

*FOLLOW THE EXAMPLE*

# IN DECLARATION OF A DREAM

*A range of activities for exploring the  
Caedmon Liturgy*



*Northumbria*  
COMMUNITY

## INTRODUCTION:

The Easter Workshop gatherings have always been important annual events in the life of the Northumbria Community. At these 'schools of creativity', we have been able to express our togetherness and to listen to and learn from each other. The Community's expansion across continents presents us with both amazing opportunities and challenges. How do we foster a sense of togetherness? How do we learn from and listen to each other across cultures and miles? How do we provide a means to hear all the voices? How do we express both the privilege and responsibility of being in Community together? What does availability and intentional vulnerability look like at a whole Community level?

This booklet is the third in a series based on some of our existing liturgies, in particular those in the 'Follow the example' section of Celtic Daily Prayer. The idea is not that we try to imitate any particular Saint or to attain to some unrealistic image of a saint! Rather, that by reflecting on these liturgies inspired by their lives and witness, we may learn something more of Christ and reflect him in our own lives, alone and together. In this booklet, our focus is St. Caedmon.

As we embark on this journey together, our prayer is that it will help us to consider how we can better express and develop our togetherness, and strengthen the common heart and vision of our Community. In particular, we pray that we may respond to the call to be 'Good News to the poor.'

We would value hearing from you about how you used the booklet, any ideas and creativity it may have inspired, and any constructive feedback on the activities themselves. It would be really encouraging if you were willing to write a brief article for Caim too!

We hope you enjoy journeying with Caedmon this Easter, and beyond, and look forward to hearing back from you.

## HOW TO USE THIS RESOURCE:

This booklet includes a wide range of activities to choose from, suitable for different ages and learning preferences. The activities can be done individually or in groups. These are offered as starting points so please feel free to amend and adapt as appropriate.

Following an introductory section entitled '*Journeying with Caedmon*', this booklet is structured around seven sections of the Caedmon liturgy, and encourages discussion and reflection on specific phrases and themes in the text. The opening activity introduces these key themes which are explored more fully in the subsequent sections of the resource. Some activities are linked to songs by Companions of the Northumbria Community, in particular, those on the '*Alone, Together*' album. This is available from the Community shop as a CD or MP3 download. Other activities draw on artwork, poems and stories to inspire thought and action.

There are over 50 suggested activities in this booklet. The aim is not that you try and attempt all in one short period! Rather it is intended that individuals or groups select those sections they feel are most pertinent to their own context. However, it is hoped that whichever activities you choose initially, you will be inspired to continue using the booklet and to create your own ideas as you journey with Caedmon.

## CONTENTS:

The booklet is divided into the following sections:

1. **Journeying with Caedmon** - introducing the key questions and themes.
2. **I cannot speak** – reflecting on our preparedness to tell our stories of faith.
3. **Teach me to hear** – being teachable and open to listen to others.
4. **Be the gatherer of our dreams** – daring to dream.
5. **Teach us again the greatest story ever** – our part in God's great story.
6. **How dare you wrap God up** – exercising the heretical imperative.
7. **Living Power** – Christ's transforming power and heart for the whole world.
8. **Touch my mouth** – final reflections.

## JOURNEYING WITH CAEDMON

### Aim:

- To think about the key themes in the Caedmon liturgy and to consider which of these are of particular importance to us at the moment.

### Resources:

- Access to internet
- Printed copies of the Caedmon Liturgy
- Highlighter pens/pencils
- *Alone, Together* CD or MP3 download from Northumbria Community website:  
<http://www.northumbriacommunity.org/product/alone-together-mp3/>

### Introductory Activity

- Listen to 'Caedmon's song' (Track 11) from the *Alone, Together* CD.
- Either read the introduction to the Caedmon liturgy or watch the short video outlining the story behind Caedmon's song, and how this lowly herdsman found his voice:  
<http://www.voicesfromthenations.org/?s=caedmon>
- Pray the Caedmon liturgy, if possible with others. Allow space for the words to settle.
- Re-read the words slowly and thoughtfully, asking God to draw to your attention particular words and phrases that are important for you to think more about. What strikes you most?
- Highlight or circle these words and phrases on a print out of the liturgy.
- Reflect on these phrases. What are the main themes that they express?
- Sit quietly and offer these thoughts to God, asking that His Spirit may guide you as you begin this journey of reflection with Caedmon.
- Pray for all those who are journeying with Caedmon across the Community that we may give space for God to speak, and that our hearts may be open to receive and respond.

## CAEDMON – IN DECLARATION OF A DREAM

CAEDMON OF WHITBY (C.? – 680)

### ***A Call to be Good News to the Poor***

Caedmon loved to listen. Music thrilled him, and other people's stories, songs and ballads carried him along as helplessly as a small boat on a rising tide. But he couldn't play a note on the harp. Nor could he sing a note in tune. If he tried to join in with a song when he was a child everyone else was unable to keep singing. Besides, he could never remember any words. He couldn't even tell a joke and get it right. His head got all confused, and the words tumbled out back to front.

So a night like tonight was torture for him. Heaven and hell, that's what it was. To hear each person share a song, to listen to the music of the harp as it was passed along, strummed by one, touched gently by another – nothing could be sweeter. But the nearer it came to Caedmon's turn the more a sickness rose from his stomach, and his bowels stirred uneasily. At the last possible moment he could he would run out of the hall.

Once outside he went straight to the cattle shed to check on his beasts, then threw himself down on his bed, and passed into a fitful sleep.

In his dream a man stood before him. 'Sing for me, Caedmon,' he said. 'Sing for me.'

'I can't sing,' Caedmon protested. 'Why do you think I'm out here in the cattle shed, instead of inside at the feast?'

'Sing anyway, sing for me.'

'I don't know what to sing.'

'Sing about the beginning of the world, and sing about creation.'

So Caedmon sang a song of praise to the Guardian of heaven, the Father of glory. And in his dream he was able to sing ... a song so beautiful it could make you cry.

When he awoke, the song was still with him, and he sang it for God and for himself. He sang it for the steward of all the farmlands of the abbey. He sang it for Abbess Hild herself when the steward told her what had happened. He sang it for all the scholars and holy men and women of the abbey the Lady Hild had called for. He sang it for the people of Whitby and everyone in the countryside round about.

Now someone else looked after the cattle, while whoever could read aloud spoke aloud the Scriptures and translated them for Caedmon. Each night he sang aloud the things he had heard until a new song was prepared, explaining the Bible to his people in their own language. And now for all his life his mouth spoke out the truths that filled his heart.

*This form of prayer may be used:*

- *on Caedmon's day (February 11)*
- *on pilgrimage to Whitby*
- *by any storyteller, singer or songwriter*
- *by those concerned to be a voice for those who have no voice*
- *for those committed to solidarity with the poor and disadvantaged*

*All who wish may read in turn.*

*\* Indicates a change of reader.*

*With a large group, split into two halves and read alternately.*

*All say together sections in bold type.*

*The sections in bold italic type should be said by each in turn (or leader reads then all repeat together).*

### Part A

\* I cannot speak,  
unless You loose my tongue;  
I only stammer,  
and I speak uncertainly;  
but if You touch my mouth,  
my Lord,  
then I will sing the story  
of Your wonders!

### Part B

\* Teach me to hear that story,  
through each person,  
to cradle a sense of wonder  
in their life,  
to honour the hard-earned wisdom  
of their sufferings,  
to waken their joy  
that the King of all kings  
stoops down  
to wash their feet,  
and looking up  
into their face  
says,  
'I know – I understand.'

### Part C

\* This world has become  
a world of broken dreams  
where dreamers are hard to find  
and friends are few.

\* Lord, be the gatherer of our dreams.  
You set the countless stars in place,  
and found room for each of them to shine.  
You listen for us in Your heaven-bright hall.  
Open our mouths to tell our tales of wonder.

#### Part D

\* Teach us again the greatest story ever:  
the One who made the worlds  
became a little, helpless child,  
then grew to be a carpenter  
with deep, far-seeing eyes.

\* In time, the Carpenter began to travel,  
in every village challenging the people  
to leave behind their selfish ways,  
be washed in living water,  
and let God be their King.

\* The ordinary people crowded round Him,  
frightened to miss  
a word that He was speaking,  
bringing their friends, their children,  
all the sick and tired,  
so everyone could meet Him,  
everyone be touched and given life.

#### Part E

\* Some religious people were embarrassed  
– they did not like the company He kept,  
and never knew just what He would do next.

\* He said:  
'How dare you wrap God up  
in good behaviour,  
and tell the poor that they  
should be like you?  
How can you live at ease  
with riches and success,  
while those I love go hungry  
and are oppressed?  
It really is for such a time as this  
that I was given breath.'

\* His words were dangerous,  
not safe or tidy.



\* In secret His opponents said:  
'It surely would be better that  
one person die.'  
'I think that would be better,  
if he could.'  
Expediency would be the very death of Him.  
He died because *they* thought it might be good.

## Part F

\* You died that we might be forgiven,  
Lord; but that was not the end.  
You plundered death,  
and made its jail-house shudder  
– strode into life  
to meet Your startled friends.

\* I have a dream  
that all the world will meet You,  
and know You, Jesus,  
in Your living power,  
that someday soon  
all people everywhere will hear Your story,  
and hear it in a way they understand.

## Part G

***I cannot speak,  
unless You loose my tongue;  
I only stammer,  
and I speak uncertainly;  
but if You touch my mouth,  
my Lord,  
then I will sing the story  
of Your wonders!***

\* So many who have heard  
forget to tell the story.

**Here am I, my Jesus:  
teach me.**

*From Celtic Daily Prayer © 2000 The Northumbria Community Trust Ltd  
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## I CANNOT SPEAK

### Aim:

To think about our preparedness to tell our stories of faith.

### Resources:

- Caedmon Liturgy – Part A
- Bible
- Paper and pens
- Topic cards for the ‘*Just a Minute*’ game
- Access to the internet (or print out of the Todd Henry article)
- Large drawing of an open mouth and sticky notes
- *Alone, Together* CD or MP3 download from Northumbria Community website:  
<http://www.northumbriacommunity.org/product/alone-together-mp3/>
- *The King’s speech* DVD

### Read:

Caedmon Liturgy – Part A

### Activities

#### Uncertain speech

1. Play the game ‘*Just a minute*’. Players are challenged to speak for one minute without hesitation, deviation or repetition on a subject selected from a range of topics cards. Discuss:
  - How did it feel to be the speaker?
  - In what kinds of situations do you feel tongue-tied or uncertain when it comes to speaking? Why?
  
2. Caedmon’s sense of inadequacy held him captive to fear and so to silence. He felt unable to express himself to others. Reflect:
  - How comfortable do I feel to tell my faith story? Do I feel the need to embellish or play down particular aspects of my story? Why?
  - When I listen to others recounting their stories of faith, does it encourage me or make me feel inadequate?
  
3. Read Exodus 3:1 – 4: 13. If with others, you may choose to re-tell this dramatically in 3 parts, with a narrator, Moses and God. Reflect:
  - What were Moses’ fears about speaking out for God?
  - On whom was Moses’ attention focused? How does God respond?
  - How might this help us to put our own fears into perspective?

<p><b>Giving voice</b></p>	<ol style="list-style-type: none"> <li>1. Listen to 'Monsoon' (track 10) and/or 'Lindisfarne' (track 14) from the <i>Alone, Together</i> CD. Both artists describe how circumstances led them to begin learning an instrument which, in turn, enabled them to express themselves creatively. <ul style="list-style-type: none"> <li>• How do you give voice to your experiences/feelings?</li> <li>• Do you do so in ways that are creative or destructive?</li> <li>• What media could you try in order to find new ways to express yourself creatively?</li> </ul> </li>   <li>2. In his on-line article, '10 Questions to help you find your voice', Todd Henry highlights the link between voice and vocation, and the importance of finding our own voice in order to 'occupy the unique space for which we're wired.'  See: <a href="http://www.accidentalcreative.com/creating/10-questions-that-will-help-you-find-your-voice/">http://www.accidentalcreative.com/creating/10-questions-that-will-help-you-find-your-voice/</a>  Read the article and reflect on the 10 questions posed. <ul style="list-style-type: none"> <li>• Which question(s) strike you as particularly pertinent at the moment?</li> <li>• Todd Henry suggests that what holds most of us back from finding and using our voice is fear: 'We point fingers at others because we can't reconcile our own fear of engagement. We don't think about limitless possibility because we are afraid of what would happen if we were to get it.' To what extent do you agree with this?</li> <li>• What or whom are you tempted to blame for obstacles to your own personal/spiritual growth?</li> </ul> </li>   <li>3. Prepare a large drawing of an open mouth. Using speech bubble shapes or sticky notes, record aspects of your own faith story or calling that you would like to share. <ul style="list-style-type: none"> <li>• If alone, prayerfully consider whom you could share this with.</li> <li>• If with others, find a partner and prayerfully listen to each other's experiences, open to what you might learn from one another.</li> </ul> </li>   <li>4. Watch the film, 'The King's Speech' and consider whether the King's stammer and vulnerability made his words more or less powerful.</li> </ol>
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PART A:

\* I CANNOT SPEAK,  
UNLESS YOU LOOSE MY TONGUE;  
I ONLY STAMMER,  
AND I SPEAK UNCERTAINLY;  
BUT IF YOU TOUCH MY MOUTH,  
MY LORD,  
THEN I WILL SING THE STORY  
OF YOUR WONDERS!

## TEACH ME TO HEAR

### Aim:

To think about our teachability, and our openness to listen to others.

### Resources:

- Caedmon Liturgy – Part B
- Bible
- Modelling clay or plasticine
- Community Rule (Appendix 1)
- Poem: *Please listen* (Appendix 2)
- *Alone, Together* CD or MP3 download from Northumbria Community website:  
<http://www.northumbriacommunity.org/product/alone-together-mp3/>

### Read:

Caedmon Liturgy – Part B

### Activities

#### Learning to listen

1. In pairs, ask people to tell each other about a hobby or interest, an ambition and a current challenge. They have 2 minutes each.  
**NB:** *Ensure everyone shares with the group only what they feel comfortable about.* Then, each person should introduce their partner and feedback their responses.
  - How well did your partner hear and represent your information?
  - What non-verbal clues indicated how well your partner listened?
  - What are the challenges to effective listening?
2. Part B of the Caedmon liturgy asks that we might hear God's story through each person, and '*honour the hard-earned wisdom of their sufferings.*' Reflect:
  - Who do I tend to listen to? Who do I tend to ignore?
  - What can I learn from the sufferings of others?
  - Call to mind someone you find it hard to listen to. Ask for grace to hear God's voice through them.
3. Meditate on James 1:19, '*... be quick to listen and slow to speak or to get angry.*' Is there a link between getting angry and not taking time to listen?

<p><b>Active listening</b></p>	<ol style="list-style-type: none"> <li>1. Using modeling clay or Plasticine, prayerfully mould an ear and display it with the phrase <i>'Teach us to hear...'</i> from Part B of the Caedmon liturgy. Is there something that God wishes you or the Community to hear at this time? Who might you share this with?</li>   <li>2. Our Community Rule states: <i>'We embrace the vulnerability of being teachable ...'</i>, an expression of which is <i>'a willingness to be accountable to others...'</i> (Appendix 1) <ul style="list-style-type: none"> <li>• How easy do you find it to make yourself accountable to others?</li> <li>• If we <i>'honour the hard-earned wisdom'</i> of others, how might it <i>'waken their joy'</i> and be mutually beneficial?</li> </ul> </li>   <li>3. Listen to <i>'My soul waits'</i> (track 6) from the <i>Alone, Together</i> CD. Reflect: <ul style="list-style-type: none"> <li>• Is waiting on God an active or a passive state?</li> <li>• Why, as the artist suggests on the sleeve notes, is the desire to be heard often stronger than the desire to listen?</li> <li>• Take a few moments to wait in God's presence with no agenda.</li> </ul> </li>   <li>4. Read the poem, <i>Please Listen</i>. (Appendix 2) Prayerfully consider if there is someone who needs you simply to listen to them, giving your full attention. Arrange a definite time to spend with them.</li> </ol>
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## PART B

\* TEACH ME TO HEAR THAT STORY,  
THROUGH EACH PERSON,  
TO CRADLE A SENSE OF WONDER  
IN THEIR LIFE,  
TO HONOUR THE HARD-EARNED WISDOM  
OF THEIR SUFFERINGS,  
TO WAKEN THEIR JOY  
THAT THE KING OF ALL KINGS  
STOOPS DOWN  
TO WASH THEIR FEET,  
AND LOOKING UP  
INTO THEIR FACE  
SAYS,  
'I KNOW – I UNDERSTAND.

## BE THE GATHERER OF OUR DREAMS

### Aim:

To think about our dreams and how God can speak through them.

### Resources:

- Caedmon Liturgy – Part C
- Thesaurus
- Newspapers & scissors
- Bible
- *Alone, Together* CD or MP3 download from Northumbria Community website:  
<http://www.northumbriacommunity.org/product/alone-together-mp3/>
- Dream Quotes (Appendix 3)
- Written or audio copy of Martin Luther King's '*Dream*' speech:  
<http://www.americanrhetoric.com/speeches/mlkihaveadream.htm>
- Larger sheets of paper, paints & other art materials

### Read:

Caedmon Liturgy – Part C

### Activities

#### Broken dreams

1. What do you understand by 'dream'? What words are associated with it? Are these mainly positive or negative? (A Thesaurus may be useful)
2. Part C of the Caedmon liturgy speaks of '*a world of broken dreams where dreamers are hard to find*'. Cut out some newspaper headlines that illustrate the broken dreams of our world today.
  - Offer these situations to God and pray for those working to bring hope to those in despair.
  - Who are the dreamers today? In which areas of society are they? What are they saying that we should take note of?
3. Read Genesis 37 describing Joseph and his dreams.
  - Why were Joseph's brothers angry when he told them of his dreams?
  - What can we learn from this when we share our dreams with others?
  - Joseph experienced many trials before he understood the purpose of his dreams. How might this help us when we feel our dreams have been crushed or snatched away?



	<p>4. Listen to <i>'If I arise'</i> (track 5) and/or <i>'Avondlicht'</i> (track 17) from the <i>Alone, Together</i> CD. Read the stories behind the song(s) on the CD sleeve. Both speak of finding hope and peace in the darkness.</p> <ul style="list-style-type: none"> <li>• What are the things that darken your dreams at the moment?</li> <li>• As you listen to the song(s), allow God's peace to settle on you and pray for His light to illumine your path.</li> </ul>
<p><b>Dare to dream</b></p>	<ol style="list-style-type: none"> <li>1. Read the quotes about dreams (Appendix 3) <ul style="list-style-type: none"> <li>• Which do like you most? Which challenges you most?</li> <li>• Is it important to dream? Why?</li> <li>• How often do you allow yourself the time and space to dream?</li> </ul> </li> <li>2. Read or listen to Dr. Martin Luther King, Jr.'s <i>I Have a Dream</i> speech. See: <a href="http://www.americanrhetoric.com/speeches/mlkhaveadream.htm">http://www.americanrhetoric.com/speeches/mlkhaveadream.htm</a> <ul style="list-style-type: none"> <li>• Write an acrostic poem using the word DREAM to express the dreams you hold in your heart, no matter how impossible they may seem.</li> <li>• Prayerfully re-visit your poem over the next few weeks and see what emerges.</li> </ul> </li> <li>3. On a large sheet of paper, create a night skyline in silhouette. <ul style="list-style-type: none"> <li>• As you do so, pray in the words of the liturgy: <i>'Lord, you are the gatherer of our dreams...'</i></li> <li>• Add stars to your night sky and write your name on one star. As you do so, pray: <i>'You set the countless stars in place, and found room for each of them to shine.'</i></li> <li>• If with others, you may like to pray for each other, and the dreams you hold, no matter how fledgling or tentative. End with the prayer: <i>'You listen to us in Your heaven-bright hall. Open our mouths to tell our tales of wonder.'</i></li> </ul> </li> <li>4. Stand by a stream or river, symbolic of Jesus, the Water of Life. Offer Him your dreams, by dropping a leaf or stick into the water and allowing it to be carried when and where the water takes it. You may like to listen to <i>'All these Rivers'</i> (track 3) from the <i>Alone, Together</i> CD to guide your prayers.</li> </ol>

## PART C

\* THIS WORLD HAS BECOME  
A WORLD OF BROKEN DREAMS  
WHERE DREAMERS ARE HARD TO FIND  
AND FRIENDS ARE FEW.

\* LORD, BE THE GATHERER OF OUR DREAMS.  
YOU SET THE COUNTLESS STARS IN PLACE,  
AND FOUND ROOM FOR EACH OF THEM TO SHINE.  
YOU LISTEN FOR US IN YOUR HEAVEN-BRIGHT HALL.  
OPEN OUR MOUTHS TO TELL OUR TALES OF WONDER

## TEACH US AGAIN THE GREATEST STORY EVER...

### Aim:

To think about our part in God's great story.

### Resources:

- Caedmon Liturgy – Part D
- Bible
- Extract from Tim Nevell's *Journey to Emmaus* extract (Appendix 4)
- Camera /sketch pad
- *Alone, Together* CD or MP3 download from Northumbria Community website:  
<http://www.northumbriacommunity.org/product/alone-together-mp3/>
- Baptismal liturgy extract (Appendix 5)
- Bowl of water
- A print out of Telling Tales story-telling advice:  
<http://www.sfs.org.uk/content/telling-tales-beginners-guide-telling-stories>
- A print out of the *Love your Street* campaign ideas:  
<http://www.loveyourstreets.org.uk/ideas.html>
- *The Miracle Maker* DVD

### Read:

Caedmon Liturgy – Part D

### Activities

#### Journeys

1. Read the extract from Tim Nevell's '*Journey to Emmaus*' (Appendix 4). Put yourself in the traveller's shoes and reflect:
  - Am I running away from issues or finding God in the midst of them?
  - Am I seeking God for his own sake or have I set the agenda?
  - How willing am I to allow the Carpenter to mould and shape me?
2. Go for a walk outside. Pray for '*deep, far-seeing eyes.*' Using a camera or sketch pad, consciously take note of what is around you.
  - What particularly caught your attention? Did you notice anything new?
  - Using your photos/sketches, create a visual prayer to express the desire for a greater awareness of God. As you do so, you may like to listen to one of the following tracks from the *Alone, Together* CD: '*Jesus stand amongst us*' (track 2), *Enrich* (track 7), *Most Powerful* (15)

	<p>3. Look at the Baptismal liturgy extract (Appendix 5).</p> <ul style="list-style-type: none"> <li>• What does our baptism mark the start of?</li> <li>• What does water symbolise at baptism? Highlight the key words.</li> <li>• Take a bowl of water. As you wash your hands symbolically, pray for a renewed desire to <i>'leave selfish ways behind and be washed in living water'</i> as you continue your journey with God.</li> </ul>
<p><b>Living the story</b></p>	<p>1. Learn an inspirational story to re-tell from memory, such as a parable or traditional tale. Organise a storytelling session to share food and stories. The Society for Story Telling has some useful advice for beginners: <a href="http://www.sfs.org.uk/content/telling-tales-beginners-guide-telling-stories">http://www.sfs.org.uk/content/telling-tales-beginners-guide-telling-stories</a></p> <ul style="list-style-type: none"> <li>• How did learning and telling the story help you to hear it?</li> <li>• What did you learn from listening to other people's story-telling?</li> </ul> <p>2. Part D of the Caedmon liturgy speaks of the <i>'ordinary people'</i> being <i>'frightened to miss a word'</i> that Jesus spoke as he travelled he around. Reflect:</p> <ul style="list-style-type: none"> <li>• Who are the ordinary people in our communities? Do we notice or engage with them?</li> <li>• To what extent have we become so familiar with Jesus' message that we are complacent and miss the words He is speaking?</li> <li>• How might we tell the story afresh in our communities to introduce them to Jesus?</li> </ul> <p>3. Look at the Street Angels <i>'Love Your Streets'</i> campaign, which aims to encourage people to demonstrate loving service in their communities by committing to one daily act of kindness. See: <a href="http://www.loveyourstreets.org.uk/ideas.html">http://www.loveyourstreets.org.uk/ideas.html</a></p> <ul style="list-style-type: none"> <li>• Identify the local needs and how you can support. Commit to go and do one thing to make a difference.</li> </ul> <p>4. Watch the animated film, <i>The Miracle Maker</i>, told from the perspective of the young girl, Tabitha whom Jesus heals. Why is a personal story powerful? To what extent have we lost the art of telling our own story of faith?</p>

## PART D

\* TEACH US AGAIN THE GREATEST STORY EVER:  
THE ONE WHO MADE THE WORLDS  
BECAME A LITTLE, HELPLESS CHILD,  
THEN GREW TO BE A CARPENTER  
WITH DEEP, FAR-SEEING EYES.

\* IN TIME, THE CARPENTER BEGAN TO TRAVEL,  
IN EVERY VILLAGE CHALLENGING THE PEOPLE  
TO LEAVE BEHIND THEIR SELFISH WAYS,  
BE WASHED IN LIVING WATER,  
AND LET GOD BE THEIR KING.

\* THE ORDINARY PEOPLE CROWDED ROUND HIM,  
FRIGHTENED TO MISS  
A WORD THAT HE WAS SPEAKING,  
BRINGING THEIR FRIENDS, THEIR CHILDREN,  
ALL THE SICK AND TIRED,  
SO EVERYONE COULD MEET HIM,  
EVERYONE BE TOUCHED AND GIVEN LIFE.

## HOW DARE YOU WRAP GOD UP...

### Aim:

To think about our responsibility to exercise the 'heretical imperative'.

### Resources:

- Caedmon Liturgy – Part E
- Bible
- Cross or crucifix wrapped in several layers of paper
- *Alone, Together* CD or MP3 download from Northumbria Community website:  
<http://www.northumbriacommunity.org/product/alone-together-mp3/>
- Extract or YouTube clip from the Narnia series: *The Lion, the Witch and the Wardrobe*
- Community Rule (Appendix 1)
- Poem: *Cracks* (Appendix 6)
- Image from magazine/old calendar to represent comfort, large paper, glue

### Read:

Caedmon Liturgy – Part E

### Activities

#### Respectable or radical discipleship?

1. 'Respectability' is defined as being 'of good social standing' and 'being socially acceptable'. How can respectability get in the way of radical discipleship?
2. Read Luke 7:36-50 of Jesus being anointed by a 'sinful' woman, and the Pharisee's embarrassment and disapproval.
  - Who do we feel embarrassed by or find it difficult to accept? How does this relate to our Community Rule of availability? (See Appendix 1)
  - How does Jesus' parable of the debtors highlight the sin of the 'respectable' Pharisee? What was his 'sin'?
  - Listen to 'Precious' (track 8) from the *Alone, Together* CD. Reflect on the words. Do we see all as precious to God?
3. Wrap a cross or crucifix in several layers of newspaper. As the parcel is passed to each person, rip off a layer while listening to 'I make the cross of Christ' (track 12) from the *Alone, Together* CD.
  - How do we 'wrap God up in good behaviour'?
  - Pray for those who feel judged and marginalised by the church.

<p><b>Dangerous Jesus</b></p>	<ol style="list-style-type: none"> <li>1. Read the extract or watch the film clip from C.S. Lewis' classic story, <i>The Lion, the Witch and the Wardrobe</i> where Lucy asks Mr. Beaver if Aslan is safe. See: <a href="http://www.youtube.com/watch?v=Wrf5_Q8WPVM">http://www.youtube.com/watch?v=Wrf5_Q8WPVM</a> <ul style="list-style-type: none"> <li>• How is Aslan portrayed?</li> <li>• What do you understand by Mr. Beaver's statement: <i>"Safe?... Who said anything about safe? 'Course he isn't safe. But he's good."</i></li> </ul> </li>   <li>2. Choose one of the gospels. How many 'dangerous' sayings of Jesus can you find in 5 min. <ul style="list-style-type: none"> <li>• Share your findings and discuss why you think these words might be considered dangerous.</li> <li>• Do we try to tame or tidy Jesus? How?</li> </ul> </li>   <li>3. Our Community Rule (Appendix 1) states: <i>'We embrace the responsibility of taking the heretical imperative: by speaking out when necessary or asking awkward questions that will often upset the status quo; by making relationships the priority, and not reputation.'</i> <ul style="list-style-type: none"> <li>• How prepared are we to be true to the story we've been given even if other voices (including religious ones) speak in opposition?</li> <li>• What are the areas we feel we need to speak out on currently? What is our motivation for so doing? Is it relationships or reputation?</li> </ul> </li>   <li>4. Read the poem, <i>Cracks</i> by Dave Bookless (Appendix 6), which includes the line, <i>'they [the cracks] have made my room unsafe.'</i> <ul style="list-style-type: none"> <li>• Find a picture from a magazine or old calendar that represents a place of comfort and safety. Tear it into pieces. Stick the pieces onto a larger piece of paper, praying that God would help you move out of your comfort zone and find him <i>'in the cracks'</i>.</li> <li>• How does this relate to the call to be <i>'church without walls'</i> as stated in our Community Rule? (Appendix 1)</li> </ul> </li> </ol>
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## PART 6

\* SOME RELIGIOUS PEOPLE WERE EMBARRASSED  
– THEY DID NOT LIKE THE COMPANY HE KEPT,  
AND NEVER KNEW JUST WHAT HE WOULD DO NEXT.

\* HE SAID:  
'HOW DARE YOU WRAP GOD UP  
IN GOOD BEHAVIOUR,  
AND TELL THE POOR THAT THEY  
SHOULD BE LIKE YOU?  
HOW CAN YOU LIVE AT EASE  
WITH RICHES AND SUCCESS,  
WHILE THOSE I LOVE GO HUNGRY  
AND ARE OPPRESSED?  
IT REALLY IS FOR SUCH A TIME AS THIS  
THAT I WAS GIVEN BREATH.'

\* HIS WORDS WERE DANGEROUS,  
NOT SAFE OR TIDY.

\* IN SECRET HIS OPPONENTS SAID:  
'IT SURELY WOULD BE BETTER THAT  
ONE PERSON DIE.'  
'I THINK THAT WOULD BE BETTER,  
IF HE COULD.'  
EXPEDIENCY WOULD BE THE VERY DEATH OF HIM.  
HE DIED BECAUSE *THEY* THOUGHT IT MIGHT BE GOOD.



## LIVING POWER

### Aim:

To think about Christ's transforming power and his heart for the whole world.

### Resources:

- Caedmon Liturgy – Part F
- Recycled/junk materials
- Prayer of Confession (Appendix 7)
- *Alone, Together* CD or MP3 download from Northumbria Community website:  
<http://www.northumbriacommunity.org/product/alone-together-mp3/>
- Artwork by Ramone Romero, '*Plundering of Sheol*' and explanatory notes:  
<http://art-for-jesus.blogspot.co.uk/2008/03/plundering-of-sheol.html>
- Poem: Warrior (Appendix 8)
- Simple world map jigsaw
- Bible
- The vision of Lakota Chief, Crazy Horse (Appendix 9)

### Read:

Caedmon Liturgy – Part F

### Activities

#### Plundering death

1. Go on a scavenger hunt and collect items to make a 'junk' cross.
  - As you gather, reflect on the failings that each item might represent.
  - As you assemble your cross, you may like to use the words of the Confession. (Appendix 7)
  - Listen to '*Forever Grateful*' (track 16) from the *Alone, Together* CD, and make it your prayer of thanksgiving for his mercy.
2. Meditate on Ramone Romero's painting, '*The Plundering of Sheol*' and read the artist's explanatory notes. The artist lives in Japan where his work includes prayer painting for those in need of healing.  
See: <http://art-for-jesus.blogspot.co.uk/2008/03/plundering-of-sheol.html>  
Reflect:
  - What area(s) in my life does Christ need to plunder? What barriers or layers do I erect to keep Him out?
  - Pray for those trapped in physical, emotional or spiritual darkness.
  - Listen to '*Softly sleeping*' (track 4) from the *Alone, Together* CD, inspired by the resilience and dignity of the Japanese Tsunami survivors.

	<p>3. Read Angie Devereux's 'Warrior' poem (Appendix 8), a personal meditation on Ephesians 6:10-20.</p> <ul style="list-style-type: none"> <li>• How is the image of the warrior atypical? What has given the warrior her strength?</li> <li>• To what extent is brokenness a pre-requisite for serving Christ wholeheartedly?</li> </ul>
<p><b>For all the world</b></p>	<ol style="list-style-type: none"> <li>1. Distribute the pieces of a simple world map jigsaw – either a ready made children's version, or a laminated A3 image cut into several pieces. <ul style="list-style-type: none"> <li>• As you assemble the jigsaw, meditate on these scriptures: Psalm 24:1, John 3:16</li> <li>• Do we have a global vision of God's love and power, '<i>that all the world will meet [Jesus]</i>', as stated in Part F of the Caedmon liturgy?</li> </ul> </li> <li>2. Read the words attributed to the Lakota chief, Crazy Horse, describing a vision he had four days before being killed by US soldiers. (Appendix 9) <ul style="list-style-type: none"> <li>• What strikes you most about the wording? What resonates? What challenges?</li> <li>• In what ways can we 'parochialise' Jesus and set limits on his redemptive love?</li> </ul> </li> <li>3. Play Taboo. <ul style="list-style-type: none"> <li>• In groups, identify 3-4 'Christian jargon' words that are often misunderstood or unintelligible in today's society.</li> <li>• Take turns to explain your chosen words without using other jargon words or phrases. Can the other groups work out what the taboo word is?</li> <li>• How intelligible is our telling of the God's great story? Apart from language, what else can make the story difficult to understand?</li> </ul> </li> <li>4. Caedmon worked in poetry and song - much easier to remember than prose. Brian McLaren in '<i>A Generous Orthodoxy</i>' quotes Walter Brueggeman's phrase talking of the need for '<i>Poetry in a prose-flattened world</i>' in our theology. Reflect: <ul style="list-style-type: none"> <li>• Is there a song God wants you or I to sing?</li> <li>• How has God gifted us (in word, music, art and other media) to tell those stories creatively and intelligibly to the people around us?</li> </ul> </li> </ol>

## PART F

\* YOU DIED THAT WE MIGHT BE FORGIVEN,  
LORD; BUT THAT WAS NOT THE END.  
YOU PLUNDERED DEATH,  
AND MADE ITS JAIL-HOUSE SHUDDER  
– STRODE INTO LIFE  
TO MEET YOUR STARTLED FRIENDS.

\* I HAVE A DREAM  
THAT ALL THE WORLD WILL MEET YOU,  
AND KNOW YOU, JESUS,  
IN YOUR LIVING POWER,  
THAT SOMEDAY SOON  
ALL PEOPLE EVERYWHERE WILL HEAR YOUR STORY,  
AND HEAR IT IN A WAY THEY UNDERSTAND.

## TOUCH MY MOUTH...

### Aim:

- To reflect on what God has been saying to us individually and corporately through this journey with Caedmon.

### Resources:

- Caedmon Liturgy – Part G
- Any resources used and created throughout this journey with Caedmon
- Bible
- *Alone, Together* CD or MP3 download from Northumbria Community website:  
<http://www.northumbriacommunity.org/product/alone-together-mp3/>

### Read:

- Caedmon Liturgy – Part G

### Activities

- Make a gallery of any artwork, writing, objects, music etc. that you have created or used to explore the Caedmon liturgy.
- Prayerfully and quietly re-visit these stages of your journey with the Caedmon liturgy and consider which aspects of the journey are particularly significant for you at the moment.
- Pause where you feel prompted and ask God to help you over the coming days and weeks to develop a deeper sense of what this means for your journey personally, and/or as part of the Community.
- You may like to refer back to the introductory activity and the stanzas and phrases of the liturgy that you highlighted then. Has the journey with Caedmon confirmed or altered your focus?
- Read Isaiah 6:1-8. Reflect on the image of the burning coal touching the prophet's lips. Pray that God would anoint and purify your speech.
- The final section of the liturgy, Part G, is a re-iteration of the opening stanzas, and a recognition that we have the privilege and responsibility of telling God's Story to others. Pray this last section slowly and mindfully, not just for yourself, but also for and with others across the Community who are making this journey.
- Pray for God's blessing on our Community as a whole. You may like to listen one of the following songs from the *Alone, Together* CD: '*Aaron's Blessing*' (track 1), '*Columba's Blessing*' (track 18), or '*We are Community*' (track 13).
- Close by thanking God for the journey you have made and are still making. You may like to end with the words: '*Hear am I, my Jesus; teach me.*'

PART G:

\* I CANNOT SPEAK,  
UNLESS YOU LOOSE MY TONGUE;  
I ONLY STAMMER,  
AND I SPEAK UNCERTAINLY;  
BUT IF YOU TOUCH MY MOUTH,  
MY LORD,  
THEN I WILL SING THE STORY  
OF YOUR WONDERS!

- SO MANY WHO HAVE HEARD  
FORGET TO TELL THE STORY.

HERE AM I, MY JESUS:  
TEACH ME.

## Appendix 1

### *The Rule of the Northumbria Community*

***This is the Rule we embrace.***

***This is the Rule we will keep: we say YES to AVAILABILITY; we say YES to VULNERABILITY.***

We are called to be AVAILABLE to God and to others:

Firstly to be available to God in the cell of our own heart when we can be turned towards Him, and seek His face;  
then to be available to others in a call to exercise hospitality, recognising that in welcoming others we honour and welcome the Christ Himself;  
then to be available to others through participation in His care and concern for them, by praying and interceding for their situations in the power of the Holy Spirit;  
then to be available for participation in mission of various kinds according to the calling and initiatives of the Spirit.

We are called to intentional, deliberate VULNERABILITY:

We embrace the vulnerability of being teachable expressed in:

a discipline of prayer;  
in exposure to Scripture;  
a willingness to be accountable to others in ordering our ways and our heart in order to effect change.

We embrace the responsibility of taking the heretical imperative:

by speaking out when necessary or asking awkward questions that will often upset the status quo;  
by making relationships the priority, and not reputation.

We embrace the challenge to live as church without walls, living openly amongst unbelievers and other believers in a way that the life of God in ours can be seen, challenged or questioned. This will involve us building friendships outside our Christian ghettos or club-mentality, not with ulterior evangelistic motives, but because we genuinely care.

## Appendix 2

### Please Listen

When I ask you to listen to me  
and you start giving me advice,  
you have not done what I asked.

When I ask you to listen to me  
and you begin to tell me why  
I shouldn't feel that way,  
you are trampling on my feelings.

When I ask you to listen to me  
and you feel you have to do something  
to solve my problem,  
you have failed me, strange as that may seem.

Listen!  
All I ask is that you listen.  
Don't talk or do – just hear me.

Advice is cheap - 20 cents will get you both  
Dear Abby and Billy Graham in the same newspaper.  
And I can do for myself; I am not helpless.  
Maybe discouraged and faltering, but not helpless.

When you do something for me that I can  
and need to do for myself,  
you contribute to my fear and inadequacy.

But when you accept as a simple fact  
that I feel what I feel, no matter how irrational,  
then I can stop trying to convince you  
and get about this business of understanding  
what's behind this irrational feeling.

And when that's clear, the answers are obvious  
and I don't need advice.  
Irrational feelings make sense  
when we understand what's behind them.

Perhaps that's why prayer works,  
– sometimes, for some people –  
because God is mute,  
and he doesn't give advice or try to fix things.  
God just listens and lets you work it out for yourself.

So please listen, and just hear me.  
And if you want to talk,  
wait a minute for your turn  
and I will listen to you.

*Author Unknown*

## Appendix 3

### Dream Quotes

<p>A dream doesn't become reality through magic; it takes sweat, determination and hard work.</p> <p><i>Colin Powell, American statesman (b. 1937)</i></p>	<p>Dream as if you'll live forever. Live as if you'll die today.</p> <p><i>James Dean, American actor (1931-1955)</i></p>	<p>Lose your dreams and you might lose your mind.</p> <p><i>Mick Jagger, English musician (b.1943)</i></p>
<p>The best way to make your dreams come true is to wake up.</p> <p><i>Paul Valery, French poet (1871-1945)</i></p>	<p>Consult not your fears but your hopes and your dreams ... Concern yourself not with what you tried and failed in, but with what it is still possible for you to do.</p> <p><i>Pope John XXIII (1881-1963)</i></p>	<p>Believe you can and you're halfway there.</p> <p><i>Theodore Roosevelt, American President (1858-1919)</i></p>
<p>I will give my Spirit to everyone. Your sons and daughters will prophesy. Your young men will see visions, and your old men will have dreams.</p> <p><i>Acts of the Apostles 2: 17</i></p>	<p>In order to carry a positive action we must develop here a positive vision.</p> <p><i>Dalai Lama, Buddhist leader (b.1935)</i></p>	<p>When you know who you are; when your mission is clear and you burn with the inner fire of unbreakable will; no cold can touch your heart; no deluge can dampen your purpose.</p> <p><i>Chief Seattle, Duwamish leader (1780-1866)</i></p>



## Appendix 4

### Journey to Emmaus

*In this story, the traveller describes how he sets off on a journey in the hope of leaving behind the pressures of everyday life in search of his true vocation. After weeks of walking, he is feeling weary and discouraged and his spirits begin to sink. He enters a village hoping to find a place to eat, and finds a workshop with the door open. Inside, a carpenter is turning over a coarse off-cut as if wondering what to do with it. The traveller watches, thinking the piece worthless. Looking up, the carpenter seems unsurprised at the traveller's arrival and proceeds to show him various unfinished works lying on the shelves of his workshop – some rough and hardly worked on, others smoother with visible chisel marks. Intrigued, the traveller questions the purpose of all his work. What is he trying to make? The carpenter explains that he can see the potential in each block, and that each will be finished in its own time. Patience is essential in order for the piece to be crafted. The carpenter invites the traveller to look again at the rough off-cut he had been surveying when he first entered the workshop:*

“This,” he said, “is a very special and precious piece of my work. Like an uncut diamond, there is great hidden worth inside which only I can see. But,” he continued sadly, “I have not taken a tool to it for a long time, for it does not let me use my skill to shape it. I have shed many tears over this one particular piece.” He continued to look at me closely, “My greatest wish is to bring out the beauty in this ... do you see what needs to be done?”

In silent contemplation I began to listen to the many thoughts now streaming into my mind. I considered the journey which had brought me to this place, a trek that was supposed to have been one of liberation and inspiration, even revelation, but which instead had become a fruitless wandering in a land that offered no promise. I was conscious of the burden that still weighed heavily on me, of which I longed to be free, and I began to understand the futility of my feeble attempts to escape from a world that I had avoided facing.

I looked at the piece of wood and saw that there was indeed much work to be wrought on it, and this brought to mind the longing look I had seen in the craftsman's eyes. I heard the man's words bidding me to look and understand. I looked and I saw ... myself. I glanced up to find the craftsman's eyes upon me. I met his gaze briefly then looked down, for I read no contempt there, nor exasperation, but just a deep understanding and acceptance. Then, looking up again, I saw the flicker of a smile dance across his face, a smile that I began to find infectious. And within my heart there stirred warmth and hope.

Then, dispelling the curious intensity of the moment, he said in a lighter tone, “You must be hungry now, having come so far. You'll be wanting some refreshment before you set off again. Come and share my meal,” beckoning towards to the door. I rose and followed.

As I left the village some while later, it was not in the same direction of travel as when I had arrived. Instead, turning back on my tracks, I headed once more for home. My hunger and thirst had been well satisfied and there was lightness in my step. Two images lingered in my mind's eye. The first was of the craftsman, hammer and chisel in hand, working deftly on the piece of wood he had said was so precious to him. The second was of the meal we had just shared, when, taking a coarse loaf of bread, he had offered me half of it with punctured hands.

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## Appendix 5

### **The Liturgy of Baptism Common Worship, Christian Initiation**

*From the Pastoral Introduction, p.62*

Baptism marks the beginning of a journey with God, which continues for the rest of our lives, the first step in response to God's love.

*From the Prayer over the Water, p.69*

We thank you, almighty God, for the gift of water  
to sustain, refresh and cleanse all life.  
Over water the Holy Spirit moved in the beginning of creation.  
Through water you led the children of Israel  
from slavery in Egypt to freedom in the Promised Land.  
In water your Son Jesus received the baptism of John  
and was anointed by the Holy Spirit as the Messiah, the Christ,  
to lead us from the death of sin to newness of life.

We thank you, Father, for the water of baptism.  
In it we are buried with Christ in his death.  
By it we share in his resurrection. Through it we are reborn by the Holy Spirit.  
Therefore, in joyful obedience to your Son,  
we baptize into his fellowship those who come to him in faith.

Now sanctify this water that, by the power of your Holy Spirit,  
they may be cleansed from sin and born again.  
Renewed in your image, may they walk by the light of faith  
and continue for ever in the risen life of Jesus Christ our Lord;  
to whom with you and the Holy Spirit  
be all honour and glory, now and for ever.

Source: <http://www.churchofengland.org/media/1190836/holy%20baptism.pdf>

## Appendix 6

### Cracks

There are cracks in my world;  
I noticed them one day and now they are everywhere.  
Sinister, hairline cracks that  
Start and finish out of sight,  
Cracks that grow and gape  
and laugh at my certainties.  
My world has been declared unsafe.  
I have tried to paper them over,  
paint them out,  
shift the furniture to hide them  
... but they always return ...  
Cracks that hang like question-marks in my mind.

But now I begin to think.....  
Why do the cracks appear?  
From where do they come?  
They have made my room unsafe  
... but they have thrown it open to new horizons,  
... drawn back curtains  
... raised long-closed shutters.

One day I looked and a crack had become a window  
to a larger world beyond;  
step through it said  
... what have you to fear?  
Do you wish to stay in your crumbling room?

And then I remembered a childhood dream  
Watching the egg of some exotic bird;  
oval and perfect, spotted blue and cream  
In wished to hold that egg  
and keep it on a shelf ...  
but as I watched it ...  
cracks appeared;  
Tiny fissures spread like zigzag ripples.  
It broke in two  
                                  and life struggled to its feet,  
Wet and weak, and blinking at the world.  
Without the cracks, that egg could  
hold no more than rotting, stagnant death.

Without its cracks my world would be  
no more than a room without a view;  
Cracks may be uncomfortable, disturbing gaps  
... but could it be I need them?  
Do you believe in cracks?  
Because I keep searching for God in the room  
and find He is hiding in  
                                  the cracks.

## Appendix 7

### **Prayer of Confession Common Worship, Main Volume**

*From the Preparation for Holy Communion rite, p.165*

Father eternal, giver of light and grace,  
we have sinned against you and against our neighbour,  
in what we have thought,  
in what we have said and done,  
through ignorance, through weakness,  
through our own deliberate fault.  
We have wounded your love  
and marred your image in us.  
We are sorry and ashamed  
and repent of all our sins.  
For the sake of your Son Jesus Christ,  
who died for us,  
forgive us all that is past  
and lead us out from darkness  
to walk as children of light.  
Amen.

*Source: <http://www.churchofengland.org/media/41130/mvcommunion154-335.pdf>*

## Appendix 8

### The Warrior

She is a warrior  
Magnificent in her armour  
A woman of God

She stands triumphant  
Head held high  
Nothing.. Will defeat her

Faith is forged within her  
Strengthened in pain and trial

Oh she can be soft  
as a falling feather  
In her shoes of peace

The belt of truth  
Encircles her waist a reminder of the constraints  
In which she is held

Her hair a flow of beauty  
under her helmet of salvation  
She is strong

protected by the breastplate of righteousness  
her heart belongs to God  
her true love

Her shield of faith will leave you breathless  
It sparkles with diamonds  
Tears of pain and joy

Never underestimate this woman

Beware the sword of the spirit  
She has learnt to use it well  
She has Gods authority

Her back has no protection  
She would never turn to leave a battle  
she faces forward in adversity

As she strides into battle  
For the kingdom of God  
Her gentleness is tidied away

Her courage billows like a cloak around her  
Nothing, nothing  
Will defeat her belief In  
Love

As she kneels in prayer and supplication  
Her head bent in obedience and  
love to her God

Her heart opens to him  
The one who created her  
A sister in Christ  
a child of God

He hears her cry of 'Abba, Father'  
He is there with her  
His wings enfold her in sleep  
His angels guard her life

He rejoices in her courage  
He loves her strength and dignity  
Her prayers are the most precious gifts to him

He knows her brokenness and uses it to his glory  
He was there with her  
In her time of trial

He swept her from the ashes  
Placed her at his side  
Raised her for his glory

He gave her work  
To love  
To pray  
A defender of his kingdom

within us all is this beautiful warrior

You belong to God

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## Appendix 9

### **Vision of 'Crazy Horse', Oglala Lakota Sioux (circa 1840-1877)**

'The Red Nation shall rise again and it shall be a blessing for a sick world;  
a world filled with broken promises, selfishness and separations;  
a world longing for light again.

I see a time of Seven Generations

when all the colours of mankind will gather under the Sacred Tree of Life  
and the whole Earth will become one circle again.

In that day, there will be those among the Lakota  
who will carry knowledge and understanding of unity among all living things  
and the young white ones will come to those of my people and ask for this wisdom.

I salute the light within your eyes where the whole Universe dwells.

For when you are at that centre within you

and I am that place within me,

we shall be one.

*Source: <http://www.californiaindianeducation.org/inspire/traditional/>*