



The Best Supper © Jan L. Richardson

Love Feast

World Communion Sunday

October 4, 2015

5:00pm

Long Green Valley Church of the Brethren

4800 Long Green Rd., Glen Arm, MD 21057

And the Table Will Be Wide

Gathering

(as you arrive, take your seat, *ōbe still and know that I am God* *ō* Ps. 46:10, prayerfully read the first scripture *ō* Hymnal #824, simply listen to and through the music, and/or otherwise prepare yourself to participate in this meal)

Welcome

The table is wide, and you have responded to the Lord's invitation to come and sit around it. Through the rain you have traveled to join us here and now. We are glad. Welcome.

This time is fashioned as a journey. We begin in these pews, facing the cross. Here we prepare the way, taking a deep breath (do so) and seeking to become more aware that the Holy Spirit blows through us, a wind mightier than any hurricane. Here we speak together a Psalm and sing together a song which both draw our attention to our faithful God. Here we pray, then grab our hymnals and move with the Spirit to circles where we physically share the love of Christ, our feet or hands being washed by another *ō* a mutual act. From there we journey to tables around which we will share a meal and, with gratitude, remember what Christ Jesus has done for us. In so doing, we seek our place in his continuing work of reconciliation. And then, when the meal is over and dishes have been washed, we head home *ō* a little earlier than in the past.

Yes, welcome to Love Feast on this World
 Communion Sunday ó our contribution to the global
 church of Jesus Christ. Shall we begin with a psalm?
 Please turn to #824, and let's read together a portion of the
 145th. Your part is in bold and italic print.

Responsive Scripture reading

Psalm 145:13b-21

824

The Lord is faithful in all his words,
 and gracious in all his deeds.

**The Lord upholds all who are falling,
 and raises up all who are bowed down.**

The eyes of all look to you,
 and you give them their food in due season.

**You open your hand,
 satisfying the desire of every living thing.**

The Lord is just in all his ways,
 and kind in all his doings.

**The Lord is near to all who call on him,
 to all who call on him in truth.**

He fulfills the desire of all who fear him;
 he also hears their cry, and saves them.

**The Lord watches over all who love him,
 but all the wicked he will destroy.**

***My mouth will speak the praise of the Lord,
 and all flesh will bless his holy name***

forever and ever.

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459 I come with joy to meet my Lord

DOVE OF PEACE CM extended



1 I come with joy to meet my Lord, for - giv - en, loved, and
 2 I come with Chris - tians far and near to find, as all are
 3 As Christ breaks bread and bids us share, each proud div - i - sion
 4 And thus with joy we meet our Lord. His pres - ence, al - ways
 5 To - geth - er met, to - geth - er bound, we'll go our dif - f'ren



1 free, in awe and won - der to re - call his
 2 fed, the new com - mun - i - ty of love in
 3 ends. The Love that made us, makes us one, and
 4 near, is in such friend - ship bet - ter known; we
 5 ways, and as his peo - ple in the world, we'll



1 life laid down for me, his life laid down for me.
 2 Christ's com - mun - ion bread, in Christ's com - mun - ion bread.
 3 stran - gers now are friends, and stran - gers now are friends.
 4 see and praise him here, we see and praise him here.
 5 live and speak his praise, we'll live and speak his praise.

Text: Brian Wren, 1968, revised 1977, *The Hymnbook* (Canada), 1971
 Copyright ©1971 Hope Publishing Co.
 Music: American folk melody, *Southern Harmony*

Unison Prayer

(back of bulletin)

And the table
will be wide.
And the welcome
will be wide.
And the arms
will open wide
to gather us in.
And our hearts
will open wide
to receive.

And we will come
as children who trust
there is enough.
And we will come
unhindered and free.
And our aching
will be met
with bread.
And our sorrow
will be met
with wine.

And we will open our hands
to the feast
without shame.
And we will turn
toward each other
without fear.
And we will give up
our appetite
for despair.
And we will taste
and know
of delight.

And we will become bread
for a hungry world.
And we will become drink
for those who thirst.
And the blessed
will become the blessing.
And everywhere
will be the feast.

ó Jan Richardson
paintedprayerbook.com

Move to the feetwashing circles

(take your hymnal with you)

One another-ing

Responsive Scripture reading

John 13:2b-17

#843

And during supper Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going to God, got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him.

Jesus came to Simon Peter, who said to him, "Lord, are you going to wash my feet?"

Jesus answered, "You do not know now what I am doing, but later you will understand."

Peter said to him, "You will never wash my feet."

Jesus answered, "Unless I wash you, you have no share with me."

Simon Peter said to him, "Lord, not my feet only but also my hands and my head!"

Jesus said to him, "One who has bathed does not need to wash, except for the feet, but is entirely clean. And you are clean, though not all of you." For he knew who was to betray him; for this reason he said, "Not all of you are clean."

After he had washed their feet, had put on his robe, and had returned to the table, he said to them, "Do you know what I have done to you? You call me Teacher and Lord - and you are right, for that is what I am. So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you.

Very truly, I tell you, servants are not greater than their master, nor are messengers greater than the one who sent them. If you know these things, you are blessed if you do them."

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Ponderings

You can't dive much deeper in the Brethren pond than to wash feet. It's woven into our spiritual DNA, along with triple dipping in the baptismal pool, and that unleavened communion bread we love to eat (you know, the tasty stuff that none of those disappear-on-your-tongue wafers or sponge-bread). This is part of our contribution to the global community of faith we call the church of Jesus Christ. Footwashing has led us to reach out beyond ourselves, being at the forefront of various service ministries in the past century, like *Heifer International* and *CROP*. On our knees we have heard Christ's call to serve.

Having said that, it pains me to point out that when we focus solely upon "service" in our interpretation of this beloved ordinance, we have missed a deeper truth. Yes, serving others is very important. However, of greater value is the receiving end of things. Jesus said, "everybody who gives even a cup of cold water to these little ones because they are my disciples will certainly be rewarded" (Matthew 10:42 CEV). Did you catch that? The "little ones" to which he referred were his disciples, the ones on the receiving end of the water - not the giving. The question is this: are you able to receive?

It pains me to point this out because "service" is written into my DNA. In younger years, I was a BVS'er. Of course, one thing every *Brethren Volunteer Service* worker learns along the way is that you receive much more than you ever give. In fact, if you can't receive, you better not give. Such giving without receiving can do damage. Mission trips to disadvantaged areas, for instance, do harm when they fail to mutually connect with those who only receive acts of kindness, but are not given the opportunity to give in return. It has to be a two-way street.

When we reach out to our neighbors, we are invited to receive a cup of cold water - so to speak - from them. The purpose of our monthly pancake breakfast, for instance, is not just to feed people. We do a good job of that. But how are we doing at mutually connecting with those we meet? What are we receiving from them? (and I'm not talking about money in the free-will offering jug or them potentially coming to church on Sunday). As a

wise deacon here, Carl Stephen, said many years ago, "people have a need to be needed." Or, to put it another way, everyone needs to be valued, to know that what they have to share is important, to "enter the cycle of grace upon grace where we finally see Jesus in one another." (see ["Stop Serving!"](#) by Joshua Brockway)

And Jesus said, "if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet." He didn't say, "I washed your feet, so go out and wash the world's feet." He said, do it to "one another." We are to be about the task of, if you will, "one another-ing": Wash one another's feet. Love one another. Pray for one another. Rejoice with one another. Weep with one another. Be there with and for one another.

The first hymn we will sing as we begin washing one another's feet (and hands) this evening is "Will you let me be your servant." I recall Kay Kearns sharing once that her dyed-n-the-wool Dunker father wasn't a big fan of this song, something about how none of us are Jesus or able or even worthy to fit into those shoes. I certainly understand that. His crucifixion was a once-and-for-all event. He's the Messiah, not me or you. And yet, we are invited into this Gospel "one another-ing." Please note the two-way street as you sing this washing song, and put the words into motion. "Will you let me?" is but one half of the equation - a question, by the way, not a demand. The second half is a request for your prayer that "I may have the grace to let you be my servant too."

Now, I know that the bulletin says we are to pray in unison at this point. However, this prayer in your hymnal is meant for after our feet have been washed. So, let's turn to it later! The time has come, sisters and brothers, for us to receive and give, and thus to behold Christ in one another.

Feetwashing

(hymns sung as needed)

"Will you let me be your servant"	307
"Have thine own way"	504
"Great is thy faithfulness"	327
"Spirit of the living God"	349
"Strong, righteous man of Galilee"	540

307 Will you let me be your servant

THE SERVANT SONG 87. 87

*E^b A^b B^{b7} E^b Cm

1,6 Will you let me be your ser - vant, let me
 2 We are pil - grims on a jour - ney, we are
 3 I will hold the Christ - light for you in the
 4 I will weep when you are weep - ing, when you
 5 When we sing to God in heav - en, we shall

Fm B^b A^b E^b A^b

1,6 be as Christ to you? Pray that I may have the
 2 trav - lers on the road. We are here to help each
 3 night - time of your fear. I will hold my hand out
 4 laugh I'll laugh with you. I will share your joy and
 5 find such har - mon - y, born of all we've known to -

B^{b7} Cm Fm A^b B^{b7} E^b

1,6 grace to let you be my ser - vant too.
 2 oth - er walk the mile and bear the load.
 3 to you, speak the peace you long to hear.
 4 sor - row till we've seen this jour - ney through.
 5 geth - er of Christ's love and a - gon - y.

*Guitar chords for unison singing only

Text: Richard Gillard, 1977, alt.

Music: Richard Gillard, 1977; adapted by Betty Pulkingham

Text and Music copyright ©1977 Scripture in Song

Have thine own way

504

ADELAIDE 54. 54 D

1 Have thine own way, Lord! Have thine own way! Thou art the
 2 Have thine own way, Lord! Have thine own way! Search me and
 3 Have thine own way, Lord! Have thine own way! Wound - ed and
 4 Have thine own way, Lord! Have thine own way! Hold o'er my

pot - ter, I am the clay. Mold me and make me aft - er thy
 try me, Mas - ter, to - day! Wash me just now, Lord, wash me just
 wea - ry, help me, I pray! Pow - er - all pow - er - sure - ly is
 be - ing ab - so - lute sway! Fill with thy Spir - it till all shall

will, while I am wait - ing, yield - ed and still.
 now, as in thy pres - ence hum - bly I bow.
 thine! Touch me and heal me, Sav - ior di - vine!
 see Christ on - ly, al - ways, liv - ing in me!

Text: Adelaide A. Pollard, *Northfield Hymnal with Alexander's Supplement*, 1907, alt.
 Music: George C. Stebbins, *Northfield Hymnal with Alexander's Supplement*, 1907

327 Great is thy faithfulness

FAITHFULNESS 11 10. 11 10 with refrain

1 Great is thy faith-ful-ness, O God my Fa-ther. There is no
 2 Sum-mer and win-ter, and spring-time and har-vest, sun, moon, and
 3 Par-don for sin and a peace that en-dur-eth, thine own dear

shad-ow of turn-ing with thee. Thou chang-est not, thy com-
 stars in their cours-es a-bove, join with all na-ture in
 pres-ence to cheer and to guide, strength for to-day and bright

pas-sions, they fail not. As thou hast been thou for-ev-er wilt be.
 man-i-fold wit-ness to thy great faith-ful-ness, mer-cy, and love.
 hope for to-mor-row; bless-ings all mine, with ten thou-sand be-side!

Refrain

Great is thy faith-ful-ness! Great is thy faith-ful-ness! Morn-ing by

morn-ing new mer-cies I see. All I have need-ed thy
 hand hath pro-vid-ed. Great is thy faith-ful-ness! Lord, un-to me!

Spirit of the living God 349

Spir - it of the liv - ing God, fall a - fresh on me.

fresh on me. Melt me, mold me, fill me, use me.

Spir - it of the liv - ing God, fall a - fresh on me.

Text: Daniel Iverson, 1926, *Revival Songs*, 1929
 Music: Daniel Iverson, 1926, *Revival Songs*, 1929; arranged by Herbert G. Tovey
 Text and Music copyright ©1935, renewal 1963 Birdwing Music (All rights controlled by The Sparrow Corp.)

Strong, righteous man of Galilee 540

MELITA 88. 88. 88

1 Strong, right - eous man of Gal - i - lee, robed with thy peace we
 2 Firm, peace - ful man of Gal - i - lee, girt with thy strength we
 3 Calm, suf - f'ring man of Gal - i - lee, clad in thy grace we
 4 God's peace - ful man of Gal - i - lee, Love's tri - umph, we shall

fol - low thee - in tem - ple court, thy cleans - ing rod
 fol - low thee - not to re - venge, but heal and pray,
 fol - low thee - love at the well, share Mar - tha's loss,
 fol - low thee - to crum - ble ev - 'ry boun - d'ry wall,

on greed and lies, the wrath of God. Robed with thy peace we
 to turn the cheek, and trib - ute pay. Girt with thy strength we
 for - give the nails, and take the cross. Clad in thy grace we
 build high - ways to the hearts of all. Love's tri - umph, we shall

fol - low thee, strong, right - eous man of Gal - i - lee.
 fol - low thee, firm, peace - ful man of Gal - i - lee.
 fol - low thee, calm, suf - f'ring man of Gal - i - lee.
 fol - low thee, God's peace - ful man of Gal - i - lee.

Text: Harry W. Farrington, 1921
 Copyright © Mrs. Harry W. Farrington
 Music: John B. Dykes, *Hymns Ancient and Modern*, 1861

Lord Jesus,
we have knelt before each other
as you once knelt before your disciples,
washing another's feet.
We have done what words stammer to express.
Accept this gesture of love as a pledge
of how we mean to live our lives.
Bless us, as you promised,
with joy and perseverance
in the way of the cross. AMEN

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Move to the meal tables

Two forty two

Scripture

Acts 2:42-47

⁴² They devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers.
⁴³ Awe came upon everyone, because many wonders and signs were being done by the apostles. ⁴⁴ All who believed were together and had all things in common; ⁴⁵ they would sell their possessions and goods and distribute the proceeds to all, as any had need. ⁴⁶ Day by day, as they spent much time together in the temple, they broke bread at home and ate their food with glad and generous hearts, ⁴⁷ praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved.

I titled this section of our Love Feast, "Two forty two," not because it is now 18 minutes before three o'clock (which is isn't), but because the 42nd verse of the second chapter of Acts has grabbed my attention in recent years. Acts 2:42 reveals the day-by-day walk of the early church, after all the Holy Spirit fire and baptismal water of its birth. Viewed through the lens of the beginning of the church, four essentials lie at the heart of who we are as followers of Jesus Christ together.

In Acts 2:42, it says that the early church "devoted themselves" 1) to the apostles' teaching, 2) to fellowship, 3) to the breaking of bread and, 4) to prayer. If you look closely, all of these are woven into the fabric of what we do today as church.

In those early years the apostle's teaching was what we today have received in the New Testament (tell me the stories of Jesus I long to hear), which was deeply inter-connected with their Bible, our Old Testament (the God of Abram praise, all praised be the name). Only, the people in the early church heard the stories and words of Jesus face-to-face from someone who was there (the apostles), or from someone who heard it first-hand from a disciple. Such immediacy is powerful. It's like when we today hear someone tell their own faith story, their testimony.

The people who were the early church also devoted themselves to *fellowship*. This word is more than the first name of the hall in which we now sit. Everything I said earlier about one another-ing is wrapped up in this word. We are bound together by Christ and the Holy Spirit, not by our politics, not by our ethnicity, not by our economic status, not by our gender, not by our age, not by our common interests. It is God and God alone who connects us. Granted, we are human. We tend to gravitate toward folks who are like us, but *fellowship* is about a deeper connection, one that draws us together in spite of our differences. This *koinoinia*, the Greek word for *fellowship*, this common space between us is where the risen Lord resides.

It was in this holy space that the early church devoted themselves to *the breaking of bread*. Now, is Acts 2:42 here referring to the sacraments, the bread and the cup? Some traditions say yes, and masses are enacted to give it a form that continues, day in and day out. I have a hunch, however, that this day-by-day *breaking of bread* was more like a church covered dish meal. By the way, as I look back on my own formative years growing up in the church, what I remember most are the church meals. You?

Finally, the first believers devoted themselves to *prayer*. Prayer remains the heartbeat of the church - whether it is formal or informal, full of words or full of silence, scripted or extemporaneous, asking or listening, done individually or altogether, sitting, standing, on the run, hand-in-hand or heart-across-the-miles to heart. There is no church without prayer, and eating together,

and fellowship, and paying attention to the Word we have received.

Whatever form the church may take in the future, these will be the essential elements: the apostles' teaching, fellowship, breaking of bread, and prayer. A building, an organizational structure, leadership, even liturgy are all details subject to change. Notice that *worship* is not listed as one of the four. They were in Jerusalem back then, and did participate in worship in the Temple. However, I believe *worship* is not mentioned as an essential in Acts 2:42 because it is woven through them all.

We come to the portion of our Love Feast which incorporates all of these elements. We have heard this teaching from the Acts of the Apostles. We are gathered around these tables to continue the one another-ing of the tub and towel. While the bread and cup communion awaits, the Deacons have prepared a meal for us, and we will very soon uncover - both dishes and hearts, and share with one another. Before doing so, however, let's sing our prayerful gratitude *with glad and generous hearts, praising God*, that Acts 2:42 might be lived out tonight in this Feast of Love.

Now thank we all our God 86

NUN DANKET ALLE GOTT 67. 67. 66. 66

1 Now thank we all our God with heart and hands and voices,
 2 Oh, may this bounteous God through all our life be near us,
 3 All praise and thanks to God the Father now be given,

who wondrous things has done, in whom this world rejoices,
 with ever joyful hearts and blessed peace to cheer us,
 the Son, and him who reigns with them in highest heaven,

who, from our mothers' arms, has blessed us on our way
 and keep us safe in grace, and guide us when perplexed,
 the one eternal God, whom earth and heaven adore,

with countless gifts of love, and still is ours to-day.
 and free us from all ills in this world and the next.
 for thus it was, is now, and shall be evermore.

Text: Martin Rinckart, *Nun danket alle Gott, Jesu Hertz-Büchlein*, 1636; tr. Catherine Winkworth, *Lyra Germanica II*, 1858
 Music: Johann Crüger, *Praxis Pietatis Melica*, 4th ed., 1647; harmonized by Felix Mendelssohn, *Symphony No. 2, "Lobegesang,"*
 Op. 52, 1840

Eating Together

Wall torn down

Re-gathering Hymn

In Christ there is no East or West 306

ST. PETER CM

1 In Christ there is no East or West, in him no South or North,
 2 In him shall true hearts everywhere their high communion find.
 3 Join hands, then, people of the faith, whatever your race may be.
 4 In Christ now meet both East and West, in him meet South and North.

but one great fellowship of love throughout the whole wide earth.
 His service is the golden cord close binding human-kind.
 All children of the living God are surely kin to me.
 All Christly souls are one in him throughout the whole wide earth.

Scripture

Ephesians 2:11-22

¹¹ So then, remember that at one time you Gentiles by birth, called "the uncircumcision" by those who are called "the circumcision" — a physical circumcision made in the flesh by human hands — ¹² remember that you were at that time without Christ, being aliens from the

commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. ¹³ But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. ¹⁴ For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us. ¹⁵ He has abolished the law with its commandments and ordinances, that he might create in himself one new humanity in place of the two, thus making peace, ¹⁶ and might reconcile both groups to God in one body through the cross, thus putting to death that hostility through it. ¹⁷ So he came and proclaimed peace to you who were far off and peace to those who were near; ¹⁸ for through him both of us have access in one Spirit to the Father. ¹⁹ So then you are no longer strangers and aliens, but you are citizens with the saints and also members of the household of God, ²⁰ built upon the foundation of the apostles and prophets, with Christ Jesus himself as the cornerstone. ²¹ In him the whole structure is joined together and grows into a holy temple in the Lord; ²² in whom you also are built together spiritually into a dwelling place for God.

Ponderings

In this day and age when there are so many deeply held disagreements in our society (as well as in the church itself), we are tempted to envision a day long ago when everyone just got along, and there was nothing to divide God's people. Let me dispel that thought. From the beginning, folks have been fighting with each other. There

was no magical moment when everyone was united, which is something we need to note on this World Communion Sunday. Divisions have always been there.

In the scripture we just heard, the apostle Paul mentioned the big ditch separating those Jesus followers who grew up in the faith of Abraham, Israel, and Moses, and those who were drawn to Jesus from the outside. Let me assure you, the arguments were huge between these Jews and Gentiles, circumcised and uncircumcised, insiders and strangers. As Ecclesiastes once said, there is nothing new under the sun. Where one or more are gathered, there will be at least two strongly held opinions. Walls are a given part of our existence – walls that separate us from one another, and walls that separate us from the One who created us.

What **is** new under the sun, and it remains new for each generation, is that Jesus came to tear down that wall, to proclaim peace, to reconcile us to one another and to God, to take upon himself our hostility, to embody it in his own flesh and blood and, in the process, to create in himself a new humanity.

Because of this, we are no longer bound by the things that separate us from God and one another. Our sins do not define who we are any more. Neither do our deeply held differences. As an apostle to the Gentiles, one sent by the risen Christ to those outside the covenant, Paul's radical message was that they were *no longer strangers and aliens* (do you ever feel like a stranger and alien, even here among these people gathered in this

place?), but were now *citizens with the saints.* That message continues to ring out. You are a valuable part of God's household. No matter what! Even if you don't think you deserve to be (or think you **do** deserve to be). Jesus did that. Still does.

That's what we bring to mind as we break bread. When the time comes for you to hold a piece of that delicious communion bread with your sister or brother-in-Christ across the table, think of all the things that tear us apart from God and from each other. We are, all of us, far from what we should or could be. We are all broken in some way, all sinners, all strangers to God's peace. All of that Jesus took upon himself, and his body was broken. Remember that as you together break the bread together.

Remember also - as you lift the cup to your lips - that Jesus drank of our sorrows, our hurts, our losses, our angers, our confusion, our orneriness, our judgmental hearts, our fearfulness, our misplaced pride, our lost-ness, our hopelessness! Everything that pours from our divided humanity - this was in the cup from which Jesus drank! You ever wonder why these little cups, why just a sip for us? Would the bitterness of a deep gulp be too much for us? And yet, in Christ, the fruit of the vine is for the healing of the nations. Remember that as you drink.

So, now, brothers and sisters, turn in your hymnal to #785, which is a responsive prayer in two parts. Lay your open hymnal down on the table, and look at the person across from you. Together, pick up a piece of the bread and hold it between you. Let's pray this prayer, and as we

say the Amen at the end, break the bread between you, remembering as you do that Christ broke down the wall that separates us from God and one another! Let me begin.

Responsive Prayer - part one

785a

Leader: Blessed are you, O God.

You made bread to strengthen us.

You set aside this bread

as a sign of your Son's broken body.

In breaking it, may we participate

in the reconciliation of Christ.

**People: May Christ's body be the bread of our souls,
to give us strength**

to continue our pilgrimage,

being made worthy to sit

with all the redeemed

at the marriage feast of the Lamb.

ALL: Hear us, O God, through our mediator,

Jesus Christ. AMEN

by Reinhard Rahusen, 18th c.
translation ©1992 John D. Rempel.

Breaking Bread and eating together

Take and eat.

And now. Please raise your cup and let us pray together our blessing, the second part of #785. Let me begin.

Responsive Prayer - part two

785b

Leader: Blessed are you, O God.

You made the vine to strengthen us.

You set aside this cup

as a sign of your Son's shed blood.

In drinking the cup,

may we participate in the blood of Christ.

People: May Christ's blood make us strong

to drink the cup of suffering

without complaint, for Jesus' sake,

in the hope that we shall drink new wine

in your kingdom.

ALL: Hear us, O God, for the sake

of your eternal love. AMEN

by Reinhard Rahusen, 18th c.
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Drinking together from the cup Christ shares

Take and drink.

478 Sent forth by God's blessing

Unison ASH GROVE 66 11. 66 11D

1 Sent forth by God's bless-ing, our true faith con-fess-ing,
2 With praise and thanks-giv-ing to God ev-er-liv-ing

the peo-ple of God from this dwell-ing take leave.
the tasks of our ev-'ry-day life we will face.

The sup-er is end-ed. Oh, now be ex-tend-ed
Our faith ev-er shar-ing, in love ev-er car-ing,

the fruits of this ser-vice in all who be-lieve.
em-brac-ing the chil-dren of each tribe and race.

Harmony

The fruit of Christ's teach-ing, re-cep-tive souls reach-ing,
With your feast you feed us, with your light now lead us,

shall blos-som in ac-tion for God and for all.
u-nite us as one in this life that we share.

Unison

His grace did in-vite us, his love shall u-nite us
Then may all the liv-ing with praise and thanks-giv-ing

to work for God's king-dom and an-swer his call.
give hon-or to Christ and his name that we bear.

Text: Omer Westerdorf, People's Mass Book, 1954, alt.

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Music: Welsch folk melody, harmonized by Gerald H. Knight

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Blessing one another

Let's make our benediction an action. Whether it is a holy kiss, a hug, or a handshake doesn't matter. It's whatever seems most appropriate, do this with those around you. As you do so, give them a blessing, like:

Peace be with you

May God provide

God bless you, sister/brother

I love you

It's up to you. Just do it. In so doing, our Love Feast is complete.

The fellowship of cleaning up *(for those able to stay)*

Heading home