



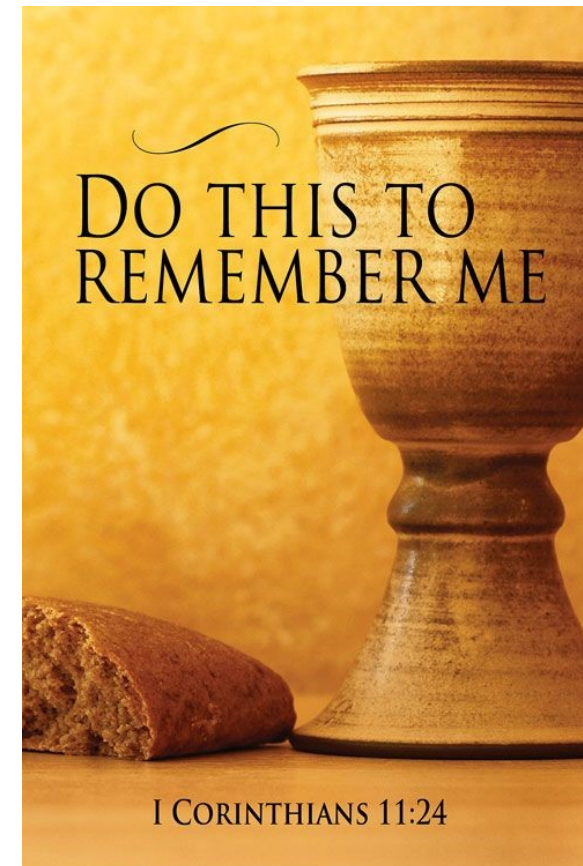
Pilgrim
Uniting Church

9.30am
Community Worship

Sunday, 21st July 2019

Pentecost 6
COCU48C

*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

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A sung Communion

This sung communion will use minimal spoken words, and will include opportunities for silent reflection and contemplation. There will be no spoken introduction to the music. The printed words for reflection, and songs, will guide us through the service of communion.

- All words to songs are printed in this booklet or in SPG4 (Songs for the People of God 4). They may also be projected on the screen.
- Words in text boxes will not be read out loud, but are for reflection.
- The asterisk (**) indicates the songs where people remain seated.
- Three gongs may be used to indicate a transition from one part of the service to the next.
- The communion elements of bread and wine will be placed on the table from the beginning of the service. Communion will be served at four serving points by intinction. At the end of communion, people are invited to form a large circle at the front. Please bring your order of service with you.

Passing of the peace

The peace of God be over us to shelter us
under us to uphold us
about us to protect us
behind us to direct us
ever with us to save us.

The peace of God be with you! **And also with you!**
(please pass a sign of peace to those around you)

*This service was prepared by Rev Sandy Boyce,
with support from Norm Inglis and the musicians,
and Alison McDougall who led our singing, those who prepared and
distributed communion, those who led parts of the service
and Rose Milton-Head on the A-V desk. Please join us in the Hall for
refreshments and friendly conversation.*

Everyone welcome!

Song: SMS23 For the bread and wine and blessing

Solo verse 1, please join in for verse 2 and 3

Words: Shirley Murray

Melody: Afton Waters (Trad Scottish)



1 For the bread and wine and bless - ing for the
 2 For the faith - ful of all a - ges, for the
 3 When your love breaks through our dark - ness, when the



1 friends a - round this ta - ble, for the peace and for the
 2 dead and for the liv - ing, for the hope that we re -
 3 bro - ken come to whole - ness, for each sign of res - ur -



1 heal - ing, we thank you, Je - sus Christ!
 2 mem - ber, we thank you, Je - sus Christ!
 3 rec - tion, we thank you, Je - sus Christ!

1. For the bread and wine and blessing
 for the friends around this table,
 for the peace and for the healing,
 we thank you, Jesus Christ!

2. For the faithful of all ages,
 for the dead and for the living,
 for the hope that we remember,
 we thank you, Jesus Christ!

3. When your love breaks through our darkness,
 when the broken come to wholeness,
 for each sign of resurrection,
 we thank you, Jesus Christ!

As we prepare to leave this sacred place of celebration,
 may we live lives of hope,
 be nurturers of a vision of wholeness,
 and serve as healers in a wounded world.
 Grant us wisdom.
 Grant us courage.
 Grant us peace.

Gathering

Community candles and Christ candle are lit on the table

In this place we gather to wait and to open our hearts.
 We remember the Source of Love, the God who seeks, the God who calls
 our name,
 the God we love because God loved us first, the God who invites us into
 joyful intimacy.
 God of the moments that rush by, we pause in this moment.
 Let there be a peacefulness in our silence.
 Let there be a strength in our silence.
 Let there be healing and solace in our silence.
 Let there be something beautiful in our silence.
 Good Presence of God,
 help us to pause to re-centre our life
 help us to pause to embrace the health and wholeness of life
 help us to pause to feel the exhilaration of the colours of life
 help us to pause to be enriched by the your presence,
 and by the promise of the fulness of life.
 We gather together in the silence of this place,
 which now we make holy by our every act of worship.

Song: SPG4 51 Let the light shine ** *(please remain seated)*

Welcome and Introduction

Acknowledgement of Land

Welcome to the table / invitation

Jesus shared many meals with others. The detailed stories we have of him
 at the table are ones where the marginalised and the sinners find a place
 and are welcomed in. Jesus' desire seems to be to transform the
 community of God into a community shared by radical compassion. All are
 welcome at this meal of remembrance. All are loved and all are invited to
 receive God's abundance and enjoy it freely. We meet at this table with all
 of God's children. We hold silence as we reflect on our place at the table.

Song: All are welcome *(please stand if you are able)*

1. Let us build a house where love can dwell and all can safely live,
 a place where saints and children tell how hearts learn to forgive.
 Built of hopes and dreams and visions, rock of faith and vault of grace;
 here the love of Christ shall end divisions.
 All are welcome, all are welcome, all are welcome in this place.

2. Let us build a house where prophets speak, and words are strong and true,
where all God's children dare to seek to dream God's reign anew.
Here the cross shall stand as witness and as symbol of God's grace;
here as one we claim the faith of Jesus.
All are welcome, all are welcome, all are welcome in this place.
3. Let us build a house where love is found in water, wine and wheat:
a banquet hall on holy ground where peace and justice meet.
Here the love of God, through Jesus, is revealed in time and space;
as we share in Christ the feast that frees us.
All are welcome, all are welcome, all are welcome in this place.

(Words and music: Marty Haugen)

Silence for reflection on our own place at the table, those whose company we keep, our spiritual ancestors who have taken their place at the table, and those who are yet to take their place at the table of welcome and hospitality.

We pause to reflect on who we are in the company with God, and each other. The song will lead us through our lived experience of sorrows, griefs and silent fears, here in community, and will be followed by a time of quiet for personal prayer and contemplation. Linger on those words that draw your attention, and the call to acknowledge the challenges we face as well as the opportunity for grace, hope, joy and love to be present.

Prayers of who we are

Song: Here in Community ** *(please remain seated)* *(Words: Helen Wiltshire,*

- | | |
|--|---|
| <ol style="list-style-type: none"> 1. Eat the bread and drink this wine;
come and share this sacred sign.
Love that we celebrate;
grace for everyone. 2. Here we bring our brokenness,
open hands and emptiness.
Here in community,
hope may live again. | <ol style="list-style-type: none"> 3. Here we bring our cup of tears,
sorrows, griefs and silent fears.
here in community,
joy may live again. 4. Here we touch divinity,
present in diversity.
Here in community,
love may live again. 5. Eucharistic mystery,
Lives again in you and me.
Here in community
grace for everyone. |
|--|---|

(HaND #71)

A silence is kept. A gong is sounded.

As we learn to live the loving way of Christ, we cannot help but become freer with ourselves, making our resources, abilities and time available to others, and opening ourselves up in such a way that we make ourselves a gift to those with whom we have strong and deep relationships. May the revealed Christ teach us to love truly – practically, sacrificially, generously, extravagantly. May it be so!

Presentation and blessing of bread and wine

Jesus interpreted the bread and wine with new meaning. The meal may be recognised as a symbol of the promised Messianic banquet. The radical inclusion of Jesus' fellowship meals are reflected in breaking bread and sharing wine. God's faithfulness and enduring love are also revealed each time we break the bread and share the cup.

A prayer of blessing for the bread and cup:

As you pour out your Spirit upon those gathered in this place, prepare the gifts of the bread and the cup, so we might share in your grace. As the bread fills our emptiness, may we long for all your people with the deep compassion of Christ. As the cup graces us with mercy, may we remember all who live in the shadows of oppression, working side by side to complete the great work of justice God began so long ago. **Amen.**

Distribution of Communion

There will be four serving points, and we will use intinction. Bread will be offered with the words, "Bread of Peace". People are invited to dip their bread into the chalice, and be reminded of the "Cup of Grace". After receiving communion, please form a large circle at the front of the church. Please bring your order of service with you.

After Communion

We have shared the bread and the juice. We have experienced the love and compassion of God. We have remembered the mission of Jesus, which we are called to continue. May God's love fill us, change us and inspire us, that the world may grow into a place where all of God's children know they have found a home for all eternity.

**The hallowing of your name echo through the universe!
 The way of your justice be followed by the peoples of the world!
 Your heavenly will be done by all created beings!
 Your commonwealth of peace and freedom
 sustain our hope and come on earth.
 With the bread we need for today, feed us.
 In the hurts we absorb from one another, forgive us.
 In times of temptation and testing, strengthen us.
 From trials too great to endure, spare us.
 From the grip of all that is evil, free us.
 For you reign in the glory of the power that is love,
 now and for ever. Amen.**

Song: SMS5 At the Table of the World ** (please remain seated)
Solo for verse 1 and chorus; please join in from verse 2
The offering will be collected during this song

Words: Brian Wren
 Music: Carl Johenger

1.
 At the table of the world,
 some have plenty, some have none.
 At the table of our God,
 all are plentifully fed.

Chorus:
Blow among us, Spirit of God,
fill us with your courage and care.
Hurricane and Breath,
take us on a journey of love!

2.
 At the table of the world,
 some have horror, some have scorn.
 At the table of our God,
 all are welcomed and acclaimed.

Chorus:

3.
 Set the table of our God,
 in the church and in the world.
 'Til the children, fed and loved,
 taste and see that life is good.

Chorus:

Words of Assurance

Good Spirit of God, the world is ours for a time - encourage us to know it.
 The human mind is ours for a time - encourage us to explore it and expand it.
 The human heart beats out its number for a time - encourage us to be fully
 alive in our time.

*(We sing the Words of Assurance through the song. Take this moment and
 make them our own.)*

Song: SPG4 84 Take this moment ** (please remain seated)

A reading from the Christian tradition: Amos 8: 1-12

For the Word of God in Scripture,
 for the Word of God among us
 for the Word of God within us.
 Thanks be to God!

If we will allow it, God's reign shifts us, leading us from denying to expecting,
 from cynical mocking to faith-filled wonder. This is a shift we sorely need.
 And so we pray for expectation: That we may see God's abundance,
 and take for granted that it must be shared; That we may know God's
 wisdom, and assume that it should guide all of our affairs;
 That we may sense God's peace, and be offended by its destructive
 alternative;
 That we may embrace God's wholeness,
 and find it second nature to bring it to others;
 That we may celebrate God's justice, and live it as easily as breathing.
 May we so believe in God's constantly coming reign,
 that we expect to see it appearing at every turn, in every moment,
 and live and work as those through whom it comes.

(John van de Laar)

The reading from the prophet Amos is in two parts, the first is that of a
 vision (vv.1-3) and the second is a poetic proclamation of judgement (vv.4-
 12). The 'visual aid' is a basket of summer fruit; summer fruit nearing
 ripeness, nearing its end. Amos describes what the people of Israel have
 been doing wrong (vv.4-6). Those who sell grain are exposed for their
 hypocrisy (v.5) in their complaint of losing profits because they have to close
 up shop for religious festivals ("new moon" and "sabbath").

Amos also describes their intention to use three crooked methods with their
 customers. They were going to make the 'Ephah' small, that is to use a
 smaller container than the 15-20 litres that it is supposed to measure. To
 'make the shekel great' was to use a heavy weight on the measuring scales,

meaning the customers were overcharged for their grain. They also intended to mix chaff, the sweepings of wheat, into the grain, therefore diluting the quality or bulking up the grain.

Verse 6 tells us that the target of all these fraudulent techniques is the poor and needy – they did not have the resources or resilience to stand up to challenge them even if they knew they were being cheated. Amos makes it clear that God sees and knows their deceitful ways. And it is not only the deceitful merchants that are going to face the punishing judgment of God – the destruction that Amos prophesies is going to be wrought on all of Israel. It is likely that these practices were known about, but not challenged or changed by wider society. Either way, the judgement prophesied is not specific to the grain sellers' oppression of the poor and marginalised, but is wrought on Israel as a whole because as a society they have failed to care for and protect the most vulnerable and disadvantaged.

This Amos prophecy is a challenge to us now, to advocate for those who are being fleeced and cheated out of what they are entitled to. Not because we fear or might warrant the wrath of God if we were not to do so, but because it is the right thing to do. It is about justice-making; what breaks God's heart might break ours too when we draw close.

What are the unjust practices that go on today that go unchallenged, even those that are widely known about? Tax avoidance is one example that has come under the spotlight in recent years; governments around the world have chosen to look away rather than challenge the practices that deny some of the poorest in Australia what is fair to them, and deny many countries in the world the tax revenue they are due with companies funnelling profits off-shore.

(adapted, Christian Aid)

There will be a period of silence for reflection, followed by the sounding of three gongs.

Song: As we make a space *(Words: Helen Wiltshire, Music: Norm Inglis HaND #22)*

1. As we make a space for wonder,
we may slow our frantic pace,
pausing from our busy doing,
present to a world of grace.
2. As we make a space for friendship,
we may walk on holy ground,
weaving cords of love and welcome
filling life with joy profound.
3. As we make a space for others,
we may find that Christ has come,
once again to sit at table,
breaking bread to make us one

The narrative of the Last Supper

The narrative of the Last Supper is a significant moment in the sharing of bread and wine. It becomes a dangerous moment when we recognise the covenant of God with the peoples of the world, moving from shadow to light. In the narrative, we find a place for the here and now in God's salvation history and recognise it is not time bound, tradition bound, or theologically bound, to one place or one people but to all places and to all people.

While Jesus and his friends were eating the Passover meal, he took bread and blessed it. Then he broke it and passed it around: This is my body broken for you. Eat it as a way to remember me and my love for you. After the meal, he took wine and blessed it, then he passed it among his friends: This is my life poured out for you; drink it as a way to remember me and my love for you. As we eat and drink, we proclaim Jesus' life and death, his love and mercy; and we open our hearts once more to the Source of Love.

God's mercy embraces the faithful in each generation.
We give thanks for the life of Jesus:
Sign of God, Child of God, Presence of God,
The most compassionate Prophet and Mystic.
For his nativity – window to all birthing,
His life – sign of fully alive humanity,
His death – symbol of inextinguishable love,
And his continuing presence – doorway to God's radiant mystery.

Song: SPG4 100 You are holy

Thanksgiving

A silence is kept as we offer our own prayers of thanksgiving, followed by the sounding of the gong.

Prayers for Others

God bless to us our bread
and give food to all those who are hungry
and hunger for justice to those who are fed
God bless to us our bread. *Words: John Bell*

We offer our silent prayers for others.....

Those whose lives are diminished by hunger and thirst and deprivation....
Those whose lives are diminished by war and violence and injustice....
Musical interlude: 'O Lord hear my prayer'

Those whose lives are diminished by loss, and grief.....
Those who are imprisoned by razor wire, by fear, by despair, by limited opportunities....
Musical interlude: 'O Lord hear my prayer'

We pray for ourselves, and those we love....

We say together:

**Eternal Spirit, Earth-maker, Pain-bearer, Life-giver,
Source of all that is and that shall be,
Father and Mother of us all,
Loving God, in whom is heaven:**