

Today is the Fifth Sunday of Easter Season. Easter Season is a time to ground both the newly baptised and the whole congregation in basic Christian doctrine and to lead a process to help persons discern, claim, prepare for and commit to their ministries in the world (not just or even primarily the congregation). The doctrinal focus is "Christ Is Made the Sure Foundation." The ministry focus is "Proclaim the Mighty Acts of Christ."

INTRODUCTIONS

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

The First Reading [Acts 7 : 55-60](#)

Stephen was the first Christian to follow his Master to execution. The Jewish leaders found the teaching, that the crucified and resurrected Jesus is their true Messiah, was even more dangerous and heretical than Jesus's own life had been.

The Psalm [Psalm 31: 1–5, 15–16](#)

The Second Reading [1 Peter 2: 2–10](#)

This writer, after the encouragement we have heard from him since Ester, now directs us to think of Jesus as the foundation stone on which the church is built. Although the resurrection is a stumbling-block to many, we have been chosen by God to proclaim its truth.

The Gospel Reading [John 14: 1–14](#)

Jesus taught his disciples how completely he and his heavenly Father are united. We are to believe and trust his promise, that to know him is to know God, and he is our way to the place prepared for us.

Link to reading above -

http://bible.oremus.org/?show_adj=no&passages=%0AActs%207:%2055-60%0A%2BOR%0ADeuteronomy%206:%2020-25%0Acw%20Psalm%2031:%201-5,%2015-16%0A1%20Peter%202:%202-10%0AJohn%2014:%201-14

COLLECTS OF THE DAY

Collect one

O Almighty God,
who alone canst order the unruly wills and affections of sinful men;
Grant unto thy people,
that they may love the thing which thou commandest,
and desire that which thou dost promise;
that so, among the sundry and manifold changes of the world,
our hearts may surely there be fixed,
where true joys are to be found;
through Jesus Christ our Lord.

Collect two

Lord of all life and power,
who through the mighty resurrection of your Son
overcame the old order of sin and death
to make all things new in him:
Grant that we, being dead to sin
and alive to you in Jesus Christ,
may reign with him in glory;
to whom with you and the Holy Spirit
be praise and honour, glory and might,
now and in all eternity.

PRAYERS OF THE PEOPLE

O God from whom every gift derives, we gather to worship you this day. We have come to you in thanksgiving and praise, to know that you are God and to place our lives anew into your perspective. Enlarge our vision this hour with your Word. Instill in us, again, your hope in place of our despair, your peace where our hatred threatens, your joy amidst our depression, your love overwhelming our apathy. May your Holy Spirit surround and indwell this congregation now, and forevermore.

Lord in your mercy,
Hear our prayer.

We pray for our own Church, for the progress of Christ's mission here at
— — — — — and seek God's guidance and help in the tasks to which he
has called us in this parish.

Lord in your mercy,
Hear our prayer.

Guide us by your Holy Spirit that our services of worship may be a worthy offering to you and may attract, include and inspire people of all ages; that our inner life of prayer and our attention to scripture may be nurtured, and that the journey of faith may not be seen as the province of a few; that children and young people may be listened to, encouraged, and challenged to become committed Christians; that our church premises may convey a message of openness, be a means of Christian service, and forge effective links with community groups

Lord in your mercy,
Hear our prayer.

Guide us by your Holy Spirit that we may be reaching out to those on the fringes of faith or outside it and be proactive in meeting social and community needs; that we may express solidarity with our neighbouring churches and develop imaginative strategies for involvement in world mission and justice issues.

Lord in your mercy,
Hear our prayer.

Give us the vision and clarity that we need: show us the specific directions we should take, give us the courage to experiment and move forwards, enable adequate resources of money and personnel to be found for the vision to be carried forward into action. Lord in your mercy, hear our prayer.

Lord in your mercy,
Hear our prayer.

We pray for our children as they grow up in our family circle. Give us understanding of their needs and show us how best we can help them as they face their problems and prepare for life in the world. Help us to establish a relationship of trust between them and ourselves and to make our homes a place where at all times they may find love and security. We remember all those young people who are sitting public examinations at school, at college or at university and pray that their efforts will be justly rewarded and that they will achieve what is necessary to move forward along their chosen path.

Lord in your mercy,
Hear our prayer.

We pray for people who are frightened because they are ill. Reassure them that because of the knowledge that you give to men, many diseases can now

be cured. Help them to have confidence in those with medical knowledge to diagnose illness and care for the sick. Give them courage, hope and peace, and the knowledge that you are present in their weakness, pain and suffering.

Lord in your mercy,

Hear our prayer.

Heavenly Father, we pray for those whose hearts have been saddened by the death of someone close and dear to them, for members of our families who have died and whose anniversary we recall. Help us to experience the comfort of the Holy Spirit within us, and the fellowship of the church family around us until we are reunited once more in your heavenly kingdom.

Lord in your mercy,

Hear our prayer.

Jesus Christ is the light of the World, a light which no darkness can quench. We remember before God those who have died and light a candle to symbolise the light of Christ which eternally shines and brings hope. We remember today. You turn our darkness into light in your light shall we see light.

Lord in your mercy,

Hear our prayer.

Merciful Father, accept these prayers for the sake of your Son, our Saviour Jesus Christ, Amen.

POST COMMUNION

Eternal God,
in word and sacrament
we proclaim your truth in Jesus Christ and share his life.
In his strength may we ever walk in his way,
who is alive and reigns with you and the Holy Spirit,
one God, now and for ever.

PRAYERS

Into your presence we come,
God of Grace and Peace,
who was, and is and ever shall be
the eternal One.
Into fellowship we come,
bound together in the love

that died and rose again for us,
our Saviour Jesus Christ. Amen

Lord God, in this short time together, open our ears and our eyes to see your vision for this place and our part within it. Teach us, hear our prayers and enable us for service wherever you might take us, to your praise and glory. Amen.

Praise the Lord, all the heavens
Proclaim his name, from mountain peak and valley floor
Praise the Lord, sun, moon and stars
Proclaim his name in summer skies and rainbow hue
Praise the Lord, all creatures upon the earth
Proclaim his name, in Eagle's wing and Lion's roar
Praise the Lord, all rulers and kings
Proclaim his name, who creates all things from new
Praise the Lord, whether young or old
Proclaim his name, whose gracious love extends to all
Let all things that have breath within them
Praise the Lord.

You love us without questioning,
heal and bring wholeness
without prejudice,
embrace us
as a parent would their child.
Forgive us when we forget,
feel isolated and alone,
don't know where to turn.
Forgive us when we fail you,
choose those we minister to,
do not listen to your Word.
You love us without questioning,
may we bring compassion,
healing and peace,
without prejudice,
to all those to whom
you lead us. Amen

Alpha and Omega, First and Last,
glory outshining all the lights of heaven:
pour out upon us your Spirit

of faithful love and abundant compassion,
so that we may rejoice in the splendour of your works
while we wait in expectation
for the new heaven and the new earth you promise
when Christ shall come again. Amen.

Your commands are not burdensome,
your way of life our example,
your footsteps there to be found.
'Love one another; care for children,
brothers, sisters and outcasts.
If you are my disciples,
then show the world,
demonstrate your discipleship
and love both lovely and unloved.
Show God's Grace to this world!'
And as we open our hearts and lives,
and follow as you have shown,
others discover you through our words,
and by the life we share.
For the love you have given us,
and the blessings you have shown us,
we thank you, God of Love and Grace. Amen.

Following the example of Jesus, let us bring our prayers before God our
heavenly father.

Heavenly Father,
We thank you for those whose influence has led us to come to worship in this
place this morning. We remember family members, teachers, church leaders,
friends and colleagues who have encouraged us to follow in the Christian
way. We give thanks for the fellowship which we find in this church which
supports us as we seek to put our faith into practice in our daily lives.
Strengthen us, Lord, in your service, so that we, in our turn, may be an
encouragement to others.

O Lord, hear our prayer

Heavenly Father,
We pray for your church at Keep before us the vision of church
communities where people of different church backgrounds will work and
worship together harmoniously and where those who seek to know more
about the Christian faith will find a welcome. Give us a clear understanding of

the work you have set before us and a fresh commitment to your service in the coming year. Give wisdom to our ministers and the Leadership teams at this time, and may our witness in Brickhill and in Putnoe continue to grow.

O Lord, hear our prayer

Healing Lord,

We pray for people who are suffering in mind or spirit
those facing long and incurable illness
those depressed by the cares and sorrows of daily life
those who are homeless, those who are lonely,
those who have disturbed or troubled minds
those who are unemployed and see no future for themselves
those who are persecuted for their beliefs

We pray for families in need.

We pray for families who are suffering, either from their own mistakes or from the mistakes of others:

- for children separated from one parent and cut off from grandparents
- for parents who see their children for only part of the week
- for families who have many problems and lack hope
- for husbands and wives who no longer find joy in each other
- for families struggling to make ends meet
- for the unemployed who feel hopeless and unwanted

Help us to be good listeners when friends and neighbours need us. Give us the right words and help us to know what simple acts of kindness may help someone else.

O Lord, hear our prayer

Heavenly Father

We pray for people who are frightened because they are ill. Reassure them that because of the knowledge that you give to men, many diseases can now be cured. Help them to have confidence in those with medical knowledge to diagnose illness and care for the sick. Give them courage, hope and peace, and the knowledge that you are present in their weakness, pain and suffering. We pray for those whose hearts have been saddened by the death of someone close and dear to them, for members of our families who have died and whose anniversary we recall. Give strength to those who are left to grieve and to those who still miss the companionship and care of those dear to them.

Jesus Christ is the light of the world, a light which no darkness can quench. We remember before God those who have died, and light a candle to symbolise the light of Christ which eternally shines and brings hope. Today we remember

You turn our darkness into light,
in your light shall we see light

LECTIONARY NOTES 1

Second Reading, 1 Peter 2

The Historical Situation: Our ancestors in the faith had once been slaves in Egypt, then nomads in Sinai, then settlers for a few generations, then exiles in Babylon. So the notion of a permanent home, one made (at least in part) of stone, held great appeal for them. Thus it's natural for Peter to use the stone metaphor to describe the place of Jesus in the plan of God and in our lives.

Proclaiming It: Peter contrasts those who accept Jesus as their cornerstone with those who stumble on the stone. As is often the case when a New Testament writer quotes the Old Testament, meanings are not immediately clear to us twenty+ centuries later. To help the congregation get this, study the passage carefully, until you get it, until each sense-line makes sense to you and fits into a logical whole in your mind. That's the best favour you can do for those who will hear your proclamation.

LECTIONARY NOTES 2

This collection of scripture passages are hard, with the stoning of Stephen and the heart-wrenching Psalm 31. In both scripture passages we have suffering, and the acknowledgement of suffering - but also the assurance of an answer from God. For Stephen the answer comes in a vision, which elevates him above his fear of death. His faith is whole, even as his body is broken. And although the psalmist certainly names her complaints, they are intermixed with statements of assurance that God will surely intervene.

The temptation here, is to say, that if God is going to alleviate the suffering, then the suffering isn't real after all - to skip over the times of suffering, to look toward redemption. But that is only wishful thinking and denial.

Stephen indeed is stoned to death, a laborious and painful way to die; the psalmist's bones are indeed wasting away.

For us to understand these passages we need to understand them seasonally. As Ecclesiastes tells us, there is a time to every purpose under heaven. The seasons of winter are just as real as the seasons of spring.

Times of misfortune are followed by times of abundance, which again lead to seasons of struggle. Just as the psalmist goes back and forth, between lament and rejoicing, so do we in our own lives. Those of us who try to plan against those hard times, to "set aside something for a rainy day", delude ourselves.

It is best, then, when we encounter times of darkness and death, for us to do as the psalmist does: sing of the stories of God's deliverance in the past, knowing that, in the right season, God will intervene again. We can mimic Stephen's posture, as he faced his murderers, seeing the fate that was before him but also keeping his eyes on the heavens. If we can submit to the truth, that life is followed by death, which is then followed by new life, and that we are in God's hands through it all, then we stop struggling against the suffering and losses in our lives, knowing they are temporary. And we also stop clinging so much to the blossoms of our springtime, knowing that they too will fade away.

SERMON OUTLINE 1

Proclaim the Mighty Acts of Christ

I Peter 2:9 is often cited to make the case that Christians are "a chosen race, a royal priesthood, a holy nation, God's own people" (NRSV). I Peter does say all of that about the baptised, and all of it is important and true. What many have left off, however, is the rest of the verse, "in order that you may proclaim the mighty acts of him who called you out of darkness into his marvellous life." We have been made all of these things—chosen, priesthood, holy, God's own people—so that we may proclaim, through all these things, the mighty acts of Christ.

I Peter makes clear here that proclaiming the mighty acts of Christ is part of the purpose of our being made Christians in the first place. The Holy Spirit builds us into this spiritual house, this holy priesthood (2:5) not simply to do nice things for us or give us some new status, but so that we will become proclaimers, all of us, of all Christ has done. If he is indeed precious to us, we simply will proclaim his mighty acts.

We see Stephen doing just that in the opening and closing verses of today's reading from Acts 7. In verse 56, he declares Christ's ascension and eternal reign with God. And in verse 60, he proclaims God's power to forgive even blatant acts of violence as he asks God to forgive those who are about to

stone him.

We may object, “But Stephen was special, ordained as one of the first deacons, right? It was his job to proclaim the mighty deeds of Christ in this way, right?” Well, first, let’s remember the circumstances that led to Stephen’s ordination, and in particular the qualifications persons need to have to be considered ordainable to this office. Acts 6:3 sets the criteria used for the first group of deacons ordained by the apostles in Jerusalem. They needed to be Hellenistic Jews (certainly not a necessary qualification in other places!), “of good standing, full of the Spirit and of wisdom” (NRSV). So Stephen was chosen because he was already a person who had proven himself in these areas. In other words, he wasn’t proclaiming Christ because it was his job. He was chosen for his job in part because, filled with the Spirit as he was, he was proclaiming Christ! He was not made special by his ordination. He was ordained because he was already something special, or rather a particularly intense case of what all Christians would likely seek to be—of good standing, full of the Spirit and of wisdom.

I Peter seems to presume that all the baptised would proclaim Christ’s mighty acts. Indeed, if they understood themselves to be part of a royal priesthood, a holy nation, God’s own people, how could they not do so?

Today there appears to be a widespread assumption that Christians are expected to live Christlike lives but not necessarily proclaim Christ in any verbal way. We might leave the proclamation or any sort of verbal witness to the mighty works of Christ in our own lives or in the world to religious experts—evangelists, deacons, rectors, or theologians.

While such an assumption is widespread and often supported by the fact that it may be primarily deacons, evangelists, rectors and theologians who declare the mighty acts of Christ, would it be therefore reasonable to say that only such persons thus embody what it means to be the “chosen race, royal priesthood, holy nation, God’s own people” to which I Peter refers? Has the lay/clergy, or perhaps more to the point, “professional/amateur” Christian divide become so pronounced that we no longer have a culture that actively encourages, supports and challenges every one of the baptised to proclaim Christ’s mighty works in words as well as in deeds?

The ministry point of these texts on these days is to say if we have lost such a culture, it is high time to reclaim and rebuild it. Truly, the mighty works of Christ are not understandable as such unless people point them out with their words. Put a bit more boldly, our capacity to offer ministry in Christ’s name, wherever we do that, depends intimately on our commitment and capacity to proclaim his mighty deeds.

So what are those mighty deeds, and how are we to proclaim them?

I Peter 2:9-10 already points to part of the answer. The mighty acts in question there are those by which Christ “called you out of darkness into his marvellous light.” They are part of the fact that we who were no people are now God’s people, that we who had received no mercy now receive it all the time. Christians who have a story they can tell about their lives have a testimony to share about at least one of these means of God’s deliverance in their lives. We all have a story to tell about some deliverance from ignorance to knowledge, or from bondage in sin to freedom from that sin, or from isolation to community in the body of Christ, or from the difference between the harsh and unforgiving patterns of life in the world to forgiveness freely offered and exchanged in the body of Christ. These are specifically identified by I Peter as some of the mighty deeds of Christ we have been brought into his body, the church, so we can proclaim them abroad.

We also proclaim him by following him, by doing the works he did, and even greater than these (John 14:12). In John’s gospel, those works are works of deliverance, not condemnation, of suffering, not inflicting suffering, of rising and raising from the dead, not sending people to their graves. Water becomes wine. A Samaritan woman receives living water and shares it with all in her village. A man lame for 38 years is healed. A crowd of thousands is fed with the lunch of a small boy. A blind man is given sight for the first time. A man dead for four days is raised. Jesus himself is brutally executed and rises from the dead. This is the way, truth and life of Jesus, and these, among others, are his works, his mighty acts.

And we are remade in Christ to proclaim them, too.

SERMON OUTLINE 2

John 14:1-14

In John’s story of the life of Jesus, this portion of what is known as Jesus’ “Farewell Address” occurred shortly before the Passover Festival, which was literally days before Jesus was arrested, tried, convicted, and sentenced to death by crucifixion.

Before the festival of the Passover, John tells us that Jesus knew that his hour had come to depart from this world and go to the Father. So he invited the disciples to share a final meal with him. It was a simple meal of bread and wine.

According to John, during the meal Jesus got up from the table, went and got a basin and a towel, and began to wash the feet of his followers. The

disciples, especially Peter, were upset by this gesture. They felt that it was wrong for their teacher to be washing their feet. They thought it ought to be the other way around.

But Jesus insisted that he was trying to teach them something important by his actions. He was teaching them not only should they allow him to wash their feet, but that they should then go and wash one another's feet, and, indeed, other people's feet.

His message was intended to communicate to them that servants are not greater than their masters, nor are messengers greater than the one who sends them.

He went on to say that he was going away soon, but the most important thing he wanted them to remember was that they should love one another just as he had loved them, and that it was by their love that other people would know that they were his disciples.

Peter asked where he was going, and he answered with those very familiar lines that we know because they are commonly read at funerals and memorial services. It is that section of Scripture that starts out, "Do not let your hearts be troubled. Believe in God, believe also in me. In my Father's house there are many dwelling places. If it were not so, would I have told you that I go to prepare a place for you? I am the way, and the truth, and the life" and "if you have known me, you have known the Father also."

So in response to this, Philip made the demand: "Lord, show us the Father and we will be satisfied."

And Jesus said, "Philip, don't you understand? Have you been with me all this time and you still don't get it? If you have seen me, you have seen God. Don't you believe me? Don't you believe that God's Spirit is in me and I am in God's Spirit? And that the words I say are not my own, but the words of God's spirit that dwells in me? And if you don't believe what I'm saying, can't you at least believe what you have seen with your own eyes. Can't you believe in the works you have witnessed?"

Then he gets to the part that I think is really radical. He says, "Philip, the ones who believe in me—those who have heard my words and have seen my works—when I'm gone from this place, they will do even *greater works* than these, because even though I am going to be with the Father, the same spirit that was in me will be in those who have believed in me."

Wow. What a radical thing to say. Jesus' followers will do *greater works* than Jesus himself accomplished.

Do we believe it? Do we believe that the followers of Jesus have been able to do even greater works than what Jesus himself did? Do we believe that each person sitting in our congregation has been able to do some of those greater works?

The church is the body of Christ that continues to be in the world, continues to speak the words he spoke to all the generations, and continues to do the works that he did while he was on this earth.

Just as the Spirit of God came and dwelled on earth for a time in the person of Jesus Christ, so the Spirit of God now dwells among the people of the church that was established in his name.

The Spirit of God dwells in the people you are preaching to. And the Spirit dwells in you, the preacher, whenever you proclaim the words of Jesus Christ and do good works in his name.

It is absolutely true that as a collective body we have been able to do some amazing things that Jesus, as one person, could probably not have done on his own.

A congregation member once gave me a great illustration of how this works. She said it is similar to the way a broom works. If you have just one strand of straw to sweep your room, you aren't going to get very much accomplished. But if you take a whole bunch of strands of straw and tie them together, then you've got a very effective tool for cleaning your floors.

It's the same way with the church. If the Spirit of God dwells in only one person, namely Jesus Christ, there is only so much he can get done. Even if he worked at it all day long every single day that he was on this earth, which he surely did, he would only be able to have direct contact with a limited number of people in a limited time and place.

BUT, if that same Spirit of God were to dwell in a greater number of people, namely, those people who call themselves Christians, followers of Jesus Christ, whose purpose is to spread the good news that Jesus shared, and to continue to do the works that Jesus did, then think how many souls the people of God can reach together.

Think about the earliest disciples and how, after Jesus ascended, they started teaching people what he had taught. They told anyone who would listen what

Jesus had said. And they started laying hands on people just as Jesus had done, and offering healing in the name of Christ.

Just as Jesus had done, they preached good news to the poor. They healed the sick. They visited those who were in prison. They took care of the widows and the orphans and the hungry and the lame. They invited the lepers and the prostitutes and the tax collectors and the other cast-off members of society to be a part of their community.

The amazing thing about this is that because there were so many of them they were able to go to many different communities and speak the words of Jesus to many different populations. Some of the disciples traveled around to faraway places to bring the good news to increasing numbers of people all over the Roman Empire.

We know the rest of the story because the good news of Jesus Christ has made it all the way down through all these generations so that his words have been spoken to the ears of the people sitting in your church, and his healing works have been demonstrated for their eyes, and his grace has been poured out on their hearts. That same Spirit has come to dwell in your community of faith, so that you are now proclaiming his words and doing his works right there in your own community.

Very truly I tell you, the ones who believe in Jesus will also do the works that he does, and in fact, will do greater works than these, because he has gone to the Father.

Can we see it? Do we believe it? Do we believe that in Jesus Christ we, too, have seen the Father?

Do we believe that, as the body of Christ, we can do greater works because our Lord has gone to the Father?

Do we believe that the Spirit of God resides in the body of Christ with whom we serve?

I believe it, because I have heard the good news spoken through the members of the churches I have served over the years. I have witnessed their greater works with my own eyes!

- When they contribute a bag of canned goods to the local food bank, they are proclaiming for all the world to hear that God in Christ wants no child to go hungry.

- When they mentor a struggling young person, they are showing the world that the Lord we serve loves and cares for every one of God's lost sheep.
- When they organize a small group in church and meet to study and share and comfort and pray for one another in Christ's name, they are reflecting a divine desire for spiritual nourishment.
- When they attend a meeting about a social justice issue, or create and fund a program that services the least of these in our society, they are showing the community that our Lord is concerned about justice.
- When they befriend a lonely coworker, they are making the statement that God is love.
- And when they write a check to bring relief to a place in the world that has been devastated by natural or human made disaster, they are proclaiming that our God is the Lord of life, not death.

In all of these ways, the body of Christ reveals the power and character of God. The body of Christ does the works of Christ, and they continue his ministry in the world.

Believe it! Believe on the name of Jesus Christ, believe in his works, and believe that in him, all things are possible.

ONLINE SERMON SOURCES

["Building the Kingdom, Stone by Stone,"](http://episcopaldigitalnetwork.com/stw/2014/04/30/5-easter-a-2014/) the Rev. Dr. Suzanna Metz, *Sermons that Work*, Episcopal Digital Network <http://episcopaldigitalnetwork.com/stw/2014/04/30/5-easter-a-2014/>

[Better Than Hippo Testimony](http://episcopaldigitalnetwork.com/stw/2014/04/30/5-easter-a-2014/), the Rev. James Ellis, III, *Day 1* <http://episcopaldigitalnetwork.com/stw/2014/04/30/5-easter-a-2014/>

["No Power Shortage Here,"](http://day1.org/1090-no_power_shortage_here) the Rev. Dr. Fred R. Anderson, *Day 1* http://day1.org/1090-no_power_shortage_here

CHILDREN

Who's a baby? - Anna's Hosannas

<http://annashosannas.net/b2e4a21e87eeb970b591bab9b55756ff.php>

[Worshiping with Children](#), Including children in the congregation's worship, using the Revised Common Lectionary, Carolyn C. Brown

HYMN SUGGESTIONS

1st Reading Acts 7: 55–60

460 For all your saints in glory, for all your saints at rest (vv. 1, 2t, 3)
550* 'Forgive our sins, as we forgive'
693* Glory in the highest to the God of heaven
696* God, we praise you! God we bless you!
553* Jesu, lover of my soul
625 Prayer is the soul's sincere desire
8* The Lord is King! Lift up your voice

Alternative Deuteronomy 6: 20–25

1st Reading 262 Come, ye faithful, raise the strain
383* Lord, be thy word my rule

Psalm Psalm 31: 1–5, 15–16

Ms* A city strong we claim as ours
643* Be thou my vision, O Lord of my heart
563* Commit your ways to God
459* For all the saints, who from their labours rest (vv. 1–3)
668* God is our fortress and our rock
92* How sweet the name of Jesus sounds
620 O Lord, hear my prayer
557* Rock of ages, cleft for me
595* Safe in the shadow of the Lord

2nd Reading 1 Peter 2: 2–10

326* Blessèd city, heavenly Salem
* (Christ is made the sure foundation)
327* Christ is our corner–stone
454* Forth in the peace of Christ we go
380* God has spoken to his people, alleluia!
125* Hail to the Lord's anointed
569* Hark, my soul! it is the Lord
92* How sweet the name of Jesus sounds
521 I am the Church! You are the Church!
486* People of God, arise
340* Sing and be glad, for this is God's house!
528* The Church's one foundation
532* Who are we who stand and sing?
493* Ye that know the Lord is gracious

The Gospel John 14: 1–14 [5–1]

87 Christ is the world's light, he and none other
610 Come, my Way, my Truth, my Life
453* Come to us, creative Spirit
566* Fight the good fight with all thy might
266* Hail the day that sees him rise
270 I know that my Redeemer lives
272* Jesus lives: thy terrors now
100* Jesus loves me, this I know
588* Light of the minds that know him
619* Lord, teach us how to pray aright
657* O God of Bethel, by whose hand
625 Prayer is the soul's sincere desire
626 'Set your troubled hearts at rest'
109 Sing alleluia to the Lord
20* The King of love my shepherd is
21* The Lord's my shepherd, I'll not want
660 Thine for ever! God of love
115* Thou art the Way: to thee alone
395* When Jesus taught by Galilee

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