

# The Beatitudes of Jesus

- 3 "Blessed are the poor in spirit,  
for theirs is the kingdom of heaven.
- 4 "Blessed are those who mourn,  
for they will be comforted.
- 5 "Blessed are the meek,  
for they will inherit the earth.
- 
- 6 "Blessed are those who hunger  
and thirst for righteousness,  
for they will be filled.
- 7 "Blessed are the merciful,  
for they will receive mercy.
- 8 "Blessed are the pure in heart,  
for they will see God.
- 
- 9 "Blessed are the peacemakers,  
for they will be called children of God.
- 10 "Blessed are those who are persecuted  
for righteousness' sake,  
for theirs is the kingdom of heaven.
- 11 "Blessed are you when people revile you  
and persecute you  
and utter all kinds of evil  
against you falsely on my account.
- 12 Rejoice and be glad, for your reward is great in heaven,  
for in the same way they persecuted the prophets  
who were before you.

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# Love Feast

World Communion Sunday  
October 2, 2016 5:00 pm  
Long Green Valley Church of the Brethren

## Blessed are...

### A Time for Quiet Reflection

*As you arrive and take your seat, appreciate these blessed moments to simply "be still and know" that God is God. Become aware of your own breathing, and the breath of the Holy Spirit in your life. Listen to your heart beat, and open this heart to your Creator, confessing and releasing your sin. Ponder what it means to trust, fully and freely, in Jesus Christ as your Savior and Lord. Think about how the church is His body, living and serving in His name. Thus, prepare for this feast of His Love.*

### Welcome

Welcome to our Love Feast on this **World Communion Sunday**, as we recognize our connection to believers around the earth, who also share the bread and cup of Christ. Now, the church (in a global sense) has many different ways of preparing and eating this meal. On a deeper level, we also have our differences in how we understand what these symbols fully mean. It is, however, the same Lord and God who is over all and in all. Love Feast is our Brethren way of doing communion. It is our precious treasure that we offer to the larger church. Welcome to this time. May you be blessed by it.

"Blessed." What an interesting word, one we often reserve for religious occasions. In prayer, for instance, we ask God to bless us and others. We say a blessing

over our meals – maybe not as often as we should. It may come to our lips as a better alternative to an expletive deleted: “Blessed Jesus!” or “Bless my soul!” And, of course, what do we sometimes say in response to a sneeze? “Bless you.” We also say, “Gesundheit,” which, in German, is a wish for good health.

That moves us in the direction of what “blessed” means. In Greek, the language of the New Testament, the word was “makarios.” In Greek culture, “makarios” was used to describe the freedom of the rich. They didn’t have to worry about where their next meal would come from. They were “blessed” with abundance. They were “blessed” with good health. We often think of blessedness the same way. We may even think the rich are more blessed by God.

The *Sermon on the Mount* of Jesus in Matthew’s gospel (5:1-12), a concise collection of his teachings that may or may not have been spoken all in one setting, begins with a series of blessings. You will find them on the front of your bulletin. We call them “beatitudes,” which is just a fancy way of saying “blessed” or “happy.” Funny thing about these “beatitudes,” they kind of flip our usual way of thinking about blessedness or happiness on its head. When Jesus says, “How blessed are...” we may expect a different description. It’s not the wealthy or famous or powerful who are blessed. God’s *gesundheit* is given in a different way, to those you’d least expect. One commentator even calls these beatitudes of Jesus, “sacred paradoxes” (abridged TDNT:549).

This evening, I propose that we let these “sacred paradoxes” of Jesus lead us through our Love Feast. May we be blessed by the upside-down nature of the kingdom of God that Jesus proclaimed. May we be blessed as we remember and “*proclaim the Lord’s death until he comes*” (1 Corinthians 11:26). May we bless the Lord by our faithful fulfilling of his commandment “*to do as I have done to you*” (John 13:15), to eat and drink “*in remembrance of me*” (Luke 22:19).

A few notes before we continue: this time is laid out as a journey. Literally we will move from these seats to the circles of chairs for feetwashing, and then from there to the tables. As we do so, perhaps we can remember that Jesus taught his disciples on the road traveling through Galilee toward Jerusalem. Maybe we can also recall the 40-year journey the children of Israel undertook from slavery in Egypt toward the freedom of the promised land.

After a song and a prayer, we will go to wash feet. You are invited to participate in this. If you wish, you may just observe. Tell this to the persons sitting next to you in the circle. If you need to wash hands because getting down on your knees is something you shouldn’t be doing, look for \_\_\_\_\_ in the men’s circle, or \_\_\_\_\_ in the women’s circle. Sit where these deacons lead you. When we later move to the tables, please fill in the seats closer to the center first. I encourage you to seek to sit beside or across from someone you may not know all that well.

On the back of your bulletin is a song full of the beatitude of Jesus. Let’s sing it together.

# O how blessed are the poor in spirit



1. O how blessed are the poor in spir - it, theirs is the King - dom of  
 2. O how blessed are the meek and hum - ble, they will in - her - it the  
 3. O how blessed are the mer - cy giv - ers, such mer - cy they will re -  
 4. O how blessed are the true peace - mak - ers, they will be known as God's



Heav - en. And how blessed are the sad and mourn - ful,  
 earth. And how blessed those who hun - ger for good - ness,  
 ceive. And how blessed are the pure in heart,  
 child - ren. And how blessed those who suf - fer for jus - tice,



*Refrain*  
 they'll be con - soled by God. Blessed and hap - py  
 they all will feast with God.  
 they sure - ly will see God.  
 they will be hon - ored by God.



we shall be. Lis - ten to the Mas - ter's word! Soon the king - dom's com - ing,



Watch and see: the king - dom of the Lord!

by Richard Avery and Donald Marsh  
 © 1979 Hope Publishing Company  
 CCLI# 1347096

## Prayer

Bless this time, O God, Creator and Sustainer.

Bless these hands, Lord Jesus, Savior and Leader.

Bless these minds and hearts, Holy Spirit,

Indwelling Power and Ability-Giver.

This is your time, your hands, your minds and hearts.

Amen *Then move to the feetwashing circles, taking with you a hymnal*

# Blessed Humility

## Matthew 5:3-5

3 “Blessed are the poor in spirit,  
 for theirs is the kingdom of heaven.

4 “Blessed are those who mourn,  
 for they will be comforted.

5 “Blessed are the meek,  
 for they will inherit the earth.

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## Meditation

In the thirteen chapter of the Gospel of John, we are presented with a strange sight. In our mind's eye, as we read, we see Jesus doing the unexpected. During a meal, he got up and took off his outer robe. Then he got down on his knees and started going around the table, washing the feet of his disciples. Perhaps this wasn't as out-of-the-ordinary in that day as it would be today. After all, a good host might do such a thing for a guest in that dusty age. But Jesus was the rabbi, the teacher, the leader. If anything, it should be a student, one of his disciples, who does this. Peter said as much, baffled by it all. He even refused at first to let the teacher wash his feet. When Jesus replied that this was absolutely necessary, Peter was ready to take a total sponge bath. “No, just your feet,” said our Lord.

It was a strange sight, something Jesus said should be continued. “I’ve set you an example. Do as I have done. Wash one another’s feet.” It’s interesting that the church at large never really picked up on this command of Jesus. The Bread and the Cup became a sacrament, but few take literally the call to wash feet... except us silly Brethren. Maybe it’s the unexpected nature of what John’s gospel remembers - a meal interrupted by this strange act. Some might call it a teachable moment, visually living out the “first shall be last, last shall be first” nature of God’s kingdom that Jesus came to proclaim.

For me, it brings the beatitudes to mind. “*Blessed are the poor in spirit,*” Jesus said, according to Matthew. Luke recalls it as simply, “*blessed are the poor.*” The poor? Blessed? Happy? Really? In what universe? Even if we think about “spiritual” poverty, it doesn’t quite click. When the tank is empty, the vehicle stops. Walking to the gas station is not exactly a blessed experience. Unless, of course, someone gives you a ride. Maybe that is the point. God picks up hitchhikers. I like how Eugene Peterson paraphrases it: “*You’re blessed when you’re at the end of your rope. With less of you there is more of God and his rule.*”

These other two beatitudes we just heard convey a similar surprise. I mean, few of us tie together “grief” and “happiness.” Grief is about endings and loss and even death. We know better, I hope, than to tell someone mourning the unexpected death of a loved one, “it was a blessing.” No, it wasn’t! Even so, “*you’re blessed when*

*you feel you’ve lost what is most dear to you. Only then can you be embraced by the One most dear to you.*” God’s arms are open wide at our most vulnerable times.

This bit about the meek inheriting the earth is hardly this world’s wisdom. Here it’s the survival of the fittest, the strongest, the loudest, the richest, the winners – not the losers. Of course, to be “meek” does not mean to be passive, docile, to do nothing. In the race of life, “meekness” is the slow, but steady tortoise who just keeps going, no matter what, not the hare. The tortoise knows himself. As Peterson paraphrases: “*You’re blessed when you’re content with just who you are—no more, no less. That’s the moment you find yourselves proud owners of everything that can’t be bought.*”

Well, sisters and brothers in Christ, it’s time for us silly Brethren to do as Jesus said and did – to wash feet (or hands). In humility – that is, knowing who we are and whose we are, being grounded, connected to the hummus (from which the word, “humility” is derived), the earth, the dust from which God made us; in humility (or, should I say, in meekness?), we wash and are washed. We keep it simple, just a tub of water and a towel. We may be at the end of our rope, our gas tank empty, running on fumes. If so, relax. God, who picks up hitchhikers, is here. We may be in the midst of grief, something or someone important to us lost, or mourning change. If so, take a deep breath. When we are vulnerable, God’s arms are near.

It is time for the tub and towel. And Jesus is among us. We see him in the brother or sister who washes us. We see him in the sister or brother we wash. And we are blessed.

## Washing Feet

(hymns sung as needed)

### When I survey the wondrous cross 259

HAMBURG LM

1 When I sur - ve y the won - drous cross on which the  
 2 For - bid it, Lord, that I should boast, save in the  
 3 See, from his head, his hands, his feet, sor - row and  
 4 Were the whole realm of na - ture mine, that were an

Prince of glo - ry died, my rich - est gain I  
 death of Christ, my God! All the vain things that  
 love flow min - gled down! Did e'er such love and  
 of - f'ring far too small. Love so a - maz - ing,

count but loss, and pour con - tempt on all my pride.  
 charm me most, I sac - ri - fice them through his blood.  
 sor - row meet, or thorns com - pose so rich a crown?  
 so di - vine, de - mands my soul, my life, my all.

Text: Isaac Watts, *Hymns and Spiritual Songs*, 1707  
 Music: Lowell Mason, 1824, *Boston Handel and Haydn Society Collection*, 3rd ed., 1825

(all verses? Old, red hymnal had 1-4)

### Bless'd be the tie that binds 421

DENNIS SM

1 Bless'd be the tie that binds our hearts in  
 2 Be - fore our Fa - ther's throne we pour our  
 3 We share each oth - er's woes, each oth - er's  
 4 When we a - sun - der part, it gives us  
 5 This glo - rious hope re - vives our cour - age  
 6 From sor - row, toil, and pain, and sin we

1 Chris - tian love. The fel - low - ship of  
 2 ar - dent prayers; our fears, our hopes, our  
 3 bur - dens bear, and of - ten for each  
 4 in - ward pain, but we shall still be  
 5 by the way, while each in ex - pec -  
 6 shall be free, and per - fect love and

1 kin - dred minds is like to that a - bove.  
 2 aims are one, our com - forts and our cares.  
 3 oth - er flows the sym - pa - thiz - ing tear.  
 4 joined in heart, and hope to meet a - gain.  
 5 ta - tion lives and longs to see the day.  
 6 friend - ship reign through all e - ter - ni - ty.

Text: John Fawcett, *Hymns Adapted to the Circumstances of Public Worship...*, 1782, alt.  
 Music: from Johann G. Nägeli; adapted by Lowell Mason, *The Psalter*, 1845

# 522 My Jesus, I love thee

GORDON 11 11. 11 11

1 My Je - sus, I love thee, I know thou art mine.  
 2 I love thee, be - cause thou hast first lov - ed me,  
 3 In man - sions of glo - ry and end - less de - light

For thee all the fol - lies of sin I re - sign.  
 and pur - chased my par - don on Cal - va - ry's tree.  
 I'll ev - er a - dore thee in heav - en so bright.

My gra - cious Re - deem - er, my Sav - ior art thou.  
 I love thee for wear - ing the thorns on thy brow.  
 I'll sing with the glit - ter - ing crown on my brow.

If ev - er I loved thee, my Je - sus, 'tis now.

Text: William R. Featherstone, ca. 1862, *Primitive Methodist Magazine*, 1862  
 Music: Adoniram J. Gordon, *The Service of Song for Baptist Churches*, 1876

# 615 Shall we gather at the river

BEAUTIFUL RIVER 87. 87 with refrain

1 Shall we gath - er at the riv - er, where bright an - gel feet have  
 2 On the mar - gin of the riv - er, wash - ing up its sil - ver  
 3 Ere we reach the shin - ing riv - er, lay we ev - 'ry bur - den  
 4 Soon we'll reach the shin - ing riv - er, soon our pil - grim - age will

trod, with its crys - tal tide for - ev - er flow - ing  
 spray, we will walk and wor - ship ev - er, all the  
 down. Grace our spir - its will de - liv - er, and pro -  
 cease, soon our hap - py hearts will quiv - er with the

Refrain  
 by the throne of God?  
 hap - py gold - en day. Yes, we'll gath - er at the riv - er,  
 vide a robe and crown.  
 mel - o - dy of peace.

the beau - ti - ful, the beau - ti - ful riv - er, gath - er with the

Text: Robert Lowry, 1864, *Happy Voices*, 1865  
 Music: Robert Lowry, *Happy Voices*, 1865

musical score for 'Unison Prayer' in B-flat major, 4/4 time. The melody is in the treble clef and the bass line is in the bass clef. The lyrics are: saints at the riv - er that flows by the throne of God.

# Unison Prayer

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 tables in the fellowship hall*

# And I will raise you up 596

ON EAGLE'S WINGS\*

musical score for 'And I will raise you up' in D major, 7/8 time. The melody is in the treble clef and the bass line is in the bass clef. The lyrics are: "And I will raise you up on ea - gle's wings, bear you on the breath of dawn, make you to shine like the sun, and hold you in the palm of my hand."

\*Original title

Text: based on Psalm 91, Michael Joncas, alt.

Music: Michael Joncas

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# Blessed Hunger

## Matthew 5:6-8

- 6 "Blessed are those who hunger and thirst for righteousness, for they will be filled.
- 7 "Blessed are the merciful, for they will receive mercy.
- 8 "Blessed are the pure in heart, for they will see God.

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# Meditation

*“Blessed are those who hunger and thirst...”*

Appropriate words to speak before a meal. Of course, if we complete the sentence we move beyond what fills the belly. Righteousness. In the Hebrew portion of the Bible, this word is often paired with the word, justice, which lifts it above mere correctness. Like justice, righteousness aims at doing what is right, doing the right thing, rather than doing things right, crossing every “t” and dotting every “i.” ... *“God loves righteousness and justice,”* the Psalmist says (33:5), *“Righteousness and justice are the foundation of God’s throne”* (89:14).

In Jesus’ day, the scribes and Pharisees focused on correctly living out all the do’s and don’ts of the Torah, sometimes to an absurd degree. In the process, however, they were getting it all wrong. They were missing the heart of the Law. *“Your righteousness needs to exceed this,”* Jesus said (Matthew 5:20), which means that we need to listen between the lines, to hear the music and rhythm of the Lord. The apostle Paul would later write, *“whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise, think about these things”* (Philippians 4:8).

A person can play a piece of music on the piano. Every note can be there, in just the right tempo. It can be almost perfectly done. However, if her heart and soul is not in the music, if he isn’t hungering and thirsting for it, the piece falls flat. Nobody is moved by it, least of all the one who played it. But if, on the other hand, she is fully

invested in the music, if he throws himself into it with heart, soul and strength - even if some of the notes are just a tad off – she/he is getting it right. It moves the rest of us. We hunger and thirst for more. Encore.

*“They will be filled,”* Jesus said of those who hunger and thirst for righteousness. *“They will receive mercy”* – he said of those who extend it, forgiveness being like a river that overflows its banks. *“They will see God”* – he said of those who pay attention to that “still, small voice” within, purity being an inner authenticity which is connected to the author of Creation. All of this a blessing.

You do not sit alone at this table. Are you as hungry for fellowship with the persons beside and across from you, as you are for the meat and broth before you? Are you as thirsty to connect with them as you are for the water in your glass? Mind you, neither they nor you are perfect when it comes to righteousness, mercy, or purity. We are not here because we have it all together, because we’ve figured it all out, because we get it all right. Far from it. We’ve all stumbled many times. We need - each of us - to be filled, to receive mercy, to see God.

Let’s start with this simple meal, which is hardly what some might call a feast. It’s not the food which makes this a feast. It’s love, God’s love, which fills us. It’s this love that we share around these tables. God loves us, even as fractured as we are – broken, imperfect, full of doubts and fears, stumbling and bumbling at times. Share this love as you eat together tonight. Not necessarily by saying the word, though we could all

stand to speak our “I love you’s” more often. But by caring, listening, looking each other in the eyes, paying attention, not trying fix what might be broken, but loving your neighbor as yourself. What a meal should be about, beyond the need to eat.

*“You’re blessed when you’ve worked up a good appetite for God. He’s food and drink in the best meal you’ll ever eat. You’re blessed when you care. At the moment of being ‘care-full,’ you find yourselves cared for. You’re blessed when you get your inside world—your mind and heart—put right. Then you can see God in the outside world.”*

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Let’s bless this meal with a song.

## Blessing with a song

### Lord, bless the hands 93

Canon

1  
 Lord, bless the hands that share with us.

2  
 And bless the hearts that care for us. Now hear this

3  
 4  
 sim - ple prayer from us. A - men. A - men.

Text: M. Andrew Murray, 1974, *The Brethren Songbook*, 1975  
 Music: Teresa R. Murray, 1974, *The Brethren Songbook*, 1975  
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## 454 Seed, scattered and sown

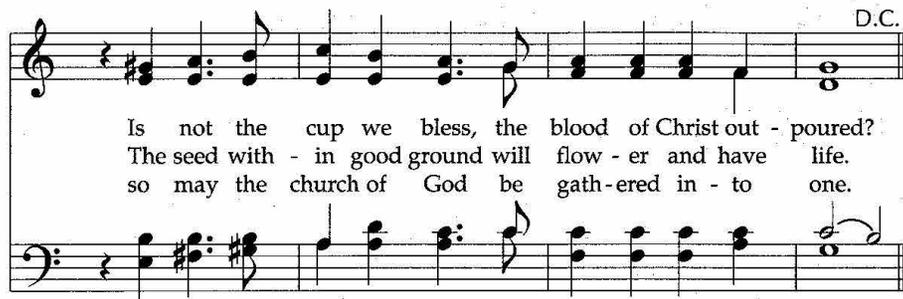
Refrain EKKLESIA Irregular with refrain

Seed, scat-tered and sown, wheat, gath-ered and grown,  
 bread, bro-ken and shared as one, the liv - ing Bread of God.  
 Vine, fruit of the land, wine, work of our hands, one cup that is  
 shared by all, the liv - ing Cup, the liv - ing Bread of God.

1 Is not the bread we break, a shar - ing in our Lord?  
 2 The seed which falls on rock will with - er and will die.  
 3 As wheat up - on the hills was gath - ered and was grown,

Fine

Text: based on Didache, 1 Corinthians 10, and Mark 4:3-6, Dan Feiten, 1987, *Gather*, 1988  
 Music: Dan Feiten, 1987, *Gather*, 1988  
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## Blessed Peace

after the song

### Matthew 5:9-11

- <sup>9</sup> “Blessed are the peacemakers,  
 for they will be called children of God.
- <sup>10</sup> “Blessed are those who are persecuted  
 for righteousness’ sake,  
 for theirs is the kingdom of heaven.
- <sup>11</sup> “Blessed are you when people revile you  
 and persecute you  
 and utter all kinds of evil against you  
 falsely on my account.
- <sup>12</sup> Rejoice and be glad,  
 for your reward is great in heaven,  
 for in the same way they persecuted  
 the prophets who were before you.

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## Meditation

“*Blessed are the peacemakers,*” said the One who himself came to make peace, to be God’s agent of reconciliation, to do the right thing to make things right between us and God. It involved more than just talk, though Jesus certainly had much to say about the kingdom of God. He walked the talk. At the right time, he led his disciples to Jerusalem, the city of salem, peace. The temple there was supposed to be a house of prayer, a reconciliation place, but it wasn’t. It had, as Jesus pointed out, become a den of thieves (Luke 19:46). God sent his Son to set things right. But he didn’t do it by force. As a peacemaker, Jesus willingly stepped into the middle.

You know the story. This meal is a remembering time of the night he was betrayed. From this table, thru a garden of prayer, he stepped into the hands of those who meant to do their worst to him. Arrested, tortured, tried, multiple courtrooms – religious and secular, a guilty verdict even though innocence was as clear as the blue sky above; a trail of tears, and an execution – Roman style. It didn’t happen in the Temple, though Jesus was very much the sacrificial lamb. You know the story. You know the song of salvation. Its rhythm sets your feet tapping. The melody is in your bones. It is our passion. We say Jesus died for us – in our place.

According to the apostle Paul, “*while we were enemies, we were reconciled to God through the death of his Son*” (Romans 5:10). “*Through him God was pleased to reconcile to himself all things, whether on earth or in*

heaven, by making peace through the blood of his cross. And you who were once estranged and hostile in mind, doing evil deeds, he has now reconciled in his fleshly body through death, so as to present you holy and blameless and irreproachable before God” (Colossians 1:20-22). “So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new! All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us” (2 Corinthians 5:17-19).

Did you catch that? God has given us the ministry of reconciliation. “*Blessed are the peacemakers, for they shall be called children of God.*” Of course, “blessed” or “happy” might not be words that first come to mind in relation to this task. Being in the middle is sometimes / often not a “happy” place. Remember that “sacred paradox” I mentioned earlier? God’s peacemakers may be persecuted, reviled, hated, just like Jesus was. However, “blessed are you.”

Speaking of sacred, on this *World Communion Sunday* we recognize our connection with believers all around this globe. We all celebrate this meal, though we may differ in how we understand and put it into practice. For most, it is called a “sacrament.” As Brethren, we simply say it’s an ordinance, meaning Jesus “ordered” us, i.e. told us to do this. Like other followers of Jesus, we hear our marching orders for right now in these words of the apostle Paul:

“On the night when he was betrayed, Jesus took a loaf of bread, and when he had given thanks, he broke it and said, ‘This is my body that is for you. Do this in remembrance of me.’ In the same way he took the cup also, after supper, saying, ‘This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.’ For as often as you eat this bread and drink the cup, you proclaim the Lord’s death until he comes.” (1 Corinthians 11:23-26)

Well, peacemakers, let’s give thanks for the bread and cup, and do this in remembrance... #788 in your hymnal.

## Unison Prayer and Lord’s Prayer 788

Blessed are you, God of heaven and earth.  
In mercy for our fallen world you gave your only Son,  
that all those who believe in him  
should not perish  
but have eternal life.  
We give thanks to you for the salvation  
you have prepared for us through Jesus Christ.  
Send now your Holy Spirit into our hearts,  
that we may receive our Lord with a living faith  
as he comes to us in his holy supper.

*(concluded with the Lord's Prayer)*

from the *Lutheran Book of Worship* p. 90  
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# Breaking and eating the bread

With one piece of bread  
held across the table between two of you,  
break it together  
as you hear these words of Jesus:

*‘This is my body that is for you.  
Do this in remembrance of me.’*

Take and eat.

# Drinking from the Lord’s cup

As you hold your cup, hear these words of Jesus:

*‘This cup is the new covenant in my blood.  
Do this, as often as you drink it,  
in remembrance of me.’*

Take and drink

Now, rise in body or spirit,  
and turn to #433 in your hymnal.

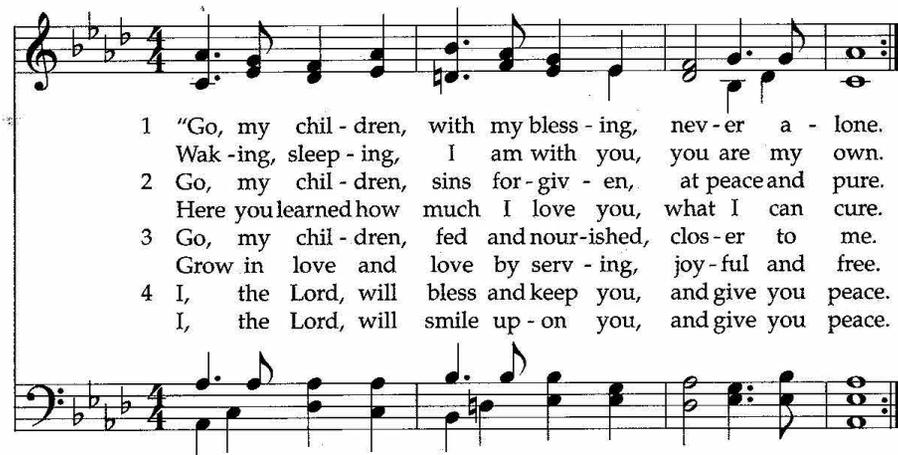
Let us sing together this parting song:

“Go, my children, with my blessing, never alone”

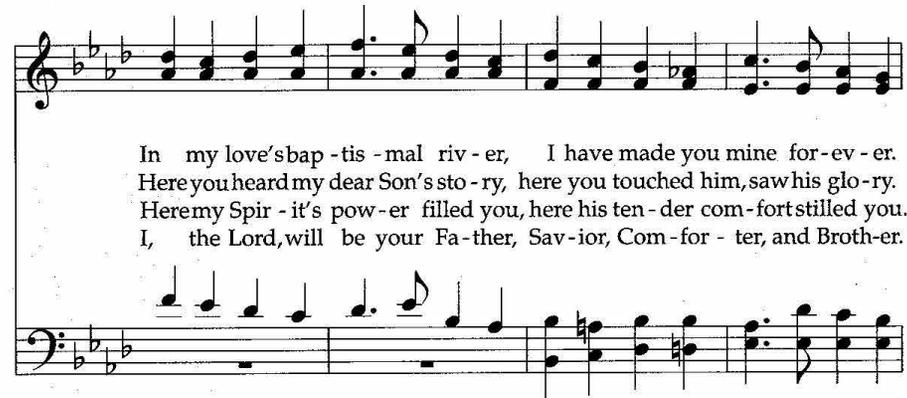
433

# Go, my children

AR HYD Y NOS 12 12. 88. 12



1 “Go, my chil - dren, with my bless - ing, nev - er a - lone.  
Wak - ing, sleep - ing, I am with you, you are my own.  
2 Go, my chil - dren, sins for - giv - en, at peace and pure.  
Here you learned how much I love you, what I can cure.  
3 Go, my chil - dren, fed and nour - ished, clos - er to me.  
Grow in love and love by serv - ing, joy - ful and free.  
4 I, the Lord, will bless and keep you, and give you peace.  
I, the Lord, will smile up - on you, and give you peace.



In my love’s bap - tis - mal riv - er, I have made you mine for - ev - er.  
Here you heard my dear Son’s sto - ry, here you touched him, saw his glo - ry.  
Here my Spir - it’s pow - er filled you, here his ten - der com - fort stilled you.  
I, the Lord, will be your Fa - ther, Sav - ior, Com - for - ter, and Broth - er.



Go, my chil - dren, with my bless - ing, you are my own.  
Go, my chil - dren, sins for - giv - en, at peace and pure.  
Go, my chil - dren, fed and nour - ished, joy - ful and free.  
Go, my chil - dren, I will keep you, and give you peace.”

## \*Benediction

May God bless you and keep you.

May the very face of God shine on you  
and be gracious to you.

May God's presence embrace you  
and give you peace.

Hymnal #772  
adapted from Numbers 6:24-26  
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After the meal, all are invited to participate in the fellowship discovered in cleaning up. Thanks to all who prepared, led, participated, and picked up afterward.