

WORSHIP SERVICE – SUNDAY



19th July, 2020
Pentecost 7

Welcome: Whether this is your 'home-place' for worship, or if you are new or a visitor here, it is good to be together to worship God!

We acknowledge the traditional caretakers of the land in which we live. We acknowledge their deep spiritual connections to this land and we thank them for the care they have shown the earth over thousands of years.

At the risk of giving you too much to read here are some thoughts as we lead into this service.

The Assembly Standing Committee (ASC) has approved temporary guidelines for Uniting Church congregations and faith communities to celebrate Holy Communion as part of online worship.

"At this moment, we cannot gather together in our usual ways, because of the restrictions designed to stop the spread of the coronavirus, COVID-19, and to keep vulnerable people safe," said Uniting Church President Dr Deidre Palmer in a Pastoral Letter explaining the decision.

"Following prayer, shared conversation and listening to the Spirit and each other, the ASC has approved online gatherings for worship with Holy Communion in accordance with ASC guidelines.

"The decision whether to offer online Holy Communion in worship will be the responsibility of the Church Council with the Minister," said Dr Palmer.

"There will be Uniting Church congregations and members, who choose not to celebrate Holy Communion in this way, but instead choose to wait until they are able to physically meet

The new guidelines are a temporary pastoral measure for the period of COVID-19 isolation measures, and will conclude no later than March 2021 or when the Standing Committee advises otherwise.

The Following appear in the Magazine the Christian Century:

A big debate in the clergy circles I follow has been over the permissibility of celebrating communion over the internet. Two distinct camps have emerged: one believes this to be a logical way forward for the church in this moment, while the other maintains that a virtual celebration is not a valid one.

So far I have chosen not to celebrate the sacraments until the church I serve is gathered in person again. For me, it has to do with the sacredness of the congregation, gathered in a specific place and time. Until we are gathered back into our sanctuary, we are simply waiting—and marking our longing. This week’s Genesis reading is about Jacob’s journey in the wilderness and his dream of the ladder. In the morning, he wakes up and names the place where he slept “Bethel” or “house of God,” proclaiming, “surely God is in this place.”

In my personal theology of the sacrament, Christ is spiritually present in a real way. It’s not simply a memorial to me, though I respect that it is for some. When I preside at the table, I call on the Holy Spirit to be present in the bread and cup in a real and life-changing way.

I’ve learned over the last few months that God can be in places I never expected: the gathered body of Christ dialled into the same Zoom call, for instance. My congregation has shared prayers, worshiped, and enjoyed fellowship with a depth that I’ve come to appreciate. Surely, God has been in this place.

Still, I can’t quite get to the point of asking my parishioners to add bread and grape juice to their Instacart orders. God may be in this place, but I’m not sure that means that the sacrament belongs in every place we can imagine.

Here's the challenge. I'm not sure that I'm right. I'm used to having strong theological feelings on most things, and I have them here, too—it's just that they are inconveniently not aligned with just one side of this question. I can make arguments either way.

Perhaps God is in that place of tension, too.

-Emily C. Heath

Given that the Church Council is still to decide on this matter I felt we could not celebrate communion like this until we have some decision. So for this weeks service I have chosen to invite you to a recollection of Jeus meals with his disciples called by the Moravians and Methodists a "Love feast"

THE AGAPE FEAST

The Love Feast, or Agape, is a Christian fellowship meal recalling the meals Jesus shared with disciples during his ministry. The service expresses the koinonia or sharing, belonging and fellowship enjoyed within the body of Christ.

The Love Feast, in common with other acts of worship includes prayer, praise, scripture, preaching and mutual fellowship and an offering, but in addition the Love Feast contains a sharing of the Love Feast cake/bread and the Loving Cup.

If you wish to participate you will need to provide some drink and cake/bread.

It is important to know that this feast is not a Eucharistic feast, but one of love and fellowship.

Let us commemorate our unity through Christ, and feast on the spirit of love who is Christ.

Coming Together To Worship

Welcome: To each Other. (Announcements) To Worship.

Call to Worship

L: From the moment we open our eyes each morning,
until we close them at night, God is with us.

P: There is no one like you, our God!

L: In times when we are surrounded with struggles,
in all the surprising places we find hope,
Jesus is with us.

P: There is no one like you, our Brother!

L: When we feel orphaned by the world,
when we are welcomed into faith's family,
the Holy Spirit is with us.

P: There is no one like you, Witnessing Spirit!

You we praise, Steadfast Love,
for your presence never abandons us,
but is at our side in all of life.
There is no cobwebbed corner
that is not claimed by your grace.

You we praise, Teller of parables.

Your words challenge us in moments of doubt, as well as in our times of great
faith.

When we run around in circles
chasing our worries and fears
like a dog after it's tail,
you whisper hope to us.

You we praise, Spirit who calls to our hearts.

Your voice is that gentle whisper
in a world filled with angry shouts;
your joy is that refreshing shower
when despair parches our souls;
your wonder opens our eyes and ears
to the gifts which surround our lives.

You we praise, God in Community, Holy in One

In your heart, God of wonder,
you wrote the vision of creation,
and the Word shaped the mountains
 from the rich loam of the valleys, your Spirit breathed life into every
 which sprang forth from your imagination.
Welcomed into your garden with hope,
we forgot your words of hospitality,
 running to catch a glimpse of the parade
 of seductions sin and death brought to town.
Prophets came, your vision written on their hearts, your voice standing behind
their words which sought to bring us back to you,
 but we took no delight in their invitations.

Call to Reconciliation

When we fail to live as God's people, we are like flowers which give way to
weeds. But God seeks us out, not to condemn us, but to comfort, to forgive, and
to bring us home. Let us stop playing hide-and-seek with our God, as we confess
our sins together, saying,

Unison Prayer for Forgiveness

Insolently we turn against you, God of truth.

**When we follow those desires that control us; when we live for ourselves,
shutting off the gifts of those around us; when we think we do no need to
share love, hope, peace with others, we show how we have joined that league
of hooligans who ignore your way of life.**

**Yet, you have chosen to adopt us as your children, God-who-stands-with-us,
forgiving us and making us inheritors with Jesus of your grace and joy. So lead
us by the Spirit, that we might follow Jesus Christ, our Lord and Saviour, into
creation which groans for love and healing.**

Silence is kept

Assurance of Pardon

L: In sorrow so deep we cannot find our way out,
 God cradles us in comfort;
 in moments so shadowed we trip over our fears,
 God lights the way for us;

in joy which cascades into our souls,
God fills us with healing.

P: Even when we cannot see it, God's hope is all around us, surrounding us with peace and healing. Thanks be to God, we are forgiven ! Amen.

© Thomas Schuman

We Listen For The "Word" Of God

Read by Peggy Goldsmith

Reading from the "Good News" of Jesus: Matthew 13:24–30, 36–43

²⁴ He put before them another parable: "The kingdom of heaven may be compared to someone who sowed good seed in his field; ²⁵ but while everybody was asleep, an enemy came and sowed weeds among the wheat, and then went away. ²⁶ So when the plants came up and bore grain, then the weeds appeared as well. ²⁷ And the slaves of the householder came and said to him, 'Master, did you not sow good seed in your field? Where, then, did these weeds come from?' ²⁸ He answered, 'An enemy has done this.' The slaves said to him, 'Then do you want us to go and gather them?' ²⁹ But he replied, 'No; for in gathering the weeds you would uproot the wheat along with them. ³⁰ Let both of them grow together until the harvest; and at harvest time I will tell the reapers, Collect the weeds first and bind them in bundles to be burned, but gather the wheat into my barn.' "

³⁶ Then he left the crowds and went into the house. And his disciples approached him, saying, "Explain to us the parable of the weeds of the field." ³⁷ He answered, "The one who sows the good seed is the Son of Man; ³⁸ the field is the world, and the good seed are the children of the kingdom; the weeds are the children of the evil one, ³⁹ and the enemy who sowed them is the devil; the harvest is the end of the age, and the reapers are angels. ⁴⁰ Just as the weeds are collected and burned up with fire, so will it be at the end of the age. ⁴¹ The Son of Man will send his angels, and they will collect out of his kingdom all causes of sin and all evildoers, ⁴² and they will throw them into the furnace of fire, where there will be

weeping and gnashing of teeth. ⁴³ Then the righteous will shine like the sun in the kingdom of their Father. Let anyone with ears listen!

L: Your word, O God, is a lamp to our feet

ALL: A light to our path

**The Story from the Early Christian writings: Genesis 28:10-19a
Jacob's Dream at Bethel**

¹⁰ Jacob left Beer-sheba and went toward Haran. ¹¹ He came to a certain place and stayed there for the night, because the sun had set. Taking one of the stones of the place, he put it under his head and lay down in that place. ¹² And he dreamed that there was a ladder^[a] set up on the earth, the top of it reaching to heaven; and the angels of God were ascending and descending on it. ¹³ And the LORD stood beside him^[b] and said, "I am the LORD, the God of Abraham your father and the God of Isaac; the land on which you lie I will give to you and to your offspring; ¹⁴ and your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south; and all the families of the earth shall be blessed^[c] in you and in your offspring. ¹⁵ Know that I am with you and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you." ¹⁶ Then Jacob woke from his sleep and said, "Surely the LORD is in this place—and I did not know it!" ¹⁷ And he was afraid, and said, "How awesome is this place! This is none other than the house of God, and this is the gate of heaven."

¹⁸ So Jacob rose early in the morning, and he took the stone that he had put under his head and set it up for a pillar and poured oil on the top of it. ¹⁹ He called that place Bethel;^[d] but the name of the city was Luz at the first.

L: Open our eyes, O god to the beauty of your word.

ALL: May our lips and our lives unite to serve you.

You were in this place

YouTube sound track <https://www.youtube.com/watch?v=R7798DInPAI>

1. At the dawn of the ages
you pulled land from the sea.
With your word you invented
all we know, all we see:
creek and desert and forest,
red and grey kangaroo.
You were in this place—
but we never knew.

2. Paintings seen on the rock face,
footprints left in the sand,
campfire next to the river,
songs that rise from the land:
signs that seem so elusive,
shadows just out of view.
You were in this place —
but we never knew.

3. Do we take after Jacob,
blind to what lies at hand,
needing dreams to inform us
God is here in this land?
See him suffering and dying,
bread and wine tell the news.
You were in this place—
but we never knew.

4. Jesus, open our senses,
help us see you today
in the person beside us,
as we work, as we play.
While we love you and serve you, may it never be true:

you were in this place —
but we never knew.

© 2011 Robin Mann Released on: 2011-07-01
Used with permission during Covid 19 time

Comment: Rev Paul Cameron

"Once Upon a time ..."

There lived a boy and a girl named Hansel and Gretel;

There was a farmer who went out in the field to sow his seed;

There was a man who had two sons and the younger of them said to him:

"Father, give me that portion of my inheritance which falls to me."

"Once upon a time, which is to say at a time beyond time, or at a different kind of time altogether from the kind the clock measures, or at a time that is no time at all because it's without beginning and without end." (Telling the Truth, Fredrick Buechner, page 73)

"Once upon a time," of course, is the beginning of a story and the Bible uses stories quite often. They don't always - or even often - begin with, "Once upon a time," but they are stories, nevertheless. The power of stories is legendary, but their value, their use, their vitality is often overlooked by modern people. Primitive people, however, know the value of such folk tales. Almost every primitive society has a collection of fascinating stories about the origin of the world, the first people on earth, how animals were created, the Flood. These stories, in a very real sense, somehow contain the very soul of that group as a people. Those cultures advance spiritually through the use of their stories. In like manner, the Bible is one vast tale of God's action in history and of his interaction with men and women over the centuries.

The story of Jacob is incredibly ancient. It comes from among the oldest traditions which make up the Old Testament. Circulated by word of mouth for many centuries, the tales were finally committed to writing. Such ancient stories are always filled with mythological touches, and it is sometimes difficult to know where the historical leaves off and the yarn begins. But, as John Sanford says, "This didn't bother the ancient Hebrews because these stories were part of the fabric of their souls affecting them at the deepest level of their being. They bore an unconscious as well as a conscious meaning for the listener." (The Man Who Wrestled With God, John A. Sanford, page 4)

"Once upon a time," there was a young man who cheated his older brother, and when the older brother, whose name was Esau, found out what the younger brother, whose name was Jacob, had done, he hated him and vowed to kill him. That was certainly predictable, given Esau's impulsive character. Word of those threats reached Rebekah's ears and Jacob's mother became afraid for his life. So she persuaded Jacob to leave for awhile. It was a wise move. She knew Esau would soon spend his rage in idle threats and words. His anger burned hotly but soon died out, and if Jacob would simply absent himself for awhile, all would be soon forgiven and forgotten. So Rebekah sent Jacob to live with her brother Laban. The young man went along with her plan and headed toward Haran. It was on the way that the revelation of the angel ladder was made to him.

We can well imagine Jacob trudged along the road burdened with many regrets and considerable misgivings. Among other things, he was lonely and uncomfortable. Jacob was not a young man at this point in his life. He was mature and set in many of his habits. For instance, unlike his brother Esau, Jacob was not a man who had spent much time roaming the wilderness. For him, the solitude of the night held no comfort. Besides, there was also the fear Esau might learn of his abrupt departure and proceed to track him down, in order to take his revenge. How would he defend himself against that wild man? His strength was certainly not equal to that of his hunter brother.

The place later called "Bethel was nothing more than a bleak moorland that lay in the heat of Palestine. There was nothing remarkable about it. It was just a "certain place." The hillsides were strewn with large sheets of bare rock, which lay there like fallen gravestones.

This unhappy wanderer suddenly found himself overtaken by the coming of night on this desolate wasteland. He was not there by choice. There was no alternative for him but to lie down upon the hard ground, use a stone as a pillow, and try to sleep. Worn out by his turbulent feelings, as much as his physical exertions, Jacob slept. As he slept, he dreamed. In his dream, he recognized God had spoken to him. Perhaps, for the first time in his life, Jacob was forced to recognize the existence of a Will which was greater than his own ego. It seemed to Jacob, in his dream, the huge slabs of limestone lying all over the ground suddenly came together and built themselves into a gigantic stairway, reaching from the spot where he lay to the starry heights above him. And on that staircase, angels came and went in multitudes. Moreover, they showed some evident concern for the sleeper, Jacob, who lay there at the foot of the stairway.

Jacob may have been overcome with some sense of his own insignificance out there in the middle of this vast wilderness. Moreover, he may have been bothered by his trickery, especially by the fact that his own actions had forced him to leave his home. At any rate, Jacob was in a psychological crisis when this dream came upon him. Earlier in his life, when everything was going for him as he planned and expected, the ability of such a dream to lift him to a higher consciousness would probably have been unlikely. Transforming experiences such as these usually come only when the conscious point of view is severely shaken, as through an illness, a catastrophe, or a personal crisis like Jacob was facing.

It is interesting and significant that, in his dream, Jacob did not climb the ladder. Only the angels ascended and descended that stairway. Jacob remained a passive observer of his own dream.

Nevertheless, in that dream he received great assurance. God essentially answered his thoughts. Jacob felt lonesome, so the Lord said, "I will be

with you." Jacob feared Esau, so he was assured, "I will keep you." He knew not what hardships he might meet, but God promised to bring him back safely.

Instinctively, Jacob knew God had spoken to him, and decided the reason he had dreamed this was because God was especially in this particular spot, though he (Jacob) hadn't been aware of it earlier. So he said, "This place is the gateway to heaven." Therefore, in reverence, he erected a stone altar, anointed it with oil, and called it "Bethel," which meant literally, "The house of El" or "The house of God." He also made a bargain with God that, if God would give him what he needed and keep him safe until he returned to his father's house, he would claim Yahweh as his God. It was an awkward way to try to relate to God, but Jacob was basically an earthy "man of the world" so he tried to strike a bargain. All of this probably showed how frightened Jacob was, as well as how stunted his spiritual development happened to be.

Jacob's dream leaves with us some significant thoughts.:

God wants a relationship with us. The ladder between heaven and earth is a clear sign that God is not content to rule the universe from some heavenly height, but wants to be connected to us. This desire for a relationship was seen first when Adam and Eve "heard the sound of the LORD God walking in the garden at the time of the evening breeze" (Genesis 3:8). This longing for a close connection was seen most clearly when the word of God "became flesh and lived among us" as Jesus Christ (John 1:14).

Jacob's dream reveals that God wants to be with us, not distant from us. God enters into the very centre of human life, in all of its complexities and difficulties.

God also comes to us in grace, not in judgment. If anyone deserved to be judged for his sins, it was Jacob. He took advantage of Esau when the older brother was weak with hunger, offering him bread and lentil stew in exchange for his birthright (Genesis 25:29-34). Then, Jacob disguised himself as Esau in order to receive their father's blessing (27:1-29). And

yet, when the Lord appeared to Jacob, God offered him gracious gifts of land and numerous offspring.

Here is the link to the Gospel Story. In that story and in the story that precedes (the sower and seed), I think the emphasis is on the graciousness of God. Not upon our judgement of others.

Jacob's dream shows that God gives us what we need, not what we deserve. "The LORD is gracious and merciful," says Psalm 145, "slow to anger and abounding in steadfast love" (v. 8).

God also promises to be with us wherever we go, and to remain faithful to us. The name Immanuel means "God is with us," a name first spoken by the prophet Isaiah (7:14) and later attached to Jesus Christ (Matthew 1:23). God never leaves us or abandons us, but stays close beside us, through all of our pains and struggles and failures. Although we sometimes fall away from God, the Lord never falls away from us. "I will not leave you," says God to Jacob, "until I have done what I have promised you" (Genesis 28:15).

Jacob's dream assures us that God is by our side, perfectly faithful to us.

God is in places where we do not expect. Jacob had fled the safe areas of his life. He had a right to think that his deceit had placed him out of reach of his brother and God. In seeking a place of shelter the last encounter he might expect was from a gracious God.

When we track Jacob's dream, we discover that God wants a relationship with us, comes to us in grace, and promises to be with us forever.

Jacob invites us to respond to his dream by seeing and accepting that God is with us. Genesis tells us that when Jacob awoke from his sleep, he said, "Surely the LORD is in this place — and I did not know it!" (v. 16). He discovered in his dream that God was far closer than he ever imagined, and that the place of his sleeping was "the house of God" and the "gate of

heaven” (v. 17). Then Jacob called the place “Bethel,” which means “House of God” (v. 19).

Where do you expect to meet God?

When have you met God when you least expect?

Where have you seen God at work in unexpected ways?

What might we learn from such encounters?

Our Response To The “Word” ..

Hymn The Sun Went Down On Jacob's Grief
(Tune TIS 585 Kingsfold – (I heard the voice of Jesus say))

Verse 1

The sun went down on Jacob's grief
And night found him alone
His guilt and fear had no relief
His pillow was a stone
But God in darkness came and kept
His word of grace supreme
To give new courage while he slept
New wisdom in a dream

Verse 2

For Jacob in his sleep was shown
God's messengers on high
The angels moving up and down
A stairway to the sky
He heard the voice he scarcely knew
Of One whom none can see
I will protect and be with you
And you must trust in Me

Verse 3

Our father's God grants us to share
The way that Jacob went
The upward path is now made clear
In Christ our one ascent
Our eyes and heart and soul and mind
Awake to see His face
As in the desert tracks we find
The Lord is in this place

Verse 4

God's love is our security
The past has been forgiven
And every resting-place can be
The very gate of heaven
Our Saviour's promise makes us strong
To face the barren ways
Our bitterness is turned to song
Our sorrow into praise

CCLI Song # 3816121

Christopher Idle

© Christopher Idle - The Jubilate Group (Admin. by Jubilate Hymns Ltd, sub to Hope Publishing for various regions) (Admin. by Hope Publishing Company)
For use solely with the SongSelect®. Terms of Use. All rights reserved.

www.ccli.com

Offering - money, selves, and our prayers.

Prayers of Intercession

Prayers of the People - July 19, 2020

Perce Marland

Over the last several months, as our country has been traumatized by one national disaster after another, my mind goes back to the Old Testament stories of peoples and nations who endured different but equally great traumas. Then, the way out of these great troubles was to get right with God and resort to prayer. So let us seek to get right with God and prayerfully ask for His deliverance from our woes.

Heavenly Father, our way of life and our piece of mind have been greatly disturbed, some might say shattered, by a series of disasters – long-lasting droughts, raging fires, fierce floods, and now a pandemic that shows no sign of abating. We ask that You build us up as a people and as individuals, so that we can cope spiritually, emotionally, psychologically and materially with the consequences of these horrible events. Give us the courage to face the problems confronting us. Bring comfort, healing and peace of mind to those who, of late, have lost loved ones, homes, livelihoods and relationships. Lord, in Your mercy, **hear our prayer.**

We pray for the leaders of our country, our states and local authorities, that they might turn to You as they seek to protect, to sustain, to rehabilitate, to lead, to inspire and to chart a way out of the troubles besetting this country and its people. Teach those who resort to the use of fear, intimidation, threats and violence to suppress the rights of others and to advance their nations' political and territorial objectives that there are far better ways, ways that sow love rather than resentment and hatred . Lord, in Your mercy, **hear our prayer.**

Lord, we pray for our religious leaders and religious institutions that they might continue to be models of love, peaceful methods, tolerance, justice and generosity to transform worldly ways into the ways of Christ. Open their hearts and minds and ours so that we all see plainly those who need assistance and how to help; and open our hearts so that we become, for them, the instruments of Christ's love. We give thanks for the wonderful leadership exercised over recent years in our own church by former ministers, pastors and lay persons. Lord, in Your mercy, **hear our prayer.**

Lord, we know full well that there are many in our country and community who are enduring great hardship and mental anxiety. We pray for those who have been blighted by loneliness because of the lockdown, those recovering from surgery and ask that they receive relief. We pray for those stranded in our country without work and support from home, those excluded from our country who want to resume their studies here and those anguished by domestic abuse. Show them the light of Your love and bring them relief. Lord, in Your mercy, **hear our prayer.**

We are indeed grateful for all those who are tending to the needs of those in strife – the health workers and hospital staff, the emergency service personnel, the social workers, the counsellors, those manning the food distribution centres for the hungry and needy and the Elders of our church who have been reaching out in love. Sustain them in their great work and shower them with the rewards of love and appreciation for their help. May they receive ample emotional and psychological rewards for their great sacrifice. Lord, in Your mercy, **hear our prayer.** Now let us say together the Lord's prayer. Our Father ...

**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 them that trespass against us.
And lead us not into temptation,
But deliver us from evil.
For thine is the kingdom,
The power, and the glory,
For ever and ever.
Amen.**

A Blessing over the food (Grace)

By your holiness, God of grace, you accomplish all things, and you call us to hope in Jesus Christ, our Lord. Seeing us in the bonds of despair, he came to set us free by your grace; hearing the treacherous words spoken to us by sin, he called to us with words of mercy; taking our punishment upon himself, he went to the cross, so we might enter the kingdom of love.

And when you gather us to your heart, as we sit at your Table with the saints of every time and place, we will join hands and hearts to sing your glory forever and ever, God in Community, Holy in One. Amen.

Bless this food and the fellowship we have. Bless our interaction and our sharing.

Prayer after food

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא נַפְשׁוֹת רַבּוֹת וְתִסְרֹנֶן עַל כָּל מָה שֶׁבָּרָאתָ לְהַחַיּוֹת בָּהֶם נַפְשׁ כָּל חַי בָּרוּךְ חַי הָעוֹלָמִים

Baruch atah ado-nai elo-hai-nu melech haolam borei nefashot rabot v'chesronan al kol ma she'barata l'hachayot bahem nefesh kol chai baruch chei ha'olamim.

Blessed are You, L-rd our G-d, King of the universe, Creator of numerous living beings and their needs, for all the things You have created with which to sustain the soul of every living being. Blessed is the one who is the Life of the worlds.

Hymn TiS 531 Sent forth by God's blessing

<https://www.youtube.com/watch?v=G7sFHCTeacU>

**Sent forth by God's blessing, our true faith confessing,
the people of God from his table take leave.
The supper is ended: may now be extended
the fruits of his service in all who believe.
The seed of his teaching, our hungry souls reaching,
shall blossom in action for all humankind.
His grace shall incite us, his love shall unite us
to work for his kingdom, his purpose to find.**

**2. With praise and thanksgiving to God ever-living
the tasks of our everyday life we will face,
our faith ever sharing, in love ever caring,
embracing as neighbours all those of each race.
One feast that has fed us, one light that has led us,
unite us as one in his life that we share.
Then may all the living, with praise and thanksgiving,
give honour to Christ and his name that we bear.**

Omer Westendorf
1916– alt.

Text © Copyright 1964, World Library Publications, a division of J. S. Paluch Company, Inc.
3825 N. Willow R., Schiller Park, IL 60176. USA. All rights reserved.

Words: additional permission required. Available from LicenSing & Word of Life Licence no.729788-A

Benediction:

God be with you in the highest heights and the lowest depths
and everywhere in between.

Christ be your guide though the fields be full of snares and weeds,
Spirit be bearing witness within you that you are a child of God. Amen.