

Welcome to the Parish Church of St Mark
Serving the people of Broomhill & Broomhall



THE FEAST OF PARADISE

A Service of Christian Hospitality
for the Season of Easter

15 April 2012 at 10.00 am
Second Sunday of Easter

Welcome

Welcome and greetings, especially if you are new to St Mark's. May you discover here what you are seeking and find companionship for life's journey. Please say hello before you go.

This service takes the form of a simple, yet profound, meal of thanksgiving and companionship, a Eucharist or Holy Communion, which originates in the ministry of Jesus and has characterised Christian worship through the centuries.

To use the *Induction Loop*, please select the *T Setting* on your hearing aid. We ask that *mobile phones* and *paggers* be switched off or set to silent mode. Large print versions of worship materials are available.

Preparing for worship

Easter is when we celebrate and ponder the profound mystery of Jesus' enduring influence across the centuries and around the globe. A living memory; a healing presence; a beckoning call; a source of faith, hope and love; a passion for truth and justice; a capacity for forgiveness, reconciliation and self-giving; a creator of community; a vision of paradise on earth and the courage to pursue it; an inner joy and peace. Christ's resurrection is all these and still more because it is not so much an event in time as an enduring, yet subtle, reality in which we are invited to participate.

*Mysterious God,
surprise us with your presence,
breathe new life into our souls,
fan the embers of our faith
into the passion of Christ.*

Gathering

Organ Voluntary: Easter Song, Richard Popplewell (b. 1935)

Welcome

Hymn

PRAISE BE for life, for resurrection grace
renewal breaking through in every place.
Praise be for life, for death and letting go
for seeds released, free then to root and grow.

Praise be for love. Love's gifts shall make us whole,
its grace implanted in each living soul.
Praise be for love whose power to touch and heal
restores, transforms and points to all that's real.

Praise be for light, its ever radiant spark
embracing and encompassing the dark.
Praise be for light, the light of mutual love,
its flame within, without, below, above.

Praise be for truth, the truth that sets us free
in openness and trust for all to see.
Praise be for truths, diverse yet valid all
to those who act upon the Spirit's call.

Praise be for hope that counters dark despair
that looks for signs of life in ground that's bare.
Praise be for hope, enabling us by grace
to see the Other in another's face.

*Eve Saunders.
Tune: Woodlands.*

Prayers of Approach

Alleluia, Christ is risen.

He is risen indeed. Alleluia.

May God be with you.

And also with you.

EVER-LOVING GOD,
to whom all hearts are open,
all desires known,
and from whom no secrets are hidden;
cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,
that we may perfectly love you,
and worthily magnify your holy name,
through Christ our Lord. **Amen.**

Christ entrusts to us the good news of his risen life;
sometimes our hearts and minds are closed,
often we fail in our discipleship.

Quietness for reflection.

When we have denied your claim upon our lives
or doubted your power to revive us.

Forgive us, O Lord.

When we have run away from the challenges of your kingdom
or betrayed you through our words and deeds.

Forgive us, O Lord.

When our motivations have been self-serving
or our allegiance to you skin-deep.

Forgive us, O Lord.

Spirit of God,
breathe forgiveness upon us:
release within us
the life of Christ. **Amen.**

Gloria

Boldly $\text{♩} = 60$ **ff** ALL

Org. *Glo - ry to God in the high - est,*

mf CHOIR **ALL**

Org. *and peace to his peo - ple on earth. Lord God heav'n ly*

f

King, al - migh - ty God and Fa - ther, we wor ship you, *Org.* we

f

give you thanks, *Org.* We praise you for your glo - ry. — *Org.*

mp MEN

Lord Je - sus Christ, on - ly Son of the Fa -

mp LADIES

ther, Lord God, Lamb of God, you take a - way the sin of the world: have mer - cy on

mp MEN **mp** LADIES

us: you are seat - ed at the right hand of the Fa - ther: re - ceive our prayer.

Maestoso **f** ALL

Org. *For you a - lone are the Ho - ly One, you a - lone are the Lord,*

you a - lone are the Most High, Je - sus Christ, with the Ho - ly Spi - rit,

poco rall

Org. *in the glo - ry of God the Fa - ther. A - men. Org. A - men.*

Collect

Let us pray. *(please remain standing)*

ALPHA AND OMEGA,
our beginning and our end,
you break through the locks
of gated communities
and hardened hearts:
accept our doubts,
heal our desire for certainty
and, by your Spirit's gentle touch,
make us a people
forgiven and forgiving;
through Jesus Christ, the Giver of Peace. **Amen.**

Prayers for an Inclusive Church.

Attending

Reading – Acts of the Apostles, 4. 32 – 37, read by Gary Grief

A reading from the Acts of the Apostles.

NOW THE WHOLE GROUP of those who believed were of one heart and soul, and no one claimed private ownership of any possessions, but everything they owned was held in common. ³³ With great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all. ³⁴ There was not a needy person among them, for as many as owned lands or houses sold them and brought the proceeds of what was sold. ³⁵ They laid it at the apostles' feet, and it was distributed to each as any had need. ³⁶ There was a Levite, a native of Cyprus, Joseph, to whom the apostles gave the name Barnabas (which means 'son of encouragement'). ³⁷ He sold a field that belonged to him, then brought the money, and laid it at the apostles' feet.

Let us listen for the word of the Lord.

A time of quietness for reflection.

Hymn

Children and young people leave for their groups.

Michael Forster

David Sanderson

1. What kind of faith is this, mys - ter - ious and di -
vine, that neith - er creed nor dog - ma can de - fine; that
speaks to us of truths un - wel - come... to the ear,
what kind of faith is this, what kind of fear?

What kind of faith is this, that cuts into our soul,
and makes us bleed before it makes us whole;
that leads us on the path where wounded feet have trod,
what kind of faith is this, what kind of God?

What kind of faith is this, by which our jaded eyes
discover Christ in those we would despise?
As piercing as a sword, as gently as a dove,
what kind of faith is this, what kind of love?

What kind of faith is this, which challenges our pride,
to put to shame the vainly dignified;
by which we learn again the eagerness of youth;
what kind of faith is this, what kind of truth?

What kind of faith is this, so cloudy yet so bright,
that leads us on through darkness and through light;
that holds our common fears within a shared embrace;
what kind of faith is this, what kind of grace?

Gospel – John 20. 19 – 31.

The good news is proclaimed from the heart of the worshipping community.

Hear the Gospel of our Lord Jesus Christ according to John.

Glory to you, O Lord.

WHEN IT WAS EVENING on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, ‘Peace be with you.’ After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord. ²¹ Jesus said to them again, ‘Peace be with you. As the Father has sent me, so I send you.’ ²² When he had said this, he breathed on them and said to them, ‘Receive the Holy Spirit. ²³ If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained.’ ²⁴ But Thomas (who was called the Twin), one of the twelve, was not with them when Jesus came. ²⁵ So the other disciples told him, ‘We have seen the Lord.’ But he said to them, ‘Unless I see the mark of the nails in his hands, and put my finger in the mark of the nails and my hand in his side, I will not believe.’

²⁶ A week later his disciples were again in the house, and Thomas was with them. Although the doors were shut, Jesus came and stood among them and said, ‘Peace be with you.’ ²⁷ Then he said to Thomas, ‘Put your finger here and see my hands. Reach out your hand and put it in my side. Do not doubt but believe.’ ²⁸ Thomas answered him, ‘My Lord and my God!’ ²⁹ Jesus said to him, ‘Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe.’ ³⁰ Now Jesus did many other signs in the presence of his disciples, which are not written in this book. ³¹ But these are written so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name.

This is the Gospel of the Lord.

Praise to you, O Christ.

Sermon – The Vicar.

Followed by a time of quietness for reflection.

Responding

Prayers of Solidarity & Concern, led by Pat Lane

One of these or another set of biddings and responses is used.

Your kingdom come.
Your will be done.

God of our yearning.
We seek you.

God of justice, truth and love.
**Inspire us with your Spirit
to let your Kingdom come. Amen.**

Ever-beckoning God.
**We seek your presence
and will serve you. Amen.**

Greeting of Peace

The risen Christ stood among his disciples and said,
'Peace be with you.
As the Father has sent me, so I send you.
Receive the Holy Spirit.'

John 20.19-20.

The peace of our crucified and risen Lord be always with you.
And also with you.

*We share Christ's peace with one another, especially with those who
are unfamiliar or from whom we are estranged.*

Hymn

*A collection is taken for the ministry of St Mark's. If you are a taxpayer and are not
currently a member of the church's planned giving scheme, please place your gift in one
of the envelopes provided, writing your name and address on the front. Thank you.*

YOU STOOD there on the shoreline
and waited in the dawn
to share with your disciples
the newness of the morn;
be with us now, Lord Jesus,
and make your presence known:
in resurrection power
declare today your own.

When hours of tiring labour
had brought them scant reward,
in your immense provision
they recognised their Lord;
when drudgery seems endless,
demeaning all our skill,
let this be our contentment:
to know and do your will.

On bread and fish they feasted
around a charcoal fire:
that resurrection breakfast
was all they could desire!
Like them, may we discover
the joy which never ends
when you, the King of glory,
count us among your friends.

Where Simon Peter languished
in guilt and burning shame,
you spoke of restoration,
and not of endless blame;
where sin and failure haunt us,
remind us what is true:
that we are now forgiven
and called to follow you.

*Martin E Leckebusch (b 1962).
Tune: Thornbury.*

Abiding

Preparation

Tokens of our response to God, bread and wine, and the collection, are offered.

Lord Jesus Christ,
may our hearts be open to your love,
our doors to friend and stranger,
our table to all who hunger,
and our lives to your risen life. **Amen.**

New Zealand Prayer Book.

The Great Prayer of Thanksgiving

Let us pray. *(please sit or kneel)*

May God be with you.

And also with you.

Lift up your hearts.

We lift them to God.

Let us give thanks to the Lord our God.

It is right to give thanks and praise.

God of undying love,
we gather in Jesus' name
as he commanded us to do.

We remember his life
with thanksgiving and honour;
we lament his death
with sorrow in our hearts
and a deep passion for his ways
as we lay ourselves open
to his presence among us.

We make our stand
with those in every age,
who have struggled to remain faithful
amidst failure and doubt,
seeking the life of Jesus
that his life may live on in us
as we raise our voices in acclamation:

Noel Rawsthorne

Maestoso
Org.

f 3 3 3 3
Ho - ly, ho - ly, ho - ly Lord,
3 3 3 3
God of pow'r and might, heav'n and earth are
3 3 3 3
full of your glo - ry, Ho - san - na in the high - est.

mp
Org. Bless - ed is he who comes in the

mf
name of the Lord. Ho - san - na in the high - est.

And now, it is our duty and our joy,
to remember how,
on the night he entrusted his life
into the hands of friends and detractors,
Jesus celebrated your kingdom
in the company of his own.

He took a loaf of bread,
praised you for its goodness,
broke it into pieces
and offered it to them,
saying, Take, eat,
this is my body,
food for all who hunger,
my life for the world.

A little later,
he took a cup of wine,
blessed it,
and offered it to his companions,
saying, Take, drink,
with this we celebrate our new relationship
with one another and with God,
forged from forgiveness,
sealed with my blood.

Come, Breath of God,
come, Spirit of new Life,
breathe upon us
and upon these gifts,
that bread and wine,
flesh and blood,
may reveal your loving purposes
and fulfil your gracious will. **Amen.**

Lord's Prayer & Communion

OUR FATHER in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Lead us not into temptation
but deliver us from evil.
For the kingdom, the power
and the glory are yours
now and for ever. **Amen.**

The bread is broken.

Be present, be present,
Lord Jesus Christ,
crucified and risen;
**make yourself known
in the breaking of bread.**

Words of invitation follow.

I am the bread of life,
says the Lord.
Whoever comes to me
will never be hungry;
whoever believes in me
will never thirst.
**Taste and see that the Lord is good:
happy are those who place their trust in him.**

Everyone is invited to share in the communion through receiving the bread and wine or, if preferred, a prayer of blessing. Please approach the altar rail with those around you. Gluten-free bread rolls are used.

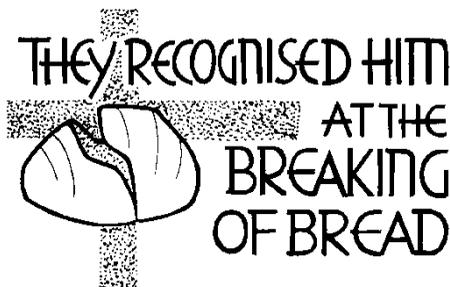
During administration, we sing together:

Adoramus te Domine (We adore you, O Lord)

The image shows a musical score for the hymn 'Adoramus te Domine'. It consists of two staves: a treble clef staff for the voice and a bass clef staff for the organ accompaniment. The key signature is one sharp (F#) and the time signature is common time (C). The score is divided into two parts: 'VERSE - Cantor' and 'REFRAIN - All'. The lyrics are written below the notes: '(hum) A - do - ra - mus te Do - mi - ne'. The organ part features a simple harmonic accompaniment with chords and moving lines.

*Afterwards, the choir will sing: 'O come ye servants of the Lord,'
by Christopher Tye (1500-73).*

At the conclusion, silence is shared.



Venturing

Prayers of Commitment

Let us pray.

**Lord Jesus Christ,
crucified yet ever living,
be the communion between us,
the sustenance we share,
and the life we long to embody. Amen.**

Notices

Blessing

May the love of the Lord Jesus draw you to himself,
may the power of the Lord Jesus strengthen you in his service,
may the joy of the Lord Jesus fill your hearts;

and may the blessing of God,
Creator, Christ and Sacred Spirit
rest upon you and all whom you love,
both living and departed,
now and always. **Amen.**

Hymn

GO BACK, go back to Galilee,
go with the one who died,
and witness there to risen life
among the crucified.
Where human folk are living still
in fear of worldly power,
their Christ, with wounds still open, stands
and shares their finest hour.

Go back, go back to Galilee,
Christ meets us on the way,
and calls us all to follow truth
where evil still holds sway.
There in the face of hate and fear,
the Spirit gives us breath;
his song is life and liberty
which put an end to death.

‘Go back, go back to Galilee,’
the centuries repeat,
‘where evil, faced with deathless hope,
still struggles in defeat.’
So when we find the empty tomb
a safer place to be,
the angel prompts us yet again,
‘Go back to Galilee.’

*Michael Forster (b 1946).
Tune: Ellacombe.*

Commission *(please face the back of church)*

Go in the peace of Christ. Alleluia, Alleluia.
Thanks be to God. Alleluia, Alleluia.

Organ voluntary: Alleluyas, Simon Preston (b.1938)

Refreshments are served in the lounge.
Please stay if you can.

Printed on recycled paper.

The following sources have been used in compiling this service: 'Common Worship: Services and Prayers for the Church of England'; 'The New Zealand Prayer Book (1989)'; 'Prayers for an Inclusive Church,' by Steven Shakespeare; and locally crafted texts.

The musical setting of the liturgy is by Noel Rawsthorne.

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