

*Candles are extinguished*

## **Benediction**

### **The Peace**

God makes peace within us. **Let us claim it.**

God makes peace between us. **Let us share it.**

Let us greet one another as a sign of God's peace.

*You are invited to share the peace with your neighbours.*

*This service was prepared by Helen Warmingham and Sandy Boyce.*

*Norm Inglis led the musicians and Graeme McIntosh led the singing.*

*Please join us for refreshments in the hall following  
the conclusion of the service.*

The church is fitted with a hearing loop which covers the body of the church. To receive most benefit, hearing aid wearers are advised to switch their hearing aid to T-setting.



**Pilgrim Uniting Church**  
12 Flinders Street, Adelaide  
**9.30 COMMUNITY WORSHIP**



## **Pentecost**

**21 October 2012**

### **GATHERING**

*Candles are lit*

**Song:** God grant that we may be transformed

1. God grant that we may be transformed,  
united all in one.  
A new community of love,  
by whom your will be done.
2. Release us from the power of pride,  
from selfishness us free.  
Bring us to that new life in Christ,  
of sharing willingly.
3. We'll sing together from our hearts,  
with joy made clear to all.  
We trust that as we walk with you,  
you'll lift us when we fall.
4. This wisdom, hidden from the rich,  
is good news to the poor;  
God counts our wealth by how we share  
not by how much we store.
5. Put Christ into each other's hands,  
he is love's deepest measure;  
in love make peace, give peace a chance,  
and share it like a treasure

*Words: Zimbabwe traditional, adapted by Tom Colvin; Music: traditional African*

### **Acknowledgement of Country**

### **Welcome**

### **A reading from the Hebrew Scriptures: Psalm 104**

*Our ancestors in faith described God with wonderful images, revealed in creation. Bless the Lord, O my soul! GOD, my God, how great you are! Beautifully, gloriously robed, dressed up in sunshine, and all heaven stretched out for your tent. You built your palace on the ocean deeps, made a chariot out of clouds and took off on wind-wings. You commandeered winds as messengers, appointed fire and flame as ambassadors. You set earth on a firm foundation so that nothing can shake it, ever. You blanketed earth with ocean, covered the mountains with deep waters; Then you roared and the water ran away - your thunder crash put it to flight. Mountains pushed up, valleys spread out in the places you assigned them. You set boundaries between earth and sea; never again will earth be flooded. What a wildly wonderful world, GOD! You made it all, with Wisdom at your side, made earth overflow with your wonderful creations.*

### **A reading from Job**

Job said, "I cry to you and you do not answer me; I stand, and you merely look at me." Then the Lord answered Job out of the whirlwind: "Where were you when I laid the foundation of the earth? Tell me, if you have understanding. Who determined its measurements - surely you know! Or who stretched the line upon it? On what were its bases sunk? Who laid its cornerstone when the morning stars sang together and all the heavenly beings shouted for joy? Or who shut in the sea with doors when it burst out from the womb?" (Job. 30.20, 38.4-8)

We want answers.

God gives us presence, but not answers.

Loving attention, gazing at us from within,  
faithful companionship, walking with us through this amazing Creation,  
all of it fashioned in a love and wisdom that we can't comprehend,  
with wild art and crazy beauty and boundless love--  
this Creation that holds us and births us  
and cherishes us even in our mortal unravelings,  
offers us delights in its steady hands, even in our tragedies--  
reverence that ours can't even imitate,  
purpose that the human mind can't read  
any better than the poetry of the time before time,  
forgiveness, mercy and delight-- but not answers.  
Beyond all suffering and pleasure, reason and meaning,  
our desperate clutch at making sense,  
the love God gives us doesn't need to become any less than perfect mystery.  
No answer,  
just God.

*Source: Steve Garnaas-Holmes, [www.unfoldinglight.net](http://www.unfoldinglight.net)*

### **Song: SfP 100: Holy, Holy, Holy**

You are holy, you are whole  
You are always ever more  
than we ever understand  
You are always at hand  
Blessed are you coming near  
Blessed are you coming here  
To your church in wine and bread  
Raised from soil, raised from dead.  
You are holy, You are wholeness  
You are present, let the cosmos praise you, Lord!  
Halleluja, Halleluja, Halleluja, our Lord.

*The distribution: We will come forward to the four serving points at the table, We will be served the bread and the cup, and then we will turn and serve the one next in line with the bread and the cup. Please move from the serving points to form a large circle at the front. Please bring your order of service with you.*

### **Prayer after communion**

### **THE SENDING**

#### **Song: SfP 39 Spirit of peace**

*We will sing the first verse 1A and refrain 1B together.*

*Those in the west will begin again at verse 1A*

*Those in the east, will repeat the first refrain 1B, and then begin again at verse 1A.*

*When those in the west have finished the song, they will repeat the second refrain 2B with those in the east (this last refrain unaccompanied)*

1. A When people despair, we would bring hope  
In the shadow of fear, we would show faith  
When hatred divides we would renew  
To people alone, we would bring love.  
B Spirit of love: Spirit, send love  
Spirit of love: Spirit, send love.
2. A When people are bound, we would be free  
In the darkness of doubt, we would affirm  
Where others escape, we would endure  
When people make war, we would bring peace.  
B Spirit of peace: Spirit, send peace  
Spirit of peace: Spirit, send peace.

*During the singing of this song, the Elders will come through the community to sprinkle water taken from the baptismal font, using rosemary sprigs, a traditional symbol for healing and blessing. As we are sprinkled, it is a reminder of our baptism and unity as we leave to care for our world and its people.*

## Witness

*What might servant leadership look like if we use the lens about 'making space' for 'the other' to grow and flourish, rather than claiming space and seeking honour and power?*

Reflections on the dynamics of hospitality, and the dynamics of power, with Dr Marelle Harisun, author of *Power, theology and ecclesiology in practice*, and Geoff Boyce, Chaplain, Flinders University and author of *An Improbable Feast - The Surprising Dynamic Of Hospitality At The Heart Of Multi-faith Chaplaincy*.

## RESPONDING

### Prayer of confession

*Time for reflection*

### Prayers for others

#### Song Sfp 44: The love of God comes close

*The Offering is collected during the singing of the song*

#### Offertory prayer (please remain standing)

In hope and thanksgiving, these gifts are offered for the good of our neighbours, our city, our world, in and through the life of this community of faith.

#### May it be so.

*The people sit*

## COMMUNION

### The invitation

No matter who you are, or where you are on life's journey, you are welcome at this table with its symbols of God's Creative Presence.

**In company with all who seek nourishment at this table, we come to celebrate community, and to share these life-giving symbols.** (*J Stinson/adapted*)

### The narrative

#### Great Prayer of Thanksgiving

.....So, with those who surround you, shouting with joy, with all, in every time and place, who seek to serve, we lift our songs of thanksgiving to you:

**A time for reflection.** *Chimes will signal the end of the reflection time.*

*Bless The Lord, O my soul*, the psalmist sings. We bless you, O God, for the wonders of this day. No matter how much we know, how much we understand with our minds, the sheer audacity of life in earth confounds us and we are left nearly speechless, except to proclaim: how marvellous, how wise, how amazing! And so we pray, be with us in this time set apart for wonder and reflection. Stir in us a sense of awe at the precious, surprising reality of life. Show us our place in the big picture: of knowing and unknowing, of being both creators and creatures, of greatness through service. **Amen.**

### Song: A world of beauty

*Words: Helen Wiltshire; Music: Gaelic Air 477*

1. Paint a world of vibrant colours,  
hues of gold and green and blue;  
shape the hills in burnt sienna  
shade the verdant valleys too.  
Sing the seas with changing beauty;  
touch the salty wind-swept spray;  
hold the setting sun in splendor  
at the dying of the day.
2. Walk the silver path of moonlight;  
enter twilight's mystery;  
hear the murmur of the ocean;  
touch the tides and restless sea.  
Shape the clouds in grey and silver;  
see the sunlight's golden haze;  
touch the glory that is fleeting  
as the sunset ends the day.
3. Fling the stars into the heavens;  
set the universe ablaze;  
sing the requiem of daylight;  
hold the night sky in our gaze.  
Hear the planet in its turning  
sing an ancient symphony;  
in the colour of the music  
touch its sacred history.
4. Still our minds to sense the wonder  
of our earth's tranquility;  
feel the stillness and the silence  
of its deep divinity.  
Pause in awe and silent wonder  
feel the earth's vitality.  
Love creation and Creator,  
live the daily mystery.

## EXPLORING

### A reading from our Christian tradition: Mark 10: 35-45

*Jesus has just completed teaching on the renunciation of social power, and yet here the disciples demonstrate a bold misconstrual of leadership and position in the reign of God. They are already considering the administration of the new regime when the 'messianic coup' they suppose is going to happen will displace political power.*

*The narrative highlights that leadership is service, not honour; position is gained through participation in Christ's suffering. It is God's initiative, not self-promotion or favouritism. 'Baptism' reaches back to the beginning of Mark's Gospel; the 'cup' reaches ahead to the dramatic climax of the discipleship narrative, with the last supper and Gethsemane. Are the disciples willing to undergo what Jesus is already undergoing – the great arc from baptism to the cup of suffering?*