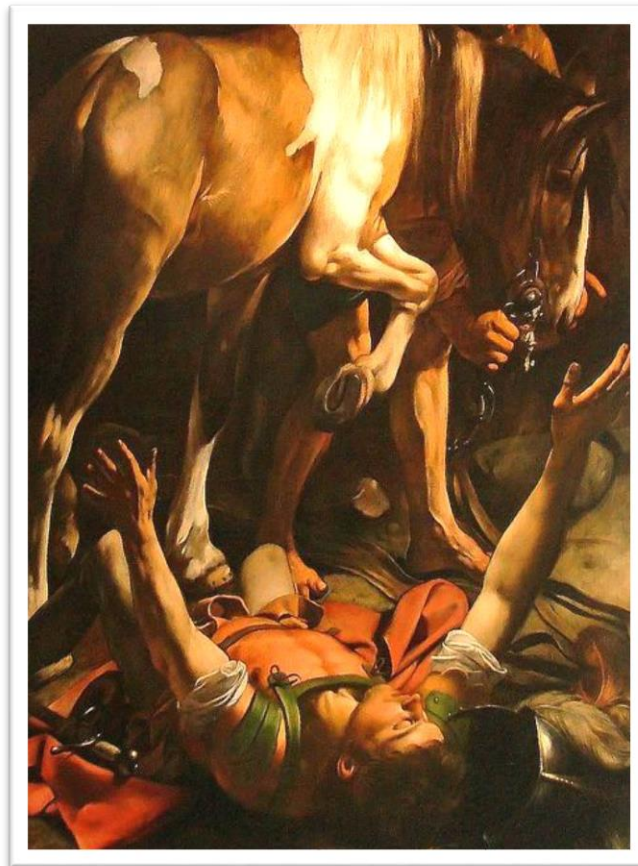




**Third Sunday after Easter
Jubilate Sunday
Sunday, May 5th, 2019**

The Easter Person: 'Deconstructed! Reconstructed!'



Caravaggio: The Conversion of St Paul

The "*Conversione di San Paolo*" is a masterpiece by Caravaggio, painted in 1601 for the Cerasi Chapel of the church of *Santa Maria del Popolo*, in Rome. The painting depicts the moment recounted in Chapter 9 of the Acts of the Apostles, when Saul, soon to be the apostle Paul, fell on the road to Damascus. He heard the Lord say "I am Jesus, whom you persecute, arise and go into the city. The *Golden Legend*, a pious compilation of medieval interpretations of biblical events by Jacobus de Varagine, may have framed the event for Caravaggio. *The Conversion of Paul* depicts a moment of intense religious ecstasy. This scene shows the very moment Paul is overcome with the spirit of Jesus Christ and is thrown off of his horse. Upon regaining his feet and balance, everything has changed. He spends the remainder of his life responding to the Damascus experience.

GATHERING

Announcements

Greeting

In the name of the Father, the Son and the Holy Spirit.
The Lord be with you

And also with you

Christ is risen!

He is risen indeed!

Sing a new song!

Sing to our still-laughing Easter God,

who has rolled away the deathly constraints of yesterday

Immerse your anxiety and despair in the beauty of resurrection.

***We place our imagination and hopes on the table of wheat
and wine***

For God takes ordinary things

and makes them extraordinary

**Hymn: Let us sing to the God of salvation (TiS 52, Sing
Hosanna, Richard Thomas Bewes**

We light the Paschal Candle

We light the candle knowing that our grounding in Jesus is

sometimes strong,

sometimes elusive,

sometimes doubtful

That Easter - Christ's breaking the bounds of death,
invites us,

compels us to conversion,

to Jesus and to what he represents,

to seeing ourselves, others and reality differently

Prayers of Confession: An Invitation to Personal Deconstruction and Reconstruction... (Acts 9:1-20)

That which follows, responds to today's epistle reading concerning the spiritual/life experience of the apostle Paul: his "Damascus Road" experience. This experience was personally both breaking and rebuilding, deconstructing and reconstructing, painful and life-giving. It required an "un-doing" in order for a "re-doing"

Could it be you staring into truth as into
the sun, the searing shock of awareness
burning away what you thought you'd known,
until all you now can see is the fire of light?

Could it be your eyes trying to adjust
to truth's reversal of shadow,
the inside-out reshuffle of all your certainty,
the upside-down disruption of what is right, what is the way?

And there is the voice in which truth speaks
echoing in your mind like music
but whose words sting like hammers
against the stony surfaces of your soul.

Is it yours, the shiver of anxiety felt,
as familiar walls of comfort begin to crumble?
The waiting in the darkened room of sorrow
for the guilt of previous prejudice to start to fade?

But now may your hands unclench,
the sea of your heart lie quiet, calm;
now may your mind become a cup, open,
held in stillness like someone to be fed.

Now what you know is there is ***more truth***
prepared for you. More insight, ***more***
learnings to come. But now you are ready,
you are waiting, unblinking.

For God to visit as friend
to listening friend

***God forgive us and free us from ourselves
when we get in the way!***

Adapted from Andrew King

Christ is risen!

He is risen indeed!

The Peace

SMG The young people leave to do their work downstairs

LET'S GRASP THE WORD

Acts 9:1-21:

Elizabeth White

The Beginning of Paul's Deconstruction and Reconstruction (a contemporary interpretation from *The Message*)

Luke tells the story of Paul's conversion three times (see chapters 22 and 26 where he has Paul recall it). In each account Paul is depicted as a persecutor of Christians. According to Luke he was standing by in support at the stoning of Stephen. Apparently, the conflict became most severe in the Greek-speaking communities in Jerusalem where Stephen was one of their leaders. Enter *Saulus Paulus*! Saul as his fellow Jews called him was known by his more formal name, Paul, out in the wider world. So, Paul is chasing down Christians who have fled to Damascus in Syria. Precisely what he would have been able to do is unclear. Probably it would include encouraging synagogue leaders to join in the suppression, including whippings. There are serious doubts about Luke's claim that Paul would have been able to arrest people and bring them to Jerusalem because that would go way beyond any jurisdiction exercised by the high priest as we understand it. At the heart of the conflict, was the inviolability of scripture and its law, and therefore the unique status of Israel. It is tempting to speculate that Paul may well have grasped the core of Christianity very well – *before* his conversion – better than many Christians did later. The issues he faced then are not so different from the issues with which most of his letters grapple, and for which he was harassed - mostly by Christians, who as reinvented fundamentalists, alleged he had betrayed scripture and Israel.

9¹⁻² All this time Saul was breathing down the necks of the Master's disciples, out for the kill. He went to the Chief Priest and got arrest warrants to take to the meeting places in Damascus so that if he found anyone there belonging to the Way, whether men or women, he could arrest them and bring them to Jerusalem.

³⁻⁴ He set off. When he got to the outskirts of Damascus, he was suddenly dazed by a blinding flash of light. As he fell to the ground, he heard a voice: “Saul, Saul, why are you out to get me?”

⁵⁻⁶ He said, “Who are you, Master?”

“I am Jesus, the One you’re hunting down. I want you to get up and enter the city. In the city you’ll be told what to do next.”

⁷⁻⁹ His companions stood there dumbstruck—they could hear the sound, but couldn’t see anyone—while Saul, picking himself up off the ground, found himself stone-blind. They had to take him by the hand and lead him into Damascus. He continued blind for three days. He ate nothing, drank nothing.

¹⁰ There was a disciple in Damascus by the name of Ananias. The Master spoke to him in a vision: “Ananias.”

“Yes, Master?” he answered.

¹¹⁻¹² “Get up and go over to Straight Avenue. Ask at the house of Judas for a man from Tarsus. His name is Saul. He’s there praying. He has just had a dream in which he saw a man named Ananias enter the house and lay hands on him so he could see again.”

¹³⁻¹⁴ Ananias protested, “Master, you can’t be serious. Everybody’s talking about this man and the terrible things he’s been doing, his reign of terror against your people in Jerusalem! And now he’s shown up here with papers from the Chief Priest that give him license to do the same to us.”

¹⁵⁻¹⁶ But the Master said, “Don’t argue. Go! I have picked him as my personal representative to non-Jews and kings and Jews. And now I’m about to show him what he’s in for—the hard suffering that goes with this job.”

¹⁷⁻¹⁹ So Ananias went and found the house, placed his hands on blind Saul, and said, “Brother Saul, the Master sent me, the same Jesus you saw on your way here. He sent me so you could see again and be filled with the Holy Spirit.” No sooner were the words out of his mouth than something like scales fell

from Saul's eyes—he could see again! He got to his feet, was baptized, and sat down with them to a hearty meal.

¹⁹⁻²¹ Saul spent a few days getting acquainted with the Damascus disciples, but then went right to work, wasting no time, preaching in the meeting places that this Jesus was the Son of God. They were caught off guard by this and, not at all sure they could trust him, they kept saying, “Isn't this the man who wreaked havoc in Jerusalem among the believers? And didn't he come here to do the same thing—arrest us and drag us off to jail in Jerusalem for sentencing by the high priests?”

The word of the Lord

Thanks be to God

John 21:1-19 (J.B. Phillips Translation) Stephen White

After what could easily serve as the ending to the gospel, and possibly once did, 20:30-31, John's gospel begins afresh. It is as though there were stories that had to be told which had not been included. They are about the risen Jesus, but they are just as much and perhaps more about the leaders of the community. The first story seems to be a variant of the miraculous catch of fish which accompanies Peter's call in Luke 5. Here it is also about Peter's call. One of the features of stories about the appearances of Jesus after his resurrection is that they nearly always end up with Jesus commissioning someone. Jesus appears for a purpose. The presence of Jesus is strongly linked with the sense of calling. The sense of call merges with the sense of Christ's presence.

Meeting the risen Jesus in the context of the meal meant facing fundamental questions. That, too, has not changed. But Peter's story is larger than an account of calling. It is a recycling of denial into affirmation. Three times Peter had not loved Jesus more than all else (18:25-27). The potential leader became a figure of shame as the cock crowed. Jesus had brought Peter's enthusiasm to follow him anywhere to ground with a prediction that he would surely follow him (unbeknown to Peter - to a cruel death), and before that fail him (13:36-38). Here the enthusiasm is back and again Peter is out of his depth. We might think of Matthew's story of Peter's failed attempt to follow Jesus on the water. John just has Peter back in deep water, confronted again with loyalty and love in a threesome with which the ancient world typically highlighted its key texts.

21 ¹⁻⁴ Later on, Jesus showed himself again to his disciples on the shore of Lake Tiberias, and he did it in this way. Simon Peter, Thomas (called the Twin), Nathanael from Cana in Galilee, the sons of Zebedee and two other disciples were together, when Simon Peter said, “I'm going fishing.” “All right,”

they replied, “we’ll go with you.” So they went out and got into the boat and during the night caught nothing at all. But just as dawn began to break, Jesus stood there on the beach, although the disciples had no idea that it was Jesus.

⁵ “Have you caught anything, lads?” Jesus called out to them. “No,” they replied.

^{6-7a} “Throw the net on the right side of the boat,” said Jesus, “and you’ll have a catch.” So, they threw out the net and found that they were now not strong enough to pull it in because it was so full of fish! At this, the disciple that Jesus loved said to Peter, “It is the Lord!”

^{7b-11} Hearing this, Peter slipped on his clothes, for he had been naked, and plunged into the sea. The other disciples followed in the boat, for they were only about a hundred yards from the shore, dragging in the net full of fish. When they had landed, they saw that a charcoal fire was burning, with a fish placed on it, and some bread. Jesus said to them, “Bring me some of the fish you’ve just caught.” So, Simon Peter got into the boat and hauled the net ashore full of large fish, one hundred and fifty-three altogether. But in spite of the large number the net was not torn.

¹² Then Jesus said to them, “Come and have your breakfast.” None of the disciples dared to ask him who he was; they knew it was the Lord.

¹³⁻¹⁴ Jesus went and took the bread and gave it to them and gave them all fish as well. This is already the third time that Jesus showed himself to his disciples after his resurrection from the dead.

¹⁵ When they had finished breakfast Jesus said to Simon Peter, “Simon, son of John, do you love me more than these others?” “Yes, Lord,” he replied, “you know that I am your friend.”

¹⁶ “Then feed my lambs,” returned Jesus. Then he said for the second time, “Simon, son of John, do you love me?” “Yes, Lord,” returned Peter. “You know that I am your friend.”

¹⁷ “Then care for my sheep,” replied Jesus. Then for the third time, Jesus spoke to him and said, “Simon, son of John, are you my friend?” Peter was deeply hurt because Jesus’ third question to him was “Are you my friend?”, and he said, “Lord, you know everything. You know that I am your friend!”

¹⁸ “Then feed my sheep,” Jesus said to him. “I tell you truly, Peter, that when you were younger, you used to dress yourself and go where you liked, but when you are an old man, you are going to stretch out your hands and someone else will dress you and take you where you do not want to go.”

¹⁹ (He said this to show the kind of death—by crucifixion—by which Peter was going to honour God.) Then Jesus said to him, “You must follow me.”

The Gospel of the Lord

Praise to you Lord Christ

A Way into the Readings: Suri’s Wall (Lucy Estela and Matt Ottley, Penguin/Viking) – Seeing through Easter Eyes

You may recall this story from about 12 months ago or more. It depicts a world in conflict, but seen through eyes of the oldest child, who has seen what the reality is “on the other side of the wall”, she sees more than what is currently there, more than what is present. Suri says to her younger friends, “Oh it’s beautiful. Let me tell you all about it”.

Some thoughts... Conversion and Call: Seeing Things from an Easter Perspective

Let’s Give!

Doxology

***Praise God, from whom all blessings flow,
praise him, all creatures here below,
praise him above, ye heavenly host,
praise Father, Son and Holy Ghost.***

Prayer of Dedication

EUCCHARIST

Surrexit Christus

$\text{♩} = 120$

O Sur - re - xit Chris - tus, al - le - lu - ia!

O Can - ta - te Do - mi - no, al - le - lu - ia!

The Lord is ri-sen al-le-lu-ia. Sing out and praise the Lord, al-le-lu-ia. / **Jau kè-lès**
Kris-tus a-le-liu-ja! Gie-do-kim Meš-pa-ciui a-le-liu-ja!

Music: J. Berthier
 © Ateliers et Presses de Taizé, F-71250 Taizé-Communauté

1. All you heavens bless the Lord, ***Surrexit Christus, Alleluia!***
 stars of the heavens bless the Lord. ***Cantate Domino, Alleluia!***
2. Sun and moon bless the Lord, ***Surrexit Christus, Alleluia!***
 and you night and day bless the Lord. ***Cantate Domino, Alleluia!***
3. Frost and cold bless the Lord, ***Surrexit Christus, Alleluia!***
 ice and snow bless the Lord. ***Cantate Domino, Alleluia!***
4. Fire and heat bless the Lord, ***Surrexit Christus, Alleluia!***
 and you light and darkness bless the Lord. ***Cantate Domino, Alleluia!***
5. Spirits and souls of the just bless the Lord, ***Surrexit Christus, Alleluia!***
 Saints and the humble hearted bless the Lord. ***Cantate Domino, Alleluia!***
6. Give thanks to the Lord for God is good, ***Surrexit Christus, Alleluia!***
 For God's love has no end. ***Cantate Domino, Alleluia!***
7. I shall not die, I shall live, ***Surrexit Christus, Alleluia!***
 I shall live and recount his deeds! ***Cantate Domino, Alleluia!***

Great Prayer of Thanksgiving

May the God of resounding joy be with you!

And also with you!

Easter people, may your hearts be filled with joy!

May God fill our emptiness with the carols of angels!

Children of the resurrection, lift your praises to God!

We join with all creation in shouting our praise to the One who loves us!

From the rubble of chaos,
you shaped a sanctuary for creation.

Trumpeter swans glided gracefully across lakes,
tall trees waltzed across green fields,
stars piped choruses of joy in the night.

Having formed us in your image,
your Spirit breathed peace into us,
inviting us to freely wander.

But we chose to hide ourselves behind
the locked doors of brokenness and death.

Prophets came to witness about your
willingness to forgive and
take our fears from us.

When we would not respond
to your gracious invitations,
Jesus came, to free us from our brokenness.

With our ancestors in the faith,
with our children and grandchildren,
with everyone who sees you coming,
we state our glad praise to you:

***Holy, holy, holy, God of surpassing greatness.
Everything that breathes praises you.
Hosanna in the highest!***

Blessed is the One who you exalt.

Hosanna in the highest!

Holy are you, God of our ancestors,
and blessed is Jesus Christ, the first and last.
Co-creator of all that is around us,
he came to bear witness to your promises.
Our Lord as well as our God,
he blesses all who believe in him
whether or not they have seen him.
Serving you in life as well as death,
he became the first-born of the dead,
so we might be your children through eternity.

As we remember all he did and taught,
as we celebrate the wonder of his resurrection,
we state that mystery we call faith:

***Christ died for us;
Christ rose for us;
Christ will come for us.***

Institution

Lord's Prayer

Let us say the Lord's Prayer

***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.
Save us from the time of trial***

***and deliver us from evil.
For the kingdom, the power, and the glory are yours,
now and forever. Amen.***

하늘에 계신 우리 아버지여
이름이 거룩히 여김을 받으시오며
나라이 임하옵시며
뜻이 하늘에서 이룬 것 같이
땅에서도 이루어지이다.
오늘날 우리에게 일용할 양식을 주옵시고
우리가 우리에게
죄 지은 자를 사하여 준 것 같이
우리 죄를 사하여 주옵시고
우리를 시험에 들게 하지 마옵시고
다만 악에서 구하옵소서
대개 나라와 권세와 영광이
아버지께 영원히 있사옵나이다. 아멘

Breaking of the Bread

Christ is the bread of joy
Who shares food with us

Christ is the cup of life,
Who revives us

Let us receive what we are;
Let us become what we receive

Lamb of God (Agnus Dei)

Jesus, Wisdom of God,
have mercy on us

Jesus, Word made flesh,
have mercy on us

Jesus, Liberator of creation
grant us peace.

Communion

Distribution

Bread and wine are distributed among the people

We come forward as a family to partake of the elements together at the Communion Table. The cup on the right-hand side as you face the table is unfermented grape juice and the cup on the left-hand side is alcoholic wine.

Prayer after Communion

God of heaven and earth,
 you make us one in Christ.

Inspire us with new vision
 and the wisdom of ancient dreams.

Give us strength to walk together as an Easter people
 seeing things differently.

In Christ's name

Amen

Prayers of the People

Lawrence Peak

The one who prays offers the following words at the end of each series of petitions, "You call us to be an Easter People". The people respond, "May we be a People of Hope".

**Closing Hymn: The day of resurrection (TiS 361,
Ellacombe, John of Damascus)**

Blessing and Sending Out

Christ is risen!

He is risen indeed!

We see reality through resurrection
We look to the signs of a new world
We live out the signs of this new world.

The service has ended
Go in peace to love and serve the Lord
In the name of Christ

Closing Postlude

Pianist:

Rosemary Osborne

Prose upon Peter's Experience of Restoration

"On Shore"

William Loader

The blame forgotten,
shame covered,
Peter leapt into the sea.
Where tears once drowned hope
and denials became despair and self-loathing,
now eyes had seen that figure on the shore,
that body once strung across the stained wood of execution.

A revived fishing business,
the dull depression of remembered cowardice,
of failed courage,
bad dreams of abandonment,
a deep sea of pain,
now splashed with new hope.

Peter would make it to the shore.

He is risen.
Peter is risen from the dead.
Three times denied.
Three times invited to love again
by him who three times prayed his own despair
and, three times mocked 'mid three crosses,
in three days rose to resurrect Peter.

Peter made it to the shore.

Others made it to the shore.
They ate together,
a community of grace and rehabilitation,
of forgiveness and hope,
a symbol of the persistence of divine love,
also for you and me.

