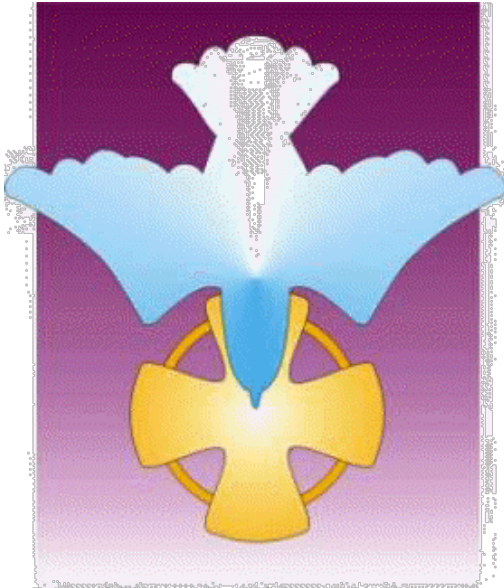




Worship resources Easter 6



I will ask the Father,
and he will give you
another Advocate,
to be with you forever.
John 14.16

This week flows beautifully – and challengingly – from last week. The assurance that was explored through the readings in Easter 5A is found this week in the promise of God's presence. In the light of the huge struggles we face in the world today, it can be tough to speak about God's presence, especially when we seek to affirm God's presence with those who suffer. But, the readings all call us to embrace the reality that God is with us even in the dark times, and that it is in God that we all "live, move and have our being" – whoever we may be.

May our worship this week remind us of God's constant presence, and open our eyes to recognise God even in the most unexpected places.

INTRODUCTIONS

For use by lectors, in order of service, parish bulletins and magazines

[Acts 17:22-31](#): Paul preaches to the people of Athens, remarking on their many shrines, and using the shrine to the unknown god as a springboard, tells them about the God who is near to every person, and who has revealed God's self to humanity in Jesus.

[Psalm 66:8-20](#): A psalm of praise to God for testing God's people, rescuing them and forgiving them.

The Sixth Sunday of Easter Year A - 25th May, 2014

[1 Peter 3:13-22](#): Peter encourages the believers to endure suffering for doing good as Christ did, and to remember that they are saved in Christ, who is now in a place of honour and authority with God.

[John 14:15-21](#): Jesus invites his disciples to show their love for him by obeying him, and he promises that the Holy Spirit will come to them and be in them, leading them into all truth.

[Click here to view the readings](#)

http://bible.oremus.org/?show_adj=no&passages=Acts%2017:22-31%0A%20BOR%0AIsaiah%2041:17-20%0Acw%20Psalm%2066:7-18%0A1%20Peter%203:13-22%0AJohn%2014:15-21

COLLECTS OF THE DAY

Collect One

O Lord,
from whom all good things do come;
Grant to us thy humble servants,
that by thy holy inspiration
we may think those things that be good,
and by thy merciful guiding may perform the same;
through our Lord Jesus Christ.

Collect Two

God our redeemer,
you have delivered us from the power of darkness
and brought us into the kingdom of your Son:
Grant, that as by his death he has recalled us to life,
so by his continual presence in us he may raise us to eternal joy;
through Jesus Christ our Lord.

PRAYERS OF THE PEOPLE 1

Presider or deacon

God has grafted us to the vine of the house of Israel. Let us offer prayers to God who gives life and breath to all human beings.

Deacon or other leader

For this holy gathering and for those who enter our circle of faith.

Glory and praise to you, O living God.

For the newly baptized illumined by the light of Christ.

Glory and praise to you, O living God.

For all who minister in Christ, and for all the holy people of God.

Glory and praise to you, O living God.

For the leaders of the nations and for all who seek peace.

Glory and praise to you, O living God.

For the suffering peoples of the world.

Glory and praise to you, O living God.

For those who experience desolation and for those who feel remote from God.

Glory and praise to you, O living God.

For the sick, the dying, and the dead.

Glory and praise to you, O living God.

For ourselves, our families, and those we love.

Glory and praise to you, O living God.

Lifting our voices with all the saints, let us offer ourselves and one another to the living God through Christ. **To you, O Lord.**

Presider

Blessed are you, Lord of heaven and earth, who gives us confidence and hope through the resurrection of Jesus Christ. In your tender love, hear our prayers for all the world and grant us the power of your abundant and life-giving Spirit; through Jesus Christ our Lord. **Amen.**

PRAYERS OF THE PEOPLE 2

A Let us pray for the whole Christian Church, that she may be zealous in spreading the Gospel to all the world.

P Almighty and everlasting God, because You remember Your steadfast love and faithfulness to Your people, guide Your Holy Christian Church by Your Holy Spirit, motivating her members to proclaim Your marvellous things to the ends of the earth so that all may hear Your Good News and thereby receive Your salvation; through Jesus Christ, our Lord.

C Amen.

A Let us pray for all our congregations, that God would bless their efforts in proclaiming Jesus' salvation to those outside the Church.

P Almighty God and Father, because You grant numerous opportunities to proclaim Jesus, abide with all local congregations and bless their efforts in telling the good news of salvation, so that many people from all walks of life may be drawn to dwell in the house of the Lord forever; through Jesus Christ, our Lord.

C Amen.

A Let us pray for all ministers of the Word, for all vocations inside and outside the church, and for all the people of God, that they would love one another by serving each other.

P Eternal God, by whose Spirit the whole body of the Church is governed and sanctified, receive the supplications and prayers which we offer before You for all Your children who engage in numerous vocations, that every individual may faithfully serve You by lovingly helping their neighbor according to their calling; through Jesus Christ, our Lord.

C Amen.

A Let us pray for all believers, that they would rejoice greatly over Christ's victory.

P Heavenly Father, out of Your boundless compassion You give salvation from sin without any merit or worthiness on our part. Increase the joy of salvation within our hearts, so that our lives may sprout forth in great exultation this joyful Eastertide; through Jesus Christ, our Lord.

C Amen.

A Let us pray for all in authority that they may govern our land in all godliness and honesty.

P O merciful Father in heaven, because You hold in Your hand all the might of man and because You have ordained, for the punishment of evildoers and for the praise of those who do well, all the powers that exist in all the nations of the world, we humbly pray You graciously to regard Your servants, Elizabeth our Queen/ Michael our President; and all those who make, administer, and judge our laws; that all who receive the sword as Your ministers may bear it according to Your Word; through Jesus Christ, our Lord.

C Amen.

- A Let us pray for all who are sick, homebound, unemployed, and mourning, that the Lord God will strengthen their faith in their times of adversity.
- P Almighty and everlasting God, the consolation of the sorrowful and the strength of the weak, grant steadfast faith to all those who suffer in any way, and, according to Your will, give health to all those plagued with sickness and disease (*especially* _____), give employment to those seeking employment, and give hope in the joyful expectation of eternal life to those mourning a loved one who has died in the faith (*especially* _____); through Jesus Christ, our Lord.

C Amen.

- A Let us pray for all who celebrate God's blessings in their lives, that they would glorify and praise His holy name.
- P Almighty and gracious Lord, since You are the giver of all good things, abide with all those who have cause to celebrate (*especially* _____ *for* _____), that they may remain faithful to You and look to You for Your continued blessings and direction upon their lives; through Jesus Christ, our Lord.

C Amen.

- A Let us pray for those who communicate today, that with repentant hearts they may eat and drink Jesus' body and blood for their salvation.
- P O Lord, our God, since You called Your people in Holy Baptism to be Christians and have granted them the forgiveness of sins, make all who approach Your altar/table this day ready to receive the most holy body and blood of Christ for the forgiveness of all their sins, and grant them faithful hearts that those who receive this special gift may give thanks to You, O Father, to Your Son, and to the Holy Spirit, one God, now and forever.

C Amen.

POST COMMUNION

God our Father,
whose Son Jesus Christ gives the water of eternal life:
May we also thirst for you,
the spring of life and source of goodness,
through him who is alive and reigns with you
and the Holy Spirit,
one God, now and for ever.

PRAYERS

Risen Christ, by the lakeside you renewed your call to your disciples: help your Church to obey your command and draw the nations to the fire of your love, to the glory of God the Father. *Common Worship Shorter Collect*

God of mercy, as we rejoice in the resurrection of your Son, the Bread of Life, feed us with your plenty and increase in us compassion for the hungry; through Jesus Christ our Lord, who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen. *Methodist Worship*

Almighty and everlasting God, you are always more ready to hear than we to pray, and give more than either we desire or deserve. Pour down upon us the abundance of your mercy, forgiving us those things of which our conscience is afraid and giving us those good things which we are not worthy to ask save through the merits and mediation of Jesus

Christ your Son our Lord; who is alive and reigns with you, in the unity of the Holy Spirit, one God, now and for ever. Amen. *Methodist Worship*

Heavenly Father, we bring to you in prayer people who are suffering in mind or spirit.

We remember especially those facing long and incurable illness; those cast down by the cares and sorrows of daily life; those who have lost faith and for whom the future is dark.

In your mercy maintain their courage, lift their burdens and renew their faith, that they may find in you their strength, their comfort and their peace, for our Saviour's sake.

Frank Colquhoun, Twentieth Century.

Glory to you, O Champion of all Loves, who for our sake endured the cross, encountered the enemy and tasted death. Glory be to you, O King of all Kings, who for our salvation wrestled with principalities and powers, subdued the forces of hell and won the greatest of all victories. To you be all praise, all glory and all love; now and for ever. Amen. *Thomas Ken, 1637-1711*

Lord Jesus we praise you that you promise to be with us to comfort us and to strengthen us in your service. Now we pray that your Holy Spirit would so direct and govern our lives that we might at all time show forth our love for you in acts of obedience and faithfulness. Amen.

Eternal God, give us insight to discern your will for us, to give up what harms us, and to seek the perfection we are promised in Jesus Christ our Lord.
Amen

Almighty and ever-living God, you hold together all things in heaven and on earth. In your great mercy receive the prayers of all your children, and give to all the world the Spirit of your truth and peace, through Jesus Christ, our Saviour and Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen

Meditation

Because
Because he emptied himself of all but love, you can be filled.
Because his body was broken, your life can be whole.
Because his blood was shed, your sins can be forgiven.
Because he submitted to injustice, you can forgive,
Because he finished his Father's work, your life has worth.
Because he was forsaken, you can never be alone.
Because he was buried, you can be raised.
Because he lives, you don't have to be afraid,
Because he reached down to you, you don't have to work your way up to him.
Because his promises are always true. You can have hope. Anna Reid.

Father, forgive.
The hatred which divides nation from nation, race from race, class from class,
Father, forgive.
The covetous desires of men and nations to possess what is not their own,
Father, forgive.
The greed which exploits the labours of men, and lays waste the earth,
Father, forgive.
Our envy of the welfare and happiness of others, Father, forgive,
Our indifference to the plight of the homeless and the refugee, Father, forgive.
The lust which uses for ignoble ends the bodies of men and women, Father,
forgive.
The pride which leads to trust in ourselves, and not in God, Father, forgive.

LECTIONARY NOTES 1

REFLECTIONS ON THEME:

Following from last week's word of assurance, the Lectionary continues in an attitude of comfort, emphasising God's nearness and God's strengthening of those who struggle. In Athens Paul speaks to the people of the city about a God who can be known and "in whom we live, move and have our being." He invites them to recognise that God is very near to all people whether they are aware of God or not. The Psalmist reflects on God's presence even during

times of 'testing' and gives thanks for God's rescue and forgiveness, and celebrates that God does indeed hear the prayers of God's people. In Peter's letter the apostle continues to offer comfort to a persecuted church assuring them that they are following in Christ's nail-scarred footsteps, and that in Christ they are saved. And, in John's Gospel, Jesus offers the promise of the Spirit, assuring his disciples that by the Spirit they will always know that God is with them and in them, and they will enjoy the love relationship that Jesus has given them. The wonderful, challenging and comforting message of this week is that God is intimately available to us, and that God's presence and resources are accessible to us as we face the challenges and struggles of following Christ and living fully. The inevitable question this raises is whether we are willing to embrace God's presence, and rest in God's strength even as we wrestle with injustice and the big crises facing our world.

CONNECTING WITH LIFE:

GLOBAL APPLICATION: One of the big questions of faith is this: what does it mean that God is present in situations of crisis and suffering? What might it mean for us to affirm God's presence among the people of Christchurch, of Japan and of the American South as they try to rebuild their lives after the natural disasters they have faced? What might it mean to affirm God's presence among the people of Libya and the other Middle Eastern nations where revolution has broken out? What does it mean to affirm God's presence among the poor, those infected and affected by AIDS, those dying of cancer? One thing we must take from the story of the cross and resurrection is that God does not use suffering to punish, and that God always comes alongside those who suffer. Even more, if we are to proclaim the power of the resurrection in this Easter season, it must mean affirming that God's Spirit – God's strength and comfort and resources – can be known and experienced by those who are suffering. And for those of us who are going through times of security and peace, there is a calling, a responsibility to be agents of God's comfort, God's compassion and God's strength to those who are most vulnerable. Often the best way God's presence is experienced by others is through people of faith who seek to embody the grace and compassion of Christ in all of their interactions and relationships. On a global scale, this means refusing to turn a blind eye to places of suffering in the world. It means seeking, through our voice, our vote and our generosity, to offer some comfort and assistance to those in need. It means remembering our suffering brothers and sisters in prayer. And it means working daily to help to build a world in which God's presence is more easily recognised by all, and in which no one suffers without a companion to offer care, protection, provision and healing.

LOCAL APPLICATION: In every life and every community the question of God's presence is raised at some point. For many it is related to an academic question related to the existence of evil in the world. But for most, the question ultimately boils down to personal struggle, personal pain and the need within each of us to connect with something bigger than ourselves. Unfortunately, the Church has too often made God's presence appear contained – available only to a select, chosen few – and we have implied that God cannot be found except within the walls of our buildings. We have sometimes even fallen into the Old Testament view that those who suffer do so because of God's judgement, and those who have much are "blessed" by God's presence and provision. The result of this is that we have made God into a fickle, partisan deity who favours some over others (mostly the rich and powerful over the poor and marginalised), and who cannot be turned to for refuge in our darkest times. What a pity this is – and what a travesty of the Gospel. The readings this week make it clear that God's presence is ubiquitous, and that God's draws close to those who need refuge and protection and comfort. Imagine what it would be like if the Church was the first place people turned to in times of grief and trauma. Imagine how different it would be if our message was one of grace and welcome – affirming that all people "live and move and have their being" in God's presence, and need only to recognise this – rather than judging and exclusive. Imagine how different the impact of Christianity might be on this world if, instead of claiming that God's gift of the Spirit was some kind of spiritual "merit badge" for a chosen few, we, like Jesus, invited all people to receive God's gift and know God's presence, comfort and strength for themselves! At the very least, we need to stop arrogantly believing that we can be gatekeepers for God's presence, and humbly, like Jesus, recognise that God is at work and present in the most unexpected and surprising places.

LECTIONARY NOTES 2

Acts 17:22-31; Psalm 66:8-20; 1 Peter 3:13-22; John 14:15-21

The unknown has become known! It is now known, says Paul, that God is the creator of all that is, all are given life, and all are accountable. Thus the doxology about the wonder of creation turns into a summons to repent. Only late in the paragraph of Paul's speech in Acts is Jesus mentioned, and this only by allusion to "a man whom he has appointed" (Acts 17: 31). The speech culminates with reference to Jesus, about whom Paul makes this affirmation: First, Jesus is raised from the dead. Second, his resurrection is a promise that all will be judged in righteousness. Thus the creation culminates, as the Apostle's Creed says, with the one who will "judge the living and the dead."

What begins as a philosophic affirmation by Paul ends in a summons to an alternative ethic. The "offspring of God" (Acts 17:29) who receive the Easter news are under a peculiar mandate. The command is to love one another in self-sacrificial love (John 14:21-23). The ethical summons of Easter is the accent in the epistle reading. Peter writes, "be eager to do what is good" (1 Peter 3:13), "keep your conscience clear" (verse 16), practice "good conduct in Christ" (verse 16), go about "doing good" (verse 17), and maintain "a good conscience" (verse 21). The sum of the mandate is that the Easter news has liberated God's people from fear (verse 14) and for loving in risky, daring, and transformative ways. Those who trust God are kept "among the living" (Psalm 66:9), live in "a spacious place" (verse 12), and end with offerings of thanks and praise (verses 13-15), rendering back to God in gladness the life God has given. As a church we celebrate all that is now known!

by [Walter Brueggemann](#)

LECTIONARY NOTES 3

The Holy Spirit who is with us

The Gospel passage in today's reading is framed by human anxiety about the absence of Jesus and ultimately about the absence of God. The Chapter opens with the words, 'Do not let your hearts be troubled...', Jn 14 v 1; and closes with the passage, 'Peace I leave with you... do not be afraid', Jn 14 v 27). John does not seem to try to deny anxiety or distress, but in the centre of the passage, our reading today, he records a promise confirming that the presence of God will be with us for ever whatever our circumstances. A presence of God which offers us love, comfort, peace and support and which are inextricably intertwined with an obedience to the divine nature and will of God. A command to love, coupled with the requirement for obedience and the promise of the Spirit. The Spirit who assists all believers from the moment of their first encounter with God through on into everlasting life. The Spirit who helps believers to put their faith into action, to love others, to be obedient to God and to have real peace. The Spirit who's presence is both continuous (right now) and eternal (forever).

As He speaks in this passage Jesus is preparing His disciples for the day when He will no longer be with them as a physical presence, an event we remember on Ascension Day this coming Thursday. On Ascension Day we recall the moment when Jesus seemed to part from His disciples - and from the world. One of the hardest things to do is to part from those we love and it must be even harder when we have to part from someone on whom we have relied. The disciples had come to rely on Jesus. They had shared a common life with Him for three years, they had seen the great things He had done -

and found that they shared some of His gift for healing and proclaiming the Kingdom. Jesus had conquered death and many of the disciples probably assumed He would therefore be with them forever.

That was not to be the case, Jesus was going to leave them in bodily form, but He was not going to leave them as orphans with no-one to protect them. He would still be with them, but not in a way that they expected or understood. He was to be with them in His Spirit, the Holy Spirit. The Spirit of love and truth which comes from the Father and the Son, the third Person of the divine Trinity. The Spirit through which He is with us. The Spirit through which we are able to enter into eternal life.

There are various translations for the word Holy Spirit (Paracletos) which are used in the original Greek version of the passage for the Holy Spirit.

Comforter, advocate and “someone who walks with you to give comfort, counsel, or strength in time of need” are all used. The Holy Spirit was to comfort the disciples in their time of sorrow, loss and fear. He would be their advocate as they sought justice for the alienated and mercy from God. He would walk with them at all times, leading, guiding and supporting them on our journey through into eternity.

In Bette Midler’s song, ‘From a distance’, the lyrics speak of a God who is watching us from a distance. This may be true and God may indeed be watching us from a distance. But He is not a distant God. He is here with us now through His Holy Spirit in a relationship which is close, intimate and real. As we experience that relationship, the same relationship as the disciples experienced, we begin to catch a glimpse of what it means when Jesus says, “On that day, you will understand that I am in My Father - and you in Me and I in you”. Understand that those who love God and follow Jesus’ commands will know and be loved by God, Father, Son and Holy Spirit. Understand that they will be in God, and God will be in them. Understand that through the Holy Spirit we become no less than part of the mortal and divine nature of God Himself. *Sam Cappleman*

SERMON OUTLINE

John 14:15-21 If you love me...

Part of the Upper Room Discourse as Jesus encourages the disciples – told them he was leaving them & they were devastated. He seeks to reassure them for difficult days ahead – with the promise of HSp...

1. The Commandments of the Lord 15: *If you love me, you will keep my commandments* – obedience is the test of love. Jesus was obedient to His Father – even to the cross – Thy will be done...

2. The Coming of the Holy Spirit 16-17: *I will ask the Father, and he will give you another Advocate to be with you for ever - the Spirit of truth..* The original Gk is paracletos – untranslatable!

NEB NRSV – Advocate – legal term – someone called in to help; **Moffatt GNB** – Helper; **NIV RSV** – Counsellor; **Message** – Friend; **AV** – Comforter – 1st used by John Wycliffe in 14thC = make brave (fortis Lat). All are true of His work in the life of the believer!

3. The Comfort for the disciples 18-21: promised by Jesus - 18 *'I will not leave you orphaned; I am coming to you...*

He proceeds to reassure them with 4 great truths...

a) *you will see me* – after the Resurrection

b) *because I live, you also will live* – blessings of Eternal Life

c) *you will know that I am in my Father* – I am God's Son;

d) *will be loved by my Father* – promise to all who love me.

So Jesus returns to where he started – with the importance of obedience & love. To the Faithful He promises His loving presence in difficult days to come through the presence of the Holy Spirit.

SERMON QUOTES

Acts 10:44-48

1. Holy Spirit - Regarding the power of the Holy Spirit, William Wordsworth, the poet, testified to feeling a presence that disturbed him with "the joy of elevated thoughts." John Wesley spoke of his heart being "strangely warmed." William James, the psychologist and philosopher, described the presence of God and "all at once being raised above myself." A man who as a youth never attended church tells of a God who challenged him. "If you're really there," the youth prayed, "I want to know about it." He reports, "Suddenly, I was overwhelmed by a loving presence."

2. This is what William Barclay says about the reading from Acts. "There were in fact many altars to unknown gods in Athens. Six hundred years before this a terrible pestilence had fallen on the city. Nothing could halt it. A Cretan poet, Epimenides, had come forward with a plan. A flock of black and white sheep were let loose throughout the city from the Areopagus. Wherever each lay down it was sacrificed to the nearest god; and if a sheep

lay down near the shrine of no known god it was sacrificed to “The Unknown God.” Athens had its regiment of unknown gods. From that Paul takes his starting point. Paul could fit his message for any audience. There are a series of steps in his sermon. (i) God is not the made but the maker, therefore He who made all things cannot be worshipped by anything made by the hands of man. It is all too true that men often worship what their hands have made. If a man’s God be that to which he gives all his time, thought, energy, life, many a man is engaged in worshipping material, man-made things. (ii) God has guided history. It was He who had been behind the rise and fall of nations in the days gone by. His hand was and is on the helm of things. (iii) God has made man so that instinctively he longs for God. There is that in man which makes him grope in the darkness after God because man is a child of God and kin to God. (iv) The days of groping and ignorance are past. So long as men had to search in the shadows they could not know God and God excused their follies and their mistakes; but now in Christ the full blaze of the knowledge and revelation of God have come. The days of excuses are past because now the truth has come. (v) The day of judgement is coming. For man life is neither a progress to extinction, as it was to the Epicureans, nor yet a pathway to absorption to God, as it was to the Stoics; it was a journey to the judgement seat of God where Jesus Christ was Judge. (vi) The proof of the pre-eminence of Christ is the Resurrection. It is no unknown God but a Risen Christ with whom we have to deal.”

ONLINE SERMON SOURCES

Paul: Appealing or appalling?, The Rev Jason Cox, Episcopal Network

Many Christians have mixed feelings about the apostle Paul. Paul can be challenging to deal with; some New Testament writings attributed to him express negative views of women and other minorities, and his tone can be pugnacious and argumentative. But if we’re going to be followers of Jesus, we have to come to terms with Paul. For one thing, even though the gospels appear before Paul’s letters in the New Testament, Paul’s writings came first. It is indisputable that Paul is our first Christian witness.

To borrow a phrase from biblical scholar Marcus Borg, sometimes Paul is appealing, and sometimes he’s appalling. Whether Paul is appealing or appalling can depend on which Paul you mean:

<http://episcopaldigitalnetwork.com/stw/?s=Easter+6>

Proclaiming Christ in the New Areopagus, the Rev. Hardy Kim, Day 1

I must make a confession. I have never really *liked* Paul. I say this realizing that I am about to preach about Paul and that I may be risking my credibility as a Protestant minister.

But when I think about Paul, I usually focus on his major epistles. I know that his letters to the churches in places like Corinth, Galatia, and Rome are some of the most important Christian documents in existence. They tell an amazing story of faithful persistence and outline key principles of faith that define our tradition to this day. I know all of this. Still, sometimes, I just can't get past the tone of Paul's speech.

http://day1.org/2922-young_leaders_series_v_proclaiming_christ_in_the_new_areopagus

"The God in You," the Rev. Dr. Fred R. Anderson, Day 1

You can relax; I have not gone round the "new age theology bend" with this sermon title The God in You. However, I must confess to being just a bit provocative when choosing it, especially with those people who in the last decade have jumped on the bandwagon of new age spirituality. The phrase, "the God in you" has recently been popularized by new agers. But like so many things appropriated by that movement, the idea is anything but new. In fact, it is as old as Jesus sitting at a table with his disciples preparing them for his departure.

http://day1.org/1091-the_god_in_you

"I Will Not Leave You Orphaned," the Rev. Barbara K. Lundblad, Day 1

In the last scene of the musical Camelot, King Arthur spins out a song filled with memories of what had been the most idyllic place on earth. Alone on stage, the broken, forgiving king begs us to remember:

Ask ev'ry person if they've heard the story,
And tell it strong and clear if they have not,
That once there was a fleeting wisp of glory
Called Camelot!

Don't let it be forgot that once there was a spot
For one brief, shining moment
That was known as Camelot.

Keep the story going begs King Arthur. Pass it on to your children and your children's children; and in the very remembering, you will keep the dream

alive. In the midst of the despair around you, recall this time, this special place. And, perhaps-who knows-perhaps this one brief, shining moment will come again.

http://day1.org/936-i_will_not_leave_you_orphaned

Paraclete - short homily of seven paragraphs which deals with the origin of the term, the indwelling of the Holy Spirit in the lives of individuals and the church. "The most important consequence of this presence of Jesus in our lives is the profound conviction, given to us by the Spirit, that we are embraced by the heavenly Father's love, just as Jesus was embraced by that love. This is what St. Paul tells us when he writes, "God has sent the Spirit of his Son into our hearts, crying, 'Abba! Father!'" (Gal 4:6). If we listen to this Spirit, we will become ever more confident, in spite of the adversities that we may find in our lives. That is to say, gifted with the Spirit, we can make a difference in the world." Download I document form.

<http://www.pjpiisoe.org/homilies/A-6thSunEaster.doc>

CHILDREN

HYMN SUGGESTIONS

[O God Our Help In Ages Past](#)

[Love Divine All Loves Excelling](#)

[Great Is Thy Faithfulness](#)

[O Love That Wilt Not Let Me Go](#)

[Holy Spirit, Truth Divine](#)

[We Rest On Thee Our Shield And Our Defender](#)

[O God Our Help](#) (*Link to YouTube video*)

[That My Soul Knows Very Well](#) (*Link to YouTube video*)

[Always Forever](#) (*Link to YouTube video*)

[Everlasting God](#) (*Link to YouTube video*)

Deep Calls to Deep: [Mp3](#); [Chord Chart](#)

Lord of creation

A new commandment

Come an praise the Lord our King

Your mercy flows

May the mind of Christ my Saviour O thou who camest from above

Be bold, be strong

Teach me, my God and King

Take my life and let it be

O Jesus I have promised

The Sixth Sunday of Easter Year A - 25th May, 2014

Please commend this resource to colleagues - they simply send an email to churchnewsireland@gmail.com with the message Passwords in the title