

Prayers

Prayers -

Thurs III

Information for workshop leaders preparing for Liturgy of Wholeness and Healing

Possible songs

In Hymn books

Be still and know that I am God (refers to healing)
Do not be afraid
Lay your hands gently on us
Lord of all hopefulness
Peace is flowing like a river
The Spirit lives to set us free

On sheets

A touching place (Iona) tape+ words and music on sheet.
Jesus Christ is waiting (tune now the green blade – refers to healing)

Scripture References

from Lion book of Bible quotations & the Concise Bible Encyclopedia

Healing

And he [Elijah] stretched himself upon the child three times, and cried unto

the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah; and the soul of the child came into him again, and he revived.
1 Kings 17:21-22 KJV

So he [Naaman] went down and dipped himself seven times in the Jordan, according to the word of the man of God; and his flesh was restored like the flesh of a little child, and he was clean.
2 Kings 5:14 RSV

[The Lord's promise to Solomon] 'If my people who are called by my name humble themselves, and pray and seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land.' 2 Chronicles 7:14 RSV

Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases. Psalm 103:2-3 KJV

He sent forth his word, and healed them, and delivered them from destruction. Psalm 107:20 RSV

Jesus went all over Galilee, teaching in the synagogues, preaching the Good News about the Kingdom, and healing people who had all kinds of disease and sickness. Matthew 4:23 GNB

And he called to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every infirmity. Matthew 10:1 RSV

Then Peter said, Silver and gold have I none; but such as I have give I thee: in the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up; and immediately his feet and ankle bones received strength. Acts 3:6-7 KJV

To another gifts of healing by the one Spirit... 1 Corinthians 12:9 RSV

Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. James 5:14-16 KJV

See also *Comfort; Illness; Suffering.*

Christ's healing work has been continued by his disciples ever since. Paul describes a gift of healing given to every church. James considers it natural to call in the elders of the church to pray for a sick person. He advises Christians: 'confess your sins to one another, so that you will be healed.' The salvation Jesus brings is for the whole person.

But until 'all things are made new' at the end of time, the church cannot reverse the whole process of sick-

ness, ageing and death. Healings will still be the occasional demonstration of the kingdom, of God's love and power, until the spiritual reality of the kingdom reaches its complete fulfilment.

Genesis 3:14-19. *Some Old Testament healings*; Numbers 21:4-9; 1 Kings 17:17-24; Deuteronomy 7:12-15; 28:20-23; 2 Kings 4:18-37; 5. *Some of Jesus' healings*; Matthew 8:5-13, 28-34; 9:32-33; 17:14-18; Mark 7:31-37; 10:46-52; Luke 4:18-19; 7:11-15; 8:41-42, 49-56; 17:11-19; John 9; 11. Acts 3:1-10 and other passages; 1 Corinthians 15; James 5:14-16; Revelation 21:1-5; 22:1-2

Healing

One of the results of evil in the world is illness. People become sick, age and die as a result of the 'fall', the coming of sin into the world.

This does not mean to say that a person is ill because he has sinned. This idea was commonly held in Jesus' day, but he did not agree.

Jesus came to announce a whole new creation in which sin and sickness and death would be no more. The new creation has already begun, with the resurrection of Jesus, but it remains to be completed in the future. Those who believe in him will share in it.

So the power of Jesus to heal sickness as well as to forgive sins was a way of showing what the new kingdom was like, and that it was real. He applied to himself the prophecy of Isaiah: 'The spirit of the Lord is upon me, because he has chosen me to bring good news to the poor. He has sent me to proclaim liberty to the captives and recovery of sight to the blind.' His healing of the sick in mind and body was a sample, a foretaste, of the coming age.

**Prayers connected with
Healing and Wholeness**

From Seeing Christ in others (Anthology by
Geoffrey Duncan)

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

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

Final blessings from the above anthology

Be still

And let God's peace wash over you

Like waves lapping over pebbles

Smoothing rough edges of insurmountable
worries

To tiny insignificant grains of sand

Taking away the jaggedness of sin

To leave smooth shining love.

And let the peace of God,

The Father, Son and Holy Spirit

Be with us all today and every day.

Leslie Steel

God our reconciler, who, in the person of the

Spirit, beckons us into community,

Guides us into the paths of peace

And inspires our longing to become more

Christ-like;

Let your hand nudge us into the adventure

Of painting new visions, writing new words,

Building new structures, and carving new

landmarks

To meet the challenges of our time

As you embrace us, may our hands

embrace the world

to find that all our sisters and brothers – all living
things share the same pulse of God-given life.

Kate Compston

From All Desires Known Janet Morley

Tender God

You have seen my affliction,

And unbound my eyes;

You have bereaved me of the burden

To which I used to cling;

You have woven my pain

Into patterns of integrity;

The wounds I cherished

You have turned into honours,

And the scars I kept hidden

Into marks of truth.

You have touched me gently:

I have seen you face, and live

God of the weary

Receive my tiredness

God of the hungry

Know my emptiness

God of those in danger

Hold my fear

God of the silenced

Hear my despair

God of the heavilyladen

Give me rest

God of the hopeful

Fill me again with longing.

O God, life-giving Spirit,

Spirit of healing and comfort,

Of integrity and truth,

We believe and trust in you.

Warm-winged Spirit, brooding over creation,

Rushing wind and Pentecostal fire,

We commit ourselves to work with you

And renew our world.

From Human Rites

God be your comfort, your strength;

God be your hope and support;

God be your light and your way;

And may God, Creator, Redeemer and Sustainer

Bless you and remain with you

Now and for ever. Amen.

Joyce Yarrow adapted from NZ prayerbook

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.

- 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.

The Peace (all hold hands)

Shalom My friends, shalom my friends shalom shalom x3
the peace of Christ I give you today, shalom, shalom

Communion and short period of silence

Final Words from the celebrant

Final Song Jesus Christ is (Brian Wren)

(Penitential Prayer and version of psalm 17 are by Ianthe Pratt, the Global Our Father and eucharistic prayer come from unknown missionary sources)



"They fled by Night" Josefina de Vasconcellos. Carmel Priory

MORNING PRAYER - IMAGING THE DIVINE

Centring Music Hildegard of Bingen

Reading from Julian of Norwich - in Showings.

"And so in our making , God almighty is our loving father, and God all wisdom is our loving Mother, with the love and goodness of the Holy Spirit, which is all one God, one Lord..

for he is our Mother, brother and saviour; and in our good Lord the Holy Spirit we have our reward and our gift for our living and our labour, endlessly surpassing all that we desire in his marvelous courtesy, out of his great plentiful grace. For all our life consists of three. In the first we have our being, and in the second we have our increasing, and in the third we have our fulfillment.....

In our Father, God almighty we have our beginning, and in our Mother of mercy we have our reforming and restoring, in whom our parts are united and all made perfect humanity, and though the rewards and the gifts of grace of the Holy Spirit we are fulfilled.

Tape of Brian Wren's Song **Bring many names**

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.

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.

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.

Lord, you placed me here

230

Lord, you placed me in the world to be its salt.
I was afraid of committing myself,
afraid of being stained by the world.
I did not want to hear what "they" might say,
and my salt dissolved as if in water.
Forgive me, Jesus.

Lord, you placed me in the world to be its light.
I was afraid of the shadows,
afraid of the poverty.
I did not want to know other people,
and my light slowly faded away.
Forgive me, Jesus.

Lord, you placed me in the world to live in community
Thus you taught me to love,
to share in life,
to struggle for bread and for justice,
your truth incarnate in my life.
So be it, Jesus.

Peggy de Cuehlo

The fathers

The fathers are losing their power to harm us.
See, the long line of daddies falling like ninepins.

One was a banker:
his stocks and shares are shrunk.
One was a farmer:
his land has been razed.
This one was a lawyer:
someone stole the key to his ledger.
That one was a priest:
his altars lie abandoned.

Where do they go, the daddies,
when they start to keel over?

If we're not very careful,
they will creep into our bellies,
taking up residence in the soft, fleshy hollows
where our blood will keep them warm.

We hear their weedy little voices
magnified by the walls of our stomachs:
'O daughters dear! Be careful!
Be watchful! Do not harm us with too much truth!'

We have to tell them, 'Fathers, dearests,
it's time for you to lie down now.
It's time for you to roll over.
Your day is done.'

Knock them over and they bounce back again.
You have to get out your gun and shoot them,
looking them straight in the eyes
and telling them you love them,
O you've never loved them better,
than the day you aim the trigger,
aim the trigger and pull.

Mary Magdalene: a liturgy of denunciation and reclamation

*'Anyone who loves the biblical Mary Magdalene, and compares her
with the "Christian" Mary Magdalene, must get very angry.'*
(Elisabeth Moltmann-Wendel)

*Magdalene, we are angered by the lies
they have told about you;
Magdalene, we are angered by the truths
they have concealed about you;
Magdalene, we are angered by the power
they have robbed from you.
We claim our anger,
We vent our anger,
We choose to use our anger
to denounce, to renounce, to reclaim.*

We denounce the hateful names they called you:
Prostitute, Whore, Harlot;
Temptress, Sinner, Slut.
Delectable Detriment, Smouldering Seductress, Rampant
Repentant.
Mad Woman, Crazed, Crazy:
Out of her mind,
Out of her head,
Out of her brain.

We renounce the pernicious images they painted of you:
voluptuous, sensuous, curvaceous,
every straight man's best sexual fantasy.
Your hair is always long and loose,
cascading down your body in delicious abandon,
sign of your looseness, availability.
Or they made you half-starved and anorexic,
giving you the wasted body of the madwoman
suggesting self-neglect and abuse.

*We denounce the lies,
We renounce the myths,
We reclaim your story anew.*

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] 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 God
for ever and ever.

The people respond:

Amen.

Turn to page 45 for the Communion Rite.

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 Father,
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.

B E evening Prayers

E prayer

Prayer (from Iona)

Be still my children
My voice is not always
heard in the thunder and earthquakes
of your experience.
I do not only speak when you are
physically and mentally involved in living.
Be still - and in the stillness I will speak
when you are quiet
when you are resting
when you are aware of me pulsating within
you and around you
when you are waiting and listening
I will break through
and enrich your silence
releasing my peace and glory
and transforming your experience
until in the stillness
you find yourself longing
to shout for joy.

Put yourself in a position of relaxation and think of
the aspects of God's presence in creation that
particularly appeals to you. After a couple of minutes,
share your thoughts with the person next to you (in
turns).

Poem by Edwina Gately (adapted) Sides A and B

A. We are called to become
A perfect creation.
No one is called to become
who we individually are called to be.
It does not matter
How short or tall
Or thick-set or slow
We may be.

B. It does not matter
whether we sparkle with life
Or are silent as a still pool,
Whether we sing your song aloud
Or weep alone in darkness.

A. It does not matter
Whether we feel loved and admired
Or unloved and alone

For we are called to become
A perfect creation
No one's shadow
Should cloud our becoming,
No one's light
Should dispel our spark.

B. For the Lord delights in us
Jealously looks upon us
And encourages with gentle joy
Every movement of the Spirit
Within us.

A. Unique and loved we stand
Beautiful or stunted in our growth
But never without hope and life.

All: For we are called to become
A perfect creation.
This becoming may be
Gentle or harsh,
Subtle or violent,
But it never ceases,
Never pauses or hesitates,
Only is -
Creative force -
Calling us
Calling us to become
A perfect creation

("you" has been replaced by "we" throughout)

The Lord's Prayer (One Possible N Translation from the Aramaic)

O Birthers! 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
Loose the cords of mistakes binding us,
as we release the strands we hold
of others' 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
my actions grow: Amen.

(From Prayers of the Cosmos
M. Douglas Klotz)

CELTIC BLESSING

This is a very old Celtic blessing. All Celtic beliefs and practices had their roots deep in a love of and sense of oneness with nature. This dance helps us to attune to the vast forces of nature - so much needed in our time.

- (Em)
1> DEEP PEACE OF THE RUNNING WAVE TO YOU
(D)
2> DEEP PEACE OF THE SILENT STARS
(Em)
3> DEEP PEACE OF THE FLOWING AIR TO YOU
(D) (Em)
4> DEEP PEACE OF THE QUIET EARTH
(G) (D) (C) (Em)
5> MAY PEACE MAY PEACE MAY PEACE FILL YOUR SOUL
(G) (D) (C) (Em)
6> LET PEACE LET PEACE LET PEACE MAKE YOU WHOLE

Define Partners.

- 1> Partners face each other, doing the Grand R & L (see notes). Instead of holding hands clasp each others R thumbs held high, passing P.
2> As above but clasping L thumbs and passing P.
3> Turn R in place feeling and expressing the flowing air.
4> Face 3rd P, hands move down from heart to the earth, palms down, sinking a bit at the knees.
5> Staying with 3rd P, all who face Anti-clockwise bless their Partner, hands with palms down, held over P's head.
6> Change over, so all facing clockwise, now bless their P, but this time on 'Make you whole' partners hands meet at heart levels, fingers touching upright.
On 5>&6> only the partner who is doing the blessings sings except when hands meet on 'make you whole' which both P sing.

Nature in its different aspects is the materialization of that light which is called divine spirit.

Dear Ianthe,
The more I think about it, the more I think having reached the centre of the labyrinth, we should re-

brace our steps, rather than
jump out if we want.
See what you think

X Helen

PSALM 51 A WOMAN'S MISERERE

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

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

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

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

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

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

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

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

Show forth your love to the women you have created.
Guide us in building true community
and a new age come where all live out your love.

L.P.

Suggested tune: NOEL NOUVELET

Subscribers are invited to submit tunes for this text

Listening God, you hear us
when we cannot speak,
when despair and turmoil
leaves us faint and weak.
In love you call us
back to you again
and your grace reminds us
how you feel our pain.

Searching God, you find us
when we go astray
as self-centred living
takes us from your way.
In love you seek us,
show us what we've lost
and your tears remind us
what forgiveness cost.

Suffering God, you lift us
from our deepest grief,
when emotion blinds us
to our own belief.
In love you touch us
with your nail-torn hand
and your wounds remind us
why you understand.

Risen God, you show us
love too strong for death,
evil deeds defeated
by your living breath.
In love you teach us

THE ARAMAIC PRAYER OF JESUS

O Birther! Father-Mother of the Cosmos/you create all that moves in light.

A

Focus your light within us – make it useful: as the rays of a beacon show the way.

B

Create your reign of unity now – through our fiery hearts and willing hands.

A

Your one desire then acts with ours, as in all light, so in all forms.

B

Grant what we need each day in bread and insight:
subsistence for the call of growing life.

A

Loose the cords of mistakes binding us,
as we release the strands of others' guilt.

B

Don't let us enter forgetfulness

A

But free us from unripeness

B

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.

ALL

Ameyn.

Truly – power to these statements—

May they be the source from which all my actions grow.

Sealed in trust & faith. Amen

GOD AS FATHER

SOME IMAGES\METAPHORS OF GOD DRAWN FROM SCRIPTURE

Role Metaphors

Potter, bakerwoman, shepherd, warrior, judge, midwife, king, nurse, conceiving, pregnant, travailing and lactating woman, healer, homemaker.

Relational Metaphors Father, mother, husband

Inanimate Sun, rock, spring, fire, fortress, shield

Animal Mother Eagle, lion, she bear, leopard

IDOLATRY AND METAPHOR

There is a danger in the use of metaphor in that it is all too easily used in a literal sense. Perhaps the prime example of this is in the use of "Father". Many Christians are sure that God is male because of the stress on the "father" and male imagery and pronouns. God is therefore ascribed a gender which traditional theology rejects.

"Because we do not have direct knowledge of God to function as a corrective, metaphors for God drawn from human experience can easily be literalised. While we are immediately aware that the personal God is not really a rock or a mother eagle, it is easy enough to imagine that God is really a king or a father".

Sandra Schneiders in "Woman and the Word"

SCRIPTURAL BASIS

In what sense is God called Father in the scriptures and hence in Judeo-Christian thinking, prayer and life? In the Hebrew bible "father" is used for God around a dozen times, either in a context of a God-King relationship, or more frequently presenting a father calling home the children and reconciling with them. As has been pointed out by Bos and Tennant the use of father in this context does not exhibit "transcendent dominance" associated with patriarchy. Rather it is a language of care, compassion and closeness (cf Dt 13.6: Ps 103.13: Jer 31.9: Is 63.16)

The NT use of Father is much more frequent, but even here there are considerable variations; Mk and Lk only use it sparingly whereas Mt has 49 references and John 109. Elizabeth Johnson (She Who Is) suggests that this indicates the theology of the scripture writer rather than necessarily the abundant use by Jesus in his teaching. Further, many scripture scholars would see central in John not the paternal image but the "I am who am".

THE SUBVERSIVE USE OF ABBA

Apart from the words on the cross, when the desolating experience led to an appellation of distance rather than closeness,, Jesus is presented as speaking of God not in patriarchal terms but as Abba, a close affectionate term used both by children and of by adults of a respected and loved older man. Rosemary Radford Ruether in "Sexism and God Talk" suggests that that in adopting Abba as the word for God Jesus affirmed "a primary relationship to God based on love and trust". She goes on to question whether this is enough to conclude that the patriarchal concept of divine fatherhood has been transformed into a maternal or nurturing God as a loving, trustworthy parent. She shows how the early Jesus movement uses this Abba idea "to liberate the community from human dominance-dependence relationships based on kinship ties or master-servant relationships. The patriarchal family is replaced by a new community of brothers and sisters - one of equality where one is to call no man father or master" (Mt 23).

Millennium prayer chosen

by Prudence Fay

A 14-YEAR-OLD schoolgirl has composed a Prayer for the New Millennium, which is to be used in the Celebration 2000 services at noon on 1 January 2000. The announcement was to be made at Lambeth Palace yesterday.

Anna Crompton, of Ipswich High School, has won a competition held by Andrew Lloyd Webber's Open Churches Trust, which was open to pupils of all secondary schools and colleges in the UK. It was judged by an ecumenical panel of church leaders that included Dr Carey and the late Cardinal Hume.

There are plans to set the prayer to music, so it can be sung by Charlotte Church in the Millennium edition of *Songs of Praise* in Cardiff Arms Park. Lord Lloyd Webber has been asked to compose the music for it.

It is hoped that all the churches in the land will hold the 15-minute service, which the Open Churches Trust is promoting, and that, at noon, all the bells in the land will ring a five-minute peal to mark it.

But bell-ringers, who have been ap-

Dear Lord our Heavenly Father,

At the dawn of a new millennium:

In a world of darkness, give us your light,

In lands of war and prejudice, grant us your peace,

In a world of despair, give us hope,

In a world of hatred, show us your love,

In a world of arrogance, give us humility,

In a world of disbelief, give us faith.

Give us courage to face the challenges of feeding the hungry, clothing the naked, housing the homeless, and healing the sick.

Give us the power to make a difference in your world, and to protect your creation.

Through Jesus Christ, our Lord,

Amen.

pealing for and training recruits for two years, in order to ring as many church bells as possible for it, have found the Church slow to commit itself to holding the service nationwide.

The bell-ringers' weekly newspaper, *The Ringing World*, said in an editorial last week that "levels of enthusiasm for the service were rather variable, as not all

bishops were prepared to actively promote it." The paper urged ringers to ring at noon, regardless of whether or not their local church was holding a service: "If the Church won't do it... the ringers should."

Jane Wilkinson, till recently the President of the Central Council of Church Bell Ringers, said on Tuesday that in 1997 she had begun writing to all bishops, diocesan youth officers and diocesan communication officers, to urge the project along. Since then she has also written to the lay chairmen of every deanery in the country.

The Revd Stephen Lynas, the Archbishops' Millennium Officer, said he thought most people had heard about the service and "were half-expecting to do it. I think they haven't put it in their diaries yet, but they probably will. It's a brilliant idea."

The Open Churches Trust is to print 50,000 copies of the ten-minute Order of Service, and send them to all Anglican and Roman Catholic dioceses, as well as many of the Free Churches.

Brigadier Adam Gurdon, whose idea the service was, also plans to produce a CD of a military fanfare, still to be composed, which churches without bells may like to play at that time instead.

DEATHS

Continued from page 4

Canon of Liverpool Cathedral (1961-66); Rural Dean of Childwall (1964-66); Suffragan Bishop of Huntingdon (1966-72); Bishop of Blackburn (1972-81); aged 86.

TULLY. — On 20 June, the Revd Ross Tully: CMS Missionary, Quetta, Pakistan (1953-61); Vicar of Holy Trinity Cathedral, Karachi (1961-69); CMS Missionary, Quetta (1969-73); Chaplain of St Bernard's Hospital, Southall (1974-80); Assistant Curate of Holy Trinity, Eastbourne (1980-86); aged 77.

WHITEHEAD. — On 20 June, the Revd Roger Milton Whitehead: Curate-in-Charge of Holy Trinity Conventional District, Clifton (1956-59); Team Rector of Clifton (1959-61); Rector of Elston with Elston Chapelry (1961-64); Vicar of East Stoke with Syerston (1961-64); St John's, Oakfield (1964-72); Albrighton (1972-80); Rector of Euston with Barnham and Fakenham (1980-85); Euston with Barnham, Elvedon and Fakenham Magna (1985-89); aged 74.

OBITUARIES

CANON NORMAN ROSS EDMONDSON

The Revd Stephen Conway writes:

CANON Norman Ross Edmondson died peacefully on 19 May, aged 82. Norman Edmondson was born in the North-East in 1916. He read theology and trained for ordination at St John's College in Durham. He was ordained deacon in 1939, and priest in 1940. Having served his title at Annfield Plain, he was an RAF Volunteer Reserve chaplain from 1943 to 1947.

Norman's first incumbency was at Chilton, where he served seven years, before engaging in a significant ministry as Rector of Crook for 15 years, 11 of them also as Rural Dean of Stanhope. In 1972, he moved to be Rector of Sedgefield, a major post within the diocese, and a mark of the esteem in which he was held.

He resumed duty as a rural dean in

1978, for Sedgefield deanery, until 1984, when he retired. In 1966, he was made an honorary canon of Durham Cathedral, and he became Canon Emeritus in 1991.

In his retirement, Norman actively supported parishes undergoing an interregnum. He will be remembered particularly as the senior Diocesan Retirement and Widows Officer, caring for the practical and pastoral needs of local retired clergy and their widows. He resigned from this responsibility only last year.

He leaves his widow, Dorothy, grieving friends, and parishioners and clergy grateful for the part he played in the nurture of their vocations.

He was an exemplary priest, who offered a lifetime's service in the diocese he loved.

THE FOLLOWING
unless otherwise
Bishop in his cat

LEIC

Deacons: Peter
Magdalene w
Knighton); Mary
with Smeeton V
dington, NSM);
ley West); Sim
Transfiguration,
ough, and Lit
Lubenhams); An
Team Ministry
(Countesthorpe v

On 26 June:

Priests: Diane J
dall, Dorian Olne
Mary Samuel.

LIVE

On 30 May:

Priests: Kelvin
Boon, Barbara
Cheung, William
Fairburn, Joan
Larkey, Stephen
Lovatt, Mavis

Perhaps it is no wonder that the women were first at the cradle and last at the cross. They had never known a man like this man - there never has been such another. A prophet and teacher who never nagged at them, never flattered them, never treated them either as "The women, God help us!" or "The ladies, God bless them!"; who rebuked without querulousness and praised without condescension; who took their questions and arguments seriously; who never mapped out their sphere for them, never urged them to be feminine or jeered at them for being female; who had no axe to grind and no uneasy male dignity to defend; who took them as he found them and was completely unselfconscious. There is no act, no sermon, no parable in the whole Gospel that borrows its pungency from female perversity; nobody could possibly guess from the words and deeds of Jesus that there was anything 'funny' about woman's nature.

from 'Are Women Human?' is

Dorothy L. Sayers

Unpopular Opinions

119

(Victor Gollancz 1946) by permission
of David Higham Associates

Beatitudes for Women



- Blessed is she who gives simply, loves deeply,
and walks joyfully in life,
for she has sincerity.
- Blessed is she who lives intensely
and sing life's alleluias,
for she has awareness.
- Blessed is she who speaks gently, lives humbly,
and chooses to give freely,
for she has dignity.
- Blessed is she who listens and hears,
and extends her hands as a friend,
for she has understanding.
- Blessed is she who suffers with the very young,
the very old and the lonely,
for she has compassion.
- Blessed is she who greets the world with joy,
laughter and anticipation,
for she has courage.
- Blessed is she who has sincerity, and awareness,
freedom and dignity,
understanding, compassion and courage,
for she is a woman, a gift, a blessing.

Blessing for a pregnant woman

May our Mother God keep you safe until the time of
your deliverance.
May you, and those eagerly awaiting your 'hour' be
enfolded in peace.
May our God of patient waiting be your strength
during these days of anticipation.
May our Midwife God protect and comfort you during
your labour.
May our God of love and life transform your labour
pains into joy, in the gift of a healthy child.
May our Nurturing Mother God provide you with an
abundance of milk, to nourish your newborn
infant.

And may the blessing of the God who conceived us
with joy, birthed us in pain, and transforms us in
love, to fullness of life and fruitfulness; may this
God bless you, and keep you in her womanly
tenderness today and always.

Maria
Kersten

Amen.

Benedicite omnia opera

All you works of God, bless your creator,
praise her and glorify her for ever.

Let the wide earth bless the creator,
let the arching heavens bless the creator,
let the whole body of God bless the creator;
praise her and glorify her for ever.

You returning daylight, bless your creator;
twilight and shadows, bless your creator;
embracing darkness, bless your creator;
praise her and glorify her for ever.

Mountains of God, massive and ancient rocks, bless
your creator;
valleys and pastures, moorland and rivers, bless your
creator;
ocean depths and lonely abyss, bless your creator,
praise her and glorify her for ever.

Storm and mighty wind, bless your creator,
bitter cold and scorching sun, bless your creator,
mist and cloud and tender rain, bless your creator,
praise her and glorify her for ever.

Seed and sapling, tree and vivid flower, bless your
creator;
greenness and flourishing, withering and barrenness,
bless your creator;
harvest and springtime and deadness of the year, bless
your creator,
praise her and glorify her for ever.

first 6 verses - by Janet Morley

137 Mother of infinite wisdom

Mother of infinite wisdom,
Christ of infinite compassion,
Holy Spirit, guarantee of change,
bring us to our knees in shame,
bring us to our feet in action,
bring us to our senses in prayer,
that with you we may all inherit
a new heaven and a new earth.

Kate
Mullhugga

Blessing Song

May the blessing of God go before you.
May her grace and peace abound.
May her spirit live within you.
May her love wrap you round.
May her blessing remain with you always
May you walk on holy ground. Amen.

Miriam
Therese
Winter

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 —)

CANTICLE OF MARY

My soul proclaims your greatness, O my God,
and my spirit has rejoiced in you, my Savior,

For your regard has blessed me,
poor, and a serving woman.

From this day all generations
will call me blessed,

For you, who are mighty, have made me great.
Most Holy be your Name.

Your mercy is on those who fear you
throughout all generations.

You have showed strength with your arm.
You have scattered the proud in their hearts' fantasy.

You have put down the mighty from their seat,
and have lifted up the powerless.

You have filled the hungry with good things,
and have sent the rich away empty.

You, remembering your mercy,
have helped your people Israel—

As you promised Abraham and Sarah.
Mercy to their children, forever. Glory* . . .

Verses from Psalm 63 (Said antiphonally)

A. In the depths of my being you are my God
at the rising of the sun I seek your face.
My heart thirsts for you, my flesh longs for you,
in a barren and dry land where no water is.

B. I search for you in unexpected places,
at the edges of the known, in the language of dreams,
in the wilderness of the city streets,
in the grim towers where the desperate dwell.

A. There may I look long and lovingly,
there may I listen for the word beyond words,
there may I wait for a glimpse of your glory,
there may I utter strange songs of your praise

B. For your love endures to the end,
it is better even than life itself.
So shall my lips praise you,
and I shall lift up my hands in your name.

A. With food, shelter and clothing we shall be content;
with simple dignity we shall be rich in friends.
The streets and squares of the city will be our meeting place,
among the trees of the parks we shall breathe free and play.

B. I hear your voice, Do not be afraid.
You sustain me in the watches of the night,
your hovering wings give me shade on my journey.
I stumble, yet I trust you not to let go.

All: So shall we emerge to the place of rejoicing,
the child and the adult linked arm in arm.
We shall see your face in all your creatures,
we shall know the truth in our hearts.

Jim Cotter in "By Stony Paths: A version of Psalms 51-100"

One of the religious scholars who had listened to them (the Sadducees) debated
Jesus answered them, now came up

Evening prayer with Hildegard of Bingen.

Taped song by Hildegard. O Viridissima Virga

O viridissima virga ave,
que in ventosa flabra scissitationis
sanctorum prodisti.

Cum venit tempus
quod tu florulisti in ramis tuis:
ave, ave sibi tibi,
quia calor solis in te sudavit
sicut odor balsami.

Nam in te floruit pulcher flos
qui odorem dedit omnibus aromatis
que arida erant.

Et illo apparuerunt omnia
in viriditate plena.

Unde celli dederunt rorem super gramem
et omnis terra leta facta est,
quoniam viscera ipsius
frumentum protulerunt,
et quoniam volucres celli
nidos in ipsa habuerunt.

Deinde facta est esca hominibus,
et gaudium magnum epulantium:
unde, o suavis virgo,
in te non deficit ullum gaudium.

Hec omnia Eva contempsit.

Nunc autem laus sit altissima.

Hail, o greenest branch,
sprung forth in the airy breezes
of the prayers of the saints.

So the time has come
that your sprays have flourished:
hail, hail to you,
because the heat of the sun has exuded from you
like the aroma of balm.

For the beautiful flower sprang from you
which gave all perched perfumes their aroma.

And they have redisted anew
in their full freshness.

Whence the skies bestowed dew upon the pasture,
and all the Earth was made joyful
because her womb
brought forth corn,
and because the birds of the firmament
built their nests in her.

Then there was harvest ready for Men
and a great rejoicing of banqueters,
whence, o sweet Virgin,
no joy is lacking in you.

Eve rejected all these things.

Now let there be praise to the Highest.

Reader A

I, the fiery life of divine wisdom,
I ignite the beauty of the plains,
I sparkle the waters,
I burn in the sun,
and the moon,
and the stars.

With wisdom I order ALL rightly.
Above ALL I determine truth.

Reader B

Without the WORD of God
no creature has being.

God's WORD is in all creation,
visible and invisible.

The WORD
is living,
being,
spirit,
all verdant greening,
all creativity.

All creation
is awakened,
called,
by the resounding melody,
God's invocation of the WORD.

This WORD manifests in every creature.

Now this is how the spirit is in the
flesh — the WORD is indivisible from GOD.

Music.

PROPER 5

Sunday between 5 and 11 June inclusive (if after Trinity Sunday)

*Jesus' life of healing and compassion acts out God's
desire for mercy rather than empty sacrifice.*

Come, let us return to the Lord who loves us,
and pray to him now.

God of truth, we pray that your Church
may be led into the way of truth
and an ever-deepening understanding
of your nature and your will.
We pray for our leaders and teachers and pastors;
we pray for right priorities
and a softening of the ground of our hearts.

Silence Come:
let us return to the Lord.

God of power, we pray for those with authority,
influence and power in our world;
for all who are easily led,
often against their conscience;
we pray for a re-aligning of right values
and a reawakening of mutual respect and trust.

Silence Come:
let us return to the Lord.

God of loving kindness,
watch over our homes and families,
our friends and neighbours;
we pray too for those who wish us harm
and those we find it difficult to love;
we pray for more of you in all our relationships.

Silence

Come:
let us return to the Lord.

God of mercy and compassion,
we bring to you all those who, through illness,
accident, age, abuse or human weakness,
are suffering as we gather here.
Gather them up in your love
and give your healing, your strength and courage,
your hope and wholeness.
We make ourselves available
as channels of your love.

Silence Come:
let us return to the Lord.

God of eternity,
in whom there is no beginning or end,
welcome into your presence those who have died,
and give comfort to those
who miss their earthly company.
Give us all a greater understanding
of the new life you offer.

Silence Come:
let us return to the Lord.

God of glory,
we worship you with all creation.
We worship you with the sun and stars,
all land, sea and sky, all that grows and moves,
all that is still and reflective, all that breathes.

Merciful Father,
accept these prayers
for the sake of your Son,
our Saviour Jesus Christ. Amen.

Give us life

Holy Spirit, Creator,
at the beginning you hovered over the waters;
you breathe life into all creatures;
without you every living creature dies and returns to nothingness,
Come into us, Holy Spirit.

Holy Spirit, Comforter,
by you we are born again as children of God;
you make us living temples of your presence,
you pray within us with prayers too deep for words,
Come into us, Holy Spirit.

Holy Spirit, Lord and Giver of Life,
you are light, you bring us light;
you are goodness and the source of all goodness,
Come into us, Holy Spirit.

Holy Spirit, Breath of life,
you sanctify and breathe life into the whole body of the Church;
you dwell in each one of its members,
and will one day give new life to our mortal bodies,
Come into us, Holy Spirit.

Ant. 3 I put all my trust in you, O God,
and you have not failed me.

Psalm 28:1-3, 6-9

To you, O God, I call,
my rock, hear me.
If you do not heed I shall become
like those in the grave.
Hear the voice of my pleading
as I call for help,
as I lift up my hands in prayer
to your holy place.
Do not drag me away with the wicked,
with the evil-doers,
who speak words of peace to their neighbors
but with evil in their hearts.
I bless you, for you have heard
my cry, my appeal.
You are my strength and my shield;
in you my heart trusts.
I was helped, my heart rejoices
and I praise you with my song.
You are the strength of your people,
a fortress where the anointed find salvation.
Save your people; bless Israel your heritage.
Be their shepherd and carry them for ever.

Glory be to the Creator, to the Redeemer, and to the Sustainer,
as it was in the beginning, is now, and ever shall be, amen.

MAGNIFICATS

My soul weeps
and my spirit lies battered within me
for the world belongs to the heartless imagination of the wealthy
and greed for profit and fear of war rule the earth;
the powerless go unheard and the hungry are not fed
the poor and the weak are oppressed
and great things are done in the name of this generation.
Arrogant men and submissive women
squander the inheritance of our faith
and seeds of hope are left to die in the dust.
Who will save our children for the promise of your mercy?
Who will scatter the darkness of our disobedience to the calls for justice?
You who have looked with favour on your lowly servant Mary
will redeem your people in every generation.

Glory to the one who created us and who re-creates us,
glory to the one who redeemed us and who goes on redeeming us
Glory to the one who sanctifies and sustains us, now and for ever.
Amen (Terry Garley In MOW newsletter, Oct 84)

Part of Magnificat of Acceptance(from "Miryam of Nazareth-£5 p & p inc)

Yes, forever in the life of humankind
people will sing of this loving encounter!
through remembering this moment, the faithful
will know all things are possible in God
Holy is the place within me where God lives.
God's tender fingers reach out from age to age

I have experienced the creative power of God's embracing arms
and I know the cleansing fire of unconditional love.
I am freed from all earthly authority
and know my bonding to the Author of all earthly things.

I am filled with the news of good things;
my favour with God,
faithful trust in the gentle shadow of the Most High,
the mystery of my son, Jesus,
the gift of companionship with my beloved kinswoman,
Elizabeth, who believes as I believe.....

Magnificat used in "Widening the Web" celebrated at Embracing the Base, Dec 85, adapted from Phoebe Willett's version.

My heart is bubbling over with joy
with God it is good to be a woman
from now on tell all peoples, proclaim
it is a wonderful gift to be.
The One in whom power truly rests
has lifted us up to praise,
God's goodness shall fall like a shower
on the trusting of every age.
The disregarded have been raised up
the pompous and powerful shall fall ...
God has made good the word
given at the dawn of time

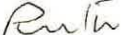


The River Flows Through

The river flows through
as I am woven
together with you
Like threads in a blanket
that keeps us warm
beyond the tide
of that which
does not recognise
the gentle devotion
of us together.
This still presence
nurtures and soothes
my quiet woe,
like a song
with notes entwining,
like lovers
secure in their chateau.
Lady of the Night,
you come to me
in the people
through whom
I move.
`What I offer'
you say,
`Is what you have already.'

Thanissana, Buddhist Nun

Love to each one of you.

Ruth 

CHRISTMAS 2013

21 Bousfield Rd. London SE14 5TP

Ruth writes...

I greet each of you as Advent draws us closer to the Festival of Christmas.

I have just been reading 'I am Malala', a sensitive story, politically motivated, told by Malala herself in conjunction with a leading foreign correspondent who has reported on Pakistan extensively; an important book for 2014.

It is just 22 years since my stepfather, Doug Krumbhaar, died and two years precisely since Kesten died. Two remarkable people whose light continues to shine. The loss of Kesten and our abiding love has punctuated our days. We learn further about how various and illusive grief can be. We can also rejoice in all that Kesten was, together with our delight in how wonderfully Lizzie, Ella and Austin have lived out the last year with Richard's close guidance and companionship. All have done outstandingly in course work and Richard's work continues well. He took the family to the States in the summer, visiting 17 relatives in three time zones!

I have concentrated on my art work, pen and ink drawings, combined with machine sewing a large number of sheets and bags for maternity projects in Ethiopia and Sri Lanka.

We give thanks for times together, acknowledging that the ageing process is ours to adjust to and embrace. Our circumstances here in South East London are entirely satisfactory. Austin and Brydon and their families grace our lives in a wide variety of ways.



Peter writes:

Allowing for the poetry of a vocative, evocative, provocative force hiding under the shadow of the human metaphor God, I trust you will enjoy this form of seasonal greeting. Emphasising, or even recovering the significance of the Christian Festival is a challenge to us all.....

NATURAL NATIVITY

A reminder lies in every birth, of
‘prior unity’ maturing in infinite variety
to reach unique new life born of earth’s community
existing only because life evolves, emerges over aeons
from stardust.

The **Golden Rule**, so attractive, seeming so universal,
when held supreme in every faith tradition,
is dangerously flawed: its golden element is ruled
in our day by Idolatry, all values monetised,
its context ignored.

The **Double Commitment**, required for earthly health
shows cosmic universality of God as essential context
within which all life is neighbourliness,
nothing out of reach of manifested godliness,
hope for the world.

So annually at Christmas humans deliberately recall
a child born to become exemplary,
manifesting potential in each human child,
ever loyal to God, in perceiving stories everywhere
of right relationships.

Stories of the nature of the reign of common good,
so often compromised, but here offered as
‘a new beginning for old truth’
the inextricability of loving god and all neighbours
as being of ourselves.

So overrule the **Golden Rule**
restore the vitality of a **Double Command**
a commitment for all, in every way,
to love God: and only in such context to rediscover
the kin-dom of all on earth.

PBC - December 2013

Yours along the pilgrims’ richly varied way.

Peter

Prayer of Bernard SSF



Lord I want to love you, yet I'm not sure.
I want to trust you, yet I'm afraid of being taken in.
I know I need you, yet I'm ashamed of the need.
I want to pray, yet I'm afraid of being a hypocrite.
I need my independence, yet I fear to be alone.
I want to belong, yet I must be myself.
Take me Lord, yet leave me alone.
Lord, I believe; help my unbelief.
O Lord, if you are there, you do understand, don't you?
Give me what I need but leave me free to choose.
Help me to work it out my own way, but don't let me go.
Let me understand myself, but don't let me despair.
Come unto me, O Lord - I want you there.
Lighten my darkness - but don't dazzle me.
Help me to see what I need to do and give me strength to do it.
O Lord, I believe, help thou my unbelief.

**"The Words of Qoheleth" prophet, preacher, women adapted from
Ecclesiastes 3,1-13**

(written & offered, at the grieving time of Diana's death)

Can we say...

"To every life its rightful season,
a time appropriate for every act?"

A time to be born, of ancient yet modern.
A time for growing secure with siblings
then a time of breaking, steps fading...
A time for learning diving through life's books-
and a time of teaching that fond lesson
(all children cherished as our own)
A time for loving, in love "of course"
and a time of contract, shyly dazzling.
A time for birth-rite Will'd in heirdom
and a time of weight in buzzing calls.
A time to birth a wanted brother
a Harry time of rippling mirth.

A time for changing patterns encrusted;
a time for normal mother entrusted.
A time to work twice, as many
and a time for play, as others do.
A time for growth,
and a time for stunting growth with neglect.
A time of unhearing screams, silenced
and a time for voicing the deafening damage.
A time of deception
and a time for refusing to accept deceit.
A time of unbalance
and a time of poise.
A time of betrayal
and a time for constancy.
A time of despair
a time for empowering.
A time of budding
and a time of blossoming
A time for Spring adornment
and a time for early Autumn shedding of that adornment

A time for demanding activity
and a time for snatched retreat.
A time for healing
and a time for being healed.
A time to learn to laugh again
and a time to weep in empathy.
A time to be used to boost costings
and a time not to count the cost.
A time for mourning
and a time for Sleep-dancing.
A time to touch
and a time for the untouchable.
A time for needing an embrace
and a time for refusing not to embrace.

A time for Palaces and Parties
and a time for Sheltering young in Passages and 'Point.
A time for Star attention polarized with
time to attend to those in the shadow.

A time for seeing
and a time for being seen.
A time for being excluded
and a time for reaching all without exclusion.
A time for choices of high removal
and a time for moving on, with the people.
A time of robbed identity
and a time for close identifying
A time for cutting red-tape of ages to make
time for aiding The Red Cross of now.
A time for Wales; a Belle Canto, in tune with
a time, no time for songs of childrens.
A time for chasing the wind of disaster
a time to hold and stroke the shattered.
A time on time when hell lies hidden
and a time for Halos and new made limbs.

A time for finding
and a time for letting go.
A time to dream
and a time to act.
A time to risk
and a time to kiss,
A time of mist fading, finding time
in the warmth of a son.
A time of Woman
a time so human.

A time for living life in fullness
and a time for dying, so out of time.
A time for mourning; a mangled form;
Motherless Sons; a sister gone;
Bereaved Parents; A Nation's whole.

A time of grieving unforeseen
and a time for celebrating a life much seen.
We see her life, the hunted huntress,
Strong and gentle, old and young.
She touched so many with her story,
hurt and damaged, giving hope.
All we say with Biblical gropings
surely - she was a Gift from God.

VERSIONS OF THE PRAYER JESUS TAUGHT US

Jesus taught us to pray:-

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)

2.
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.)

Lord God, far above our understanding
Father and Mother to all of us
Blessed be your 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 harm 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)

Questions

1. Do you find repeating set prayers over and over dulls their meaning? Would the occasional use of different versions as above help? Which do you like best, and why?
2. Try writing your own Our Father.

Beginners
Denise Levertov

Dedicated to the memory of Karen Silkwood and Eliot Gralla

*'From too much love of living,
Hope and desire set free,
Even the weariest river
Winds somewhere to the sea—*

But we have only begun
to love the earth.

We have only begun
to imagine the fulness of life.

How could we tire of hope?
—so much is in bud.

How can desire fail?
—we have only begun

to imagine justice and mercy,
only begun to envision

how it might be
to live as siblings with beast and flower,
not as oppressors.

Surely our river
cannot already be hastening
into the sea of nonbeing?

Surely it cannot
drag, in the silt,
all that is innocent?

Not yet, not yet—
there is too much broken
that must be mended,

too much hurt we have done to each other
that cannot yet be forgiven.

We have only begun to know
the power that is in us if we would join
our solitudes in the communion of struggle.

So much is unfolding that must
complete its gesture,

so much is in bud.

*Poems from 'Cries of the
Heart'*

Eagle Poem
Joy Harjo

To pray you open your whole self
To sky, to earth, to sun, to moon
To one whole voice that is you.
And know there is more
That you can't see, can't hear
Can't know except in moments
Steadily growing, and in languages
That aren't always sound but other
Circles of motion.
Like eagle that Sunday morning
Over Salt River. Circled in blue sky
In wind, swept our hearts clean
With sacred wings.
We see you, see ourselves and know
That we must take the utmost care
And kindness in all things.
Breathe in, knowing we are made of
All this, and breathe, knowing
We are truly blessed because we

Were born, and die soon, within a
True circle of motion,
Like eagle rounding out the morning
Inside us.
We pray that it will be done
In beauty.
In beauty.

Prayer

Nicola Slee

God of all our growing,
take our roots down deep
in the long, dark winter season
of our grief.
Nurture the resurrection life in us,
in the secret places of the soil,
in the barren, frozen earth, underground,
where no eye can see.
Send your spirit where the cold season rages
and speak to us the promise of spring.

From Easter Garden, 1990

PRAYERS OF PENITENCE AND METANOIA



WE NEED YOUR forgiveness, merciful God,
For not allowing our complacency to be shattered,
For taking refuge too often in the familiar and the certain;
For not believing in the victory of vulnerability,
For not daring to accept your gifts nor claim your promises.
Grant us true repentance.
Set us free to hear your word to us.
Set us free to serve you.

O GOD, we bring you our failure,
our hunger, our disappointment, our despair,
our greed, our aloofness, our loneliness.
When we cling to others in desperation
Or turn from them in fear
Strengthen us in love.
Teach us, women and men
To use our power with care.

We turn to you, O God,
We renounce evil,
We claim your love,
We choose to be made whole.

Spirit of joy,
through you, Christ lives in us,
and we in Christ.
Forgive us when we forget you
and when we fail to live in your joy.
*Spirit of God, forgive us,
and lead us to life in you.*

Spirit of love,
you bind us in love to yourself
and to those around us,
in marriage, in family and in friendship.
Forgive us when we hurt those we love
and when we turn away from the love of our friends.
*Spirit of God, forgive us,
and lead us to life in you.*

Spirit of the Body of Christ,
uniting us in the church
with your life-giving grace and hope.
Forgive our fragmenting of your church
and our failure to carry your love into the world.
*Spirit of God, forgive us,
and lead us to life in you.*

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.

Source of Prayers:

1 & 2 from "Women Included" 3 from the WCC "In Spirit and in Truth" Worship Book,
4 from a garden eucharist on a theme "Go Tell Everyone"

Psalm of Experience

All: We are leaving but not forgetting
We are weaving but not entangled
We are parting but with freedom
We are hurting but will not be hurtful.

We are weeping but with gratefulness
We are keeping but giving away
We are angry but not resentful
We are sanguine, we will be fruitful.

We have broken bread and cast it on the
waters

We have drunk wine and poured it out on
others

We offer up our growing and our learning
We are sure of your mercies which are new
each morning.

(c. Ruth Shelton)

All: Lord Jesus Christ, Son of the living God,
who at this evening hour lay in the tomb
and so hallowed the grave
to be a bed of hope
for all who put their trust in you:
give us such sorrow for our sins,
which were the cause of your passion,
that, when our bodies lie in the dust,
our souls may live with you for ever. **Amen**

(Compline Prayer)

Silence to remember

LETTING GO

Reading: Wisdom of Solomon 3.1-7

Round: By the waters of Babylon
We sat down and wept,
For thee Zion
We remember, we remember thee Zion.

Reading: Do not go gentle into the night
(Dylan Thomas)

Silence

Intercessions

Reading: Sower

Here at the open gate
go on again;
nothing shall be the same.
All that is sown now lost
at unmeasured cost
the prodigal seed
scattered by warm wind
and quickly gone from view.
But where no eye can see
the hard dry husk may fall,
penetrate the moistness of soil
and, after lying waste,
expunged and erased,
root in dark earth,
shoot in some unimagined field,
sprouting amongst grain or weed
where unknown others walk
through an open gate
to gather, harvest and feed.

Sower, go on.

Evening Hymn:

(c. Nicola Slee)

Now that the sun hath veiled his light,
And bid the world goodnight
To the soft bed my body I dispose;
But where shall my soul repose?
Dear God, even in thy arms.
And can there be any so sweet security
Then to thy rest, O my soul,
And singing, praise the mercy
That prolongs thy days.
Alleluia.

(Music by Purcell)

Suggested structure

Celebration on Day of CWO 10th Anniversary,
starting with a Street liturgical Event on the Piazza

Title: '**Women's Way of the Cross**'

Women Included- from the Well to the Cross.

[A progression in a large U shape including the steps of the Cathedral at the bend]

1. Water brought from North, South, East, West of UK, joined in one bowl.
2. Enactment; Conversation at the well. [Why have you come?]
3. Women commissioned to share 'Good News'
4. 1st Barrier; a wall built of boxes, must be knocked down with energy
5. When Boxes are picked up they become 'gifts' *(card paper gift wrapped)*
6. Continue processing carrying gifts on the Way
7. Meet 2nd Barrier of intransigent structures, people *blindfolded in black* of authority barring progress
8. 'Gifts Rejected Tableau' *by the people in 7*
9. Inspiration, ethos of CWO [in T-shirts?] to the rescue by the power of change
10. Mime of opening of clenched fist of statue of authority figure
11. Led to Eye-opening in the labyrinth
12. Continue the way to 'Sacred Space'
13. Set up Cross, built of the boxes depicting gifts.
14. Praying./each given a sprig of Rosemary /douse each other affirming commissioning with well-water/ Kiss of Peace
10. Pick up goods and proceed to park for communal picnic.

Reclaiming Mary Magdalene

READINGS

Leader:

There are a confusing number of women called Mary in the New Testament and some of these have got mixed up, not only with each other but with other women briefly mentioned in Gospels.

Mary Magdalene has been caught up in the confusion over the number of accounts of women who anointed, and in particular with the unnamed woman "who had a bad name in the town", in Luke 7.36. Modern scholarship holds that there is no justification for identifying the sinful woman with Mary Magdalene (who appears in the next chapter (8.2) where she is shown as having been healed from possession by seven devils (most likely to have been mental illness) and was accompanying Jesus along with other women and the Twelve men.

The confusion of the women does not appear until the 4th century but since then, reinforced by Gregory the Great's advocacy, it has been a powerful force.

But what do we know of the biblical Mary Magdalene? Apart from her healing and accompanying Jesus we find her given a place of preeminence among the women at the foot of the cross (Mt 27.56, Mk 15.40, JN 19.25), at the burial (Mt 27.61) and at the appearances on Easter day (Lk 24.10, Mt 28.1, Mk 16. 1-9, Jn 20 1-18) Mary Magdalene is not portrayed as anointing the living Christ but going to the tomb to anoint the dead body of her Lord.

Let other voices tell us their insights.

A. From Elizabeth Moltmann Wendell "The women around Jesus"

Anyone who loves the biblical Mary Magdalene, and compares her with the (quotes) Christian (unquote) Mary Magdalene must get very angry. Even now for most people Mary Magdalene is the "great sinner". Literature and art in the Western tradition, stories and pictures of the repentant woman whose past beauty can still be seen have stamped our picture.... but the great sinner of Luke 7 and Mary Magdalene, of whom all four Gospels report, have as little to do with each other as Peter and Judas"

She goes on to speak about Mary Magdalene's experience in the garden, being told not to touch her risen Lord "We cannot eliminate the shock which this remark necessarily causes. This is no longer the tender, friendly Jesus,. It is no longer possible to touch or anoint his body. He cannot be brought back and held fast. Mary Magdalene may no longer spontaneously throw her arms around him... (she) experienced physical salvation in a way which went beyond almost everyone else. She loved Jesus personally. Without him, her life did not seem worth living. She showed tenacity and staying power. She never doubted him. But now she begins to cling to him. It is not the dead Messiah which makes her doubt, but the lost body of Jesus. It is here that she experiences death: her existence falls apart"

Moltmann Wendell then writes that she would prefer "to translate the words "Don't touch me" like this: "Grow up, be mature! Accept

Liturgy Reclaiming Mary Magdalene

(All starred items are in the appendix)

Song: Judas and Mary (Sydney Carter)

Leader: But who is the Mary in the Song?
(group throws up suggestions)

Leader: Mary Magdalene according to scripture

*Readings from:

A) Elizabeth Moltman Wendell

B) Dinah Cormick

*(A sheet of distorted visual images is passed around, when it gets back to the first person it goes round again, each participant tearing the paper (or part of it) into two - which then goes in a metal waste paper bin and is burnt.)

*Song: A Woman in her Grief (June Boyce Tillman in "In Praise of All Encircling Love"

Reading: John 20 1.18

Discussion in pairs What was happening between Jesus and Mary Magdalene in the Garden? Some translate "do not touch me" with "do not cling to me" What difference might this make?

*Poem: - Blessed be God for the faithfulness of Mary (Nicola Slee, in "Easter Garden" p 189)

Discussion in pairs What are we clinging to that we need to give up?

Intercessions As each person offers this up, aloud or silently, a candle is lit (either small lights, or larger candles placed in a bowl of sand.

Song You are my witnesses
(Miriam Therese Winter in "WomanSong")

Agape

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)

Hands

I see, Lord, in my tightly clenched fists
a symbol of my self.

I grasp my life,
hiding all I don't want others to see.

I hold my pride:
my desire to appear right,
my desire to appear strong.

I hold my anxieties:
my fear that I won't be accepted as I am,
my inability to be who I am.

I hold my anger:
my violence that protects me
against anyone
who comes too close to my secrets.

I ache with this tension,
with the immense energy required
to hide myself -
from you, lest you change me,
from them, lest they hurt me.

With these fists, I want to strike out -
against you,
against them,
against all that threatens me.

(pause)

But I see,
in these whitened knuckles
and straining forearms,
what this is doing to me:
I am enslaved,
imprisoned within myself.
I am destroying myself and others.

(pause)

But I sense your presence, Lord,
your open hands
reaching out to me.

I slowly open my hands,
and release myself to you.
I offer all I have been grasping so tightly:
the fear of being known,
the anxiety of being alone,
the anger, the guilt, the pain.

Lord!
My arms no longer ache!
My hands can move again!
They can stretch and wiggle.
They are open and able to receive -
Fill them with your love!
Show them how to touch,
how to serve.

Freed from my own grasp,
I am suddenly aware of others.
I reach out to my sisters and brothers.
Let my hands be your hands
as I take their needs and ~~care~~
and lift them to you.
Give us your sustaining grace,
touch us with your healing love.
Take us and shape us together
into the body of your Son.

*join hands with
us next to you.*

Let our hands be your hands
to reach out to the world you love.

original author unknown
adaptation by Martha Keys Barker
and Patricia Beall

© Celebration Services (International) Ltd., 1973, 1975.

*From 'The Folk Arts in Renewal' - Beal & Barker
Holder - Stoughton in paperback.*

From
Walk Lightly hand round the card v
family one verse each

Anyone with something to contribute?

(All) 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.

God of love, show us our place in this world
as channels of your love
for all the creatures of this earth,
for not one of them is forgotten in your sight
Enlighten those who possess power and money
that they may avoid the sin of indifference,
that they may love the common good, advance the weak,
and care for this world in which we live.
The poor and the earth are crying out.
O Lord, seize us with your power and light,
help us to protect all life,
to prepare for a better future,
for the coming of your Kingdom
of justice, peace, love and beauty.
Praise be to you!
Amen.

Franciscus

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

A prayer for our earth

- A All-powerful God, you are present in the whole universe
and in the smallest of your creatures.
You embrace with your tenderness all that exists.
Pour out upon us the power of your love,
that we may protect life and beauty.
Fill us with peace, that we may live
as brothers and sisters, harming no one.
- B O God of the poor,
help us to rescue the abandoned and forgotten of this earth,
so precious in your eyes.
Bring healing to our lives,
that we may protect the world and not prey on it,
that we may sow beauty, not pollution and destruction.
- A Touch the hearts
of those who look only for gain
at the expense of the poor and the earth.
- All Teach us to discover the worth of each thing,
to be filled with awe and contemplation,
to recognize that we are profoundly united
with every creature
as we journey towards your infinite light.
We thank you for being with us each day.
Encourage us, we pray, in our struggle
for justice, love and peace.

St Francis

Read each verse in turn

We believe that creation is a gift of God,
an expression of our creator's goodness.

We believe that we are part of this creation,
called to be good stewards of God's earth.

We believe that the resources of the land, sea and air
are precious gifts to be cherished and shared.

We believe that there is a rhythm to God's creation;
when we ignore the beat, we damage the earth.

We believe God calls us to make music together;
when we are out of tune with our neighbour, we lose the song in our
heart.

We believe that God's grace abounds
and that we can dance together to make all things new.

Annabel Shilson-Thomas

(based on an Affirmation of Faith, Pacific Women's Conference on Justice,
Peace and the Integrity of Creation)

Earth Prayer

Her Creation
Is us and not us.
We are kin to all that lives,
The pounding seas and breathing plants,
The myriad species that have their being
Giving glory to God in their very existence.
Who are we to tear asunder
The fragile eco-balance,
Call down desolation
And destruction?

Pause for thought

CW0 Walking Sept 01 Friendship of God and neighbour

I

Opening prayer, said by all

**God our Creator, you have given all peoples one common origin,
And your will is to gather us all
As one family in yourself.
Fill our hearts with the fire of your love and the desire to ensure justice
for all our sisters and brothers.
By sharing the good things you give us
may we secure justice and equality for every human being, an end to division,
and a human society built on love and peace.
We ask this through our Lord Jesus Christ, who lives and reigns with you and the
Holy Spirit, one God, for ever and ever.**

Reading: Wisdom 7.27 The work of Sophia (wisdom)

... She can do all things,
and while remaining in herself, she renews all things;
In every generation she passes into holy souls
And makes them friends of God, and prophets.

Extemporare thanksgiving prayers for friendship

II

John 15 13-15 Greater love...

(ALL) There is no greater love than to lie down one's life for one's friends. And you are my friends, if you do what I command you.
I no longer speak of you as subordinates,
Because a subordinate doesn't know a superior's business.
Instead I call you friends,
Because I have made known to you
Everything I have learned from Abba God.

A prayer for our pilgrimage (in two groups)

You call us O God to travel into the risk and opportunity of your future.
We pray for the nations and peoples of the world as well as our friends
As together we seek new ways of shaping our lives.

Heal us of the hurts we have experienced on the road.
Forgive us the pain we have caused those who travel with us.
Bind up our old wounds, that out of reconciliation may burst
Forth endless possibilities and harmony.

Draw us into a closer unity of respect and understanding
That justice may be fostered,
That life may be cherished,
That the gifts of creation may be used wisely.

And give us grace to recognize Christ
In the faces of those who walk beside us.

Intercessions

III

**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 – all join hands and sing
Shalom Shalom my friends shalom my friends, shalom, shalom
The peace of Christ I give you today, shalom, shalom

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. Pause

Blessing:

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

Most of these prayers come from the recent mass of thanksgiving for 25 years of friendship and commitment to justice. The "prayer of our pilgrimage" is Peter Trow's from "Wisdom is Calling" and the prayer of Jesus is Monica Furlong's in "Women Included".

Penitential Litany (to be adapted)

4. *Leader:* Lord, you entered Jerusalem to cheers of 'Hosanna!' and left with your cross to cries of 'Crucify!'



We remember the times when we have made you in our own image, the times when we have called our own aspirations yours, the times when we have misunderstood the way of the cross and have deceived ourselves and others.

Give us strength to journey with you and grace to discern the way that is yours.

Lord of the cross,

All: forgive us and heal us.

Lord, you overturned the tables of the temple money-changers. You said, 'My house shall be called a house of prayer.'

We remember the times when we have failed to make connections between our lives and our faith, the times when we have remained complacent and inert in the face of injustice and have violated your bodily temple by our selfishness and greed.

Inspire us to work for justice and fill us with the desire to build an integrated community of faith.

Lord of the cross,

forgive us and heal us.

Lord, you were anointed by an unknown woman in preparation for burial.

We remember the times when we have been too busy to love you, the times when we have failed to recognize your needs in others, the times when we have made ordinary that which is special and dismissed that which is precious.

Impassion us with the love of the unknown woman, that we may serve you in friend and stranger.

Lord of the cross,

forgive us and heal us.

Lord, you humbly took a towel and washed the feet of your friends.

We remember the times when we have fought for prominence, the times when we have desired power and have forgotten those without a voice, the times when we have pursued our own freedom and have enslaved others.

Give us courage to embrace your service freely, to take up your cross and follow you.

Lord of the cross,

forgive us and heal us.

Lord, you knew that Peter, who called you the Christ, would deny you three times.

We remember the times when we have denied you and have been afraid to speak the truth, the times when we have followed the path of safety and have ignored the path of risk.

Empower us to change, to become the rock on which you build your Church, that we may go forth to proclaim your kingdom and build up the body of Christ.

Lord of the cross,

forgive us and heal us

and make us one in heart and mind

to serve you in humility. Amen.

Intercessions for holy week

Annabel Shilson-Thomas, United Kingdom

VERSIONS OF THE PRAYER JESUS TAUGHT US

Jesus taught us to pray:-

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.

Lala Winkley

2.
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.

Jim Cotter

STATEMENTS OF FAITH

We believe in God

- Maker, Redeemer and Sustainer of Life,
- without beginning or end,
- whose life-giving love was let loose on the first Easter Sunday
- and whose life-giving love we share and proclaim here today.

We believe in God

- who gave up the divine life and submitted to the darkness and terror of the grave
- and who enters with us into every darkness and terror we shall ever face.

We believe in God

- who raised Christ from the death of the grave to glorious new life
- and who raises our lives from sin and despair to newness and hope again.

We believe in God

- who met the grief-stricken Mary in the garden and called her into hope by the uttering of her name.
- and who meets us in our grief and gives us courage to hope again by tenderly calling our name.

We believe in God

- who sent Mary out from the garden to be the witness and apostle of the resurrection
- and who commissions us, like Mary, to be bearers of hope and good news in our world.

We believe in God

- Maker, Redeemer and Sustainer of Life,
- without beginning or end,
- whose life-giving love was let loose on the first Easter Sunday
- and whose life-giving love we share and proclaim today
- to all women and men, wherever and whoever they are,
- loved, blessed and called by God,
- without beginning or end.

Nicola Slee

We believe in God,

creating and giving life to the world,
mother and father of all, regardless of race, class, or gender,
love indescribable and beyond our imagining,
yet closer than our own breathing.

We believe in Jesus,

the Way of God confronting violence with self-giving,
the Truth of God challenging all hypocrisy and false values,
the Life of God inviting us to a realm of forgiveness and new beginnings.

God-with-us, embodied in our living.

We believe in the Spirit,

Breathing into us renewing power,
Interpreting our longings and searchings after truth,
And probing with us the depths of God's wisdom.

We believe in the company of God's people,

called to live and be one in Christ;
In the knowledge of forgiveness and the strength to stand as God's daughters
(and sons).

In the promise of God which sustains us in what we know and invites us to travel on
discovery and hope.

Jan Berry

O God, embodied in a human life,
we believe and trust in you.

Jesus our brother, born of the woman Mary,
you confronted the proud and the powerful,
and welcomed as your friends those of no account.
Holy Wisdom of God, firstborn of creation,
you emptied yourself of power,
and became foolishness for our sake.
You laboured with us upon the cross,
and have brought us forth to the hope of resurrection
*We commit ourselves to struggle against evil
and to choose life.*

O God, life-giving Spirit,
Spirit of healing and comfort, of integrity and truth
we believe and trust in you.
Warm-winged Spirit, brooding over creation,
rushing wind and Pentecostal fire,
*we commit ourselves to work with you
and renew our world.*

Janet Morley

Prayer on a theme of relationships

All: God, our loving creator, it is your will to gather us all
as one family in yourself.

Fill our hearts with the fire of your love,
and the desire to ensure justice for all our sisters and brothers.
May we secure justice and equality for every human being, an end
to division

And a human society built on love and peace.

We give thanks for the loving mutuality of the Trinity,
which is a pattern for our relationships.

Reading: Wisdom 7.27 The work of Sophia (wisdom)

... She can do all things,
and while remaining in herself, she renews all things;
In every generation she passes into holy souls
And makes them friends of God, and prophets.

Pause

John 15 13-15 Greater love...

(ALL) There is no greater love than to lie down one's life for one's friends. And you are
my friends, if you do what I command you.
I no longer speak of you as subordinates,
Because a subordinate doesn't know a superior's business.
Instead I call you friends,
Because I have made known to you
Everything I have learned from Abba God.

A prayer for our pilgrimage (in two groups)

You call us O God to travel into the risk and opportunity of your future.
We pray for the nations and peoples of the world as well as our friends
As together we seek new ways of shaping our lives.

Heal us of the hurts we have experienced on the road.
Forgive us the pain we have caused those who travel with us,
Bind up our old wounds, that out of reconciliation may burst
Forth endless possibilities and harmony.

Draw us into a closer unity of respect and understanding
That justice may be foster,
That life may be cherished,
That the gifts of creation may be used wisely.

And give us grace to recognize Christ
In the faces of those who walk beside us.

**(All) 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.**

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

Most of these prayers come from the recent mass of thanksgiving for 25 years of friendship and commitment to justice.
The "prayer of our pilgrimage" is adapted from Peter Trow's prayer in "Wisdom is Calling" (Geoffrey Duncan) and the
prayer of Jesus is Monica Furlong's in "Women Included".

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)

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. Lk 18 35-43 (The cured blind man follows Jesus)

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

St John's Women's Spirituality Group Oct 2016

All: God, our loving creator, it is your will to gather us all
as one family in yourself.
Fill our hearts with the fire of your love,
and the desire to ensure justice for all our sisters and brothers.
May we secure justice and equality for every human being, an end
to division
And a human society built on love and peace.
We give thanks for the loving mutuality of the Trinity,
which is a pattern for our relationships.

I Believe in God

Voice 1 I believe in God: creator and farmer, lover and friend,
challenger and enabler; wellspring and womb of
purposeful living.

All We believe in God.

Voice 2 I believe in Jesus Christ: compassionate and
wounded healer, wise-one and fool; liberator from
oppression.

All We believe in Jesus Christ.

Voice 3 I believe in the Spirit; go-between and negotiator,
inspirer and encourager; barrier-breaker,
community-maker.

All We believe in the Spirit.

Voice 4 I believe in the community of faith:
alive in the aliveness of Christ,

prophetic in its solidarity with all who suffer,
celebratory in its hope, its work, its witness.

All We believe in the community of faith.

Voice 5 I believe in God's kingdom: beckoning and
burgeoning, dynamic and harmonious, present
and future; in which we glimpse
– the satisfaction of our deepest longings
– the healing of our painful rifts
– the forging of justice, peace and integrity.

All We believe in God's Kingdom.

*Kate Compston
England*

A Blessing

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.

*Keri Wehlander
Canada*

A Smile and a Tear

This blessing comes with a smile and a tear
To those afar and near
That they may lose fear
To smile and to shed a tear.

In a cruel, calculating and shrewd world
Easily forgetful, a rigid world.
May the blessings pour like the monsoon
To soften the hearts to smiles and tears.

As the century passes
Leaving skulls and ashes
May automated bombs be drowned
By the smiles and tears of the masses.

May emotion drown reason
May harsh rule be treated as treason
And may each person
Roar with laughter, cry with emotion.

St John's Women's Spirituality Group Oct 2016

All: God, our loving creator, it is your will to gather us all
as one family in yourself.

Fill our hearts with the fire of your love,
and the desire to ensure justice for all our sisters and brothers.
May we secure justice and equality for every human being, an end
to division.

And a human society built on love and peace.

We give thanks for the loving mutuality of the Trinity,
which is a pattern for our relationships.

I Believe in God

Voice 1 I believe in God: creator and farmer, lover and friend,
challenger and enabler; wellspring and womb of
purposeful living.

All We believe in God.

Voice 2 I believe in Jesus Christ: compassionate and
wounded healer, wise-one and fool; liberator from
oppression.

All We believe in Jesus Christ.

Voice 3 I believe in the Spirit; go-between and negotiator,
inspirer and encourager; barrier-breaker,
community-maker.

All We believe in the Spirit.

Voice 4 I believe in the community of faith:
alive in the aliveness of Christ,

prophetic in its solidarity with all who suffer,
celebratory in its hope, its work, its witness.

All We believe in the community of faith.

Voice 5 I believe in God's kingdom: beckoning and
burgeoning, dynamic and harmonious, present
and future; in which we glimpse
- the satisfaction of our deepest longings
- the healing of our painful rifts
- the forging of justice, peace and integrity.

All We believe in God's Kingdom.

*Kate Compston
England*

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)

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. Lk 18 35-43 (The cured blind man follows Jesus)

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

JOURNEY

Gazing out at the dim,
impossible horizon,
there was no way of knowing
how long or arduous the journey,
nor even where or how to begin.
Only the dawning consciousness
that much would have to be shed.

First the farewell to shelter,
the familiar comfortable dwelling,
the walls whose smells and stains you knew,
the well-fingered patterns of fabric and furnishings,
the firmness of wood
under your hand.
Then the departure from kin,
the distancing from voice and touch and glance
of those in whose gaze
your life had grown and been beheld:
the warmth and blessing of the mother's body,
the timbre and loving of the father's voice.

So much that was treasured
would have to be relinquished:
pleasure of friendship,
artistry, comfort,
ease of accomplishment, achievement,
honoured accolades and prizes.
Many desirable futures
would have to be discarded
each in their turn tasted yet
yielded to emptiness,
the willingness to be aborted.

Even the flesh would have to be pruned,
pared to a delicate yet enduring sensibility,
a body lacking language,
wanting conception,
forfeiting strength and mobility,
compressed to a small nub
of vulnerability,
ready to be thrown
into life
 and death
again and again.

Only after so much contraction
would the god be ready to begin.

Nicola Slee

4th October 1998

Suggested tune: NOËL NOUVELET

Listening God, you hear us
when we cannot speak,
when despair and turmoil
leaves us faint and weak.
In love you call us
back to you again
and your grace reminds us
how you feel our pain.

Searching God, you find us
when we go astray
as self-centred living
takes us from your way.
In love you seek us,
show us what we've lost
and your tears remind us
what forgiveness cost.

Suffering God, you lift us
from our deepest grief,
when emotion blinds us
to our own belief.
In love you touch us
with your nail-torn hand
and your wounds remind us
why you understand.

Risen God, you show us
love too strong for death,
evil deeds defeated
by your living breath.
In love you teach us
never to despair,
for your power reminds us
you are always there.

Discussion (in 2s or 3s) Where do you see seeds of hope and how can we foster their germination and growth – each person to write one sign of hope on a paper shape, later to be used for the collage.

D
(desert)

Prayer (said antiphonally, the bold line being taken by the B group)

The desert will sing and rejoice
and the wilderness blossom with flowers;
all will see the Lord's splendour,
see the Lord's greatness and power.
Tell everyone who is anxious:
Be strong and don't be afraid.
The blind will be able to see;
the deaf will be able to hear;
the lame will leap and dance;
those who can't speak will shout.
They will hammer their swords into ploughs
and their spears into pruning-knives;
the nations will live in peace;
they will train for war no more.
This is the promise of God;
God's promise will be fulfilled.

Song

Gathering of flowers, leaves etc to be placed in bowls of bare earth, to "make the desert fertile", while making **intercessions** (or silently)

Prayer (Helder Camara)

Let every word
be the fruit
of action and reflection.
Reflection alone
without action
or tending towards it
is mere theory,
adding its weight

when we are
overloaded
with it already ...
Action alone
without reflection
is being busy
pointlessly.
Honour the Word eternal
and speak
to make
a new world possible.

Make a collage on the desert becoming fertile



Service of Light

LED BY *The Southwark Feminist Theology Group*

Sunday 9 September 2012, 6.30pm

SONG Wait for the Lord (Taizé)

Mixed Voices
Lento ♩ = 48

Wait for the Lord, his day is near.

Wait for the Lord be strong, take heart!

PRAYER

We give thanks for Mary's intimacy with God:
 The intimacy of being called and chosen,
 The intimacy of being touched and overshadowed by the Spirit,
 The intimacy of consenting to God's new birth in her life.

We give thanks for Mary's intimacy with Elizabeth:
 The intimacy of being recognised and known,
 The intimacy of being held and embraced,
 The intimacy of being encouraged and affirmed.

We give thanks for the sharing of Mary's intimacy with the world:
 The intimacy of sharing God's blessing with others,
 The intimacy of participating in God's justice in the world,
 The intimacy of extending God's friendship to all people and places.

Amen.

SONG Psalm 139

D G/D D A/D D A D D/C# G/B D9/F#

1 O God, you search me and you know me. All my thoughts lie

o - pen to your gaze. When I walk or lie down you are be -

- fore me: ev - er the ma - ker and keep - er of my days.

O God, you search me and you know me.
 All my thoughts lie open to your gaze.
 When I walk or lie down, you are before me:
 Ever the maker and keeper of my days.

You know my resting and my rising.
 You discern my purpose from afar,
 and with love everlasting you besiege me:
 In ev'ry moment of life and death, you are.

Before a word is on my tongue, Lord,
 you have known its meaning through and through.
 You are with me beyond my understanding:
 God of my present, my past and future too.

Although your Spirit is upon me,
 still I search for shelter from your light.
 There is nowhere on earth I can escape you:
 Even the darkness is radiant in your sight.

For you created me and shaped me,
 gave me life within my mother's womb.
 For the wonder of who I am, I praise you:
 Safe in your hands, all creation is made new.

WORD OF GOD Luke 1. 26-38

REFLECTION ON THE WORD Nicky von Fraunhofer, Southwark Cathedral Ordinand

SONG Magnificat (Taize)



INTERCESSORY PRAYER

Holy and incarnate one,
at whose unexpected touch
the ordinary world
is charged with God:

we pray for those
whose hardship is overwhelming, who cannot find you;
who live in poverty, anxiety, and hunger;
whose lives are fearful or lonely;
who are exploited, exhausted or ill.

For the Word was made flesh
And dwelt among us.

We pray for those
whose ambition is overwhelming, who do not want to find you;
whose lives are choked with overwork or consumption;
who have chosen an unreal path;
who have hardened their hearts.

For the Word was made flesh
And dwelt among us.

We pray for those
who have begun to find you, and are overwhelmed;
for whom the risk of healing is too painful;
who are afraid of your embrace,
and fear your energetic power
to reconstitute the world.

For the Word was made flesh
And dwelt among us.

COLLECT

O God,
you fulfil our desire
beyond what we can bear:
as Mary gave her appalled assent
to your intimate promise,
so may we open ourselves also
to contain your life within us,
through Jesus Christ,
Amen.

LORD'S PRAYER

SONG

QUEM PASTORES 8.8.8.7.

*German 14th-century carol
arranged June Boyce-Tillman (1943–)*

Gently

Ma - ry, cho - sen to be mo - ther Of a child in mys - tery hid - den,
Not o'er - come by fear or ter - ror, Teach us how to per - se - vere.

1. Mary chosen to be mother
of a child in myst'ry hidden,
not o'ercome by fear or terror,
teach us how to persevere

2. Mary, wand'ring through the desert,
trav'ling on uncertain, anxious,
held by arms, supporting, loving,
teach us how to persevere

3. Mary, reaching Beth'lem's safety,
resting in a place so lowly,
giving birth to painful hoping,
teach us how to persevere

4. Mary, dreaming of a future
when her son would grow to manhood,
loving, trusting, planning, hoping,
teach us how to persevere

Stand

ACCLAMATION

**Into his joy, the Lord has received you,
Virgin God-bearer, Mother of Christ.**

**You have beheld the King in his beauty,
Mary, daughter of Israel.**

**You have made answer for the creation
to the redeeming will of God.**

**Light, fire and life, divine and immortal,
joined to our nature you have brought forth,**

**that to the glory of God the father,
heaven and earth might be restored.**

BLESSING

May the Maker's blessing be yours,
encircling you round,
above you,
within you.

May the Son's blessing be yours,
the wine and the water,
the bread and the stories,
to feed you,
to remind you.

May the Spirit's blessing be yours,
the wind, the fire,
the still small voice,
to comfort you,
to disturb you.

Amen.

Southwark Feminist Theology Group

Our aim is to contribute women's voices and spirituality to our shared life and worship

We are an ecumenical group of women who meet for worship, reading, food and discussion. We usually take it in turns to host and prepare our monthly sessions; occasionally we go to shows and exhibitions. We also enjoy week-ends in beautiful places a couple of times a year.

We try to bring speakers to Southwark Cathedral for open gatherings and joint sessions with other groups once a year or so. Each year for the last few years, we have helped organise one of the Cathedral's monthly Sunday evening services of light.

We welcome new members and invitations to meet, with others, to do feminist theology.

To join the mailing list, please contact Ann Orton
ann_orton@hotmail.com

Southwark Cathedral,
London Bridge,
London SE1 9DA
www.southwarkcathedral.org.uk



Feminist
Theology
Group

SOURCES:

Opening prayer from The book of Mary; Nicola Slee: SPCK
Psalm 139 Bernadette Farrell © 1992; Published by OCP Publications
Intercessory Prayer from All Desires Known; Janet Morley: SPCK
Song: Mary's Journey: June Boyce-Tillman :tune Quem Pastores
Acclamation: Anthem to the Theotokos; The Daily Office: SSF, OSB West Malling
Blessing adapted from The Maker's blessing; Wild Goose Publications.

IMAGES

Front image adapted from the Annunciation, Durham Cathedral: http://www.images-on-durham.co.uk/photo_8406401
Rear image from fresco by Massacio: detail of woman and child from SS Peter and Paul distributing Alms c1427 http://prints.culturelabel.com/art/470661/Detail_of_the_woman_and_child_from_St_Peter_and_St_Paul



plan financially, how to calculate profits and costs. Also, it gave us loans at low interest rates. Now I can buy ingredients in bulk and pay back my loan. We work hard as we're eager to make this scheme a success. If the programme moves on to the next town, we'll carry on with the *gwoupman* ourselves – helping each other and helping ourselves. In time I hope to be able to save enough to build my own large oven so that I don't have to use the bakery. That's my ambition.

Christian Aid

God, Maker and Breaker of Bread

Jan Berry

Breadmaking God,
providing food for your children
with an abundance that surpasses our hopes,
we praise you.

God, Maker and Breaker of Bread,
feed and nourish us with your love.

Breadmaking God,
working with those who sweat and struggle
to provide food and nourishment for the hungry,
bring justice to your world.

God, Maker and Breaker of Bread,
feed and nourish us with your love.

Breadmaking God,
hearing our greedy clamour for more,
our desire for possessions surplus to our needs,
forgive us.

God, Maker and Breaker of Bread,
feed and nourish us with your love.

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

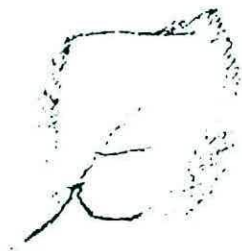
Offertory Procession (children or member from each group)

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.

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.

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

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.

EXAMPLES OF MAGNIFICATS

:...Holy is this work now beginning
Blessed is the first step.
Blessed are those who, prepared,
have the courage to begin.
Blessed are you, Yahweh, the enabler of deeds
great and simple for these people today ..
You show us the potency of people with a clear commitment:
you scatter the energies of those who vacillate...
You provide the answers for those who question:
to those who know the answers you are silent.
(Johnson, Magnificat of Now, reflections on Cana)

My heart is bubbling over with joy
with God it is good to be a woman
from now on tell all peoples, proclaim
it is a wonderful gift to be.
The One in whom power truly rests
has lifted us up to praise,
God's greatness shall fall like a shower
on the trusting of every age,
the disregarded have been raised up
the pompous and powerful shall fall.
God has made good the word
given at the dawn of time
(Phoebe Willetts)

USA Carmelites, New Companion to the Breviary

PSALM VERSIONS

Psalms 23:3-4

You lead me to restful waters
to restore my soul
You guide me in the paths of righteousness
for the sake of your name

(New Companion to Breviary)

To the waters of repose he leads me
There revives my soul
he guides me by paths of virtue
For the sake of his name

(Jerusalem Bible)

Ps 18 .6

In my anguish I called to you, O God
I cried in desperation
Your ear was closer to me than I thought
You heard me from the depths of my heart

(Jim Cotter, Through Desert Places)

In my distress I called to Yahweh
and to my God I cried:
from his Temple he heard my voice
my cry came to his ears

(JB)

ps 34 19-20

Many are the afflictions of those who seek good
But the pain-bearing God is with them.
You penetrate to the heart of their suffering
that they come to no lasting harm

Hardships in plenty besiege the virtuous man
but Yahweh rescues him from them all
taking care of every bone,
Yahweh will not let one be broken.

The church building was well decorated with coconut, palm and bamboo branches. The excitement began with the preparation on Saturday afternoon – rehearsing, decorating, bringing gifts. God had been GOOD. Persons had looked to God to care for them and bring them through and God had done it. Even in their times of testing they had been able to see the hand of God and experience God's joy. God had been generous. It was their time to give generously to an awesome God.

The example of the people from my home congregation taught me about giving as a response to God's generosity. Also, it taught me that when people value God and recognize God's goodness and mercy they give a lot, even when they do not have a lot to give.

Prayer:

Generous Creator, Sustainer
Loving, Caring, Sharing God
We give you praise

For your Providence and mercy
For your redeeming grace
We give you praise

You are God
Beyond our comprehension
Simply Awesome in all you do and are
We give you praise

For the times of testing
For the times when we wondered where you were
For the times when you upheld us
We give you praise

We confess the times when we fail to recognize you
The times when we seek to limit you
The times when we do not acknowledge you
Lord, forgive us

We confess that we take you for granted
We do not see you in the harvest
We do not see you in our work
We do not see you in our productivity
Lord, forgive us

Because we do not see you
Because we limit you
We fail you
Lord, forgive us

We fail you in our relationships with each other, with
creation, with yourself
In our stewardship of time, money, creation, the Gospel
In our response to all that you are and all that you do
Lord, forgive us

We ask for a new vision of yourself
A new heart for you
A new heart for each other
A new heart for your created order
Lord, empower us

Teach us anew who you are
That we may respond to you in generosity
In caring for each other
In caring for your world
In caring for you
Lord, empower us

May harvest be a sign for us
Not only that you covenant with us
But that we covenant with you
To be good, generous and faithful stewards of all that you
entrust to us
Lord, empower us

• AGAPE On a theme of Justice

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 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.

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)

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.

Silence, then people add in their own bidding prayers

The Peace (all hold hands and sing)

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

Blessing of the food

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.

Agape from 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.

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.

(the wine is poured and passed around, each saying to the next person some such words as "the new wine of life")

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

(the bread is passed round, each on breaking off a portion and handing it to the next person saying something like "bread for the journey")

All: 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.

Reading: LK 2 22-40 (From Inclusive Language Dictionary)

Poem: A Song for Simeon

TS Elicé.

Simeon's Song (lma) tape & poem

Each person lights the candle of the person sitting beside -
Saying 'May you carry the light of Christ out into the world'
then discuss ~~with~~ in pairs how we can be a source of light.

Song. Put peace 74 R.P.

Agape

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 and passed around 'the new wine of life')

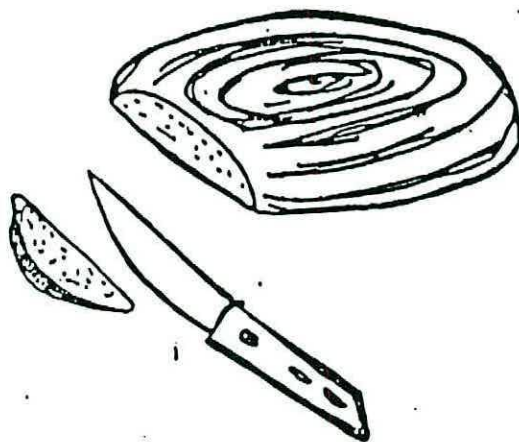
All We give thanks to you, our creator, for this wine, remembering Israel your people, brought like a vine out of Egypt, and planted in the promised land (wine is passed round)
(the bread is broken and passed round and all saying 'The bread of sustenance')

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 (37)

We sing a love



SOCIETY FOR WOMEN IN THE MINISTRY OF THE CHURCH
meeting at all saints church, battersea

18 10 2003

OPENING PRAYER

Remembering Luke the Evangelist

BHAJAN - (Indian Chant)

Pithaave Saranam, Saranam Pithaave (4)

Kristuve Saranam, Saranam Kristuve (4)

Thooyavi Saranam, Saranam Thooyavi (4)

(Pithave - Father, Kristuve - Christ, Thooyavi - Holy Spirit, Saranam - We take refuge)

PRAYER - St. Teresa (The way of perfection)

However softly we speak, he is near enough to hear us. Neither is there any need for wings to go to find him. All one need do is go into solitude and look at him within oneself...

L: In the beginning...

All: God...

L: In this moment now as we pray...

All: God...

L: In all time and out of time...

All: God...

L: Time - locked as we are, we struggle to understand God's ever - present and eternal nature, without beginning or ending.

All: Father, open our eyes that we may see.

L: The mystery of God's Being invites us to lay down our anxieties about past and future, and rest in his constancy and peace.

All: Father, open our eyes that we may see.

L: The knowledge of God's eternal Presence allows us access to a fresh and liberating way of living.

All: Father, open our eyes that we may see.

PSALM

R. Praise the Lord!

Praise the Lord! How good it is to sing praises to our God; for he is gracious, and a song of praise is fitting. **R.**

The LORD builds up Jerusalem; he gathers the outcasts of Israel. He heals the broken hearted, and binds up their wounds. He determines the number of the stars; he gives to all of them their names. **R.**

Great is our Lord, and abundant in power; God's understanding is beyond measure. The LORD lifts up the downtrodden; he casts the wicked to the ground. Sing to the Lord with thanksgiving; make melody to our God on the lyre. **R.**

COLLECT

Almighty God, you called Luke the physician, whose praise is in the gospel, to be an evangelist and physician of the soul: by the grace of the Spirit and through the wholesome medicine of the gospel, give your church the same love and power to heal; through Jesus Christ your Son our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and forever.

READING : LUKE 10. 1 - 9

Silence reflection

SONG

As the deer pants for the water,
so my soul longs after you.
You alone are my heart's desire
and I long to worship you.

*You alone are my strength, my shield,
to you alone may my spirit yield.
You alone are my heart's desire
and I long to worship you.*

I want you more than gold or silver,
only You can satisfy.
You alone are the real joy giver
and the apple of my eye.

You're my friend and you're my
brother,
even though You are a king.
I love you more than any other,
so much more than anything

INTERCESSORY PRAYERS

LORD'S PRAYER

BLESSING - all

All that this day has to offer
All that we have to offer this day
bring us closer to the Kingdom of
peace and reconciliation.
In the Name of the Father, Son and Holy Spirit. Amen

Poems & Prayers - Mary Magdalene

SHORT PRAYERS

Blessed be God for the faithfulness of Mary,
who returned to the garden on the first Easter morning
to seek her beloved in the tomb,
who heard her name uttered by the risen Christ,
and found her life, her joy, her self, restored.

In her naming we hear our own names called.
In her healing we know our own wounds healed.
In her rejoicing we enter into the freedom and joy of the redeemed.

Make us faithful like Mary,
when faith is called forth
on the dawn of Easter morning,
Until we come at last
to share in the full glory
of Resurrection day.

N. Slee

Blessed be God for the faithfulness of Mary,
who went out from the garden
to do her beloved's bidding,
who joyfully proclaimed his resurrection
to those to whom he sent her,
and risked her self in bold believing.

In her proclamation we find courage to speak
out.

In her acclamation we gain strength to share
our stories.

In her vindication we know the recognition
of our redeemed and vindicated lives.

Make us faithful like Mary,
when faith is sent out
into the noon of Easter morning,
Until we come at last
to share in the full glory
of Resurrection Day.

Nicola Slee⁴⁵

God of the open garden,
we have found you
and long to hold you fast.
But you refuse our clinging need,
eluding the love
that would bind and possess you,
sending us out
beyond the bounds of our feeble knowing.

Rapt in our joy and desire,
we cannot interpret you:
you have gone from us again,
moving into morning,
moving into light.

In your great love,
wait for us
where you have sent us,
go ahead of us,
be there to meet us,
risen, released in your world.

Nicola Slee

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 Morley⁴⁴

It suddenly strikes me
with overwhelming force:

It was women
who were the first to spread the message of

Easter –
the unheard of!

It was women
who rushed to the disciples,
who, breathless and bewildered,
passed on the greatest message of all:

He is alive!

Think if women had kept silence
in the churches!

Marta Wilhelmsson

Taken from 'An Easter Garden' N. Slee
& 'Who are you looking for'
Chorus in 'The Mystery with Women'

Reclaiming Mary Magdalen
READINGS

Leader:

There are a confusing number of women called Mary in the New Testament and some of these have got mixed up, not only with each other but with other women briefly mentioned in Gospels.

Mary Magdalene has been caught up in the confusion over the number of accounts of women who anointed, and in particular with the unnamed woman "who had a bad name in the town", in Luke 7.36. Modern scholarship holds that there is no justification for identifying the sinful woman with Mary Magdalene (who appears in the next chapter (8.2) where she is shown as having been healed from possession by seven devils (most likely to have been mental illness) and was accompanying Jesus along with other women and the Twelve men.

The confusion of the women does not appear until the 4th century but since then, reinforced by Gregory the Great's advocacy, it has been a powerful force.

But what do we know of the biblical Mary Magdalene? Apart from her healing and accompanying Jesus we find her given a place of preeminence among the women at the foot of the cross (Mt 27.56, Mk 15.40, Jn 19.25), at the burial (Mt 27.61) and at the appearances on Easter day (Lk 24.10, Mt 28.1, Mk 16. 1-9, Jn 20 1-18) Mary Magdalene is not portrayed as anointing the living Christ but going to the tomb to anoint the dead body of her Lord.

Let other voices tell us their insights.

A. From Elizabeth Moltmann Wendell "The women around Jesus"
Anyone who loves the biblical Mary Magdalene, and compares her with the (quotes) Christian (unquote) Mary Magdalene must get very angry. Even now for most people Mary Magdalene is the "great sinner". Literature and art in the Western tradition, stories and pictures of the repentant woman whose past beauty can still be seen have stamped our picture.... but the great sinner of Luke 7 and Mary Magdalene, of whom all four Gospels report, have as little to do with each other as Peter and Judas"

She goes on to speak about Mary Magdalene's experience in the garden, being told not to touch her risen Lord "We cannot eliminate the shock which this remark necessarily causes. This is no longer the tender, friendly Jesus,. It is no longer possible to touch or anoint his body. He cannot be brought back and held fast. Mary Magdalene may no longer spontaneously throw her arms around him... (she) experienced physical salvation in a way which went beyond almost everyone else. She loved Jesus personally. Without him, her life did not seem worth living. She showed tenacity and staying power. She never doubted him. But now she begins to cling to him. It is not the dead Messiah which makes her doubt, but the lost body of Jesus. It is here that she experiences death: her existence falls apart"

Moltmann Wendell then writes that she would prefer "to translate

A CHANCE TO CHANGE

n Marriage, Family, and
this startling statement
ly they were saying that
and attitudes which per-
society carry over into the
of relationships in home
behavior, are reflected in
and society. All three
alization of women and

e life style" because it
complete life styles than
section gave serious at-
ily life. They discovered
or familial relationships
. The Sheffield section

ays to work together as a
e Church on issues which
that in most areas of the
ar families, but there are
a total community: single
parated, divorced, and re-
de of the Church, persons
time when we call on the
of enormous societal pres-
new realities and changing

and changing families
give more attention and
ily disorganization but
uations, giving special
ment of children and to
d church that encour-
ms in differing cultural

Human Being

Human being . . .

Why are man and woman created in God's creation?

For the sake of being opposition and comparison?

Or being an enemy to one and other?

Or being a manipulating-exploiting tool for one and other?

Human being . . .

Woman-man exists for the truth of agape-living

Man-woman exists for the truth of power-uniting

Woman-man exists for the truth of being whole

Man-woman exists for the truth of being one.

Human being . . .

To be man and woman is to be supportive to one and other

Not for being enemies but cosustainers

Not for despising but for praising

Not for selling-buying but for living in dignity.

Human being . . .

Thou art mono and not duo

Thou art made cosustainer and not solo

That's the truth of being

Human being.

Maen Pongudom

Thailand

From A chance to change

B. Thompson

PRAYER USED BY BEDE JARRETT OP
(language updated from thee to you)

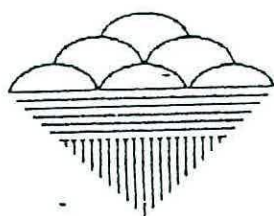
We seem to give them back to You
O God who gave them back to us.
Yet as you did not lose them in giving,
so we do not lose them by their return.
Not as the world gives, do You give,
O Lover of souls.
What you give, you do not take away
for what is yours is ours also
If we are yours.

And life is eternal and love is immortal,
and death is only a horizon,
and a horizon is nothing,
save the limit of our sight.

Lift us up, strong Son of God,
that we may see further,
cleanse our eyes
that we may see more clearly:
draw us closer to Yourself
that we may know ourselves to be nearer
to our loved ones who are with thee.

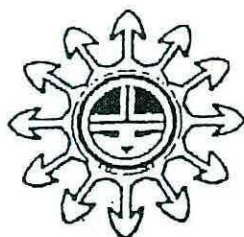
And while you do prepare a place for us
prepare us also for that happy place,
that where You are
we may be also for ever more.

NAVAJO PRAYERS (These came from a Navajo catholic Church in the States- get into 4 groups)



Direction of the West

We greet you, O Spirit of the West. It is you who usher in the setting sun. It is by your power that the sun hangs suspended for endless moments before you catch it with your breath and carry it off into the night. Guide our steps at end of day. Fill us with your peace as you enfold us with your great mystery of night that we might rest securely in your arms until morning calls us forth again.



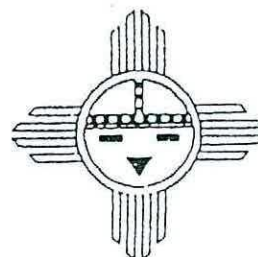
Direction of the South

We greet you, O Spirit of the South. You bring the winds of summer and breathe on us the warmth of the sun to soothe and heal our bodies and spirits. You thaw and soften the coldness of our world; you nudge the seedlings to break through the soil to the light. Make our hearts loving, so that we might feel the oppression and pain of all peoples, especially the poor and marginated. Heal our selfishness that we might become a more generous and sharing people.

From: Prayer Service opening Provincial Play Day

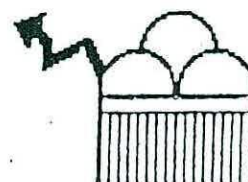
Direction of the North

We greet you, O Spirit of the North. You are the cold wind that blows across our land, stripping the earth of all that is dead and decayed. AYou rob us of the false securities, so easily blown away. Teach us to plant our feet securely on the earth and to see things as they really are, that the coming of your Spirit may find us standing firm in integrity. Make us strong in our desire to be peacemakers.



Direction of the East

We greet you, O Spirit of the East. You usher in the dawn of the breeze; you stretch forth your fingers and paint our skies. Awaken in us with each new day, new hopes, new dreams of colors, loves and joys, new desires for justice never before imagined. Fill our bodies with your breath; invigorate us. Carry us to the farthest mountains and beyond. Inspirit us that we might reach out to you boldly to grasp the miracles that are given birth with each new dawn.



Give us life

Holy Spirit, Creator,
at the beginning you hovered over the waters;
you breathe life into all creatures;
without you every living creature dies and returns to nothingness,

Come into us, Holy Spirit.

Holy Spirit, Comforter,
by you we are born again as children of God;
you make us living temples of your presence,
you pray within us with prayers too deep for words,

Come into us, Holy Spirit.

Holy Spirit, Lord and Giver of Life,
you are light, you bring us light;
you are goodness and the source of all goodness,

Come into us, Holy Spirit.

Holy Spirit, Breath of life,
you sanctify and breathe life into the whole body of the Church;
you dwell in each one of its members,
and will one day give new life to our mortal bodies,

Come into us, Holy Spirit.

Ant. 3 I put all my trust in you, O God,
and you have not failed me.

Psalm 28:1-3, 6-9

To you, O God, I call,
my rock, hear me.
If you do not heed I shall become
like those in the grave.

Hear the voice of my pleading
as I call for help,
as I lift up my hands in prayer
to your holy place.

Do not drag me away with the wicked,
with the evil-doers,
who speak words of peace to their neighbors
but with evil in their hearts.

I bless you, for you have heard
my cry, my appeal.
You are my strength and my shield;
in you my heart trusts.

I was helped, my heart rejoices
and I praise you with my song.

You are the strength of your people,
a fortress where the anointed find salvation.
Save your people; bless Israel your heritage.
Be their shepherd and carry them for ever.

Glory be to the Creator, to the Redeemer, and to the Sustainer,
as it was in the beginning, is now, and ever shall be, amen.

Discussion (in twos or threes)

What place does nature have in your spirituality?

What is our responsibility for maintaining the health of God's cosmos in the face of the environment crisis.

Making a flowery mead wander round the garden and chose a flower or leaf. Come back to the table and place this in one of the bowls of earth, speaking a thought or intercession (or silently)

Benedicite Omnia Opera (Janet Morley's version) each verse said antiphonally, all join in "praise and glorify her for ever.

All you works of God, bless your creator;
praise her and glorify her for ever.

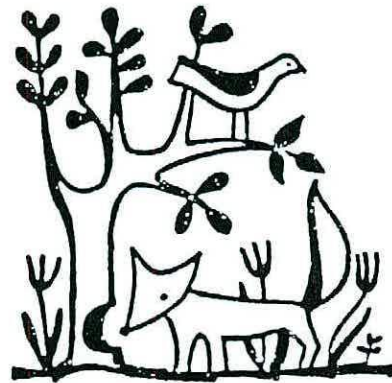
Let the wide earth bless the creator;
let the arching heavens bless the creator;
let the whole body of God bless the creator;
praise her and glorify her for ever.

You returning daylight, bless your creator;
twilight and shadows, bless your creator;
embracing darkness, bless your creator;
praise her and glorify her for ever.

Mountains of God, massive and ancient rocks,
bless your creator;
valleys and pastures, moorland and rivers,
bless your creator;
ocean depths and lonely abyss,
bless your creator;
praise her and glorify her for ever.

Storm and mighty wind, bless your creator;
bitter cold and scorching sun, bless your creator;
mist and cloud and tender rain,
bless your creator;
praise her and glorify her for ever.

Seed and sapling, tree and vivid flower,
bless your creator;
greenness and flourishing,
withering and bareness, bless your creator;
harvest and springtime and deadness of the year,
bless your creator;
praise her and glorify her for ever.



You creatures of God, bless your creator;
swift and cunning, violent and graceful,
bless your creator;
all who creep and soar and dance across the earth,
bless your creator;
praise her and glorify her for ever.

You newborn babies, bless your creator;
young and old, mature and aging,
bless your creator;
all you dying, bless your creator;
praise her and glorify her for ever.

In pain and desolation, let us bless our creator;
in the place of delight, let us bless our creator;
in time of waiting, let us bless our creator;
praise her and glorify her for ever.

Let all who live and grow and breathe
bless our creator,
praise her and glorify her for ever.

3 Canticle of the Sun from Paul Winter's "Earth Mass"

(all join in the chorus For the Beauty of the earth...)

Canticle of Brother Sun

**performed by the Consort & Chorus*

All praise be yours through Brother Sun,
All praise be yours through Sister Moon,
By Mother Earth my Lord be praised,
By Brother Mountain, Sister Sea,
Through Brother Wind and Brother Air,
Through Sister Water, Brother Fire,
The Stars above give thanks to Thee,
All praise to those who live in peace.
All praise be yours through Brother Wolf,
All praise be yours through Sister Whale,
By Nature's song my Lord be praised,
By Brother Eagle, Sister Loon,
Through Brother Tiger, Sister Seal,
Through Sister Flower, Brother Tree,
Let Creatures all give thanks to Thee,
All praise to those who live in peace.

Ask of the Beasts, and they shall teach thee
the beauty of the Earth.
Ask of the Trees, and they shall teach thee
the beauty of the Earth.
Ask of the Flowers, and they shall teach thee
the beauty of the Earth.
Ask of the Winds, and they shall teach thee
the beauty of the Earth.

Brother Sun, Sister Moon.

ALL SING:

For the Beauty of the Earth Sing, Oh Sing Today,
Of the Sky and at our birth, Sing, Oh Sing Always,
Nature, Human and Divine, all around us lies,
Lord of All to Thee we raise grateful hymns of praise.

4

Pied Beauty

Glory be to God for dappled things –
For skies of couple-colour as a brindled cow;
For rose-moles all in stipple upon trout that
swim;
Fresh-firecoal chestnut-falls; finches' wings;
Landscape plotted and pieced – fold, fallow, and
plough
And all trades, their gear and tackle and trim.

All things counter, original, spare, strange;
Whatever is fickle freckled (who knows how?)
With swift, slow; sweet, sour; adazzle, dim;
He fathers-forth whose beauty is past change:
Praise him.

Gerard Manley Hopkins

5. Discussion in 2s or 3s What place does nature have in our personal spirituality?

Statements of Faith from "Who are You Looking For"

We believe in God,
creating and giving life to the world,
mother and father of all, regardless of race, class, or gender,
love indescribable and beyond our imagining,
yet closer than our own breathing.

We believe in Jesus,
the Way of God confronting violence with self-giving,
the Truth of God challenging all hypocrisy and false values,
the Life of God inviting us to a realm of forgiveness and new beginnings.

God-with-us, embodied in our living.

We believe in the Spirit,
Breathing into us renewing power,
Interpreting our longings and searchings after truth,
And probing with us the depths of God's wisdom.

We believe in the company of God's people,
called to live and be one in Christ;
In the knowledge of forgiveness and the strength to stand as God's daughters
[and sons],

In the promise of God which sustains us in what we know and invites us to travel on in
discovery and hope.

Jan Berry

We believe in God

- Maker, Redeemer and Sustainer of Life,
- without beginning or end,
- whose life-giving love was let loose on the first Easter Sunday
- and whose life-giving love we share and proclaim here today.

We believe in God

- who gave up the divine life and submitted to the darkness and terror of the grave
- and who enters with us into every darkness and terror we shall ever face.

We believe in God

- who raised Christ from the death of the grave to glorious new life
- and who raises our lives from sin and despair to newness and hope again.

We believe in God

- who met the grief-stricken Mary in the garden and called her into hope by the uttering of her name.
- and who meets us in our grief and gives us courage to hope again by tenderly calling our name.

We believe in God

- who sent Mary out from the garden to be the witness and apostle of the resurrection
- and who commissions us, like Mary, to be bearers of hope and good news in our world.

We believe in God

- Maker, Redeemer and Sustainer of Life,
- without beginning or end,
- whose life-giving love was let loose on the first Easter Sunday
- and whose life-giving love we share and proclaim today
- to all women and men, wherever and whoever they are,
- loved, blessed and called by God,
- without beginning or end.

Nicola Slee

O God, embodied in a human life,
we believe and trust in you.
Jesus our brother, born of the woman Mary,
you confronted the proud and the powerful,
and welcomed as your friends those of no account.
Holy Wisdom of God, firstborn of creation,
you emptied yourself of power,
and became foolishness for our sake.
You laboured with us upon the cross,
and have brought us forth to the hope of resurrection.
*We commit ourselves to struggle against evil
and to choose life.*

O God, life-giving Spirit,
Spirit of healing and comfort, of integrity and truth,
we believe and trust in you.
Warm-winged Spirit, brooding over creation,
rushing wind and Pentecostal fire,
*we commit ourselves to work with you
and renew our world.*

Janet Morley

STATEMENTS OF FAITH (CREEDS)

AFFIRMATIONS OF FAITH from Jesus Christ, the Life of the World,
Vancouver WCC Assembly worship book

38

I believe in the living God,
the Parent of all humankind
who creates and sustains
the universe in power and in love.

I believe in Jesus Christ,
God incarnate on earth,
who showed us by his
words and work,
suffering with others,
conquest of death,
what human life ought to be
and what God is like.

I believe that the Spirit of God
is present with us
now and always,
and can be experienced
in prayer, in forgiveness,
in the Word, the Sacraments,
the community of the Church
and all that we do.
Amen.

39

We are not alone; we live in God's world.

We believe in God
who has created and is creating;
who has come in Jesus, to reconcile
and make new.

We trust God
who calls us to be the church;
to love and serve others;
to seek justice and resist evil;
to proclaim Jesus, crucified and risen,
our judge and our hope.

In life, in death, in life beyond death,
God is with us.
We are not alone.

Thanks be to God.

From a New Zealand Prayer Book

You, O God, are supreme and Holy
You create our world and give us life.
Your purpose overarches everything we do
You have always been with us. You are God.

You, O God, are infinitely generous
good beyond all measure.
You came to us before we came to you.
You have revealed and proved
your love for us in Jesus Christ,
who lived and died and rose again.
You are with us now. You are God.

You, O God, are Holy Spirit.
You empower us to be your gospel in the world.
You reconcile and heal: you overcome death.
You are our God. We worship you

CREED worked out by teenage group (Westgate CPW 1988)

Being a Christian is:
Loving each other
helping each others
respecting each other
Forgiving each other,
caring and being unselfish,
laughing, crying, wanting,
giving, sharing.
Believing in God, Christ and Christ's teaching
Wanting to go to heaven.

CALLED TO SAY YES

We are called to say yes
That the Kingdom might break through
To renew and to transform
Our dark and groping world.

We stutter and we stammer
To the lone God who calls
And pleads a New Jerusalem
In the bloodied Sinai Straits.

We are called to say yes
That honeysuckle may twine
And twist its smelling leaves
Over the graves of nuclear arms.

We are called to say yes
That children might play
On the soil of Vietnam where the tanks
Belched blood and death.

We are called to say yes
That black may sing with white
And pledge peace and healing
For the hatred of the past.

We are called to say yes
So that nations might gather
And dance one great movement
For the joy of humankind.

We are called to say yes
So that rich and poor embrace
And become equal in their poverty
Through the silent tears that fall.

We are called to say yes
That the whisper of our God
Might be heard through our sirens
And the screams of our bombs.

We are called to say yes
To a God who still holds fast
To the vision of the Kingdom
For a trembling world of pain.

We are called to say yes
To this God who reaches out
And asks us to share
His crazy dream of love.

Edwina Gately

Centring music of Hildegard of Bingen

(Viridiissima Virga, celebrating the springing forth from the green branch of Mary the new life of Christ, at which all the earth was made joyful)

Prayer (from Iona)

Be still my children
My voice is not always
heard in the thunder and earthquakes
of your experience.
I do not only speak when you are
physically and mentally involved in living.
Be still - and in the stillness I will speak
when you are quiet
when you are resting
when you are aware of me pulsating within
you and around you
when you are waiting and listening
I will break through
and enrich your silence
releasing my peace and glory
and transforming your experience
until in the stillness
you find yourself longing
to shout for joy.

Put yourself in a position of relaxation and think of the aspects of God's presence in creation that particularly appeals to you. After a couple of minutes, share your thoughts with the person next to you (in turns).

Poem by Edwina Gately (adapted) Sides A and B

A. We are called to become
A perfect creation.
No one is called to become
who we individually are called to be.
It does not matter
How short or tall
Or thick-set or slow
We may be.

B. It does not matter
whether we sparkle with life
Or are silent as a still pool,
Whether we sing your song aloud
Or weep alone in darkness.

A. It does not matter
Whether we feel loved and admired
Or unloved and alone

For we are called to become
A perfect creation
No one's shadow
Should cloud our becoming,
No one's light
Should dispel our spark.

B. For the Lord delights in us
Jealously looks upon us
And encourages with gentle joy
Every movement of the Spirit
Within us.

A. Unique and loved we stand
Beautiful or stunted in our growth
But never without hope and life.

All: For we are called to become
A perfect creation.
This becoming may be
Gentle or harsh,
Subtle or violent,
But it never ceases,
Never pauses or hesitates,
Only is -
Creative force -
Calling us
Calling us to become
A perfect creation

("you" has been replaced by "we" throughout)

Intercessions

The Lord's Prayer (One Possible New Translation from the Aramaic)

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 others' 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
my actions grow: Amen.

(From Prayers of the Cosmos
N. Douglas Klorz)