**Zoom Liturgy May 15, 2022 5th SUNDAY of EASTER**

**Mass of Thanksgiving from Teresa, newly ordained priest,**

**for the Lethbridge Inclusive Catholic Community and beyond**

Please MUTE for all songs. Please Unmute for ALL parts.

(Holding down the space bar on a keyboard will unmute).

**LAND ACKNOWLEDGEMENT, Welcome and Thank-you**

 **Opening Hymn** “The Summons”by John Bell

<https://www.youtube.com/watch?v=o469PRLdbHU>

**GREETING**

(Sung) In the name of the Creator, in the name of the Redeemer, in the name of the Spirit, we are one in this Love.

P: The God/de of all Love is with you.

**ALL: And also with you.**

**BODY PRACTICE**

We observe our breath. We notice our bodies. Bell. Silent Contemplation. Bell.

**PRAYER FOR WHOLENESS**

IN THE LEAVING Jan Richardson (adapted) (Maureen)

V1 In the leaving, / in the letting go

**ALL: the blessing of peace.**

V1 let there be this / to hold onto / at the last:

**ALL: the blessing of peace.**

V1 the enduring of love, / the persisting of hope, / the remembering of joy,

**ALL: the blessing of peace.**

V1 the offering of gratitude, / the receiving of grace, / the blessing of peace.

**ALL: the blessing of peace.**

**“Glory to God” Dan Schutte, Mass of Christ the Saviour.** Verses Read aloud.

[**https://www.youtube.com/watch?v=vEQw0KMPBvA**](https://www.youtube.com/watch?v=vEQw0KMPBvA)

**OPENING PRAYER**

P: Christ Jesus, who invites us to breakfast,

may we come to your Word and table with wonder and

a desire for transformation, for you are a loving challenge

with more to offer than we can imagine.

**ALL: Amen.**

**FIRST READING (Acts 12: 21-27) Comprehensive Catholic Lectionary**

**V2 A Reading from the Acts of the Apostles**

After Paul and Barnabas had proclaimed the good news to the city of Derbe and

made a considerable number of disciples, they returned to Lystra, Iconium, and Antioch.

In each place, they strengthened the spirits of the disciples

and exhorted them to persevere in the faith, saying,

“It is necessary for us to undergo many hardships to enter the reign of God.”

They appointed presbyters for them in each church and, with prayer and fasting,

commended them to God in whom they had put their faith.

Then, they traveled through Pisidia and reached Pamphylia.

After proclaiming the word at Perga they went down to Attalia.

From there they sailed back to Antioch where they had been commended

to the grace of God for the work they had now accomplished.

When they arrived, they called the church together and

related all that God had done with them,

and how God had opened a door of faith for the Gentiles.

Paul and Barnabas stayed there with the disciples for some time.

The Word of an Early Church Historian.

**ALL: Thanks be to God/de.**

**PSALM Isaiah 56 1, 4-8**

**V 3 Response: My house shall be a house of prayer for all peoples.**

This is a word from God:

“Make fair judgment your concern.

Guard the common good. Do what is right.

For soon all will be set right. My justice is coming.”

**R: My house shall be a house of prayer for all peoples.**

Do not let the foreigner who would follow God say,

“God will surely exclude me from the chosen people.”

Do not let the eunuch say, “I am just a dry tree.”

**R: My house shall be a house of prayer for all peoples.**

For this is God's word:

“I will give to all who choose the things that please

Me, a monument and a name, in my house and within my walls.

It will be better than offspring, children to carry on one's name.

I will give them an everlasting name that shall not be cut off.”

 **R: My house shall be a house of prayer for all peoples.**

This is what God says,

the One who gathers the outcasts of Israel:

“I will gather others to them besides those already gathered.”

**R: My house shall be a house of prayer for all peoples.**

**SECOND READING** (Rev. 21:1-6) Comprehensive Catholic Lectionary

V4 **A Reading from the Book of Revelation**

Then I saw new heavens and a new earth.

The first heavens, and the first earth, had passed away. The sea was no more.

I saw the holy city, a new Jerusalem, coming down out of the skies,

adorned as a couple ready for their wedding day.

 I heard a loud voice calling: “See, the home of God is among human beings.

God will dwell among them. They shall be God’s people, God will be with them, Immanuel! God will wipe away every tear from their eyes.

Death will be no more. Mourning and sadness and pain will be no more.

The old order, the world of the past is gone.”

Then the Holy One said, “See I am making all things new.

Write this down, for these words are sure and true:

It is completed! I am the Alpha and the Omega, the beginning and the end.

 To all who are thirsty, I will give water from the well-spring of life as a gift.

 The Vision of a Late First Century Writer, known as John.

**ALL: Thanks be to God/de.**

**ALLELUIA ALLELUIA ALLELUIA**

**GOSPEL READING** (John 21:1-14) Comprehensive Catholic Lectionary

V5 **A Reading from the Gospel attributed to John**

The risen Christ appeared to the disciples, this time at the Sea of Tiberias (also known as the Sea of Galilee). This is what happened: Simon Peter, Thomas (nicknamed "Twin"), Nathanael from Cana in Galilee, the brothers Zebedee, and two other disciples were together. Simon Peter announced, "I'm going fishing." The rest of them replied, "We're going with you." They went out and got in the boat. They caught nothing that night.

When the sun came up, Jesus was standing on the beach, but they didn't recognize him. Jesus spoke to them: "Good morning! Did you catch anything for breakfast?" They answered, "No." He said, "Throw the net off the right side of the boat and see what happens." They did what he said. All of a sudden there were so many fish in it, the disciples weren't strong enough to pull it in.

Then the disciple Jesus loved said to Peter, "It's Jesus!"

When Simon Peter realized that it was the Teacher, he threw on some clothes, for he was stripped for work, and then dived into the sea. The other disciples came in by boat for they weren't far from land, a hundred yards or so, pulling along the net full of fish. When they got out of the boat, they saw a fire laid, with fish and bread already cooking on it.

Jesus said, "Bring some of the fish you've just caught." Simon Peter joined them and pulled the net to shore—153 big fish! And even with all those fish, the net didn't rip.

Jesus said, "Come and eat. Breakfast is ready." Not one of the disciples dared ask, "Who are you?" They knew who it was. Jesus then took the bread and gave it to them. He did the same with the fish. This was now the third-time Jesus had shown himself alive to the disciples since being raised from the dead.

The Gospel of the Resurrection.

**ALL: Praise to You, Jesus the Christ.**

**Homily (Ruth Roth) / Breakout Rooms** (10 minutes) **Silent Meditation / We Believe**

**PRAYERS OF THE PEOPLE**

P: Christ Jesus, in this month of May we invite especially the intercessory prayers of Mary, Miriam, your mother. May such deep love as yours for all Creation live in us and prompt our hearts and hands to bring about justice and equality in the world. We life up our prayers to you.

**V6** For people, plants, animals and property in places of war, that those who order destruction and do harm would see and act for good, we pray:

**ALL: Loving God/de, You hear our prayer.**

For all those who suffer from loneliness, especially those in the struggle of divorce and separation, the orphaned and bereaved we pray,

**ALL: Loving God/de, You hear our prayer.**

For those without food, a place to live or meaningful work we pray,

**ALL: Loving God/de, You hear our prayer.**

For the sick, the dying and people without or with inadequate health care, we pray.

**ALL: Loving God/de, You hear our prayer.**

For all leaders to be inspired to work for the common good and global climate health,

**ALL: Loving God/de, You hear our prayer.**

In thanksgiving for RCWP Canada in its work for women’s ordination, justice and allyship with Indigenous peoples, may the movement continue to prosper, we pray,

**ALL: Loving God/de, You hear our prayer.**

For the other prayers on our minds and hearts, (PAUSE) we pray,

**ALL: Loving God/de, You hear our prayer.**

**P:** Christ Sophia, the grace of your love to move in the world invites us to meet

one another’s needs with you, the Risen One. Open us to that possibility more and more.

**ALL: Amen.**

**PREPARATION OF THE GIFTS**

## *(People,**lifting the bread):*

**P:** Blessed are you, God/de of all creation. Through your goodness we have this bread to offer, which earth has given and human hands have made. It will become for us the bread of life.

**ALL: Blessed be God/de forever.**

*(People, lifting the cup):*

**P:** Blessed are you, Source of All Being. Through your goodness we have this wine to offer, this juice, fruit of the vine and work of human hands. It will become our spiritual drink.

**ALL:** **Blessed be God/de forever.**

**P**: My sisters and brothers, let us pray together that this Eucharist transform us,

that we continue to grow in love as the Body of Christ.

**ALL: Holy one, accept these gifts from our hands,**

**for the glory of your name, and for the good of all Creation.**

**P:**  Wisdom tells us that

“Past, present and future allow [us] floating passage

on the way to a collection of the “now” [moments]

that beat in [our] chests, settle in [our] minds as reflection,

introspection and awareness.

The shadow of the one [we] were before [we] left

occupies a space in the corner

as [we] re-enter and engage fully

in simple, effortless things [we] do every day

with what [we] come to recognize as love.” (p. 72 *Embers* Richard Wagamese)

Creator God/de, Jesus washed the feet of the disciples as an example for us of love.

Accept our gifts and our worship. Fill us with the spirit of humility, thanksgiving, and love.

We ask this through Jesus, our friend and our family.

**ALL: Amen**

**P:** The God/de of all Love is with you. **ALL: And also with you.**

**P:** Lift up your hearts. **ALL: We lift them up to the HOLY ONE.**

**P:** Let us give thanks to Christ Jesus, our Life. **ALL: It is right and just.**

## **INVITATION TO EUCHARIST**

**V7** It is truly right and just, always and everywhere to give you thanks

loving Creator. The four directions center us within all Creation

by suggesting the restoration of personal balance. Encourage us to respect the earth and one another.

May our offerings in return bring honour to Your loving heart and show respect

for Mother Earth’s generosity. May we share with others what we have been given.

**V8**  Open our eyes and ears to the ancient teachings of the Word,

this land, from where the Beaver Bundle originates, with the lessons of

all creatures and plants, water and air, and first peoples, the Nii-tsi-tai-pi.

May we live in respect and harmony, not taking more than we need and

giving thanks for all that You do offer us.

**P:** And so, with all Creation, the bumble bee and earthworm, the weasel and

the wren, the coyote and the elk, the wolf willow, prickly pear, the coulee grasses with sage,

and all who have gone before us, the angels and the saints, we sing a song of praise:

## **HOLY, HOLY, HOLY ONE**

[**https://www.youtube.com/watch?v=LsFxjynY5dw**](https://www.youtube.com/watch?v=LsFxjynY5dw)

**EUCHARISTIC PRAYER**

**V9** We thank You, Ever-Giving One, for Jesus of Nazareth who loved wholeheartedly,

taught so clearly, and proclaimed the word through courageous actions.

He set people free from images, ideas, and religious practices that

bound them in fear and a false sense of separation from You.

**V10** We give thanks for those who have witnessed to your presence

in lives characterized by love, mercy, compassion, generosity, & forgiveness.

Through Jesus, we know our loving actions become a share in

your life. In Jesus, we see your Spirit challenging us

to make your presence on earth more visible.

**P:** We are grateful that your Spirit sets us free to discover

your presence both within us as your beloved, and in this earth and

the universe from which we come.

(*Extend your hands over the bread)*

Therefore, we ask that you send your Holy Spirit upon these gifts,

That they may become for us, and we, for all the world,

+ the Body and Blood of Jesus the Christ.

We remember that, on the night before he died,

while at supper with his friends, he took bread, said the blessing,

broke the bread and gave it to them saying:

**ALL: Take this all of you and eat.**

**This is my body which is given up for you.** (*reverent pause*)

**P**: In the same way, he took the cup filled with wine.

He said the blessing, gave the cup to his friends, and said,

**ALL: Take this all of you, and drink from it.**

**This is the cup of my blood, the blood of the new and everlasting covenant.**

**It will be shed for you and for all so that sins may be forgiven.**

**Do this in memory of me**. (*reverent pause and bow*).

**P:** Let us proclaim the mystery of faith:

**ALL** [**https://www.youtube.com/watch?v=G-OWTbmuRE8**](https://www.youtube.com/watch?v=G-OWTbmuRE8) **7:22**

**P:** Make us one in the Spirit with those who have died. We remember especially today …. Remember your Church of Love throughout all the world.

May we glorify you through the Spirit of Christ Sophia.

**ALL:** **Through Christ, and with Christ and in Christ,**

**Aboon D’Bwashmaya,\* in the unity of the Holy Spirit,**

**all glory and honour is yours forever and ever, Amen.**

**P:** We join together now in the prayer Jesus taught us:

**ALL: Our Mother/Father in heaven, sanctified be your name.**

**Your kin-dom come,**

**your will be done on earth as it is in heaven.**

**Give us this day our daily bread from the earth**

**and** **forgive us our debts as we forgive those indebted to us.**

**And lead us not into a time of trial, but deliver us from evil.**

**For yours is the kin-dom, the power, and the glory forever and ever, Amen.**

(a translation from the Jewish Aramaic)

**P:** As we share in the joy of Christ’s presence, please offer a sign of peace to others.

*Please exchange a word, a sign of peace.*

**P:** Christ Sophia, you call us to the abundance of peace, justice and hope for all.

Blessed are we to be called to this table.

**ALL: Christ Jesus, you make us worthy to receive you and by your word, we are healed.**

(*Breaking of the Bread*)

**ALL: Fountain of Life, open us to love.**

**Fountain of Life, feed us with hope.**

**Fountain of Life, grant us peace.**

**P:** Receive who you are, The Body and Blood of Christ.

**ALL: Amen.** (*We eat and drink together.*)

**COMMUNION HYMN** “Two Were Bound for Emmaus” Bob Hurd

<https://www.youtube.com/watch?v=oNFwu6g6WBk>

**PRAYER AFTER COMMUNION** Pádraig Ó Tuama (adapted)

V11 Jesus, our dead and living friend,

We walk the ways of death and life holding fear in one hand

And courage in the other.

Come find us when we [doubt].

Come enliven us.

Come bless us with your [body and blood].

Because you are the first day of creation

And all days of creation.

Amen.

**BLESSING AND DISMISSAL: WE GO TO BE WHO WE ARE**

**Announcements?**

**Blessing (**adapted from “The Grace that Scorches Us” Jan Richardson in *Circle of Grace*)

P: Here’s one thing / you must understand / about this blessing:

It is not / for you alone.

It is stubborn / about this. ***…***

**ALL: Amen**

To bear this blessing, / you must first take yourself

to a place where everyone / does not look like you

or think like you, / a place where they do not

believe precisely as you believe, / where their thoughts

and ideas and gestures / are not exact echoes / of your own.

**ALL: Amen**

…

Lay aside your inability / to be surprised,

your resistance to what you / do not understand.

**ALL: Amen**

…

See then whether this blessing / turns to flame on your tongue,

sets you to speaking / what you cannot fathom

**ALL: Amen**

or opens your ear / to a language / beyond your imagining

that comes as a knowing in your bones, / a clarity / in your heart / that tells you

this is the reason / we were made: / for this ache / that finally opens us,

for this struggle, / this grace / that scorches us / toward one another

and into / the blazing day.

**ALL: Amen**

+ May Mother God/de bless you, Christ Jesus embrace you and

the Holy Spirit guide you in love through the coming days.

**ALL: Amen**

The Mass is ended, let our service begin.

**ALL: Thanks be to God/de.**

**CLOSING HYMN** “Roll Away the Stone” Tom Conry

<https://www.youtube.com/watch?v=RnvDhjBx9yA>

**\*from Jean Chandler https://www.rollingridge.org/post/abwoon-dbwashmaya-12838927**

The first line: **Abwoon d’bwashmaya** (Our Father [/ Mother] who art in heaven). The prayer begins with the blessing that emanates from the divine creator.  The ancient Middle Eastern root ab refers to all fruit, all germination proceeding from the source of Unity.  This root came to be used in the Aramaic word for personal or spiritual father—abba, but its root does not specify a gender.  It points beyond our concepts of male and female to a cosmic birthing process.

The word Abwoon has four parts to its sound-meaning: 1) a: the absolute, only being, pure oneness and unity, source of all power and stability, echoing the Aramaic word for God, Alaha, literally, the oneness; 2) bw: a birthing, creation, a flow of blessing, as if from the interior of this oneness to us; 3) oo: the breath or spirit that carries this flow, echoing the sound of breathing and including the forces we call magnetism, wind, electricity, and more.  This sound is linked to the Aramaic phrase later translated as holy spirit; 4) n: the vibration of this creative breath from oneness as it touches and interpenetrates form.  This sound echoes the earth, and the body vibrates as we intone the whole name slowly.

The rest of the phrase completes the motion of divine creation. The central root of d’bwashmaya is in the middle, shm.  Shm may mean light, sound, vibration, breath, name or word.  It indicates that which rises and shines in space.  In this sense, one’s name includes one’s sound, vibration, or atmosphere, and the sign or name that renders Abwoon knowable is the entire universe.  The ending aya shows that this shining includes every center of activity, every place we see, as well as the potential abilities of all things.  So shmaya, the vibration or word by which we can recognize the oneness—God’s name—is the universe, and this is the Aramaic conception of heaven, the radiant vibration shining out through the entire universe.

Since Aramaic is a language of vibration, it’s especially important to intone it aloud.