



**A SERVICE OF THANKSGIVING
TO MARK THE 50TH ANNIVERSARY
OF THE CORRYMEELA COMMUNITY**



**Sunday 1st November 2015
3:30 pm**

A note about the liturgy AND JESUS SAID NO, written especially for this service by John Bell:

AND JESUS SAID NO is about sectarianism. It draws on the refusal of Jesus to show the Samaritans the kind of discrimination which most Jews of his days exhibited. His contact with them (two close encounters are recorded in the Gospels) gave him understanding of the persecution they experienced from the hands and lips of his own countryfolk.

The work is for readers, choir, soloist, instruments and congregation. It is dedicated to the Corrymeela Community with admiration, affection and gratitude.

John L. Bell

The Iona Community.

5th October 2015

Gathering Music *sung by Voices Together Community Choir:*

Louez le Seigneur (Praise, praise the Lord) *traditional African celebration song*

Sanna *traditional African celebration song*

Hamba Nathi (Come with me) *traditional African song*

Down by the riverside *traditional Afro-American Spiritual, arr. Moses Hogan*

A prayer bowl will be rung before Voices Together sings A Prayer of Desmond Tutu; words by Archbishop Desmond Tutu, music by James Whitbourn

Goodness is stronger than evil,

Love is stronger than hate,

Light is stronger than darkness,

Life is stronger than death.

Victory is ours through him who loved us.

The prayer bowl is rung again before the cathedral choir sings O blest Creator of the Light. Stand as the choir and clergy enter.

O blest Creator of the light,

who mak'st the day with radiance bright,

and o'er the forming world didst call

the light from chaos first of all.

Whose wisdom joined in meet array

the morn and eve, and named them day:

night comes with all its darkling fears;

regard thy people's prayers and tears.

Lest, sunk in sin, and whelmed with strife,

they lose the gift of endless life;

while thinking but the thoughts of time,

they weave new chains of woe and crime.

But grant them grace that they may strain

the heavenly gate and prize to gain:

each harmful lure aside to cast,

and purge away each error past.

O Father, that we ask be done,

through Jesus Christ, thine only Son;

who, with the Holy Ghost and thee,

doth live and reign eternally.

Sit for a welcome from the Dean of Belfast, and from Very Rev. Gregory Dunstan, Dean of Armagh, and representative of Archbishop of Armagh, Richard Clarke, and then stand to sing the
HYMN:



**Be thou my vision, O Lord of my heart,
Naught be all else to me, save that thou art;
Thou my best thought in the day and the night,
Waking or sleeping, thy presence my light.**

**Be thou my wisdom, be thou my true word,
I ever with thee, and thou with me, Lord;
Thou my great Father, and I thy true son;
Thou in me dwelling, and I in thy care.**

**Be thou my breast-plate, my sword for the fight;
Be thou my armour, and be thou my might;
Thou my soul's shelter, and thou my strong tower,
Raise thou me heavenward, O Power of my power.**

**Riches I heed not, nor man's empty praise,
Thou mine inheritance through all my days;
Thou, and thou only, the first in my heart,
High King of heaven, my treasure thou art!**

**High King of heaven, when battle is done,
Grant heaven's joy to me, O bright heaven's sun,
Christ of my own heart, whatever befall,
Still be my vision, O Ruler of all.**

Sit for an introduction from Pádraig Ó Tuama, Leader of the Corrymeela Community.

The Roman Catholic Archbishop of Armagh and Primate of All Ireland, His Grace the Most Revd. Eamon Martin, will lead a liturgy using the three symbols of the Corrymeela community.

In front of us we have the symbols that have guided the Corrymeela community in their first fifty years: an open Bible, a lit candle and a turf cross.

God, sustain and nurture us in the rhythms and symbols of our lives.

The bible is open at the gospel of John, our reading for today. In it we read of a conversation between Jesus and a Samaritan woman, an encounter that broke convention across national, religious, political and gender divides.

May we be people who approach divides in the hope of friendship.

May we be guided by the witness and wisdom of Jesus who saw friendship where others saw enmity.

In Jesus, all divides are transformed.

The candle is lit. We bear witness to the light that surrounds us, the light by which we have found our way, the light of community, of hope, of healing.

May we be people of the light.

God made both the light and the dark. In the dark we rest, we are nurtured, we grow, we discover solidarity with each other.

May we be people of the light and of the dark.

The turf cross is made from the wood and earth of Ireland. In it our ancestors carved the stories of the gospels and the stories of their own lives, their rivalries and their riches. May we be people who live by the witness of the gospels, bearing witness always to the hope that heals us, not the violence that ends us.

May we live by the wisdom of the Gospels. The wisdom that brings us to live.

Corrymeela has always been about stories - stories of people who have been wise enough and brave enough and sad enough and good enough to share their lives and pains with each other.

We honour those people who have honoured Corrymeela with their courage.

In the face of human violence, we are all brought low. We cower with fear, and we also participate in violence in small everyday ways. But we know that we have in Jesus a witness to the way of love in the face of pain. May we always follow the story of the gospels in the light of faith and community.

Amen.

Pádraig Ó Tuama continues:

Today we give thanks for the lives of those people who have given their lives and their service to Corrymeela.

We honour the founder and first leader of Corrymeela, Ray Davey. We honour him, Kathleen and their family, and we honour all the others who have led Corrymeela: John Morrow, Trevor Williams, David Stevens, Kate Pettis, Inderjit Bhogal

For their witness and dedication we give thanks to God.

We honour them and we honour their work.

We honour the founders of Corrymeela. We give thanks to God.

We honour them and we honour their work.

We honour the members and countless volunteers who have given so generously to Corrymeela. We give thanks to God.

We honour them and we honour their work.

We honour the staff who give so much more than they are asked to Corrymeela: We give thanks to God.

We honour them and we honour their work.

At Corrymeela we take a moment of silence during each meal to give thanks for the food. Today we take a moment of silence to make space for the times when Corrymeela has not lived up to its hope or promise and has hurt rather than healed, has harmed rather than held.

Silence.

May we all be gathered by God, who enfolds us all, May we be healed. May we find shelter with each other in the name of God who formed us all.

Amen.

Stand for a READING from John 4, read by Desney Cromey:

Hear the Gospel of our Saviour Christ, according to John.

Glory to you, Lord Jesus Christ.

A Samaritan woman came to draw water, and Jesus said to her, 'Give me a drink'. (His disciples had gone to the city to buy food.) The Samaritan woman said to him, 'How is it that you, a Jew, ask a drink of me, a woman of Samaria?' (Jews do not share things in common with Samaritans.) Jesus answered her, 'If you knew the gift of God, and who it is that is saying to you, "Give me a drink", you would have asked him, and he would have given you living water.' The woman said to him, 'Sir, you have no bucket, and the well is deep. Where do you get that living water? Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?' Jesus said to her, 'Everyone who drinks of this water will be thirsty again, but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life.' The woman said to him, 'Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water.'

This is the Gospel of the Lord.

Praise to you, Lord Jesus Christ.

The church leaders are brought to the nave. Sit for the liturgy And Jesus said no, written by John Bell.

Prologue The Word becomes flesh

Narrator In the beginning was the Word
and the Word was with God and the Word was God.
He was in the beginning with God.

And the Word became flesh and lived among us
and was one of us.

And he didn't make it easy for himself
or for those close to him,
especially those who believe in justice
and who work for peace.

For sometimes he said things which seemed highly sectarian;
and at other times he became all inclusive,
much to the consternation of his disciples

Commission to the disciples

Jesus Do not take the road to the gentile lands
and do not enter any Samaritan town;
but go rather to the lost sheep of the house of Israel.

Reader A Do not take the road to the gentile lands
with their different songs and their noisy bands
and their threats which make us insecure
and their odd demands which we won't endure
for one day

Reader B Do not take the road to the gentile lands
for there's no one there who understands
our culture, history or our needs
nor will they endorse our favourite creeds
any day

Reader A Do not take the road to the gentile lands.
or you'll find yourself in hostile hands,
forced to hear things which you won't forget
asked to repent and express regret
every day.

Reader B Do not take the road to the gentile lands
keep your conscience clean - no buts or ands;
just defend your people, your clan and your class
and prevent what might otherwise come to pass
on a day which none of us want to see -
not you, I hope, and of course not me.
for it's only us who are bold and true.
Yes. It's only us, just me and you.

Jesus Do not take the road to gentile lands
and do not enter any Samaritan town;
but go rather to the lost sheep of the house of Israel.
And as you go proclaim this message:

Song: The Kingdom of Heaven

The Kingdom of heaven is upon you' Jesus said, Jesus said
So go, heal the sick, touch the lepers, raise the dead, raise the dead
Drive out every demon from body and mind,
And show how your Maker is utterly kind
And do it for nothing, no fee and no charge
The Kingdom of God is at large.

Jesus: The Kingdom of heaven is upon you Jesus said, Jesus said
Like sheep among wolves travel onwards as you're led, as you're led.
Be wiser than serpents, and gentle as doves
be mindful of all God created and loves
Respect every welcome you're bound to receive
and bless every place when you leave

If a house is welcoming, let your peace descend on it,
and if it is not, let your peace come back to you.

If anyone will not receive you or listen to what you say,
then as you leave that house or that town
shake the dust of it off your feet.

Truly I tell you on the day of judgement
it will be more tolerable for the land of Sodom and Gomorrah
than for that town.

Song: The Kingdom of heaven is upon you' Jesus said, Jesus said
So go, heal the sick, touch the lepers, raise the dead, raise the dead
Drive out every demon from body and mind,
And how your Maker is utterly kind
And do it for nothing, no fee and no charge
The Kingdom of God is at large.

Jesus: Do not take the road to gentile lands
and do not enter any Samaritan town;

Encounters – in which Jesus meets Samaritan villagers

Narrator Jesus had to pass through Samaria,
and on his way he came to a Samaritan town called Sychar.
Jacob's well was there.
It was about noon, and Jesus, tired by his journey.
Was sitting by the well.

Belinda

I had just put in my new earrings
to go with the scarlet lipstick my niece gave me for my birthday.
I happened to glance out my kitchen window,
and I saw him.

I said to myself,
'I wonder who that boy is sitting at my well in the middle of the day.
...He doesn't look like a local boy.
(I know all the local boys).

In fact, he looks Jewish.
I wonder what a Jewish boy is doing in my territory.

You know, it's very hot,
and I'm very thirsty...
Maybe I should just take a wee walk out there
with my bucket.'

So down the stairs I went, and across the square.

I was about 10 feet away when he looked up at me
and smiled and said,
'Could you give me a drink of water?'

'Oh-ho' I thought 'Shall we have coffee?'

And then he says,
'You know,
if you asked me, I could give you water
that lasts forever.

'Dear life,' I thought,
'At last I've got my hands on a romantic.'

And then he says,
'Go and call your husband.'

And I thought to myself,
'Why is he asking me to go and call my husband?
....mibbe he's trying to find out if I'm "available." '

So I said to him...
'Eh... actually...
I don't have a husband!'

And he says,
'You're dead right.
You've had five of them
not including your fancy man up the stairs.'

'Are you a prophet?' I asked him

...and then he smiled
and said,
'Sit down, Belinda.
Let me tell you about yourself...'

Song:

I once loved a man

I once loved a man
who was not of my clan
whom I met on a hot summer's day.
For though not of my race
but at home in my place
he revealed more than I care to say
For he knew what I'd been
and suffered and seen
and he understood what in my life had gone wrong.
And though at the first I feared for the worst
now I know it's to him I belong

I still love that man
who was not of my clan
whom I met on that hot summer's day.
For he saw through my soul
and made everything whole
which was broken or wasting away.
He was kind, he cajoled,
was funny and bold
in revealing how God never gave up on me.
Though he'd no fixed address
still I gave him my yes,
and will love him wherever he'll be.

Narrator The woman left her water jar and went off into the town where she said to the people,

Woman Come on youse, and meet a man who knows all about me and he'll know all about youse.

Narrator So they came, summoned by the woman.

And many Samaritans of that town came to believe in Jesus because of the woman's testimony: 'He told me everything I ever did.'

But later even more came to believe in him because they heard with their own ears what he said from his own lips

They asked Jesus to stay with them; so he stayed... for two more days.

Conversion – in which Jesus refers an aspect of his teacher

Narrator The time approached when Jesus was to be taken up to heaven, so he set his face absolutely towards Jerusalem, and sent messengers on ahead.

They set out and went into a Samaritan village to make arrangements for him; but the villagers would not receive him because he was on his way to Jerusalem.

When the disciples James and John discovered this they said, 'Lord, do you want us to call down fire from heaven to consume them?'

Reader A Remember what you told us. You said:
Do not take the road to gentile lands
and do not enter any Samaritan town;

Reader B You told us
If a house welcomes you let your peace descend on it,
and if it doesn't, let your peace come back to you.

Reader A You said,
If anyone will not receive you or listen to what you say,
then as you leave that house or that town
shake the dust of it off your feet.

Reader B So let's call down fire from heaven
Both and burn up the Samaritans.

Narrator And Jesus said,

Jesus No

Epilogue Why did Jesus say No?

Narrator And Jesus said No.

Was it because he feared the Samaritans
that he backed away from a fight?
Or was it because he loved the Samaritans
had stayed in their homes, partied in their streets
and heard what it felt like to be hated?

And if we asked permission in his name to call down fire
on a unionist neighbourhood or a nationalist village
or a bombed out Palestinian street or a Jewish settlers encampment.....
if we asked permission to call down fire
on a Boko Haram regiment or the North Korean nuclear silo
on Sunnis or Shiites
on the offices of Charlie Hebdo or the headquarters of Isis
or on any people whose behaviour we presume to understand,
would Jesus give us the go ahead
.....especially if, while we were listening to the sound of our own voices,
he was hearing their side of the story.

The word became flesh
and lived among us
and was one of us.

And when the time was right,
Jesus said No.

Song: The truth that sets us free

Choir When the wheel of fate is turning
and the mills of God grind slow;
when the past seems more attractive
than the future we don't know;
when our confidence is waning
and we lack security,
comes the timeless word of Jesus
that the truth will set us free.

Choir Is it war or economics,
is it danger or deceit,
is it unforeseen depression,
fear of failure to compete?
Have the times which once were changing
led where no one wants to be?
Shall we live by lies on offer
or the truth that sets us free?

Choir Do we fear when different voices
have an awkward tale to tell,
which reveals a new perspective
on the things we know so well?
Could it be that with their story
comes new light that we may see
both the limits of our knowledge
and the truth that sets us free?

**All: So, dear Jesus, make us willing
to unmask convenient lies
to protest wherever power
closes conscience, ears and eyes;
And release our expectations
of your kingdom, yet to be,
born in courage, joy and justice
and the truth that sets us free.**

*Remain seated for the SERMON, preached by His Grace The Most Reverend Justin Welby,
Archbishop of Canterbury.*

Stand to sing the OFFERTORY HYMN, during which the church leaders return to the sanctuary:



**We have a dream: this nation will arise
And truly live according to its creed,
That all are equal in their maker's eyes,
And none shall suffer through another's greed.**

**We have a dream that one day we shall see
A world of justice, truth and equity,
Where sons of slaves and daughters of the free
Will share the banquet of humanity.**

**We have a dream of deserts brought to flow'r,
Once made infertile by oppression's heat,
When love and truth shall end oppressive pow'r,
And streams of righteousness and justice meet.**

**We have a dream: our children shall be free
From judgements based on colour or on race;
Free to become whatever they may be,
Of their own choosing in the light of grace.**

**We have a dream that truth will overcome
The fear and anger of our present day;
That black and white will share a common home,
And hand in hand will walk the pilgrim way.**

**We have a dream: each valley will be raised,
And ev'ry mountain, ev'ry hill brought down;
Then shall creation echo perfect praise,
And share God's glory under freedom's crown!**

Remain seated as Voices Together Community Choir sings an ANTHEM:

Ukuthula ('African Prayer for Peace') *traditional South African song, arr. Karl Benzling*

Ukuthula, kulo mhlaba wezono, Aleluya.

Igazi lika Jesu linyenyez', Ukuthula.

Peace in this world of sin. Alleluia.

The blood of Jesus brings peace.

Remain seated for the PRAYERS:

Today is a celebration of what people can do with love and dedication. We give thanks for Corrymeela and all other organisations of good will and faith that work tirelessly for unity. And we pray for greater unity. Between people of different Christian denominations. Between people of different faiths. Between people of different ideologies and beliefs. May we all be drawn towards each other in love. God in your mercy:

Hear our prayer.

Today we pray for those who carry the pain of the past. In our violent conflict here many lost their lives and many still live who are affected by that loss. May we listen to and learn from their lives, their truth and their witness. May we all admit our responsibility to shape a better present and a better future. God in your mercy:

Hear our prayer.

Today we pray for initiatives to bring Christians across different divides together. We do not share a communion in our service today and we look towards the time when initiatives such as ARCIC, week of Christian Unity and In Joyful Hope can have their deepest hopes realised and bring people together around a shared table of celebration, faith and love. God in your mercy:

Hear our prayer.

We pray for truth. May all of us here — representatives of communities, faiths, leadership, politics, business, study, association, family — may we all find the courage to tell the truth in our lives. May we tell the truth when we hear voices of sectarianism or exclusion. May we tell the truth when we hear scapegoating. May we tell the truth when we are complicit with the fractures that harm. God in your mercy:

Hear our prayer.

Jesus of Nazareth turned towards those who knew their need. Today we think of those who know their need. We think of those who are leaving homes behind because of war, those who are plunging into the sea because it's safer than the land, and we think of those who are crying out for justice and shelter. May we turn towards their need. God in your mercy:

Hear our prayer.

We give thanks for the witness of Corrymeela. And more than that, we give thanks for the witness of those thousands of people who have made Corrymeela what it is. People of bravery, pain and truth. People who shared their story, people who offered a hand of friendship even when their hand was shaking. We honour them and we give thanks for them. We pray for every person who has come through our doors and sat drinking tea at our tables. May they, and all their loved ones, be blessed. God in your mercy:

Hear our prayer.

We take a short moment of silence to listen to the prayers of our own heart..... God in your mercy.

Hear our prayer.

Remain seated whilst Rev. Brian Anderson, President of the Methodist Church in Ireland, shares a thought, before the choirs sing the LORD'S PRAYER:

Our Father which art in heaven,
Hallowed be thy name.
Thy kingdom come.
Thy will be done in earth,
as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those
who trespass against us.
And lead us not into temptation,
but deliver us from evil:
For thine is the kingdom,
and the power, and the glory,
forever and ever.
Amen.

Stand.

Rev. Ken Newell, representative of the Moderator of the Presbyterian Church in Ireland will lead

THE PEACE

Christ is our peace.

He has reconciled us to God in one body by the cross.

We meet in his name and share his peace.

The peace of the Lord be always with you

and also with you.

Let us offer one another a sign of peace.

After THE PEACE, the prayer bowl will be rung. Please return to your seats and sit whilst the choir sings an ANTHEM:

Draw us in the Spirit's tether; For when humbly, in thy name,

Two or three are met together, Thou art in the midst of them:

Alleluya! Alleluya! Touch we now thy garment's hem.

As the brethren used to gather In the name of Christ to sup,

Then with thanks to God the Father Break the bread and bless the cup,

Alleluya! Alleluya! So knit thou our friendship up.

All our meals and all our living Make us sacraments of thee,

That be caring, helping, giving, We may true disciples be.

Alleluya! Alleluya! We will serve thee faithfully.

Stand for the BLESSING:

May the God of the Gospels, shown in the life and witness of Jesus, enfold us in love and courage:

Amen.

May the God of light and darkness, God beyond all things, wrap us in the mystery of life.

Amen.

May the God of our earth, God of Turf and Wood, Art and Mystery, Community and Friendship, Mealtimes and Silence, Life and Love, keep us

Amen.

And may God, the Croí of all being, keep us in life and love.

Amen. Amen. Amen.

Stand to sing the HYMN:



Longing for light, we wait in darkness.

Longing for truth, we turn to you.

Make us your own, your holy people.

light for the world to see.

Christ, be our light! Shine in our hearts, shine through the darkness.

Christ, be our light! Shine in your Church gathered today.

Longing for peace, our world is troubled.

Longing for hope, many despair.

Your word alone has power to save us.

Make us your living voice.

Longing for food, many are hungry.

Longing for water, many still thirst.

Make us your bread, broken for others,

Shared until all are fed.

Longing for shelter, many are homeless.

Longing for warmth, many are cold,

Make us your building, sheltering others,

Walls made of living stone.

Many the gifts, many the people,

Many the hearts that yearn to belong.

Let us be servants to one another,

Making your kingdom come.

*After the choir and clergy depart, sit silently for the **ORGAN VOLUNTARY**.*

You are welcome to stay for refreshments, which will be served from various points in the cathedral, after the service has ended.