Am Dsus4 D

Refrain: G C G, Em Bm
Christ, be our light, Shine in our hearts.
Em Am Dsus4 D, G Dsus4 D Em
Shine through the dark - ness. Christ, be our light!
Em/D C Am7 D G Am-G G
Shine in your Church gathered to - day.

Longing for peace, our world is troubled.
Longing for hope, many despair.
Your word alone has power to save us.
Make us your living voice.
Christ, be our light!
Shine in our hearts.
Shine through the darkness.
Christ, be our light!
Shine in your church gathered today.

Longing for food, many are hungry.
Longing for water, many still thirst.
Make us your bread, broken for others,
shared until all are fed.

Longing for shelter, many are homeless,
longing for warmth, many are cold.
Make us your building, sheltering others,
walls made of living stone.

Many the gifts, many the people,
many the hearts that yearn to belong.
Let us be servants to one another,
making your kingdom come.

Bernadette Farrell, b 1957

VERSE: Majestically
1. I, the Lord of sea and sky, I have heard my
2. I, the Lord of snow and rain, I have borne my
3. I, the Lord of wind and flame, I will tend the

1. peo - ple cry,
2. peo - ple's pain,
3. poor and lame.

All who dwell in dark and sin
I have wept for love of them.
I will set a feast for them.
my They My

1. hand will save.
2. turn a - way.
3. hand will save.

I who make the stars of night,
I will break their hearts of stone,
Fin - est bread I will pro - vide

1. I will make their dark - ness bright.
2. give them hearts for love a - lone.
3. till their hearts be sat - is - fied.

Who will bear my
I will speak my
I will give my

1. light to them?
2. word to them.
3. life to them.

Whom shall I send?
Whom shall I send?
Whom shall I send?

REFRAIN: a tempo
Here I am, Lord, Is it I, Lord?
I have heard you call - ing in the night.
I will go, Lord, if you lead me.
I will hold your peo - ple in my heart.

Fine

Den Schutte

1.

Hildegard of Bingen

God desires
That all the world
Be pure in his sight

The earth should not be injured
The earth should not be destroyed

The high and the low of all creation
God gives to humankind to use.

If this privilege is misused
God's justice permits creation
To punish humanity

3

Archbishop Desmond Tutu

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2.

Ps. 24

THE GLORY OF GOD

Refrain: Praise to the Glory of God,
shining through Jesus Christ.

A DEAR God, you are creating the earth and all that is in it, the whole round world and all who dwell on land or sea. You have founded life upon the waters, and drawn it forth from the mysterious deeps.

B Who shall climb the mountain of God?
Who shall stand in the holy place?
Those who have clean hands and pure hearts,
who have not set their minds on falsehood,
nor sworn to deceive their neighbours.
They shall receive a blessing from God,
and justice from the God of their salvation.
Such is the fortune of those who draw near their Creator,
who seek the face of the God of Jacob.

A Let the gates be opened, let the doors be lifted high,
that the great procession may come in.
Who is the One clothed with glory?
It is our God, the God who has triumphed,
who has striven with evil and prevailed.

B Let the gates be opened, let the doors be lifted high,
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Who is the One clothed with glory?
It is the great God of all the universe,
glorious in a Love that never fails.

A11

May the light and love of God shine in our hearts and through the universe that the whole creation may be transfigured to glory, in and through Jesus Christ, radiant in the splendour of the wounds of love.

4

Peace with God the
Creator, Peace with all
Creation.

Pope J.P. II

1. In our day, there is a growing awareness that world peace is threatened not only by the arms race, regional conflicts and continued injustices among peoples and nations, but also by a lack of *due respect for nature*, by the plundering of natural resources and by a progressive decline in the quality of life. The sense of precariousness and insecurity that such a situation engenders is a seedbed for collective selfishness, disregard for others and dishonesty.

Faced with the widespread destruction of the environment, people everywhere are coming to understand that we cannot continue to use the goods of the earth as we have in the past. The public in general as well as political leaders are concerned about this problem, and experts from a wide range of disciplines are studying its causes. Moreover, a new *ecological awareness* is beginning to emerge which, rather than being downplayed, ought to be encouraged to develop into concrete programmes and initiatives.

2. Many ethical values, fundamental to the development of a *peaceful society*, are particularly relevant to the ecological question. The fact that many challenges facing the world today are interdependent confirms the need for carefully coordinated solutions based on a morally coherent world view.

Garden Eucharist on a theme of justice and the care for creation 09

Opening song: I the Lord of Sea and Sky

Naming ourselves with the Galilee stone

Opening Words from the Celebrant

Penitential prayer

Group A

Loving Creator, who has breathed your own life into your people
you have given us all creation to care for:

- the tall trees of the forest and the crops of the fields,
- the fish that swim in the sea and the animals that roam the earth
- All the good things that you made

Group B

And we, what have we done with your gifts?
We have used the resources of the earth recklessly ;
plundered the riches of this planet with greed ;
refused to share with the poor and the hungry.

All Forgive us, O Source of all our Being, and bring us back into harmony with your universe.

Group A We are called to love one another in your name, yet what have we done?
We talk about love with our lips

Group B But we pass on the other side when needs press in upon us, rules matter more than
compassion, the law than the spirit.

All Forgive us for our failure to listen to your call to show forth your love in our lives and that of the
Church.

Group A We have been called to be sisters and brothers of Christ yet what have we done? We have
allowed the dominations and oppressions of the world to enter Into Christ's body. –

Group B We have been called to be a chosen race, a royal priesthood, and a consecrated nation.

All Send forth your spirit into our hearts so that we may truly share with one another the work of
building up your realm here on earth.

Group A You created human beings in your own image "male and female God created them".

Group B Yet your people have treated women, made in the image of God, as inferior and defective.

Readings: (on a separate sheet) Hildegard, Jim Cotter's version of ps 24, and words from Desmond Tutu and JP II on the care for creation.

Discussion in groups:

- how is justice linked with the way we treat creation?
- With all our many concerns, how far should we give top priority to the environment crisis?
- In the face of vast destruction of the environment both here and globally, what difference can an individual make?

Offertory pick flowers or leaves from around the garden, to "green" the bowls of earth on the table, as you make your bidding prayer (or silently).

Song Christ be our light)

Eucharistic Prayer (see separate sheet - theme of the future)

Global Our Father (said antiphonally all saying the last verse)

A. Our God who is in heaven

holy is your name in peoples across the world
of different race, colour and religion,
in families and religious communities,
in places of work, centres of study,
hospitals and places of refuge.

B. Your reign come more and more

in the hearts of those who work in your name,
of those who know you least and those who have no hope.

A. Your will be done on earth,

in the hearts of saints and sinners
and those who have abundance from which to give the hungry,
the sick, the untaught, the homeless and unemployed.

B. Give us this day our daily bread

to the poor at home and the poor across the world;
the bread of truth to this disturbed generation.

A. And forgive us our sins, our coldness,

our constant failure to reach out
to those who are in need,
as we forgive those who sin against us.

B. And lead us not into temptation:
Give us the grace to resist the temptation to judge
the temptation to count the cost, the temptation to fear failure,
the temptation to selfishness, the closed mind.

All. But deliver us from the evil of injustice,
of war and of violence,
the evil of failing in affection, respect and support for those
who live and work with us,
deliver us from the evil of turning away from you.

Sung Peace – Shalom my friends (all holding hands)
Shalom my friends, shalom my friends shalom shalom
The peace of Christ I give you today, shalom, shalom

Final words by the celebrant

Final blessing (from Canada)

Unsettling God,
Dizzy with your vision,
May we craft our living
With realised mercies
And unfashionable hope.

Transformed by your message
May we disrupt idolatrous norms
With the vigour of justice
And the plain language of faith.

Resolute in your embrace,
May we form new foundations
With the endurance of love
And a passion for grace

Final Song Commitment to Creation (June Boyce Tillman, Londonderry Air)

- | | |
|--|---|
| <p>1 We shall go out renewed in our commitment
To integrate creation in ourselves,
To work and trust, to hope and play and wonder
With hearts that long for world integrity.
We'll work to right the wrongs of devastation
Of humankind and all created life;
We'll dream our dreams of earth's reintegration
Within the dreamtime of a Christ who is the Way.</p> | <p>2 We'll play our games that still the hectic struggle
To win a race that all can only lose;
We'll trust the God who works from deep within us
For peace and justice, unity for all.
We'll keep alive the flame of hope within us
And wonder still at beauty yet unborn.
We'll leap and dance the resurrection story,
Including all within the circles of our love.</p> |
|--|---|

VERSES: *Majestically*



1. I, the Lord of sea and sky, I have heard my
 2. I, the Lord of snow and rain, I have borne my
 3. I, the Lord of wind and flame, I will tend the



1. peo - ple cry. All who dwell in dark and sin my
 2. peo - ple's pain. I have wept for love of them. They
 3. poor and lame. I will set a feast for them. My



1. hand will save. I who make the stars of night,
 2. turn a - way. I will break their hearts of stone,
 3. hand will save. Fin-est bread I will pro - vide



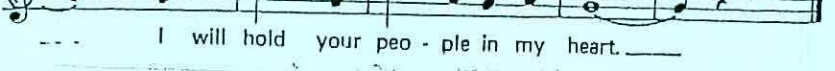
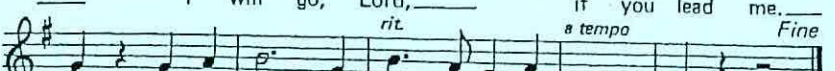
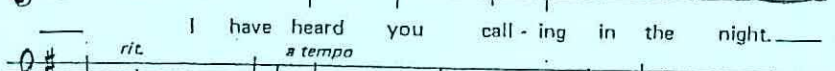
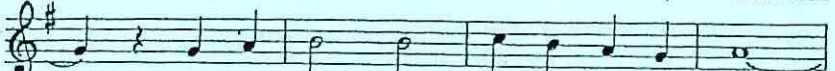
1. I will make their dark-ness bright. Who will bear my
 2. give them hearts for love a - lone. I will speak my
 3. till their hearts be sat - is - fied. I will give my



1. light to them? Whom shall I send?
 2. word to them. Whom shall I send?
 3. life to them. Whom shall I send?



Here I am, Lord. Is it I, Lord?



I will hold your peo - ple in my heart.

Em Am7 D Esus4 Em

Am7 D Esus4 Em

D G Am Dsus4 D

Refrain

G C G Em Bm

Christ, the King of Kings, the Lord of Lords, the King of Kings!

Em Am Dsus4 D G Dsus4 D Em

Shine through the dark-ness, Christ, the King of Kings!

Em/D C Am7 D G Am/G G

Shine in your Church, shine in our hearts.

Longing for peace, our world is troubled.
 Longing for hope, many despair.
 Your word alone has power to save us.
 Make us your living voice.
 Christ, be our light!
 Shine in our hearts.
 Shine through the darkness.
 Christ, be our light!
 Shine in your church gathered today.
 Longing for food, many are hungry.
 Longing for water, many still thirst.
 Make us your bread, broken for others,
 shared until all are fed.
 Longing for shelter, many are homeless,
 longing for warmth, many are cold.
 Make us your building, sheltering others,
 walls made of living stone.
 Many the gifts, many the people,
 many the hearts that yearn to belong.
 Let us be servants to one another,
 making your kingdom come.

1.

Hildegard of Bingen

God desires
That all the world
Be pure in his sight

The earth should not be injured
The earth should not be destroyed

The high and the low of all creation
God gives to humankind to use.

If this privilege is misused
God's justice permits creation
To punish humanity

2.

P 5.24

THE GLORY OF GOD

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Including all within the circles of our love.

Em Am7 D Esus4 f Em

Am7 D Esus4 Em Am7

D G Am Dsus4 D

Refrain:

G C G Em

Em Am f Esus4 D G Dsus4 D Em

Shine through the dark - - - ness. Christ, be our light!

Em/D C Am7 D G Am/G C f

Shine in your Church with- out ce-asing

making your kingdom come.

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M

Liturgy on the Ministry of Women

1 The lighting of a candle.

Leader; Lord, bring light into our darkness so that we may walk in your way and seek the truth.

2. Scripture reading Galatians 3 27-28 (or from 26 on, adding "daughters" to "sons").

3. Penitential litany; ask various people in turn to act as leader to vary the voices) (see D attached: depends on having both men and women present)

Alternatively use "call to worship" from Images (B attached) putting this before the Galatians reading

4 Magnificat (from No Longer Strangers p 61) or the version of the Our Father from Prayer at night, J Cotter p 56)

5 Scripture reading Lk 24: 1-11 (women as first witnesses to the Resurrection). Spend the next 5 minutes talking to the person next you about what this passage says to you).

6 Song "woman in the night" - in Faith Looking Forward, Brian Wren, using the tune of "In the Bleak Midwinter" if preferred to the tune in the book.

7 Litany of remembrance (See C attached).

8 a short agape (see Epiphany service, or other form of food blessing eg wilderness meal)

9 Final Prayer Let us affirm together our common humanity, seeing that whatever our race or gender we are unique human beings transformed by the power of Christ. Let us keep the parable of the talents in mind and seek to build up Christ's kingdom, putting false stereotypes of men and women behind us, and freeing each and everyone to develop their potentialities in the service of Christ Our Lord.

10 Final song eg Walk in the light or God's spirit is in my heart (celebration hymnal 99), we are one in the spirit (342 CH omit verse 3).

Eucharistic Prayer for Reconciliation II

The priest begins the eucharistic prayer. With hands extended he sings or says:

The Lord be with you.
And also with you.
Lift up your hearts.
We lift them up to the Lord.

Let us give thanks to the Lord our God.
It is right to give him thanks and praise.

The priest, with hands extended, continues:

PC All-powerful and ever-living God,
we praise and thank you through Jesus Christ our Lord
for your presence and action in the world.

In the midst of conflict and division,
we know it is you
who turn our minds to thoughts of peace.
Your Spirit changes our hearts:
enemies begin to speak to one another,
those who were estranged join hands in friendship,
and nations seek the way of peace together.

Your Spirit is at work
when understanding puts an end to strife,
when hatred is quenched by mercy,
and vengeance gives way to forgiveness.

For this we should never cease
to thank and praise you.
We join with all the choirs of heaven
as they sing for ever to your glory:

All say:

Holy, holy, holy Lord, God of power and might.
Heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

The priest, with hands extended, says:

PC God of power and might,
we praise you through your Son, Jesus Christ,
who comes in your name.
He is the Word that brings salvation.
He is the hand you stretch out to sinners.
He is the way that leads to your peace.

God our *Sustainer*
we had wandered far from you,
but through your Son you have brought us back.
You gave him up to death
so that we might turn again to you
and find our way to one another.

CC Therefore we celebrate the reconciliation
Christ has gained for us.

He joins his hands and, holding them outstretched over the offerings, says:

We ask you to sanctify these gifts
by the power of your Spirit,

He joins his hands and, making the sign of the cross once over both bread and chalice, says:

as we now fulfill your Son's + command.

With hands joined, he continues:

While he was at supper
on the night before he died for us,

He takes the bread and, raising it a little above the altar, continues:

he took bread in his hands,
and gave you thanks and praise.
He broke the bread,
gave it to his disciples, and said:

He bows slightly.

TAKE THIS, ALL OF YOU, AND EAT IT:
THIS IS MY BODY WHICH WILL BE GIVEN UP FOR YOU.

He shows the consecrated host to the people, places it on the paten, and genuflects in adoration. Then he continues:

At the end of the meal he took the cup.

He takes the chalice and, raising it a little above the altar, continues:

Again he praised you for your goodness,
gave the cup to his disciples, and said:

He bows slightly.

TAKE THIS, ALL OF YOU, AND DRINK FROM IT:
THIS IS THE CUP OF MY BLOOD,
THE BLOOD OF THE NEW AND EVERLASTING COVENANT.
IT WILL BE SHED FOR YOU AND FOR ALL
SO THAT SINS MAY BE FORGIVEN.
DO THIS IN MEMORY OF ME.

He shows the chalice to the people, places it on the corporal and genuflects in adoration. He sings or says

[PC] Let us proclaim the mystery of faith:

Then the people take up the acclamation in these words:

1. Christ has died,
Christ is risen,
Christ will come again.
2. Dying you destroyed our death,
rising you restored our life.
Lord Jesus, come in glory.
3. When we eat this bread and drink this cup,
we proclaim your death, Lord Jesus,
until you come in glory.
4. Lord, by your cross and resurrection
you have set us free.
You are the Saviour of the world.

Then, with hands extended, the priest says:

[CC] *Loving* God,
your Son has entrusted to us
this pledge of his love.
We celebrate the memory of his death and resurrection

and bring you the gift you have given us,
the sacrifice of reconciliation.

Therefore, we ask you.
to accept us, together with your Son.

Fill us with his Spirit
through our sharing in this meal.
May he take away all that divides us.

[1C] May this Spirit keep us always in communion
with N., our pope, N., our bishop [and his assistant bishops],
with all the bishops and all your people.
Father, make your Church throughout the world
a sign of unity and an instrument of your peace.

[2C] You have gathered us here
around the table of your Son,
in fellowship with the Virgin Mary, Mother of God, and all the
saints.

In that new world where the fullness of your peace will be
revealed.
gather people of every race, language, and way of life
to share in the one eternal banquet

He joins his hands.

with Jesus Christ the Lord.

He takes the chalice and the paten with the host and, lifting them up,
he sings or says:

[CC] Through him,
with him,
in him,
in the unity of the Holy Spirit,
all glory and honour is yours,
almighty Father,
for ever and ever.

The people respond:

Amen.

Turn to page 45 for the Communion Rite.

AIL

ASSOCIATION FOR INCLUSIVE LANGUAGE. LITURGY 11 July 87

Opening Prayer

All say!

Holy Spirit, fount of wisdom, come among us this day and enoighten our understanding. Help us to use the gifts we have been given to discern the paths to follow and the ways of living out the love of Christ in our own circumstances.

Strengthen us so that we overcome our fears and hesitations and send your light so that we may walk tall as your prophets,

(A candle is lit, and each in turn holds the candle, saying one's name, where one is from, and something brief about oneself.)

Reading from Woman in Exodus - 5 readers (From a Chance to Change)

Sung Alleluia Amen (x3)

LUNCHTIME LITURGY

All:

God our lover

You draw us to search for you
you give us clues to your presence in creation;
we find you in each other's faces,
in the challenge and the intimacy of human love.

Yet always you elude our grasp;
familiar and yet always strange,
you both comfort and disturb our lives.

We surrender all our images of you,
and offer ourselves to your darkness;
that you may enable us to become your likeness
more than we can imagine or conceive.

(Janet Morley, in Celebrating Women).

Reading from the Church in the modern world 4.1.

At all times the Church carries the responsibility of reading the signs of the time and of interpreting them in the light of the Gospel, if it is to carry out its task. In language intelligible to every generation the Church should be able to answer the ever recurring questions that the family of God ask about the meaning of the present life and of the life to come, and how one is related to the other. We must be aware of understand the aspirations, the yearnings, and the often dramatic features of the world in which we live.

A litany of Penitence (5 readers and all respond "O God forgive us and pour out your mercy" (from Celebrating women p30).

Reading Genesis 11, 1-9 (tower of Babel) and comment
short discussion with person next to you

song Open your ears (yellow sheet)

Blessing the Bread
(A litany for four voices)
Carter Heyward

This is my Body

1 In the beginning was God
2 In the beginning, the source of all that is
3 In the beginning, God yearning
4 God, moaning
1 God, labouring
2 God, giving birth
3 God, rejoicing
4 And God loved what she had made
1 And God said, 'It is good'.

2 Then God, knowing that all that is good
is shared
3 held the earth tenderly in her arms
4 God yearned for relationship
1 God longed to share the good earth
2 And humanity was born in the
yearning of God
3 We were born to share the earth

4 In the earth was the seed
1 In the earth was the grain
2 In the grain was the harvest
3 In the harvest was the bread
4 In the bread was the power

1 And God said, All shall eat of the earth
2 All shall eat of the seed
3 All shall eat of the grain
4 All shall eat of the harvest
1 All shall eat of the bread
2 All shall eat of the power

3 God said, You are my people
4 My friends,
1 My lovers,
2 My sisters,
3 And brothers
4 All of you shall eat
1 of the bread
2 And the power
3 All shall eat

4 Then God, gathering up her courage in
love, said,

1 Let there be bread!
2 And God's sisters, her friends and
lovers, knelt on the earth
3 planted the seeds
4 prayed for the rain
1 sang for the grain
2 made the harvest
3 cracked the wheat
4 pounded the corn
1 kneaded the dough
2 kindled the fire
3 filled the air with the smell of fresh bread
4 And there was bread!
1 And it was good!

2 We, the sisters of God, say today
3 All shall eat of the bread,
4 And the power,
1 We say today,
2 All shall have power
3 And bread.
4 Today we say
1 Let there be bread.
2 And let there be power!
3 Let us eat of the bread and the
power!
4 And all will be filled
1 For the bread is rising!

2 By the power of God
3 Women are blessed
4 By the women of God
1 The bread is blessed
2 By the bread of God
3 The power is blessed
4 By the power of bread
1 The power of women
2 The power of God
3 The people are blessed

1, 2, 3, 4
The earth is blessed
And the bread is rising

Closing Prayer At the end of the day

Eternal God, as you created humankind in your image, women and men, male and female, renew in us that image:
God the Holy Spirit, by your strength and love comfort us as those whom a mother comforts;
Lord Jesus Christ, by your death and resurrection, give us the joy of those for whom pain and suffering become, in hope, the fruitful agony of travail;
God, the Holy Trinity, grant that we may together enter into a new life, your promised rest of achievement and fulfilment, world without end amen.

Collaborative ministry - what sign should we give?

(Eucharistic Picnic 05)

Opening words

Song

Scripture reading Mt 28 16.20(from the Inclusive New Testament)

The Eleven made their way to Galilee, to the mountain where Jesus had summoned them. At the sight of Jesus they fell down in homage, though some doubted what they were seeing. Jesus came forth and addressed them in these words

"All authority has been given me
both in heaven and on earth;
"¹⁹ go, therefore, and make disciples of all the nations.
Baptize them in the name
of Abba God,
and of the Only Begotten,
and of the Holy Spirit.
²⁰ Teach them to carry out
everything I have commanded you.
And know that I am with you always,
even until the end of the world!"

Song Will You Come and Follow Me

Prayer with action - Unclenching our Hands

Reading: From "the Sign We give" (Then break into small groups)

*Let us love not in
words or speech but
in truth
and action.*

1 John 3:18, 4:7-12

It is in relationships, in our communion with each other, rather than in isolation from others that we will find fulfilment. We will reflect God's life if we live in this spirit of communion and collaboration and if our relationships are characterised by equality, mutuality and reciprocity. The vocation of the Church is to be a communion, a living source of Trinitarian relationships.

This is the basis for our equality in dignity as members of the Church and for our awareness of the spirit's activity within and between us. It is also the basis of the mission we share through baptism and confirmation. The Church, as Vatican II reminded us in the opening paragraph of *Lumen Gentium*, is to be

'a sign and instrument of communion with God and of unity among all people'. (LG 1)

and, as *Christifideles Laici* reminds us

'the Church knows that the communion received by her as a gift is destined for all people'. (CLL 32)

It is our mission to awaken persons to each other, to what their personhood means in terms of dignity and equality, and to express this in right relationships. (CLL 36, 37) In the public arena, this means building up participation and solidarity as the right basis for social and political relationships.

Intercessions

Offertory Song

Eucharistic Prayer of Hope (on separate sheet)

Global Prayer of Jesus - Said antiphonally

- A. Our God who is in heaven
holy is your name in peoples across the world,
of different race, gender, colour and religion,
in families and religious communities,
in places of work, centres of study,
hospitals and places of refuge.
- B. Your reign come more and more
in the hearts of those who work in your name,
of those who know you least and those who have no hope.
- A. Your will be done on earth,
in the hearts of saints and sinners
and those who have abundance from which to give the hungry,
the sick, the untaught, the homeless and unemployed.
- B. Give us this day our daily bread
to the poor at home and the poor across the world,
the bread of truth to this disturbed generation
- A. And forgive us our sins, our coldness
our constant failure to reach out
to those who are in need,
as we forgive those who sin against us.
- B. And lead us not into temptation;
Give us the grace to resist temptation to judge,
the temptation to fear failure,
the temptation to selfishness, the closed mind.
- All. But deliver us from the evil of injustice,
of war and violence,
the evil of failing in affection, respect and support for those
who live and work with us,
deliver us from the evil of turning away from you.

Peace song Peace flowing outward (then greet each other)

Communion song A touching Place

final words

Sending forth prayer (Oscar Romero)

If some day they take the radio station away from us,
if they close down our newspaper,
if they don't let us speak,
if they kill all the priests and the bishop too,
and you are left, a people without priests
each one of you must be God's microphone,
each one of you must be a messenger,
a prophet.
The church will always exist
as long as there is one baptized person.
And that one baptized person who is left in the world
is responsible before the world for holding aloft
the banner of the Lord's truth
and of his divine justice.

Final Song Love

Acknowledgement for Songs and prayers: Will you come and follow me and the Touching Place come from Iona. Peace flowing outward and Love is the work of June Boyce Tillman, the Eucharistic prayer of Hope comes from missionary sources, and the Our Father is an adapted version from Pax Christi (?? Communion Song??)

Songs - June 05

Opening Song

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.

2 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

3 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.

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

After Scripture reading

1. In the desert Wisdom is calling,
Where the earth's deepest wellsprings are crying;
She says: "Spread out my blanket of mercy
To breathe my life into the dying.

CHORUS:

I will go, God, if you will remake me
I will follow if you will reshape me
You are my mother, my sister, my brother;
I will join in remaking the world.

2. In the market Wisdom is calling,
In the rhythm of selling and buying;
She says: "Take up the hammer of justice
To breathe my life into the dying."

CHORUS

3. In the classroom Wisdom is calling,
When the paradigms are stultifying;
She says: "Put on my sword-belt of knowing
To breathe my life into the dying."

CHORUS

4. In the oratory Wisdom is calling,
She says: "My food is revivifying.
Feed from my body and drink of my blood
To breathe my life into the dying."

CHORUS

The Peace
Peace flowing outward and peace flowing in,
Draw peace from the centre in which we begin;
Find peace in the ending, the close of the day;
Let peace in the heart wipe the evil away.

Strength flowing outward and strength flowing in,
Draw strength from the centre in which we begin;
Find strength in the ending, the close of the day;
Let strength in the heart wipe the evil away.

Hope flowing outward

Joy flowing outward....

Love flowing outward....

A TOUCHING PLACE (Iona) (Communion Song)

1. Christ's is the world in which we move,
Christ's are the folk we're summoned to love,
Christ's is the voice which calls us to care
And Christ is the one who meets us here.

CHORUS: TO THE LOST
CHRIST SHOWS HIS FACE
TO THE UNLOVED
HE GIVES HIS EMBRACE
TO THOSE WHO CRY
IN PAIN OR DISGRACE
CHRIST MAKES, WITH HIS FRIENDS,
A TOUCHING PLACE.

2. Feel for the people we most avoid -
Strange or bereaved or never employed;
Feel for the women and feel for the men
Who fear that their living is all in vain.
3. Feel for the parents who've lost their child
Feel for the women whom men have defiled,
Feel for the baby for whom there's no breast
And feel for the weary who find no rest.
4. Feel for the lives by life confused,
Riddled with doubt, in loving abused;
Feel for the lonely heart, conscious of sin,
Which longs to be pure but fears to begin.

34. LOVE (Final Song)

1. We sing a love that sets all people free,
That blows like wind, that burns like scorching flame,
Enfolds like earth, springs up like water clear.
Come, living love, live in our hearts today.
2. We sing a love that seeks another's good,
That longs to serve and not to count the cost,
A love that, yielding, finds itself made new.
Come, caring love, live in our hearts today.
3. We sing a love, unflinching, unafraid
To be itself, despite another's wrath,
A love that stands alone and undismayed.
Come, strength'ning love, live in our hearts today.
4. We sing a love that, wand'ring, will not rest
Until it finds its way, its home, its source,
Through joy and sadness pressing on refreshed.
Come, pilgrim love, live in our hearts today.
5. We sing a burning, fiery, Holy Ghost
That seeks out shades of ancient bitterness.
Transfig'ring these, as Christ in ev'ry heart.
Come joyful love, live in our hearts today.

A touching place is Iona - then restore Iona BT's

H O P E

- A Abba we praise you and we bless you
for you have made us and we belong to you.
You do not hide from us, you are not distant.
You have revealed yourself and your great love for us
in all your wonderful works.
- B We see you in the strength of mountains,
the solitude of deserts, and in gentle and refreshing rain.
We see you in the height of skies and ocean depths,
in birds that soar and fish that swim.
We see you in the hope of sunrise, the relief and rest of sunset.
All your works proclaim your love.
- A As children, surrounded and protected
by the warmth of a Parent's love,
we join all creation in rejoicing and celebrating
your great care and concern for us.
It is in this spirit that we raise our voices
and praise your name:
- All HOLY, HOLY, HOLY...
- B Abba, we thank you for speaking
your greatest word of love to us: Jesus Christ.
He came to show us clearly who you are
and taught us how to call you Father.
- A We are your children, your image,
and we thank you that, when we sinned,
you sent us Jesus Christ, our brother,
to free the child in each of us to grow in your life and spirit.
- B And, of all he said and did,
we thank you for his greatest gift to us,
and ask you to bless this table and these gifts
as we come together in Jesus' name.
- All On the night before he died,
Jesus gathered his friends together for a meal
and shared with them his life and love.
He took some bread and blessed it and broke it
and passed it among them saying:

All TAKE THIS ALL OF YOU AND EAT IT.
THIS IS MY BODY WHICH WILL BE BROKEN FOR YOU.

Then he took the cup of wine, said the blessing,
and gave it to them saying:

TAKE THIS ALL OF YOU AND DRINK FROM IT.
THIS IS THE CUP OF MY BLOOD,
THE BLOOD OF THE NEW AND EVERLASTING COVENANT
WHICH WILL BE SHED FOR YOU AND FOR ALL
FOR THE FORGIVENESS OF SINS. DO THIS IN MEMORY OF ME. (pause)

A Abba, we thank you for Christ's life among us,
and the example he has left us of how to live a life of love.
We gratefully recall his death
and how he shows us a way to die to self and live for others.

B And finally, we remember the hope we have
in Jesus' resurrection and ascension:
the hope of the seed that falls into the ground,
the hope of the grapes that yield to crushing,
the hope we cling to with childlike tenacity,
the hope of new and fuller life.

A Send us your Spirit, Father, the Spirit Jesus promised us,
so the child in each of us can grow.
Help us rediscover creativity and imagination
and all the ways in which we can be most like you.

B Give us your eyes and restore our vision.
Teach us to find you in the present moment you give us.
Help us to seek and find you where you are to be found
in the ordinary day to day living out of our lives.

All We make our prayer to you, Father,
in the name of your son, Jesus, who is our hope.

THROUGH JESUS, IN JESUS, IN THE UNITY
OF THE H-SPIRIT ALL GLORY AND HONOUR IS YOURS
ALMIGHTY GOD, FOR EVER AND EVER... AMEN

Prayer over bread and food: all together

Today we Christian women break and share bread together
as a sign that we are one humanity,
as a pledge that we will work for justice for all
but particularly for women,
as a foretaste of that which can be
despite what is and what has been.
May the spirit that guides us
be present today,
taking this bread,
the lives that we lead,
transforming them
for the unity, service and love of all creation.

Prayers
✓✓

Communion

June's Song Friendship (See song sheet)

Prayer of Commitment (All)

We have gathered here to celebrate friendship and the pursuit of justice, to heal each other and grow strong together to point prophetically to a vision of reconciled relationships, a new heaven, a new earth.
Let us all now recommit ourselves to act justly, love tenderly and walk humbly with our God.

(silent prayer)

Closing prayer

Blessing:

May God bless you and keep you,
May God's face shine upon you
and give you peace
And the blessing of God the Creator,
Redeemer and life-giving Spirit
be with you, now and for ever Amen

Final Song : We sing a Love

tune: Tell out my Soul

We sing a love that sets all people free,
That blows like wind, that burns like scorching flame,
Enfolds like earth, springs up like water clear.
Come, living love, live in our hearts today.

We sing a love that seeks another's good,
That longs to serve and not to count the cost,
A love that, yielding, finds itself made new.
Come, caring love, live in our hearts today.

We sing a love, unflinching, unafraid
To be itself, despite another's wrath,
A love that stands alone and undismayed.
Come, strength'ning love, live in our hearts today.

We sing a love that, wand'ring, will not rest
Until it finds its way, its home, its source,
Through joy and sadness pressing on refreshed.
Come, pilgrim love, live in our hearts today.

We sing a burning, fiery, Holy Ghost
That seeks out shades of ancient bitterness.
Transfig'ring these, as Christ in ev'ry heart.
Come joyful love, live in our hearts today.

Most of the prayers of this eucharist come from a recent mass of thanksgiving for 25 years of friendship and commitment in the pursuit of justice. The Joannine reading is from the Inclusive New Testament (Priests for Equality) and the Prayer of Jesus is Monica Furlong's one from "Women Included". The eucharistic prayer "Jesus, the compassion of God" comes from the official "eucharistic prayer for masses for various needs and occasions". The songs "Friendship" and "Love" are by June Boyce Tillman, and "Won't you let me be your servant" is by Dot Gent.

Garden Eucharist July 06 - Creation and co-responsibility with God

Opening Song Christ be our light

Naming ourselves with the Galilee stone

Opening words by the Celebrant

Confession

Reader:

God, you call us to act justly.
We often close our eyes to injustice.
We are deaf to the cry of those who are oppressed.
We give in to the pressure to conform.
We fear the cost of change, we lack a vision for tomorrow.

People:

God, forgive us.

Reader:

God, you call us to love mercy.
Fear, anger and hatred hold us back.
We judge others harshly.
Bitterness chokes our forgiveness.

People:

God, forgive us.

Reader:

God, you call us to walk humbly with you.
We live in arrogance and greed.
We forget that we are made from dust
and that our life depends upon the fragile network of all creation.
We have laid waste the earth and threatened the universe.

People:

God, forgive us.

Reader:

God, you call us to act justly, love mercy and walk humbly with you.

People:

Transform us by the power of your Holy Spirit

That we may live. Amen.

(Conymeele Community)

Song

Go into groups - read the items on the sheet of readings in turn round the circle and then discuss.

On return all say:

Loving God, All your creation calls you blessed.
In love you have formed a universe, so diverse yet so related.
and into its web you call us forth
to walk the land and swim the sea
with all our natural brothers and sisters.
To the stars we seem no more than blades of grass.
Yet to you, each of us, as each blade of grass and each star,
is an irreplaceable treasure, an essential companion
on this journey of love.

Open our hearts to understand the intimate relationship
that you have with all creation.
May we give hope to tomorrow's children

(from Psalm of the Cosmos" in www.webofcreation.org)

Bidding prayers spend five minutes walking round the garden, pick a flower or leaf,
then return place these in a bowl of earth while you say a prayer, or silently.

Song

The global Our Father

A Our God who is in heaven
holy is your name in peoples across the world,
of different race, colour and religion,
in families and religious communities,
in places of work, centres of study,
hospitals and places of refuge.

B Your reign come more and more
in the hearts of those who work in your name,
of those who know you least and those who have no hope.

A Your will be done on earth,
in the hearts of saints and sinners
and those who have abundance from which to give the hungry,
the sick, the untaught, the homeless and unemployed.

B Give us this day our daily bread
to the poor at home and the poor across the world,
the bread of truth to this disturbed generation.

A And forgive us our sins, our coldness,
our constant failure to reach out
to those who are in need,
as we forgive those who sin against us.

B And lead us not into temptation;
Give us the grace to resist temptation to judge,
the temptation to count the cost, the temptation to fear failure,
the temptation to selfishness, to a closed mind.

All But deliver us from the evil of injustice,
of war and of violence,
the evil of failing in affection, respect and support for those
who live and work with us,
deliver us from the evil of turning away from you.

the peace - sung holding hands

Shalom my friends, shalom my friends, shalom shalom
The peace of Christ I give you today, shalom, shalom (x3)

Final words from the celebrant

All say the blessing

Ever-loving God,
may we, the people of the bread,
live for a world in which no one hungers;
may we, the people of the vine
live for a world in which no one is excluded;
and may all who have shared in
the body and blood of your Son
love our brothers and sisters
rejoicing to know that you loved us first.

(Christian Aid)

34. LOVE (Final Song)

1. We sing a love that sets all people free,
That blows like wind, that burns like scorching flame,
Enfolds like earth, springs up like water clear.
Come, living love, live in our hearts today.
2. We sing a love that seeks another's good,
That longs to serve and not to count the cost,
A love that, yielding, finds itself made new.
Come, caring love, live in our hearts today.
3. We sing a love, unflinching, unafraid
To be itself, despite another's wrath,
A love that stands alone and undismayed.
Come, strength'ning love, live in our hearts today.
4. We sing a love that, wand'ring, will not rest
Until it finds its way, its home, its source,
Through joy and sadness pressing on refreshed.
Come, pilgrim love, live in our hearts today.
5. We sing a burning, fiery, Holy Ghost
That seeks out shades of ancient bitterness.
Transfig'ring these, as Christ in ev'ry heart.
Come joyful love, live in our hearts today.

1. We shall go out with gratitude within us
For signposts, guides and waymarks in our lives,
And friendships formed in laughter and in sadness;
For when we sense support, our hearts revive.

2. May we in strength fulfil the needs of others,
Not let our fear destroy the truth within;
May we seek justice for a whole creation
In tune with One who is our origin.
(And stay in tune with One who is our origin.)

3. We praise this Source of all that is created,
The model of our creativity;
May we be one with all that is life-giving,
Not lose our way in negativity.

4. For we would walk in happiness and sorrow,
Yet keep in touch with wellsprings deep inside;
So shall we come to know abundant living,
And share in God a love that's deep and wide.
(And share in God a love that is both deep and wide)

Text : June Boyce-Tillman.

Tune : INTERCESSOR

It will also fit the tune Londonderry by substituting the bracketed lines for the final lines of verses 2 and 4

Garden Eucharist on a theme of justice and the care for creation 09

Opening song: I the Lord of Sea and Sky

Naming ourselves with the Galilee stone

Opening Words from the Celebrant

Penitential prayer

Group A

Loving Creator, who has breathed your own life into your people
you have given us all creation to care for:

- the tall trees of the forest and the crops of the fields,
 - the fish that swim in the sea and the animals that roam the earth
- All the good things that you made

Group B

And we, what have we done with your gifts?
We have used the resources of the earth recklessly ;,
plundered the riches of this planet with greed :
refused to share with the poor and the hungry.

All Forgive us, O Source of all our Being, and bring us back into harmony with your universe.

Group A We are called to love one another in your name,yet what have we done?

We talk about love with our lips

Group B But we pass on the other side when needs press in upon us, rules matter more than
compassion,the law than the spirit.

All Forgive us for our failure to listen to your call to show forth your love in our lives and that of the
Church.

Group A We have been called to be sisters and brothers of Christ yet_ what have we done? We have
allowed the. dominations and oppressions of the world to enter Into Christ's body. –

Group B We have been called to be a chosen race, a royal pnesthood, and a .consecrated nation.

All Send forth your spirit into our hearts so that we may truly share with one another the work of
building up your realm here on earth.

Group A You created human beings in your own image "male and female God created them".

Group B Yet your people have treated women, made in the image of God, as inferior and defective.

Readings: (on a separate sheet) Hildegard, Jim Cotter's version of ps 24, and words from Desmond Tutu and JP II on the care for creation.

Discussion in groups:

- how is justice linked with the way we treat creation?
- With all our many concerns, how far should we give top priority to the environment crisis?
- In the face of vast destruction of the environment both here and globally, what difference can an individual make?

Offertory pick flowers or leaves from around the garden, to "green" the bowls of earth on the table, as you make your bidding prayer (or silently).

Song Christ be our light)

Eucharistic Prayer (see separate sheet - theme of the future)

Global Our Father (said antiphonally all saying the last verse)

A. Our God who is in heaven

holy is your name in peoples across the world
of different race, colour and religion,
in families and religious communities,
in places of work, centres of study,
hospitals and places of refuge.

B. Your reign come more and more

in the hearts of those who work in your name,
of those who know you least and those who have no hope.

A. Your will be done on earth,

in the hearts of saints and sinners
and those who have abundance from which to give the hungry,
the sick, the untaught, the homeless and unemployed.

B. Give us this day our daily bread

to the poor at home and the poor across the world,
the bread of truth to this disturbed generation.

A. And forgive us our sins, our coldness,

our constant failure to reach out
to those who are in need,
as we forgive those who sin against us.

GARDEN EUCHARIST

JUNE 83

Song: How many times must my people exist

Opening prayer

Litany

- All From hidden prejudice which prevents us from being fully human
response. Free us, Creator and Redeemer
- men From being insiduously influenced by the rat race
Free us, Creator and Redeemer
- women From playing the passive role in which society casts us
Free us, creator and redeemer
- men From taking sexism less seriously than racism
Free us, creator and redeemer
- women From lacking in compassion for women who are oppressed, because 'we're all right'
Free us, creator and redeemer
- men From feeling threatened by the liberation of women
Free us, Creator and Redeemer
- women From not seeing that men need liberating too
Free us, Creator and Redeemer
- all From thinking in stereotypes rather than seeing each human as unique
Free us, Creator and Redeemer
- all For not recognising in ourselves the wish to dominate or accept domination
Free us, Creator and redeemer
- Reader O 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 Let our relationships with one another show forth to the world your love
all Spirit of God, give us your liberating strength
- Reader Help us to see beyond the stereotypes of gender and discover what being fully human means
all Spirit of God, give us your liberating strength
- Reader You sent your prophets to shake the righteous from their complacency.
Give us the courage to be prophets seeking a just society
all Spirit of God, give us your liberating strength

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,
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
Ianthe)

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: 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 on e 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.

EUCCHARISTIC PICNIC 1988. THEME - THE IMAGES OF GOD

Finite words cannot encapsulate the infinite - we see through a glass darkly and in trying to understand God (the first person of the Trinity) we use analogies and metaphors. Each of these illuminates some facet of the divine but is not the truth itself. Some images are misleading (many people believe that because Jesus spoke of his "Father" God must be male, but theologians agree that God has no gender). The following are just some of the ways in which we reach out towards the source of our being:

God as covenant maker: "This is the covenant I shall make with the House of Israel...within them I shall plant my Law, writing it on their hearts. Then I shall be their God and they will be my people. (Jer31;33-34)

"God is shield that protects me, saving the honest of heart. God is an upright judge, slow to anger, but a God at all times threatening for those who will not repent" (Psalm 7.10-11)

"I am the one who taught Israel to walk .. I drew them to me with love and affection, I picked them up and held them to my cheek, I knelt down to them and fed them" (Hosea 11). When the people of Israel claimed the Lord had abandoned them the answer was "can a woman forget her own body and love not the child she bore" Is 49.15 (the key biblical concept of compassion - pity, mercy, tender loving-kindness - comes from a root word meaning womb).

In Moltmann's essay "God as Father? on the motherly Father " it is argued that in the Bible God is called Father both metaphorically, to express goodness and kindness of his rule, and in a literal sense to express God the Father being the father of "his" Son. "if the Son comes forth from the Father alone, then this .. must be thought of as both "procreation" and "birth". But that means there must be a fundamental change in the father-concept. A father who both begets and gives birth to his son is no mere male father. He is a "motherly father" - the Council of Toledo 675 a.d. speaks of the son being made from the "womb" of the father (Concilium no 143).

"God is light, and there is no darkness in him at all (1 Jn 1:5)...We know we have come to know him if we keep his commandments (1 Jn 2:3) Whoever fails to love does not know God, because God is love. (1 Jn. 4:8)

"Anyone who has seen me has seen the Father .. I am in the Father and the Father is in me"(Jn 14.9-10)

There is a strictly theological understanding underlying the preferential option for the poor: that the God of revelation is not a God who intervenes in a neutral fashion in human affairs. He is a God who takes the part of the weak, the poor and the oppressed" A Moser in Concilium "Ethics of Liberation" No 172)

"When you succeed in changing
all your abstract nouns
for a few concrete ones
whose meaning can be felt,
perhaps it will make sense again
for you to talk to us of Christ and God.
When it is seen to be true,
in a way that can be genuinely proclaimed,
that Justice has "pitched its tent in our midst",
and that Love has "dwelt amongst us"
then perhaps what your Bible calls
the "name of God"
can make itself known.(unnamed Brazilian poet in "Practical Theology of Liberation")

A. (Anniversary)

Oliver and Ianthe

Mass in thanksgiving of 25 years of marriage April 1958 - 1983

Love is his word, love is his way
feasting with men, fasting alone
living and dying, rising again
love, only love is his way

chorus Richer than gold is the love of my Lord,
better than splendour and wealth

- 2 love is his way, love is his mark
sharing his last passover feast
Christ at the table, host to the twelve
love only love is his mark chorus
- 3 love is his mark, love is his sign
bread for our strength, wine for our joy
This is my body, this is my blood
love, only love is his sign chorus
- 4 love is his sign, love is his news
Do this he said, lest you forget
all my deep sorrow, all my dear blood.
Love, only love, is his news chorus
- 5 Love is his news, love is his name
we are his own, chosen and called
love one another, I have loved you
love, only love is his law chorus
- 6 Love is his law, love is his word:
love of the Lord, Father and Word
love of the Spirit, God everyone
Love, only love is his word chorus

LITANY (Response: Love one another even as I have loved you)

- He who has no love does not know God because God is love

- unless you love someone nothing else makes any sense

- whatever you did to the least of these my brothers and sisters you did to me

- O beauty, so ancient and so new, too late have I loved thee

- By this shall all know that you are my disciples

- If we love only those who are good to us, how are we any better than the pagans?

- God loved the sinners, the outcasts, the despised and the rejected

- As on the eve of Calvary Jesus said 'not my will but thine be done must
we not say to our fellows 'not my needs but yours be met?'

- Those who lose their lives shall find them - so also those who lose their
love of self shall find the love of God through the selfless love for others

- I pray that they may be one even as the Father and I are one

- God so loved the world that he gave his only son that we might have life

- We do not deserve God's love, so why should we expect other people to be
lovable?

- A new commandment I give to you, that you love one another; even as I
have loved you, that you also love one another.

Song : 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 his people, alleluia
 and his words are words of wisdom, alleluia

Israel comes to greet the saviour
 Judah is glad to see his day
 from East and West the people travel
 He will show the way

chorus: God

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

chorus: God

READINGS (after these people split into 4 groups for discussion)

1 John 4 7-13

From on Being a Christian, Kung: 'the much quoted commandment of love is not meant to be a new law nor a summary .. we cannot love just because we must. The 'commandment' of love is not so much a commandment as the quintessence, the main issue, the whole meaning and according to Paul, the 'fulfilling' of the law. Understood from Jesus' standpoint, love is not simply one virtue among others, not one principle among similar principles. It is really the basic criterion of all virtues, principles, norms, forms of human behaviour..

Jesus reduced all the commandments .. to the double commandment of love of God and neighbour; a requirement which can embrace the whole life of a person and yet applies quite precisely to each particular case. Love is understood, not as sense or feeling, as sentimentality, but as the deliberately decided attitude and act of good will toward one's neighbour, even toward one's opponent: an alertness, an openness, a helpfulness in creative conduct, in productive imagination and in decisive action in each case in the light of the situation. It involves man and wife, boy and girl, colleagues, neighbours acquaintances and strangers".

From 'From Cosmos to love' Dominion and Peacocke 'The ultimate goal of love of self is the growth of our potential, for the richer we are the more we possess ourselves, the more we are able to give to others - and to receive from them. The great commandment of loving our neighbours as ourselves can only be realised if we maximise our availability to others which, in turn, requires a constant positive image of ourselves, which has the capacity to grow in the image of God until the end of our days and beyond in eternity"

From 'Enfolded in love' - readings from Julian of Norwich
 'And so I saw full surely that before ever God made us, he loved us. And this love was never quenched nor ever shall be. And in this love he has done all his works, and in this love he has made all things profitable to us, and in this love our life is everlasting. In our making we had beginning, but the love in which he made us was in him from without beginning, in which love we have our beginning'.

After the discussion is sung the Gelineau psalm 'My shepherd is the Lord'
 (pink sheet)

Eucharistic prayer of God's love (Let Liturgy Live p 165)

.....Do this to remember me

All: Therefore, Father, 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.
 Father we know that you love us
 because you have given us so much
 because you have given us your son
 because you have given us your resurrection
 because you have given us life

People here join in with their own prayers of thanksgiving and petition

Celebrant Father, we thank you
 For Christ who lives among us
 Through your spirit
 to unite 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.

All: 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, let us show that we are at peace with one another

(linking hands sing Shalom, repeated three times, followed by the kiss of peace)

Shalom my friend, shalom my friend, shalom, shalom
 The peace of Christ I give you today, shalom, shalom

Celebrant: This cup of blessing that 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

final prayer

Final song Love is come again like wheat that springeth green (pink sheet)

Garden Eucharist on a theme of justice and the care for creation 09

Opening song: I the Lord of Sea and Sky

Naming ourselves with the Galilee stone

Opening Words from the Celebrant

Penitential prayer

Group A

Loving Creator, who has breathed your own life into your people
you have given us all creation to care for:

- the tall trees of the forest and the crops of the fields,
 - the fish that swim in the sea and the animals that roam the earth
- All the good things that you made

Group B

And we, what have we done with your gifts?
We have used the resources of the earth recklessly ;
plundered the riches of this planet with greed :
refused to share with the poor and the hungry.

All Forgive us, O Source of all our Being, and bring us back into harmony with your universe.

Group A We are called to love one another in your name,yet what have we done?
We talk about love with our lips

Group B But we pass on the other side when needs press in upon us, rules matter more than
compassion,the law than the spirit.

All Forgive us for our failure to listen to your call to show forth your love in our lives and that of the
Church.

Group A We have been called to be sisters and brothers of Christ yet_what have we done? We have
allowed the. dominations and oppressions of the world to enter Into Christ's body. –

Group B We have been called to be a chosen race, a royal pnesthood, and a .consecrated nation.

All Send forth your spirit into our hearts so that we may truly share with one another the work of
building up your realm here on earth.

Group A You created human beings in your own image "male and female God created them".

Group B Yet your people have treated women, made in the image of God, as inferior and defective.

Readings: (on a separate sheet) Hildegard, Jim Cotter's version of ps 24, and words from Desmond Tutu and JP II on the care for creation.

Discussion in groups:

- how is justice linked with the way we treat creation?
- With all our many concerns, how far should we give top priority to the environment crisis?
- In the face of vast destruction of the environment both here and globally, what difference can an individual make?

Offertory pick flowers or leaves from around the garden, to "green" the bowls of earth on the table, as you make your bidding prayer (or silently).

Song Christ be our light)

Eucharistic Prayer (see separate sheet - theme of the future)

Global Our Father (said antiphonally all saying the last verse)

A. Our God who is in heaven

holy is your name in peoples across the world
of different race, colour and religion,
in families and religious communities,
in places of work, centres of study,
hospitals and places of refuge.

B. Your reign come more and more

in the hearts of those who work in your name,
of those who know you least and those who have no hope.

A. Your will be done on earth,

in the hearts of saints and sinners
and those who have abundance from which to give the hungry,
the sick, the untaught, the homeless and unemployed.

B. Give us this day our daily bread

to the poor at home and the poor across the world,
the bread of truth to this disturbed generation.

A. And forgive us our sins, our coldness,

our constant failure to reach out
to those who are in need,
as we forgive those who sin against us.

B. And lead us not into temptation:
Give us the grace to resist the temptation to judge
the temptation to count the cost, the temptation to fear failure,
the temptation to selfishness, the closed mind.

All. But deliver us from the evil of injustice,
of war and of violence,
the evil of failing in affection, respect and support for those
who live and work with us,
deliver us from the evil of turning away from you.

Sung Peace – Shalom my friends (all holding hands)
Shalom my friends, shalom my friends shalom shalom
The peace of Christ I give you today, shalom, shalom

Final words by the celebrant

Final blessing (from Canada)

Unsettling God,
Dizzy with your vision,
May we craft our living
With realised mercies
And unfashionable hope.

Transformed by your message
May we disrupt idolatrous norms
With the vigour of justice
And the plain language of faith.

Resolute in your embrace,
May we form new foundations
With the endurance of love
And a passion for grace

Final Song Commitment to Creation (June Boyce Tillman, Londonderry Air)

1 We shall go out renewed in our commitment
To integrate creation in ourselves,
To work and trust, to hope and play and wonder
With hearts that long for world integrity.
We'll work to right the wrongs of devastation
Of humankind and all created life;
We'll dream our dreams of earth's reintegration
Within the dreamtime of a Christ who is the Way.

2 We'll play our games that still the hectic struggle
To win a race that all can only lose;
We'll trust the God who works from deep within us
For peace and justice, unity for all.
We'll keep alive the flame of hope within us
And wonder still at beauty yet unborn.
We'll leap and dance the resurrection story,
Including all within the circles of our love.

Em Am7 D Esus4 , Em

Am7 D Esus4 , Em Am7

D G , C Am Dsus4 D

Refrain: G C G , Em Bm

Christ be our light, Shine in our hearts.

Em Am Dsus4 D , G Dsus4 D Em

Shine through the dark - ness, Christ, be our light!

Em/D C Am7 D G Am/G G

Shine in your Church gathered to - day.

Longing for peace, our world is troubled.
 Longing for hope, many despair.
 Your word alone has power to save us.
 Make us your living voice.
 Christ, be our light!
 Shine in our hearts.
 Shine through the darkness.
 Christ, be our light!
 Shine in your church gathered today.

Longing for food, many are hungry.
 Longing for water, many still thirst.
 Make us your bread, broken for others,
 shared until all are fed.

Longing for shelter, many are homeless,
 longing for warmth, many are cold.
 Make us your building, sheltering others,
 walls made of living stone.

Many the gifts, many the people,
 many the hearts that yearn to belong.
 Let us be servants to one another,
 making your kingdom come.

Bernadette Farrell, b 1957

VERSES: Majestically

1. I, the Lord of sea and sky,
 2. I, the Lord of snow and rain,
 3. I, the Lord of wind and flame,

I have heard my
 I have borne my
 I will tend the

1. peo - ple cry,
 2. peo - ple's pain,
 3. poor and lame.

All who dwell in dark and sin
 I have wept for love of them.
 I will set a feast for them.
 my
 They
 My

1. hand will save,
 2. turn a - way,
 3. hand will save.

I who make the stars of night,
 I will break their hearts of stone,
 Fin - est bread I will pro - vide

1. I will make their dark - ness bright.
 2. give them hearts for love a - lone.
 3. till their hearts be sat - is - fied.

Who will bear my
 I will speak my
 I will give my

1. light to them?
 2. word to them.
 3. life to them.

Whom shall I send?
 Whom shall I send?
 Whom shall I send?

REFRAIN: a tempo

Here I am, Lord, _____ Is it I, Lord? _____

rit I have heard you call - ing in the night _____

a tempo I will go, Lord, _____ if you lead me. *Fine*

rit I will hold your peo - ple in my heart. _____

Dan Schutte

1.

Hildegard of Bingen

God desires
That all the world
Be pure in his sight

The earth should not be injured
The earth should not be destroyed

The high and the low of all creation
God gives to humankind to use.

If this privilege is misused
God's justice permits creation
To punish humanity

2.

P.S. 24

THE GLORY OF GOD

Refrain: Praise to the Glory of God,
shining through Jesus Christ.

A DEAR God, you are creating the earth and all that is in it,
the whole round world and all who dwell on land or sea.
You have founded life upon the waters,
and drawn it forth from the mysterious deeps.

B Who shall climb the mountain of God?
Who shall stand in the holy place?
Those who have clean hands and pure hearts,
who have not set their minds on falsehood,
nor sworn to deceive their neighbours.
They shall receive a blessing from God,
and justice from the God of their salvation.
Such is the fortune of those who draw near their Creator,
who seek the face of the God of Jacob.

A Let the gates be opened, let the doors be lifted high,
that the great procession may come in.
Who is the One clothed with glory?
It is our God, the God who has triumphed,
who has striven with evil and prevailed.

B Let the gates be opened, let the doors be lifted high,
that the great procession may come in.
Who is the One clothed with glory?
It is the great God of all the universe,
glorious in a Love that never fails.

A11

*May the light and love of God shine in our hearts and through the universe that
the whole creation may be transfigured to glory, in and through Jesus Christ,
radiant in the splendour of the wounds of love.*

3

Archbishop Desmond Tutu

We must act now and wake up to our moral obligations. The poor and vulnerable are members of God's family and are the most severely affected by droughts, high temperatures, the flooding of coastal cities, and more severe and unpredictable weather events resulting from climate change. We, who should have been responsible stewards preserving our vulnerable, fragile planet home, have been wantonly wasteful through our reckless consumerism, devouring irreplaceable natural resources. We need to be accountable to God's family. Once we start living in a way that is people-friendly to all of God's family, we will also be environment-friendly.

As you read *The Green Bible* starting in Genesis, you will see that after God created birds, fish, and animals he created humans to be his viceroys and to act 'compassionately and gently' toward all forms of life. The future of our fragile, beautiful

Peace with God the
Creator, Peace with all
Creation.

Pope J.P. II

4

1. In our day, there is a growing awareness that world peace is threatened not only by the arms race, regional conflicts and continued injustices among peoples and nations, but also by a lack of *due respect for nature*, by the plundering of natural resources and by a progressive decline in the quality of life. The sense of precariousness and insecurity that such a situation engenders is a seedbed for collective selfishness, disregard for others and dishonesty.

Faced with the widespread destruction of the environment, people everywhere are coming to understand that we cannot continue to use the goods of the earth as we have in the past. The public in general as well as political leaders are concerned about this problem, and experts from a wide range of disciplines are studying its causes. Moreover, a new *ecological awareness* is beginning to emerge which, rather than being downplayed, ought to be encouraged to develop into concrete programmes and initiatives.

2. Many ethical values, fundamental to the development of a *peaceful society*, are particularly relevant to the ecological question. The fact that many challenges facing the world today are interdependent confirms the need for carefully coordinated solutions based on a morally coherent world view.

Eucharist liturgies file list

(EP = eucharistic prayer rather than whole eucharists.)

Act Justly – Mass of thanksgiving 25 years of friendship
Austin Winkley 70th birthday celebration “Helping to Build the Kin-dom of heaven
Creation E.P
Friendship of God and Neighbour garden E.
Feminine aspects of God “ “
Freedom. Birthday celebration (Dora Turbin’s 70th)
“ scriptural discussion pointers for garden E.
God of Love E.P.
Go tell everyone the Good news. Garden E
Goodness of God is our guide. Memorial mass
Growth Garden E
St Hilda community Easter Eucharist
House eucharist (Jim Cotter)
Indian eucharist (from ONE)
Integrity and Truthfulness E. (20th anniversary of the “McCabe affair”
Journey (one page only)
Juliantide Eucharist
July 91 E
Justice garden E.
Licensing Mass for Elaine Cramer as priest in charge
Light. CPW winter gathering E.
Our Lady at the Altar E – WATCH 01
Reconciliation (official RC EP)
RC Caucus for lesbians and gays – 2 Es for lent and Easter
Thanksgiving mass for 20 years of marriage
Unity E. One for Christian Renewal
Vision, E prayer of
Vows, E for taking of,
Water Garden Eucharist
Wedding anniversay (30th) E
Wisdom E

Blessing the Bread

(A litany for four voices)

Carter Heyward

International Women's Year

Washington DC USA. Spring 1978

1 In the beginning was God
2 In the beginning, the source of all that is
3 In the beginning, God yearning
4 God, moaning
1 God, labouring
2 God, giving birth
3 God, rejoicing
4 And God loved what she had made
1 And God said, 'It is good'.

2 Then God, knowing that all that is good
is shared
3 held the earth tenderly in her arms
4 God yearned for relationship
1 God longed to share the good earth
2 And humanity was born in the
yearning of God
3 We were born to share the earth

4 In the earth was the seed
1 In the earth was the grain
2 In the grain was the harvest
3 In the harvest was the bread
4 In the bread was the power

1 And God said, All shall eat of the earth
2 All shall eat of the seed
3 All shall eat of the grain
4 All shall eat of the harvest
1 All shall eat of the bread
2 All shall eat of the power

3 God said, You are my people
4 My friends,
1 My lovers,
2 My sisters,
3 And brothers
4 All of you shall eat
1 of the bread
2 And the power
3 All shall eat

4 Then God, gathering up her courage in
love, said,

1 Let there be bread!
2 And God's sisters, her friends and
lovers, knelt on the earth
3 planted the seeds
4 prayed for the rain
1 sang for the grain
2 made the harvest
3 cracked the wheat
4 pounded the corn
1 kneaded the dough
2 kindled the fire
3 filled the air with the smell of fresh bread
4 And there was bread!
1 And it was good!

2 We, the sisters of God, say today
3 All shall eat of the bread,
4 And the power,
1 We say today,
2 All shall have power
3 And bread.
4 Today we say
1 Let there be bread.
2 And let there be power!
3 Let us eat of the bread and the
power!
4 And all will be filled
1 For the bread is rising!

2 By the power of God
3 Women are blessed
4 By the women of God
1 The bread is blessed
2 By the bread of God
3 The power is blessed
4 By the power of bread
1 The power of women
2 The power of God
3 The people are blessed

1, 2, 3, 4
The earth is blessed
And the bread is rising

Celebrating Women

EUCCHARISTIC PICNIC 1988. THEME - THE IMAGES OF GOD

Finite words cannot encapsulate the infinite - we see through a glass darkly and in trying to understand God (the first person of the Trinity) we use analogies and metaphors. Each of these illuminates some facet of the divine but is not the truth itself. Some images are misleading (many people believe that because Jesus spoke of his "Father" God must be male, but theologians agree that God has no gender). The following are just some of the ways in which we reach out towards the source of our being:

God as covenant maker: "This is the covenant I shall make with the House of Israel...within them I shall plant my Law, writing it on their hearts. Then I shall be their God and they will be my people. (Jer31;33-34)

"God is shield that protects me, saving the honest of heart. God is an upright judge, slow to anger, but a God at all times threatening for those who will not repent!" (Psalm 7.10-11)

"I am the one who taught Israel to walk .. I drew them to me with love and affection, I picked them up and held them to my cheek, I knelt down to them and fed them" (Hosea 11). When the people of Israel claimed the Lord had abandoned them the answer was "can a woman forget her own body and love not the child she bore" Is 49.15 (the key biblical concept of compassion - pity, mercy, tender loving-kindness - comes from a root word meaning womb.

In Moltmann's essay "God as Father? on the motherly Father " it is argued that in the Bible God is called Father both metaphorically, to express goodness and kindness of his rule, and in a literal sense to express God the Father being the father of "his" Son. "if the Son comes forth from the Father alone, then this .. must be thought of as both "procreation" and "birth". But that means there must be a fundamental change in the father-concept: A father who both begets and gives birth to his son is no mere male father. He is a "motherly father" - the Council of Toledo 675 a.d. speaks of the son being made from the "womb" of the father (Concilium no 143).

"God is light, and there is no darkness in him at all (1 Jn 1:5)...We know we have come to know him if we keep his commandments (1 Jn 2:3) Whoever fails to love does not know God, because God is love. (1 Jn 4:8)

"Anyone who has seen me has seen the Father .. I am in the Father and the Father is in me"(Jn 14.9-10)

There is a strictly theological understanding underlying the preferential option for the poor: that the God of revelation is not a God who intervenes in a neutral fashion in human affairs. He is a God who takes the part of the weak, the poor and the oppressed" A Moser in Concilium "Ethics of Liberation" No 172)

"When you succeed in changing
all your abstract nouns
for a few concrete ones
whose meaning can be felt,
perhaps it will make sense again
for you to talk to us of Christ and God.
When it is seen to be true,
in a way that can be genuinely proclaimed,
that Justice has "pitched its tent in our midst",
and that Love has "dwelt amongst us"
then perhaps what your Bible calls
the "name of God"
can make itself known.(unnamed Brazilian poet in "Practical Theology of Liberation")

GARDEN EUCHARIST

JUNE 83

Song How many times must my people exist

Opening prayer

Litany

All From hidden prejudice which prevents us from being fully human

response. Free us, Creator and Redeemer

men From being insiduously influenced by the rat race

Free us, Creator and Redeemer

women From playing the passive role in which society casts us

Free us, creator and redeemer

men From taking sexism less seriously than racism

Free us, creator and redeemer

women From lacking in compassion for women who are oppressed, because 'we're all right'

Free us, creator and redeemer

men From feeling threatened by the liberation of women

Free us, Creator and Redeemer

women From not seeing that men need liberating too

Free us, Creator and Redeemer

all From thinking in stereotypes rather than seeing each human as unique

Free us, Creator and Redeemer

all For not recognising in ourselves the wish to dominate or accept domination

Free us, Creator and redeemer

Reader O 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 Let our relationships with one another show forth to the world your love

all Spirit of God, give us your liberating strength

Reader Help us to see beyond the stereotypes of gender and discover what being fully human means

all Spirit of God, give us your liberating strength

Reader You sent your prophets to shake the righteous from their complacency.
Give us the courage to be prophets seeking a just society

all Spirit of God, give us your liberating strength

Readings

Gal 3 23-28 (no more distinctions)

Jn 4 5 30 - (the woman at the well)

The celebrant now shares some of her experiences with us

song when I needed a neighbour

prayers of the people (bidding/intercessor, prayers contributed by those present)

Confession

All We, your people, gathered here tonight, confess that we have failed to prevent your Churches being run in an unChristlike way; Authority has dominated rather than served, humanity has been debased rather than upheld. We have allowed rules to replace compassion and the letter to be followed rather than the spirit. Strengthen your people, almighty God and Creator, so that we may renew our institutions so that they more truly reflect your truth, wisdom and loving care.

The Peace

All sing Shalom before greeting each other

The eucharistic prayer is from the American Prayer Book

Communion Each person says to their neighbour, on handing on the consecrated bread:

The body of Christ, the bread of heaven. response Amen

The chalice

The blood of Christ, the cup of salvation " "

Closing prayer

all Eternal God, heavenly father, you have graciously accepted us as loving members of your Son, our saviour Jesus Christ, and you have fed us with spiritual food in the sacrament of his body and blood. Send us now into the world in peace and grant us strength and courage to love and serve you with gladness and singleness of heart, through Christ our Lord, amen.

Song We are one in the spirit

Garden Eucharist on a theme of collaborative ministry. Sept 96

Introduction

Alleluia (Celtic)

Scripture reading Mt 28 16.20

The Eleven made their way to Galilee, to the mountain where Jesus had summoned them. At the sight of Jesus they fell down in homage, though some doubted what they were seeing. Jesus came forth and addressed them in these words

"All authority has been given me
both in heaven and on earth;
I go, therefore, and make disciples of all the nations.
Baptize them in the name
of Abba God,
and of the Only Begotten,
and of the Holy Spirit.
I teach them to carry out
everything I have commanded you.
And know that I am with you always,
even until the end of the world!"

Alleluia

Song Will You Come and Follow Me (see song sheet)

Reading From The Sign we give. Then break into small groups

*Let us love not in
words or speech but
in truth
and action.*

1 John 3:18, 4:7-12

It is in relationships, in our communion with each other, rather than in isolation from others that we will find fulfilment. We will reflect God's life if we live in this spirit of communion and collaboration and if our relationships are characterised by equality, mutuality and reciprocity. The vocation of the Church is to be a communion, a living source of Trinitarian relationships.

This is the basis for our equality in dignity as members of the Church and for our awareness of the spirit's activity within and between us. It is also the basis of the mission we share through baptism and confirmation. The Church, as Vatican II reminded us in the opening paragraph of *Lumen Gentium*, is to be

'a sign and instrument of communion with God and of unity among all people'. (LG 1)

and, as *Christifideles Laici* reminds us

'the Church knows that the communion received by her as a gift is destined for all people'. (CFL 32)

It is our mission to awaken persons to each other, to what their personhood means in terms of dignity and equality, and to express this in right relationships. (CFL 36, 37) In the public arena, this means building up participation and solidarity as the right basis for social and political relationships.

Welcome back after discussion: 1 Peter 2 9.10

⁹You, however, are a "chosen people, a royal priesthood, a consecrated nation, a people set apart" to sing the praises of the One who called you out of the darkness into the wonderful, divine light. ¹⁰Once you were "not a people," but now you are the people of God; once there was "no mercy for you," but now you have found mercy.

Intercessions

Offertory Procession (children or member from each group)

Offertory Song Take our Bread

Holy, Holy Holy...

Eucharistic Prayer of Vision (see separate sheet)

Prayer of Jesus



God, who cares for us,
The wonder of whose presence fills us with awe.
Let kindness, justice and love shine in our world.
Let your secrets be known here as they are in heaven.
Give us the food and the hope we need for today.
Forgive us our wrongdoing
as we forgive the wrongs done to us.
Protect us from pride and from despair
and from the fear and hate which can swallow us up.
In you is truth, meaning, glory and power,
while words come and go. Amen.

The Peace Song "Peace Flowing
Outward.." then greet each other

Communion The following reflection from The Sign we Give

Communion is the nature of the Church and the source of the relationships between all the baptised. Within its nature as a communion, the Church also has an order or hierarchical structure, which ensures its unity and faithfulness and fosters its spirit-given diversity. Both these together - the relationships and the hierarchical order - reveal the identity of each particular vocation. Within the communion of the Church, our different vocations are complementary; they enrich and complete each other. Each ministry and office in the Church, whether lay or ordained, serves communion.

Communion Song A Touching Place

Sending forth prayer Oscar Romero

Final Song Love

→
If some day they take the radio station away from us,
if they close down our newspaper,
if they don't let us speak,
if they kill all the priests and the bishop too,
and you are left, a people without priests
each one of you must be God's microphone,
each one of you must be a messenger,
a prophet.
The church will always exist
as long as there is one baptized person.
And that one baptized person who is left in the world
is responsible before the world for holding aloft
the banner of the Lord's truth
and of his divine justice.

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a prophet.
The church will always exist
as long as there is one baptized person.
And that one baptized person who is left in the world
is responsible before the world for holding aloft
the banner of the Lord's truth
and of his divine justice.

Readings: (on a separate sheet) Hildegard, Jim Cotter's version of ps 24, and words from Desmond Tutu and JP II on the care for creation.

Discussion in groups:

- how is justice linked with the way we treat creation?
- With all our many concerns, how far should we give top priority to the environment crisis?
- In the face of vast destruction of the environment both here and globally, what difference can an individual make?

Offertory pick flowers or leaves from around the garden, to "green" the bowls of earth on the table, as you make your bidding prayer (or silently).

Song Christ be our light)

Eucharistic Prayer (see separate sheet - theme of the future)

Global Our Father (said antiphonally all saying the last verse)

A. Our God who is in heaven

holy is your name in peoples across the world
of different race, colour and religion,
in families and religious communities,
in places of work, centres of study,
hospitals and places of refuge.

B. Your reign come more and more
in the hearts of those who work in your name,
of those who know you least and those who have no hope.

A. Your will be done on earth,
in the hearts of saints and sinners
and those who have abundance from which to give the hungry,
the sick, the untaught, the homeless and unemployed.

B. Give us this day our daily bread
to the poor at home and the poor across the world,
the bread of truth to this disturbed generation.

A. And forgive us our sins, our coldness,
our constant failure to reach out
to those who are in need,
as we forgive those who sin against us.

GARDEN EUCHARIST ON A THEME OF CREATION

Opening song - When God on earth (Song sheet) *lma*

Penitential prayer

- Group A Loving Creator,
who has breathed your own life into your people,
you have given us all creation to care for
- the tall trees of the forest and the crops of the fields,
- the fish that swim in the sea and the animals that roam the earth
All the good things that you made
- Group B And we, what have we done with your gifts?
We have used the resources of the earth recklessly
plundered the riches of this planet with greed
refused to share with the poor and the hungry.
- All Forgive us, O Source of all our Being, and bring us back into
harmony with your universe.
- Group A We are called to love one another in your name,
yet what have we done?
We talk about love with our lips
- Group B But We pass on the other side when needs press in upon us,
rules matter more than compassion, the law than the spirit.
- All Forgive us for our failure to listen to your call to show forth your
love in our lives and that of the Church.
- Group A We have been called to be sisters and brothers of Christ yet what
have we done? We have allowed the dominations and oppressions of
the world to enter into Christ's body.
- Group B We have failed to listen to each other although we are all called to
be a chosen race, a royal priesthood, and a consecrated nation.
- All Send forth your spirit into our hearts so that we may truly share
with one another the work of building up your realm here on earth.
- Group A You created human beings in your own image "male and female God
created them".
- Group B Yet your people have treated women, made in the image of God, as
inferior and defective.
- All Help us to build up a true community of women and men in the church,
where sexual and racial discrimination is overcome.
- Group A God our liberator, through Christ's redeeming act we have been made
free and brought out into the light.
- Group B Yet we fear to act as prophets when we see that things need changing
- All Forgive us O loving Creator for our lack of courage. Send forth
your spirit and make your new creation truly effective in us. Help all your
people to work together in love and trust to build up the body of Christ.

Bidding prayers by the participants. After each 3 intercessions, the Taize O Lord hear my prayer to be sung.

Reading: from Hildegard of Bingen (p 89-90 CAFOD "Renew the Earth") followed by short silence.

Group work (Adults to use sheet of readings and questions, young people to work with Lala, children to the kitchen with Ianthe)

Offertory Procession by the children, while all sing Morning has Broken (HO & N 350)

Input by the young people's group

Circling dance

Declaration of faith

We believe in God the Father
who created all the world,
who will unite all things in Christ
and who wants all people to live together
as brothers and sisters in one family.

We believe in God the Son
who became man, died, and rose in triumph,
to reconcile all the world to God,
to break down every separating barrier
of race, culture or class,
and to unite all people into one body.

He is exalted as Lord over all,
the only Lord over every area of human life.
He summons both the individual and society,
both the Church and the State,
to seek reconciliation and unity between all
and justice and freedom for all.

We believe in God the Spirit,
the pledge of God's coming Reign,
who gives the Church Power to proclaim the good news
to all the world,
to love and serve all people,
to strive for justice and peace,
to warn that God judges both
the individual and the nation,
and to summon all the world to
accept God's reign here and now."

"Our Father"

(Taken from S.Africa Outlook 1979)

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!

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!

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

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

(J.C.)

Shalom (sing first, holding hands, then greet one another)

Eucharistic Prayer (from the American service book of the Episcopal Church)

Cel. God be with you

People And also with you

C. Lift up your hearts

P. We lift them to God

C. It is right to give God thanks and praise.

God of all power, ruler of the universe, you are worthy of glory and praise.

P. Glory to you for ever and ever.

C. At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.

P. By your will they were created and have their being.

C. From the primal elements you brought forth the human race, and blessed us with memory, reason and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.

P. Have mercy, O Loving God, for we are sinners in your sight.

C. Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfil your Law, to open for us the ways of freedom and peace.

P. By his blood he reconciled us. By his wounds, we are healed.

C. And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

All: Holy, holy holy, God of power and might

the celebrant (and people if so wished) continues

and so, we who have been redeemed by him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

On the night he was betrayed he took bread, said the blessing, broke the bread and gave it to his friends, and said "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper, he took the cup of wine, gave thanks and said,
"Drink this, all of you: This is my Blood of the new covenant,
which is shed for you and for many for the forgiveness of
sins. Whenever you drink it, do this for the remembrance of me.

Remembering now his work of redemption, and offering to you
this sacrifice of thanksgiving,

(All) We celebrate his death and resurrection, as we await the day
of his coming.

C. God of our fathers and mothers, God of Abraham and Sarah, of
Isaac and Rebecca, of Jacob, Leah and Rachel, God of our Lord
Jesus Christ, open our eyes to see your hand at work in the
world about us. Deliver us from the presumption of coming to
this Table for solace only, and not for strength; for pardon
only and not for renewal. Let the grace of this Holy
Communion make us one body, one spirit in Christ, that we may
worthily serve the world in his name.

P. Risen Christ, be known to us in the breaking of the Bread.

C. Christ our passover is sacrificed for us

P Therefore let us keep the peace

After communion is sung "Let there be love"

Final blessing

Final song Jesus Christ is waiting *lena*

EUCCHARISTIC PICNIC 87 ON A THEME OF LIGHT

Opening Hymn Open your ears, O Christian People (On yellow sheet)

Peruvian Gloria (follow cantor)

In place of the HOMILY there will be group discussion or other activities. For those in discussion groups the following guidelines may be of help.

In the OT God is seen as both the source of light and life (ps 36.9), and being light itself ps 27 1. To walk in the light refers to the direction in which one walks. Light was also used as a metaphor for the law and for wisdom. In the NT there is a wide variety of metaphorical use of darkness and light. The revelation of salvation is a great light, Jesus is the light of God, Lk 2 32, the good tidings of salvation shine forth in our hearts like light on the morning of creation (2 Cor 4 4-6) Those who answer the call of Christ become the child of light, so Christ's followers are also the light of the world "Your light must shine in the sight of all, so that seeing your good works they may give praise to your Father in heaven, (mt 15-16). The Johannine writings emphasise the dualism of light and the darkness. Christ is the light of the world (jn 8 12) and those who follow him in faith do not walk in darkness but will have the light of life. In the letters there is much stress on loving others as a necessity if one is to walk in the light (1 Jn 2 9-11).

Discussion pointers

1 Our main use of light (eg a torch at night) is to see more clearly. What does this mean in the NT understanding of "light"?

2. In today's situation how do we act as a light to the world?

3. How does light tie up with conscience?

4 how do we deal with a. the shadow side of ourselves
b. the dark side of institutionalised Christianity?

5 Is our failure as a community to be loving effecting our ability to act as a light?
How are we obscuring the message of Christ?

Offertory Hymn All that I am

All that I am, all that I do
All that I'll ever have, I offer now to you
chorus: take and sanctify these gifts,
for your honour Lord,
Knowing that I love and serve you
is enough reward,
All that I am, all that I do,
all that I'll ever have I offer now to you

All that I dream, all that I pray
all that I'll ever make I give to you today
chorus Take and sanctify these gifts....

Litany of repentance (There should be a short pause after each response - participants take it in turn to act as reader, all responding)

Leader Our ancestors were asked to do penance in the desert to prepare for your coming on earth, O Lord. Help us, your faithful people, to turn back to God so that we may meet the light of your day

Reader Are our hearts and minds open to you, Lord?

All Help us to be ready for your coming (response throughout this litany)

Reader When can your will be done on earth as it is in heaven

All Help us . .

Reader How much of our lives have we kept from you, O Lord?

All Help us . .

Reader Will we give up what we are doing when something else is needed?

All Help us . .

Reader Have we had the courage to proclaim that in Christ there is neither Jew nor Greek, male nor female, bond nor free?

All Help us..

Reader Have we colluded with the distorted view of women's role and failed to act prophetically?

All Help us . .

Reader Have we used the gifts you have given us to build up the body of Christ to its fullness?

All Help us . .

Reader Have we been ready to wander as a pilgrim searching for the truth, a foreign land?

All Help us .

Reader Have we lived as if we really expected you to return?

All Help us

Reading: poem from Images p 30

Short silence

Gospel LK 3.4

Short Discussion

Bidding Prayers

EUCCHARISTIC PICNIC ON THE IMAGES OF GOD

OPENING SONG. Open your ears...

Penitential prayer

Peruvian Gloria.

Glory to God, Glory to God,
glory to the creator. (repeat)
To God be glory for ever.(repeat)
Alleluia, amen. Alleluia, amen.
Alleluia, amen. Alleluia, amen.

Glory to God ,Glory to God,
glory to the redeemer. (repeat).
To God be glory for ever,(repeat)
Alleluia, amen. Alleluia, amen.
Alleluia, amen. Alleluia, amen.

Glory to God, Glory to God,
glory to the spirit.(repeat)
To God be glory for ever.(repeat)
Alleluia, amen. Alleluia, amen.
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Readings These will take place in the groups (see the blue sheet)
There is about 50 minutes for this.

1. Each group hold a buzz session, throwing up images of God, to be placed on large sheet of paper.

2. spend 3-4 minutes each talking in pairs about which image of God you are most attracted to.

3 Read the blue sheet in turn round the group.

4. Using the blue sheet, some or all of the following can be used as discussion pointers.

A. Can we really separate out God the "Father" from the Son and Spirit? Do we neglect the important message of loving relationship of which the Trinity is the prime example

B. How do you see God when you pray? Is this different to how you think of God at other times?

C. Genesis tells us that God made humans male and female in the divine image. Traditionally all the emphasis has been on male imagery. What distortions have resulted by neglecting the female imagery of God?

D. If humanity is made in the image of God, what aspects in particular should we as christians be reflecting in our lives?

E God as liberator is a potent contemporary image. What do the People of God need to do to experience God as liberating?

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glory to the redeemer. (repeat).
To God be glory for ever,(repeat)
Alleluia, amen. Alleluia, amen.
Alleluia, amen. Alleluia, amen.

Glory to God, Glory to God,
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There is about 50 minutes for this.

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A. Can we really separate out God the "Father" from the Son and Spirit? Do we neglect the important message of loving relationship of which the Trinity is the prime example

B. How do you see God when you pray? Is this different to how you think of God at other times?

C. Genesis tells us that God made humans male and female in the divine image. Traditionally all the emphasis has been on male imagery. What distortions have resulted by neglecting the female imagery of God?

D. If humanity is made in the image of God, what aspects in particular should we as christians be reflecting in our lives?

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EUCCHARIST - Feminine aspects of the triune God, Creator, Redeemer and spirit

Opening song: Open your hearts

Penitential rite:

Leader: Why have we all gathered here?

All: We have responded to the gospel of God's love for us in Jesus Christ, but so often we have failed. Lord have mercy on us

Leader: What do we hope to do here?

All: We hope to be united with the faithful of all ages, tongues and races in praising the God of love and power, but so often we have failed. Lord have mercy on us.

Leader: With what mission will we be sent from this place?

All: To be God's helpers in serving humanity, to spread the gospel, and to resist the powers of evil, but we have so often failed. Lord have mercy on us

All: Let us then draw near to God, who promises to forgive us, to fill us with courage, and to be present with us in this world and in the world to come. Amen

Sung Lord have mercy

Readings (These are done in each of the groups, not communally. The younger children will have activities in the kitchen, the teenagers will have their own group)

God said, 'Let us make humanity in our own image, in the likeness of ourselves and let them be masters of the fish of the sea... God created humanity in the image of himself; in the image of God he created him: male and female he created them' Gen 1 26-27

'He found him (Israel) in a desert land,
and in the howling waste of the wilderness.
he encircled him, he cared for him

he kept him as the apple of his eye.
Like an eagle that stirs up its nest,
that flutters over her young,
spreading out her wings, catching them
bearing them on its pinions'

Dt 32 10-11

It was I (God) who taught Ephraim to walk
I took them up in my arms;
but they did not know that I healed them.
I led them with cords of compassion
with bands of love
and I bent down to them and fed them

Hosea 11 3-4

'Jerusalem, Jerusalem, you kill the prophets and stone the messengers God has sent you, how many times have I wanted to put my arms around all your people just as a hen gathers her chicks under her wings' Mt 23 37

Discussion points All images of God are only approaches to reality, "but the overemphasis on certain images has led to distortions". Many Christians believe God the father to be male, and one of the establishment arguments against the ordination of women is that women cannot be an ikon or likeness of Christ (ie male gender is of more importance than the many 'feminine' qualities Christ showed - 'feminine' being understood as those qualities or characteristics more often found in women than in men). Recent publications like the Church of Scotland Motherhood of God Report or Margaret Hebblethwaite's 'Motherhood and God' do not seek to replace a male God by a female one, but indicate that emphasis on the masculine aspects of God has distorted our understanding of both God and humanity, and as the WCC study 'In God's image' puts it 'There is an urgent need - as persons and as community, to reach for descriptions of God that reflect the contemporary desire for wholeness'.

Questions (you have approx 25 mins)

- 1 (using paper and marker) What qualities or characteristics are shown (in our culture) more often by women than by men (one/two word answers)
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- 4 Both women and men are made in the image of God the creator: Does the way the churches tend to present God obscure this?

Offertory procession

Hymn - My God loves me

Our Father 'Lord God, far above our understanding, father and mother to all of us, Blessed be you name in our hearts and our deeds.
May your goodness reign in all our ways, your will command our days
Give us this day all consolation of our needs
Forgive us our faults and our wickednesses as we try to forgive the harms done to us by ourselves or others.
Keep us from all evil-doing,
Let no injustices take over our minds
and give us strength against the temptations that beset us
For in you, Lord God, can be found all that is good and true,
loving and honourable, for ever and ever

(TVM)

The Peace Sing Shalom (3 times) linking hands

Shalom my friends shalom my friends, shalom shalom
the peace of Christ I give you today, shalom, shalom.

Eucharistic Prayer All say together the words of the institution

On the night before he died for us, our Saviour Jesus Christ took bread, and when He had given thanks to you, He broke it, and gave it to his disciples and said |

Take, eat; This is my Body, which is given for you. Do this for the remembrance of me!

After supper He took the cup of wine; and when He had given thanks, He gave it to them and said 'Drink this, all of you; this is my blood of the new covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink this do this for the remembrance of me'

Communion Hymn Christ be beside me

(There will be a basket of blessed bread for the young children and anyone else not going to communion) FINAL HYMN One in the Spirit

EUCCHARISTIC PICNIC 1988. THEME - THE IMAGES OF GOD

Finite words cannot encapsulate the infinite - we see through a glass darkly and in trying to understand God (the first person of the Trinity) we use analogies and metaphors. Each of these illuminates some facet of the divine but is not the truth itself. Some images are misleading (many people believe that because Jesus spoke of his "Father" God must be male, but theologians agree that God has no gender). The following are just some of the ways in which we reach out towards the source of our being:

God as covenant maker: "This is the covenant I shall make with the House of Israel...within them I shall plant my Law, writing it on their hearts. Then I shall be their God and they will be my people. (Jer31;33-34)

"God is shield that protects me, saving the honest of heart. God is an upright judge, slow to anger, but a God at all times threatening for those who will not repent" (Psalm 7.10-11)

"I am the one who taught Israel to walk .. I drew them to me with love and affection, I picked them up and held them to my cheek, I knelt down to them and fed them" (Hosea 11). When the people of Israel claimed the Lord had abandoned them the answer was "can a woman forget her own body and love not the child she bore" Is 49.15 (the key biblical concept of compassion - pity, mercy, tender loving-kindness - comes from a root word meaning womb.

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"God is light, and there is no darkness in him at all (1 Jn 1:5)...We know we have come to know him if we keep his commandments (1 Jn 2:3) Whoever fails to love does not know God, because God is love. (1 Jn 4:8)

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There is a strictly theological understanding underlying the preferential option for the poor: that the God of revelation is not a God who intervenes in a neutral fashion in human affairs. He is a God who takes the part of the weak, the poor and the oppressed" A Moser in Concilium "Ethics of Liberation" No 172)

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EUCCHARISTIC PICNIC ON THE IMAGES OF GOD

OPENING SONG. Open your ears...

Penitential prayer

Peruvian Gloria.

Glory to God, Glory to God,
glory to the creator. (repeat)
To God be glory for ever. (repeat)
Alleluia, amen. Alleluia, amen.
Alleluia, amen. Alleluia, amen.

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Eucharistic Prayer

the "Our Father"

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!

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!

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

For you reign in the glory of the power that is love, now and for ever, Amen.
(Jim Cotter in "Prayer at Night")

The Peace All sing Shalom and then greet each other

COMMUNION HYMN. Do not be afraid.

Final prayer

Final Hymn God is love

EUCCHARIST - Feminine aspects of the triune God, Creator, Redeemer and spirit

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Offertory procession

Hymn - My God loves me

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the peace of Christ I give you today, shalom, shalom.

Eucharistic Prayer All say together the words of the institution

On the night before he died for us, our Saviour Jesus Christ took bread, and when He had given thanks to you, He broke it, and gave it to his disciples and said !

Take, eat; This is my Body, which is given for you. Do this for the remembrance of me'

After supper He took the cup of wine; and when He had given thanks, He gave it to them and said 'Drink this, all of you; this is my blood of the new covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink this do this for the remembrance of me'

Communion Hymn Christ be beside me

(There will be a basket of blessed bread for the young children and anyone else not going to communion) FINAL HYMN One in the Spirit

Song: How many times must my people exist

Opening prayer

Litany

All From hidden prejudice which prevents us from being fully human

response. Free us, Creator and Redeemer

men From being insiduously influenced by the rat race

Free us, Creator and Redeemer

women From playing the passive role in which society casts us

Free us, creator and redeemer

men From taking sexism less seriously than racism

Free us, creator and redeemer

women From lacking in compassion for women who are oppressed, because 'we're all right'

Free us, creator and redeemer

men From feeling threatened by the liberation of women

Free us, Creator and Redeemer

women From not seeing that men need liberating too

Free us, Creator and Redeemer

all From thinking in stereotypes rather than seeing each human as unique

Free us, Creator and Redeemer

all For not recognising in ourselves the wish to dominate or accept domination

Free us, Creator and redeemer

Reader O 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 Let our relationships with one another show forth to the world your love

all Spirit of God, give us your liberating strength

Reader Help us to see beyond the stereotypes of gender and discover what being fully human means

all Spirit of God, give us your liberating strength

Reader You sent your prophets to shake the righteous from their complacency.
Give us the courage to be prophets seeking a just society

all Spirit of God, give us your liberating strength

Readings

Gal 3 23-28 (no more distinctions)

Jn 4 5 30 ~ (the woman at the well)

The celebrant now shares some of her experiences with us

song when I needed a neighbour

prayers of the people (bidding/intercessory prayers contributed by those present)

Confession

All We, your people, gathered here tonight, confess that we have failed to prevent your Churches being run in an unChristlike way; Authority has dominated rather than served, humanity has been debased rather than upheld. We have allowed rules to replace compassion and the letter to be followed rather than the spirit. Strengthen your people, almighty God and Creator, so that we may renew our institutions so that they more truly reflect your truth, wisdom and loving care.

The Peace

All sing Shalom before greeting each other

The eucharistic prayer is from the American Prayer Book

Communion Each person says to their neighbour, on handing on the consecrated bread:

The body of Christ, the bread of heaven. response Amen

The chalice

The blood of Christ, the cup of salvation " "

Closing prayer

* all Eternal God, heavenly father, you have graciously accepted us as loving members of your Son, our saviour Jesus Christ, and you have fed us with spiritual food in the sacrament of his body and blood. Send us now into the world in peace and grant us strength and courage to love and serve you with gladness and singleness of heart, through Christ our Lord, amen.

Song We are one in the spirit

* (note the date when written - 1983 - today we would not use this phraseology in an inclusive liturgy.)

EUCCHARISTIC PICNIC 1988. THEME - THE IMAGES OF GOD

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all your abstract nouns
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Opening Song: Will you come and follow me

" Prayer (Celebrant)

Confession taken from The Basle meeting of Christian churches - Justice and Peace & Integrity of Creation.

Lord we have failed as churches and as individuals in bringing about your new creation

(response is Lord hear and forgive us, - Lord graciously hear us)

Poem

If you were busier, Lord,
you would not bother with us.
But you have time to listen.

**So we praise you,
for having all things in proportion,
and a time in your silence for us to speak.**

If you were wiser, Lord,
you would not bother with us.
But you are foolish
and thus we are your choice.

**So, we praise you
that your kingdom is indeed upside down;
that your standards are not the world's standards;
that you have bent down to touch us.**

If you were content, Lord,
you would not bother with us.
But you are restless:
through anger, through excitement, and through love,
you will all things to change and be made new.

**So we praise you
that your restlessness has been born in us
as the pain of the world,
the cries of your people,
the urgency of your gospel,
and your Holy Spirit.
Upset our easiness
and require us to respond.**

Peruvian Gloria

Readings:

2 Cor 5:17-19. 6:1.

Poem from Iona based on Isaiah, Hosea and Revelation (above, left)

In place of a homily, there will be discussion in groups. Children to activities in the kitchen with Ianthe (one parent to help please)

See separate discussion sheet.

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(response is Lord hear and forgive us, - Lord graciously hear us)

- We have failed, because we have not borne witness to God's caring love for each and every creature and because we have not developed a lifestyle which corresponds to our understanding of ourselves as part of God's creation.
- We have failed, because we have not overcome the divisions between the churches and because we have often used the authority and power given us to strengthen false and limited solidarities like racism, sexism and nationalism.
- We have failed, because we have caused wars and not exhausted all the possibilities of devoting ourselves to mediation and reconciliation. We have excused wars and often too easily justified them.
- We have failed, because we have not questioned decisively enough the political and economic systems which misuse power and riches, which exploit the natural resources of the world only for their own use and perpetuate poverty and marginalization.
- We have failed, because we have regarded Europe as the centre of the world and have thought ourselves superior to the other parts of the world.
- We have failed, because we have not constantly borne witness to the sanctity and dignity of all life and the respect that we owe all men and women equally, and also the need to give all people the possibility of exercising their rights . . .

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GARDEN EUCHARIST - THE KINGDOM

Opening song When he comes back (large white sheet)

Scriptural Discussion (During this children can draw a picture of the great tree that grew out of the mustard seed- preferably withdrawing in a group to the kitchen)

THE TIME IS FULFILLED, AND THE KINGDOM OF GOD IS AT HAND; REPENT, AND BELIEVE IN THE GOSPEL (Mk 1:15)

(Many parables illustrate the meaning of Mark's summary above, including;-)

The kingdom of God is as if a man should scatter seed upon the ground, and he should sleep and rise night and day, and the seed should sprout and grow, he knows not how. The earth produces of itself, first the blade, then the ear, then the full grain in the ear. But when the grain is ripe at once he puts in the sickle because the harvest has come. (Mk 4:26-29)

It is like a grain of mustard seed which a man took and sowed in his garden; and it grew and became a tree, and the birds of the air made nests in its branches. (Lk 13:18-19)

It is like leaven which a woman took and hid in three measures of meal, till it was all leavened. (Mk (v 21))

Like treasure hidden in a field, which a man found and covered up; then in his joy he goes and sells all he has and buys that field. / A man's life does not consist in the abundance of his possessions. (The Rich Fool has ample goods laid up for many years) But God said 'Fool! This night your soul is required of you; and the things you have prepared, whose will they be? (Mt 13:44) (Lk 12:15-20)

Put away anxious thoughts about food and drink to keep you alive and clothes to cover your body. Surely life is more than food, the body more than clothes? Look at the birds of the air, they do not sow and reap and store in barns; yet your heavenly Father feeds them. Consider how the lilies grow in the fields; they do not work, they do not spin; and yet Solomon in all his splendour was not attired like one of these. (vv 22-4, 27)

Instead seek his kingdom and these things shall be yours as well. (v31)

He who loves father and mother (son and daughter) more than me is not worthy of me (of those who refuse the call) .. leave the dead to bury their own dead. (Mt 10:37)

The harvest is plentiful but the labourers are few; pray therefore the Lord of the harvest to send out labourers into his harvest. (Lk 10:2)

The kingdom of God is not coming with signs to be observed; nor will they say 'Here it is' or 'There' for behold, the kingdom of God is in the midst of you. (Lk 10:20-1)

QUESTIONS 1. What does the present kingdom say about the future promise?

2. How does the Kingdom 'not of this world' relate to the present day world and its problems?
3. In what sense does Christ rule now even though much evil still remains in the world?

OFFERTORY - (children's procession) all sing Shalom (small white sheet)
Litany response - 'Thy will be done'

Our Father Sung Carri bean (blue sheet)

Communion song We are one in the spirit (small white sheet)

(For the small children and anyone not wishing to communicate there will be blessed bread)

Final song Gods spirit is in my heart (blue sheet)

24th August 1975

36 Court Lane, London, SE21 7DR

Some interesting new and current books are :-

WITNESS

- Camara, Helder Race against time (Sheed & Ward) paper £1.50.....
 A plea by one of the really great figures in the Roman Catholic Church for a christianity that is really concerned with the needs of mankind
- French, G.A. Encountering darkness (Collins) £2.25
 The ex-Dean of Johannesburg's story of his courageous stand against forces of evil by someone "not temperamentally suited to resistance"
- Berrigan, Dan America is hard to find (SPCK) £2.50
 Largely written in prison or 'underground', these poems, letters and essays reflect the rich diversity and humour of this outstanding priest, war-resistor, poet and affectionate friend or relative. A man for all nations despite title

FATHER, SON AND HOLY SPIRIT

- Baker, J.A. The foolishness of God (D L T) £3.15
 With the world that we know and the way we understand it now, what kind of God can we believe in?
- Davies, J.G. The every day God (S C M Press) £3.75
 Encountering the holy in world and worship. Instead of experiencing God through awe-inspiring holiness, he is to be encountered in ordinary human experience, in personal relations, sex, death, history, politics and work
- Hollenweger, Walter The Pentecostals (S C M Press) £6.75
 Authoritative, encyclopaedic study (592 pp) of the beliefs and practices of the pentecostal churches
- Killenger, John Leave it to the Spirit (S C M Press) £2.25
 Experimental worship as a response to the Spirit, with chapters on body, dance, drama, time and space, metaworship, language etc.
- Robinson, John, A.T. The human face of God (S C M Press) £2.50
 Further exploration of the issue which he raised in his 'Honest to God' in the chapter on 'A man for others'. What have the great writers and thinkers of the past to tell us to help us decide, "Who is Christ for us today?"
- Schillebeeckx, Edward Christ the sacrament (Sheed & Ward) paper 70p
 A major contribution to modern Roman Catholic theology, simply written, analysing the way Christ works through the Church, the encounter with God
- Schoonenberg, Piet The Christ (Sheed & Ward) £2.25
 Systematic study of Christology by the theologian behind the well-known Dutch 'New Catechism'
- Taylor, John V The go-between God (S C M Press) £1.95
 The Holy Spirit and the christian mission, bringing communication and awareness. What power does the Spirit add to our ordinary human capacities and how does he communicate with us? A great book to be read and re-read
- Tugwell, Simon Did you receive the Spirit? (D L T) £1.70
 An assessment of the charismatic movement, including healing, tongues etc. by an English Dominican priest
- Zahrnt, Heinz What kind of God? - a question of faith (S C M Press) £2.80
 What can we say of God in a world that has debated his death? A balanced consideration of what theology has to say in the political and social fields

All Come Spirit, reconcile us by your power
Deepen in us the power of your peace
Expand in us the power of your justice
Liberate in us the power of your freedom
Nurture us by the power of your Mother-Fatherhood
Guide us by the power of your constant presence

Peruvian Gloria (song sheet)

Readings A. Luke 4 18-19

B. from Desert is Fertile, Helder Camara based on passages from Mt, Mk and Jn.

Group work Adults to groups to discuss "How does the liberation and freedom we are called to relate to our lives today?" Children to kitchen for group activity.

Offertory Children to dress the altar while adults sent to father flowers, twigs etc for use in the intercessions. children to start singing Walk in the light as a signal to regather.

Bidding prayers/Intercessions Flowers and twigs to be placed in bowls of bare earth on the altar as these are made (or silently if preferred)

Creed from Iona

All: WE BELIEVE IN GOD WHOSE LOVE IS THE SOURCE OF
ALL LIFE AND THE DESIRE OF OUR LIVES,

WHOSE LOVE WAS GIVEN A HUMAN FACE
IN JESUS OF NAZARETH,
WHOSE LOVE WAS *CRUCIFIED* BY THE EVIL
THAT WAITS TO ENSLAVE ITS ALL
AND WHOSE LOVE, DEFEATING EVEN DEATH,
IS OUR GLORIOUS PROMISE OF FREEDOM.
THEREFORE, **THOUGH WE ARE** SOMETIMES FEARFUL
AND FULL OF DOUBT, IN GOD WE TRUST;

AND IN THE NAME OF JESUS CHRIST, WE COMMIT OURSELVES,
IN THE SERVICE OF OTHERS
TO SEEK JUSTICE AND TO LIVE IN PEACE,
TO CARE FOR THE EARTH AND TO SHARE
THE COMMONWEALTH OF GOD'S GOODNESS,
TO LIVE IN THE FREEDOM OF FORGIVENESS,
AND THE POWER OF THE SPIRIT OF LOVE,
AND IN THE COMPANY OF THE FAITHFUL
SO TO BE THE CHURCH FOR THE GLORY OF GOD. AMEN.

Song (Dot)

The active love of God (Our Father in reverse) Ed O Connell

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.

A How many waters must we pollute?
How many woodlots must we destroy?
How many forests must we despoil?
How much soil must we erode and poison, O Lord?
How much of Earth's atmosphere must we contaminate?
How many species must we abuse and extinguish?

B How many people must we degrade and kill with toxic wastes
before we learn to love and respect your Creation;
before we learn to love and respect our home?

All For our wrongs, O Lord, we ask forgiveness.

A in sorrow for what we have done we offer our repentance.
We pray that our actions toward you and your Creation are
worthy of our repentance;
that we will so act on earth that heaven will
not be a shock to us.

All May your kingdom come and your will be done on earth!

Peruvian Gloria

Readings:

Psalms 85 (from Psalms Anew) (Readers A & B)
story/parable (from Renewing the Earth p 33) (Reader C)

Followed by short discussion in groups of 3 or 4 round the room

Song Will you come and follow me (Iona)

Bidding Prayers (each group of three prayers to be followed by the
Taize Lord hear my prayer (x2) Come and answer me)

Eucharistic Prayer of reconciliation II

'Our Father'

All God, lover of us all
Most Holy One,
Help us to respond to you
To create what you want for us here on earth.
Give us today enough for our needs,
Forgive our weak and deliberate offences
Just as we must forgive others
When they hurt us.
Help us to resist weaknesses and
to do what is good.
For we are yours
endowed with your power
to make our world whole. (L.W)

EUCCHARISTIC PICNIC 1988. THEME - THE IMAGES OF GOD

Finite words cannot encapsulate the infinite - we see through a glass darkly and in trying to understand God (the first person of the Trinity) we use analogies and metaphors. Each of these illuminates some facet of the divine but is not the truth itself. Some images are misleading (many people believe that because Jesus spoke of his "Father" God must be male, but theologians agree that God has no gender). The following are just some of the ways in which we reach out towards the source of our being:

God as covenant maker: "This is the covenant I shall make with the House of Israel...within them I shall plant my Law, writing it on their hearts. Then I shall be their God and they will be my people. (Jer31;33-34)

"God is shield that protects me, saving the honest of heart. God is an upright judge, slow to anger, but a God at all times threatening for those who will not repent." (Psalm 7.10-11)

"I am the one who taught Israel to walk .. I drew them to me with love and affection, I picked them up and held them to my cheek, I knelt down to them and fed them" (Hosea 11). When the people of Israel claimed the Lord had abandoned them the answer was "can a woman forget her own body and love not the child she bore" Is 49.15 (the key biblical concept of compassion - pity, mercy, tender loving-kindness - comes from a root word meaning womb).

In Moltmann's essay "God as Father? on the motherly Father " it is argued that in the Bible God is called Father both metaphorically, to express goodness and kindness of his rule, and in a literal sense to express God the Father being the father of "his" Son. "if the Son comes forth from the Father alone, then this .. must be thought of as both "procreation" and "birth". But that means there must be a fundamental change in the father-concept. A father who both begets and gives birth to his son is no mere male father. He is a "motherly father" - the Council of Toledo 675 a.d. speaks of the son being made from the "womb" of the father (Concilium no 143).

"God is light, and there is no darkness in him at all (1 Jn 1:5)...We know we have come to know him if we keep his commandments (1 Jn 2:3) Whoever fails to love does not know God, because God is love. (1 Jn 4:8)

"Anyone who has seen me has seen the Father .. I am in the Father and the Father is in me"(Jn 14.9-10)

There is a strictly theological understanding underlying the preferential option for the poor: that the God of revelation is not a God who intervenes in a neutral fashion in human affairs. He is a God who takes the part of the weak, the poor and the oppressed" A Moser in Concilium "Ethics of Liberation" No 172)

"When you succeed in changing
all your abstract nouns
for a few concrete ones
whose meaning can be felt,
perhaps it will make sense again
for you to talk to us of Christ and God.
When it is seen to be true,
in a way that can be genuinely proclaimed,
that Justice has "pitched its tent in our midst",
and that Love has "dwelt amongst us"
then perhaps what your Bible calls
the "name of God"
can make itself known.(unnamed Brazilian poet in "Practical Theology of Liberation")

LIBERATION - EUCHARISTIC PICNIC 99

Opening Song (on song sheet) Jesus Christ is Waiting (Iona)

Penitential Litany (read in turn round the group, all saying the response)

Part A. (Children)

God of growing-up, give us reverence for our own and others bodies, so that we may be whole and healthy

(All) Lord in your mercy, hear our prayer

God who understands the young, help us to speak to you when on one else seems to be listening

Lord in your mercy...

Creator God, one day you may ask us what we thought of your creation. Help us to answer, "It was Good."

Lord in your mercy.....

Part B (Adults)

O Loving God, forgive us for not putting love in the centre of our live

(All) Lord in your mercy hear our prayer

O Creator God, forgive us for the way we fail to treat our fellow human beings, each uniquely created by You, with respect and compassion

Lord in your mercy.. ..

O God, the source of our freedom, liberate us from the temptations of power, from the urge to control rather than help others grow and take responsibility

Lord in your mercy

God who cares for us, free us from the fears and selfishness that prevent us doing your will

Lord in your mercy.. .

O Still Small Voice, help us, your people, to listen to each other, and for those in authority to understand the strength that comes through consultation.

Lord in your mercy ...

O Loving God, who has given us so many gifts, help us to have the courage to challenge any abuse of authority, wherever it is found, including in ourselves

Lord in your mercy...

O Creator of the Universe, help us to guard the resources of planet earth and to care for the non-human part of creation

Lord in your Mercy

y03\euchpc95

Garden Eucharist on a theme of Growth Sept 95

Centring music - Viriditas of Hildegard (tape)

Opening prayer/words - the Presider

Meditation from Hildegard of Bingen (Read round the circle)

I am the one whose praise echoes on high.
I adorn all the earth.

I am the breeze that nurtures all things green.
I encourage blossoms to flourish with ripening fruits.

I am the rain coming from the dew
that causes the grasses to laugh with the joy of life

I am the yearning for good.

Invisible life that sustains all
I awaken to life everything.

(short pause)

Truly the Holy Spirit is an unquenchable fire

Bestowing all excellence, sparking all worth, awaking all goodness,
igniting speech, enflaming humankind.

Holy Spirit, all creation praises you
creation has life because of you

(short pause)

Who are the prophets? They are a royal people
who penetrate mystery and see with the spirit's eyes.

In illuminating darkness they speak out

They are living, penetrating clarity.
They are a blossom blooming only on the shoot that is rooted in
the flood of light.

(from Meditations with H of B, Uhlein.)

Song Feather on the Breath of God (Tune - Picardy)
(change the underlined words in the 2nd and 3rd verse -)

With the living Spirit we're going
Feather on the breath of God
With the living Spirit we're going
Feather on the breath of God
With the living Spirit, we would go
Feather on the Breath of God

v2. Gold within the flame of God

B

EUCCHARISTIC CELEBRATION - THE BROTHERHOOD OF CHRIST

Opening song When I needed a neighbour (blue sheet)

Scripture discussion (Children go to kitchen for activities on the theme)

Mk 3:31-35 And his mother and his brothers came and standing outside they sent to him and called him. And a crowd was sitting about him; and they said to him, 'Your mother and your brothers are outside, asking for you' And he replied, 'who are my mother and my brothers? And looking round on those who sat about him, he said 'here are my mother and my brothers. Whoever does the will of God is my brother and sister, and mother'.

Jn 15:12-15 'This is my commandment, that you love one another as I have loved you. Greater love has no man than this, that a man lay down his life for his friends. You are my friends if you do what I command you. No longer do I call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you. You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide: so that whatever you ask the Father in my name, he may give it to you.

Mt 23:1-12 Then said Jesus to the crowds and to his disciples 'the scribes and the pharisees sit on Moses' seat; so practise and observe whatever they tell you, but not what they do; for they preach, but do not practise. They bind heavy burdens, hard to bear, and lay them on men's shoulders; but they themselves will not move them with their finger. They do all their deeds to be seen by men; for they make their phylacteries broad and their fringes long, and they love the place of honour at feasts and the best seats in the synagogues, and salutations in the market places, and being called rabbi by men. But you are not to be called rabbi, for you have one teacher, and you are all brethren. And call no man your father on earth, for you have one Father, who is in heaven. Neither be called masters, for you have one master, the Christ. He who is the greatest among you shall be your servant; whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

1 Cor 10:16-17 The cup of blessing which we bless, is it not a participation in the blood of Christ? The bread which we break, is it not a participation in the body of Christ? Because there is one bread, we who are many are one body, for we all partake of the one bread.

Discussion Questions

1. What do we mean by a church related to Christ as brother and sister, by fellowship? Jesus was sent to us and we in turn are sent to others to try to do for them what he does for us. The relation is partnership; we are co-workers, symbolized better as fraternal than paternal.
2. We are sent to show others the good news. How important in this process is the message of the good news, the fellowship we offer, and caring concern for the needs of others?
3. How is christian concern for others any different (or better?) than good done by unselfish nonbelievers? Is the witness we give to others of Christ done just personally or should it involve the community also?
4. Brotherhood (and sisterhood) is an important NT theme indicating the basic style of the early church. How does this bear upon ministry in the church today.
5. What sort of a figure should the minister/priest present, fatherly or fraternal? Does the NT show us Jesus more as our brother or our father? How can we see him as a 'father figure' when he is the Son. Is there a confusion here that adds to difficulty in understanding the Trinity?

Offertory song - Love is his word

Love is his word, love is his way, feasting with men, fasting alone
living and dying, rising again, love, only love is his way.

chorus Richer than gold is the love of my Lord, better than
splendour and wealth

Love is his way, love is his mark, sharing his last Passover feast,
Christ at the table, host to the Twelve,
love, only love is his mark.

Richer than gold.....

Love is his mark, love is his sign, bread for our strength, wine for our joy
This is my body, this is my blood, love only love is his sign

Richer than gold

Love is his news, love is his name, we are his own, chosen and called,
family, brethren, cousins and kin. Love, only love, is his name.

Richer than gold

Love is his name, love is his law, hear his command, all who are his;
Love one another, I have loved you. Love, only love, is his law

Richer than gold

Love is his law, love is his word; love of the Lord, Father and Word,
love of the Spirit, God ever one, love, only love, is his word.

Eucharistic prayer

It is right, Father, that we should thank you, for so great was your love
for mankind that you sent your only Son to suffer and die among us in order
that through him we might be born again in baptism and through doing your
will know the fullness of his friendship with us. Through him man becomes
reconciled to man and mankind to God so that in joy we sing together with all
the angels and saints a hymn of your glory:- Holy, holy

Father of all love, after whom all fatherhood on earth is modelled, we exist
because you made us. You chose us to be your people and your loving care
sustains us. As the bread that is broken for us and is scattered over the
face of the earth comes from one loaf, grant that we who are many may become
one in the fellowship of your Spirit. May this Spirit come upon these gifts
which we offer, to make them holy so that they may become the body and blood
of our brother Jesus Christ.

The day before he suffered and died for us he took the bread and gave you
thanks. He broke the bread, gave it to his disciples, and said; Take this
all of you, and eat it; this is my body which will be given up for you.

When supper was ended, he took the cup. Again he gave you thanks and
praise, gave the cup to his disciples, and said: take this, all of you and
drink from it; this is the cup of my blood, the blood of the new and ever-
lasting covenant. It will be shed for you and all men so that sins may be
forgiven. Do this in memory of me.

Father of all holiness, it is your wish that through this act which we
now celebrate we should become your sons and daughters through Jesus your
beloved, in whom we have redemption and forgiveness according to the riches
of your grace.

Father of all friendship, send your Spirit among us that together we may
become a holy people, your royal priesthood, sharing a living faith through
which the world may see your love for them. Father of the poor, help us to
feed the hungry, house the homeless, and help those sick or in prison. Grant
that as we free ourselves from poverty, fear and malice, we begin to under-
stand the full reality of liberation from sin and death. Accept us, loving
father, as your own family, that by doing your will among men, we may begin
to build here on earth the fellowship of your kingdom.

Unite us with the departed saints of all the ages, from the apostles and
prophets onwards and may we as members of your household show through our
human solidarity the invincible nature of your love, so that all mankind may
come to know true peace and friendship in one family with Jesus, our brother.
Through him, with him, in him, in the unity of the Holy Spirit, all glory
and honour is yours, almighty Father, for ever and ever Amen.

Our father (blue sheet)

Kiss of peace

Kiss of peace

All sing Shalom (3 times)

Shalom my friend, shalom my friend, shalom, shalom.
The peace of Christ I give you today, shalom, shalom.

Communion (for the younger children and those not wishing to communicate
there will be a basket of blessed bread)

Song. Oh the love of my Lord is the essence of all that I love here on earth.
All the beauty I see he has given to me and his giving is gentle as
silence.

Everyday, every hour, every moment
have been blessed by the strength of his love.
At the turn of each tide
he is there at my side,
and his touch is as gentle as silence

There've been times when I've turned from his presence
and I've walked other paths , other ways.
But I've called on his name
in the dark of my shame,
and his mercy was gentle as silence.

Final song We are one in the spirit

We are one in the spirit, we are one in the Lord (x2)
and we pray that all unity may one day be restored
chorus and they'll know we are Christians by our love, by our love,
yes, they'll know we are Christians by our love

We will walk with each other, we will walk hand in hand (2)
and together we'll spread the news
that God is in our land chorus and they'll know we are.....

We will work with each other, we will work side by side (2)
and we'll guard each man's dignity and save each man's pride
and they'll know we are christians

All praise to the Father from whom all things come,
and all praise to Christ Jesus, his only Son,
and all praise to the Spirit who makes us one.

CPW EUCHARIST. THEME - RECONCILIATION WITH THE WHOLE OF CREATION

Opening Song ~~Now the Green Blade rises~~ *Jesu Christ is waiting*

Confession (from Renewing the Earth CAFOD campaign book, p 83-4)

- Group A*
- A* *Prayer of thanksgiving and confession*
For the marvellous grace of your Creation –
We pour out our thanks to you, our God,
for sun and moon and stars,
for rain and dew and winds,
for winter cold and summer heat.
- B* We pour forth our praise to you
for mountains and hills,
for springs and valleys,
for rivers and seas.
- A* We praise you, O Lord,
for plants growing in earth and water,
for life inhabiting lakes and seas,
for life creeping in soils and land,
for creatures living in wetlands and waters,
for life flying above earth and sea,
for beasts dwelling in woods and fields.
- B* How many and wonderful are your works, our God!
In wisdom you have made them all! (*cf Psalm 147-148; 104:24*)
- A* But we confess, dear Lord,
as creatures privileged with your care and keeping of your
Creation,
that we have abused your Creation gifts
through arrogance, ignorance, and greed.
- B* We confess risking permanent damage to your handiwork;
we confess impoverishing Creation's ability to
bring you praise.
- A* Yet, we confess that your handiwork displays your glory,
leaving all of us without excuse
but to know you (*Romans 1:20*).
- B* We confess that your handiwork
provides the context of our living;
it is our home,
it is the realm in which we live the life of your kingdom:
your kingdom that is now in our midst and coming yet
more fully.
- A* We confess, Lord, that we often are unaware
of how deeply we have hurt your good earth
and its marvellous gifts.
- B* We confess that we are often unaware
of how our abuse of Creation
has also been an abuse of ourselves.
- All* O Lord, how long will it take before we awaken to what we have
done?

(two groups, 1 and 2)

A. 1 Sisters and brothers — Arise.

Arise and lift our hearts
Arise and lift our eyes
Arise and lift our voices.

2 *The living God,
the living, moving Spirit of God
has called us together —
in witness
in celebration
in struggle.*

1 & 2 Reach out towards each other. (Confession)
for our God reaches out towards us!
Let us worship God!

B. 1 You have called us out of death,
we praise you!

2 *Send us back with the bread of life,
we pray you!*

You have caused us to turn around
we praise you!
*Keep us ever faithful to you,
we pray you!*

You have begun the work of grace,
we praise you!
*Complete your salvation in us,
we pray you!*

You have made us your people,
we praise you!
*Make us one with all people
We pray you!*

(Gloria)

C. God of all salvation,

1 & 2 You formed us in your own image.
You created us male and female,
you willed our union and harmony.
You entrusted the earth to our care
and promised your blessing to all our descendants.
You gave us the spirit of discernment to know you,
the power of speech to celebrate your glory,
the strength of love to give ourselves in joy to you.
In this wondrous way, O God,
you called us to share
in your own being,
your own knowledge,
your own bliss.

*In the Oneness of the Supreme Spirit,
through Christ who unites all things in his fullness
we and the whole creation give to you
honour and glory, thanks and praise,
worship and adoration,
now and in every age, for ever and ever. Amen.*

D Readings:

followed by discussion and
bidding prayers

Jn 14: 16-21

On being a Christian, Kung p471

Part II

E (Lord's Prayer) 1 & 2

You are in all that is
You hold for us all that shall be
Hallowed be Your many names

May Your Spirit
Grow within us and between us
That Your will be done
creating Heaven in Earth

You daily feed the whole of our beings
Release us from all that twists us out of
True
As we in turn ease others free

Guide us through our hurts, temptations,
chaos
Gestate in us, bring new life to birth

For Yours is the common-wealth
the glorious Power in all Creation —
yesterday, today, and for ever!

So be it — Amen.

The Peace

all sing Shalom and then greet each other

Shalom my friends, shalom my friends shalom, shalom
The peace of Christ I give you today, shalom, shalom (x3)

- F | Eternal Wisdom, source of our being,
and goal of all our longing,
1 | we praise you and give you thanks
because you have created us, women and men,
together in your image
to cherish your world and seek your face.
Divided and disfigured by sin,
while we were yet helpless,
2 | you emptied yourself of power,
and took upon you our unprotected flesh.
You laboured with us upon the cross,
and have brought us forth
to the hope of resurrection.
- 1 & 2 | Holy, holy, holy,
vulnerable God,
heaven and earth are full of your glory;
hosanna in the highest.
Blessed is the one
who comes in the name of God;
hosanna in the highest.
- Blessed is our brother Jesus,
who, before his suffering, earnestly desired
to eat with his companions
the passover of liberation;
who, on the night that he was betrayed,
took bread, gave thanks, broke it, and said:
'This is my body, which is for you.
Do this to remember me.'

In the same way also the cup, after supper,
saying:
'This cup is the new covenant in my blood.
Do this, whenever you drink it,
to remember me.'

Christ has died.
Christ is risen.
Christ will come again.

- 1 | Therefore, as we eat this bread and drink this cup,
we are proclaiming Christ's death until he comes.
In the body broken and the blood poured out,
we restore to memory and hope
the broken and unremembered victims
of tyranny and sin;
and we long for the bread of tomorrow
and the wine of the age to come.
- 2 | Come then, life-giving spirit of our God,
brood over these bodily things,
and make us one body with Christ;
that we may labour with creation
to be delivered from its bondage to decay
into the glorious liberty
of all the children of God.

G Communion

Bread and wine; the gifts of God for the people of God.

May we who share these gifts be found in Christ and Christ in us.

On passing on communion say : The body of Christ, given for you
or the blood of Christ, shed for you.

- H | Eternal God,
our beginning and our end,
be our starting point and our heaven
and accompany us in this day's journey.
Use our hands
to do the work of your creation
and use our lives
to bring others the new life you give this world in
Jesus Christ, Redeemer of all.
Amen.

Sources A,B,H In Spirit and in Truth Canberra WCC assembly worship book
C, in Jesus Christ, the Life of the world, Vancouver WCC worship book
E Mary Robinson, In Cairns 10 (adapted) F All Desires Known (J Morley)
G New Zealand Prayer Book

EUCCHARISTIC PICNIC ON THE IMAGES OF GOD.

Opening Song: Open your ears ... yellow sheet.

Penitential Prayer:

God, forgive us when we have limited you
to our own image of you
and have not been open to your creativeness.
Lord have mercy.

For the times when we have not had patience
and condemned others
because of their belief in you.
Christ have mercy. ...

When we have broken your unity
and peaceful presence within us all
in the many ways known to ourselves.
Lord have mercy.

God of goodness and mercy,
we ask your forgiveness for our short comings.
You bring us here today
to be united with you
and our friends
that we might be truly one
through Our Lord Jesus Christ.
Amen.

Peruvian Gloria.

Readings.

Offertory Hymn: My God loves me - yellow sheet.

Bidding Prayers.

No one person has the whole truth, but we all
have pieces of it within us. Let us ask God to
help us, that we might join our knowledge
together in fruitful faith.

Let us pray for people who have no image of God
or belief. That the Spirit may fill their
emptiness and aloneness with the warmth of love
that is God.

... ...

Eucharistic Prayer.

A: All-powerful and ever-living God,
we praise and thank you through Jesus Christ our
Lord

for your presence and action in the world.

B: In the midst of conflict and division,
we know it is you
who turn our minds to thoughts of peace.
Your Spirit changes our hearts:
enemies begin to speak to one another,
those who were estranged join hands in
friendship,
and nations seek the way of peace together.

C: Your Spirit is at work
when understanding puts an end to strife,
when hatred is quenched by mercy,
and vengeance gives way to forgiveness.

D: For this we should never cease
to thank and praise you.
We join with all the choirs of heaven
as they sing for ever to your glory:

All: Holy, holy etc.

E: God of power and might,
we praise you through your Son, Jesus Christ,
who comes in your name.
He is the Word that brings salvation.
He is the hand you stretch out to sinners.
He is the way that leads to your peace.

F: We had wandered far from you,
but through your Son you have brought us back.
You gave him up to death
so that we might turn again to you
and find our way to one another.

Priest: Therefore we celebrate the reconcili-
ation Christ has gained for us.
We ask you to sanctify these gifts
by the power of your Spirit,
as we now fulfil your Son's command.

While he was at supper
on the night before he died for us,
he took bread in his hands,
and gave you thanks and praise.
He broke the bread,
gave it to his disciples, and said:-
Take this, all of you, and eat it:
this is my body which will be given up for you.

At the end of the meal he took the cup.
Again he praised you for your goodness,
gave the cup to his disciples, and said:
Take this, all of you, and drink from it:
this is the cup of my blood,
the blood of the new and everlasting covenant.
It will be shed for you and for all
so that sins may be forgiven.
Do this in memory of me.

Let us proclaim the mystery of faith:

All: Christ has died,
Christ is risen,
Christ will come again.

G: God our sustainer,
your Son has entrusted to us
this pledge of his love.
We celebrate the memory of his death and resur-
rection
and bring you the gifts you have given us,
the sacrifice of reconciliation.
Therefore, we ask you
to accept us, together with your Son.

Fill us with his Spirit
through our sharing in this meal.
May he take away all that divides us.

H: You have gathered us here
around the table of your Son,
in fellowship with the Virgin Mary, Mother of
God, and all the saints.

MARK 10:46-52 (The man cured of blindness follows Jesus)

Pause for reflection

Words from an octagenarian participant on her spiritual journey

Extempore Intercessions/Bidding Prayers

Song: My Shepherd is the Lord (The Grail)

Eucharistic Prayer of being a pilgrim

Global Prayer of Jesus (Each verse Said antiphonally)

- A. Our God who is in heaven
holy is your name in peoples across the world,
of different race, gender, colour and religion,
in families and religious communities,
in places of work, centres of study,
hospitals and places of refuge
- B. Your reign come more and more
in the hearts of those who work in your name,
of those who know you least and those who have no hope.
- A. Your will be done on earth,
in the hearts of saints and sinners
and those who have abundance from which to give the hungry,
the sick, the untaught, the homeless and unemployed.
- B. Give us this day our daily bread
to the poor at home and the poor across the world,
the bread of truth to this disturbed generation.
- A. And forgive us our sins, our coldness,
our constant failure to reach out
to those who are in need,
as we forgive those who sin against us.

A. O God, source of all insight, forgive us our shallow understanding of your presence, when we fail to recognise the meal taken together, the joy or sorrow shared as a meeting with the divine. Strengthen our understanding so that our lives become more Christlike and so draw others to you.

All: Help us to recognise when You are among us.

All: O Spirit that empowers the powerless, give us the strength to forge communities of loving friends who seek to bring about the life promised in the Resurrection.

Song A Touching Place (Iona)

Readings:

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.

Prayer- Poem by Korean theologian, Sun Ai Lee Park
(spoken in 2 groups)

A stone is thrown
into a calm lake
and the stone makes waves
spreading, reaching to the far side.

Let us throw stones into the deadly calm
of the lake that is our world
no matter how small
Is the stone,
no matter how small is the wave.

The stone brings awakening,
the wave is a movement,
and the movement spreads
when all of us
Standing together on all sides
Around the lake
keep throwing our little stones:
The wave will never cease.
Till the whole lake
Starts bubbling with life.

Anniversary A.

Eucharist for Ianthe's 70th Birthday : December 14th 1996
at Tricia's and Peter's Home.

Co - Presidents : Ianthe and Michael

Greetings and Introductions (Galilee Stone)

Sign of Peace : 'Peace flowing outward'
Gathering Prayer: 'Pilgrimage'

Readings : Psalm 17 : read together
Luke 18/35 - 43

Intercessions : 'The touching place' - Silence

Presentation of Gifts : Tricia and Peter
(Prayers together)

'Eucharistic Prayer : Christ the Way to the Father : shared
Sanctus : sung Latin
Great Amen : Sung by all

Our Father : Lala's Version
Agnus Dei : sung Latin

Holy Communion : Music played and Reflection by Hildegarde
of Bingen

Concluding Prayer
Blessing

Song to Conclude : "Will you come and see the Light ?"

Agapé

List of Euchs.

Anniv. ^A of Luther's 500th B mass
B. Thanksgiving 25 years of nt

Brotherhood of Christ

Collaborative Ministry

~~New~~ Creation A. new creation

B. Creation

C. theme of Creation

D. creation & co-responsibility with God

~~Growth~~

E. reconciliation with the world of Creation

freedom

friendship of G & neighbor

freedom

Growth (93, 95, 00)

~~Good news~~

House Euchar (Jim Carter)

Holy Spirit (origin unknown)

healing & wholeness

integrity of wholeness

Journey A. Liturgy a theme of Journey

B. Eucharist as a "

C. ~~then~~ the journey of the people of God

Justice

ask for sign & sign we give readers
light candle

1P Copy

check if water can reach table

Garden Eucharist 2013 Empowerment of the People of God

Song: Christ be Our Light (Farell)

Passing the Galilee stone round and naming ourselves (1P)

Opening words (RK)

Penitential Litany: read round the circle, response by all

O Creator God, forgive us for the way we too often fail to treat our fellow human beings, each uniquely created by You, with respect and compassion.
(All) Hear our prayer, O Loving God

O God, source of our freedom, liberate us from the temptations of power, from the urge to control rather than help others grow and take responsibility.
(All) Hear our prayer, O freeing God

O Loving God, who has given us so many gifts, help us to have the courage to challenge any distortions or abuse of authority wherever it is found
(All) Hear our prayer, O inspiring God

O God who cares for us, free us from the fears and selfishness that prevents us from doing your will
(All) Hear our prayer O caring God

O Still Small Voice, help us your people to listen to each other and for those in "authority" to understand the strength that comes from consultation
(All) Hear our prayer, O Listening God

O Creator of the Cosmos, help us to guard the resources of planet earth and to care for the non-human part of creation
(All) Hear our Prayer, O Creator God.

Pause for reflection

Readings

Mt 28 16-20 (the baptized to carry out all Jesus has commanded)

Extract from "the Sign we give" (reflecting God's love by living in the spirit of communion and collaboration) "It is in our relationships, in our communion with each other, rather than in isolation from e that we will find fulfilment. We will reflect God's life if we lie in this spirit of communion and



collaboration and if our relationships are characterised by equality, mutuality and reciprocity. The vocation of the Church is to be a communion, a living source of Trinitarian relationships. This is the basis for our equality and dignity as members of the Church and for our awareness of the Spirit's activity within and between us".

Discussion of the readings in Groups

Song God the strengthener

bow water into bowl

Garden walk to collect flowers, leaves, berries etc. to be placed in bowls of water as we make our intercessions

offering procession - girls make a design, 1st wine, 1st chalice 1st plate
Song A Touching Place

Creed (All) – Iona version

We believe in God whose love is the source of all life and the desire of our lives,

whose love was given a human face in Jesus of Nazareth,
whose love was crucified by the evil that waits to enslave us all
and whose love, defeating even death, is our glorious promise of freedom.
Therefore, though we are sometimes fearful, and full of doubt, in God we trust

And in the name of Jesus Christ, we commit ourselves, in the service of others
to seek justice and to live in peace, to care for the earth and to share
the commonwealth of God's goodness, to live in the freedom of forgiveness,
and the power of the Spirit of love, and in the company of the faithful
so to be the Church for the glory of God

(Iona version)

Declaration of forgiveness (general absolution)

The peace (all sing and, holding hands)

Shalom my friends shalom my friends, shalom shalom

The peace of Christ I give you today, shalom, shalom....(x3)

Eucharistic prayer - giving thanks for the gospel of love and friendship.

The reverse Our Father

After communion closing words (JBT)

Final Blessing (all)

May God bless us and keep us
May God's face shine upon us
And give us peace
And the blessing of God the Creator,
Redeemer and life giving Spirit
Be with us now and for ever, amen

final song we shall go out renewed in our commitment, to integrate creation in ourselves.....(JBT)

SONGS

CHRIST BE OUR LIGHT (Bernadette Farrell)

REFRAIN

Christ be our light, shine in our hearts,
Shine through the darkness.
Christ be our light, shine in your church
gathered today

1. Longing for light, we wait in darkness
Longing for truth we turn to you.
Make us your own, your holy people,
Light for the world to see.
Christ be our light.....
2. Longing for peace, our world is troubled
Longing for hope, many despair
Your word alone has power to save us.
Make us your living voice.
Christ be our light...
3. Longing for food, many are hungry.
Longing for water, many still thirst.
Make us your bread, broken for others,
shared until all are fed
Christ be our light

God the Strengtheners

1. Praise to you, our great Creator,
You rejoice when we are strong;
Fill our hearts with loving power;
Bring us wisdom with your song.
Alleluia, alleluia,
It's to you that we belong.
2. Praise to you, the Christ, Transformer,
You have shared our wilderness;
Lead us to the streams of mercy,
Purify our bitterness.
Alleluia, alleluia,
Human God of gentleness.
3. Praise to you, the Holy Spirit,
You can scorch us with your flame;
Forge our love within your furnace,
Burning guilt, destroying shame.
Alleluia, alleluia,
Dancing fire we cannot tame.

JBT

pto

A Touching Place

1. Christ's is the world in which we move,
Christ's are the folk we're summoned to love,
Christ's is the voice which calls us to care
And Christ is the one who meets us here.

Clona

CHORUS: TO THE LOST
CHRIST SHOWS HIS FACE
TO THE UNLOVED
HE GIVES HIS EMBRACE
TO THOSE WHO CRY
IN PAIN OR DISGRACE
CHRIST MAKES, WITH HIS FRIENDS,
A TOUCHING PLACE.

2. Feel for the people we most avoid -
Strange or bereaved or never employed;
Feel for the women and feel for the men
Who fear that their living is all in vain.
3. Feel for the parents who've lost their child,
Feel for the women whom men have defiled,
Feel for the baby for whom there's no breast
And feel for the weary who find no rest.
4. Feel for the lives by life confused,
Riddled with doubt, in loving abused;
Feel for the lonely heart, conscious of sin,
Which longs to be pure but fears to begin.

1 We shall go out renewed in our commitment
To integrate creation in ourselves,
To work and trust, to hope and play and wonder
With hearts that long for world integrity.
We'll work to right the wrongs of devastation
Of humankind and all created life;
We'll dream our dreams of earth's reintegration
Within the dreamtime of a Christ who is the Way.

2 We'll play our games that still the hectic struggle
To win a race that all can only lose;
We'll trust the God who works from deep within us
For peace and justice, unity for all.
We'll keep alive the flame of hope within us
And wonder still at beauty yet unborn.
We'll leap and dance the resurrection story,
Including all within the circles of our love.



**Liturgy to Celebrate Justice,
Partnership and Equality for
Women in Church and Society**

GATHERING SONG AND GREETING

Presider: In the name of God, our mother and father, and of Jesus our brother and healer, and of the Holy Spirit, our wisdom and guide. **ALL: Amen.**

Presider: May God, the Blessed Holy Three, be with us as we work together for partnership, justice and equality for women in church and society!

ALL: And also with you.

PENITENTIAL RITE

Presider: O God, may we see your feminine face in our female ancestors and in all women. **ALL: May we open our hearts, like Mary, to God's mothering love.**

Presider: Jesus the Christ, may we see the divine reality in the person of a woman especially in women who have been abused and exploited. **ALL: May we like Mary, champion the oppressed and stand with our sisters who are abused and exploited.**

Presider: O Wisdom/Sophia, may we see you in men and women who have been caring partners and companions. **ALL: May we, like Mary, live a connectedness and friendship with others.**

Presider: May the God of love, forgive us our lack of trust in your Spirit Sophia moving with us, in us, and through us, leading us to guidance, courage, healing and empowerment. **ALL: Amen.**

ALL: Glory to God in the highest, and peace, justice and equality to God's people on earth. O loving God, in the name of the Holy Three-in-One we worship you, we give you thanks, we praise you for your glory. O Jesus Christ, holy Child of our God, You who liberate and heal us: have mercy on us. You, who are all Goodness and Light, hold us in your heart forever. For you are the Holy One; you are our liberator our healer, our strength, O Blessed Holy Three: Jesus Christ; with the Holy Spirit, in the glory of God. Amen.

WORD

First Reading: Isaiah 58:5-8

Responsorial Psalm: Psalm 6:2

Second Reading: John 13:34-35

Gospel Acclamation: ALLELUIA! (sung)

Reader: A reading from the Gospel according to Luke 1:39-56

ALL: Glory to you O God.

Reader: The good news of Jesus, the Christ!

ALL: Glory and praise to you, Jesus the Christ!

HOMILY

Profession of Faith: ALL: We believe in God who is creator and nurturer of all. We believe in Jesus, the Christ, who is our love, our hope, and our light. We believe in the Holy Spirit, the breath of Wisdom Sophia, who energizes and guides us to build caring communities and to challenge oppression, exploitation and injustices. We believe that God loves us passionately and forgives us everything. We believe that we are radiant images of God who calls us to live fully, love tenderly, and serve generously. We believe in the communion of saints our heavenly friends, who support us on life's journey. We believe in the partnership and equality of women and men in our church and world. We believe that all are one in the Heart of God. We believe that women's liberation is human liberation. Here we dwell in loving relationships. Here we live our prophetic call of Gospel equality.

GENERAL INTERCESSIONS

Presider: Aware that God, like a fierce mother bear, who protects her young, is a defender of the oppressed and pursuer of justice, we now bring the women and men in our lives, in our church and world, before you.

Response: Loving God, hear our prayer.

Presider: For those who have been abused, we pray for empowerment. **R. Presider:** For those who have confronted their abusers, we pray for courage. **R.**

Presider: For those who have been sexually exploited, we pray for healing. **R. Presider:** For the men and women who have been caring friends and partners, we pray for their continued growth and well being. **R.**

Presider: In your name we pray that we can do all things by the power of your Spirit working in us.

ALL: Amen

PREPARATION OF THE GIFTS

Presider: Blessed are you, O God, Creator of all.

Through your divine providence we have this bread to offer, it will become for us the Bread of Life.

ALL: Blessed be God forever. Presider: Blessed

are you, O God, Creator of all. Through your divine providence we have this wine to offer, it will become our spiritual drink. **ALL: Blessed be God forever.**

Presider: Nurturing God, we are united in this sacrament by the love of Jesus Christ in communion with Mary, who proclaimed God's power and mercy for the lowly and oppressed. Like Mary, may we discover the liberating power of Woman-Spirit in our midst. We ask this through Wisdom Sophia, Jesus, our brother, and the Holy Spirit. **ALL: Amen.**

Presider: God dwells in you. **ALL: And also with you. Presider:** Lift up your hearts and pursue justice.

ALL: We lift them up to God, Pursuer of Justice.

Presider: Let us give thanks to the Creator of all.

ALL: It is right to give God thanks and praise.

EUCCHARISTIC PRAYER

Part One: O loving God, O blessed Holy Three, who brings to birth the world of our dreams for mutual respect and partnership, we do well always and everywhere to give you praise. Give us courage to act justly and work collaboratively to change systems that keep people poor and marginalized in our society. We thank you for the women and men who are working for justice and equality in our church and world. Each day you embrace us in a circle of love; your spirit dwelling in us immerses us in the depths of your cosmic presence and gives us the hope of everlasting joy with you. Your gift of the Spirit, who raised Jesus from the dead, gives us hope that one day all will be one at the eternal banquet of heaven. With thankful hearts in the company of the angels and saints, we praise you, God of Abundance and Welcome.

ALL: Holy, Holy, Holy God, God of strength and light. Heaven and earth are full of Your glory.

Hosanna in the highest. Blessed are all who come in the name of our God. Hosanna in the highest.

Part Two: You are holy indeed O nurturing God. You are the Heart of Love. You affirm women's bodies as holy and women's stories as sacred. Pour out your

Spirit upon all who work for justice and equality for women in church and society. Pour out your spirit upon this bread and wine so that with these gifts we may become the body and blood of Jesus, the Christ, in whom we have all become your daughters and sons.

(please all extend hands as we recite the consecration together)
On the night before he died, Jesus came to table with the women and men he loved. Jesus took bread and praised you, God of compassion. He blessed and broke the bread, gave it to his friends and said:
ALL: "Take, eat, this is my body, given for you. Do this in remembrance of me.

After supper, Jesus poured the final cup of wine and blessed you, God the Creator. Jesus shared the cup with his friends, and said: **ALL:** This is the cup of the covenant of my love poured out for you. As often as you drink of it, remember me.

Let us proclaim the mystery of faith:
ALL: Christ, our love, has died in all those abused and exploited, Christ, our hope, is risen in all who work for justice and equality, Christ, our liberator, will come again in a renewed humanity.

Part Three: In memory of Jesus, who showed us the path to liberation and empowerment, we offer you, Loving Creator, the bread of life, this saving cup. We give thanks for the loving relationships that helped us grow more aware of our goodness, strength, and passion. We give thanks that we live in your Enfolding Presence and serve you with grateful hearts. May we be advocates for survivors of violence, abuse, and rape. May we accompany them on their journey to empowerment, forgiveness, and wholeness. May all of us who share in this sacred banquet of Christ be brought together as one in the Holy Spirit and be filled with courage to live Gospel equality in inclusive communities working for justice and peace in our church and world.

Part Four: God, remember your holy people throughout the world, make us one in love, together with Francis our pope, _____, our bishop(s), and all God's people. Remember our brothers and sisters who are homeless, hungry, sick, lonely, in prison. Remember our sisters and brothers, who face

oppression, discrimination and joblessness, who have lost homes, partners, and hope. Remember all those who work for justice and who have given their lives for the needs of people who suffer injustice, and who have gone to their rest in the hope of rising again,
_____ *(pause and invite community to name others)* bring them and all the departed into your everlasting arms.

Part Five: Have mercy on us all; make us one with Mary, Mother of Jesus, our sister and champion of the oppressed, and the apostles through the ages, especially Mary of Magdala, Junia and Andronicus, Dorothy Day, Martin Luther King, Rosa Parks, Bishop Oscar Romero, Ita Ford, and all the holy women and men who have done your will throughout the ages. May their courage inspire us to confront patriarchal systems that discriminate against women. God, let it be so as we praise you in union with the holy women and men of every generation who are free at last from all bondage and injustice, and give you glory through Jesus the Christ.

ALL: Through Christ, With Christ and In Christ, in the unity of the Holy Spirit, may our work for justice, peace and equality give You glory and honor, Holy God forever and ever. AMEN.

THE PRAYER OF JESUS

ALL: Our Father and Mother...

Presider: Protect us, God, from all evil and dismiss all anxiety from our minds. May a thousand angels guide our steps to live justice, partnership and equality now as we wait in joyful hope for the coming of God in our time where all can say, "thank God, we are free at last!"

ALL: For the kingdom, the power, and the glory are yours, now and forever. Amen.

THE SIGN OF PEACE

Presider: Jesus, the Christ, You said to your disciples, "My peace I leave you. My peace I give you." May the love of God fill us with peace. May the healing power of Christ strengthen us. May the Holy Spirit empower us. **ALL:** Amen. **Presider:** May the peace of God be always with you. **ALL:** And also with you.
Presider: Let us offer each other a sign of peace.

LITANY FOR THE BREAKING OF BREAD

ALL: Loving God, You call us to speak truth to power, have mercy on us. Loving God, You call us to live the Gospel of peace and justice, have mercy on us. Loving God, You call us to be Your presence in the world. Grant us peace.
Presider: This is Jesus, who called women and men to be partners and equals, and who liberates, heals and transforms us and our world. All are invited to partake of this sacred banquet of love. **ALL:** Jesus you make us worthy to receive you and become you for others. We are the Body of Christ.

PRAYER AFTER COMMUNION

Presider: The encompassing of God be on us, the encompassing of the God of healing, the encompassing of Christ be on us, the encompassing of the Christ of love, the encompassing of the Spirit be on us, the encompassing of the Spirit of Grace, let us go forth from this Banquet of Love, aware always that human rights are equal rights and that we are all the beloved of God. *(Adapted from Alexander Carmichael's Carmina Gadelica)* **ALL:** Amen.

CONCLUDING RITE

Presider: Our God is with you.
ALL: and also with you.

BLESSING

(everyone please extend your hands in mutual blessing)
ALL: May the fire of God's love warm our hearts. May God grant our prayers for justice and equality in our church and world. May the love of Christ fill us and radiate through us forever.

DISMISSAL

Presider: Go in the peace of Christ. Let the service for justice and equality continue!
ALL: Thanks be to God.

CONCLUDING HYMN

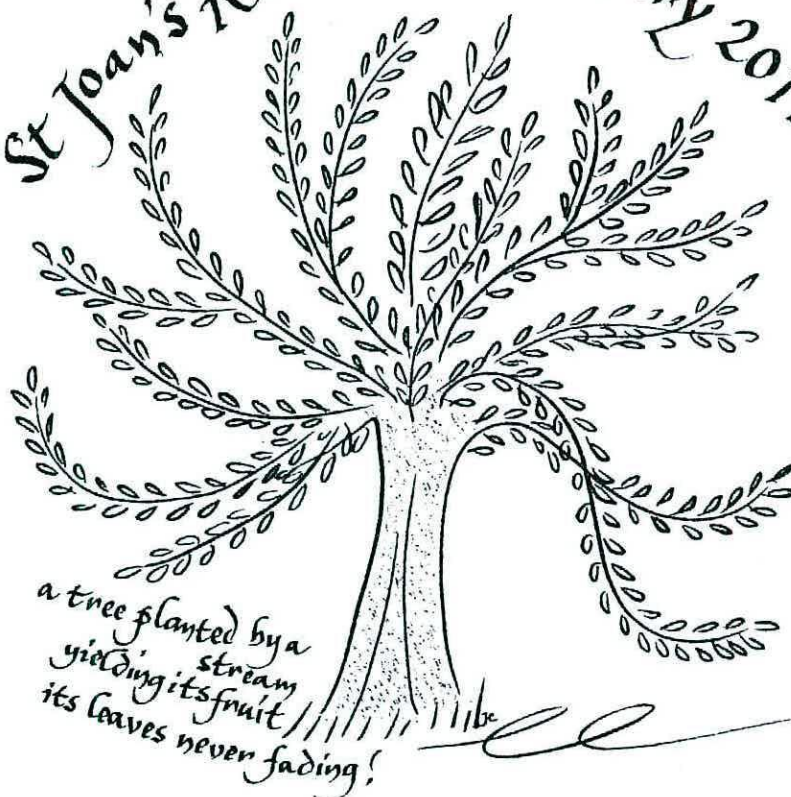
Bridget Mary Meehan
Association of Roman Catholic Woman Priests
<http://bridgetmarys.blogspot.com/>
www.associationofromancatholicwomenpriests.org



List of Eucharists

- L. No title (Liberation)
Listening
- M. Memorial Mass Joan Morris
- OP Oliver Pratt
- P. Prophecy
Power Powerlessness.
- P.G. People of God.
- PP Power a Powerlessness
- R Reconciliation
- RQ Realm of God
- T Thanksgiving 20^{years} marriage
- V Vatican II - anniversary of closing
- W. WATCH AGM 2008
Wisdom
Wedding anniversary (30th)

St Joan's Alliance Centenary 2011



moving forward!

This song is based on an Indian way of prayer; all sing the phrase after the solo voice:

I listen to your silent voice I listen
Speak to me...
Speak to me.

I listen to your silent voice I listen
Make me feel your love...
Make me feel your love.

I listen to your silent voice I listen
Show yourself to me...
Show yourself to me.

I listen to your silent voice I listen
I listen.....

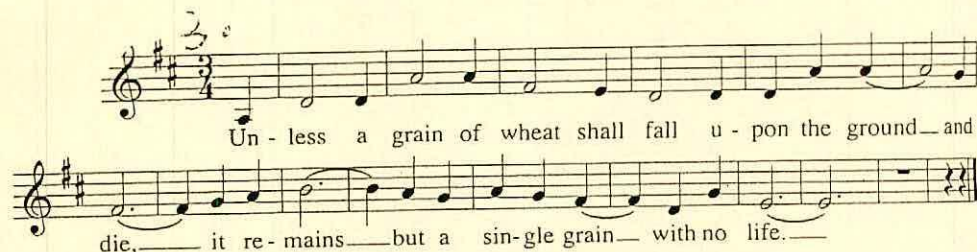
Galatians 3/ 23-28 23 Before faith came we were allowed no freedom, constrained as we were by the Law of Moses. We were treated like small children until faith was revealed. 24 The Law of Moses was like our governess until Christ our liberator came and we could become God's friends as adults in faith. 25 Now that this new era has begun, we are no longer under the charge of the governess. 26 This means that all of you are now sons and daughters of God through faith in Christ Jesus. 27 Baptised in Christ each one of you has put on the likeness of Christ. 28 There is no longer any difference between Jew or non-Jew, slave or free, male or female. All of you are equal in Christ Jesus.

Dynamically equivalent translation by John Wijngaards

Opening Song

1. Will you come and follow me
If I but call your name?
Will you go where you don't know
And never be the same?
Will you let my love be shown,
Will you let my name be known,
Will you let my life be grown
In you and you in me?
2. Will you leave your self behind
If I but call your name?
Will you care for cruel and kind
And never be the same?
Will you risk the hostile stare
Should your life attract or scare
Will you let me answer prayer
In you and you in me?
3. Will you let the blinded see
If I but call your name?
Will you set the prisoners free
And never be the same?
Will you kiss the leper clean,
And do such as this unseen,
And admit to what I mean
In you and you in me?
4. Will you love the 'you' you hide
If I but call your name?
Will you quell the fear inside
And never be the same?
Will you use the faith you've found
To reshape the world around
Through my sight and touch and sound
In you and you in me?
5. 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.

101A



Verses



if we hold firm we shall reign with him. —
wher - ev - er I am my ser - vants will be.
those who re - main in me bear much fruit. —
then you will be my dis - ci - ples. —
we shall be with them and dwell in them. —
peace which the world can - not give is my gift.

Bernadette Farrell. Words adapted from the Gospel of St John

4 LOVE tune: Tell our my Soul

We sing a love that sets all people free,
That blows like wind, that burns like scorching flame,
Enfolds like earth, springs up like water clear.
Come, living love, live in our hearts today.

We sing a love that seeks another's good,
That longs to serve and not to count the cost,
A love that, yielding, finds itself made new.
Come, caring love, live in our hearts today.

We sing a love, unflinching, unafraid
To be itself, despite another's wrath,
A love that stands alone and undismayed.
Come, strength'ning love, live in our hearts today.

We sing a love that, wand'ring, will not rest
Until it finds its way, its home, its source,
Through joy and sadness pressing on refreshed.
Come, pilgrim love, live in our hearts today.

We sing a burning, fiery, Holy Ghost
That seeks out shades of ancient bitterness.
Transfig'ring these, as Christ in ev'ry heart.
Come joyful love, live in our hearts today.

June 13-1.

People of God Song sheet

CHRIST BE OUR LIGHT (Bernadette Farrell)

REFRAIN

Christ be our light, shine in our hearts,
Shine through the darkness.
Christ be our light, shine in your church
gathered today

1. Longing for light, we wait in darkness
Longing for truth we turn to you.
Make us your own, your holy people,
Light for the world to see
Christ be our light.....
2. Longing for peace, our world is troubled
Longing for hope, many despair
Your word alone has power to save us.
Make us your living voice.
Christ be our light...
3. Longing for food, many are hungry.
Longing for water, many still thirst.
Make us your bread, broken for others,
shared until all are fed
Christ be our light

God the Strengtheners

- 1 Praise to you, our great Creator,
You rejoice when we are strong;
Fill our hearts with loving power;
Bring us wisdom with your song.
Alleluia, alleluia,
It's to you that we belong.
- 2 Praise to you, the Christ, Transformer,
You have shared our wilderness;
Lead us to the streams of mercy,
Purify our bitterness.
Alleluia, alleluia,
Human God of gentleness.
- 3 Praise to you, the Holy Spirit,
You can scorch us with your flame;
Forge our love within your furnace,
Burning guilt, destroying shame.
Alleluia, alleluia,
Dancing fire we cannot tame.

June B.T.

EUCCHARISTIC PICNIC ON THE IMAGES OF GOD.

Opening Song: Open your ears ... yellow sheet.

Penitential Prayer:

God, forgive us when we have limited you
to our own image of you
and have not been open to your creativeness.
Lord have mercy.

For the times when we have not had patience
and condemned others
because of their belief in you.
Christ have mercy. ...

When we have broken your unity
and peaceful presence within us all
in the many ways known to ourselves.
Lord have mercy. ...

God of goodness and mercy,
we ask your forgiveness for our short commings.
You bring us here today
to be united with you
and our friends
that we might be truly one
through Our Lord Jesus Christ.
Amen.

Peruvian Gloria.

Readings.

Offertory Hymn: My God loves me - yellow sheet.

Bidding Prayers.

No one person has the whole truth, but we all have pieces of it within us. Let us ask God to help us, that we might join our knowledge together in fruitful faith.

Let us pray for people who have no image of God or belief. That the Spirit may fill their emptiness and aloneness with the warmth of love that is God.

... ..

Eucharistic Prayer.

A: All-powerful and ever-living God,
we praise and thank you through Jesus Christ our Lord
for your presence and action in the world.

B: In the midst of conflict and division,
we know it is you
who turn our minds to thoughts of peace.
Your Spirit changes our hearts:
enemies begin to speak to one another,
those who were estranged join hands in
friendship,
and nations seek the way of peace together.

C: Your Spirit is at work
when understanding puts an end to strife,
when hatred is quenched by mercy,
and vengeance gives way to forgiveness.

D: For this we should never cease
to thank and praise you.
We join with all the choirs of heaven
as they sing for ever to your glory:

All: Holy, holy etc.

E: God of power and might,
we praise you through your Son, Jesus Christ,
who comes in your name.
He is the Word that brings salvation.
He is the hand you stretch out to sinners.
He is the way that leads to your peace.

F: We had wandered far from you,
but through your Son you have brought us back.
You gave him up to death
so that we might turn again to you
and find our way to one another.

Priest: Therefore we celebrate the reconcili-
ation Christ has gained for us.
We ask you to sanctify these gifts
by the power of your Spirit,
as we now fulfil your Son's command.

While he was at supper
on the night before he died for us,
he took bread in his hands,
and gave you thanks and praise.
He broke the bread,
gave it to his disciples, and said:
Take this, all of you, and eat it:
this is my body which will be given up for you.

At the end of the meal he took the cup.
Again he praised you for your goodness,
gave the cup to his disciples, and said:
Take this, all of you, and drink from it:
this is the cup of my blood,
the blood of the new and everlasting covenant.
It will be shed for you and for all
so that sins may be forgiven.
Do this in memory of me.

Let us proclaim the mystery of faith:

All: Christ has died,
Christ is risen,
Christ will come again.

G: God our sustainer,
your Son has entrusted to us
this pledge of his love.
We celebrate the memory of his death and resur-
rection
and bring you the gifts you have given us,
the sacrifice of reconciliation.
Therefore, we ask you
to accept us, together with your Son.

Fill us with his Spirit
through our sharing in this meal.
May he take away all that divides us.

H: You have gathered us here
around the table of your Son,
in fellowship with the Virgin Mary, Mother of
God, and all the saints.

In that new world where the fullness of your
peace will be revealed
gather people of every race, language, and way
of life
to share in the one eternal banquet
with Jesus Christ the Lord.

All: Through him,
with him,
in him,
in the unity of the Holy Spirit,
all glory and honour is yours,
almighty Father,
for ever and ever.
Amen.

The 'Our Father'.

Sign of peace.

Priest: Lord Jesus Christ, you said to your
apostles:

I leave you peace, my peace I give you.
Look not on our sins, but on the faith of your
Church,
and grant us the peace and unity of your kingdom
where you live for ever and ever.
Amen.

Lamb of God.

This is the Lamb of God
who came to be with us
and calls us continually
to be one at his supper.

Lord I am ...

Final Prayer.

Priest: God, you are the source and sustainer of
all creation.

We acknowledge your greatness
and the fact that we cannot
fully understand you.

Despite this help us to be open
to the Spirit

so that each of us

may share in the true oneness we have.

Through Jesus Christ Our Lord.

Amen.

Final Hymn: God is love.

Garden Eucharist on a theme of collaborative ministry. Sept 96

Introduction

Alleluia (Celtic)

Scripture reading Mt 28 16.20

The Eleven made their way to Galilee, to the mountain where Jesus had summoned them. At the sight of Jesus they fell down in homage, though some doubted what they were seeing. Jesus came forth and addressd them in these words

“All authority has been given me
both in heaven and on earth;
¹⁹go, therefore, and make disciples of all the nations.
Baptize them in the name
of Abba God,
and of the Only Begotten,
and of the Holy Spirit.
²⁰Teach them to carry out
everything I have commanded you.
And know that I am with you always,
even until the end of the world!”

Alleluia

Song Will You Come and Follow Me (see song sheet)

Reading From The Sign we give. Then break into small groups

*Let us love not in
words or speech but
in truth
and action.*

1 John 3:18, 4:7-12

It is in relationships, in our communion with each other, rather than in isolation from others that we will find fulfilment. We will reflect God's life if we live in this spirit of communion and collaboration and if our relationships are characterised by equality, mutuality and reciprocity. The vocation of the Church is to be a communion, a living source of Trinitarian relationships.

This is the basis for our equality in dignity as members of the Church and for our awareness of the spirit's activity within and between us. It is also the basis of the mission we share through baptism and confirmation. The Church, as Vatican II reminded us in the opening paragraph of *Lumen Gentium*, is to be

'a sign and instrument of communion with God and of unity among all people'. (LG 1)

and, as *Christifideles Laici* reminds us

'the Church knows that the communion received by her as a gift is destined for all people'. (CL 32)

It is our mission to awaken persons to each other, to what their personhood means in terms of dignity and equality, and to express this in right relationships. (CL 36, 37) In the public arena, this means building up participation and solidarity as the right basis for social and political relationships.

Welcome back after discussion: 1 Peter 2 9.10

9You, however, are a "chosen people, a royal priesthood, a consecrated nation, a people set apart" to sing the praises of the One who called you out of the darkness into the wonderful, divine light. 10Once you were "not a people," but now you are the people of God; once there was "no mercy for you," but now you have found mercy.

Intercessions

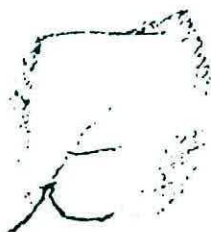
Offertory Procession (children or member from each group)

Offertory Song Take our Bread

Holy, Holy Holy...

Eucharistic Prayer of Vision (see separate sheet)

Prayer of Jesus



God, who cares for us,
The wonder of whose presence fills us with awe.
Let kindness, justice and love shine in our world.
Let your secrets be known here as they are in heaven.
Give us the food and the hope we need for today.
Forgive us our wrongdoing
as we forgive the wrongs done to us.
Protect us from pride and from despair
and from the fear and hate which can swallow us up.
In you is truth, meaning, glory and power,
while words come and go. Amen.

The Peace Song "Peace Flowing Outward.." then greet each other

Communion The following reflection from The Sign we Give

Communion is the nature of the Church and the source of the relationships between all the baptised. Within its nature as a communion, the Church also has an order or hierarchical structure, which ensures its unity and faithfulness and fosters its spirit-given diversity. Both these together - the relationships and the hierarchical order - reveal the identity of each particular vocation. Within the communion of the Church, our different vocations are complementary; they enrich and complete each other. Each ministry and office in the Church, whether lay or ordained, serves communion.

Communion Song A Touching Place

Sending forth prayer Oscar Romero

Final Song Love



If some day they take the radio station away from us,
if they close down our newspaper,
if they don't let us speak,
if they kill all the priests and the bishop too,
and you are left, a people without priests
each one of you must be God's microphone,
each one of you must be a messenger,
a prophet.
The church will always exist
as long as there is one baptized person.
And that one baptized person who is left in the world
is responsible before the world for holding aloft
the banner of the Lord's truth
and of his divine justice.

for those who are saddened and out in the cold,
and how he always took their side,
without forgetting the others.

6. AND THAT COST HIM HIS LIFE,
BECAUSE THE MIGHTY OF THE EARTH WOULD NOT
TOLERATE IT.
AND YET, GOOD GOD, ALMIGHTY FATHER,
HE KNEW THAT HE WAS UNDERSTOOD AND ACCEPTED BY YOU,
HE SAW HIMSELF CONFIRMED BY YOU IN LOVE.
7. So he became one with you.
And so, freed from himself,
he could live a life of liberation for others.
8. AND WE REMEMBER
HOW HE, WHO LOVED US SO MUCH
AND WAS ONE WITH YOU, HIS GOOD FATHER,
IN THE LAST NIGHT OF HIS LIFE ON EARTH,
TOOK BREAD IN HIS HOLY HANDS,
BLESSED, BROKE AND SHARED IT
AT TABLE WITH HIS FRIENDS, SAYING:
"THIS IS MY BODY FOR YOU."

AND WHAT HE DID FILLED HIS HEART:
HE ALSO TOOK THE CUP AT THE TABLE,
GAVE THANKS, PRAISED YOU, FATHER, AND SAID:
"DRINK THIS CUP, ALL OF YOU, WITH ME,
FOR THIS IS MY LOVING COVENANT WITH YOU,
MY BLOOD WHICH IS SHED FOR RECONCILIATION,
THE CUP OF LIBERATION AND HAPPINESS."
9. So when we eat this bread together
and drink of this cup,
we do it in remembrance of him, your Son
who is the servant and liberator of us all,
now and ever and beyond death.

10. THEREFORE WE NOW ALSO THINK OF THE MANY
WHO HAVE GONE FROM US, ALL THE PEOPLE
WHOM WE HAVE LOVED SO MUCH
OUR FATHER, WE CANNOT BELIEVE
THAT ALL THAT THEY HAVE MEANT FOR US
WILL NOW BE LOST FOR EVER.
YOU ARE THEIR LIFE, NOW AND ALWAYS.
11. We think, too, of the world,
of all who love us in life.
Even the powerful, who have in their hands
the destiny of all, often without knowing them,
the rulers of the world and the church.
Help them and us, so that we may make this earth
a better home for us all;
so that we may make peace and be one
as you, Father, are in your Son,
and he is in you.
12. SO SEND YOUR SPIRIT UPON US
AND UPON THESE GIFTS, THE GOOD SPIRIT
FROM YOU AND YOUR SON, THAT IT MAY INSPIRE US
WHEN WE CONTINUE TO FOLLOW JESUS:
JESUS, FROM WHOM WE HAVE LEARNT TO BE FREE:
FREE FROM POWERS WHICH ESTRANGE US,
FREE TO DO GOOD.
13. As best we could, we have done what Jesus,
your witness, who knows our hearts,
commanded us to do:
to celebrate his memory.
In praise and thanks to you,
almighty Father,
in the unity of the Holy Spirit
now too we may and dare
through him and with him and in him
to pray together, as he has taught us:

ALL SAY THE TEXT WRITTEN IN CAPITALS

EUCCHARISTIC PRAYER OF VISION

1. Lord our God,
gathered together here around you,
we remember the old story
which has been told down the ages,
of Jesus of Nazareth,
a man who boldly dared to say to you, Lord God,
Abba, Father,
and has taught us to do the same thing.
2. O GOD, OUR FATHER,
WE THANK YOU FOR THIS JESUS
WHO HAS CHANGED THE FACE OF THE EARTH,
BECAUSE HE SPOKE OF A GREAT VISION,
OF THE KINGDOM OF GOD WHICH WILL COME ONE DAY,
A KINGDOM OF FREEDOM, LOVE AND PEACE,
YOUR KINGDOM, THE PERFECTION OF YOUR CREATION.
3. We remember that
wherever your Jesus came,
people rediscovered their humanity,
and so were filled with new riches,
so that they could give one another
new courage in their lives.
4. WE REMEMBER,
HOW HE SPOKE TO PEOPLE,
ABOUT A LOST COIN,
A SHEEP THAT HAD STRAYED, A LOST SON:
OF ALL THOSE WHO ARE LOST AND NO LONGER COUNT,
OUT OF SIGHT, OUT OF MIND; THE WEAK AND THE POOR,
ALL THOSE WHO ARE CAPTIVE, UNKNOWN, UNLOVED.
5. We recall that
he went to search for all who were lost,

Will you come and follow me
If I but call your name?
Will you go where you don't know
And never be the same?
Will you let my love be shown,
Will you let my name be known,
Will you let my life be grown
In you and you in me?

Will you leave yourself behind
If I but call your name?
Will you care for cruel and kind
And never be the same?
Will you risk the hostile stare
Should your life attract or scare?
Will you let me answer prayer
In you and you in me?

5. 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.

Take our bread, we ask you,
take our hearts, we love you,
take our lives, oh Father,
we are yours, we are yours.

1. Yours as we stand at the table you set,
yours as we eat the bread our hearts can't
forget.
We are the signs of your life with us yet;
we are yours, we are yours.

2. Your holy people stand washed in your
blood,
Spirit-filled, yet hungry, we await your
food.
Poor though we are, we have brought
ourselves to you:
we are yours, we are yours.

Holy, holy, holy

(Hopwood Mass)

1. Holy are you, Lord of creation!
Holy are you, Lord God of angels!
Holy are you, God of all people!
Heaven and earth proclaim your glory.
2. Glory to you! Your name is holy.
Blessed is he who comes in your name!
Glory to him! We sing his praises.
Heaven and earth, cry out Hosanna!

1. Peace flowing outward and peace flowing in,
Draw peace from the centre in which we begin;
Find peace in the ending, the close of the day;
Let peace in the heart wipe the evil away.

Strength flowing outward and strength flowing in.
Draw strength from the centre in which we begin;
Find strength in the ending, the close of the day;
Let strength in the heart wipe the evil away.

Hope flowing outward

Joy flowing outward....

Love flowing outward....

(June Boyce Tillmann)

(American Mass)

Lamb of God

Jesus, Lamb of God, have mercy,
bearer of our sins, have mercy. (Repeat)
Saviour of the world, Lord Jesus,
may your peace be with us always. (Repeat)

A TOUCHING PLACE (Iona)

1. Christ's is the world in which we move,
Christ's are the folk we're summoned to love,
Christ's is the voice which calls us to care
And Christ is the one who meets us here.

CHORUS: TO THE LOST
CHRIST SHOWS HIS FACE
TO THE UNLOVED
HE GIVES HIS EMBRACE
TO THOSE WHO CRY
IN PAIN OR DISGRACE
CHRIST MAKES, WITH HIS FRIENDS,
A TOUCHING PLACE.

2. Feel for the people we most avoid -
Strange or bereaved or never employed;
Feel for the women and feel for the men
Who fear that their living is all in vain.
3. Feel for the parents who've lost their child,
Feel for the women whom men have defiled,
Feel for the baby for whom there's no breast
And feel for the weary who find no rest.
4. Feel for the lives by life confused,
Riddled with doubt, in loving abused;
Feel for the lonely heart, conscious of sin,
Which longs to be pure but fears to begin.

LOVE

1. We sing a love that sets all people free,
That blows like wind, that burns like scorching fire,
Enfolds like earth, springs up like water clear.
Come, living love, live in our hearts today.
2. We sing a love that seeks another's good,
That longs to serve and not to count the cost,
A love that, yielding, finds itself made new.
Come, caring love, live in our hearts today.
3. We sing a love, unflinching, unafraid
To be itself, despite another's wrath,
A love that stands alone and undismayed.
Come, strength'ning love, live in our hearts today.
4. We sing a love that, wand'ring, will not rest
Until it finds its way, its home, its source,
Through joy and sadness pressing on refreshed.
Come, pilgrim love, live in our hearts today.
5. We sing a burning, fiery, Holy Ghost
That seeks out shades of ancient bitterness.
Transfig'ring these, as Christ in ev'ry heart.
Come joyful love, live in our hearts today.

Text: June Boyce Tillman
Tune: Woodlands (Tell out my Soul)

CWO NATCOG OCT 04

Opening Prayer (First 2 prayers from 'Praying Like a Woman')

1. Open our lips (Antiphonally, groups A & B, Y) 2. Letter to the Church (Read round the circle)

A We have heard the sounds of women's silence.
We have listened to our sisters' voices.
We have been stirred by their passion,
encouraged by their strength,
instructed by their wisdom.

B We, like them, wish to speak out.
We, like them, desire to speak truly.
We, like them, have a story to proclaim.
We long to midwife a new and living word for our time.

A But often we are afraid.
We fear the sound of our own voices.
We would not know our own strength,
we would not claim our power.

B We have no eloquence, no fine-sounding words or polished phrases.
Our speech is halting, we stumble and stutter over the words of life.
Our lips are scaled, like the tombs of the unliving.
Our tongues are heavy as stones within our mouths.

A Come to us and speak to us in our weakness.
Set the fire of your speech in our throats,
and the burning coal of your passion on our tongues.
Loosen our lips to proclaim your praise.

B O You, whose voice rolls over the waters
and thunders over the oceans,
whose word splits even the cedar trees
and breaks in pieces the cedars of Lebanon,

A whose voice makes the oaks shake and shudder,
and strips the forest bare,
whose word whirls the sands of the desert
and resounds through the mountains:

All Open our lips and our mouth shall declare your praise.

1 Dear brother Church:
I name you 'brother' not 'mother',
for your leaders are mostly men
and your ways are still too patriarchal.

2 I want to live passionately.
I will not hide my anger or my energy.
Will you face your own?

3 I want to act effectively.
I will not deny nor dissemble my power.
Will you admit your own and be willing to share it?

4 I want to think dangerously.
I will not set limits on what it is possible to ask or say or explore.
Will you open the gates of learning you have been guarding and let others in?

5 I want to pray deeply.
I will not withhold any part of my life from the divine gaze.
Will you plunge with me into the depths?

6 I will work with you,
but I will not work for you.

7 I will walk with you,
but I will not lead you nor will I follow in your path.

8 I will weep with you and laugh with you,
but I will not feel for you;
you must claim your own passion and pleasure and tears.

9 I will offer you the fullness of my being,
but I will not sacrifice myself on the altar of your impossible demands.

All Dear Brother church
We are standing here as women (and men)
struggling to be who we are.
We are speaking:
Are you listening?

3 Prayer (All)

Be with us this day, O Creative Spirit, guide us in our reaching to new ways of being Church. Help us to act like yeast within our faith community, showing forth a way of being whole, where power is used to enable growth, and all are equally valued.

(i.p)

P.1. THE ANNUNCIATION 2000, ~ JUBILEE CALL~ FROM WOMEN

Vigil Liturgy : 6pm on the Evening 24th March 2000

Under 'Our Lady & Infant' [Epstein] Cavendish Sq.[Nth side]London.

Gather in a circle Welcome

[Each person says one line of Jubilee Prayer with vigour, determination and continuous sound of a yobel (ram's horn)]

Jubilee Prayer

- God of all Ages.
 - Maker of Time,
 - Mark of the Alpha
 - Point to Omega,
 - Creator, Sustainer of everything living
 - Touching us all who hold a hope
 - With a vision that breaks through boundaries
 - To grasp the blurred horizon.
 - You gave Your promise
 - A blessing of Joy
 - To those who've not lost their faith in You.
 - Now time is poised with renewed expectation of Emmanuelle, God with us.
 - To know our time of proclaimed favour
 - We make again the pledge you ask,
 - 'Share justly, the good things I give you'
 - 'Reconcile with Peace the rule of abuse'
- 'Give courage to those who voice the words of lives that have been silenced'.
- Send us to carry Your 'Good News'
 - To those burdened with debt..
 - Transform their chains into clasps of love
 - Of Prayer, Concern and then Action.
 - Aware of Your Spirit always among us
 - We sustain Your Purpose with passion
 - Increase our endeavour to do what you ask
 - Of 'Where there are wrongs, they be righted'
 - [All] NOW is the time. It will be achieved
- in acting justly, in loving tenderly
and in walking closely with you, Our God

P.2. Calling : [spoken in turn with each person present named]

All say: Rejoice(a person calls out their own name).....

All respond: (repeat their name, looking at them).....

[cont.]....special Person. God loves you, dearly.

Gospel Reading; Luke 1

God sent an angel, to a town in Galilee called Nazareth. This Angel had a message for a woman named Mary who was promised in marriage to Joseph, a descendant of David. The angel came in and said, "Rejoice, Mary, O special Person. God loves you, dearly!" Mary was upset and wondered what these words meant, so the Angel said to her, "Do not be frightened Mary, God is asking a big favour of you. Will you be the Mother of God's child, the one woman chosen of all God's creation to conceive with God? Mary said, "but how can this come about? The Angel answered,

"The Holy Spirit will be in you, and God's Power will rest with you. The child will be holy and will be called 'Son of God'."

She then heard of how her cousin Elizabeth was also 'miraculously' pregnant, for she thought she had passed her child-bearing years, with never as yet been able to give birth to a child.

Mary now realized what was being asked of her. She knew she would need great courage but she also knew God would not ask of her more than she could give. She said, "I am honoured that you ask me.

I will do as you ask. Yes, I will conceive and bear God's child and I will call our child by the name, Jesus. And the Angel went away.

Sing 1) Holy Mary, by God's decree
You were called for all to see,
To Mother the son of God in this place
Mary, we honour you, full of Grace. Ave, Ave, Ave Maria.

Sharing: an invitation to share an 'Annunciation Experience'
When have you felt called and willing to act,
saying 'Yes' to what you feel God is asking of you ?

Sing 2) With Your Faith and courageous reply
You undertook with God's plan to comply
You were the first to witness God's face
Mary, we thank you, full of Grace. Ave, Ave, Ave Maria.

P.3. Sound the Jubilee Call

Prayer a] Bless us, loving God, as we gather here for this Liturgical Action.
Recognizing how you need our co-operation to realize your hopes
for the world. On this designated day of Jubilee for Women, we call for

[All] Reconciliation, Justice and Respect for all Women',

b] Faced with a global culture of women as inferior and the frequent
pain of exclusion and abuse, we pray for renewed courage and
persistence to continue our struggle, holding on to our
hope for a Just and wholesome world,
so we sound the Jubilee call for

[All] 'Reconciliation, Justice and Respect for all Women'

[sing] : Reconciliation, Justice & Respect for all, by all, within all.

[reader 1] This Day, of this Jubilee year, has been chosen by our Church to
ask forgiveness of Women for the many times, over the
Two Millennium of Christianity, that it has not treated
Women with Dignity. Sound the Jubilee Call:

[all sing] Reconciliation, Justice & Respect by all, for all, within all.

[reader 2] We pause now to pray for women who **today** are damaged and suffering
due to poor judgement and inappropriate pastoral treatment by the
Church Authorities and Magisterium.

Recognizing this Day as the one of Worldwide Prayer for Women's Ordination
acknowledges the spectrum of discriminations and injustices forced on Women.
We pray that Women's **gifts** not their gender be the criterion for Ordination
to the Priesthood and Episcopacy in Christian Churches and in
Ministries of leadership in other Religions. Let us sound the Jubilee Call:

[all sing] Reconciliation, Justice & Respect by all, for all, within all.

[reader 3] Our Institution insists exclusion from priesthood, due to gender,
is part of Revealed Doctrine.

All Doctrines and Laws must originate in Scripture.

Nowhere in Scripture does it say 'women cannot be priests.'

On the contrary, Mary was called and she said 'Yes'.

Let us sound the Jubilee Call:

[all sing] Reconciliation, Justice & Respect by all, for all, within all.

P.4.

[reader 4] Women are said to be unacceptable and unfit for Priesthood,
as they are unable to image God in Christ.

We are women because of a Divine Choice by our Creator,

We are created equally in God's image as all humanity.

To prevent women being priests because as women we are told,
we cannot image God, is a blasphemy. Sound the Jubilee Call:

[all sing] Reconciliation, Justice & Respect by all, for all, within all.

Collect [all]

Gathering the great contribution women have made to the church throughout
all its time we give thanks, remembering all who have and are making the
positive response of saying, 'Yes' to whatever You ask of them.

In our Prayer we pray for a Metanoia, a conversion, to permeate right
through our church, healing it of the evil sickness of 'institutionalized sexism'.

We make this our silent pledge,

(hold rt. palm up in front)... in acceptance

(place left hand palm down on neighbour's up turned rt. palm)... and affirmation
of each person here. [silence]

Sing 3) Now in God's remnant church of to-day

We need you more than all can say

Lift us from harmful rule in our case

Mary of Justice and full of Grace. Ave, Ave, Ave Maria.

Moments of Hope

Our bishops stated in their 'appeal for unity',

the Cricklade Statement,

[reader]: ...how they had thought about the many ways in which our
communion within the church is fractured and frail...

...they say they know many people feel hurt and angry and are excluded.

They say they recognize there are many ways in which the lives of
people are bleeding... Our Bishops say we need to become a Church more
conscious of our own need for repentance. Of themselves, they find they
sometimes exclude people whom Christ would welcome...

'We need to become a repentant, compassionate, reconciling Church' they say,
'valuing the diversity which brings riches to our communion' ... fashioning new
inclusive relationships as an example to the world, of God's love.

P.5.

Cardinal Hume's reiteration June '99

[all read]

'Our vision is of a Church where women and men live as friends in Christ and as partners in mission.

Our vision is of a Church where no woman feels alienated or rejected because she is a woman.

Our vision is of a Church where the gifts, talents and experiences of women are used to the full in the service of the gospel.

Our vision is of a Church where the voices of women are heard and heeded in the making of decisions especially those that affect their lives as women.

Our vision is of a Church where women and men are equally valued and respected as being made in the image of God.

Sing 4: Mary we pray for all those in plight
Give us succour and peace this night
Tender and strong your gifts we embrace
Mary, a woman for every race. Ave, Ave, Ave Maria.

Breaking the bread, sharing the wine

[all]: We sustain each other, as women bake and break bread to share,
symbolic of themselves (everyone stretch their hand over the bread)

[all say] In God's New World we share the blessing and Bread of life
(the one loaf is broken and shared)

[all] We support each other as women who shed their blood to give
others new life (everyone stretch their hand over the wine)

[all say] In God's New World we share the blessing and joy of Wine.
(the wine-cup is passed round for all to share.)

[sing] : Ave, Ave, Ave Maria.....giving the Kiss of Peace

Harvest prayers Taken from "Harvest for the world" ed. G Duncan

Harvest People (Frances Ballantyne)

Blessed are those who trust in the Lord,
Who acknowledge Jesus as God's Son.
They will be like a tree planted by the water,
Full of nourishment, vitality and strength.
Sending out its roots by the stream,
Growing effectively with nourishment,
It does not fear when the heat comes,
Nothing causes them to become discouraged.
Its leaves are always green,
Deeds of kindness are always apparent
It has no worries in a year of drought,
Utter confidence in God's provision
And never fails to bear fruit,
Harvest yield is always excellent.

Sending forth (Diann Neu)

I who am the source of all life, I send you forth
To manifest life for all the Earth.
Blessed be life.
Blessed be life.

I who am the beauty of all life, I send you forth
To manifest beauty for all the Earth.
Blessed be beauty.
Blessed be beauty.

I who am the power for all life, I send you forth
To manifest power for all the Earth.
Blessed be power.
Blessed be power.

I who am the truth of all life, I send you forth
To manifest truth for all the Earth.
Blessed be truth.
Blessed be truth.

I who am the energy of all life, I send you forth
To manifest energy for all the Earth.
Blessed be energy
Blessed be energy

Litany of hope (the response is maranatha, which means come Lord, do not delay)

Advent

Reader You Lord are the living bread which has come down from heaven, your
flesh given for the life of the world,

All Maranatha

Reader The grass withers, the flower falls but your word remains for ever

All Maranatha

Reader We are your people and you are our God

All Maranatha

Reader You gave yourself for the sins of many and we wait for the fullness of
salvation

All Maranatha ...

Reader The lion will lie down with the lamb and humanity will not kill humanity any
more

All Maranatha

Reader In the new heaven and the new earth righteousness will abound

All Maranatha

Reading from "on being a christian" on the meaning of Christmas
p 452 (hardback ed)

Bidding prayers (extempore)

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)

Final Song O Come O Come Emmanuel.

Scripture Reading

Remember this, everyone should be quick to listen but slow to speak and slow to human anger ... You must do what the Word tells you and not just listen to it and deceive yourselves. Anyone who listens to the Word and takes no action is like people who look at their own features in a mirror and go off and immediately forget it... Anyone who is wise and understanding among you should from a good life give evidence of deeds done in the gentleness of wisdom .. the wisdom that comes down from above is essentially something pure; it is also peaceable, kindly and considerate; it is full of mercy and shows itself by doing good; nor is there any trace of partiality or hypocrisy in it. The peace sown by peacemakers brings a harvest of justice. (James 1:19, 22-25: 3:13, 17-18)

Song: A Touching Place (Iona)

1. Christ's is the world in which we move,
Christ's are the folk we're summoned to love,
Christ's is the voice which calls us to care
And Christ is the one who meets us here.

CHORUS: TO THE LOST
CHRIST SHOWS HIS FACE
TO THE UNLOVED
HE GIVES HIS EMBRACE
TO THOSE WHO CRY
IN PAIN OR DISGRACE
CHRIST MAKES, WITH HIS FRIENDS,
A TOUCHING PLACE.

2. Feel for the people we most avoid -
Strange or bereaved or never employed;
Feel for the women and feel for the men
Who fear that their living is all in vain.
3. Feel for the parents who've lost their child,
Feel for the women whom men have defiled,
Feel for the baby for whom there's no breast
And feel for the weary who find no rest.
4. Feel for the lives by life confused,
Riddled with doubt, in loving abused;
Feel for the lonely heart, conscious of sin,
Which longs to be pure but fears to begin.

Eucharistic Prayer

Final Song -

1. Your supporting presence guides us through the night
So we can approach You, sparkling Source of light;
Shine through the mists, the dead'ning heavy clay.
Purifying Spirit, burn the dross away.
2. You are gentler weather after winter's rains,
And a wayside restplace soothing jour'ning's strains;
Though out in front, protect us with Yourself,
You're our Destination and the Road itself.

Text : June Boyce-Tillman

Tune : NOEL NOUVELET

(Usually used for 'Now the green blade riseth'.)

L

EUCCHARIST ON A THEME OF LISTENING

RIP Oliver d. 26.2.92

Opening Song. Open your ears O Christian people (Inclusive version)

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
God's truth shows the way

God has spoken to the people, alleluia
and the words are words of wisdom; "

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

God has spoken...

Readings

Free form version of psalm 17. (each verse said antiphonally)

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

B 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.

A 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.

B Those who oppose us cluster around, breathing hostility
entrenched in their prejudices, their mouths utter parodies of truth.
Those who cling to the misunderstandings of the past are closing in,
seeking to overthrow us.

A Rise up, O Source of all goodness and power,
and rescue us from distorting your word.
Enlighten all who subvert the good news.

B 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.

FAREWELL LITURGY FOR OLIVER PRATT
MASS OF RESURRECTION AND ASH WEDNESDAY BLESSING OF THE ASHES.

Entrance hymn

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.

Ash Wednesday Blessing of the Ashes

Ash Wednesday marks the first day of lent, a penitential season in preparation for the great Christian feast of the Resurrection. Of time immemorial ashes have been a sign of repentance and a reminder for us to look at our life here on earth in the light of eternity.

ReadingsWisdom 4 7-15

Responsorial Psalm, The Lord is My Shepherd (Gelineau)

Response: God's goodness shall follow me always, to the end of my days.

The Lord is my shepherd; there is nothing I shall want.
Fresh and green are the pastures where he gives me repose
Near restful waters he leads me to revive my drooping spirit.

God's goodness shall follow me always, to the end of my days.

He guides me along the right path; he is true to his name;
If I should walk in the valley of darkness no evil would I fear.
You are there with your crook and your staff, with these you give me comfort. (God's goodness ..)

You have prepared a banquet for me in the sight of my foes.
My head you have anointed with oil; my cup is overflowing. (God's goodness ..)

Surely goodness and kindness shall follow me all the days of my life.
In the Lord's own house shall I dwell for ever and ever. (God's goodness ..)

To the Father and Son give glory, give glory to the Spirit
To God who is, who was and who will be, for ever and ever (God's goodness...)

ReadingsVersion of Ecclesiasticus (Lala Winkley)

Gospel: the road to Emmaus

Homily Edmund Flood OSB

Bidding Prayers

Offertory Song Be thou my vision
Be thou my vision, O Lord of my heart,
naught be all else to me save that thou art:
thou my best thought in the day and the night,
waking or sleeping, thy presence my light.

Be thou my wisdom, be thou my true word,
I ever with thee and thou with me Lord:
thou my great Father, and I thy true son;
thou with me dwelling, and I with thee one.

High King of heaven, when battle is done
grant heaven's joys to me, O bright heaven's sun;
Christ of my own heart, whatever befall,
still be my vision, O ruler of all.

Communion song Make me a channel of your peace (S. Francis of Assisi)
Make me a channel of your peace.
Where there is hatred let me bring your love
Where there is injury your pardon Lord.
And where there's doubt true faith in you.

Make me a channel of your peace
Where there's despair in life let me bring hope
where there is darkness only light
and where there's sadness, ever joy

O master grant that I may never seek
so much to be consoled as to console
to be understood as to understand
to be loved as to love with all my soul

Make me a channel of your peace
It is in pardoning that we are pardoned
In giving to all people that we receive
and in dying that we're born to eternal life.

Final Song We shall Go Out (words by June Boyce Tillman)
We shall go out with hope of resurrection,
we shall go out, from strength to strength go on,
we shall go out and tell our stories boldly,
tales of a living love that will not let us go

We'll sing our songs of wrongs that can be righted,
we'll dream our dreams of hurts that can be healed,
we'll weave a cloth of all the world united
within the vision of a Christ who sets us free

We'll give a voice to those who have not spoken
we'll find the words for those whose lips are sealed,
we'll make the tunes for those who sing no longer,
vibrating with a love alive in every heart.

We'll shout our joy with those who are still weeping,
chant hymns of strength for hearts that break in grief,
we'll leap and dance the resurrection story,
including all within the circles of our love.

(The family will then leave for the nearby crematorium, and there will be refreshments in the John Paul Hall behind the Church)

UNIT 2

LANGUAGE AND THE FAITH COMMUNITY

Women, particularly those working in the theological and pastoral field, have of recent years been spearheading the struggle to alert the Christian churches to the need to use language that does not exclude or demean women.

Making women invisible, by not referring to them by name, has the effect of making women feel that men are the norm, that women are second rate citizens in the Church; indeed it is not only the words used that convey this but also the way they are in general confined to lowly domestic tasks, being the tea makers rather than the policy makers within the Church. In the RC Church until recently girls were banned from being altar servers. What sort of message did that give to them? They are still banned from aspiring to the ordained priesthood, and although the Anglican Church in this country has now opened its doors to women priests and bishops will they not in future, like their free church sisters, often to be found in the lower echelons of ordained ministry?

Where language is concerned there are signs of limited rethinking in all the main line institutional churches. One of the earliest documents came from the United Church of Canada in 1981 in its guidelines for inclusive language. This was published in Britain by One for Christian Renewal under the title "Bad Language in Church", a document that is still available and needed today.

These guidelines point out that marginalized groups, such as black people, those with disabilities, or women, are becoming increasingly aware of the importance of language and as "these groups of people move towards consciousness of their own identity, they are insisting on the right to choose the words by which they are identified".

Though many people understand the stereotyping and discrimination involved in calling a black man "boy" they are far less quick to recognise the same process in calling an adult woman a "girl" eg "I will get my girl (not secretary) to do that for you".

The Canadian document goes on to point out that because language is formative, it is an important issue, particularly in the light of child development studies which show that children until quite late think in concrete terms: "this means that the words that they use throughout childhood form images, symbols, pictures in their minds that stay with them for the rest of their lives, even after they have learnt to think in abstract". If they learn to think of God in male concrete terms these images remain, even after they deepen their understanding of God.

"Language not only shapes our image of God, but our image of ourselves and our possibilities. When we are committed to full humanity for men and women/boys and girls we need to realise that such fullness is not possible as long as our language and images continue to limit us in unconscious ways" (1).

Often people, who are otherwise percipient, can be very slow to understand the implications of language. One committed Christian woman in her 60's spoke recently of how a short time back she found herself in church saying over and over again "but I am not

a son of God, I am a daughter". Seeing the light over inclusive language is very much a Damascus experience: once one has seen the light there is no going back, but only a growing sense of unease and alienation at the discrepancy between the way Jesus treated women and the way patriarchy still dominates in Christian teaching, worship and "community".

Around the same time as Bad Language in Church appeared, the RC International Commission for English in the Liturgy (ICEL) proposed revision of Eucharistic prayers was published. These included inclusive language among other features.

The Commission held that such language is not a minor or theoretical problem but a serious question that prevents the Church from expressing the fullness of the Christian community. The reasons it gave for the suggested changes were as follows: (2)

1. Language is a "powerful tool of communication" and must therefore be used with great care and precision, particularly as it affects the way people perceive themselves and others.

Words with traditional generic use, eg men or man, are increasingly understood as referring primarily or exclusively to males and therefore such language is ambiguous or misleading to many.

2. Biblical texts are used extensively in liturgy but often these reflect the cultural attitude of the time they were written and relegate women to an inferior position.

3. "Man" is often used in many biblical and liturgical texts to translate adam, anthropos or homo which actually mean human rather than male. In addition brotherhood and fraternity are often used to translate koinonia which is not specific with regard to sex.

4. "Sound theology and pastoral sensitivity" require that the language used not just in the words of liturgy but also in preaching should be such as to help, not discourage, women from full participation.

5. ICEL recognised the seriousness of the question of the use of almost exclusively male terms and descriptions of God and was undertaking a study of this.

In the 3rd ICEL Progress Report of 1992 it was recommended that in the Nicene Creed the word "men" should be dropped from "For us men and our salvation", and that instead of "and became man" it should be "and became human". The Consultation held that to use the word man to translate enanthropesanta is a misrepresentation of what the Creed affirms at this point. "Neither the Greek "anthropos" nor the Latin "homo" carry male overtones as "man" in contemporary English normally does.

Given the present traditionalist backlash in the Vatican, this recommendation has been ignored, although the 1980 recommendation was accepted that "men" should be dropped from the eucharistic prayer eg "it will be shed for you and for all (men)". It has been found that inclusive language is much more acceptable in new liturgical rites, such as that for the Rite of Christian Initiation, than in the changing of current texts.

In the Anglican Church the Alternative Service Book (ASB) was compiled in the days before church authorities were prepared to take a serious look at the question of inclusive language. Jean Mayland was a lone voice on the Liturgical Commission that was responsible for producing the service book, and she was not taken seriously as she pointed out in her letter to the Times (13.9.83).

During the 80's there were considerable developments in thinking in the Anglican Church. One of the women members of the Liturgical Commission, Jane Sinclair, who taught liturgy at St John's College, Nottingham, produced a seminal pamphlet together with Vivienne Faull, a chaplain of a Cambridge College: this was "Count us in - Inclusive Language in Liturgy". (3)

This put the issue into context, and summarised the need for change, such as the ambiguity of using "men", the effect of stressing all masculine terms for God, cited areas of growth such as the World Council of Churches (WCC), and critiqued the negative arguments.

They pointed out that it was not enough, as a 1985 standing committee on worship had done, to ask for "sensitive recasting of offending passages". To Sinclair and Faull this would be just domesticating the issue. "To ask questions about language raises questions about our perception of truth. By asking to be included more distinctly amongst the people of God, women are indicating that they have lost their voice and men their vision. By asking for a rediscovery of the feminine women are indicating that God as presently described is too small and anthropology too restricted".

To them liturgical language needs to enable worshippers to hear, to receive and to respond to the word of God. The prevention of such communication is the increasing result of sexist language. Words that appear to present God as male or exclude women fail to "convey the truth about women and men created in the image of God... and it becomes increasingly difficult for men and women to make intelligent use of language which is heard to exclude women from full participation in its worship".

By the end of the decade however the Church authorities had become aware of the shortcomings of the ASB in this respect and the Liturgical Commission produced a report "Making Women Visible: the Use of Inclusive Language with the ASB". While this agrees with the desirability of inclusive language where the people are concerned, it turns its back on facing the problems of patriarchal God-talk. (4)

It makes a number of detailed suggestions for making liturgical language inclusive, such as "we have sinned against you and our

neighbour" (instead of fellow men) or "Bless the Lord all you of upright spirit" in place of "Bless the Lord all men of upright spirit".

In the same decade (the 80's) came a flowering of worship material using women's experience and inclusive language, such as the WCC "No Longer Strangers" and Janet Morley's "All Desires Known" and some of these prayers are included in the appendix to Making Women Visible. It was important that people began to see that it

was not just a negative criticism but that a wider understanding of inclusive language meant a great enrichment of prayer and spirituality.

Janet Morley points out in her introduction to "All Desires Known" that the custom of addressing God only in male terms is causing increased discomfort but that the problem of finding new words is not simple. "There is often something unsatisfactory about altering existing texts to make them "sound". In any case the effort to erase gender from our image of God, or to make everything fair and balanced, can produce linguistic awkwardness and tend towards a neutrality in prayer.... much more potentially creative is the writing of new texts in vigorous language, which also respects and inhabits ancient worship forms, evocative biblical imagery, and familiar cadences and rhythms". (5)

The way ahead is not to replace the "almighty Father" with an equally problematic "almighty Mother" but to explore a wide range of imagery and a refusal to identify God with any limited form of words. She does however use feminine imagery for God in some of her prayers, to avoid the otherness of God being understood as maleness and to underline that women are made in the image of God.

The Methodists have pondered in their hearts insights such as these and, perhaps because their work on inclusive language came later than the Anglican and Roman Catholic ones, it was able to profit by the rethinking already going on: it is the most profound of the church reports on this subject. Maybe its depth is not unconnected with it being the only committee to have a majority of women taking part! Its very title "Inclusive Language and Imagery about God" points to the fact that unlike the other reports, it concentrates on "God-talk" rather than confining itself to dealing with the ways we talk about and to the Christian community (6).

Its recommendations, which were adopted by the Methodist Conference and recommended for study, were as follows:

1. The use of "inclusive language" and the exploration of female imagery in our speaking of God should be strongly encouraged in order that:

We seek a more balanced understanding of God, and manner of speaking of God, in whose image both male and female are made.

We avoid encouraging by our language the idea that the male is the norm of the human. We avoid the marginalisation of women through the use of "exclusive" language and the dominant use of male imagery.

2. Preachers and leaders of worship should remember how language helps to mould our thinking and attitudes and that we should, therefore, seek to avoid the use of "exclusive" language which reinforces ideas and attitudes incompatible with Christian belief in the equal standing of women and men.

3. The use of inclusive language should be strongly encouraged in all official Methodist publications

4. Ways should be explored of raising awareness of the issues discussed in this report throughout the church - eg through questions on official agendas, through "language workshops" etc.

In 1993-4 The Vatican took a retrograde step concerning the translation of the RC New Catechism from the French text. The original translation into English had used inclusive language but traditionalist pressure led to this being rejected. The work of translation was then handed over to a hardline traditionalist Bishop with no language expertise (he was well known as a scourge of reds-under-the-beds in Tasmania). The Bishops of England and Wales did their best to rescue inclusive language but to no avail, although their own later guidelines for teachers on using this document avoids exclusive language throughout. This action of the Vatican has in fact had one good spin-off in that it has made many RCs in English speaking countries very angry, and highlighted the importance of the language issue.

Because in general the churches are creeping so slowly towards any effective honouring of women as truly made in the image of God, many have had to look elsewhere for meaningful worship, and in the last ten years, particularly in Christian feminist circles, there has been a great flowering of creative liturgy working with a variety of themes. This has also been helped by the development of much interest in creation theology, the Celtic tradition, and in a theology of the person that seeks wholeness in relation to God. The development of such liturgies will be examined in unit 10.

Much resistance is still to be encountered within the churches. "Bad Language in Church" suggests that part of this resistance comes from the way many hold dear the traditional language and images of the Christian community and therefore find it painful to use different language. Those who see the need of change have to be sensitive to the pain and fear of those who oppose it.

"Resistance to change also stems from the fact that language reflects power in relationships and in institutional structures. The use of exclusive language can maintain the power of one group over another, and dominant groups, who have named their experience or reality as the norm for human behaviour, are rarely anxious to change the balance of power".

There are those who treat the churches as a sort of comfort mechanism against the storms and trials of life outside. The concept of the Christian life as a journey or pilgrimage is a valuable one underlying the need for change, but is not very reassuring for the anxious. However if there is a real sustaining community of which they form a part, change is likely to be more readily accepted.

FOR REFLECTION

What is your personal experience of the effect of exclusive language?

Does the fact that many women are not worried by the lack of inclusive language suggest the question is not of great importance? Should men be concerned?

READ

- 1 Men, Women and Language Set of Articles in the Tablet
13.11.89
2. Janet Morley The Faltering Words of Men: Exclusive Language
in the Liturgy in "Feminine in the Church" ed M Furlong

ESSAY QUESTION

How far is the use of inclusive language essential for the development of a true community of women and men in the Church. Is changing words enough?

FOR FURTHER REFLECTION How far would the suggested changes in speaking about or to the community outlined in the Appendix be of help in bringing about greater inclusivity?

NOTES

- 1) United Church of Canada Bad Language in Church ONE publications London 1981
- 2) ICEL Language and Liturgy Discussion outlines and extracts from the proposed changes to the Eucharistic Prayers (in "Women, Language and the Church" Association for Inclusive Language London 1988
- 3) Faull, Vivienne & Sinclair, Jane Count Us In - Inclusive Language in Liturgy Grove Books Nottingham 1986
- 4) Liturgical Commission of General Synod Making Women Visible: the use of Inclusive Language with the ASB London 1988
- 5) Morley, Janet All Desires Known 1st Edition WIT/MOW London 1987
- 6) Methodist Church Faith and Order Committee Inclusive Language and Imagery about God Methodist Publishing London 1992

NOTES FOR PENTECOST WEEKEND

Máirín Sue and Veronica

A SOURCES

WISDOM Ch 7, v 22 ff

Seems to identify wisdom with the Spirit – common attributes being sanctifying, inspiration, sources of knowledge and understanding in the world, guidance; 'she makes all things new'. But elsewhere Wisdom is identified with the Word/Christ the Incarnate Word and Wisdom of God.

JOHN 14, v 16

'I shall ask the Father and he will give you another Advocate to be with you forever.....that Spirit of truth'. The note in the JB says advocate/intercessor/counsellor/protector/support.

JOHN 16, v 8ff

'And when he comes he will show the world how wrong it was, about sin and about who was in the right, and about judgement.....when the Spirit of Truth comes he will lead you to the complete truth.... And he will tell you of the things to come....'

ACTS 1, v 8

'You will receive power when the Holy Spirit comes on you, and you will be my witnesses'

ACTS 2,

1-4 description of the happening in the room

5-13 devout people hearing what the disciples say in their own language

14-36 Peter's address: quoting Joel – 'I will pour out my spirit on all mankind Jesus now raised to the heights by God's right hand he has received from the Father the Holy Spirit, who was promised, and what you see and hear is the outpouring of that Spirit'

37-47 crowd asks 'what must we do'? – repent. The early Christian community lived together and owned everything in common, they sold their goods and possessions and shared out the proceeds amongst themselves according to what each one needed. Went as a body to the Temple every day, met in their houses for the breaking of bread, they shared their food gladly and generously.....

EARTHING THE WORD, P124 PENTECOST SUNDAY

Every person is another language....

Need the gift of understanding...

The Holy Spirit gives us words and meaning, helps us understand, brings us close, restores broken unity; brings us words that heal and soothe and nourish and restore, words that bring new life....

We will be living sacraments and be for others a soothing oil, nourishing bread, life-giving water.

B WORDS, CONCEPTS, IMAGES

Wind

suddenly, mighty, from heaven.

Double meaning of breath and spirit

It moves things on (or destroys?)

✠ Liturgy for All Souls day 02/11/18

1. Who we are and where we have come from.
2. Introduction to the idea of sainthood for all, nourished by beauty.
3. Reading from St. John Ch.12 v 24-25

The truth of the matter is, unless a grain of wheat falls on the ground and dies, it remains only a single grain; but if it dies, it yields a rich harvest. If you love this life in this world, you will lose it; If you hate your life in this world you will keep it for eternal life.

4. Etty Hillesum's take on this in July 1942 when being persecuted by the Nazis in Amsterdam is
"I am with the hungry, with the ill-treated and the dying every day, but I am also with the jasmine and that piece of sky beyond my window.... It is a question of living life from minute to minute and taking suffering into the bargain. And it is certainly no small bargain these days.

She also writes:

"I have looked our destruction, our miserable end, which has already begun in so many small ways in our daily life, straight in the eye... and my love of life has not been diminished"

5. Wendell Berry offers a glimpse of beauty in these situations in
'The Peace of Wild Things'

When despair for the world grows in me/ and I wake in the night at the least sound
in fear of what my life and my children's lives may be,
I go and lie down where the wood drake
rests in his beauty on the water, and the great heron feeds.
I come into the peace of wild things/who do not tax their lives with forethought
of grief. I come into the presence of still water
And I feel above me the day-blind stars
waiting with their light. For a time
I rest in the peace of the world, and am free.

6. We can consider now two people who did give their lives for others but did not lose hope.

Readings from the lives of Dorothy Stang and Oscar Romero.

7. Discussion as to where we fit in with this|. Then (writing on our stars) and intercessions.

Putting down our flowers

8. The sharing of bread + wine in the
sharing of our lives

9. Shalom / Salaam.

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Sister
Dorothy Mae Stang
S.N.D.



Martyr of the Amazon

Born 7 June 1931
[Dayton, Ohio, United States](#)

Died 12 February 2005 (aged 73)
[Anapu, Pará, Brazil](#)

Venerated in [Roman Catholic Church](#)

Sister Dorothy Mae Stang, S.N.D., (7 June 1931 – 12 February 2005) was an American-born, Brazilian member of the Congregation of the Sisters of Notre Dame de Namur. She entered the Sisters of Notre Dame de Namur community in 1948 and professed final vows in 1956. From 1951 to 1966 she taught elementary classes at St. Victor School in Calumet City, IL, St. Alexander School in Villa Park, IL and Most Holy Trinity School in Phoenix, Az. She began her ministry in Brazil in 1966, in Coroata in the state of Maranhao. She was murdered in Anapu, a city in the state of Pará, in the Amazon Basin of Brazil. Stang had been outspoken in her efforts on behalf of the poor and the environment, and had previously received death threats from loggers and land owners. Her cause for canonization as a martyr and model of sanctity is underway within the Congregation for the Causes of Saints.

As government suppression increased, so did the convictions and teachings of Romero, which centered on scripture that called the Catholic Church to align with the poor and dispossessed. The following is an excerpt of a sermon he gave on July 15, 1979:

*"I am glad, brothers and sisters,
That our church is persecuted
Precisely for its preferential option for the poor
And for trying to become incarnate in the interest of the poor
And for saying to all the people
To rulers, to the rich and powerful:
If you do not become poor,
If you do not concern yourselves for the poverty of our people
As though they were your own family,
You will not be able to save society."*

A few days before his assassination, while celebrating mass, he stated in the midst of his sermon

*As a Christian I do not believe in death without resurrection.
If they kill me, I will be reborn in the Salvadoran people."*

A few days later he was celebrating mass again. Right after he finished his sermon, he was shot to death at the altar.

The following quote is taken from his last sermon, just moments before he was assassinated:

*Those who surrender to the service of the poor through love of Christ,
will live like the grains of wheat that dies.
It only apparently dies.
If it were not to die, it would remain a solitary grain.
The harvest comes because of the grain that dies . . .
We know that every effort to improve society,
above all when society is so full of injustice and sin,
is an effort that God blesses;*

*that God wants / That God demands
of us*

"The Prayer Jesus taught us ..."

God, lover of us all,

Most holy one:

Help us to do what you want of us,
at this time -

Give us to-day enough for our needs

Forgive us our offences

Just as we must forgive those who
hurt us.

Help us to overcome our many
weaknesses

And to do what is good.

For we are yours

Endowed with your grace

to make our world whole.

Amen.

BLESSINGS OF FOOD AND DRINK IN CREATIVE WORSHIP

A valuable way of ending a special liturgy for a group or event is to use some form of sharing food and drink: this can either be a blessing of a meal to come or a sharing of some symbolic food and drink which is passed round the gathered community. Bread and wine has the deepest significance as this looks forward to the eucharist but other food and drink can be used - for instance fruit symbolizing creativity, the Julian hazel nut, or Dutch honeycake and milk representing the food and drink in the wilderness and so on.

Blessing of the Bread (the bread is broken and passed round, then all say)

And as we break the bread we thank you, Source of all our being, for the life and knowledge of yourself which you gave to us through Jesus your child. 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 Church 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.

(Adapted from the Didache ix 3-4) Association for Inclusive Language

Blessing of the food

From an Agape on a theme of Justice
Christian Women's Resource Centre

All: We share this loaf 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.

Unknown Source

Distribution of bread and wine - Let us join to say:

This cup of blessing we bless and this bread we break is a sharing in the life of Christ. Because we break and share this one bread and cup, we who are many become one body.

Agape (Wimbledon Liturgy Group)

As the bread is scattered on the hillside,
And gathered together and made one,
So too, we, your people,
Scattered throughout the world,
are gathered together around your table,
and become one.
(the bread is broken and passed round,
all waiting to eat together)

As grapes grown in the field,
Are gathered together and pressed into wine,
So too are we drawn together
And pressed by our times to share a common lot
And are transformed into your life-blood for all.
(the wine is poured and each drink in turn)

SOME WORDS USED IN PASSING BREAD
AND WINE AROUND.

Bread of sustenance	Cup of compassion
Food for the journey	Cup of strength for our seeking
Bread to strengthen you	Wine of renewal
Receive Life	Receive Joy

Or as felt fitting.

Example of agape using fruit

O Loving Creator, bless these fruits, symbol of the abundance with which you have endowed us, and strengthen in us the fruitfulness of the way in which we live our lives

(in passing the bowl for each person to choose a fruit or part of fruit some phrases like "fruit to refresh and sustain you" may be used)

Eucharist 2018 on a theme of Advent, and to celebrate Ianthe's 92nd

Taize chant O Lord hear my prayer

Pass Galilee stone round, saying one's name and provenance

Litany of repentance (There should be a short pause after each response - participants take it in turn to act as reader, all responding)

Leader Our ancestors were asked to do penance in the desert to prepare for your coming on earth, O Lord. Help us, your faithful people, to turn back to God so that we may meet the light of your day

Reader Are our hearts and minds open to you, Lord?

All Help us to be ready for your coming (response throughout this litany)

Reader When can your will be done on earth as it is in heaven

All Help us . .

Reader How much of our lives have we kept from you, O Lord?

All Help us . .

Reader Will we give up what we are doing when something else is needed?

All Help us . .

Reader Have we had the courage to proclaim that in Christ there is neither Jew nor Greek, male nor female, bond nor free?

All Help us..

Reader Have we colluded with the distorted view of women's role and failed to act prophetically?

All Help us . .

Reader Have we used the gifts you have given us to build up the body of Christ to its fullness?

All Help us . .

Reader Have we been ready to wander as a pilgrim searching for the truth, a foreign land?

All Help us .

Reader Have we lived as if we really expected you to return?

All Help us

1

CWN LITURGY JULY 04
SEEDS OF HOPE - MAKING THE DESERT FERTILE

Centring Music

Prayer -poem (said antiphonally in two groups)

A Listen to the water, air and earth:
creation's treasure store.
They're wounded for the want
of being listened to:
They cry
and too few hear:
they slowly die
and too few mourn.

B And yet
through those who give attention,
who stretch both hands
to touch, embrace and tend;
through those who marvel, reverence and kneel
and cup the water,
feel the breath of heaven,
and hear the humming earth,
a healing comes
and there are seeds of hope:
there is tomorrow
germinating in today.

A Listen to the stories, dreams and thoughts
of those who have no voice.
They're wounded for the want

of being listened to:
They cry
and too few hear:
they slowly die
and too few mourn.

B And yet
through these who give attention,
who stretch both hands
to touch, embrace, receive;
through these who labour, claim their dignity
and drink the cup of suffering,
breathe winds of change,
and earth their dreams in struggle,
healing comes
and there are seeds of hope:
there is tomorrow
germinating in today.

All Be still.
Be just –
sharing in their truth.
In finding them,
you find yourself.

Kate Compston,

Litany (read round the circle, all joining in the response)

R. May we plant good seed and nurture it with our concern
All Creator God, listen to our prayer

R. May we sow generously and not be troubled about the reaping
All Imbue us with patience, O Sustaining Spirit

R. We are "words" to each other, participating in the activity of Christ
All Loving Lord, help us to spread your word wisely

R. May we fertilise the fruits of the spirit by our attitudes and actions
All O Inspiring Wisdom, strengthen us

St John's Women's Spirituality Group

Taise' O Lord hear my prayer (2x) SEP 2016

A

God, you call us to act justly.
We often close our eyes to injustice.
We are deaf to the cry of those who are oppressed.
We give in to the pressure to conform.
We fear the cost of change, we lack a vision for tomorrow.

All

B

God, forgive us.
God, you call us to love mercy.
Fear, anger and hatred hold us back.
We judge others harshly.

All

A

Bitterness chokes our forgiveness.
God, forgive us.
God, you call us to walk humbly with you.
We live in arrogance and greed.
We forget that we are made from dust
and that our life depends upon the fragile network of all creation.
We have laid waste the earth and threatened the universe.

All

"

God, forgive us.
God, you call us to act justly, love mercy and walk humbly with you.
Transform us by the power of your Holy Spirit
That we may live. Amen.

(Conymeele Community)

Short Silence

Read
around
the
table

Reading

Blessed are you who are the lowly, the grassroots, powerless yet filled
with a passion to grow and make good. You understand God's
purpose.

Blessed are you many, now, who have found such depth of expression in
your grief. You shall find comfort in what you have caused to change.

Blessed are you who understand that justice must be made present
always. You shall see it happen in time.

Blessed are you who show compassion to those who repulse you. You
shall experience compassion yourself.

Blessed are you who do not judge but see everyone with clear eyes. You
see God in all creation.

Blessed are you who are peacemakers. You are my own.

Blessed are you who are excluded, suffering abuse, ridicule and scorn for
what you are doing for me. To you I give my deep unstinting love.

Be happy my prophets, you are not the first, and most likely will not be
the last, but I love you for what you are doing.

You are the salt of the earth, bringing integrity to my world.

You shine as a light on the world, O my people, illuminating cities, lands
and continents exposing injustice.

Shine your light for all to see and understand who I am and what I ask
of you, this day.

(adapted from the Beatitudes in Matthew 5)

poem

The Poison Tree (Blake)

Beckoning God -
who called the rich to travel toward poverty,
the wise to embrace your folly,
the powerful to know their own frailty;
who gave to strangers
a sense of homecoming in an alien land
and to stargazers
true light and vision as they bowed to earth -
we lay ourselves open to your signs for us.

Group A

Group B

Stir us up with holy discontent over a world
which gives its gifts to those
who have plenty already
whose talents are obvious
whose power is recognised;
and help us
both to share our resources with those who have little
and to receive with humility the gifts they bring to us.

All

Rise within us, like a star,
and make us restless
till we journey forth
to seek our rest in you.

Kate Compston

O Lord hear my prayer (Taizé) 2x

Eucharist on the journeying of the People of God

Celebration of Ianthe's 90th birthday and several decades of the work of organisations and groups seeking the renewal of the Church.

Christ be our Light (Bernadette Farrell)

Words from the Celebrant

Penitential Prayer (IP) Groups A and B

^A
~~Reader:~~ O God, Creator, Redeemer and Sustainer, Pattern of mutual love, forgive us for failing to understand that being Church means loving well.

All: Help us to create loving community

^B ~~R:~~ God of justice and integrity, forgive us for all the times we have not identified ourselves with the oppressed and deprived, and for the times we have put down others

All: Help us to uphold each other

^A O God the disturber, forgive us for the times when we have taken the easy path in comfort rather than facing discomfort in spreading your good news

Help us to be joyful announcers of the word

^B God, maker of both women and men in your own image forgive us for presenting a distorted understanding of what it means to be human or divine

Help us to mirror the truth

^A O loving Creator of the Cosmos, forgive us for what your people have done to spoil your planet earth

All: Help us to take steps ourselves and encourage others to take the crisis in the environment seriously.

^B O God, friend and lover, forgive us for our failing to understand our calling to friendship and honesty.

Help us to be creative and healing in our relationships

^A O God, source of all insight, forgive us our shallow understanding of your presence, when we fail to recognise the meal taken together, the joy or sorrow shared as a meeting with the divine. Strengthen our understanding so that our lives become more Christlike and so draw others to you.

Help us to recognise where You are among us.

(All) O Spirit that empowers the powerless, give us the strength to forge communities of loving friends who seek to bring about the new life promised in the Resurrection.

Song : A touching place - Iona (on tape, join in when you can - words on sheet)

Readings:

Version of psalm 17 (IP)

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.

Reader 2 John 14:11-16 (Love one another)

Pause for Reflection

Words from Ianthe on her journey

Bidding Prayers

Song: My Shepherd is the Lord (Grail)

Eucharistic Prayer (on separate sheet)

Global Prayer of Jesus

- A. Our God who is in heaven
holy is your name in peoples across the world,
of different race, gender, colour and religion,
in families and religious communities,
in places of work, centres of study,
hospitals and places of refuge.
- B. Your reign come more and more
in the hearts of those who work in your name,
of those who know you least and those who have no hope.

A. Your will be done on earth,
in the hearts of saints and sinners
and those who have abundance from which to give the hungry,
the sick, the untaught, the homeless and unemployed.

B. Give us this day our daily bread
to the poor at home and the poor across the world,
the bread of truth to this disturbed generation

A. And forgive us our sins, our coldness
our constant failure to reach out
to those who re in need,
as we forgive those who sin against us.

B. And do not let us fall into temptation
Give us the grace to resist temptation to judge,
the temptation to fear failure,
the temptation to selfishness, the closed mind.

All. But deliver us from the evil of injustice,
of war ad violence,
the evil of failing in affection, respect and support for those
who live and work with us,
deliver us from the evil of turning away from you.

The Eucharist (back page)

The Peace Sung Shalom (hold hands)

Shalom my friends shalom my friends shalom, shalom

The peace of Christ I give you today, shalom, shalom X3

Communion and short period of silence

Final words from the Celebrant

Final Song (to tune of Danny Boy) We shall go out renewed in our
commitment (June Boyce Tillman)

Eucharistic prayer

A: Father of pilgrims,
we gather together to praise and bless you.
Your name is faithful one and your love is everlasting.
We have come to experience your love in many ways
as life's pilgrims.

B: We 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.

All: We thank you for your love,
which gives our journey meaning and direction.
You bless us with your divine restlessness.
You prod us from our complacency.
You urge us down roads
we do not feel strong enough to travel.
You support us with fellow-travellers
who bolster us when we despair,
who refresh and renew us
when we think our last step is just that.

A: For all those pilgrims who have gone before us
and pointed the way to you,
for Noah, Abraham and Sarah, Moses and Miriam,
for David, Ruth, Esther, Solomon and Isaiah,

B: But most of all we thank you
for your greatest pilgrim, Jesus Christ.
He is the way, the truth and the life.
He lights our path. He opens our eyes.
He does not abandon us in our need.
His journey led him to Jerusalem.
There he strengthened us with a meal
to follow his footsteps.

All: On the night before he died,
Jesus took bread and blessed you, Father.
He gave it to his friends with these words:
Here is food for the journey.
Take this, all you, and eat.
This is my body given up for you.

Later he took a cup of wine.
Again he blessed you
and gave it to his friends with these words:
Here is drink for the journey.
Take this and share it.
This is the cup of my blood
The new and everlasting covenant.
It is shed for you and all people
so that sins may be forgiven.
Do this in memory of me.

A: And so, Father, we thank you
for the words and example of your pilgrim, Jesus.
By his life he teaches us
to believe in you and life's journey.
By his death he shows us
the meaning of hope when we lose everything.
And by his resurrection he proclaims your love
which makes all ~~who are weary~~ pilgrims new.

So let us proclaim the mystery of our faith;

Dying you destroyed our death, rising you restored our life

Lord Jesus, come in glory once again.

B. Father, can have light for our, send us your Spirit, so that we, your pilgrims can have light for our eyes, strength for our limbs, and companionship on an otherwise lonely journey

All. Help us to accept the gifts you have given us . Teach us to use them as we struggle with the journey-out and the journey-in, the mystery of your presence in us and in our world. May we seek you, meet you and know you as we travel along the way. All this we ask you through Jesus Christ who is our way to you.

(Return to page 3)

Will you come and follow me
If I but call your name?
Will you go where you don't know
And never be the same?
Will you let my love be shown,
Will you let my name be known,
Will you let my life be grown
In you and you in me?

Will you leave yourself behind
If I but call your name?
Will you care for cruel and kind
And never be the same?
Will you risk the hostile stare
Should your life attract or scare?
Will you let me answer prayer
In you and you in me?

5. 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.

*Take our bread, we ask you,
take our hearts, we love you,
take our lives, oh Father,
we are yours, we are yours.*

1. Yours as we stand at the table you set,
yours as we eat the bread our hearts can't
forget.
We are the signs of your life with us yet;
we are yours, we are yours.
2. Your holy people stand washed in your
blood,
Spirit-filled, yet hungry, we await your
food.
Poor though we are, we have brought
ourselves to you:
we are yours, we are yours.

Holy, holy, holy

(Hopwood Mass)

1. Holy are you, Lord of creation!
Holy are you, Lord God of angels!
Holy are you, God of all people!
Heaven and earth proclaim your glory.
2. Glory to you! Your name is holy.
Blessed is he who comes in your name!
Glory to him! We sing his praises.
Heaven and earth, cry out Hosanna!

1. Peace flowing outward and peace flowing in,
Draw peace from the centre in which we begin;
Find peace in the ending, the close of the day;
Let peace in the heart wipe the evil away.

2. Strength flowing outward and strength flowing in,
Draw strength from the centre in which we begin;
Find strength in the ending, the close of the day;
Let strength in the heart wipe the evil away.

3. Hope flowing outward

4. Joy flowing outward....

5. Love flowing outward....

(June Boyce Tillmann)

3. Will you let the blinded see
If I but call your name?
Will you set the prisoners free
And never be the same?
Will you kiss the leper clean,
And do such as this unseen,
And admit to what I mean
In you and you in me?

4. Will you love the 'you' you hide
If I but call your name?
Will you quell the fear inside
And never be the same?
Will you use the faith you've found
To reshape the world around,
Through my sight and touch and sound
In you and you in me?

Lamb of God

Jesus, Lamb of God, have mercy,
bearer of our sins, have mercy. *(Repeat)*
Saviour of the world, Lord Jesus,
may your peace be with us always. *(Repeat)*

A TOUCHING PLACE (Iona)

1. Christ's is the world in which we move,
Christ's are the folk we're summoned to love,
Christ's is the voice which calls us to care
And Christ is the one who meets us here.

CHORUS: TO THE LOST
CHRIST SHOWS HIS FACE
TO THE UNLOVED
HE GIVES HIS EMBRACE
TO THOSE WHO CRY
IN PAIN OR DISGRACE
CHRIST MAKES, WITH HIS FRIENDS,
A TOUCHING PLACE.

2. Feel for the people we most avoid -
Strange or bereaved or never employed;
Feel for the women and feel for the men
Who fear that their living is all in vain.
3. Feel for the parents who've lost their child,
Feel for the women whom men have defiled,
Feel for the baby for whom there's no breast
And feel for the weary who find no rest.
4. Feel for the lives by life confused,
Riddled with doubt, in loving abused;
Feel for the lonely heart, conscious of sin,
Which longs to be pure but fears to begin.

LOVE

1. We sing a love that sets all people free,
That blows like wind, that burns like scorching flame,
Enfolds like earth, springs up like water clear.
Come, living love, live in our hearts today.
2. We sing a love that seeks another's good,
That longs to serve and not to count the cost,
A love that, yielding, finds itself made new.
Come, caring love, live in our hearts today.
3. We sing a love, unflinching, unafraid
To be itself, despite another's wrath,
A love that stands alone and undismayed.
Come, strength'ning love, live in our hearts today
4. We sing a love that, wand'ring, will not rest
Until it finds its way, its home, its source,
Through joy and sadness pressing on refreshed.
Come, pilgrim love, live in our hearts today.

We sing a burning, fiery, Holy Ghost
That seeks out shades of ancient bitterness.
Transfig'ring these, as Christ in ev'ry heart.
Come joyful love, live in our hearts today.

(June Boyce Tillmann)

Ps. 22 MY SHEPHERD IS THE LORD

Mode: Doh. Tonic: E♭.
Verse: 3 + 2 + 3 + 2 (+ 3 + 2)



1 The Lord is my shepherd; there is nothing I shall want.
2 He guides me a-long the right path; he is true to his name.
3 You have pre-pared a banquet for me in the sight of my foes.
4 Sure-ly goodness and kindness shall follow me all the days of my life.
5 To the Father and Son give glory, give glory to the Spirit.



1 Fresh and green are the pastures where he gives me re- pose.
2 If I should walk in the valley of darkness no evil would I fear.
3 My head you have a-nointed with oil; []
4 In the Lord's own house shall I dwell []
5 To God who is, who was, and who will be []



1 Near restful waters he leads me, to re- vive my drooping spi- rit.
2 You are there with your crook and your staff; with these you give me com- fort.
3 [] my cup is ov- er- flow- ing.
4 [] for ev- er and ev- er.
5 [] for ev- er and ev- er.

Antiphon 1  J.G.
My shep- herd is the Lord, no- thing in- deed shall I want.

Tune: Now The Green Blade... JESUS CHRIST IS WAITING

SHALOM

Shalom my friend, shalom my friend, shalom, shalom
The peace of Christ I give you today, shalom, shalom

1. 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.

2. 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.

3. 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.

4. 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.

5. 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.

1. Will you come and follow me
If I but call your name?
Will you go where you don't know
And never be the same?
Will you let my love be shown,
Will you let my name be known,
Will you let my life be grown
In you and you in me?

3. Will you let the blinded see
If I but call your name?
Will you set the prisoners free
And never be the same?
Will you kiss the leper clean,
And do such as this unseen,
And admit to what I mean
In you and you in me?

WILL YOU COME AND FOLLOW ME? (Tune: Kelvingrove)

2. Will you leave your self behind
If I but call your name?
Will you care for cruel and kind
And never be the same?
Will you risk the hostile stare
Should your life attract or scare
Will you let me answer prayer
In you and you in me?

4. Will you love the 'you' you hide
If I but call your name?
Will you quell the fear inside
And never be the same?
Will you use the faith you've found
To reshape the world around
Through my sight and touch and sound
In you and you in me?

5. 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.

Ps. 23 MY SHEPHERD IS THE LORD

Mode: Doh. Tonic: Ek.
Verse: 3 + 2 + 3 + 2 (+ 3 + 2)



1 The Lord is my shepherd; there is nothing I shall want.
2 He guides me a-long the right path; he is true to his name.
3 You have pre-pared a banquet for me in the sight of my foes.
4 Sure-ly goodness and kindness shall follow me all the days of my life.
5 To the Father and Son give glory, give glory to the Spirit.



1 Fresh and green are the pastures where he gives me re- pose.
2 If I should walk in the valley of darkness no evil would I fear.
3 My head you have a-nointed with oil;
4 In the Lord's own house shall I dwell
5 To God who is, who was, and who will be



1 Near restful waters he leads me, to re-vive my drooping spi-rit.
2 You are there with your crook and your staff; with these you give me com- fort.
3 my cup is ov-er-flow-ing.
4 for ev-er and ev-er.
5 for ev-er and ev-er.

Antiphon 1  J.G.
My shep-herd is the Lord, no-thing in-deed shall I want.

Tune: Now the Green Blade..

JESUS CHRIST IS WAITING

SHALOM

Shalom my friend, shalom my friend, shalom, shalom
The peace of Christ I give you today, shalom, shalom

1. Jesus Christ is waiting,
Waiting in the streets;
No one is his neighbour
All alone he sits.
Listen, Lord Jesus,
I am lonely too.
Make me, friend or stranger,
Fit to wait on you.

2. 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.

3. 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.

4. 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.

5. 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.

WILL YOU COME AND FOLLOW ME? (Tune: Kelvingrove)

1. Will you come and follow me
If I but call your name?
Will you go where you don't know
And never be the same?
Will you let my love be shown,
Will you let my name be known,
Will you let my life be grown
In you and you in me?

2. Will you leave your self behind
If I but call your name?
Will you care for cruel and kind
And never be the same?
Will you risk the hostile stare
Should your life attract or scare
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5. Lord, your summons echoes true
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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.

GOD THE STRENGTHENER

1. Praise to you, our great Creator,
You rejoice when we are strong;
Fill our hearts with loving power;
Bring us wisdom with your song.
Alleluia, alleluia,
It's to you that we belong.

2. Praise to you, the Christ, Transformer,
You have shared our wilderness;
Lead us to the streams of mercy,
Purify our bitterness.
Alleluia, alleluia,
Human God of gentleness.

3. Praise to you, the Holy Spirit,
You can scorch us with your flame;
Forge our love within your furnace,
Burning guilt, destroying shame.
Alleluia, alleluia,
Dancing fire we cannot tame.

Text : June Boyce-Tillman (1994).

Tune : PRAISE MY SOUL.

(usually used for 'Praise my soul, the King of Heaven')

(IONA: tune Praise my Soul)

1. Praise with joy the world's Creator,
God of justice, love and peace,
Source and end of human knowledge,
Force of greatness without cease.
Celebrate the Maker's glory –
Power to rescue and release.
2. Praise the Son who feeds the hungry,
Frees the captive, finds the lost,
Heals the sick, upsets religion,
Fearless both of fate and cost.
Celebrate Christ's constant presence –
Friend and Stranger, Guest and Host.
3. Praise the Spirit sent among us,
Liberating truth from pride,
Forging bonds where race or gender,
Age or nation dare divide.
Celebrate the Spirit's treasure –
Foolishness none dare deride.
4. Praise the Maker, son and Spirit,
One God in community,
Calling us to leave behind faith's
Ghettos and obscurity.
Thus the world shall yet believe
When shown Christ's vibrant unity.

(Tune : Dear Lord & Father of
Mankind)

- 1 Creator God, who always hears
The prayers that we confide,
We share with you our hopes and fears,
We share our laughter, pain and tears.
Bring peace and be our guide,
Bring peace and be our guide.
- 2 O God of justice, hear my plea
For those who live in fear,
Your message says we can be free
'Take up your cross and follow me',
We ask you to draw near,
We ask you to draw near.
- 3 O God of anger, hear my call,
Frustration has me chained.
Help me to channel and control
My anger to constructive goals,
This energy of change,
This energy of change.
- 4 Forgiving God, the one who strives
To be there when we fall,
We ask your healing in our lives,
The pain and suffering, hurt and strife.
Bring truth and peace to all,
Bring truth and peace to all.

Judith Driver (1965 —)

1. Peace flowing outward and peace flowing in,
Draw peace from the centre in which we begin;
Find peace in the ending, the close of the day;
Let peace in the heart wipe the evil away.
2. Strength flowing outward and strength flowing in,
Draw strength from the centre in which we begin;
Find strength in the ending, the close of the day;
Let strength in the heart wipe the evil away.
3. Hope flowing outward
4. Joy flowing outward
5. Love flowing outward

Text : June Boyce-Tillman

Tune : SLANE (usually used for 'Lord of all hopefulness')

Song Sheet 7 (1,2 & 4 taken with permission from "In Praise of All Encircling Love
June Boyce Tillman)

1. Come Spirit Circle Us

Come Spirit, Circle us, keep love within, evil outside.

2. The Wounds are human wounds

- | | | | |
|----|---|----|--|
| 1. | The wounds are human wounds;
The tears are human tears;
Two loving friends beside a cross
Pour love in spite of fears. | 3. | The loving joy of God
Is poured out in our wine;
The bread reveals our brokenness,
Christ's body in the vine. |
| 2. | In broken human form
That Christ still lives today,
And human love can still be poured
To wipe the pain away. | 4. | In sharing grief and pain
And joyful, laughing love,
We are a priesthood here on earth
Reflecting God above. |

3. Sung Circle Dance at the peace

May the blessing of light be on you -
Light without light within;
May the light in your soul speak gently -
Guiding your feet in the ways of love.

(words Cecily Taylor, tune June Boyce Tillman)

4. All Shall be Well A Julian Hymn -

1. "All shall be well, in love enclosed",
An anchoress says in her cell.
Her revelations clearly tell
Of love that lives in heav'n and hell.
2. All shall be well, in love enclosed.
A God of judgement stands condemned
By One who only love can send,
Whose breath can heal, whose touch can mend.
3. All shall be well, in love enclosed
By One who holds us in his palm,
Who made us, shields us with his arm,
Redeems us, keeps us from all harm.
4. All shall be well, in love enclosed.
The ring of fire will meet the rose
In One who all our suffering knows,
Sweet Mother Jesus, our repose.

36. A WOMAN IN HER GRIEF

1. A woman in her grief
Within a garden cried,
Lost in sense of 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 recognised her love
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.

Text: June Boyce-Tillman

Tune: Netley Marsh by June Boyce-Tillman

6 THE LORD'S PRAYER

Elizabeth Glen - soprano, John Beswick - piano,
the GAP Choir conducted by Ros Fleming.

This setting of a version of this well-known prayer by Lala Winkley, was written for the ordination of the Rev. Clare Herbert in 1994.

God, Lover of us all, most Holy One,
Help us to respond to You
To create what you want for us
Here on earth.
Give us today enough for our needs

Just as we must forgive others when they hurt us.
Help us to resist evil and do what is good.
For we are yours,
Endowed with your power to make the world whole.

Lala Winkley (used with permission)

It is a setting for soprano solo with accompanying piano and choir, who sing the short chant - *Hear our prayer, hear our prayer, God hears our prayer.* The musical style is intended to encourage listeners to reflect on the difficulty and complexity of the ideas contained in this familiar prayer.

7 GIVE THOU TO ME, O GOD Hannah Partington, Jenny Clarke, Alexandra Round, Rachel Walker

This is a simple setting of a version of a Celtic text:

1. Give thou to me, O God,
The healing power of oil.
Give thou to me, O God,
A place beside the healer of my soul.
Give thou to me, O God,
The death of joy and peace.

2. Give thou to me, O God,
To know the death of Christ;
Give thou to me, O God,
That I may contemplate Christ's agony;
Give thou to me, O God,
To warm with love of Christ.

3. O thou great God of heaven,
Draw thou my soul to thee,
That I repent aright
With upright, strengthened, pure and straightened heart.
A broken heart, contrite
That shall not bend nor yield.

4. Of angels, thou art God,
Bring me to dwell in peace.
Of angels, thou art God.
Preserve me from all evil magic charms
Of angels, thou art God.
Please bathe me in thy pool.

It has been used in a variety of liturgies concerned with healing and dying.

A TOUCHING PLACE
(Tune: Dream Angus)

JESUS CHRIST IS WAITING
(Tune: Noel Nouvelet)

1. 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.
2. 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.
3. 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.

1. Christ's is the world in which we move,
Christ's are the folk we're summoned to love,
Christ's is the voice which calls us to care
And Christ is the one who meets us here.

CHORUS: TO THE LOST
CHRIST SHOWS HIS FACE
TO THE UNLOVED
HE GIVES HIS EMBRACE
TO THOSE WHO CRY
IN PAIN OR DISGRACE
CHRIST MAKES, WITH HIS FRIENDS,
A TOUCHING PLACE.

2. Feel for the people we most avoid -
Strange or bereaved or never employed;
Feel for the women and feel for the men
Who fear that their living is all in vain.
3. Feel for the parents who've lost their child,
Feel for the women whom men have defiled,
Feel for the baby for whom there's no breast
And feel for the weary who find no rest.
4. Feel for the lives by life confused,
Riddled with doubt, in loving abused;
Feel for the lonely heart, conscious of sin,
Which longs to be pure but fears to begin.

Hymn (Tune: "Morning has broken")

God, the All Holy,
Maker and Mother,
gladly we stand here
bringing in prayer
old hurts for healing,
new hopes for holding,
giving, receiving,
loving and care.

Christ, All-Completing,
nature enfolding,
evil exhausting,
in love's delight,
weaving and mending,
make every ending
God's new beginning
glowing with light.

Spirit, All-Seeing,
knitting and blending,
joy in desiring
friendship and ease,
make our belonging
loyal and lasting
so that our pledging
enlightens and frees.

OPEN YOUR EARS

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

RESURRECTION HOPE (Tune - Danny Boy)

We shall go out with hope of resurrection.
We shall go out, from strength to strength to go on.
We shall go out and tell our stories boldly,
Tales of a love that will not let us go.
We'll sing our song of wrongs that can be righted.
We'll dream our dreams of hurts that can be healed.
We'll weave a cloth of all the world united
Within the vision of a Christ who sets us free.

We'll give a voice to those who have not spoken.
We'll find the words for those whose lips are sealed.
We'll make the tunes for those who sing no longer,
Vibrating love alive in every heart.
We'll share our joy with those who are still weeping.
Chant hymns of strength for hearts that break in grief.
We'll leap and dance the resurrection story
Including all within the circles of our love.

at: June Boyce-Tillman

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

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

GOD IS LOVE

God is love, God's the care,
tending each, ev'rywhere.
God is love, all is there!
Jesus came to show him,
that we all might know God.

LOVE tune: Tell out my Soul

We sing a love that sets all people free,
That blows like wind, that burns like scorching flame,
Enfolds like earth, springs up like water clear.
Come, living love, live in our hearts today.

Chorus Sing Aloud, loud, loud! (x2)
God is good, God is truth, God is beauty,

praise God.

We sing a love that seeks another's good,
That longs to serve and not to count the cost,
A love that, yielding, finds itself made new.
Come, caring love, live in our hearts today.

We sing a love, unflinching, unafraid
To be itself, despite another's wrath,
A love that stands alone and undismayed.
Come, strength'ning love, live in our hearts today.

We sing a love that, wand'ring, will not rest
Until it finds its way, its home, its source,
Through joy and sadness pressing on refreshed.
Come, pilgrim love, live in our hearts today.

We sing a burning, fiery, Holy Ghost
That seeks out shades of ancient bitterness.
Transfig'ring these, as Christ in ev'ry heart.
Come joyful love, live in our hearts today.

Jesus lived here for us
strove and died, rose again,
rules our hearts now as then:
for he came to save us
by the truth he gave us.

To our Lord praise we sing
light and life, friend and kind,
coming down love to bring,
pattern for our duty
showing God in beauty.

JESUS CHRIST IS WAITING

(Tune - Love 'u come again like)

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.

(ICNA)

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.

JESUS CHRIST IS WAITING

(Tune - Love 'u come again (Hk))

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
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Will you go where you don't know
And never be the same?
Will you let my love be shown,
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In you and you in me?

3. Will you let the blinded see
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Will you set the prisoners free
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Will you kiss the leper clean,
And do such as this unseen,
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Will you use the faith you've found
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Through my sight and touch and sound
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5. 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.

*Take our bread, we ask you,
take our hearts, we love you,
take our lives, oh Father,
we are yours, we are yours.*

1. Yours as we stand at the table you set,
yours as we eat the bread our hearts can't
forget.
We are the signs of your life with us yet;
we are yours, we are yours.

2. Your holy people stand washed in your
blood,
Spirit-filled, yet hungry, we await your
food.
Poor though we are, we have brought
ourselves to you:
we are yours, we are yours.

Holy, holy, holy

1. Holy are you, Lord of creation!
Holy are you, Lord God of angels!
Holy are you, God of all people!
Heaven and earth proclaim your glory.

2. Glory to you! Your name is holy.
Blessed is he who comes in your name!
Glory to him! We sing his praises.
Heaven and earth, cry out Hosanna!

1. Peace flowing outward and peace flowing in,
Draw peace from the centre in which we begin;
Find peace in the ending, the close of the day;
Let peace in the heart wipe the evil away.

2. Strength flowing outward and strength flowing in,
Draw strength from the centre in which we begin;
Find strength in the ending, the close of the day;
Let strength in the heart wipe the evil away.

3. Hope flowing outward

4. Joy flowing outward....

5. Love flowing outward....

Lamb of God

Jesus, Lamb of God, have mercy,
bearer of our sins, have mercy. *(Repeat)*
Saviour of the world, Lord Jesus,
may your peace be with us always. *(Repeat)*

1. Christ's is the world in which we move,
Christ's are the folk we're summoned to love,
Christ's is the voice which calls us to care
And Christ is the one who meets us here.

CHORUS: TO THE LOST
CHRIST SHOWS HIS FACE
TO THE UNLOVED
HE GIVES HIS EMBRACE
TO THOSE WHO CRY
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CHRIST MAKES, WITH HIS FRIENDS,
A TOUCHING PLACE.

2. Feel for the people we most avoid -
Strange or bereaved or never employed;
Feel for the women and feel for the men
Who fear that their living is all in vain.

3. Feel for the parents who've lost their child,
Feel for the women whom men have defiled,
Feel for the baby for whom there's no breast
And feel for the weary who find no rest.

4. Feel for the lives by life confused,
Riddled with doubt, in loving abused;
Feel for the lonely heart, conscious of sin,
Which longs to be pure but fears to begin.

1. We sing a love that sets all people free,
That blows like wind, that burns like scorching flame
Enfolds like earth, springs up like water clear.
Come, living love, live in our hearts today.

2. We sing a love that seeks another's good,
That longs to serve and not to count the cost,
A love that, yielding, finds itself made new.
Come, caring love, live in our hearts today.

3. We sing a love, unflinching, unafraid
To be itself, despite another's wrath,
A love that stands alone and undismayed.
Come, strength'ning love, live in our hearts today.

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Until it finds its way, its home, its source,
Through joy and sadness pressing on refreshed.
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That seeks out shades of ancient bitterness.
Transfig'ring these, as Christ in ev'ry heart.
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(Tune - Love 'u come again like)

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°Come and walk faith's tightrope,
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For the man she loved had died. | 4. He gently said one word;
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It was just the sound she longed for
And her heart was set aflame. |
| 2. She wandered through the paths
To search out where he lay,
In devotion bringing spices
Her great debt to him to pay. | 5. She recognized her lord
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But help us not to cling.
May such ecstasy be harnessed
For the world's transfiguring. |

3 OPEN YOUR EARS

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

1 RESURRECTION HOPE (Tune - Danny Boy)

We shall go out with hope of resurrection.
We shall go out, from strength to strength to go on.
We shall go out and tell our stories boldly,
Tales of a love that will not let us go.
We'll sing our song of wrongs that can be righted.
We'll dream our dreams of hurts that can be healed.
We'll weave a cloth of all the world united
Within the vision of a Christ who sets us free.

We'll give a voice to those who have not spoken.
We'll find the words for those whose lips are sealed.
We'll make the tunes for those who sing no longer,
Vibrating love alive in every heart.
We'll share our joy with those who are still weeping.
Chant hymns of strength for hearts that break in grief.
We'll leap and dance the resurrection story
Including all within the circles of our love.

1: June Boyce-Tillman

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

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

Bind us together

2 LOVE Tune: Tell our my Soul Chorus:

We sing a love that sets all people free,
That blows like wind, that burns like scorching flame,
Enfolds like earth, springs up like water clear.
Come, living love, live in our hearts today.

We sing a love that seeks another's good,
That longs to serve and not to count the cost,
A love that, yielding, finds itself made new.
Come, caring love, live in our hearts today.

We sing a love, unflinching, unafraid
To be itself, despite another's wrath,
A love that stands alone and undismayed.
Come, strength'ning love, live in our hearts today.

We sing a love that, wand'ring, will not rest
Until it finds its way, its home, its source,
Through joy and sadness pressing on refreshed.
Come, pilgrim love, live in our hearts today.

We sing a burning, fiery, Holy Ghost
That seeks out shades of ancient bitterness.
Transfig'ring these, as Christ in ev'ry heart.
Come joyful love, live in our hearts today.

Bind us together, Lord,
bind us together with cords that
cannot be broken.
Bind us together, Lord,
bind us together Lord,
bind us together with love.

1. There is only one God.
There is only one King.
There is only one Body.
That is why we sing.

2. We are the family of God.
We are the promise divine
We are God's chosen desire
We are the glorious new wine.

SONG SHEET

JESUS CHRIST IS WAITING

(Tune: Noel Nouvelet)

Now the Overblade

(Iona
Words)

1. 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.
2. 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.
3. 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.
4. 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.
5. 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.

A Touching Place

1. Christ's is the world in which we move,
Christ's are the folk we're summoned to love, (Iona)
Christ's is the voice which calls us to care
And Christ is the one who meets us here.

CHORUS: TO THE LOST
CHRIST SHOWS HIS FACE
TO THE UNLOVED
HE GIVES HIS EMBRACE
TO THOSE WHO CRY
IN PAIN OR DISGRACE
CHRIST MAKES, WITH HIS FRIENDS,
A TOUCHING PLACE.

2. Feel for the people we most avoid -
Strange or bereaved or never employed;
Feel for the women and feel for the men
Who fear that their living is all in vain.
3. Feel for the parents who've lost their child,
Feel for the women whom men have defiled,
Feel for the baby for whom there's no breast
And feel for the weary who find no rest.
4. Feel for the lives by life confused,
Riddled with doubt, in loving abused;
Feel for the lonely heart, conscious of sin,
Which longs to be pure but fears to begin.

A SONG OF PEACE written on the day of the IRA cease-fire, August 1994 on Rathlin Island off the North Antrim coast.

To the tune SLANE (usually used for 'Lord of all hopefulness').

1. Peace flowing outward and peace flowing in,
Draw peace from the centre in which we begin;
Find peace in the ending, the close of the day;
Let peace in the heart wipe the evil away.
2. Strength flowing outward and strength flowing in,
Draw strength from the centre in which we begin;
Find strength in the ending, the close of the day;
Let strength in the heart wipe the evil away.
3. Hope flowing outward
4. Joy flowing outward....
5. Love flowing outward.....

June Boyce Tillman

PRAISE WITH JOY. (Praise my Soul)

Praise with joy the world's Creator
God of justice love and peace
Source and end of human knowledge
Force of goodness without cease.
Celebrate the Makers glory -
Power to rescue and release.

Praise the Son who feeds the hungry
Frees the captive finds the lost
Heals the sick upsets religion
Fearless both of fate and cost.
Celebrate Christs constant presence
Friend and Stranger Guest and Host.

Praise the Spirit sent among us,
Liberating truth from pride,
Forging bonds where race or gender
Age or nation dare divide.
Celebrate the Spirit's treasure -
Foolishness none dare deride.

Praise the Maker Son and Spirit
One God in community,
Calling us to leave behind
Faith's ghettos and obscurity.
Thus the world shall yet believe
When shown Christ's vibrant unity.

A TOUCHING PLACE (Tune: Dream Angus)

JESUS CHRIST IS WAITING (Tune: Noel Nouvelet)

1. 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.
2. 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.
3. 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.
4. 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.
5. 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.

1. Christ's is the world in which we move,
Christ's are the folk we're summoned to love,
Christ's is the voice which calls us to care
And Christ is the one who meets us here.

CHORUS: TO THE LOST
CHRIST SHOWS HIS FACE
TO THE UNLOVED
HE GIVES HIS EMBRACE
TO THOSE WHO CRY
IN PAIN OR DISGRACE
CHRIST MAKES, WITH HIS FRIENDS,
A TOUCHING PLACE.

2. Feel for the people we most avoid -
Strange or bereaved or never employed;
Feel for the women and feel for the men
Who fear that their living is all in vain.
3. Feel for the parents who've lost their child,
Feel for the women whom men have defiled,
Feel for the baby for whom there's no breast
And feel for the weary who find no rest.
4. Feel for the lives by life confused,
Riddled with doubt, in loving abused;
Feel for the lonely heart, conscious of sin,
Which longs to be pure but fears to begin.

WILL YOU COME AND FOLLOW ME? (Tune: Kelvingrove)

- | | |
|--|--|
| <ol style="list-style-type: none"> 1. Will you come and follow me
If I but call your name?
Will you go where you don't know
And never be the same?
Will you let my love be shown,
Will you let my name be known,
Will you let my life be grown
In you and you in me? 3. Will you let the blinded see
If I but call your name?
Will you set the prisoners free
And never be the same?
Will you kiss the leper clean,
And do such as this unseen,
And admit to what I mean
In you and you in me? | <ol style="list-style-type: none"> 2. Will you leave your self behind
If I but call your name?
Will you care for cruel and kind
And never be the same?
Will you risk the hostile stare
Should your life attract or scare
Will you let me answer prayer
In you and you in me? 4. Will you love the 'you' you hide
If I but call your name?
Will you quell the fear inside
And never be the same?
Will you use the faith you've found
To reshape the world around
Through my sight and touch and sound
In you and you in me? |
|--|--|

5. 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.

SONG SHEET 3

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 ..

My God loves me (tune plaisir d'amour)

1 My God loves me
with love that never ends
God rests within my heart
for my God loves me

We are one in the spirit

We are one in the Spirit we are one in the Lord
" " " " " "
and we pray that all unity one day be restored

2 The tenderness of God
cradles me from birth
loving care wraps me around
and through life guides me

chorus And they'll know we are Christians by our love
by our love, yes they'll know we are Christians
by our love

3 Christ comes to me
in sharing bread and wine
and brings me life that will reach
past the end of time

We will walk with each other, we will walk
hand in hand (twice)
and together we'll spread the news that God
is in our land

chorus and they'll ...

4 My God loves me,
Whose faithful love endures
and I will live like a child
held in love secure

We will work with each other, we will work
side by side (twice)
and we'll go forth together, women children
and men

chorus and they'll ..

Christ be beside me

1 Christ be beside me,
Christ be before me
Christ be behind me,
Turning me round.
Christ be within me
Christ be below me
Christ be above me
never quite found

All praise to our maker
from whom all things come
and all praise to Christ Jesus
Life, light and way
and all praise to the Spirit
who makes us one.

chorus And they'll

* * * * *

2 Christ be in all hearts
Living around me
Christ be on all tongues,
Speaking to me.
Christ be the vision
In eyes that see me
in ears that hear me
Christ ever be. ..

3 Christ going downwards
Christ going backwards
Christ always urging
Those extra miles.
Christ in my spending,
Christ in my giving,
Christ in my striving,
changing life-styles.

(tune morning has broken)

3 OPEN YOUR EARS

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

1 RESURRECTION HOPE (Tune - Danny Boy)

We shall go out with hope of resurrection.
We shall go out, from strength to strength to go on.
We shall go out and tell our stories boldly,
Tales of a love that will not let us go.
We'll sing our song of wrongs that can be righted.
We'll dream our dreams of hurts that can be healed.
We'll weave a cloth of all the world united
Within the vision of a Christ who sets us free.

chorus: God has spoken to the people
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chorus God has spoken

They who have ears to hear the message
" " " " then let them hear
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We'll give a voice to those who have not spoken.
We'll find the words for those whose lips are sealed.
We'll make the tunes for those who sing no longer,
Vibrating love alive in every heart.
We'll share our joy with those who are still weeping.
Chant hymns of strength for hearts that break in grief.
We'll leap and dance the resurrection story
Including all within the circles of our love.

4

A SONG OF PEACE written on the day of the IRA cease-fire, August 1994 on Rathlin Island off the North Antrim coast.

2 LOVE tune: Tell out my Soul

To the tune SLANE (usually used for 'Lord of all hopefulness')

We sing a love that sets all people free,
That blows like wind, that burns like scorching flame,
Enfolds like earth, springs up like water clear.
Come, living love, live in our hearts today.

We sing a love that seeks another's good,
That longs to serve and not to count the cost,
A love that, yielding, finds itself made new.
Come, caring love, live in our hearts today.

We sing a love, unflinching, unafraid
To be itself, despite another's wrath,
A love that stands alone and undismayed.
Come, strength'ning love, live in our hearts today.

We sing a love that, wand'ring, will not rest
Until it finds its way, its home, its source,
Through joy and sadness pressing on refreshed.
Come, pilgrim love, live in our hearts today.

We sing a burning, fiery, Holy Ghost
That seeks out shades of ancient bitterness.
Transfig'ring these, as Christ in ev'ry heart.
Come joyful love, live in our hearts today.

1. Peace flowing outward and peace flowing in,
Draw peace from the centre in which we begin;
Find peace in the ending, the close of the day;
Let peace in the heart wipe the evil away.
2. Strength flowing outward and strength flowing in,
Draw strength from the centre in which we begin;
Find strength in the ending, the close of the day;
Let strength in the heart wipe the evil away.
3. Hope flowing outward
4. Joy flowing outward....
5. Love flowing outward.....

1, 2 & 4 by June Boyce Tillman

A TOUCHING PLACE
(Tune: Dream Angus)

JESUS CHRIST IS WAITING
(Tune: Noel Nouvelet)

1. 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.
2. Jesus Christ is raging,
Raging in the streets
Where injustice spirals
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Listen, Lord Jesus,
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In the kingdom's causes
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HE GIVES HIS EMBRACE
TO THOSE WHO CRY
IN PAIN OR DISGRACE
CHRIST MAKES, WITH HIS FRIENDS,
A TOUCHING PLACE.

2. Feel for the people we most avoid -
Strange or bereaved or never employed;
Feel for the women and feel for the men
Who fear that their living is all in vain.
3. Feel for the parents who've lost their child,
Feel for the women whom men have defiled,
Feel for the baby for whom there's no breast
And feel for the weary who find no rest.
4. Feel for the lives by life confused,
Riddled with doubt, in loving abused;
Feel for the lonely heart, conscious of sin,
Which longs to be pure but fears to begin.

WILL YOU COME AND FOLLOW ME?
(Tune: Kelvingrove)

1. Will you come and follow me
If I but call your name?
Will you go where you don't know
And never be the same?
Will you let my love be shown,
Will you let my name be known,
Will you let my life be grown
In you and you in me?
2. Will you leave your self behind
If I but call your name?
Will you care for cruel and kind
And never be the same?
Will you risk the hostile stare
Should your life attract or scare
Will you let me answer prayer
In you and you in me?
3. Will you let the blinded see
If I but call your name?
Will you set the prisoners free
And never be the same?
Will you kiss the leper clean,
And do such as this unseen,
And admit to what I mean
In you and you in me?
4. Will you love the 'you' you hide
If I but call your name?
Will you quell the fear inside
And never be the same?
Will you use the faith you've found
To reshape the world around
Through my sight and touch and sound
In you and you in me?
5. 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,
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chorus: God has spoken to the people
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We sing a love that, wand'ring, will not rest
Until it finds its way, its home, its source,
Through joy and sadness pressing on refreshed.
Come, pilgrim love, live in our hearts today.

We sing a burning, fiery, Holy Ghost
That seeks out shades of ancient bitterness.
Transfig'ring these, as Christ in ev'ry heart.
Come joyful love, live in our hearts today.

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Draw peace from the centre in which we begin;
Find peace in the ending, the close of the day;
Let peace in the heart wipe the evil away.
2. Strength flowing outward and strength flowing in,
Draw strength from the centre in which we begin;
Find strength in the ending, the close of the day;
Let strength in the heart wipe the evil away.
3. Hope flowing outward
4. Joy flowing outward....
5. Love flowing outward.....

1, 2 & 4 by June Boyce Tillman

A TOUCHING PLACE
(Tune: Dream Angus)

JESUS CHRIST IS WAITING
(Tune: Noel Nouvelet)

1. 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.
2. Jesus Christ is raging,
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Where injustice spirals
And real hope retreats.
Listen, Lord Jesus,
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In the kingdom's causes
Let me rage with you.
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TO THE UNLOVED
HE GIVES HIS EMBRACE
TO THOSE WHO CRY
IN PAIN OR DISGRACE
CHRIST MAKES, WITH HIS FRIENDS,
A TOUCHING PLACE.

2. Feel for the people we most avoid -
Strange or bereaved or never employed;
Feel for the women and feel for the men
Who fear that their living is all in vain.
3. Feel for the parents who've lost their child,
Feel for the women whom men have defiled,
Feel for the baby for whom there's no breast
And feel for the weary who find no rest.
4. Feel for the lives by life confused,
Riddled with doubt, in loving abused;
Feel for the lonely heart, conscious of sin,
Which longs to be pure but fears to begin.

WILL YOU COME AND FOLLOW ME?
(Tune: Kelvingrove)

- | | |
|--|--|
| <ol style="list-style-type: none"> 1. Will you come and follow me
If I but call your name?
Will you go where you don't know
And never be the same?
Will you let my love be shown,
Will you let my name be known,
Will you let my life be grown
In you and you in me? 3. Will you let the blinded see
If I but call your name?
Will you set the prisoners free
And never be the same?
Will you kiss the leper clean,
And do such as this unseen,
And admit to what I mean
In you and you in me? | <ol style="list-style-type: none"> 2. Will you leave your self behind
If I but call your name?
Will you care for cruel and kind
And never be the same?
Will you risk the hostile stare
Should your life attract or scare
Will you let me answer prayer
In you and you in me? 4. Will you love the 'you' you hide
If I but call your name?
Will you quell the fear inside
And never be the same?
Will you use the faith you've found
To reshape the world around
Through my sight and touch and sound
In you and you in me? |
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5. 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,
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In you and you in me.

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And feel for the weary who find no rest.
4. Feel for the lives by life confused,
Riddled with doubt, in loving abused;
Feel for the lonely heart, conscious of sin,
Which longs to be pure but fears to begin.

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

SONG SHEET.

1. Will you come and follow me
If I but call your name?
Will you go where you don't know
And never be the same?
Will you let my love be shown,
Will you let my name be known,
Will you let my life be grown
In you and you in me?
2. Will you leave yourself behind
If I but call your name?
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In you and you in me?
4. Will you love the 'you' you hide
If I but call your name?
Will you quell the fear inside
And never be the same?
Will you use the faith you've found
To reshape the world around,
Through my sight and touch and sound
In you and you in me?
5. 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.

WALK WITH ME

Chorus
D

Walk with me, oh my Lord, through the dark- est night and bright- est
day. Be at my side, oh Lord, hold my hand and
guide me on my way. 1. Some- times the road seems long, my en- er- gy is
spent. Then, Lord, I think of you and I am gi- ven strength.

2. Stones often bar my path
and there are times I fall,
but you are always there
to help me when I call.
3. Just as you calmed the wind
and walked upon the sea,
conquer, my living Lord,
the storms that threaten me.
4. Help me to pierce the mists
that cloud my heart and mind,
so that I shall not fear
the steepest mountain-side.
5. As once you healed the lame
and gave sight to the blind,
help me when I'm downcast
to hold my head up high.

Words and Music: Estelle White

Shalom

Shalom my friends, Gods peace my friends, shalom shalom
The peace of Christ I give you today, shalom, shalom

My Shepherd is the Lord

Refrain: God's goodness shall follow me always, to the end of my days

The Lord is my shepherd, there is nothing I shall want.
Fresh and green are the pastures where God gives me repose.
Near restful waters God leads me, to revive my drooping spirit

God guides me along the right path, being loving and true
If I should walk in the valley of darkness no evil would I fear.
You are there with your crook and your staff; with these you give me comfort.

You have prepared a banquet for me in the sight of my foes.
My head you have anointed with oil
My cup is overflowing.

Surely goodness and kindness shall follow me,
all the days of my life.
In the Lord's own house shall I dwell, for ever and ever.

Final Song We shall go out - (Londonderry air)

We shall go out with hope of resurrection,
We shall go out, from strength to strength go on,
We shall go out and tell our stories boldly,
Tales of a living love that will not let us go.
We'll sing our songs of wrongs that can be righted
We'll dream our dreams of hurts that can be healed,
We'll weave a cloth of all the world united
Within the vision of a Christ who sets us free.

We'll give a voice to those who have not spoken,
We'll find the words for those whose lips are sealed,
We'll make the tunes for those who sing no longer,
Vibrating with a love alive in every heart.
We'll shout for joy when all around are weeping,
Chant hymns of strength when hearts are sinking down,
We'll leap and dance the resurrection story
Including all within the circles of our love.

June Tillman

SONG SHEET 3

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 ..

My God loves me (tune plaisir d'amour)

- 1 My God loves me
with love that never ends
God rests within my heart
for my God loves me
- 2 The tenderness of God
cradles me from birth
loving care wraps me around
and through life guides me
- 3 Christ comes to me
in sharing bread and wine
and brings me life that will reach
past the end of time

We are one in the spirit

We are one in the Spirit we are one in the Lord
" " " " " " " "
and we pray that all unity one day be restored

- 4 My God loves me,
Whose faithful love endures
and I will live like a child
held in love secure

chorus And they'll know we are Christians by our love
by our love, yes they'll know we are Christians
by our love

We will walk with each other, we will walk
hand in hand (twice)
and together we'll spread the news that God
is in our land

chorus and they'll ...

Christ be beside me

We will work with each other, we will work
side by side (twice)
and we'll go forth together, women children
and men

chorus and they'll ..

- 1 Christ be beside me,
Christ be before me
Christ be behind me,
Turning me round.
Christ be within me
Christ be below me
Christ be above me
never quite found

All praise to our maker
from whom all things come
and all praise to Christ Jesus
Life, light and way
and all praise to the Spirit
who makes us one.

chorus And they'll

* * * * *

- 2 Christ be in all hearts
Living around me
Christ be on all tongues,
Speaking to me.
Christ be the vision
In eyes that see me
in ears that hear me
Christ ever be. ..

- 3 Christ going downwards
Christ going backwards
Christ always urging
Those extra miles.
Christ in my spending,
Christ in my giving,
Christ in my striving,
changing life-styles.

(tune morning has broken)

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?

A TOUCHING PLACE
 (Tune: Dream Angus)

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?

Brian Wren, for Christian Aid, 1989.

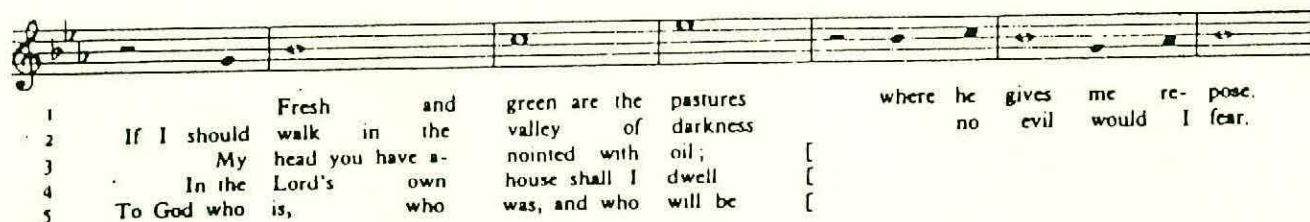
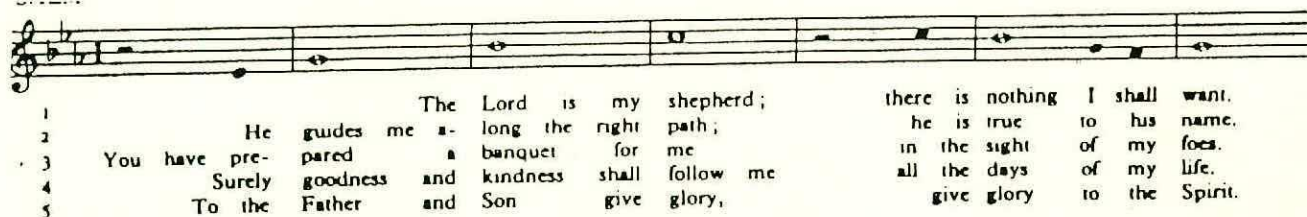
1. Christ's in the world in which we move,
 Christ's are the folk we're summoned to love,
 Christ's is the voice which calls us to care
 And Christ is the one who meets us here.

CHORUS: TO THE LOST
 CHRIST SHOWS HIS FACE
 TO THE UNLOVED
 HE GIVES HIS EMBRACE
 TO THOSE WHO CRY
 IN PAIN OR DISGRACE
 CHRIST MAKES, WITH HIS FRIENDS,
 A TOUCHING PLACE.

2. Feel for the people we most avoid -
 Strange or bereaved or never employed;
 Feel for the women and feel for the men
 Who fear that their living is all in vain.
3. Feel for the parents who've lost their child,
 Feel for the women whom men have defiled,
 Feel for the baby for whom there's no breast
 And feel for the weary who find no rest.
4. Feel for the lives by life confused,
 Riddled with doubt, in loving abused;
 Feel for the lonely heart, conscious of sin,
 Which longs to be pure but fears to begin.

(lona)

My shepherd is the Lord (Gelineau)



Final Prayer (All)

O God, the power of the powerless,
you have chosen as your witnesses

those whose voice is not heard.

Grant that, as women first announced the
resurrection

though they were not believed,
we too may have courage
to persist in proclaiming your word,
in the power of Jesus Christ, Amen.

Janet Morley

33. RESURRECTION HOPE (Tune: Londonderry Air)

1. We shall go out with hope of resurrection.
We shall go out, from strength to strength to go on.
We shall go out and tell our stories boldly,
Tales of a love that will not let us go.
We'll sing our song of wrongs that can be righted.
We'll dream our dreams of hurts that can be healed.
We'll weave a cloth of all the world united
Within the vision of a Christ who sets us free.
2. We'll give a voice to those who have not spoken.
We'll find the words for those whose lips are sealed.
We'll make the tunes for those who sing no longer,
Vibrating love alive in every heart.
We'll share our joy with those who are still weeping.
Chant hymns of strength for hearts that break in grief.
We'll leap and dance the resurrection story
Including all within the circles of our love.

(Sources: the first and last hymn are by June Boyce Tillman, in "In Praise of All Encircling Love", The Touching Place comes from Wild Goose Songs "Love From Below, by the Iona Community: The first two and last prayers are from "All Desires Known" by Janet Morley, the free form Our Father is by Lala Winkley, in "Celebrating Women", the penitential prayer is by Ianthe Pratt in "Celebrations for Sisters and Brothers", the poem is by Nicola Slee in "The Easter Garden")

Songs - June 05

Opening Song

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.

2 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

3 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.

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

After Scripture reading

1. In the desert Wisdom is calling,
Where the earth's deepest wellsprings are crying;
She says: "Spread out my blanket of mercy
To breathe my life into the dying.

CHORUS:

I will go, God, if you will remake me
I will follow if you will reshape me
You are my mother, my sister, my brother;
I will join in remaking the world.

2. In the market Wisdom is calling,
In the rhythm of selling and buying;
She says: "Take up the hammer of justice
To breathe my life into the dying."

CHORUS

3. In the classroom Wisdom is calling,
When the paradigms are stultifying;
She says: "Put on my sword-belt of knowing
To breathe my life into the dying."

CHORUS

4. In the oratory Wisdom is calling,
She says: "My food is revivifying.
Feed from my body and drink of my blood
To breathe my life into the dying."

CHORUS

The Peace
Peace flowing outward and peace flowing in,
Draw peace from the centre in which we begin;
Find peace in the ending, the close of the day;
Let peace in the heart wipe the evil away.

Strength flowing outward and strength flowing in,
Draw strength from the centre in which we begin;
Find strength in the ending, the close of the day;
Let strength in the heart wipe the evil away.

Hope flowing outward

Joy flowing outward....

Love flowing outward....

A TOUCHING PLACE (Iona) (Common Song)

1. Christ's is the world in which we move,
Christ's are the folk we're summoned to love,
Christ's is the voice which calls us to care
And Christ is the one who meets us here.

CHORUS: TO THE LOST
CHRIST SHOWS HIS FACE
TO THE UNLOVED
HE GIVES HIS EMBRACE
TO THOSE WHO CRY
IN PAIN OR DISGRACE
CHRIST MAKES, WITH HIS FRIENDS,
A TOUCHING PLACE.

2. Feel for the people we most avoid -
Strange or bereaved or never employed;
Feel for the women and feel for the men
Who fear that their living is all in vain.
3. Feel for the parents who've lost their child
Feel for the women whom men have defiled,
Feel for the baby for whom there's no breast
And feel for the weary who find no rest.
4. Feel for the lives by life confused,
Riddled with doubt, in loving abused;
Feel for the lonely heart, conscious of sin,
Which longs to be pure but fears to begin.

34. LOVE (Final Song)

1. We sing a love that sets all people free,
That blows like wind, that burns like scorching flame,
Enfolds like earth, springs up like water clear.
Come, living love, live in our hearts today.
2. We sing a love that seeks another's good,
That longs to serve and not to count the cost,
A love that, yielding, finds itself made new.
Come, caring love, live in our hearts today.
3. We sing a love, unflinching, unafraid
To be itself, despite another's wrath,
A love that stands alone and undismayed.
Come, strength'ning love, live in our hearts today.
4. We sing a love that, wand'ring, will not rest
Until it finds its way, its home, its source,
Through joy and sadness pressing on refreshed.
Come, pilgrim love, live in our hearts today.
5. We sing a burning, fiery, Holy Ghost
That seeks out shades of ancient bitterness.
Transfig'ring these, as Christ in ev'ry heart.
Come joyful love, live in our hearts today.

A touching place is Iona - Her venture June 05

SONG SHEET

JESUS CHRIST IS WAITING

(Tune: Noel Nouvelet)

Now the Overblade

(Iona
Words)

1. 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.
2. 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.
3. 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.
4. 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.
5. 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.

A Touching Place

1. Christ's is the world in which we move,
Christ's are the folk we're summoned to love,
Christ's is the voice which calls us to care
And Christ is the one who meets us here.

(Iona)

CHORUS: TO THE LOST
CHRIST SHOWS HIS FACE
TO THE UNLOVED
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IN PAIN OR DISGRACE
CHRIST MAKES, WITH HIS FRIENDS,
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Strange or bereaved or never employed;
Feel for the women and feel for the men
Who fear that their living is all in vain.
3. Feel for the parents who've lost their child,
Feel for the women whom men have defiled,
Feel for the baby for whom there's no breast
And feel for the weary who find no rest.
4. Feel for the lives by life confused,
Riddled with doubt, in loving abused;
Feel for the lonely heart, conscious of sin,
Which longs to be pure but fears to begin.

A SONG OF PEACE written on the day of the IRA cease-fire, August 1994 on Rathlin Island off the North Antrim coast.

To the tune SLANE (usually used for 'Lord of all hopefulness').

1. Peace flowing outward and peace flowing in,
Draw peace from the centre in which we begin;
Find peace in the ending, the close of the day;
Let peace in the heart wipe the evil away.
2. Strength flowing outward and strength flowing in,
Draw strength from the centre in which we begin;
Find strength in the ending, the close of the day;
Let strength in the heart wipe the evil away.
3. Hope flowing outward
4. Joy flowing outward....
5. Love flowing outward.....

June Boyce Tillman

PRAISE WITH JOY. (Praise my Soul)

Praise with joy the world's Creator
God of justice love and peace
Source and end of human knowledge
Force of goodness without cease.
Celebrate the Makers glory -
Power to rescue and release.

Praise the Son who feeds the hungry
Frees the captive finds the lost
Heals the sick upsets religion
Fearless both of fate and cost.
Celebrate Christs constant presence
Friend and Stranger Guest and Host.

Praise the Spirit sent among us,
Liberating truth from pride,
Forging bonds where race or gender
Age or nation dare divide.
Celebrate the Spirit's treasure -
Foolishness none dare deride.

Praise the Maker Son and Spirit
One God in community,
Calling us to leave behind
Faith's ghettos and obscurity.
Thus the world shall yet believe
When shown Christ's vibrant unity.

SONG SHEET 6

Round

Seek ye first the Kingdom of God, and God's righteousness,
and all these things shall be added unto you; allelu, alleluia
alleluia, alleluia, alleluia, allelu, alleluia.

Ask and it shall be given unto you,
seek and it shall be opened unto you; allelu, alleluia
knock and it shall be opened unto you; allelu, alleluia

Peruvian Gloria (Responsorial)

Glory to God, glory to God, glory to the Creator
To God be glory for ever
alleluia amen

" " (3x)

Glory to God, glory to God, glory to the redeemer
to Jesus glory for ever
alleluia amen etc

Glory to God, glory to God,
glory to the Sustainer,
to the Spirit glory for ever
Allelua amen etc.

Fear not for I have redeemed you

Refrain: Fear not for I have redeemed you: I have called you by name (x2)
you are mine.

When you pass through the waters I will be with you
and through rivers, they will not overwhelm you.
when you walk through the fire you will not be burned;
the flames shall not consume you.

Refrain - Fear not ...

Because you are precious, and I love you;
you whom I formed for my glory;
you whom I called by my name,
I will gather together.

Refrain ..

You are my witness; I have chosen you
that you may know and believe me.
You are my servants for the world to see
I am the Lord, I'm among you.

Refrain

It's time now to lay aside the former things;
a new day has dawned, do you see it?
I'm making a way in the wilderness
and rivers to flow in the desert.

Refrain..

The rivers that flow in the desert
give drink to my chosen people;
to quench their thirst and to strengthen them,
that they might show forth my praise.

Refrain - fear not...

Shalom

Shalom my friends, Gods peace my friends, shalom shalom
The peace of Christ I give you today, shalom, shalom

My Shepherd is the Lord

Refrain: God's goodness shall follow me always, to the end of my days

The Lord is my shepherd, there is nothing I shall want.
Fresh and green are the pastures where God gives me repose.
Near restful waters God leads me, to revive my drooping spirit

God guides me along the right path, being loving and true
If I should walk in the valley of darkness no evil would I fear.
You are there with your crook and your staff; with these you give me comfort.

You have prepared a banquet for me in the sight of my foes.
My head you have anointed with oil
My cup is overflowing.

Surely goodness and kindness shall follow me,
all the days of my life.
In the Lord's own house shall I dwell, for ever and ever.

Colours of Day

Colours of day dawn into the mind
the sun has come up, the night is behind.
Go down in the city, into the street
and lets give the message to the people we meet.

Chorus: So light up the fire and let the flame burn,
open the door, let Jesus return
Take seeds of his spirit, let the fruit grow,
Tell the people of Jesus, let his love show.

Go through the park, on into the town;
the sun still shines on, it never goes down.
The light of the world is risen again;
the people of darkness are needing our friend.

So light up the fire ...

Open your eyes, look into the sky,
the darkness has come, the sun came to die.
The evening draws on, the sun disappears,
but Jesus is living, and his Spirit is near.

So light up the fire and let the flame burn

SONG SHEET 3

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
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My God loves me (tune plaisir d'amour)

- 1 My God loves me
with love that never ends
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cradles me from birth
loving care wraps me around
and through life guides me
- 3 Christ comes to me
in sharing bread and wine
and brings me life that will reach
past the end of time

We are one in the spirit

We are one in the Spirit we are one in the Lord
" " " " " "
and we pray that all unity one day be restored

- 4 My God loves me,
Whose faithful love endures
and I will live like a child
held in love secure

chorus And they'll know we are Christians by our love
by our love, yes they'll know we are Christians
by our love

We will walk with each other, we will walk
hand in hand (twice)
and together we'll spread the news that God
is in our land

chorus and they'll ...

Christ be beside me

We will work with each other, we will work
side by side (twice)
and we'll go forth together, women children
and men

chorus and they'll ..

- 1 Christ be beside me,
Christ be before me
Christ be behind me,
Turning me round.
Christ be within me
Christ be below me
Christ be above me
never quite found

All praise to our maker
from whom all things come
and all praise to Christ Jesus
Life, light and way
and all praise to the Spirit
who makes us one.

chorus And they'll

* * * * *

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Living around me
Christ be on all tongues,
Speaking to me.
Christ be the vision
In eyes that see me
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Christ ever be. ..

- 3 Christ going downwards
Christ going backwards
Christ always urging
Those extra miles.
Christ in my spending,
Christ in my giving,
Christ in my striving,
changing life-styles.

(tune morning has broken)

A TOUCHING PLACE (Tune: Dream Angus)

JESUS CHRIST IS WAITING (Tune: Noel Nouvelet)

1. 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.
2. 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.
3. 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.
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Feel for the women whom men have defiled,
Feel for the baby for whom there's no breast
And feel for the weary who find no rest.
4. Feel for the lives by life confused,
Riddled with doubt, in loving abused;
Feel for the lonely heart, conscious of sin,
Which longs to be pure but fears to begin.

WILL YOU COME AND FOLLOW ME? (Tune: Kelvingrove)

- | | |
|--|--|
| <ol style="list-style-type: none"> 1. Will you come and follow me
If I but call your name?
Will you go where you don't know
And never be the same?
Will you let my love be shown,
Will you let my name be known,
Will you let my life be grown
In you and you in me? 3. Will you let the blinded see
If I but call your name?
Will you set the prisoners free
And never be the same?
Will you kiss the leper clean,
And do such as this unseen,
And admit to what I mean
In you and you in me? | <ol style="list-style-type: none"> 2. Will you leave your self behind
If I but call your name?
Will you care for cruel and kind
And never be the same?
Will you risk the hostile stare
Should your life attract or scare
Will you let me answer prayer
In you and you in me? 4. Will you love the 'you' you hide
If I but call your name?
Will you quell the fear inside
And never be the same?
Will you use the faith you've found
To reshape the world around
Through my sight and touch and sound
In you and you in me? |
|--|--|

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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.

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
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And the words are words of wisdom
Alleluia

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From East and West the peoples travel,
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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 ..

CHRIST BE OUR LIGHT (Bernadette Farrell)

REFRAIN

Christ be our light, shine in our hearts,
Shine through the darkness.
Christ be our light, shine in your church
gathered today

A TOUCHING PLACE
(Tune: Dream Angus)

1. Longing for light, we wait in darkness
Longing for truth we turn to you.
Make us your own, your holy people,
Light for the world to see
Christ be our light.....
2. Longing for peace, our world is troubled.
Longing for hope, many despair
Your word alone has power to save us.
Make us your living voice.
Christ be our light...
3. Longing for food, many are hungry.
Longing for water, many still thirst.
Make us your bread, broken for others,
shared until all are fed
Christ be our light

1. Christ's is the world in which we move,
Christ's are the folk we're summoned to love,
Christ's is the voice which calls us to care
And Christ is the one who meets us here.

CHORUS: TO THE LOST
CHRIST SHOWS HIS FACE
TO THE UNLOVED
HE GIVES HIS EMBRACE
TO THOSE WHO CRY
IN PAIN OR DISGRACE
CHRIST MAKES, WITH HIS FRIENDS,
A TOUCHING PLACE.

2. Feel for the people we most avoid -
Strange or bereaved or never employed;
Feel for the women and feel for the men
Who fear that their living is all in vain.
3. Feel for the parents who've lost their child,
Feel for the women whom men have defiled,
Feel for the baby for whom there's no breast
And feel for the weary who find no rest.
4. Feel for the lives by life confused,
Riddled with doubt, in loving abused;
Feel for the lonely heart, conscious of sin,
Which longs to be pure but fears to begin.

Shalom my friends, shalom my friends, shalom, shalom

The peace of Christ I give you today, shalom, shalom (x3)

Chorus

Ab- ba, Ab- ba, Fa- ther,
 you are the pot- ter, we are the clay, the
 work of your hands. I. Mould us,
 mould us and fash- ion us in- to the im- age of
 Je- sus, your Son, of Je- sus, your Son.

2. Father, may we be one in you,
 as he is in you,
 and you are in him,
 and you are in him.

3. Glory, glory and praise to you,
 glory and praise to you
 for ever, amen,
 for ever, amen.

Words and Music: Carey Landry

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

The Lord is my shepherd; there is nothing I shall want.
 Fresh and green are the pastures where he gives me repose.
 Near restful waters he leads me to revive my drooping spirit.

(Antiphon) His Goodness shall follow me always, to the end of my days.

He guides me along the right path; he is true to his name.
 If I should walk in the valley of darkness no evil would I fear.
 You are there with your crook and your staff, with these you give me comfort.
 (His Goodness....)

You have prepared a banquet for me in the sight of my foes.
 My head you have anointed with oil; my cup is overflowing. (His Goodness.....)

Surely goodness and kindness shall follow me all the days of my life.
 In the Lord's own house shall I dwell for ever and ever. (His Goodness.....)

To the Father and son give glory, give glory to the Spirit.
 To God who is, who was and who will be, for ever and ever. (His Goodness.....)

1 DEAR MOTHER GOD

- 1 Dear Mother God, your wings are warm
around us,
We are enfolded in your love and care;
Safe in the dark, your heartbeat's pulse
surrounds us,
You call to us, for you are always there.
- 2 You call to us, for we are in your image.
We wait on you, the nest is cold and
bare —
High overhead your wingbeats call us
onward.
Filled with your power, we ride the empty
air.
- 3 Let not our freedom scorn the needs of
others —
We climb the clouds until our strong
heart sings —
May we enfold our sisters and our
brothers,
Till all are strong, till all have eagles'
wings.

Janet Wootton (1952 —)

LOVE

1. We sing a love that sets all people free,
That blows like wind, that burns like scorching fire,
Enfolds like earth, springs up like water clear.
Come, living love, live in our hearts today.
2. We sing a love that seeks another's good,
That longs to serve and not to count the cost,
A love that, yielding, finds itself made new.
Come, caring love, live in our hearts today.
3. We sing a love, unflinching, unafraid
To be itself, despite another's wrath,
A love that stands alone and undismayed.
Come, strength'ning love, live in our hearts today.
4. We sing a love that, wand'ring, will not rest
Until it finds its way, its home, its source,
Through joy and sadness pressing on refreshed.
Come, pilgrim love, live in our hearts today.
5. We sing a burning, fiery, Holy Ghost
That seeks out shades of ancient bitterness.
Transfig'ring these, as Christ in ev'ry heart.
Come joyful love, live in our hearts today.

Text: June Boyce Tillman
Tune: Woodlands (Tell out my Soul)

SONG SHEET

JESUS CHRIST IS WAITING

(Tune: Noel Nouvelet)

Now the Greenblade

(Iona
Words)

1. 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.
2. 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.
3. 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.
4. 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.
5. 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.

PRAISE WITH JOY. (Praise my Soul)

Praise with joy the world's Creator
God of justice love and peace
Source and end of human knowledge
Force of goodness without cease.
Celebrate the Makers glory -
Power to rescue and release.

Praise the Son who feeds the hungry
Frees the captive finds the lost
Heals the sick upsets religion
Fearless both of fate and cost.
Celebrate Christs constant presence
Friend and Stranger Guest and Host.

A Touching Place

1. Christ's is the world in which we move,
Christ's are the folk we're summoned to love,
Christ's is the voice which calls us to care
And Christ is the one who meets us here.

(Iona)

CHORUS: TO THE LOST
CHRIST SHOWS HIS FACE
TO THE UNLOVED
HE GIVES HIS EMBRACE
TO THOSE WHO CRY
IN PAIN OR DISGRACE
CHRIST MAKES, WITH HIS FRIENDS,
A TOUCHING PLACE.

2. Feel for the people we most avoid -
Strange or bereaved or never employed;
Feel for the women and feel for the men
Who fear that their living is all in vain.
3. Feel for the parents who've lost their child,
Feel for the women whom men have defiled,
Feel for the baby for whom there's no breast
And feel for the weary who find no rest.
4. Feel for the lives by life confused,
Riddled with doubt, in loving abused;
Feel for the lonely heart, conscious of sin,
Which longs to be pure but fears to begin.

A SONG OF PEACE written on the day of the IRA cease-fire, August 1994 on Rathlin Island off the North Antrim coast.

To the tune SLANE (usually used for 'Lord of all hopefulness').

1. Peace flowing outward and peace flowing in,
Draw peace from the centre in which we begin;
Find peace in the ending, the close of the day;
Let peace in the heart wipe the evil away.
2. Strength flowing outward and strength flowing in,
Draw strength from the centre in which we begin;
Find strength in the ending, the close of the day;
Let strength in the heart wipe the evil away.
3. Hope flowing outward
4. Joy flowing outward....
5. Love flowing outward.....

June Boyce Tillman

Praise the Spirit sent among us,
Liberating truth from pride,
Forging bonds where race or gender
Age or nation dare divide.
Celebrate the Spirit's treasure -
Foolishness none dare deride.

Praise the Maker Son and Spirit
One God in community,
Calling us to leave behind
Faith's ghettos and obscurity.
Thus the world shall yet believe
When shown Christ's vibrant unity.

Ps. 22 MY SHEPHERD IS THE LORD

Mode: Doh. Tonic: Eb.
Verse: 3 + 2 + 3 + 2 (+ 3 + 2)



1 The Lord is my shepherd; there is nothing I shall want.
2 He guides me a-long the right path; he is true to his name.
3 You have pre-pared a banquet for me in the sight of my foes.
4 Sure-ly goodness and kindness shall follow me all the days of my life.
5 To the Father and Son give glory, give glory to the Spirit.



1 Fresh and green are the pastures where he gives me re- pose.
2 If I should walk in the valley of darkness no evil would I fear.
3 My head you have a-nointed with oil;
4 In the Lord's own house shall I dwell
5 To God who is, who was, and who will be



1 Near restful waters he leads me, to re-vive my drooping spi - rit.
2 You are there with your crook and your staff; with these you give me com - fort.
3 my cup is ov - er - flow - ing.
4 for ev - er and ev - er.
5 for ev - er and ev - er.

Antiphon 1  J.G.
My shep - herd is the Lord, no - thing in-deed shall I want.

Tune: Now The Green Blade..

JESUS CHRIST IS WAITING

SHALOM

Shalom my friend, shalom my friend, shalom, shalom
The peace of Christ I give you today, shalom, shalom

1. Jesus Christ is waiting,
Waiting in the streets;
No one is his neighbour
All alone he sits.
Listen, Lord Jesus,
I am lonely too.
Make me, friend or stranger,
Fit to wait on you.

2. 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.

3. 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.

4. 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.

5. 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.

WILL YOU COME AND FOLLOW ME? (Tune: Kelvingrove)

1. Will you come and follow me
If I but call your name?
Will you go where you don't know
And never be the same?
Will you let my love be shown,
Will you let my name be known,
Will you let my life be grown
In you and you in me?

2. Will you leave your self behind
If I but call your name?
Will you care for cruel and kind
And never be the same?
Will you risk the hostile stare
Should your life attract or scare
Will you let me answer prayer
In you and you in me?

3. Will you let the blinded see
If I but call your name?
Will you set the prisoners free
And never be the same?
Will you kiss the leper clean,
And do such as this unseen,
And admit to what I mean
In you and you in me?

4. Will you love the 'you' you hide
If I but call your name?
Will you quell the fear inside
And never be the same?
Will you use the faith you've found
To reshape the world around
Through my sight and touch and sound
In you and you in me?

5. 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.

OPEN YOUR EARS

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

RESURRECTION HOPE (Tune - Danny Boy)

We shall go out with hope of resurrection.
We shall go out, from strength to strength to go on.
We shall go out and tell our stories boldly,
Tales of a love that will not let us go.
We'll sing our song of wrongs that can be righted.
We'll dream our dreams of hurts that can be healed.
We'll weave a cloth of all the world united
Within the vision of a Christ who sets us free.

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

We'll give a voice to those who have not spoken.
We'll find the words for those whose lips are sealed.
We'll make the tunes for those who sing no longer,
Vibrating love alive in every heart.
We'll share our joy with those who are still weeping.
Chant hymns of strength for hearts that break in grief.
We'll leap and dance the resurrection story
Including all within the circles of our love.

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

by June Boyce-Tillman

GOD IS LOVE

God is love, God's the care,
tending each, ev'rywhere.
God is love, all is there!
Jesus came to show him,
that we all might know God.

LOVE Tune: Tell out my Soul

We sing a love that sets all people free,
That blows like wind, that burns like scorching flame,
Enfolds like earth, springs up like water clear.
Come, living love, live in our hearts today.

Chorus Sing Aloud, loud, loud! (x2)
God is good, God is truth, God is beauty,

praise God.

We sing a love that seeks another's good,
That longs to serve and not to count the cost,
A love that, yielding, finds itself made new.
Come, caring love, live in our hearts today.

We sing a love, unflinching, unafraid
To be itself, despite another's wrath,
A love that stands alone and undismayed.
Come, strength'ning love, live in our hearts today.

We sing a love that, wand'ring, will not rest
Until it finds its way, its home, its source,
Through joy and sadness pressing on refreshed.
Come, pilgrim love, live in our hearts today.

We sing a burning, fiery, Holy Ghost
That seeks out shades of ancient bitterness.
Transfig'ring these, as Christ in ev'ry heart.
Come joyful love, live in our hearts today.

Jesus lived here for us
strove and died, rose again,
rules our hearts now as then:
for he came to save us
by the truth he gave us.

To our Lord praise we sing
light and life, friend and kind,
coming down love to bring,
pattern for our duty
showing God in beauty.

Songs - June 05

Opening Song

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.

2 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

3 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.

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

After Scripture reading

1. In the desert Wisdom is calling,
Where the earth's deepest wellsprings are crying;
She says: "Spread out my blanket of mercy
To breathe my life into the dying.

CHORUS:

I will go, God, if you will remake me
I will follow if you will reshape me
You are my mother, my sister, my brother;
I will join in remaking the world.

2. In the market Wisdom is calling,
In the rhythm of selling and buying;
She says: "Take up the hammer of justice
To breathe my life into the dying."

CHORUS

3. In the classroom Wisdom is calling,
When the paradigms are stultifying;
She says: "Put on my sword-belt of knowing
To breathe my life into the dying."

CHORUS

4. In the oratory Wisdom is calling,
She says: "My food is revivifying.
Feed from my body and drink of my blood
To breathe my life into the dying."

CHORUS

The Peace
Peace flowing outward and peace flowing in,
Draw peace from the centre in which we begin;
Find peace in the ending, the close of the day;
Let peace in the heart wipe the evil away.

Strength flowing outward and strength flowing in,
Draw strength from the centre in which we begin;
Find strength in the ending, the close of the day;
Let strength in the heart wipe the evil away.

Hope flowing outward

Joy flowing outward . . .

Love flowing outward . . .

A TOUCHING PLACE (Iona) (Communion Song)

1. Christ's is the world in which we move,
Christ's are the folk we're summoned to love,
Christ's is the voice which calls us to care
And Christ is the one who meets us here.

CHORUS: TO THE LOST
CHRIST SHOWS HIS FACE
TO THE UNLOVED
HE GIVES HIS EMBRACE
TO THOSE WHO CRY
IN PAIN OR DISGRACE
CHRIST MAKES, WITH HIS FRIENDS,
A TOUCHING PLACE.

2. Feel for the people we most avoid -
Strange or bereaved or never employed;
Feel for the women and feel for the men
Who fear that their living is all in vain.
3. Feel for the parents who've lost their child
Feel for the women whom men have defiled,
Feel for the baby for whom there's no breast
And feel for the weary who find no rest.
4. Feel for the lives by life confused,
Riddled with doubt, in loving abused;
Feel for the lonely heart, conscious of sin,
Which longs to be pure but fears to begin.

34. LOVE (Final Song)

1. We sing a love that sets all people free,
That blows like wind, that burns like scorching flame,
Enfolds like earth, springs up like water clear.
Come, living love, live in our hearts today.
2. We sing a love that seeks another's good,
That longs to serve and not to count the cost,
A love that, yielding, finds itself made new.
Come, caring love, live in our hearts today.
3. We sing a love, unflinching, unafraid
To be itself, despite another's wrath,
A love that stands alone and undismayed.
Come, strength'ning love, live in our hearts today.
4. We sing a love that, wand'ring, will not rest
Until it finds its way, its home, its source,
Through joy and sadness pressing on refreshed.
Come, pilgrim love, live in our hearts today.
5. We sing a burning, fiery, Holy Ghost
That seeks out shades of ancient bitterness.
Transfig'ring these, as Christ in ev'ry heart.
Come joyful love, live in our hearts today.

A touching place is Iona - then everyone finds it

Song sheet 4

WERE YOU THERE? (598 Hymns old and new)

Were you there when they crucified my Lord (2)

Oh sometimes it causes me to tremble, tremble, tremble

Were you there when they crucified my Lord?

Were you there when they nailed him to a tree?

Were you there when they pierced him in the side?

Were you there when they laid him in the tomb?

Were you there when he rose from out the tomb?

WHATSOEVER YOU DO (606 Hymns old and new)

Whatsoever you do

to the least of humanity

that you do unto me

1.

When I was hungry you gave me to eat

when I was thirsty you gave me to drink

Now enter into the haven of your God

Whatsoever...

2.

When I was homeless you opened your door.

When I was naked you gave me your coat

Now enter into the haven of your God.

Whatsoever...

3.

When I was weary you helped me find rest

when I was anxious you calmed all my fears

Now enter into the haven of your God.

Whatsoever...

4.

When in a prison you came to my cell

when on a sick bed you cared for my needs.

Now enter into the haven of your God

Whatsoever...

5.

When I was aged you bothered to smile

When I was restless you listened and cared.

Now enter into the haven of your God.

Whatsoever...

6.

When I was laughed at you stood by my side

When I was happy you shared in my joy

Now enter into the haven of your God

Whatsoever...

Taize O Lord hear my prayer

O Lord hear my prayer, O Lord hear my prayer, when I call answer me
" " " " come and listen to me.

Gifts of Bread and Wine

Gifts of bread and wine, gifts we've offered
fruits of labour, fruits of love;
taken, offered, sanctified,
blessed and broken; words of one who died;

Take my body, take my saving blood
Gifts of bread and wine; Christ our Lord

Christ our Saviour, living presence here
as he promised while on earth;
"I am with you for all time,
I am with you in this bread and wine,"

Take my body,

Through the Creator, with the Spirit,
one in union with the Son,
for God's people, joined in prayer
faith is strengthened by the food we share

Take my body...

WALK WITH ME

chorus: Walk with me, oh my Lord,
through the darkest night and brightest day.
Be at my side, oh Lord,
hold my hand
and guide me on my way

- | | |
|---|---|
| 1. Sometimes the road seems long,
my energy is spent
Then, Lord, I think of you
and I am given strength | 2 Stones often bar my path
and there are times I fall,
but you are always there
to help me when I call |
| 3 Just as you calmed the wind
and walked upon the sea,
conquer, my living Lord,
the storms that threaten me | 4 Help me to pierce the mists
that cloud my heart and mind
so that I shall not fear
the steepest mountain-side |
| 5 As once you healed the lame
and gave sight to the blind
help me when I'm downcast
to hold my head up high. | |

(adapted for use of inclusive language where possible)

WE SING A LOVE

- 1 We sing a love that sets all people free,
That blows like wind, that burns like scorching flame,
Enfolds like earth, springs up like water clear.
Come, living love, live in our hearts today.
- 2 We sing a love that seeks another's good,
That longs to serve and not to count the cost,
A love that, yielding, finds itself made new.
Come, caring love, live in our hearts today.
- 3 We sing a love, unflinching, unafraid
To be itself, despite another's wrath,
A love that stands alone and undismayed.
Come, strength'ning love, live in our hearts today.
- 4 We sing a love that, wand'ring, will not rest
Until it finds its way, its home, its source,
Through joy and sadness pressing on refreshed.
Come, pilgrim love, live in our hearts today.
- 5 We sing a burning, fiery, Holy Ghost
That seeks out shades of ancient bitterness,
Transfig'ring these, as Christ in ev'ry heart.
Come joyful love, live in our hearts today.

June Boyce-Tillman

A TOUCHING PLACE (Tune: Dream Angus)

1. Christ's is the world in which we move,
Christ's are the folk we're summoned to love,
Christ's is the voice which calls us to care
And Christ is the one who meets us here.

**CHORUS: TO THE LOST
CHRIST SHOWS HIS FACE
TO THE UNLOVED
HE GIVES HIS EMBRACE
TO THOSE WHO CRY
IN PAIN OR DISGRACE
CHRIST MAKES, WITH HIS FRIENDS,
A TOUCHING PLACE.**

2. Feel for the people we most avoid -
Strange or bereaved or never employed;
Feel for the women and feel for the men
Who fear that their living is all in vain.
3. Feel for the parents who've lost their child,
Feel for the women whom men have defiled,
Feel for the baby for whom there's no breast
And feel for the weary who find no rest.
4. Feel for the lives by life confused,
Riddled with doubt, in loving abused;
Feel for the lonely heart, conscious of sin,
Which longs to be pure but fears to begin.

WE SHALL GO OUT

- 1 We shall go out with hope of resurrection,
We shall go out, from strength to strength go on,
We shall go out and tell our stories boldly,
Tales of a love that will not let us go.
We'll sing our songs of wrongs that can be righted,
We'll dream our dream of hurts that can be healed,
We'll weave a cloth of all the world united
Within the vision of a Christ who sets us free.

CREATOR GOD

- 1 Creator God, who always hears
The prayers that we confide,
We share with you our hopes and fears,
We share our laughter, pain and tears.
Bring peace and be our guide,
Bring peace and be our guide.
- 2 O God of justice, hear my plea
For those who live in fear,
Your message says we can be free
'Take up your cross and follow me',
We ask you to draw near,
We ask you to draw near.
- 3 O God of anger, hear my call,
Frustration has me chained.
Help me to channel and control
My anger to constructive goals,
This energy of change,
This energy of change.
- 4 Forgiving God, the one who strives
To be there when we fall,
We ask your healing in our lives,
The pain and suffering, hurt and strife.
Bring truth and peace to all,
Bring truth and peace to all.

Judith Driver

- 2 We'll give a voice to those who have not spoken,
We'll find the words for those whose lips are sealed,
We'll make the tunes for those who sing no longer,
Vibrating love alive in every heart.
We'll share our joy with those who are still weeping,
Chant hymns of strength for hearts that break in grief,
We'll leap and dance the resurrection story
Including all within the circles of our love.

June Boyce-Tillman

34. LOVE

(1)

1. We sing a love that sets all people free,
That blows like wind, that burns like scorching flame,
Enfolds like earth, springs up like water clear.
Come, living love, live in our hearts today.
2. We sing a love that seeks another's good,
That longs to serve and not to count the cost,
A love that, yielding, finds itself made new.
Come, caring love, live in our hearts today.
3. We sing a love, unflinching, unafraid
To be itself, despite another's wrath,
A love that stands alone and undismayed.
Come, strength'ning love, live in our hearts today.
4. We sing a love that, wand'ring, will not rest
Until it finds its way, its home, its source,
Through joy and sadness pressing on refreshed.
Come, pilgrim love, live in our hearts today.
5. We sing a burning, fiery, Holy Ghost
That seeks out shades of ancient bitterness.
Transfig'ring these, as Christ in ev'ry heart.
Come joyful love, live in our hearts today.

Text: June Boyce Tillman

Tune: Woodlands (usually used for the text 'Tell out my soul').

14. GOD THE ARTIST

(3)

1. I want to make a rainbow
And paint it with my love,
But first I'll make the paintbox,
Link earth with heaven above.
I'll start off with the dark end
And move towards the light,
Then blend them all together
To make a light that's white.

CHORUS:

*We're riding on a rainbow,
We're riding on a rainbow,
We're riding on a rainbow,
That tells us of God's love.*

2. So first I'll make the violet
By touching purple shoots;
The indigo will take longer;
I'll need some deep, dark roots;
The green will not be too hard;
Just wait still spring begins;
For blue I'll need some water
And flashing fishy fins.

CHORUS

3. The yellow lies on the seashore
And glows in summer sun
The oranges have ripened,
Now autumn has begun.
The red I'll find in winter
In berries on the tree.
Now all my paints are ready,
A miracle you'll see.

CHORUS

SONGS FROM IN PRAISE OF

ALL ENCIRCLING LOVE.

Numbers in brackets order of singing

1. A JULIAN HYMN (2)

1. "All shall be well, in love enclosed",
An anchoress says in her cell.
Her revelations clearly tell
Of love that lives in heav'n and hell.
2. All shall be well, in love enclosed.
A God of judgement stands condemned
By One who only love can send,
Whose breath can heal, whose touch can mend.
3. All shall be well, in love enclosed
By One who holds us in his palm,
Who made us, shields us with his arm,
Redeems us, keeps us from all harm.
4. All shall be well, in love enclosed.
The ring of fire will meet the rose
In One who all our suffering knows,
Sweet Mother Jesus, our repose.

Text: June Boyce-Tillman

Tune: Gonfalon Royal (or any long-metre tune)

4. For there's another canvas
That isn't in the sky,
A space in ev'ry person,
A heart where tears can cry,
A place where joy can spring up
Like sunshine after rain,
A gentle creamy paper,
Where I can paint again.

CHORUS

5. I'll use those same old colours
With which I paint the sky,
Remind them of the promise
I made in years gone by,
Recall in them my loving,
My caring for my world,
Each time they see the rainbow
Across the earth unfurled.

CHORUS

Text: June Boyce-Tillman

Tune: Marian by June Boyce-Tillman

34. LOVE

(1)

1. We sing a love that sets all people free,
That blows like wind, that burns like scorching flame,
Enfolds like earth, springs up like water clear.
Come, living love, live in our hearts today.
2. We sing a love that seeks another's good,
That longs to serve and not to count the cost,
A love that, yielding, finds itself made new.
Come, caring love, live in our hearts today.
3. We sing a love, unflinching, unafraid
To be itself, despite another's wrath,
A love that stands alone and undismayed.
Come, strength'ning love, live in our hearts today.
4. We sing a love that, wand'ring, will not rest
Until it finds its way, its home, its source,
Through joy and sadness pressing on refreshed.
Come, pilgrim love, live in our hearts today.
5. We sing a burning, fiery, Holy Ghost
That seeks out shades of ancient bitterness.
Transfig'ring these, as Christ in ev'ry heart.
Come joyful love, live in our hearts today.

Text: June Boyce Tillman

Tune: Woodlands (usually used for the text 'Tell out my soul').

14. GOD THE ARTIST

(3)

1. I want to make a rainbow
And paint it with my love,
But first I'll make the paintbox,
Link earth with heaven above.
I'll start off with the dark end
And move towards the light,
Then blend them all together
To make a light that's white.

CHORUS:

*We're riding on a rainbow,
We're riding on a rainbow,
We're riding on a rainbow,
That tells us of God's love.*

2. So first I'll make the violet
By touching purple shoots;
The indigo will take longer;
I'll need some deep, dark roots;
The green will not be too hard;
Just wait still spring begins;
For blue I'll need some water
And flashing fishy fins.

CHORUS

3. The yellow lies on the seashore
And glows in summer sun
The oranges have ripened,
Now autumn has begun.
The red I'll find in winter
In berries on the tree.
Now all my paints are ready,
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CHORUS

SONGS FROM "IN PRAISE OF ALL ENCIRCLING LOVE"

Numbers in bracket order of singing

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CHORUS

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Remind them of the promise
I made in years gone by,
Recall in them my loving,
My caring for my world,
Each time they see the rainbow
Across the earth unfurled.

CHORUS

Text: June Boyce-Tillman

Tune: Marian by June Boyce-Tillman

Ocean Hymn (June B.T.)

Swelling, sparkling ocean,
Pulled by nature's longing,
Mighty ebb and flow.
Mould us with your surging,
Thrust us into freedom,
Strengthen us with pow'r
Depths of creativity
Echo with abundant living,
Paradigm of loving.

Diamond studded blueness,
Lace in foaming patterns
Change, yet stay the same,
Calm and sheltered harbours,
Billowing, rolling breakers
All form part of you.
Deep within your sacred heart,
Seething with love unending,
Nature's joy delights us.

God within such beauty,
Pull us with your loving
Into joyful deeps.
Such majestic closeness,
Changing yet unchanging,
Draws us to your heart.
Gently sheltering harbour calm,
Storms that wreck life's fragile fabric,
All take place within you.

Keep us ever constant,
Like your love that holds us
Free, yet ever joined,
Ride the rolling breakers,
Find in calmer waters
Contrasts borne with joy
See within life's ebb and flow
Patterns of Your own creating
Rest within our changes.

WE SING A LOVE (Tell out my Soul)

1 We sing a love that sets all people free,
That blows like wind, that burns like scorching flame,
Enfolds like earth, springs up like water clear.
Come, living love, live in our hearts today.

2 We sing a love that seeks another's good,
That longs to serve and not to count the cost,
A love that, yielding, finds itself made new.
Come, caring love, live in our hearts today.

3 We sing a love, unflinching, unafraid
To be itself, despite another's wrath,
A love that stands alone and undismayed.
Come, strength'ning love, live in our hearts today.

4 We sing a love that, wand'ring, will not rest
Until it finds its way, its home, its source,
Through joy and sadness pressing on refreshed
Come, pilgrim love, live in our hearts today.

5 We sing a burning, fiery, Holy Ghost
That seeks out shades of ancient bitterness,
Transfig'ring these, as Christ in ev'ry heart.
Come joyful love, live in our hearts today.

10. URBAN SPIRIT

1. Holy Spirit, list'ning, loving,
Breathe within our city stress;
Fill the hearts of all the lonely
With a sense of loveliness;
And enable all who listen
To respond within your breath.

(Tape)

2. Holy Spirit, caring, sharing,
Warm the anonymity;
Make of labyrinthine mazes
Patterns of community;
And enable all the caring
To respond within your warmth.

4. Holy Spirit, driving, powerful,
Blow around our city towers,
Guide the strong, support the weakened
And direct the path of power;
And enable all who govern
To respond within your strength.

3. Holy Spirit, washing, cleansing,
Flow among our city streets;
Purify the trace of evil,
Cleanse the structures of disease;
And enable all reformers
To respond within your flow.

5. Holy Spirit, singing, leaping,
Set on fire our city's heart;
Make of vibrant celebrations
A pulsating, dancing art;
And enable all creators
To respond within your fire.

26. SPIRIT OF FIRE

1. Spirit of fire, you lead the way
Through mountain and abyss,
A path that's safe, which we can trust
To lead us to our bliss.

(Tape)

2. Holy you are in giving life
To everything we know;
And, holy, too because your love
Through weeping wounds can flow.

3. Spirit of fire, infuse our hearts
With aromatic balm;
Anoint our lives with healing oil;
Preserve us from all harm.

4. Spirit of fire, you fit us well;
We need not be afraid;
As your firm garment gives support
For each one's tailor-made.

5. Spirit of fire, from you air flows,
And rivers lead their streams;
The character of burnished stones
Is hidden in your dreams.

6. Spirit of fire, you teach the wise
Your Wisdom to employ;
Their earnestness you purify;
They laugh within your joy.

7. Praise must be sung by all to you,
Who are their melody;
For you are life's symphonic song
That fills eternity.

WE SING A LOVE (Tell out my Soul)

Text: June Boyce-Tillman

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WALK IN THE LIGHT

The Spirit lives to set us free
walk, walk in the light
who binds us all in unity
walk, walk in the light

chorus ~~we~~ walk in the light (x3)
walk in the light of the Lord.

Jesus promised life to all
walk, walk in the light
to save the lost like you and me,
walk, walk in the light.

chorus

We know his death was not the end
walk, walk in the light
He gave his Spirit to be our friend
walk, walk in the light

chorus

The Spirit lives in you and me
walk, walk in the light
Whose light will shine for all to see,
walk, walk in the light.

chorus.

Be thou my vision, O Lord of my heart
Be all else but naught to me, save that thou art,
Be thou my best thought in the day and the night, Both
waking and sleeping, thy presence my light.

Be thou my wisdom, be thou my true word
Be thou ever with me, and I with thee, Lord
Be thou my great parent and I thy true child
Be thou in me dwelling, and I with thee one.

Riches I heed not, not others' false praise
Be thou my inheritance now and always,
Be thou and thou only first in my heart,
O sovereign of heaven, my treasure thou art.

Peace Flowing outward (Tune: Lord of All hopefulness)

1. Peace flowing outward and peace flowing in,
Draw peace from the centre in which we begin;
Find peace in the ending, the close of the day;
Let peace in the heart, wipe the evil away.
2. Strength flowing outward and strength flowing in,
Draw strength from the centre in which we begin;
Find strength in the ending, the close of the day;
Let strength in the heart wipe the evil away.
3. Hope flowing outward
4. Joy flowing outward....
5. Love flowing outward.....

(New The Green Blade RyeTH Tune)

1. Your supporting presence guides us through the night
So we can approach You, sparkling Source of light;
Shine through the mists, the dead'ning heavy clay.
Purifying Spirit, burn the dross away.

2. You are gentler weather after winter's rains,
And a wayside restplace soothing jour'ning's strains;
Though out in front, protect us with Yourself,
You're our Destination and the Road itself.

7BT

WE SHALL GO OUT (Londonderry Air)

- 1 We shall go out with hope of resurrection,
We shall go out, from strength to strength go on,
We shall go out and tell our stories boldly,
Tales of a love that will not let us go.
We'll sing our songs of wrongs that can be righted,
We'll dream our dream of hurts that can be healed,
We'll weave a cloth of all the world united
Within the vision of a Christ who sets us free.

- 2 We'll give a voice to those who have not spoken,
We'll find the words for those whose lips are sealed,
We'll make the tunes for those who sing no longer,
Vibrating love alive in every heart.
We'll share our joy with those who are still weeping,
Chant hymns of strength for hearts that break in grief,
We'll leap and dance the resurrection story
Including all within the circles of our love.

7BT

SONGS FROM IONA

JESUS CHRIST IS WAITING

(Tune: Noel Nouvelet)

1. 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.
2. 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.
3. 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.
4. 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.
5. 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.

A TOUCHING PLACE

(Tune: Dream Angus)

1. Christ's is the world in which we move,
Christ's are the folk we're summoned to love,
Christ's is the voice which calls us to care
And Christ is the one who meets us here.
- CHORUS: TO THE LOST
CHRIST SHOWS HIS FACE
TO THE UNLOVED
HE GIVES HIS EMBRACE
TO THOSE WHO CRY
IN PAIN OR DISGRACE
CHRIST MAKES, WITH HIS FRIENDS,
A TOUCHING PLACE.
2. Feel for the people we most avoid -
Strange or bereaved or never employed;
Feel for the women and feel for the men
Who fear that their living is all in vain.
 3. Feel for the parents who've lost their child,
Feel for the women whom men have defiled,
Feel for the baby for whom there's no breast
And feel for the weary who find no rest.
 4. Feel for the lives by life confused,
Riddled with doubt, in loving abused;
Feel for the lonely heart, conscious of sin,
Which longs to be pure but fears to begin.

LORD'S PRAYER

Beloved, creative God, your dwelling within is heav'n;
" " " we honour your holy name;

" " " May justice and peace prevail,
" " " on earth as it is in heav'n.

" " " All Wisdom is found in you,
" " " reveal it within our lives.

" " " You know all our bodies' needs,
" " " fulfil them as you think fit.

" " " Forgive us when we cause hurt,
" " " As we forgive others' wrongs.

" " " In times of despair, give strength;
" " " protect us from all that harms.

" " " The power to love is Yours;
" " " Your glory is spanning time.

" " " You hear all our prayer Amen,
" " " And let it be so, Amen.

June Boyce Tillman

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" " " May justice and peace prevail,
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" " " You know all our bodies' needs,
" " " fulfil them as you think fit.

" " " Forgive us when we cause hurt,
" " " As we forgive others' wrongs.

" " " In times of despair, give strength;
" " " protect us from all that harms.

" " " The power to love is Yours;
" " " Your glory is spanning time.

" " " You hear all our prayer Amen,
" " " And let it be so, Amen.

June Boyce Tillman

Civil Partnership Litmus

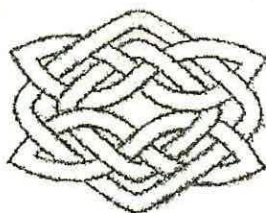
A Service of Prayer

*to mark the civil partnership between
Julian Filochowski & Martin Pendergast*

*St. Joseph's Church, Lamb's Passage
Bunhill Row, London EC1Y 8LE*

Saturday, 10 June 2006, 12.30 pm

ff



mp

ORDER OF SERVICE

Gathering hymn: All are welcome

(Marty Haugen)



1. Let us build a house where love can dwell and all can safe-ly live.



a place where saints and chil-dren, tell how hearts learn to forgive.



Built of hopes and dreams and vi-sions, rock of faith and vault of grace:



here the love of Christ shall end di-vi-sions, All are wel-come,



all are wel-come, all are wel-come in this place.---

2. Let us build a house where prophets speak,
and words are strong and true,
where all God's children dare to seek
to dream God's reign anew.
Here the cross shall stand as witness
and as symbol of God's grace;
here as one we claim the faith of Jesus:
All are welcome ...

3. Let us build a house where hands will reach
beyond the wood and stone
to heal and strengthen, serve and teach,
and live the Word they've known.
Here the outcast and the stranger
bear the image of God's face;
let us bring an end to fear and danger:

All are welcome ...

4. Let us build a house where all are named,
their songs and visions heard
and loved and treasured, taught and claimed
as words within the Word.
Built of tears and cries and laughter,
prayers of faith and songs of grace,
let this house proclaim from floor to rafter:

All are welcome ...

The Reverend Brendan Callaghan SJ:

God, open our lips

And our mouths shall proclaim your praise

To you be glory in the Church and in Christ Jesus

From generation to generation evermore. Amen.

A reading from the Book of Ecclesiastes

Clare Dixon

(4: 9-12)

Two are better than one, because they have a good reward for their toil. For if they fall, one will lift up the other; but woe to the one who falls alone, and there is no other to give support. Again if two lie together they are warm; but how can one be warm alone? And though an attacker might prevail against one who is alone, two can withstand attack; and a threefold cord is not quickly broken.

This is the Word of the Lord

Thanks be to God

Psalm 132 (133) - Heartfelt unity

(Martin E. Leckebusch - metrical version, Tune: Carlisle)

How good it is to share
the heartfelt unity
of brothers knit as one,
of sisters who agree.

For like the sacred oil
on Aaron's head once poured,
the fragrance of shalom
is hallowed by the Lord.

The dew may seem so fresh
on lofty mountain heights –
the love of kindred souls
eclipses such delights.

Where harmony is found,
by God's commanding grace
the vibrant joys of heaven
transfigure time and space!

Psalm 116 (117)

(Jacques Berthier)

O praise God, all you peoples!
All peoples, praise your God! (x 2)

Great is God's love towards us,
faithful for ever more! (x 2)

Alleluia from Exultate Jubilate

(W. A. Mozart)

Sung by Celia Gardiner, accompanied by Roger Jenkins

The Reverend Nick Baggio - Deacon:

The Lord be with you

And also with you.

A reading from the Gospel according to John

(15: 9-17)

Glory to you, Lord.

As God has loved me, so have I loved you; abide in my love. If you keep my commandments, you will abide in my love, just as I have kept God's commandments and abide in God's love. These things I have spoken to you, that my joy may be in you, and that your joy may be complete.

This is my commandment, that you love one another as I have loved you. Greater love has no one than this, that one lay down one's life for one's friends. You are my friends if you do what I command you. No longer do I call you servants, for the servant does not know what the householder is doing; but I have called you friends, for all that I have heard from God who sent me I have made known to you. You did not choose me, but I chose you and appointed you that you should go and bear fruit, fruit that will last; so that whatever you ask of God in my name, God may give it to you. This I command you, to love one another.

at the end of the reading:

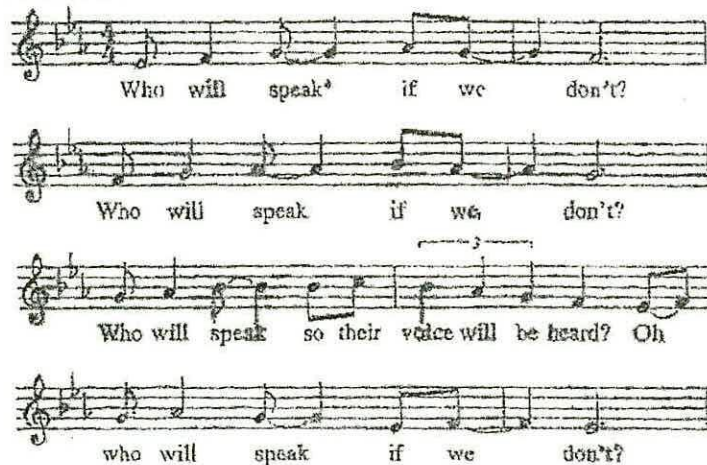
The Gospel of the Lord.

Praise to you, O Christ.

Homily - The Reverend Enda McDonagh

Bidding prayers

response:



Who will speak if we don't?

Who will speak if we don't?

Who will speak so their voice will be heard? Oh

who will speak if we don't?

(the response varies after each intercession)

Mary-Ann Sheehy

Who will speak for those who have no voice, for the powerless and impoverished, for those unjustly imprisoned? May our values and beliefs spur us to action: **who will speak ...**

Mildred Nevile

Who will work for a better world, a world which celebrates diversity and unity, for social justice and the integrity of creation? May our sense of a shared humanity spur us to action: **who will work ...**

Francis McDonagh

Who will care for the vulnerable and abused, for the homeless young, for teenage parents, for all who live with HIV/AIDS, for those who live with other terminal illnesses, remembering especially Stuart Mason and Molly Shepherd; for those whose lives have been ravaged by poverty and civil wars in Central America? We also remember those who now sleep in peace, especially Martin's father, brother, and uncle, and Norah Sidford who first introduced Julian and Martin to each other, and who died recently. **who will care ...**

Muhammad Yusuf Al-Hussaini

Who will believe in the mysteries of life, searching for meaning and truth, committed to a deeply rooted option for the poor and marginalised; who will celebrate the common inheritance of all the children of Abraham and Sarah? May all believers strive for greater understanding and unity in faith and action: **who'll believe ...**

Robert Kagwa M. Afr.

Who will pray for the healing of all division, enmity and violence amongst communities and people; for an end to racism, gender inequalities and homophobia, in faith communities and society at large? May we each understand that we are all branches of one tree, called to bear fruit that will last: **who will pray ...**

Who will speak ...

The breaking of the past for a new future:

*In many Mediterranean and Middle Eastern cultures and religious practices there is a custom of breaking glass or crockery in any significant ritual. There are many explanations for this. One interpretation is that this practice reminds us of the Jewish concept of *tikkun olam*, our duty to heal and repair the world in partnership with God. Wherever there is oppression and pain, we are asked to respond.*

So many gay men and lesbian women sadly still know what it is to be sidelined by family and friends, the pain of hiding, the rejection in not being recognised by society. Throughout the world many lack equality and basic civil rights, even the right to life, let alone the right to respect, to privacy and a domestic life.

We break a glass on this day of celebration to remind us that even in these hours of joy, our world, our Church, is still incomplete and in need of healing. May the time come soon, speedily and in our day, when all who are in hiding, shall be free, and all who are in exile shall come home to a place where all are truly welcome.

*May the shattering of this glass remind us all to work
towards this time of wholeness, this tikkun for ourselves,
for our children, our children's children, and our world ...*

the glass is broken ... !

Jesus Christ, the apple tree

(Joshua Smith/Elizabeth
Poston)

Sung by Sandra Moolo-Gayer

1. The tree of life my soul hath seen,
Laden with fruit and always green:
The trees of nature fruitless be
Compared with Christ the apple tree.
2. His beauty doth all things excel:
By faith I know, but ne'er can tell
The glory which I now can see
In Jesus Christ the apple tree.
3. For happiness I long have sought,
And pleasure dearly I have bought:
I missed of all; but now I see
'Tis found in Christ the apple tree.
4. I'm weary with my former toil,
Here I will sit and rest awhile:
Under the shadow I will be,
Of Jesus Christ the apple tree.
5. This fruit doth make my soul to thrive,
It keeps my dying faith alive;
Which makes my soul in haste to be
With Jesus Christ the apple tree.

Closing prayer

We praise you, God, source of life and love: You remember the covenant of the rainbow, cast in the heavens, and make your people wonderfully varied. You taught human beings to help and serve each other in faithful partnerships, and lead each other into happiness. Bless the covenants of affection we celebrate today in the lives of all the people gathered here. Protect us all as we go through life together. May we all be secure in a devotion, which deepens with the passing years, and may the generosity of love be a source of joy and blessing to all who encounter this reality. May your presence dwell with us in the warmth of love, in our passion for justice, in our hearts and homes, now and for all ages to come. **Amen**

Seven blessings

(said by alternate sides of the church)

1st – Right hand side

2nd – Left hand side

- + May we be blessed with gratitude and the wisdom of the universe.
- + May we be blessed with creativity and the living spirit of all life on earth.
- + May we pay homage to the universal humanity that links all people, and yet remember to respect the uniqueness of every person.

- + May we be blessed with companionship; may we hold and support each other with our love.
- + May we be blessed with fruitfulness, and with our love and our gifts bring life and joy to the world.
- + May we be blessed with laughter and friendship, health and contentment, peace and harmony. May love and faithfulness bring healing and redemption to the world.
- + May we drink deeply from the cup of life, and find in one another a source of unending joy. **amen!**

recessional: Sing a new Church

(Delores Dufner OSB)
tune: Ode to Joy

1. Summoned by the God who made us
rich in our diversity,
gathered in the name of Jesus,
richer still in unity,
**Let us bring the gifts that differ and,
in splendid varied ways,
sing a new Church into being,
one in faith and love and praise**

2. Radiant risen from the water,
robed in holiness and light,
male and female in God's image,
straight and gay, all God's delight. *Let us bring ...*
3. Trust the goodness of creation;
trust the Spirit strong within,
dare to dream the vision promised,
sprung from seed of what has been. *Let us bring ...*
4. Bring the hopes of ev'ry nation;
bring the art of ev'ry race.
Weave a song of peace and justice;
Let it sound through time and space. *Let us bring ...*
5. Draw together at one table
all the human family;
shape a circle ever wider
and a people ever free. *Let us bring ...*

We are grateful to:

The Reverend Bruno Healy for the use of St. Joseph's Church
The Reverend Brendan Callaghan SJ for presiding, and the
Reverend Nick Baggio for assisting
The Reverend Enda McDonagh for preaching
Roger Jenkins and Sylvia Lucas for organ accompaniment and
Patricia d'Ardenne & Richard Smith - violins
Celia Gardiner and Sandra Moolo-Gayer for their solos
Krystyna Fuchs & Michael Scally - our Registration witnesses

As part of our shared tikkun you are invited to donate on-line to:

NAM-AIDSMAP:

www.aidsmap.com/martinAndJulian

or

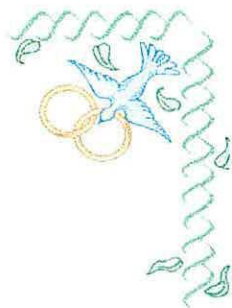
The Cardinal Hume Centre :

www.cardinalhumecentre.org.uk

or

You may also send donations to the Archbishop
Romero Trust: Sr. Pamela Hussey SHCJ, 8 Dean's
Mews, London W1G 9EE



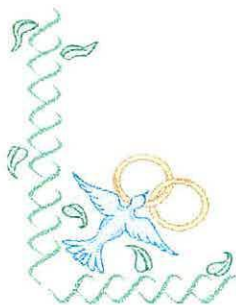


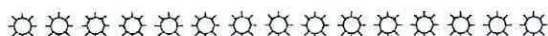
A Ceremony
to
Celebrate the Civil Partnership
between
Anna Foss and Debbie Pledge

Saturday 27th May 2006

1.00 p.m. Civil Partnership Registration
Islington Town Hall

2.30 p.m. A Spiritual Celebration
in Regent's Park
(weather permitting)



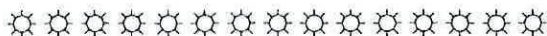


Civil ceremony

Exchange of rings¹

Read by Debbie / Anna:

I give you this ring as a symbol of my love. I promise to share with you all the good times and the bad times, to be your support and companion, and to love and respect you always.



Spiritual celebration

(Please stand or sit in a circle around Debbie and Anna, perhaps laying down a blanket first).

Welcome²

Read by Helen B.:

We meet here in the presence of God and join with those here in spirit, to celebrate and affirm the commitment of Anna and Debbie to each other in this sacrament of unity.

May the Holy Spirit assist and guide them in the covenant they make to each other today; promising to live together in love, faithfulness, trust and forgiveness.

We thank God for bringing Debbie and Anna together and ask for a blessing on their lives.

¹ Adapted from the basic Civil Partnership ceremony words from Islington Registry Office

² Adapted from a service by Jeffrey Heskins et al., England

Read by Alison:

We join in rejoicing with Anna and Debbie, and offer them support with our love and prayers, that the Holy Spirit may strengthen them in adversity and be a source of inspiration at all times.

Read by Ian:

Let us hold them in our hearts as we commit their lives to the love and grace of God.

Exchange of vows

Read by Alison and Ian (in unison):

Debbie and Anna now ask you to witness their exchange of vows, elaborating on the commitment they made to each other in their civil ceremony.

Written and read by Debbie:

I, Debbie, promise to share my life fully with you, Anna.

I promise to tenderly care for you, to appreciate your qualities, to encourage your endeavours, to respect our differences, and to love you faithfully, through good and bad times.

Written and read by Anna:

I, Anna, commit myself to a faithful lifelong union with you, Debbie.

I offer you my love, care, affection and companionship on our journey together.

I promise to appreciate and cherish your qualities, to encourage your individuality, and to listen and support you in times of difficulty.

I promise sincerely to work persistently with you through life's challenges, and revel with you in life's joys.

I hope that we will share deeply in each other's lives and experiences, united together in an unceasing life-affirming love.

Gifts of rainbow fruit and words

Read by Judy:

We are now all invited, one at a time – following on from Lala, to bring up our gifts of rainbow-coloured fruit and put them in the basket which Lala will place next to Debbie and Anna. We can then write our word and fruit gifts on the rainbow-coloured card provided (using a piece of card of the same colour as the fruit), and write our names on the reverse of the card, then place them in a circle around Anna and Debbie. While we are doing this, some of us may like to say a sentence about the choice of word, fruit or colour, or just read out the word gift. Please try and stop the cards blowing away by holding them down in some way, for example by standing or sitting on the edge of the card!

Blessing with fruit³

Read by Myra (after everyone has placed their fruit in the basket):

We bless you with this fruit.

It is the gift and sign of the work which you do, separately and together,
of the home which you are making,
of strength and nourishment,
and the ripening of your hopes.

Gift of light

Led by Hilda and Paul and others from St Agnes Young Adults (SAYAs):

(A candle is given as a gift to Debbie and Anna from Hilda and Paul. Hilda and Paul then help Anna and Debbie to light the candle together. The SAYAs group then try to protect and keep the flame alight / re-light it when it goes out).

³ By Ian Berry, England

Rainbow prayer

By Anna Foss and Debbie Pledge

Read by Anna on behalf of Anna and Debbie:

(Please all respond "Let it be so" at the end of this prayer).

We thank you for our rainbow fruit and heartfelt words encircling us.
May we be forever encircled by each other's love.

Thank you for the vibrant red love you have shown for us today.
May our own love be as fervent.

Thank you for our candle and your efforts to keep our lively orange
flame burning.
May your support sustain us.

Thank you God for the bright yellow sun to light and warm our special
day.
May we marvel at your glory.

Thank you also for the lush green earth and for all the people involved
in planting and nurturing our rainbow fruit.
May we value and care for your creation.

Thank you God for when rain poured from the immense blue sky and
made our rainbow fruit grow.
May we drink your life-giving water.

Thank you to those who picked, transported and sold this fruit to our
friends for our gay purple liturgy, our rainbow liturgy.
May the symbol of God's new covenant with us become a symbol of
our covenant with each other.

Oh God, hear our prayer.
ALL: Let it be so.

(Debbie and Anna blow out the candle together and make a wish! Then they collect up all the card gifts encircling them).

Closing blessing⁴

Read by Sue W.:

Let us ask God to bless and protect Anna and Debbie in their sacrament of unity and commitment. I invite us all to respond "Let it be so" to each of the following blessings:

Read by Lala:

Debbie and Anna, may your lives together be joyful and content, and may your love be as bright as the stars, as warm as the sun, as uplifting as birdsong, as accepting as the ocean, and as enduring as the mountains.

ALL: Let it be so.

Read by Sue W.:

May your hearts hear more than words...listening to each other's silences. May you have the courage to not always agree but always respect, have patience with, and delight in your spiritual and personal differences.

ALL: Let it be so.

Read by Ianthe:

May you be blessed with wisdom to find the path upon which you both may walk, and may your love for each other pull you beyond yourselves into the hearts and lives of others.

ALL: Let it be so.

⁴ Adapted from a blessing by Diann Neu and Mary E. Hunt, USA

Read by Renate:

And may you, Anna and Debbie, be bound together in a happy, healthy, holy union, supported and sustained by those of us here today and all who hold you in their hearts.

We ask this by singing or saying together one chorus of "Bind us together":

Bind us together⁵

Singing led by Renate:

ALL: Bind us together,
bind us together with cords
that cannot be broken.
Bind us together,
bind us together,
bind us together with love.

Sending forth³

Read by Anna on behalf of Anna and Debbie:

With this blessing, this part of our celebration is concluded.

Many thanks to you all for your participation in our celebration, and to those with us here in spirit.

Thank you for your reading, singing, gift-giving, photo-taking, and for bringing along food and other items we required.

Special thanks also to Ianthe and Lala for helping us prepare this liturgy. And a big thanks to my Aunty Angela, here in spirit, for her fantastic work on our booklet front cover designs and printing.

⁵ Adapted from words by Bob Gillman

Let us go forth filled with the power of love with which we are blessed.

May we each treasure love this day.

May we give thanks for those we have loved and for those who have loved us.

And may these great gifts you have given us today become also gifts for you all.

Now, in the spirit of peace and love, let us offer one another a sign of peace (handshake / hug / kiss) and enjoy our liturgical feast!



Bibliography of useful material

Courage to love. An anthology of inclusive worship material. Compiled by Geoffrey Duncan (2002). ISBN 0-232-52405 X.

Julian Filochowski and Martin Pendergast. Mass of thanksgiving for 25 years of friendship and commitment in pursuit of justice. 9th June 2001.

A ceremony for the registration of the civil partnership between Clare Herbert and Philippa Anne Garety. 18th February 2006.

Working Group of Catholic Gay Pastors, the Netherlands. Prepared to give blessing. April 2003.

Catholic Women's Network liturgy on friendship and croning. April 2003.





A Ceremony for the Registration
of the Civil Partnership between
Clare Herbert
and Philippa Anne Garety

To be held at Westminster Register Office,
3.00pm Saturday 18th February 2006

Poem 'The Confirmation' by Edwin Muir
read by **Andrew Garety**

Yes, yours, my love, is the right human face.
I in my mind had waited for this long.
Seeing the false and searching for the true,
Then found you as a traveller finds a place
Of welcome suddenly amid the wrong
Valleys and rocks and twisting roads. But you,
What shall I call you? A fountain in a waste,
A well of water in a country dry,
Or anything that's honest and good, an eye
That makes the whole world bright. Your open heart
Simple with giving, gives the primal deed,
The first good world, the blossom, the blowing seed,
The hearth, the steadfast land, the wandering sea,
Not beautiful or rare in every part,
But like yourself, as they were meant to be.

'How Can I Keep From Singing' (American folksong)
sung by **Soprano, Elizabeth Franklin-Kitchen**

My life flows on in endless song
Above earth's lamentation.
I hear the real, though far off hymn
That hails the new creation
Above the tumult and the strife,
I hear the music ringing;
It sounds an echo in my soul
How can I keep from singing?

What though the tempest loudly roars,
I hear the truth, it liveth.
What though the darkness round me close,
Songs in the night it giveth.
No storm can shake my inmost calm
While to that rock I'm clinging.
Since love is lord of heaven and earth
How can I keep from singing?

When tyrants tremble, sick with fear,
And hear their death-knell ringing,
When friends rejoice, both far and near,
How can I keep from singing?
Our life flows on in endless song
Above earth's lamentation
We hear the real, though far off hymn
How shall we keep from singing?

The Vows

Registrar: Philippa and Clare, I ask you now to make your public vows of commitment to each other, before this assembly.

I, Philippa, pledge to share my life fully with you, Clare. I promise to cherish you and tenderly care for you, to honour and encourage you, and to love you faithfully through times of pain and prosperity. These promises are my pledge to you today.

I, Clare, pledge to share my life fully with you, Philippa. I promise to cherish you and tenderly care for you, to honour and encourage you, and to love you faithfully through times of pain and prosperity. These promises are my pledge to you today.

The Giving of Rings

Registrar: The giving of a ring signifies the promise of a love that is everlasting and is a public affirmation that the contract between Clare and Philippa will be honoured in their lives.

I, Philippa, give this ring to you, Clare, as a token of my abiding love and as a sign of the promises I have made to you today.

I, Clare, give this ring to you, Philippa, as a token of my abiding love and as a sign of the promises I have made to you today.

The Affirmation by the Assembly

Registrar: Families and friends, Philippa and Clare have made their promises to each other and sealed them by the exchange of rings. Do you, their supporters, gathered here today, recognise and honour this step, which they are making?

All – We do!

Will you promise to support them through their future life together?

All – We will!

Registrar: Let us pause for a moment, before the signing, to listen to another poem and song, taking them and us from the past into the future. The poem is one of Philippa and Clare's favourites, to be read by Liz Bodycote. Then Elizabeth will sing 'Morgen', 'Tomorrow', by Richard Strauss.

Poem '7301' by UA Fanthorpe read by Liz Bodycote

Learning to read you, twenty years ago,
Over the pub lunch cheese-and-onion rolls.

Learning you eat raw onions; learning your taste
For obscurity, for how you encode teachers and classrooms

As *the hands, the shop-floor*; learning to hide
The sudden shining naked looks of love. And thinking

The rest of our lives, the rest of our lives
Doing perfectly ordinary things together – riding

In buses, walking in Sainsbury's, sitting
In pubs eating cheese-and-onion rolls,

All those tomorrows. Now twenty years after,
We've had seventy-three hundred of them, and

(If your arithmetic's right, and our luck) we may
Fairly reckon on seventy-three hundred more.

I hold them crammed in my arms, colossal crops
Of shining tomorrows that may never happen,

But may they! Still learning to read you,
To hear what it is you're saying, to master the code.

'Morgen' by Richard Strauss,
sung by **Soprano, Elizabeth Franklin-Kitchen**
German text by John Henry McKay

Und morgen wird die Sonne wieder scheinen
Und auf dem Wege, den ich gehen werde,
Wird uns, die Glücklichen, sie wieder
einen
Inmitten dieser sonnenatmenden Erde

Und zu dem Strand, dem weiten, wogenblauen,
Werden wir still und langsam niedersteigen,
Stumm werden wir uns in die Augen schauen,
Und auf uns sinkt des Glückes stummes Schweigen

Tomorrow (*Free translation by Steve Huff*)
And in tomorrow's light
we will join again,
joyous in the breath
of the sun-drunk earth

Then to the shore where the blue waves hush,
we will slowly descend
And the stillness between our eyes
Will be the calm of bliss

The Signing of the Civil Partnership Schedule

Registrar: We come therefore to the signing of the Civil Partnership Schedule, which will give legal recognition to the partnership between Clare and Philippa.

I, Clare, declare that I know of no legal reason why we may not register as each other's civil partner. I understand that on signing this document we will be forming a civil partnership with each other.

I, Philippa, declare that I know of no legal reason why we may not register as each other's civil partner. I understand that on signing this document we will be forming a civil partnership with each other.

Registrar: Clare and Philippa, would you please step forward to sign the Civil Partnership Schedule along with Sue Orton and Tony Ellis, your witnesses.

The Presentation of the Commemorative Certificate

Registrar: Philippa and Clare you are now partners in law and it is with pleasure that I present you with your Civil Partnership certificate. Now that the ceremony is over, and the experience of living day by day as legal partners is about to begin, go and meet it gladly.
Please join with Philippa and Clare as they celebrate their partnership.
(Applause).

Bidding Prayers to mark Civil Partnerships

1)

Let us pray to our loving God who, in Christ, did not disdain to be born of humankind, but gloriously raised our flesh to be an instrument of grace. May our sisters and brothers ... NN ... who have registered their partnership(s) in the past month be graced by your presence, that they may be strengthened through faith, and by the love of the Holy Spirit. Supported by your martyrs and saints, Sergius and Bacchus, Felicity and Perpetua, renowned for their one for another, may they abide in the same love all the days of their life. God, in your mercy: Hear our prayer.

2)

Let us pray to God who creates us all in the same image and likeness, as Christ our beloved Redeemer, for our sisters and brothers who have registered their partnership(s) in the past month: ... NN ... Through the intercession of your martyrs and saints, Sergius and Bacchus, Felicity and Perpetua, renowned for their love, one for another, along with (*other saints' names could be added ...*) grant them love without enmity and without stumbling, all the days of their life. God, in your mercy: Hear our prayer.

3)

Let us pray to our loving God who wills that no person should be alone, but rejoice in love, and has destined people one for another. We pray for ... NN ... who have registered their partnership(s) during this past month. May their love be like strong trees bearing good fruit; their homes as places of openness and hospitality, especially to anyone in need; their lives like a course over which refreshing waters stream, where fatigue is eased and well-being celebrated. Let their work be creative, their silence speak powerfully, and their words spread goodness, until they come to rest in the sleep of peace.

All:

May the faithfulness of God confirm you in friendship; the love of Jesus, our companion on the way, accompany you on life's journey; the fire of the Spirit enliven your faith and commitment now and all the days to come.

4) - Before the blessing & Dismissal at the end of Mass:

We celebrate the friendship and mutual commitment of ... NN ... who have registered their partnership(s) in this past month. May they be sources of healing for themselves and the wider community, prophets of a vision of reconciled relationships, pointing to a new heaven and a new earth. Let us now recommit ourselves to act justly, love tenderly and walk humbly with our God.

All:

We commit ourselves to celebrate and value the bonds of friendship as gifts of God; to hold a concern not for ourselves only, but for those most in need, the powerless and voiceless; to welcome our diversity as sisters and brothers, each gifted with unique dignity in a rainbow creation; to witness to a new

The Registration of the Civil Partnership

between

Julian Filochowski & Martin Pendergast

Friday 9th June 2006

***Hackney Town Hall
London E8 1EA***

*Caminante, son tus huellas
el camino, y nada mas;
caminante, no hay camino,
se hace camino al andar.
Al andar se hace camino,
y al volver la vista atras
se ve la senda que nunca
se ha de volver a pisar.
Caminante, no hay camino,
sino estelas en la mar.*

*Traveller, the only way
is your footsteps, there is no other.
Traveller, there is no way;
you make the way as you go.
As you go, you make the way
and stopping to look behind,
you see the path that your feet
will never travel again.*

Traveller, there is no way - only foam trails in the sea.

Antonio Machado
1875 - 1939

Opening Music: *Caminante* - sung by Joan Manuel Serrat,
based on the poem by Antonio Machado

*Todo pasa y todo queda, pero lo nuestro es pasar,
pasar haciendo caminos, caminos sobre la mar.
Nunca perseguí la gloria, ni dejar en la memoria
de los hombres mi canción;
yo amo los mundos sutiles, ingravidos y gentiles,
como pompas de jabón.*

Me gusta verlos pintarse de sol y grana, volar
bajo el cielo azul, temblar subitamente y quebrarse ...

Nunca perseguí la gloria.

Caminante, son tus huellas el camino y nada más;
Caminante, no hay camino se hace camino al andar.

Al andar se hace camino y al volver la vista atrás
Se ve la senda que nunca se ha de volver a pisar.

Caminante no hay camino sino estelas en la mar ...

Hace algún tiempo en ese lugar
donde hoy los bosques se visten de espinos
se oyo la voz de un poeta gritar
"Caminante, no hay camino, se hace camino al andar ..."

Golpe a golpe, verso a verso ...

Murió el poeta lejos del hogar.
Le cubre el polvo de un país vecino.
Al alejarse le vieron llorar.
"Caminante, no hay camino, se hace camino al andar ..."

Golpe a golpe, verso a verso ...

Cuando el jiguero no puede cantar, cuando el poeta es un peregrino,
cuando de nada nos sirve rezar.
"Caminante, no hay camino, se hace camino al andar ..."

Golpe a golpe, verso a verso.

Translation:

Everything passes, and everything stays
but our thing is to pass, to pass making pathways over the sea.
I never pursued neither glory nor leaving my songs in people's
memories.

I love subtle worlds, light and graceful like soap bubbles.
I like to see them paint themselves of sun and reds,
fly under the blue sky, tremble and break.
I never pursued glory ...

Traveller, the only way is your footsteps; there is no other.
Traveller, there is no way; you make the way as you go.
As you go you make the way, and stopping to look behind,
you see the path that your feet will never travel again.
Traveller, there is no way – only foam trails in the sea.

Some time ago in that place where the woods dress themselves
with hawthorns, the voice of a poet was heard, crying:
Traveller, there is no way; you make the way as you go.
Beat by beat, verse by verse ...

The poet died far away from his home.
He is covered by the dust of a nearby country.
When he was going away he was seen, crying:
Traveller, there is no way; you make the way as you go.
Beat by beat, verse by verse ...

When the linnet can't sing; when the poet is a pilgrim,
when praying is of no use:
Traveller, there is no way; you make the way as you go.
Beat by beat, verse by verse! Beat by beat, verse by verse!
Beat by beat, verse by verse!

Welcome - The Registrar

Krystyna Fuchs

This event is not just a celebration for two people whose partnership is registered in this way. It is a celebration of solidarity and diversity, of the ways in which we all influence and support each other through our interlocking networks of human relationships and friendships. It is a celebration of the rich variety of roles which we enjoy, whether we are single or celibate, married, civilly-partnered or in other forms of committed relationships, widowed or lone-parent, divorced or separated.

Michael Scally

For people of faith it is an occasion to bless the mystery of love at the heart of creation; for others it is a moment to affirm meaning at the heart of life, informing all human and social values for our common good. This also causes us to remember those for whom blessing and affirmation can be a struggle, and to consider our commitment to those who are vulnerable in our midst, locally and globally, through abuse or homelessness, poverty or illness, stigma or oppression.

A reading from the writings of Aelred of Rievaulx

Pat Jones

A friend is called a guardian of love or, as some would have it, a guardian of the spirit itself. Since it is fitting that my friend be a guardian of our mutual love or the guardian of my own spirit so as to preserve all its secrets in faithful silence, let them, as far as they can, cure and endure such defects as they may observe in it; let them rejoice with their friend in their joys, and weep with them in their sorrows, and feel as their own all that their friend experiences.

Friendship, therefore is that virtue by which spirits are bound by ties of love and sweetness, and out of many are made one Friendship bears fruit in this life and in the next. It manifests all the virtues by its own charms; it assails vices by its own virtue; it tempers adversity and moderates prosperity. As a result, scarcely any happiness whatever can exist without friendship, and a person is to be compared to a beast if there is no one to rejoice with them in adversity, no one to whom to unburden their mind if any annoyance crosses their path or with whom to share some unusually sublime or illuminating inspiration. Woe to the one that is alone, for when they fall, they have none to lift them up. One is entirely alone who is without a friend.

But what happiness, what security, what joy to have someone to whom you dare to speak on terms of equality as to another self; one to whom you have no fear to confess your failings; one to whom you can unblushingly make known what progress you have made; one to whom you can entrust all the secrets of your heart and before whom you can place all your plans! What therefore is so pleasant than so to unite to oneself the spirit of another and of the two to form one Friendship, therefore, heightens the joys of prosperity and mitigates the sorrows of adversity by dividing and sharing them.

Hence the best medicine in life is a friend. In every action, in every pursuit, in certainty, in doubt, in every event and fortune of whatever sort, in private and in public, in every deliberation, at home and abroad, everywhere friendship is found to be appreciated, a friend a necessity, a friend's service a thing of utility. Wherefore, friends, though absent are present, though poor are rich, though weak are strong, and – what seems stranger still – though dead are alive.

Solo: A time for us - Sandra Moolo-Gayer

Larry Kusik, Eddie Snyder & Nino Rota

A time for us, some day there'll be
Where chains are torn by courage born of a love that's free
A time when dreams so long denied can flourish
As we unveil the love we now must hide
A time for us, at last to see
A life worthwhile for you and me.

And with our love through tears and thorns
We will endure as we pass surely through every storm
A time for us, some day there'll be a new world
A world of shining hope for you and me

For you and me

And with our love, through tears and thorns
We will endure as we pass surely through every storm
A time for us, some day there'll be a new world
A world of shining hope for you and me

A world of shining hope for you and me.

Declarations

Registrar: This is a very special day for Julian and Martin and marks a significant moment in their lives. They have chosen each other as life partners and now wish to affirm their relationship and publicly declare their commitment, offering each other the security which comes from a legally binding partnership, sincerely made and faithfully kept. Julian and Martin are you ready to make your declarations of civil partnership?

Can I ask you, Julian, to repeat after me:

I, Julian Filochowski, declare that I know of no legal reason why we may not register as each other's civil partner. I understand that on signing this document we will be forming a civil partnership with each other.

Can I ask you, Martin, to repeat after me:

I, Martin John Pendergast, declare that I know of no legal reason why we may not register as each other's civil partner. I understand that on signing this document we will be forming a civil partnership with each other.

Signing of Schedule and Register

Registrar:

Julian and Martin, you have made your declarations of civil partnership in front of your witnesses, families and friends. You have signed your Civil Partnership Schedule which formalises this union and confers on you your legal rights. It is my pleasure to declare you civil partners and present you with your civil partnership certificate.

Martin & Julian:

We thank you for your unreserved support, love and respect over the years. As we celebrate our civil partnership let us endorse our mutual support for one another:

All:

What joy, what an omen, that we dwell in unity, peace and justice!
Hand in hand, heart in heart, strength doubled and multiplied.
May the road rise up to meet us. May the wind be always at our backs.
May the sun shine warm upon our faces, the rain fall soft upon our gardens. May we always act justly, love tenderly, and walk humbly with each other, each and every day of our lives.

Closing Music: *Something inside so strong - Labi Siffre,
sung by the Lesbian & Gay Chorus of Washington DC*

The higher you build your barriers, the taller I become.
The farther you take my rights away, the faster I will run.
You can deny me, you can decide to turn your face away.

The more you refuse to hear my voice, the louder I will sing;
you hide behind the walls of Jericho, your lies will come tumbling.
Deny my place in time; you squander wealth that's mine;
My light will shine so brightly, it will blind you, because there's ...

Something inside so strong; I know that I can make it.
Tho' you're doing me wrong, so wrong;
You thought that my pride was gone.
Oh no, there's something inside so strong;
Oh, oh, oh, oh, oh something inside so strong.

Brothers and sisters, when they insist we're just not good enough,
when we know better, just look them in the eyes and say:
We're gonna do it anyway; we're gonna do it anyway!
Cos' we know better...

The more you refuse to hear my voice, the louder I will sing;
you hide behind the walls of Jericho, your lies will come tumbling down.
Deny my place in time; you squander wealth that's mine;
My light will shine so brightly, it will blind you, because there's ...

Something inside so strong; and I know that we can make it.
Tho' you're doing us wrong, so wrong;
You thought that our pride was gone.
Oh no, there's something inside so strong;
Oh, oh, oh, oh, oh something inside so strong.

To spare us embarrassment, and as previously indicated, rather than gifts to mark this occasion, we would prefer that donations be sent to our chosen charities.

It is possible to donate **on-line** to:

NAM-AIDSMAP:

www.aidsmap.com/martinAndJulian

or

The Cardinal Hume Centre:

www.cardinalhumecentre.org.uk

or

You may also send donations to the Archbishop Romero Trust: Sr. Pamela Hussey SHCJ, 8 Dean's Mews, London W1G 9EE.

***Please join us as we continue our celebration at:
57 Lyme Grove, off St. Thomas' Square, London E9 6PX***

Ianthe Pratt

From: "Martin Pendergast" <martinjp@btinternet.com>
To: "Ianthe Pratt" <lumen@globalnet.co.uk>
Sent: 13 June 2006 09:20
Attach: A Service of Prayer (revised).doc; The Registration of the Civil Partnership.doc; Bidding Prayers to mark Civil Partnerships.doc
Subject: Civil Partnerships

Dear Ianthe

So delighted you were able to be with us on Saturday, and hope the heat wasn't too oppressive for you! I hope the attached might be of use. The Bidding Prayers are the selection we use, from which we take one, on the 3rd Sunday of each month at the Soho Mass.

Love
Martin

Ianthe Pratt

From: "SALLY BARNES" <sally.barnes3@btopenworld.com>
To: "Sally Barnes" <sally.barnes3@btopenworld.com>
Sent: 13 June 2006 11:21
Attach: Conference_booking_form[1].doc
Subject: Information re Affirming Catholicism news items

Dear WATCH (London) members from Sally Barnes

Just to let you know that Affirming Catholicism has sent us some information that might interest WATCH (London) members.

- 1) The **Affirming Catholicism/ WATCH** joint statement which has been in the news recently can be found at <http://www.affirmingcatholicism.org.uk/news.htm#Joint%20PR>
- 2) Affirming Catholicism, has published a book setting out the theological case for ordination of women bishops in the Church of England. In 'Women and the Episcopate' a range of contributors argue that it is not only possible but desirable that women be ordained bishops in the Church, and that the Church of England has the competence to do so and should proceed now. "Women and the Episcopate" (pp 176) is available priced £5.95. It can be obtained through the organisation's web-site www.affirmingcatholicism.org.uk. and can also be purchased by contacting the administrator, Mrs Lisa Martell on 020 7222 5166 or from Church House Bookshop, Westminster.
- 3) The Affirming Catholicism Conference, "Living the Magnificat: God's Cry for Justice, Mercy and Humility", is being held in Durham from 7 - 10th September. I attach a flier for anyone who is interested in attending.

With all good wishes - Sally

The SmartGroups Team



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