

Nimbleton Group Lirungies

Wimbleton Lirungies

Advent Liturgy - Wimbledon Group 1995

Advent Wreath and 4 candles.

Introduction - the different sorts of coming -

(the first candle is lit)

1. the Looking

Reader 1. You keep us looking.
You the God of all space,
want us to look in the right and wrong places
for signs of hope,
for people who are hopeless,
for visions of a better world which will appear
among the disappointments of the world we know

All: so thank you (short pause) for the looking time

Advent song (see music sheet)

Prayer:

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.

Iona Community Worship Book (1988)

ISAIAH 35 MICAH 4.1-4

2nd candle is lit

Reader: You keep us
through hard questions with no easy answers;
through failing where we hoped to succeed
and making an impact when we felt we were useless;
through the patience and the dreams and the love of others;
and through Jesus Christ and his Spirit,
you keep us.

All: So thank you .. for the keeping time

Discussion: in 2s and 3s What does Advent, as a time of waiting and looking forward, mean to us personally?

Song: Embracing the darkness

3rd candle is lit

3. The Waiting

Reader: You keep us waiting.
You, the God of all time,
want us to wait for the right time in which to discover
who we are, where we must go,
who will be with us, and what we must do. (1a)

All: So thank you .. for the waiting time

Prayer: for the darkness of waiting (2)

For the darkness of waiting
of not knowing what is to come
of staying ready and quiet and attentive,
we praise you O God:

**For the darkness and the light
are both alike to you.**

For the darkness of staying silent
for the terror of having nothing to say
and for the greater terror
of needing to say nothing,
we praise you O God:

**For the darkness and the light
are both alike to you.**

For the darkness of loving
in which it is safe to surrender
to let go of our self-protection
and to stop holding back our desire,
we praise you O God:

**For the darkness and the light
are both alike to you.**

For the darkness of choosing
when you give us the moment
to speak, and act, and change,
and we cannot know what we have set in motion,

but we still have to take the risk,
we praise you O God:

**For the darkness and the light
are both alike to you.**

For the darkness of hoping
in a world which longs for you,
for the wrestling and the labouring of all creation
for wholeness and justice and freedom,
we praise you O God:

**For the darkness and the light
are both alike to you.**

Janet Morley
All Desires Known (SPCK 1992).
PSALM 139 ROMANS 8:18-25

4th candle is lit

All stand in circle linked by chains of Ivy, singing the song below

Weave, weave weave a circle of friendship
people of faith we can be strong
love will bind us all together
and will strengthen it with song

The 3rd line changes as follows

2. hope will join us all together

3. peace " ...

4. joy " ...

The ivy is placed round the central table.

Agape

Today we share bread and wine together
as a sign that we are one humanity
as a pledge that we will work for justice
as a foretaste of that which can be
despite what is and what has been.
May the Holy Spirit that guides us all be present in this feast,
taking this bread and wine,
the concerns we have expressed,
the lives that we lead,
and transforming them all
for the unity of humankind
and the service of love

(Anne Peart in Women Included)

Bread and wine is passed round, "food for the journey" and "cup of strength for our seeking", the answer being "Maranatha" (come Lord)

Final Song Will you come and see the light? (Brian Wren, tune Kelvingrove)

Opening stanzas for each section come from the Iona Community Worship Book

Advent Song is in In Praise of all Encircling Love vol 1, and Embracing the Darkness is in Vol 11

HAIKUS written as part of the liturgy, Wimbledon Group, Feb 96

The ice in my soul
Melts in the warmth of God's love
Love amid my friends

Child frozen in ice
Crying to be hugged and loved
Feel the heat of my love

Ice pierced by the light
shattered into crystals stark
Mirror of my soul

Energy frozen
Branches burdened with silver
Need tenacious roots

The candle flickers
Darkness threatens to return
Light flares in my heart

Snow sheet on mountain
Sprung through with wild crocus spears
We too stretch to God

In the dark seeds grow
Life in the womb grows apace
Resurrection comes

Baby waits in womb
Christ waits in the garden tomb
So New Life begins

Dark shining silent
Frozen stillness. Thaw begins
Unexpected life

Bright yellow in snow
braves the ice warming the heart
tells us spring is nigh

Do not repent or
relent the heart God gave. The
Creator creates

- L. Humankind demonstrates two aspects: the singing of
praise to God and the doing of good works.

Hildegard of Bingen

- A: Divine Love is so immensely great!
Great is its overflow, for divine love is never still.
Always, ceaselessly and tirelessly it pours itself out
so that the small vessel which is ourselves might be
filled to the brim and might also overflow.

All: Alleluia! Alleluia! Alleluia! (sing)

- B: The rippling tide of love flows secretly out from God
into the soul, and draws it mightily back to its source.
Love wanders about through the senses
and then it storms the soul with all its powers.
In the heart of the maid
I saw a spring of Living Water welling up.

All: Alleluia! Alleluia! Alleluia!

- C: From the overflowing love of God there flows evermore
into the soul
a sweet, longing, hungry love.
What is this greatest kind of love?
Great love does not flow with tears.
rather it burns in the great fire of heaven.
In this fire, it flows and flows swiftly
yet all the while it remains in itself in a very great
stillness.

Mechthild of Magdeburg

All: Alleluia! Alleluia! Alleluia!

PICTURES

SILENCE

INTERCESSIONS

DISCUSSION/SHARING

CONFESSION (adapted from Julian of Norwich)

L: God showed me that we should not feel guilty because of sin, for sin is valuable.

All: We see so much evil around us, so much harm done,
that we think it impossible that there is any good in
this world.
We look at this in sorrow and mourn,
so that we cannot see God as we should.

D: Peace and love are always in us, being and working.

All: But we are not always in peace and love.

D: God is ground of our whole life in love, and wants us to know this.

All: God is also our everlasting keeper and wants us to know this.

D: God is our friend, Who keeps us tenderly while we are in sin and touches us privately, ...

All: ... showing us where we went wrong
by the sweet light of compassion and grace,
even though we imagine that we will be punished.

D: God shows us no more blame than if we were as clean as the angels in heaven!

All: In God is endless friendship, space, life and being.

PEACE

DANCE to Ubi Caritas

Ubi caritas, et amor;
Ubi caritas,
Deus ibi est.

(Where there is love and charity, there is God)

AGAPE

All: Jesus says that he is bread, and we will all be fed.

E: I bring the bread, fruit of the earth,
the rain and the sun,
symbol of all the products of the labour of people,
bread to be shared through its brokenness,
with brokenness comes healing.

All: Jesus gives us all new wine to drink.

E: I bring the wine, fruit of the vine,
crushed and poured out,
symbol of life rich and full, and hope for the future,
symbol of joy and feasting.

Through brokenness comes new life
(the bread is shared, with the words "receive life")

E. Through giving comes joy
(the wine is shared, with the words "receive joy")

MAGNIFICAT (My soul magnifies the Lord)

All: Magnificat, magnificat
Magnificat anima mea Dominum;
Magnificat, magnificat
Magnificat anima mea. (3 times)

Sources: Swallows Nest
Community Worship: Ashram
Community Trust

Evelyn Ross
18 January 1995

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IMAGES OF GOD

Song: Bring Many Names Brian Wren (in book of that name)

Penitential litany (Read round the group, all responding as indicated)

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

God of justice and integrity, forgive us for our offences against solidarity with other women, and for the times we have put down others

Help us to uphold each other

O God the disturber, forgive us for the times when we have sought security in the familiar rather than going out to seek new life in the wilderness

Help us to be joyful pilgrims trusting in your
guidance

God, maker of both women and men in your own image forgive us for colluding in sexist distortions

Help us to have confidence in ourselves

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

Help us to accept ourselves in our Godgiven
wholeness

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

Help us to be creative and healing in our
relationships

O God, source of all insight, forgive us our shallow understanding of sacrament, when we fail to recognise the meal taken together, the joy or sorrow shared as a meeting with the divine.

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.

A.P.

Buzz unhelpful names/images of God. Write these on a large sheet of paper. When finished pass this round the group for each to help tear it up, pieces to be put in basket)

Psalm said antiphonally

Readings:

All language about God is metaphorical. It has been claimed that it is a form of idolatry when we mistake the image for the reality. "While we are immediately aware that the personal God is not really a rock or a mother eagle, it is easy enough to imagine God is really a king or a father" (Schneiders, Women and the Word)

Rosemary Radford Ruether (Sexism and God Talk) points out that Jesus use of "Abba" for his Father affirms a relationship based on love and trust that transforms the patriarchal concept of fatherhood into a more maternal and nurturing role. The early Jesus movement used the concept of God as Abba to liberate the community from dominant-subordinate relationships. Unfortunately this did not last and much of the language we now use reinforces patriarchal images.

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

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

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

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

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

Discussion in twos or threes: What images of God have we personally found the most relevant in our spiritual journey?

Haikus write a haiku (5-7-5 syllables) on an image of God. Then write them on a leaf shape and put them on the "tree" eg twigs or branch

Song "Catch the Bird of Heaven" (Sydney Carter)

Intercessions lighting candles.

Agape (grapes, wine and bread)

All: We share together these grapes, reminding ourselves how we are branches and fruit of the one true vine: This is an important metaphor for us, for it gives us a vision of "the christian community as a community of interrelationship, mutuality and indwelling" (Gail O day, in "Women's Bible Commentary")

(pass the grapes around)

All: In wine the fruit of the vine is crushed and becomes one, uniting us in a cup strengthening us for the journey

(the cup of wine is passed, saying "may the fruit of the vine energize you")

the bread is blessed, all saying;

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.

(the bread is passed, saying "bread for the journey")

Final Song Mother God (in Reflecting Praise) or "God the All-Holy (tune: Morning has broken)

Centring Music

Poem Envoi (verses spoken round the room)

A stone is thrown
into a calm lake
and the stone makes waves
spreading, reaching to the far side.

Let us throw stones into the deadly calm
of the lake that is our world, no matter how small
is the stone,
no matter how small is the wave.

The stone brings awakening,
the stone is a movement
and the movement spreads
when all of us
standing on all sides
around the lake
keep throwing
our little stones.

The wave will never cease
till the whole lake
starts bubbling with life.

Silence

Discussion in twos or threes

What slakes our thirst when we feel spiritually or otherwise parched?

Reflection from Hildegard of Bingen

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.

I am the one whose praise
echoes on high.

I adorn all the earth.

I am the breeze
that nurtures all things
green.

I encourage blossoms to flourish with ripening fruits.

I am led by the spirit to feed
the purest streams.

I am the rain
coming from the dew
that causes the grasses to laugh
with the joy of life.

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Needs Radio & Tape.
bowl
flower heads
Spring water cups
Summer fruit plate
Water from holy land
& little dish.

Silence

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Intercessions placing flowerheads into a bowl as we make these out loud or silently)

Poem

My Lord is the source of Love: I the river's course
Let God's love flow through me. I will not obstruct it.
Irrigation ditches can water but a portion of the field.
the great Yangtze River can water a thousand acres.
Expand my heart O Lord, that I my love yet more people.
The waters of love can cover vast tracts,
nothing will be lost to me.
The greater the outward flow, the greater the returning tide.
If I am not linked to Love's source, I will dry up,
If I dam the waters of Love, they will stagnate.
Can I compare my heart with the boundless seas?
But abandon not the measure of my heart, O Lord.
Let the waves of your love still billow there!

translated from the Chinese

Silence

Anointing with blessed water from the River Jordan

(each traces the sign of the cross on the palm of the person next to them, saying
"May the power given us in baptism through the Spirit strengthen us in all that we are and
do")

Agape of Spring Water and Summer Fruit

All: As we share life giving water and sustaining fruit we thank you, Source of all our
being, for the fruits of the earth and the nurturing of your Spirit.

Each pours water for the next person saying "receive joy and strength, (or something
else), then the fruit is passed saying "food for the journey" (or otherwise)

Song (spoken if we have not got the music)

Deep peace of the running wave to you;
deep peace of the flowing air
deep peace of the quiet earth to you;
deep peace of the shining stars
May peace, may peace, may peace make you whole (x2)

Acknowledgments: A Stone is Thrown Sun Ai Lee Park used in WOW Piazza Liturgy October 99: Hildegard of
Bingen from Meditations with Hildegard Uhlein: My Lord is the Source of Love Wang Weifan in "Bread of
Tomorrow": Deep Peace, various sources, often different versions.

WIMBLEDON LITURGY GROUP - 6-MONTHLY MEETING 29 APRIL 1992

Present: Mary Smith, Betty Gaukroger, Peter Kettle, Kate Partridge, Evelyn Ross

Review of arrangements:

Evelyn is happy to keep our bits and pieces in her office (no other storage facility is available in the building;) and to be responsible for opening up (it has not proved possible for the group to have a set of keys) but it would be appreciated if the person responsible for the liturgy that evening could assist Evelyn after opening up, and all members should be aware that help is needed in clearing up at the end!
PLEASE NOTE!

Evelyn has been providing the more sympathetic lamps from her workshop. Mark Farr is keen on a more sympathetic decor for the whole building generally, but the room is likely to be low on a list of priorities. The dimmer switch idea for ceiling lighting has been taken on board, but is not being actioned while the whole question of redecs. is being considered. The needs of those with sight impairment was considered including the provision of hand lamps/torches. Conclusion?/Action?

Numbers seem to have increased generally, and the issue was considered at various points during the course of the discussions.

Evelyn reported that there was some money in funds, but that a donation to St.Mark's (our biggest outgoing) always reduced funds, and we need to invite donations at all meetings. Mailings were also a major item of expenditure, and it was agreed (?) to invite a "let us know if you positively want to remain on our mailing list otherwise we will remove your name" from the next big mailing, probably in the autumn. Those who respond could be invited to send stamps to help with costs. We actually have two lists, a smaller one for mailing of "regulars" after meetings like this one.

Jean is happy to continue as co-ordinator for liturgy leaders.

Concern was expressed that newcomers may not easily get onto the network of those willing to share in preparing liturgy. It was pointed out that this needs encouragement anyway, and that those who do it should encourage and invite relative newcomers to assist.

Evelyn reported that we had been publicised in Ms.London after she had been interviewed and that this had led to a request for interview from a Hungarian journalist working for BBC world service. There was debate as to the usefulness (it had produced a new member on Good Friday) and potential problems (misrepresentation - we had been called the Wimbledon **Spiritual** group!) It was also proposed that requests should be shared with other members of the group as to advisability of acceding, or whether we should do this at all. It was proposed that a handout prepared for the Caistor Diocesan conference should be circulated with these notes for comment amendment etc. and which could then be used when these type of requests for information came in. This could obviate misleading representation based on any individual's interpretation of the group.
The text reads:

" We are a group of women and men who meet each month to share worship through liturgy, prepared by different members. We draw widely on sources contemporary, traditional, feminist, celtic and third world
In our imaging of God we have moved beyond exclusively male hierarchical language. The result is a freedom of expression in symbol,

word and movement which makes the connection between our worship and our everyday lives."

Discussion took place on the name(see title of this document!) and those present agreed that neither "inclusive" nor "experimental" would be helpful additions. It was noted that the word "liturgy" might not mean anything to Free Church people, but it was agreed to use this rather than "worship" or "service".

Notes of the last meeting referred to some "draft guidelines" for those preparing liturgies. Kate offered to prepare such over the summer period as a first attempt.

WEEKEND AWAY

Kate had found a place near Chobham which only costs £35 for the weekend and which is very pleasant. Sandra was proposed as a leader using her story-telling talents hopefully before she moves to Germany later this year. Post-meeting note: Sandra is now confirmed as available for weekend of 14-16 November. Kate to check availability of Chobham. Please pencil in the date: more details to follow.

PICNIC:

Cannizaro Park on Wimbledon Common (West Side) meet by birdcage, bring food and drink to share, 4th July, noon, (but isn't this Wimbledon Finals day??PK to check.) If wet at Richard Hopper's. Confirmation of date to be circulated by telephone tree a.s.a.p. Just a picnic, no liturgy, no hidden agendas, minimal fuss.

Next Business Meeting: 7 October, 8pm at St.Mark's. PLEASE PUT DATE IN DIARY NOW.

Advertisement! Peri Aston will be performing her most recent show "Triple Image" at Holy Trinity Wimbledon Broadway at 8pm on 10th October, accompanied by her husband Ron on the cello. Don't miss it - it's brilliant!

IMAGES OF GOD

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Song" Catch the Bird of Heaven

Intercessions lighting candles.

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(pass the grapes around)

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Final Song Mother God (in Reflecting Praise) or "God the All-Holy (tune: Morning has broken) see song sheet.

A Pentecost Liturgy - Wimbledon Group May 96

song: Spirit of Fire

Readings:(each followed by short silence)

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song: Spirit of Fire

Readings:(each followed by short silence)

There are various strands that come together in our understanding of the Holy Spirit and which led to the development of the concept of the Trinity, which evolved in post biblical times.

Reader A. Breath

One aspect of the Spirit is Ruah (hebrew) or breath - something dynamically in movement and impossible to constrain. According to Elizabeth Johnson (She Who Is) "Divine Spirit is not understood to be independently personal, as its symbolisation in wind, fire, light and water makes clear, but is the creative and freeing power of God let loose in the world. More than most terms for God's dynamism it evokes an universal perspective and signifies divine activity in its widest reaches"

Reader B. **Wisdom** One strand is that of Wisdom/Sophia. In the Hebrew scriptures this is one way of understanding the action of God, and is often portrayed as a personified (and female) figure. Sophia represents both the transcendent and the active presence of God among human beings: "From everlasting I *was* firmly set, from the beginning, before earth came into being" (Prov 8.23); she is a life giver, a preacher of reproach, punishment and promise, and her ways are those of insight, life and peace. She is associated with the Torah and pitches her tent among the people.

Song Hymn to Wisdom

Reader C (Energizer and Connector) Mary Grey in her seminal "Wisdom of Fools" emphasises the Spirit as primarily an energizer who is continually "renewing the face of the earth" (Ps 104.30). the theology of the spirit has been very underdeveloped until recent times. Today liberation and feminist theologies are leading to its emergence as the energy of connectedness, one that is experienced as the breath of life, the vitality of the rhythms of creation, a force that leads to justice making and a relational power that binds us in community.

Older intuitions saw the Spirit as the "Church" but this was identified with the institution, whereas today the Spirit is increasingly understood as "the relational principle, searching for new manifestations of the gathered people of God."

In her chapter "Revelation and Connected Knowing" she connects Sophia with a different way of knowing: one that is connected, does not separate the knower and the known,

bodily feeling and detached logic, is connected with "the hidden wisdoms of the natural world", and acknowledges our mutual interdependence.

We need to transform the root metaphors by which our culture understands itself, our relationships and our politico-social structures, if we are to eradicate the roots of oppression in society and religion.

Reader D (Nurturer and Birther)

The question has been asked, is the spirit the feminine dimension of the spirit divine? Too much can be made of grammatical gender (ruah and other words associated with the spirit such as Sophia (wisdom) and shekinah (presence) being feminine. More meaningful is the female imagery associated with the activity of the spirit: the mother bird hovering or brooding over the waters to bring life, the birthing imagery in connection with the birth and baptism of Jesus, the rebirth/new life brought to the believer by the Spirit through the waters of baptism. The hovering, sheltering and protecting aspects of the Holy Spirit have been seen as particularly feminine.

(These passages have been taken from the unit on the Holy Spirit, BISFT long distance learning course module "Inclusive Language - Faith Community - God Talk - Creative worship")

song Urban Spirit

Reading from "Meditations with Hildegard of Bingen"

The Holy Spirit is a Burning Spirit. It kindles the hearts of humankind.

Holy Spirit is life-giving-life, all movement.

Root of all being. Absolver of all faults.

Balm of all wounds.

Radiant life, worthy of all praise,

the Holy Spirit resurrects and awakens everything that is.

The Spirit is an unquenchable fire, bestows all excellence sparks all worth, awakes all goodness, ignites speech, enflames humankind.

Yet in this radiance is a restorative stillness.

It is the stillness that is similarly in the will to good. It spreads to all sides.

You are the mighty way in which everything that is in the heavens, on the earth and under the earth, is penetrated with connectedness, is penetrated with relatedness.

You are the source of human understanding You bless with the breath *of wisdom*

The Blossoming Tree blossoming twigs are bound on to a branch

Prayer(from Bread for Tomorrow)

Exuberant Spirit of God
bursting with the brightness of flame
into the coldness of our lives
to warm us with a passion for justice and beauty
we praise you.

Exuberant Spirit of God,
Sweeping us out of the dusty corners of our apathy
to breathe vitality into our struggles for change,
We praise you.

Exuberant Spirit of God,
speaking words that leap over barriers of mistrust
to convey messages of truth and new understanding
We praise you

Exuberant Spirit of God
flame
wind
speech,

burn, breathe, speak in us;
fill your world with justice and with joy.

(Jan Berry in "Bread for Tomorrow")

intercessions shells from Caesarea Philippi laid on spiral as each prayer is made

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 come 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.

(on passing the bread, each says to the person next to them "may this bread sustain you on your journey")

Circle dance and song

Come Spirit, circle us, keep love within, evil outside.
(All the songs in this Liturgy are by June Boyce Tillman taken from her "In Praise of All Encircling Love, Vol 1)

Wimbledon Liturgy Jan 94
Epiphany - Presentation

Songs from 'Reflecting Praxe'
= RP

Entrning Music (to be listened to)

Responsory: **Tria sunt munera**

16 Responsory: **Tria sunt munera**

Respond:

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

Respond:

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

Verse:

It was the author of our salvation
whom the Magi adored in the cradle,
and from their treasures
they brought forth gifts
of mystical meaning. In gold...

Verse:

Salutis nostrae auctorem
magi venerati sunt in cunabulis,
et de thesauris suis
misticas ei munerum species obtulerunt.
In auro...

54

From on yodlu Night cd
Harmonia 907099

Myths they say -
these hallowed stories never took place
But how powerful are the messages
that are contained in myth and symbol!
Epiphanies more illuminating than facts
bringing light to our shadows.
Let us come out of the dark and welcome
our inheritance.

Reading: The Journey of The Magi. TS Eliot.

LITANY (using various readers)

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

All! Help us to find you, Lord

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

All! Help us to find you, Lord

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

All! Help us to find you, Lord

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

All: Help us to respond to you

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

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

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

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

Reading from "truthfulness" Hans Kung

The Church, consisting of human beings, must constantly be journeying through the desert, through the darkness of untruth and untruthfulness. Constantly she must seek afresh the new way into an unknown future. But, no matter how great the darkness may be, the Church always has a final guiding star, as the ancient people of God long ago had a guiding star through the desert; God's word that constantly brings us afresh into the truth. In these last times God's definitive word has become manifest in Jesus, the Christ.

NEW LIFE RESOLUTIONS (enough grapes for the participants and 2 bowls full of earth are needed)

We have called this section "New Life" Resolutions. We would like to use the secular idea of New Year's resolutions as it has something very positive to say to us as Christians. It is about New beginning, making a fresh start. We are going to use grapes - these will be passed round, take one and hold it for the moment.

We will then eat the grapes, and reject the pip which each in turn will bury in the earth of the bowls coming round)

In order to be healed, to grow towards wholeness we need to rid ourselves of the bitterness in our lives. That bitterness may be due to our own inadequacies, our own shortcomings, our own misguided desires, our own sinful wishes or it may be due to the inadequacies or desires of others.

Whatever the cause of the bitterness or pain we need to be able to let go of it and to start anew. (the grapes are eaten and the bowls of earth passed round) As we eat the grape let us savour the richness of the flesh and the richness and sweetness in our lives. As we feel the hardness of the pips, let us recognise the bitterness in our lives. Let us leave it behind us now. To show that we have left it behind let us bury our bitterness. (pass round the bowls)

Song: This is my year (Reflecting Praise 67)

THE WEAVER GOD

This liturgy was put together for the St Mark's, Wimbledon, Liturgy Group by Nicola Slee, the writer and lecturer, and Evelyn Ross, who is a professional weaver.

Opening Confession

Silence is kept for a short time,

All Weaver God, we come to you,
 or more the truth - you find us,
 disconnected and out of sorts,
 We are disheartened by our failures,
 discouraged by our weakness
 and little that we do seems worthy of your grace,
 Restore our fortunes. Restore our future,
 Weave for us the tapestry
 on which our lives are stretched,
 Give us patience with the endless
 back and forth of shuttle, hand and effort.
 We look too closely, seeing only
 strands and knots and snarled threads,
 Grant us eyes to see the whole
 of which we are a part,
 We ask for gentleness with ourselves,
 acceptance of our less than perfect ways.
 We pray that what we do and what you weave from our lives
 may form patterns clear to everyone,
 of mercy in the warp and woof of all things
 and love in your great design.
 (Janet Schaffran & Pat Kozak)



Each person turns to their neighbour, in turn, round the circle, and pronounces words of forgiveness. The following words may be used:
"God forgives you. Forgive others. Forgive yourself."

Readings

After the readings, there will be a time for sharing and discussion,



The Readings

- 1) A compilation of passages from Exodus chapters 36,38 and 39, about the building and furnishing of the sanctuary, and in particular, the fabrics to be used for the tent over the tabernacle and for the priests' vestments and other garments.
- 2) A passage towards the end of C S Lewis' book "Voyage to Venus" which is a description of the Great Dance as a complex, intricate and ever-changing intertwining of cords of light, forming pattern within pattern.

Intercessions and Weaving of Cloth

For the intercessions threads were used to represent our many concerns and our own lives, then woven into a single cloth.

Several different kinds and colours of yarn were placed on the table in the centre, and participants chose one which appealed to them, followed by a period of silence while we contemplated what the thread represented for us at this monemnt. Then this was shared with the group.

A small box loom had been threaded up with a warp. This was passed round for each person to weave their yarn in, and this ended up as a small mat which was cut off the loom and laid on the table as part of the preparation for communion.

The Dance

After the weaving we danced a circle dance which used the "over and under" movements of weaving.

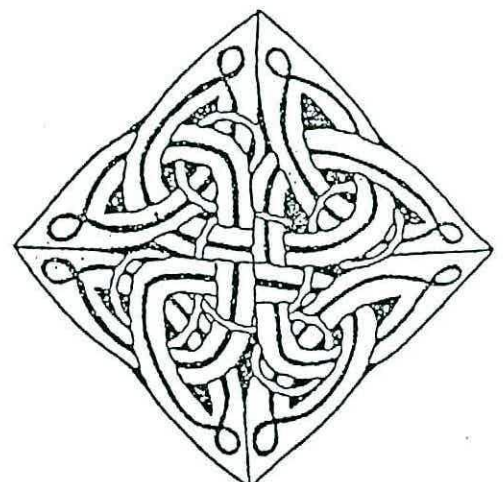
The Communion

The table is prepared with the cloth we have woven - an offering of our lives, our many different concerns and gifts, to be formed into a pattern and a unity by God - and the wine, made by human hands from the crushing of many grapes,

All: Accept, O God,
 the offering of ourselves, our separate strands
 to be woven in and out, over, under and through,
 as we seek to become a part of you,

A: You invite us to join you,
 to add to and draw from,
 the fabric of the world -
 make us worthy of that invitation,

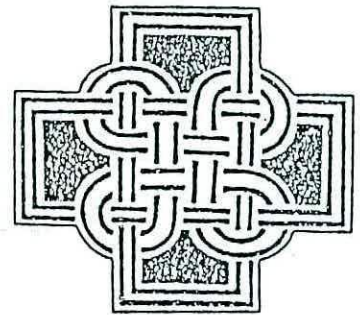
B: What a tapestry you weave,
 calling us beyond our alone-ness and security,
 definitions and boundaries,
 to be surprised by miracles
 of the textures now and to come -
 O, if we could but perceive!



A: Come, follow me, you say, and be
shuttled back and forth, back and forth -
trust me, you say, trust me;
as the tapestry of days becomes the
tapestry of weeks, of months and years of lives..

B: Die and rise, you say, die and rise;
and you fill our lives with crosses,
and empty graves,
as we are shuttled back and forth,
back and forth.

All: Out of our pain you weave joy,
out of our good Fridays, you weave Easters,
out of strands you weave a fabric, a tapestry.
Out of parts you weave a whole.
(Chuck Lathrop)



The wine is poured into the cup, A brief silence is kept,

All: As the many threads are made one in this cloth,
As the many grapes are made one in this wine,
So we who are many are made one as we share this one cup,

The cup is passed round the circle with appropriate words, such as "The cup of life,"

The Peace



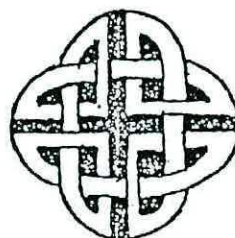
All: The weaving of peace be thine
Peace around thy soul entwine
Peace of the Father flowing free
Peace of the Son sitting over thee
Peace of the Spirit for thee and me
Peace of the one
Peace of the three
A weaving of peace be upon thee
(David Adam) *Traditional.*



We share a sign of peace with each other.

Final blessing

All: Around thee twine the three
The One the Trinity
God the Weaver bind her love
God the Weaver tie her salvation
God the Weaver wrap her power
Make you a new creation
Around thee twine the Three
The encircling of the Trinity
(David Adam, adapted)



The opening confession and the communion prayer are adapted from *More Than Words: Prayer and Ritual For Inclusive Communities* by Janet Schaffran and Pat Kozak (Creative Offset Printing). The peace and final blessing are adapted from *The Edge of Glory* by David Adam (Triangle/SCPK). Service © Evelyn Ross + Nicola Slee.

Wimbledon Liturgy Jan 94
Epiphany - Presentation

Centring Music (to be listened to)

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Song: This is my year (Reflecting Praise 67)

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

Poem: A Song for Simon

Simon's Song (Simon) 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)

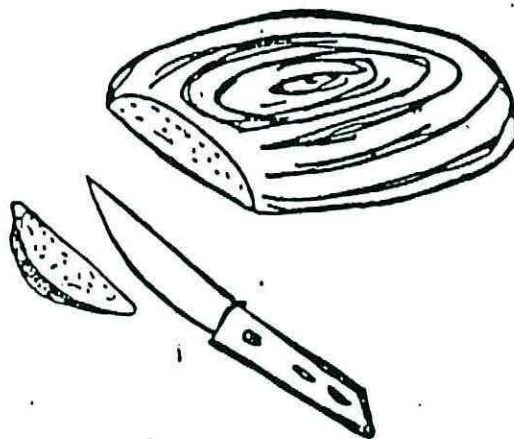
Leader Blessed are you, O Lord our God, creator of this food and drink that we share together as a sign of your kingdom, which is to come in glory, and yet is already here now in so far as you live among us in the love we have for one another.
(wine is poured out and passed around - the new wine of life)

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 Supperance')

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



L. Humankind demonstrates two aspects: the singing of
praise to God and the doing of good works.
Hildegard of Bingen

A: Divine Love is so immensely great!
Great is its overflow, for divine love is never still.
Always, ceaselessly and tirelessly it pours itself out
so that the small vessel which is ourselves might be
filled to the brim and might also overflow.

All: Alleluia! Alleluia! Alleluia! (sing)

B: The rippling tide of love flows secretly out from God
into the soul, and draws it mightily back to its source.
Love wanders about through the senses
and then it storms the soul with all its powers.
In the heart of the maid
I saw a spring of Living Water welling up.

All: Alleluia! Alleluia! Alleluia!

C: From the overflowing love of God there flows evermore
into the soul
a sweet, longing, hungry love.
What is this greatest kind of love?
Great love does not flow with tears,
rather it burns in the great fire of heaven.
In this fire, it flows and flows swiftly
yet all the while it remains in itself in a very great
stillness.

Mechthild of Magdeburg

All: Alleluia! Alleluia! Alleluia!

PICTURES

SILENCE

INTERCESSIONS

DISCUSSION/SHARING

CONFESSION (adapted from Julian of Norwich)

L: God showed me that we should not feel guilty because of sin, for sin is valuable.

All: We see so much evil around us, so much harm done,
that we think it impossible that there is any good in
this world.
We look at this in sorrow and mourn,
so that we cannot see God as we should.

D: Peace and love are always in us, being and working.

All: But we are not always in peace and love.

D: God is ground of our whole life in love, and wants us to know this.

All: God is also our everlasting keeper and wants us to know this.

D: God is our friend, Who keeps us tenderly while we are in sin and touches us privately, ...

All: ... showing us where we went wrong
by the sweet light of compassion and grace,
even though we imagine that we will be punished.

D: God shows us no more blame than if we were as clean as the angels in heaven!

All: In God is endless friendship, space, life and being.

PEACE

DANCE to Ubi Caritas

Ubi caritas, et amor;
Ubi caritas,
Deus ibi est.

(Where there is love and charity, there is God)

AGAPE

All: Jesus says that he is bread, and we will all be fed.

E: I bring the bread, fruit of the earth,
the rain and the sun,
symbol of all the products of the labour of people,
bread to be shared through its brokenness,
with brokenness comes healing.

All: Jesus gives us all new wine to drink.

E: I bring the wine, fruit of the vine,
crushed and poured out,
symbol of life rich and full, and hope for the future,
symbol of joy and feasting.

Through brokenness comes new life
(the bread is shared, with the words "receive life")

E. Through giving comes joy
(the wine is shared, with the words "receive joy")

MAGNIFICAT (My soul magnifies the Lord)

All: Magnificat, magnificat
Magnificat anima mea Dominum;
Magnificat, magnificat
Magnificat anima mea. (3 times)

Sources: Swallows Nest
Community Worship: Ashram
Community Trust

Evelyn Ross
18 January 1995

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WIMBLEDON LITURGY GROUP

18 August 1995

A Stone Liturgy

O God of jagged rock, smooth pebble and precious stone, build us as living stones into that royal priesthood of a spiritual temple, from where we may live as your people and proclaim your love in our daily lives. Amen.

Meditation on a stone

Intercessions

Reading: 1 Peter 2: 4-10

Sharing of Bread and Wine

Would anyone among you offer your children stones when they ask for bread? Or vinegar when they thirst? If you, then, know how to give your children what is good for them, how much more will God give good things to those who ask!

Hear, O God, the prayer we offer;
not for ease that prayer shall be,
but for strength that we may ever
live our lives courageously.

Not for ever in green pastures
do we ask our way to be;
but the steep and rugged pathway
may we tread rejoicingly.

Not for ever by still waters
would we idly rest and stay;
but would smite the living fountains
from the rocks along our way.

Be our strength in hours of weakness;
in our wanderings be our guide;
through endeavour, failure, danger,
be thou, O God, at our side.

Blessing

Where the hearts of stone are hard
may they be softened;
Where the stones of the path are rough
may they be made smooth;
Where the precious stones of life shine
may we reflect God's glory;
Where the cairns along the way are built
may we find our way;
Where the seeds of life fall among stones
yet may moisture be found;
Where the stone is rolled away from the tomb
may new life be revealed;
Where the living stones are being built up
there may a spiritual temple be found.

MARCH 1995 - St Marks Liturgy

WILDERNESS

'In the experience of many contemporary Christians there is a real sense of wilderness, a sense of having grown out of, or away from old belief systems and forms of worship. We experience the present as barren and bewildering; the old has died but the new is beyond our grasp'

Introductions

O God, today I am in the wilderness and
you seem so very far away.
Let us travel together this night
in our loneliness, or solitude,
and trust that you, Ei Shaddai
are with us.
Amen

Reading:

Over the last three decades.. wilderness has been used as an image of some aspect of the Christian spiritual journey... for now we want to set out some of the characteristics and common threads of the wilderness image...

first, a sense of aloneness. The person describing herself as being in the wilderness is saying something about being on her own at this stage of her journey. This may be the agonising sense of isolation and grief or it may be the joy of solitude and refreshment or, thirdly, it may be the sense of corporate separateness and exclusion experienced by whole groups.

The wilderness is also perceived as the place of encounter with God, even though it might not feel like that to those currently there...Indeed, it is a place into which God calls or drives people...

Finally, the wilderness has a temporary quality about it. It is the place entered before resurrection; it is the place of withdrawal between one episode of daily life and another;...In essence, the wilderness is the place of in-between - the time of having left but not yet arrived. It is the state between what has been and what is yet to be. It represents an extended threshold of change.

Guarding the Chaos P. 40 -41

Genesis 21: 14 - 20. Hagar in the Wilderness

Silence and reflection followed by discussion. What does the wilderness mean to you? Have you an image of the wilderness.

Intercessions

Let us remember all those individuals and countries who are going through their own respective wildernesses - take a candle, light it and place it in the bowl of sand as you name, either silently or aloud, your prayer.

From: Guarding the Chaos, J. Wild + H. Ward
Jim Cotton

WIMBLEDON EXPERIMENTAL LITURGY GROUP: 20 SEPTEMBER 1996

A LITURGY FOR FRIDAY EVENING

Opening Prayer

This is the place and this is the time; here and now God waits to break into our experience to change our minds to change our lives to change our ways; to make us see the world and the whole of life in a new light;	to fill us with hope joy and certainty for the future. This is the place as are all places; this is the time as are all times. Here and now, let us bless our Creator.
--	--

Readings

The Song of the Wandering Aengus by W B Yeats

from *The Swallow's Nest* by Marchiene Vroon Rienstra

Reflection on the readings & Silence

Intercessions

"I light this candle..."

Act of repentance & Absolution

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

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

Absolution:

Greeting each other by name, and signing each other's forehead with a cross, we say:

"May the risen Christ forgive and strengthen you."

Song

Pass them round with the words: The energy of life

All: We share this water for cleansing and purifying our bodies

Pass them round with the words: The sanctifier of life

Blessing:

The blessing of God, The Creator of Life, be with us this night
The blessing of God, The Redeemer of abundant love, be with us always
The blessing of God, The Sanctifier of all, send us out as a blessing to others.
(based on one by Vienna Cobb Anderson in *Human Rites* p151)

Hymn

1. Sing high, sing low, swing free, let go,
God of the turning round,
In times of change may we discern
The true angelic sound.
For there are songs of gentler power,
That warfare needs to hear.
These nurturing sounds will bring us strength,
And make the peace song clear.
2. Sing high, sing low, swing free, let go,
God of the circling sphere,
In looking back, may we discern
The times you have been near.
We face the joy, we touch the pain
And give you thanks for both;
We weave the two as glistening strands
Within our travelling coat.
3. Sing high, sing low, swing free, let go,
God of the open road,
In moving on, may we discern
The contents of our load;
Help us to sift, help us to lose
All we no longer need,
That we may leap and dance and sing
At Your God-chosen speed.

June Boyce-Tillman, January 1998. For Elizabeth and Stanley.

To the tune NOEL (Usually used for *It came upon a midnight clear*)

June Boyce-Tillman, January 1999

Centring Music

Poem Envoi (verses spoken round the room)

A stone is thrown
into a calm lake
and the stone makes waves
spreading, reaching to the far side.

Let us throw stones into the deadly calm
of the lake that is our world, no matter how small
is the stone,
no matter how small is the wave.

The stone brings awakening,
the stone is a movement
and the movement spreads
when all of us
standing on all sides
around the lake
keep throwing
our little stones.

The wave will never cease
till the whole lake
starts bubbling with life.

Silence

Discussion in twos or threes

What slakes our thirst when we feel spiritually or otherwise parched?

Reflection from Hildegard of Bingen

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.

I am the one whose praise
echoes on high.

I adorn all the earth.

I am the breeze
that nurtures all things
green.

I encourage blossoms to flourish with ripening fruits.

I am led by the spirit to feed
the purest streams.

I am the rain
coming from the dew
that causes the grasses to laugh
with the joy of life.

Intercessions placing flowerheads into a bowl as we make these out loud or silently)

Poem

My Lord is the source of Love: I the river's course
Let God's love flow through me. I will not obstruct it.
Irrigation ditches can water but a portion of the field.
the great Yangtze River can water a thousand acres.
Expand my heart O Lord, that I my love yet more people.
The waters of love can cover vast tracts,
nothing will be lost to me.
The greater the outward flow, the greater the returning tide.
If I am not linked to Love's source, I will dry up,
If I dam the waters of Love, they will stagnate.
Can I compare my heart with the boundless seas?
But abandon not the measure of my heart, O Lord.
Let the waves of your love still billow there!

translated from the Chinese

Silence

Anointing with blessed water from the River Jordan

(each traces the sign of the cross on the palm of the person next to them, saying
"May the power given us in baptism through the Spirit strengthen us in all that we are and
do")

Agape of Spring Water and Summer Fruit

All: As we share life giving water and sustaining fruit we thank you, Source of all our
being, for the fruits of the earth and the nurturing of your Spirit.

Each pours water for the next person saying "receive joy and strength, (or something
else), then the fruit is passed saying "food for the journey" (or otherwise)

Song (spoken if we have not got the music)

Deep peace of the running wave to you;
deep peace of the flowing air
deep peace of the quiet earth to you;
deep peace of the shining stars
May peace, may peace, may peace make you whole (x2)

Acknowledgments: A Stone is Thrown Sun Ai Lee Park used in WOW Piazza Liturgy October 99: Hildegard of
Bingen from Meditations with Hildegard Uhlein: My Lord is the Source of Love Wang Weifan in "Bread of
Tomorrow": Deep Peace, various sources, often different versions.

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Song: Spirit of Fire (see song/readings sheet) (1)

Readings (each followed by short silence)

- A. Breath
- B. Wisdom

Song to Wisdom (2)

- C. Energizer and Connector
- D. Nurturer and Birther

Song: Urban Spirit (on back of song sheet.) (3)

Reading taken from Hildegard of Bingen
The Holy Spirit is a Burning Spirit.
It kindles the hearts of humankind. ✓

Holy Spirit is life-giving-life, all movement.
Root of all being. Absolver of all faults.
Balm of all wounds.
Radiant life, worthy of all praise,
the Holy Spirit resurrects and awakens everything that is.

The Spirit is an unquenchable fire, bestows all excellence
sparkles all worth, awakes all goodness,
ignites speech, enflames humankind.

Yet in this radiance is a restorative stillness.
It is the stillness that is similarly in the will to good.
It spreads to all sides.

You are the mighty way in which everything
that is in the heavens,
on the earth and under the earth,
is penetrated with connectedness,
is penetrated with relatedness.

You are the source of human understanding
You bless with the breath of wisdom

Taken from Meditations with Hildegard of Bingen, pp 37-42

The Blossoming Tree blossoming twigs are bound on to a branch

Prayer (from Bread of Tomorrow) (? Silence) think abt gifts sp you would like to enhance.

A

Exuberant Spirit of God,
bursting with the brightness of flame
into the coldness of our lives
to warm us with a passion for justice and beauty
we praise you.

B

Exuberant Spirit of God,
sweeping us out of the dusty corners of our apathy
to breathe vitality into our struggles for change,
we praise you.

All say 'dark' last line

A

Exuberant Spirit of God,
speaking words that leap over barriers of mistrust
to convey messages of truth and new understanding,
we praise you.

B

Exuberant Spirit of God,
flame
wind
speech,
burn, breathe, speak in us;
fill your world with justice and with joy.

Jan Berry in "Bread of Tomorrow"

Intercessions shells from Caesarea Philippi laid on spiral as
each prayer made

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.

(on passing the bread, each says to the person next to them "may
this bread sustain you on your journey")

Circle dance and song

Come Spirit, circle us, keep love within, evil outside.

June Boyce Tillman

(June Boyce Tillman's songs used in this liturgy are taken from "In Praise of All Encircling Love, Vol 1")

26. SPIRIT OF FIRE

1. Spirit of fire, you lead the way
Through mountain and abyss,
A path that's safe, which we can trust
To lead us to our bliss.
2. Holy you are in giving life
To everything we know;
And, holy, too because your love
Through weeping wounds can flow.
3. Spirit of fire, infuse our hearts
With aromatic balm;
Anoint our lives with healing oil;
Preserve us from all harm.
4. Spirit of fire, you fit us well;
We need not be afraid;
As your firm garment gives support
For each one's tailor-made.
5. Spirit of fire, from you air flows,
And rivers lead their streams;
The character of burnished stones
Is hidden in your dreams.
6. Spirit of fire, you teach the wise
Your Wisdom to employ;
Their earnestness you purify;
They laugh within your joy.
7. Praise must be sung by all to you,
Who are their melody;
For you are life's symphonic song
That fills eternity.

Text: June Boyce-Tillman

Tune: Ianthe by June Boyce-Tillman or Richmond (usually used for the text "City of God") or any
Common metre tune.

25. HYMN TO WISDOM

1. Sing, dance and praise Wisdom in beautiful holiness;
Love all-encircling in movement proclaim;
Burn incense for worship, wear gold for her sov'reignty,
Bow low in rev'rence, Sophia's her name.
4. Tremendous and fascinating is the mystery
Dancing in truth before creation's start;
A strong vuln'rability is Wisdom's paradox:
Power and weakness entwined in God's heart.

Text: June Boyce-Tillman

Tune: Was Lebet (usually used for the text 'O worship the Lord in the beauty of holiness').

only the just pla 1 as
2 intermediate act
to be sig —

Free Rhythm

10. URBAN SPIRIT

1. Holy Spirit, list'ning, loving,
Breathe within our city stress;
Fill the hearts of all the lonely
With a sense of loveliness;
And enable all who listen
To respond within your breath.
2. Holy Spirit, caring, sharing,
Warm the anonymity;
Make of labyrinthine mazes
Patterns of community;
And enable all the caring
To respond within your warmth.
3. Holy Spirit, washing, cleansing,
Flow among our city streets;
Purify the trace of evil,
Cleanse the structures of disease;
And enable all reformers
To respond within your flow.
4. Holy Spirit, driving, powerful,
Blow around our city towers,
Guide the strong, support the weakened
And direct the path of power;
And enable all who govern
To respond within your strength.
5. Holy Spirit, singing, leaping,
Set on fire our city's heart;
Make of vibrant celebrations
A pulsating, dancing art;
And enable all creators
To respond within your fire.

all on tape

Text: June Boyce-Tillman

Tune: Ad perennis vitae fontem arranged by June Boyce-Tillman
or Mannheim (usually used for text 'Lead us heavenly Father, lead us').

- L. Humankind demonstrates two aspects: the singing of
praise to God and the doing of good works.

Hildegard of Bingen

- A: Divine Love is so immensely great!
Great is its overflow, for divine love is never still.
Always, ceaselessly and tirelessly it pours itself out
so that the small vessel which is ourselves might be
filled to the brim and might also overflow.

All: Alleluia! Alleluia! Alleluia! (sing)

- B: The rippling tide of love flows secretly out from God
into the soul, and draws it mightily back to its source.
Love wanders about through the senses
and then it storms the soul with all its powers.
In the heart of the maid
I saw a spring of Living Water welling up.

All: Alleluia! Alleluia! Alleluia!

- C: From the overflowing love of God there flows evermore
into the soul
a sweet, longing, hungry love.
What is this greatest kind of love?
Great love does not flow with tears.
rather it burns in the great fire of heaven. ~
In this fire, it flows and flows swiftly
yet all the while it remains in itself in a very great
stillness.

Mechthild of Magdeburg

All: Alleluia! Alleluia! Alleluia!

PICTURES

SILENCE

INTERCESSIONS

DISCUSSION/SHARING

CONFESSION (adapted from Julian of Norwich)

L: God showed me that we should not feel guilty because of sin, for sin is valuable.

All: We see so much evil around us, so much harm done,
that we think it impossible that there is any good in
this world.
We look at this in sorrow and mourn,
so that we cannot see God as we should.

D: Peace and love are always in us, being and working.

All: But we are not always in peace and love.

D: God is ground of our whole life in love, and wants us to know this.

All: God is also our everlasting keeper and wants us to know this.

D: God is our friend, Who keeps us tenderly while we are in sin and touches us privately, ...

All: ... showing us where we went wrong
by the sweet light of compassion and grace,
even though we imagine that we will be punished.

D: God shows us no more blame than if we were as clean as the angels in heaven!

All: In God is endless friendship, space, life and being.

PEACE

DANCE to Ubi Caritas

Ubi caritas, et amor;
Ubi caritas,
Deus ibi est.

(Where there is love and charity, there is God)

AGAPE

All: Jesus says that he is bread, and we will all be fed.

E: I bring the bread, fruit of the earth,
the rain and the sun,
symbol of all the products of the labour of people,
bread to be shared through its brokenness,
with brokenness comes healing.

All: Jesus gives us all new wine to drink.

E: I bring the wine, fruit of the vine,
crushed and poured out,
symbol of life rich and full, and hope for the future,
symbol of joy and feasting.

Through brokenness comes new life
(the bread is shared, with the words "receive life")

E. Through giving comes joy
(the wine is shared, with the words "receive joy")

MAGNIFICAT (My soul magnifies the Lord)

All: Magnificat, magnificat
Magnificat anima mea Dominum;
Magnificat, magnificat
Magnificat anima mea. (3 times)

Sources: Swallows Nest
Community Worship: Ashram
Community Trust

Evelyn Ross
18 January 1995

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WIMBLEDON LITURGY GROUP NOV 98 ANGER AND PEACE

Music - Taverner The protecting veil

Readings Credo (Ruth Burgess)

Today has been a restless day
things going wrong in all directions
and my anger is rising
at others, at circumstances, at myself.

God , you are in the midst of this
I sense your presence
prowling like a tiger
pushing me, pursuing me,
restless yourself until I change.

I am ready to let rip
to hurl stones into oceans
to pound my fists into a brick wall
I am ready to shout
to rip sheets into darkness
to bury my head into warm flesh and sob

I am afraid, God
that there is no one here but you and me
my friends are out or busy or far away.
Do I trust you enough to give you my anger, my loneliness?
Do I believe you enough to reach through the emptiness
and grasp for your hand?

Credo
God, I love you,
I can say no other words.

Short silence

Mt 5 21-6 (anger with brother or sister)

Mt. 21 12-13) Cleansing of the temple

Discussion in twos or threes

When is anger justified? what are the best ways of dealing with negative feelings? Are there constructive approaches to the problem?

Collage Make a collage expressing anger

Reading: The Poison Tree by William Blake

*We begin the liturgy in darkness, punctuated by some appropriate words.
After a space of time, we light a candle, and then pass the light to each other, and say the following litany:*

L O God, the source of all insight,
whose coming was revealed to the nations
not among men of power
but on a woman's lap;
give us grace to seek you
where you may be found,
that the wisdom of this world may be humbled
and discover your unexpected joy.

Janet Morley

L Loving God, come to our assistance.

All God, make haste to help us.

L Let justice inflame our hearts,

All and integrity like a torch of love.

L Rise, Eternal Flame, raise your hand, do not forget the poor.

**All You yourself have seen the distress and grief,
you watch and take them in your hands.**

L Eternal Flame, you listen to the wants of the humble,
you bring strength to their hearts.

**All You grant them a hearing,
judging in favour of the orphaned and the exploited,
so that earthborn women and men may strike fear no longer.**

From More than Words p.98

Writing Haikus

*Various objects have been placed in the centre.
If you wish, please select one or more of these
to meditate on and to use as a focus for your haiku.*

Reading haikus / sharing thoughts

Intercessions:

*We re-light our candles and place them in the sand
for our intercessions.*

is below org -
put in Advent file

& originals in the Wint, CWNet
file

All **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.**

L Today we share bread and wine together
as a sign that we are one humanity,
as a pledge that we will work for justice,
as a foretaste of that which can be
despite what is and what has been.
 May the Holy Spirit that guides us all
 be present in this feast,
 taking this bread and wine,
 the concerns we have expressed,
 the lives that we lead,
 and transforming them all
 for the unity of humankind
 and the service of love.

Blessed be the eternal Sustainer.
Working with soil and elements and human toil.
Bringing forth bread from the earth.

We pass the bread round and, before eating it, say together

All: **When the bodies of others are broken, we are broken.**

L: Blessed be the Eternal Sustainer.
Working with soil and elements and human toil.
Making the fruit of the vine.

Before passing the wine to each other, we say together

All **We are all one kin, one blood.
When the blood of others spills, our blood is spilled.**

We pass the wine

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

Song *A Word to a Young Girl*

by Jim Cotter; No 10 in *Reflecting Praise*

Sharing the Peace

Happy Christmas!

WIMBLEDON EXPERIMENTAL LITURGY GROUP: 20 SEPTEMBER 1996

A LITURGY FOR FRIDAY EVENING

Opening Prayer

This is the place and this is the time; here and now God waits to break into our experience to change our minds to change our lives to change our ways; to make us see the world and the whole of life in a new light;	to fill us with hope joy and certainty for the future. This is the place as are all places; this is the time as are all times. Here and now, let us bless our Creator.
--	--

Readings

The Song of the Wandering Aengus by W B Yeats

from *The Swallow's Nest* by Marchiene Vroon Rienstra

Reflection on the readings & Silence

Intercessions

"I light this candle..."

Act of repentance & Absolution

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

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

Absolution:

Greeting each other by name, and signing each other's forehead with a cross, we say:

"May the risen Christ forgive and strengthen you."

Song

Thanksgiving: from the Didache

L: Blessed are you, O Lord God,
creator of this bread and wine that we share together
as a sign of your reign, 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.

All: We give thanks to you, our creator, for this wine,
remembering your promise to Israel,
brought like a vine out of Egypt
to a fecund and fertile land.

The wine is passed round.

L: As we break this bread we thank you, Creator God,
for the life and knowledge of yourself
which you gave us through Jesus Christ;
to you be glory for ever,

The bread is broken and passed round.

All: As this broken bread was scattered on the mountains
and brought together to be one,
so let your children, Lord, be gathered together
from the ends of the earth into your reign;
for yours is the glory and the power;
through Jesus Christ for ever.

All eat the bread.

Silence

Peace

All: God the ground of all being,
hold us in the depths of your love,
take us deep into the heart of your covenant,
and let your blessing go with us now.

Alison Norris in *Celebrating Women*

We greet each other with a a sign of peace.

L. Humankind demonstrates two aspects: the singing of
praise to God and the doing of good works.
Hildegard of Bingen

A: Divine Love is so immensely great!
Great is its overflow, for divine love is never still.
Always, ceaselessly and tirelessly it pours itself out
so that the small vessel which is ourselves might be
filled to the brim and might also overflow.

All: Alleluia! Alleluia! Alleluia! (sing)

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I saw a spring of Living Water welling up.

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CONFESSION (adapted from Julian of Norwich)

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Deus ibi est.

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Sources: Swallows Nest
Community Worship: Ashram
Community Trust

Evelyn Ross
18 January 1995

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Advent Liturgy - Wimbledon Group 1995

Advent Wreath and 4 candles.

Introduction - the different sorts of coming -

(the first candle is lit)

1. the Looking

Reader 1. You keep us looking.
You the God of all space,
want us to look in the right and wrong places
for signs of hope,
for people who are hopeless,
for visions of a better world which will appear
among the disappointments of the world we know

All: so thank you (short pause) for the looking time

Advent song (see music sheet)

Prayer:

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.

Iona Community Worship Book (1988)

ISAIAH 35 MICAH 4.1-4

2nd candle is lit

Reader: You keep us
through hard questions with no easy answers;
through failing where we hoped to succeed
and making an impact when we felt we were useless;
through the patience and the dreams and the love of others;
and through Jesus Christ and his Spirit,
you keep us.

All: So thank you .. for the keeping time

Discussion: in 2s and 3s What does Advent, as a time of waiting and looking forward, mean to us personally?

Song: Embracing the darkness

3rd candle is lit

3. The Waiting

Reader: You keep us waiting.
You, the God of all time,
want us to wait for the right time in which to discover
who we are, where we must go,
who will be with us, and what we must do. (1a)

All: So thank you .. for the waiting time

Prayer: for the darkness of waiting (2)

For the darkness of waiting
of not knowing what is to come
of staying ready and quiet and attentive,
we praise you O God:

**For the darkness and the light
are both alike to you.**

For the darkness of staying silent
for the terror of having nothing to say
and for the greater terror
of needing to say nothing,
we praise you O God:

**For the darkness and the light
are both alike to you.**

For the darkness of loving
in which it is safe to surrender
to let go of our self-protection
and to stop holding back our desire,
we praise you O God:

**For the darkness and the light
are both alike to you.**

For the darkness of choosing
when you give us the moment
to speak, and act, and change,
and we cannot know what we have set in motion,

but we still have to take the risk,
we praise you O God:

**For the darkness and the light
are both alike to you.**

For the darkness of hoping
in a world which longs for you,
for the wrestling and the labouring of all creation
for wholeness and justice and freedom,
we praise you O God:

**For the darkness and the light
are both alike to you.**

Janet Morley
All Desires Known (SPCK 1992).
PSALM 139 ROMANS 8.18-25

4th candle is lit

All stand in circle linked by chains of Ivy, singing the song below

Weave, weave weave a circle of friendship
people of faith we can be strong
love will bind us all together
and will strengthen it with song

The 3rd line changes as follows

2. hope will join us all together

3. peace " ...

4. joy " ...

The ivy is placed round the central table.

Agape

Today we share bread and wine together
as a sign that we are one humanity
as a pledge that we will work for justice
as a foretaste of that which can be
despite what is and what has been.
May the Holy Spirit that guides us all be present in this feast,
taking this bread and wine,
the concerns we have expressed,
the lives that we lead,
and transforming them all
for the unity of humankind
and the service of love

(Anne Peart in Women Included)

Bread and wine is passed round, "food for the journey" and "cup of strength for our seeking", the answer being "Maranatha" (come Lord)

Final Song Will you come and see the light? (Brian Wren, tune Kelvingrove)

Opening stanzas for each section come from the Iona Community Worship Book

Advent Song is in In Praise of all Encircling Love vol 1, and Embracing the Darkness is in Vol 11

L. Humankind demonstrates two aspects: the singing of
praise to God and the doing of good works.
Hildegard of Bingen

A: Divine Love is so immensely great!
Great is its overflow, for divine love is never still.
Always, ceaselessly and tirelessly it pours itself out
so that the small vessel which is ourselves might be
filled to the brim and might also overflow.

All: Alleluia! Alleluia! Alleluia! (sing)

B: The rippling tide of love flows secretly out from God
into the soul, and draws it mightily back to its source.
Love wanders about through the senses
and then it storms the soul with all its powers.
In the heart of the maid
I saw a spring of Living Water welling up.

All: Alleluia! Alleluia! Alleluia!

C: From the overflowing love of God there flows evermore
into the soul
a sweet, longing, hungry love.
What is this greatest kind of love?
Great love does not flow with tears.
rather it burns in the great fire of heaven.
In this fire, it flows and flows swiftly
yet all the while it remains in itself in a very great
stillness.

Mechthild of Magdeburg

All: Alleluia! Alleluia! Alleluia!

PICTURES

SILENCE

INTERCESSIONS

DISCUSSION/SHARING

CONFESSION (adapted from Julian of Norwich)

L: God showed me that we should not feel guilty because of sin, for sin is valuable.

All: We see so much evil around us, so much harm done,
that we think it impossible that there is any good in
this world.
We look at this in sorrow and mourn,
so that we cannot see God as we should.

D: Peace and love are always in us, being and working.

All: But we are not always in peace and love.

D: God is ground of our whole life in love, and wants us to know this.

All: God is also our everlasting keeper and wants us to know this.

D: God is our friend, Who keeps us tenderly while we are in sin and touches us privately, ...

All: ... showing us where we went wrong
by the sweet light of compassion and grace,
even though we imagine that we will be punished.

D: God shows us no more blame than if we were as clean as the angels in heaven!

All: In God is endless friendship, space, life and being.

PEACE

DANCE to Ubi Caritas

Ubi caritas, et amor;
Ubi caritas,
Deus ibi est.

(Where there is love and charity, there is God)

AGAPE

All: Jesus says that he is bread, and we will all be fed.

E: I bring the bread, fruit of the earth,
the rain and the sun,
symbol of all the products of the labour of people,
bread to be shared through its brokenness,
with brokenness comes healing.

All: Jesus gives us all new wine to drink.

E: I bring the wine, fruit of the vine,
crushed and poured out,
symbol of life rich and full, and hope for the future,
symbol of joy and feasting.

Through brokenness comes new life
(the bread is shared, with the words "receive life")

E. Through giving comes joy
(the wine is shared, with the words "receive joy")

MAGNIFICAT (My soul magnifies the Lord)

All: Magnificat, magnificat
Magnificat anima mea Dominum;
Magnificat, magnificat
Magnificat anima mea. (3 times)

Sources: Swallows Nest
Community Worship: Ashram
Community Trust

Evelyn Ross
18 January 1995

f:\...\Lit9501.wp

Centring Music

Poem Envoi (verses spoken round the room)

A stone is thrown
into a calm lake
and the stone makes waves
spreading, reaching to the far side.

Let us throw stones into the deadly calm
of the lake that is our world, no matter how small
is the stone,
no matter how small is the wave.

The stone brings awakening,
the stone is a movement
and the movement spreads
when all of us
standing on all sides
around the lake
keep throwing
our little stones.

The wave will never cease
till the whole lake
starts bubbling with life.

Silence

Discussion in twos or threes

What slakes our thirst when we feel spiritually or otherwise parched?

Reflection from Hildegard of Bingen

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.

I am the one whose praise
echoes on high.

I adorn all the earth.

I am the breeze
that nurtures all things
green.

I encourage blossoms to flourish with ripening fruits.

I am led by the spirit to feed
the purest streams.

I am the rain
coming from the dew
that causes the grasses to laugh
with the joy of life.

Intercessions placing flowerheads into a bowl as we make these out loud or silently)

Poem

My Lord is the source of Love: I the river's course
Let God's love flow through me. I will not obstruct it.
Irrigation ditches can water but a portion of the field.
the great Yangtze River can water a thousand acres.
Expand my heart O Lord, that I my love yet more people.
The waters of love can cover vast tracts,
nothing will be lost to me.
The greater the outward flow, the greater the returning tide.
If I am not linked to Love's source, I will dry up,
If I dam the waters of Love, they will stagnate.
Can I compare my heart with the boundless seas?
But abandon not the measure of my heart, O Lord.
Let the waves of your love still billow there!

translated from the Chinese

Silence

Anointing with blessed water from the River Jordan

(each traces the sign of the cross on the palm of the person next to them, saying
"May the power given us in baptism through the Spirit strengthen us in all that we are and
do")

Agape of Spring Water and Summer Fruit

All: As we share life giving water and sustaining fruit we thank you, Source of all our
being, for the fruits of the earth and the nurturing of your Spirit.

Each pours water for the next person saying "receive joy and strength, (or something
else), then the fruit is passed saying "food for the journey" (or otherwise)

Song (spoken if we have not got the music)

Deep peace of the running wave to you;
deep peace of the flowing air
deep peace of the quiet earth to you;
deep peace of the shining stars
May peace, may peace, may peace make you whole (x2)

Acknowledgments: A Stone is Thrown Sun Ai Lee Park used in WOW Piazza Liturgy October 99: Hildegard of
Bingen from Meditations with Hildegard Uhlein: My Lord is the Source of Love Wang Weifan in "Bread of
Tomorrow": Deep Peace, various sources, often different versions.

A Pentecost Liturgy - Wimbledon Group May 96

song: Spirit of Fire

Readings:(each followed by short silence)

song: Spirit of Fire

Readings:(each followed by short silence)

There are various strands that come together in our understanding of the Holy Spirit and which led to the development of the concept of the Trinity, which evolved in post biblical times.

Reader A. **Breath**

One aspect of the Spirit is Ruah (hebrew) or breath - something dynamically in movement and impossible to constrain. According to Elizabeth Johnson (She Who Is) "Divine Spirit is not understood to be independently personal, as its symbolisation in wind, fire, light and water makes clear, but is the creative and freeing power of God let loose in the world. More than most terms for God's dynamism it evokes an universal perspective and signifies divine activity in its widest reaches"

Reader B. **Wisdom** One strand is that of Wisdom/Sophia. In the Hebrew scriptures this is one way of understanding the action of God, and is often portrayed as a personified (and female) figure. Sophia represents both the transcendent and the active presence of God among human beings: "From everlasting I *was* firmly set, from the beginning, before earth came into being" (Prov 8.23); she is a life giver, a preacher of reproach, punishment and promise, and her ways are those of insight, life and peace. She is associated with the Torah and pitches her tent among the people.

Song Hymn to Wisdom

Reader C (Energizer and Connector) Mary Grey in her seminal "Wisdom of Fools" emphasises the Spirit as primarily an energizer who is continually "renewing the face of the earth" (Ps 104.30). the theology of the spirit has been very underdeveloped until recent times. Today liberation and feminist theologies are leading to its emergence as the energy of connectedness, one that is experienced as the breath of life, the vitality of the rhythms of creation, a force that leads to justice making and a relational power that binds us in community.

Older intuitions saw the Spirit as the "Church" but this was identified with the institution, whereas today the Spirit is increasingly understood as "the relational principle, searching for new manifestations of the gathered people of God." In her chapter "Revelation and Connected Knowing" she connects Sophia with a different way of knowing: one that is

connected, does not separate the knower and the known, bodily feeling and detached logic, is connected with "the hidden wisdoms of the natural world", and acknowledges our mutual interdependence.

We need to transform the root metaphors by which our culture understands itself, our relationships and our politico-social structures, if we are to eradicate the roots of oppression in society and religion.

Reader D (Nurturer and Birther)

The question has been asked, is the spirit the feminine dimension of the spirit divine? Too much can be made of grammatical gender (ruah and other words associated with the spirit such as Sophia (wisdom) and shekinah (presence) being feminine. More meaningful is the female imagery associated with the activity of the spirit: the mother bird hovering or brooding over the waters to bring life, the birthing imagery in connection with the birth and baptism of Jesus, the rebirth/new life brought to the believer by the Spirit through the waters of baptism. The hovering, sheltering and protecting aspects of the Holy Spirit have been seen as particularly feminine.

(These passages have been taken from the unit on the Holy Spirit, BISFT long distance learning course module " Inclusive Language - Faith Community - God Talk - Creative worship") Ianthe Pratt

Song Urban Spirit

Reading from "Meditations with Hildegard of Bingen"

The Holy Spirit is a Burning Spirit. It kindles the hearts of humankind.

Holy Spirit is life-giving-life, all movement.
Root of all being. Absolver of all faults.
Balm of all wounds.
Radiant life, worthy of all praise,
the Holy Spirit resurrects and awakens everything that is.

The Spirit is an unquenchable fire, bestows all excellence sparks all worth, awakes all goodness, ignites speech, enflames humankind.

Yet in this radiance is a restorative stillness.
It is the stillness that is similarly in the will to good. It spreads to all sides.

You are the mighty way in which everything that is in the heavens, on the earth and under the earth, is penetrated with connectedness, is penetrated with relatedness.

You are the source of human understanding You bless with the breath of wisdom

The Blossoming Tree blossoming twigs are bound on to a branch

Prayer(from Bread for Tomorrow)

Exuberant Spirit of God
bursting with the brightness of flame
into the coldness of our lives
to warm us with a passion for justice and beauty
we praise you.

Exuberant Spirit of God,
Sweeping us out of the dusty corners of our apathy
to breathe vitality into our struggles for change,
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Exuberant Spirit of God
flame
wind
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burn, breathe, speak in us;
fill your world with justice and with joy.

(Jan Berry in "Bread for Tomorrow")

Intercessions shells from Caesarea Philippi laid on spiral as each prayer is made

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 come 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.

(on passing the bread, each says to the person next to them "may this bread sustain you on your journey")

Circle dance and song

Come Spirit, circle us, keep love within, evil outside.

(All the songs in this Liturgy are by June Boyce Tillman taken from her "In Praise of All Encircling Love, Vol I)

LITURGY OF THE FOUR ELEMENTS Catholic Women's Network July 98

(Every July the CWN monthly liturgy takes place in the large Dulwich garden of the Christian Women's Resource Centre. This year, as part of a BBC programme on the RC Church, some of it was televised)

Naming ourselves round the circle

Canticle (taped) Brother Sun and Sister Moon (From Paul Winter's "The Earth Mass")

All join in the chorus: For the beauty of the Earth, O sing today
Of the sky and at our birth, Sing O sing always
Nature, human and divine, all around us lies,
Lord of all to thee we raise grateful hymns of praise.

FIRE (the candle is lit)

Reader 1

The Holy Spirit is an unquenchable fire
who bestows all excellence
sparks all worth,
awakes all goodness,
ignites speech
inflames humanity
Yet in this radiance is a restorative stillness.
It is the stillness that is similarly in the will to good.
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O Holy Spirit

Fiery Comforter Spirit

Life of the life of all creatures

Holy are you,
you that give existence
to all form.

Holy are you, you that cleanse deep hurt.

Fire of love, breath of all holiness..

AIR (Lay down a feather as a symbol of air.)

Breathing exercise

Reader 2

Humankind should ponder God,
recognize God's wonders and signs..

The blowing wind, the mild moist air,
the exquisite greening of trees and grasses -

In their beginning,
in their ending,
they give God their praise.

The air, blowing everywhere
serves all creatures.
Ever is the firmament its support.
Ever is it held, carried, by the power of God..
God's word is in all creation,
visible and invisible

WATER (put down bowl of water and bushy twig)

Reader 3

I the fiery life of divine wisdom.
I adorn all the earth

I am led by the spirit to feed
the purest streams.

I am the rain
coming from the dew
that causes the grasses to laugh
with the joy of life.

I call forth tears,
the aroma of holy work.
I am the yearning for good.

(Sprinkle each other with the water, in turn round the circle, with the phrase "may this water cleanse and heal you" or something similar)

EARTH (Put down bowls of earth and of sprouting shoots)

Reader 4

The Earth..is mother of all that is natural,
mother of all that is human
She is the mother of all,
for contained in her
are the seeds of all.

The earth of humankind
contains all moistness,
all verdancy,
all germinating power.

It is in so many ways fruitful.
All creation comes from it.
Yet it forms not only the basic
raw material for humankind,
but also the substance
of the incarnation of God's son.

Intercessions (shoots are planted in the bowl of earth as each prays or silently if preferred)

Making Collages in 4 groups, each one based on one of the 4 elements (indoors)

Sharing of the collages (come outdoors again)

Song on the theme (Dot Gent)

Navajo Prayers (N, W, E and S) See appended sheet

AGAPE OF THE SUMMER FRUITS (E and W to read first and 3rd verse, N and S the 2nd and 4th, all to read the final verse)

1. We belong to one another and all creation and through this bond to Jesus, who, on the day he handed over his freedom to those who would abuse him, had a meal with his friends, eating and drinking with them.

So we eat together as a symbol of sharing our common humanity.

2. We celebrate our freedom to choose, born of the breaking down of old ways
We proclaim the possibility of new life. We declare our intention to live in that hope.

3. Now we are joined together, women of faith, with all who seek God's freedom
We live and search together for a shared vision of cosmos in which all are free to enjoy God's generosity. We keep alive the memory of the Crucifixion of Jesus together with his Resurrection. We root the possibility of our freedom in this experience.

4 Strengthening God, take away all that prevents us achieving this:
Strengthening God, take away all that prevents us achieving this:
Strengthening God, give us true peace

(All) We Pray that we will be made new to live our life in the peace born of true freedom. We choose from these fruits symbols of God's generosity.
(pass bowl of fruits to the person next to you, saying "choose freely of the fruits of God's generosity" or some similar expression)

Circle Dance

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Circle Dance

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WIMBLEDON EXPERIMENTAL LITURGY GROUP: 20 SEPTEMBER 1996

A LITURGY FOR FRIDAY EVENING

Opening Prayer

This is the place and this is the time; here and now God waits to break into our experience	to fill us with hope joy and certainty for the future.
to change our minds to change our lives to change our ways;	This is the place as are all places; this is the time as are all times.
to make us see the world and the whole of life in a new light;	Here and now, let us bless our Creator.

Readings

The Song of the Wandering Aengus by W B Yeats

from *The Swallow's Nest* by Marchiene Vroon Rienstra

Reflection on the readings & Silence

Intercessions

"I light this candle..."

Act of repentance & Absolution

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

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

Absolution:

Greeting each other by name, and signing each other's forehead with a cross, we say:

"May the risen Christ forgive and strengthen you."

Song

Wimbledon Liturgical Group

AGAPE: Said together.

As the bread that is scattered on the hillside,
was gathered together and made one,
so too, we, your people,
scattered throughout the world,
are gathered together around your table,
and become one.

(The bread is broken and passed around the group, but please do
not eat it *until all are ready*)

As grapes grown in the field,
are gathered together and pressed into wine,
so too are we drawn together
and pressed by our times to share a common lot
and are transformed into your life-blood
for all.

(The wine is poured). *Each drinks in turn*

Blessing of the Bread (the bread is broken and passed round, then all
say)

And as we break the bread we thank you, Source of all our being, for
the life and knowledge of yourself which you gave to us through Jesus
your child. To you be glory for ever. As this broken bread was
scattered upon the mountains, but was brought together and became one,
so let your Church be gathered together from the ends of the earth
into your kingdom, for yours is the glory and the power, through Jesus
Christ for ever.

(Adapted from the Didache ix 3-4) Association for Inclusive Language

SHARING THE AGAPE

From an Agape for Summer Wimbledon L.G>

All: As we share the bread and wine, we remember the Divine
Presence of God in Jesus who gave the bread and the wine
to his friends, as he gave his body and his life.

(As you pass the bread you may wish to say -

"This is the bread of life."

& as you pass the wine -

"This is the cup of compassion")

(The Agape followed by a time of silence to consider what we
have shared)

Blessing of the food

From an Agape on a theme of Justice
Christian Women's Resource Centre

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

Unknown Source

Distribution of bread and wine - Let us join to say:

This cup of blessing we bless and this bread we break is a sharing in
the life of Christ. Because we break and share this one bread and cup,
we who are many become one body.

Wimbledon Liturgy - out of darkness into light.
Advent 92

Song: Harvest of Darkness
each ~~the~~ seeks 2 keys & a candle
write on white key what we
want to grow out of - personally or otherwise

(Materials: heap of leaves,
white & yellow cut out keys,
water, candles, bowl of sand
branch of tree in earth in pot,
challah bread & wine)

Song: Come emanuel.

Biddly prayer - place candle in sand -
burning of white keys in sand/candle bowl.

Song: we sing of a love

Water - each ~~the~~ ~~go~~ bless each other with
water, calling down forgiveness

yellow keys - what we want to develop -
hang them on branch (speak about it or not)

Farandole -

for Agape

final song We shall go out.

(1)

Harvest of Darkness

It was dark in the dawn of time
When the waters of chaos seethed.
Darkness was brooding across the abyss
Till the Spirit gently breathed.
Slowly she hovered across swelling waves
Till the world from the chaos emerged.
Then the rest in the dark was transfigured with light
As the Spirit worked out her plan.

It is dark in the moistened earth
Where the seed for a season lies
Buried down deep as a dry pregnant husk
Till the earth is pushed aside.
Nurtured by warmth, it has waited alone
Till the time to spring up has come
Then the rest in the dark is transfigured with light
As the Spirit works out her plan.

It is dark in the sheltering womb
Where the baby for nine months lies,
Curved like a moon near a warm woman's heart
Till the waters roll aside.
Waters of life kept the child safe inside
Gently folded, enclosed in love
Then the rest in the dark is transfigured with light
As the Spirit works out her plan.

It is dark in the heart's deep cells
Where the Spirit of wisdom lies.
Firm are the strong rooms and bars of the mind
Till the barriers are rolled aside.
Yet her idea in the dark has been formed
Till the time for release should come.
Then the rest in the dark is transfigured with light
As the Spirit works out her plan.

text June Boyce Tillman (1943-.)
tune Hillicent D. Kingham (1866-1927)

TUNE - BENSON

(2)

ADVENT

1. Come, our Emanuel,
The God who sets us free,
Help us to live abundantly,
Find our true destiny.
2. Come, regal, roaring lion,
Create our world again;
Move in our vulnerable hearts;
Be gentle with our pain.
3. Come, wounded, healing hands,
And soothe our flesh with balm;
Enfold the universe with strength,
Holding its storms with calm.
4. Come, ancient David's key,
Shut doors that need to close;
Unlock the hidden springs of love
So that our mercy flows.
5. Come, Israel's Adonai
With burning bushy fuel,
Sweep all the bitterness away
And etch in us your rule.
7. Come, branch of Jesse's tree
Make sure our wood is green
Lone woman, bear your child with strength,
For us God's go-between.
7. Come, Wisdom's child, in play
Our loveliness enhance
Transform our earthbound, aging steps
Into a youthful dance.

(3)

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

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

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

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

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

text June Boyce-Tillman (1943-)
tune W. Creatorex (1877-1949)
with permission of Oxford University Press

TUNE - WOODLANDS

(4)

We shall go out with hope of resurrection.
We shall go out, from strength to strength go on.
We shall go out and tell our stories boldly,
Tales of a love that will not let us go.
We'll sing our songs of wrongs that can be righted.
We'll dream our dreams of hurts that can be healed.
We'll weave a cloth of all the world united
Within the vision of a Christ who sets us free.

We'll give a voice to those who have not spoken.
We'll find the words for those whose lips are sealed.
We'll make the tunes for those who sing no longer,
Vibrating with love alive in every heart.
We'll share our joy with those who are still weeping
Chant hymns of strength for hearts that break in grief
We'll leap and dance the resurrection story
Including all within the circles of our love.

Food Blessings / Agapes

6. Invitation to the Agape Meal *(From Prayers & Poems Songs & Stories)*

We believe that all people are the children of God, and therefore have worth and dignity.

All are welcome to share in this Agape Meal, without regard for human divisions of race, sex, sexuality, class or creed.

As we prepare to follow the example of Jesus in sharing this bread and wine, let us affirm our faith:

Sisters and brothers, let us dedicate ourselves anew to live in such a way that justice may roll like waters, that peace may become real, that the dignity of all persons may be manifest.

Let us make a covenant with one another and seek to make a new beginning.

Let us declare solemnly that we are at peace with all people of good will.

We seek peace with all people.

We affirm that our security rests not in armaments.

We seek a just economic order in which everyone has access to the abundance of the earth.

We seek justice in human relationships nourished in the solidarity of the human family.

We affirm justice for all people.

We choose struggle rather than indifference.

We choose to be friends of the earth and of one another, not exploiters.

We choose to be citizens rather than subjects.

We choose to be peacemakers rather than peacekeepers.

We choose life for all creation.

We join with sisters and brothers the world over.

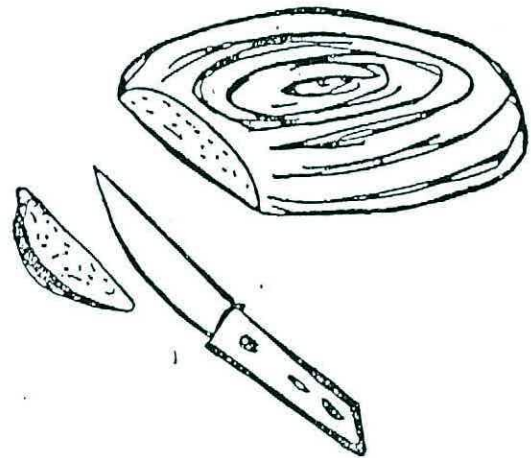
We join in communities of resistance to the threat of hunger and injustice, to the threat of nuclear destruction.

We unite to resist the powers of death.

Before us today are set life and death.

We choose life that we and our children may live.

Warren Talbot



*The 2 below are from Advent Liturgy
& Liturgy of Listening (St Joans International Alliance)*

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)

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.

Some words for use in passing bread and wine round the circle

Bread of Sustenance,	Cup of Compassion
Food for the journey,	Cup of strength for our seeking
Bread of Life,	Wine of Renewal
Bread to strengthen you,	Cup of life etc.
Receive Life,	Receive joy

Example of agape using fruit

O Loving Creator, bless these fruits, symbol of the abundance with which you have endowed us, and strengthen in us the fruitfulness of the way in which we live our lives

(in passing the bowl for each person to choose a fruit or part of fruit some phrase like "fruit to refresh and sustain you" may be used)

AGAPE

All: Jesus says that he is bread, and we will all be fed.

E: I bring the bread, fruit of the earth,
the rain and the sun,
symbol of all the products of the labour of people,
bread to be shared through its brokenness,
with brokenness comes healing.

All: Jesus gives us all new wine to drink.

E: I bring the wine, fruit of the vine,
crushed and poured out,
symbol of life rich and full, and hope for the future,
symbol of joy and feasting.

Through brokenness comes new life
(the bread is shared, with the words "receive life")

E. Through giving comes joy
(the wine is shared, with the words "receive joy")

Wimbledon Liturgical Group

L: We belong to one another and all creation and through this bond to Jesus, who, on the day on which he was handed over his freedom to those who would abuse him, had a meal with his friends, eating and drinking with them.

So we eat together as a symbol of sharing our common humanity.

R: We celebrate our freedom to choose, born of the breaking down of old ways

We proclaim the possibility of new life

We declare our intention to live in that hope.

L: Now we are joined together, women and men of faith, with all who seek God's freedom.
We live and together for a shared vision of cosmos in which all are free to enjoy God's generosity.
We keep alive the memory of the Crucifixion of Jesus together with his Resurrection
We root the possibility of our freedom in this experience

R: Strengthening God, take away all that prevents us achieving this;
Strengthening God, take away all that prevents us achieving this;
Strengthening God, give us true peace.

L: We pray that we will be made new to live our life in the peace born of true freedom.
We choose from these fruits symbols of God's generosity.
— We share the fruit with the phrase
Choose freely of the fruits of God's generosity

Agape using fruit. From a House Blessing (June Boyce Tillman)

TODAY we share bread and wine together
as a sign that we are one humanity,
as a pledge that we will work for justice,
as a foretaste of that which can be
despite what is and what has been.
May the Holy Spirit that guides us all
be present in this feast,
taking this bread and wine,
the concerns that we have expressed,
the lives that we lead,
and transforming them all
for the unity of humankind
and the service of love.

Blessed be the Eternal Sustainer.
Working with soil and elements and human toil.
Bringing forth bread from the earth.

When the bodies of others are broken,
we are broken.

Blessed be the Eternal Sustainer.
Working with soil and elements and human toil.
Making the fruit of the vine.

We are all one kin, one blood.
When the blood of others spills, our blood
is spilled.

The sharing of bread (read accumulatively)

1 This bread we break , when we eat it we are sharing in the life of Christ

+2 You are amongst us in the love we have for one another

+3 There is one loaf of bonded bread wheat

+4 So all of us, though many, are bonded as one

+5 Sharing the same loaf as a sign of your uniting, creative, sustaining presence among us

Let us take and eat (share and eat the bread)

From a CWO Annunciation liturgy, London 1996

While the Leeds CWO Group keeps the CWO liturgies archive, Ianthe Pratt through the Christian Women's Resource Centre she runs, archives inclusive liturgies from many organisations and individuals. This resource bank of liturgies is held jointly with one of our sister organisations, the Association for Inclusive language. Ianthe is a member of the CWO publications group.

Association for Inclusive Language - **SHORT LITURGY BOOKLIST**

The following can be obtained from Lumen Books (who liaises with A.I.L.)- 36 Court Lane London SE21 7DR Tel & Fax 0181 693 1438 (ring for appointment to visit, books by post) All prices have p. and p. included.

A.I.L Publications

Women, Language and the Church resource pack - 60 pages £7.60 post free

Annotated book list on Liturgy 3 pages sae plus 1st class stamp. (Books about the principles of changing liturgy as well as examples, covers a wide variety of resources)

Student starter pack on inclusive language 7 items, articles, reviews, worksheets £2

" " " Widening our Imagery of God £1

(jointly with BISFT) Inclusive Language: Faith Community,- God-Talk- Creative worship £6.50
10 units of long distance learning course.

(jointly with Hildegard Press) In Praise of All encircling Love vols I & 2. inclusive songs £6 each

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USEFUL COLLECTIONS OF LITURGIES AND PRAYERS

All Desires Known Janet Morley 2nd Ed. SPCK £7.60. Prayers using a wide range of images.

Bread of Tomorrow Ed Janet Morley SPCK/Christian Aid £7.60 Subtitled "praying with the world's poor.this is an enriching collection of prayers, poems and meditations.

Celebrating Women Ed Ward, Wild and Morley. SPCK £9.99 An expanded edition of this pioneering collection of women's prayer and liturgy.

Human Rites: Worship Resources for an Age of Change Ed Hannah Ward & Jennifer Wild Mowbray £16.99 A collection of services and rituals demonstrating liturgy "from the ground up". A very useful resource.

Centring Music

Poem Envoi (verses spoken round the room)

A stone is thrown
into a calm lake
and the stone makes waves
spreading, reaching to the far side.

Let us throw stones into the deadly calm
of the lake that is our world, no matter how small
is the stone,
no matter how small is the wave.

The stone brings awakening,
the stone is a movement
and the movement spreads
when all of us
standing on all sides
around the lake
keep throwing
our little stones.

The wave will never cease
till the whole lake
starts bubbling with life.

Silence

Discussion in twos or threes

What slakes our thirst when we feel spiritually or otherwise parched?

Reflection from Hildegard of Bingen

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.

I am the one whose praise
echoes on high.

I adorn all the earth.

I am the breeze
that nurtures all things
green.

I encourage blossoms to flourish with ripening fruits.

I am led by the spirit to feed
the purest streams.

I am the rain
coming from the dew
that causes the grasses to laugh
with the joy of life.

Intercessions placing flowerheads into a bowl as we make these out loud or silently)

Poem

My Lord is the source of Love: I the river's course
Let God's love flow through me. I will not obstruct it.
Irrigation ditches can water but a portion of the field.
the great Yangtze River can water a thousand acres.
Expand my heart O Lord, that I my love yet more people.
The waters of love can cover vast tracts,
nothing will be lost to me.
The greater the outward flow, the greater the returning tide.
If I am not linked to Love's source, I will dry up,
If I dam the waters of Love, they will stagnate.
Can I compare my heart with the boundless seas?
But abandon not the measure of my heart, O Lord.
Let the waves of your love still billow there!

translated from the Chinese

Silence

Anointing with blessed water from the River Jordan

(each traces the sign of the cross on the palm of the person next to them, saying
"May the power given us in baptism through the Spirit strengthen us in all that we are and
do")

Agape of Spring Water and Summer Fruit

All: As we share life giving water and sustaining fruit we thank you, Source of all our
being, for the fruits of the earth and the nurturing of your Spirit.

Each pours water for the next person saying "receive joy and strength, (or something
else), then the fruit is passed saying "food for the journey" (or otherwise)

Song (spoken if we have not got the music)

Deep peace of the running wave to you;
deep peace of the flowing air
deep peace of the quiet earth to you;
deep peace of the shining stars
May peace, may peace, may peace make you whole (x2)

Acknowledgments: A Stone is Thrown Sun Ai Lee Park used in WOW Piazza Liturgy October 99: Hildegard of
Bingen from Meditations with Hildegard Uhlein: My Lord is the Source of Love Wang Weifan in "Bread of
Tomorrow": Deep Peace, various sources, often different versions.