



**All Are Welcome** Marty Haugen TIS 821

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.**

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.**

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.**

Let us build a house where hands will  
reach

beyond the wood and stone  
to heal and strengthen, serve and teach,  
and live the Word they've known.  
Here the outcast and the stranger  
bear the image of God's face;  
let us bring an end to fear and danger:  
**All are welcome, all are welcome, all are  
welcome in this place.**

Let us build a house where all are named,  
their songs and visions heard  
and loved and treasured, taught and  
claimed as words within the Word.  
Built of tears and cries and laughter,  
prayers of faith and songs of grace,  
let this house proclaim from floor to  
rafter:  
**All are welcome, all are welcome, all are  
welcome in this place.**

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**Call to worship**

We gather here, listening for the voice of  
the giver and guardian of our lives.  
**God comes to us as a good shepherd, calling  
us by name.**  
We gather here, longing to follow in just  
paths of life.  
**God comes to us as a good shepherd,  
leading us in right ways.**  
We gather here to follow and praise God,  
**Whose good and steadfast love abounds all  
of our lives.**

**Acknowledgement to Country**

We all gather on the lands and by the  
waters of the First Peoples of this place:  
And we pay our respects to their elders  
past, present and emerging  
As an act of healing and reconciliation in  
this Nation and in this land.

## Welcome

Welcome to the Shearwater congregations and friends. Welcome to you at home using these resources! A special 'Hello' to our Aged Care friends who are also joining in.

## Opening prayer

God, who calls us and leads us,  
we long to hear your voice through our closed doors.  
We long to rest in your care for all of our needs.  
So, we hold out our hands as a sign of our desire to hear you,  
and trust you and follow you.  
Open to you and one another. Amen.

*Being **open** means we are **vulnerable**:  
Vulnerable to the ways we hurt other people: trespassing where we are not welcome. Vulnerable to the ways our lives hurt and damage our planet. Vulnerable to even damage ourselves.*

*So that we may be open to healing and hearing the Gospel, let us confess our brokenness to the Good Shepherd*

## Prayer of confession

The Good Shepherd  
Calls to one and all even you and me;  
Offering forgiveness and love Restoration and celebration  
The Good Shepherd will leave the 99 to find the one of us lost  
And restore us to life in community.

## Hear these words of Jesus.

- "I am the gate for the sheep"

- "I came that they may have life, and have it abundantly"

Sin is forgiven

**Thanks be to God**

## Theme

Today in our continuing Easter celebrations, we turn in our readings to the nature of this resurrected Jesus:

We remember his teaching and ideas on ministry and relationship

He describes himself as a Good Shepherd.  
He describes himself as The Gate.

The most famous of psalms is all about a shepherd. In this version from the *New Zealand Book of Prayer* we think of how God is LIKE a shepherd.

## Psalm 23

Dear God, you sustain me and feed me:  
like a shepherd you guide me.  
You lead me to an oasis of green,  
to lie down by restful waters.  
You refresh my soul for the journey,  
and guide me along trusted roads.  
The God of justice is your name.  
Though I must enter the darkness of death,  
I will fear no evil.  
For you are with me,  
your rod and staff comfort me.  
You prepare a table before my very eyes,  
in the presence of those who trouble me.  
You anoint my head with oil,  
and you fill my cup to the brim.  
Your loving kindness and mercy will meet me  
every day of my life,  
and I will dwell in the house of my God for ever.

*A New Zealand Book of Prayer – He Karakia Mihinare o Aotearoa* "used with permission" <https://anglicanprayerbook.nz/>  
with thanks to Michael Hughes (Rev'd Canon), General Secretary  
Anglican Church New Zealand Aotearoa

**Reflection: Rev. Jennie Gordon**

The image of the Good Shepherd in the gospel; the one who enters by the gate, who is recognised by the gatekeeper and whose voice is known by the sheep, is tightly tied to Psalm 23. When the words of John chapter 10 fell on the ears of the first hearers, they probably recalled the 23<sup>rd</sup> Psalm and saw the image through that lens.

Psalm 23 speaks of a deeply personal relationship with our God who is guide, provider and protector. In John’s gospel when Jesus says “he knows his own sheep by name and leads them out”, we sense a resonance with the image of the shepherd leading us beside still waters, leading us in paths of righteousness and being present with us even in the darkest times, through the valley of the shadow of death. Through the valley and out the other side, to whatever mystery awaits us. There’s movement in the psalm as there is in the gospel reading – a ‘going in’ and a ‘coming out’, and all the time there is the sure presence of the One who knows us by name.

Whether we are feasting abundantly or fasting, resting in quiet places or travelling through the toughest times, we are not following or accompanied by a distant, dangerous stranger. We are following Jesus who is like a shepherd, a good shepherd, who knows us and loves us anyway, all of us, always.

**The Gospel Reading**

John 10: 1-10

For these words of faith, And Jesus the Word



**Thanks be to God**

**Reflection: Rev. Deacon Wendy Elson**

I have spent some time reflecting on why I struggle with the Good Shepherd image. For sure I really need the comfort it gives, and of that other picture of green, green grass and an overflowing cup in Psalm 23. Abundant grace and mercy sound fine, indeed awesome, to me.

But I wonder if the Good Shepherd image needs to be recovered, reimagined in new ways. Not for me are the old images of a very white skinned Shepherd Jesus, gentle, meek and mild. In the past, images of the Good Shepherd have allowed us to see the church as the gatekeepers, privileging some over others. Are we in the sheepfold a select and chosen few working toward perfection...or is the church a hospital for sinners? Does Christ stand at the gate and protect the vulnerable godly from contamination from the world...or is it Jesus who is the gate swinging wide open to call the diverse and seemingly un-loveable?

Perhaps the lectionary shows great wisdom by putting the Good Shepherd passages alongside the Acts vision of the generous and glad hearts of the believers who shared together all they had (as well as 1 Peter 1: 19-25 call to respond in love to suffering).

As we reclaim and renew this image, let us also be renewed by it. Let it call us to simplicity and sacrifice, and to solidarity and connection. We can simply be great pasture, providing an abundance of nourishment and being a place for all people to flourish. Perhaps if our souls are being cherished and gently tended we will know the freedom and courage to act counter-culturally and alternatively in the world.

### **The Communion Fast: Fasting not Feasting**

Listen in to the life and practice of the early church: as captured in the Acts of the Apostles

**Acts 2: 42-47**

#### **Bless this space:**

Gathering at the table for Holy Communion is a central and mystical sacrament of our faith that we share together; the bread and the wine, the body and the blood. Instead of attempting to provide an 'at home' communion service, we're suggesting that this time of physical separation from each other and the common table might be seen as a time of fasting.

Fasting is part of our tradition and, when woven with prayer and patience can form in us a greater clarity and understanding of what is being withheld, a deeper spiritual appreciation and a holding of the delicious anticipation of the great feasting day when we can gather in homes and churches once more.

Here is a prayer to frame your fasting from the feast of the Sacrament of the Lord's Supper:

Jesus, at whose table I have found welcome,  
and who sits beside me now  
in the fasting from the feast,

Bless this space of holding back;  
bless it with gratitude  
for the times upon times  
when I have opened my hand  
and felt the solemn bread rest in my palm  
and known the blessing of your holy brokenness  
crumbling into my own.

Bless this space of holding back;  
bless it with forgiveness  
for the times upon times  
when I have held the cup  
and forgotten the cost of such a love  
outpouring  
and gulped the wine with scant regard  
for the crushing of the fruit.

Bless this space of holding back;  
bless it with hope  
for the times upon times  
when we will meet again  
and open our hungry hands  
and hold the brimming cup  
and share this sacred meal  
together.

Jesus, at whose table I have found  
welcome,  
and who sits beside me now,  
stay with me,  
through the fasting to the feast,  
and evermore, and evermore, Amen.

### **Prayers of the People**

Devoted as we are O God, to the breaking of the bread, we sit gently in the space that requires us to abstain until we can all be together again, gathered closely around your table of communion. Just like the early believers, for such a time as this we sit with the prayers, in awe of the signs of your love that we see around us when we are mindful of you.

Just like in Acts we are even more aware at this time of the need to gather around each other...even if it is in a different way to our usual routine. When we think of our congregations we are aware of particular people needing a sense of our prayers at the moment. We pray for them. We pray for all those in our communities who are finding the restrictions tough. For all those who are lonely and isolated. For all those

who are ill whatever the cause. We especially hold in our hearts those who have been directly affected by this devastating illness. And we give thanks for the carers.

We are aware that there is a whole new group of people in need. Some have lost their sense of security, some have lost their whole income and some have lost their jobs. Help us to respond as a community modelled on the early believers, that we live simply and share all that we can. Help us to have the courage to give whatever we don't need. Help us to appreciate whatever we have and to enjoy it with open and glad and generous hearts.

We pray for our leaders as they navigate us through the current challenges and new ones to come in the days ahead. Lead us back into full community to share around your table once more, In the name of Jesus we pray. Amen.

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 for ever. Amen.

#### **OFFERING**

As we come to our time offering we give thanks for all that we have received, and just like the early believers we ask for generous hearts that share all that we can with all in need.

#### **Reflection on Acts 2: 42- 47**

**Rev. Ian Turnnidge**

These words of the Acts of The Apostles are always warm to read. Filled with hopefulness, equity and harmony. Some writers feel this is a momentary event in the life of the early church. Some think that this account is an ideal: an aspirational expression of what living the Good News could look like.

In our context of living safely at home, for the sake of all our community's health, what might these words encourage us to do this week as we remain isolated?

*"They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers."*

- Can I use this time to devote myself to some theological reading, Bible reading, or devotional reading?
- Can I try to be more active in my intentional phone calls to members of the congregation and wider?
- Can I make an opportunity to pray more consciously this week?
- When I sit to eat my meal, can I pause in gratitude and thanks for all our community sitting like I am too, apart from others?

•  
*"Day by day, as they ate their food with glad and generous hearts, praising God and having the goodwill of all the people."*

May this story remind us of the warmth of fellowship and how we may be active in our fellowship this day, and everyday.

## Blessing

God, who leads us in every wilderness,  
Good Shepherd who calls our name  
Loving Spirit who breathes life into us  
We have listened for your voice.  
May we who live in our homes,  
Live abundantly in our homes  
And so bring life and love to this day, and  
Bring life and light to all we know and love  
In Christ we pray, Amen.



## Hymn We are One in the Spirit

We are one in the Spirit  
We are one in the Lord  
We are one in the Spirit  
We are one in the Lord  
*And we pray that all unity  
May one day be restored  
And they'll know we are Christians  
By our love, By our love  
Yes, they'll know we are Christians  
By our love*

We will walk with each other  
We will walk hand in hand  
We will walk with each other  
We will walk hand in hand  
And together we'll spread the news  
That God is in our land

We will work with each other  
We will work side by side  
We will work with each other  
We will work side by side  
And we'll guard each one's dignity  
And save each one's pride

All praise to the Father  
From whom all things come

And all praise to Christ Jesus His only son  
And all praise to the Spirit  
Who makes us one  
*And they'll know we are Christians  
By our love, By our love  
Yes, they'll know we are Christians  
By our love*

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