

# Love Feast

Long Green Valley Church of the Brethren  
October 1, 2017



*“Examine yourselves, and only then eat of the bread  
and drink of the cup.” (1 Corinthians 11:28)*

## Quiet Reflection

### A Psalm (#23) to Lead us

P - We begin with a very familiar bit of scripture. When Something is very familiar, however, we may not pay as much attention to it, thinking we have grasped all of its meaning. Therefore, we turn to a paraphrase from “down under,” where Winter recently changed to Spring, instead of Autumn, like here. The imagery and the phrasing of the *Laughing Bird* version is altered just enough to cause us to listen a bit more. May God, our “Shepherd,” guide us this evening...

M - *You, LORD, are my guide in the wilderness;  
there is nothing more I could need.*

P - *You set up camp in places of beauty and shelter;  
you lead the way on secluded tracks  
beside creeks of cool clean water.*

M - *I feel my spirit breathing freely again;  
your reputation puts me at ease;  
I leave the navigating to you, & follow.*

P - *Even if we hike through a perilous valley,  
where crows keep a menacing watch,  
fear will still not get the better of me.*

M - *As long as I stick with you  
I know I'll make the distance;  
with a knife and a bit of rope  
you seem able to tackle any challenge.*

P - *You cook up a feast for me,  
as those who wanted to feed on me watch,  
frustrated.  
You pamper me like an honored guest  
and constantly top up my glass.*

M - *My life feels charmed, each and every day.  
Love, mercy and all good things  
keep falling into my lap.*

P - *I'm with you for life, LORD,  
where you go, I'll go;  
where you live, I'll live.*

from the *Laughing Bird* version  
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## Encouragement

P - In that last line, by way of this paraphrase, we hear an echo of Ruth's promise to Naomi in that Hebrew story of loss and fresh beginning. "Where you go, I will go," she vowed, "not even death can separate us." Thus started a journey of two widows heading home.

M - Our time together this evening, if we consider 5 o'clock evening instead of afternoon, is a journey. Yes, we call it "Love Feast," and a meal it certainly is, lovingly cooked and set out for us by the Deacons. But our eating is on the horizon, a table set for us in the distance, just like God's heavenly banquet that awaits us when the time is right.

P - This hour we are faith sojourners on our way home. Our Shepherd God is our guide along the way, providing shelter, water, space for us to breathe freely, even as we hike through a perilous valley. A few weeks ago, as we laid our sister Belinda to rest, I recalled that the last time I ate this meal, she sat beside me, enjoying (as she always did) the beef and rice soup. None of us know what lies down the road for us, even when we take good care of ourselves. That's why God's presence and guidance now and always is so freeing.

M - While the Deacons did their part today, it is really God who prepares the feast. Even though it will be our hands that do the work, it is the Lord who washes and anoints us, pampering us "*like an honored guest.*" And, indeed, we have promised our faithfulness, but it is God who is with us for life, and for beyond our final breath. Jesus died for us upon the cross, something we will proclaim yet again as we break bread tonight and drink from his cup.

P - Jesus rose from the grave that we might rise with him to new and abundant life. That's what this feast of Love is about, so welcome to the Lord's table spread for us along the way of our journey together... A few notes before we continue. After our first hymn, we will head to the footwashing circles, the men on this side of dividing wall between sanctuary and fellowship hall. The women on the other. If you plan to wash hands instead of feet, please sit near the deacon who will guide you: \_\_\_\_\_ for the men, and \_\_\_\_\_ for the women.

M - After washing feet, we'll head to the tables, which – if you notice – are arrayed like cross. If you would, please fill in the seats closest to the center first. Also, seek to sit across from someone with whom you will later literally break bread as a twosome. Finally, when you pick a seat around the footwashing circles or the tables, don't choose to sit next to your best friend. Try someone you don't know as well. Oh, and by the way, if you need to refrain from something in this service, no matter the reason, simply tell the persons around you. It's okay just to watch.

P - Would you join now in our unison confession, #699 in the back of the hymnal.

## Unison Confession

Lord, our God, #699  
 great, eternal, wonderful  
 utterly to be trusted:  
     you give life to us all,  
     you help those who come to you,  
     you give hope to those who cry to you.  
 Forgive our sins, secret and open,  
 and rid us of every habit of thought  
 that stands against the gospel.  
 Set our hearts at peace,  
 so we may live our lives before you  
 confidently and without fear,  
 through Jesus Christ, our Lord. AMEN

Based on a prayer from  
 The Liturgy of St. Basil of Caesarea, 4th c.,  
 adapted from *Contemporary Prayers for Public Worship*,  
 ed. Caryl Micklem, copyright © 1956 1967 SCM Press, Ltd.

## 493 I heard the voice of Jesus say

KINGSFOLD CMD

1 I heard the voice of Je - sus say, "Come un - to me and rest.  
 2 I heard the voice of Je - sus say, "Be - hold, I free - ly give  
 3 I heard the voice of Je - sus say, "I am this dark world's light.

Lay down, O wea - ry one, lay down your head up - on my breast."  
 the liv - ing wa - ter, thirst-y one; stoop down and drink and live."  
 Look un - to me, your morn shall rise, and all your day be bright."

I came to Je - sus as I was, so wea - ry, worn and sad.  
 I came to Je - sus, and I drank of that life - giv - ing stream.  
 I looked to Je - sus, and I found in him my star, my sun,

I found in him a rest - ing place, and he has made me glad.  
 My thirst was quenched, my soul re - vived, and now I live in him.  
 and in that light of life I'll walk till tra - v'ling days are done.

Text: Horatius Bonar, *Hymns Original and Selected*, 1846, alt.

Music: English folk melody, *English Country Songs*, 1893; adapted and harmonized by Ralph Vaughan Williams, *English Hymnal*, 1906  
 Harmonization copyright © Oxford University Press, London

Please take a hymnal & move to the footwashing circles.

*“So if I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet.”* (John 13:14)

## Luke 7:36–50

(All 3 readers stand at the doorways between sanctuary overflow and fellowship hall, 1&2 on one side, 3 on the other. Use microphones)

- 1 - <sup>36</sup> *One of the Pharisees asked Jesus to eat with him, and he went into the Pharisee's house and took his place at the table.*
- 2 - <sup>37</sup> *And a woman in the city, who was a sinner, having learned that he was eating in the Pharisee's house, brought an alabaster jar of ointment. <sup>38</sup> She stood behind him at his feet, weeping, and began to bathe his feet with her tears and to dry them with her hair. Then she continued kissing his feet and anointing them with the ointment.*
- 1 - <sup>39</sup> *Now when the Pharisee who had invited him saw it, he said to himself, “If this man were a prophet, he would have known who and what kind of woman this is who is touching him—that she is a sinner.”*
- 3 - <sup>40</sup> *Jesus spoke up and said to him, “Simon, I have something to say to you.”*
  - 1 - *“Teacher,” he replied, “speak.”*
  - 3 - <sup>41</sup> *“A certain creditor had two debtors; one owed five hundred denarii, and the other fifty. <sup>42</sup> When they could not pay, he canceled the debts for both of them. Now which of them will love him more?”*
  - 1 - <sup>43</sup> *Simon answered, “I suppose the one for whom he canceled the greater debt.”*

- 3 - *And Jesus said to him, “You have judged rightly.” <sup>44</sup> Then turning toward the woman, he said to Simon,*
- 2 - *“Do you see this woman? I entered your house; you gave me no water for my feet, but she has bathed my feet with her tears and dried them with her hair. <sup>45</sup> You gave me no kiss, but from the time I came in she has not stopped kissing my feet. <sup>46</sup> You did not anoint my head with oil, but she has anointed my feet with ointment.*
- 3 - <sup>47</sup> *Therefore, I tell you, her sins, which were many, have been forgiven; hence she has shown great love. But the one to whom little is forgiven, loves little.” <sup>48</sup> Then he said to her, “Your sins are forgiven.”*
- 1 - <sup>49</sup> *But those who were at the table with him began to say among themselves, “Who is this who even forgives sins?” <sup>50</sup> And he said to the woman, “Your faith has saved you; go in peace.”*

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## Reflection

P - The verse immediately before this story in the Gospel of Luke says this: *“Nevertheless, wisdom is vindicated by all her children”* (Luke 7:35). It's almost on cue that a *“woman of the city”* arrives on the scene, a child of God who vindicates, who proves God's wisdom to be right. We can allow our imaginations to run wild as to exactly what it means for her to be a *“woman of the city,*

who was a sinner,” as did the Pharisee. However, that’s not really the point. Forgiveness is what lies at the heart of this story. Her sins, which were many (that’s all it says - no more, no less), have been forgiven. Because she has been shown great love, she shows great love. She washes the feet of Jesus with her tears.

M - Our practice of washing each other’s feet is based upon the 13<sup>th</sup> chapter of the Gospel of John, where it says that Jesus tied a towel around his waist and washed and dried the feet of all his disciples, instructing them (and us, we believe) to do the same. That chapter makes no mention of any of them washing his feet in return. Even Peter, who wasn’t too thrilled over having his feet washed, it says, made no effort to reciprocate.

P - In the gospels, the only ones who wash Jesus feet are women. Here in Luke it was a nameless “*woman of the city.*” In John, Mary (sister of Martha and Lazarus - not to be confused with this other woman of the city, or with Mary of Magdala, or with Mary the mother of Jesus) also washed Jesus’ feet, much to the chagrin of Judas Iscariot who thought the money she spent on the costly anointing oil she used could have been better spent (12:1-8, 11:2). What Mary did was probably in response to the great love which Jesus showed in raising her brother from the grave (11:32-45).

M - We are here, sisters and brothers, because of this great love. Sinners that we have been, we are also God’s children who prove that the love of Christ upon the cross is true wisdom. Forgiven, we forgive. Loved, we love. We put into our hands this forgiveness and love. Our desire to serve, to reach out and help others, comes out of this. It’s

not that we’re perfect people, superior examples of faithfulness. No, it’s only because we ourselves have been forgiven and loved. Our hearts yearn to pass it on.

P - “*Your sins are forgiven,*” Jesus told that woman. That’s his message to each of you gathered here just now. “*Your faith has saved you, shalom, go in peace.*” ... Now, put that into your hands.

## Washing one another’s feet

(hymns sung as needed)

“Marvelous grace of our loving Lord”	151
“Here in our upper room”	450
“Beneath the Cross of Jesus”	250
“I am thine, O Lord”	505
“Lead me, Lord”	538

## 151 Marvelous grace of our loving Lord

MARVELOUS GRACE 99. 99 with refrain

The musical score is written in G major (one sharp) and 6/8 time. It consists of two systems of music. The first system has a treble and bass staff with lyrics underneath. The second system also has a treble and bass staff with lyrics underneath. The lyrics are as follows:

1 Mar-vel-ous grace of our lov - ing Lord, grace that ex - ceeds our  
 2 Sin and des-pair, like the sea waves cold, threat-en the soul with  
 3 Mar-vel-ous, in - fi - nite, match - less grace, free - ly be - stowed on

sin and our guilt, yon - der on Cal - va - ry's mount out - poured,  
 in - fi - nite loss. Grace that is great - er, yes, grace un - told,  
 all who be - lieve. You that are long - ing to see his face,

Refrain

there where the blood of the Lamb was spilt.  
 points to the re - fuge, the might - y cross. Grace, grace,  
 will you this mo - ment his grace re - ceive? Mar - vel - ous grace,

God's grace, grace that will par - don and cleanse with - in. Grace,  
 in - fi - nite grace, Mar - vel - ous

grace, God's grace, grace that is great - er than all our sin.  
 grace, in - fi - nite grace,

# Here in our upper room 450

HOLLEY LM

1 Here in our up - per room with you, a - round your  
 2 As you our bless'd Ex - am - ple, taught, we kneel to  
 3 We share with you the feast of love as hearts are  
 4 With heart, and not with hands a - lone, we keep the

hal - lowed ta - ble, Lord, may we with deep hu -  
 serve our neigh - bor's need, the cleans - ing of your  
 knit in one ac - cord. Oh, may your Spir - it  
 or - di - nance a - new, and through these sa - cred

mil - i - ty ful - fill the pre - cepts of your word.  
 Spir - it sought in heart and mind, in thought and deed.  
 in us move our wills to love you more, dear Lord.  
 sym - bols prove in serv - ing oth - ers we serve you.

Text: Paul M. Robinson, 1949, *The Brethren Hymnal*, 1951, revised 1990  
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 Music: George Hews, *Boston Academy's Collection of Church Music*, 3rd ed., 1835

# Beneath the cross of Jesus 250

ST. CHRISTOPHER 76. 86. 86. 86

1 Be - neath the cross of Je - sus I fain would take my stand,  
 2 Up - on that cross of Je - sus mine eyes at times can see  
 3 I take, O cross, thy shad - ow for mine a - bid - ing place.

the shad - ow of a might - y rock with - in a wea - ry land,  
 the ver - y dy - ing form of One who suf - fered there for me.  
 I ask no oth - er sun - shine than the sun - shine of his face.

a home with - in the wil - der - ness, a rest up - on the way  
 And from my smit - ten heart with tears two won - ders I con - fess;  
 Con - tent to let the world go by, to know no gain nor loss;

from the burn - ing of the noon - tide heat, and the bur - den of the day.  
 the won - ders of re - deem - ing love and my un - wor - thi - ness.  
 my sin - ful self my on - ly shame, my glo - ry all the cross.

Text: Elizabeth C. Clephane, *Family Treasury*, 1872, alt.  
 Music: Frederick C. Maker, *Bristol Tune Book*, 1881

# 505 I am thine, O Lord

I AM THINE 10 7. 10 7 with refrain

1 I am thine, O Lord, I have heard thy voice, and it  
 2 Oh, the pure de - light of a sin - gle hour that be -  
 3 Con - se - crate me now to thy ser - vice, Lord, by the

told thy love to me. But I long to rise in the arms of faith,  
 fore thy throne I spend, when I kneel in prayer, and with thee, my God,  
 pow'r of grace di - vine. Let my soul look up with a stead - fast hope,

Refrain  
 and be clos - er drawn to thee.  
 I com - mune as friend with friend! Draw me near - er,  
 and my will be lost in thine. near - er, near - er,

near - er, bless - ed Lord, to the cross where thou hast died. Draw me

near - er, near - er, near - er, bless - ed Lord, to thy pre - cious bleed - ing side.

Text: Fanny J. Crosby, *Brightest and Best*, 1875  
 Music: William H. Doane, *Brightest and Best*, 1875

# Lead me, Lord 538

Lead me, Lord, lead me in thy right-eous-ness. Make thy way  
plain be-fore my face. For it is thou, Lord, thou, Lord,  
on-ly that mak-est me dwell in safe-ty. A-men

Text: based on Psalm 5:8  
Music: Samuel Wesley

Move to the tables.

*“Bear with one another and, if anyone has a complaint against another, forgive each other; just as the Lord has forgiven you, so you also must forgive.”* (Colossians 3:13)

Luke 15:11-32 to the right is from the *New Revised Standard Version Bible*, copyright © 1989 the Division of Christian Education of the National Council of the Churches of Christ in the United States of America. Used by permission. All rights reserved.

# Luke 15:11-32

- 1 - <sup>11</sup> ...Jesus said, “There was a man who had two sons. <sup>12</sup> The younger of them said to his father,
- 2 - ‘Father, give me the share of the property that will belong to me.’
- 1 - So he divided his property between them. <sup>13</sup> A few days later the younger son gathered all he had and traveled to a distant country, and there he squandered his property in dissolute living. <sup>14</sup> When he had spent everything, a severe famine took place throughout that country, and he began to be in need. <sup>15</sup> So he went and hired himself out to one of the citizens of that country, who sent him to his fields to feed the pigs. <sup>16</sup> He would gladly have filled himself with the pods that the pigs were eating; and no one gave him anything. <sup>17</sup> But when he came to himself he said,
- 2 - ‘How many of my father’s hired hands have bread enough and to spare, but here I am dying of hunger! <sup>18</sup> I will get up and go to my father, and I will say to him, “Father, I have sinned against heaven and before you; <sup>19</sup> I am no longer worthy to be called your son; treat me like one of your hired hands.”’
- 1 - <sup>20</sup> So he set off and went to his father. But while he was still far off, his father saw him and was filled with compassion; he ran and put his arms around him and kissed him. <sup>21</sup> Then the son said to him,
- 2 - ‘Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.’

- 1 - <sup>22</sup> *But the father said to his slaves,*
- 3 - *‘Quickly, bring out a robe—the best one—and put it on him; put a ring on his finger and sandals on his feet. <sup>23</sup> And get the fatted calf and kill it, and let us eat and celebrate; <sup>24</sup> for this son of mine was dead and is alive again; he was lost and is found!’ And they began to celebrate.*
- 4 - <sup>25</sup> *“Now his elder son was in the field; and when he came and approached the house, he heard music and dancing. <sup>26</sup> He called one of the slaves and asked what was going on. <sup>27</sup> The slave replied,*
- 1 - *‘Your brother has come, and your father has killed the fatted calf, because he has got him back safe and sound.’*
- 4 - <sup>28</sup> *Then he became angry and refused to go in.*
- 1 - *His father came out and began to plead with him. <sup>29</sup> But he answered his father,*
- 4 - *‘Listen! For all these years I have been working like a slave for you, and I have never disobeyed your command; yet you have never given me even a young goat so that I might celebrate with my friends. <sup>30</sup> But when this son of yours came back, who has devoured your property with prostitutes, you killed the fatted calf for him!’*
- 1 - <sup>31</sup> *Then the father said to him,*
- 3 - *‘Son, you are always with me, and all that is mine is yours. <sup>32</sup> But we had to celebrate and rejoice, because this brother of yours was dead and has come to life; he was lost and has been found.’”*

## Reflection

M - We know this story. It can be heard in many ways. We can focus upon the “prodigal son,” or look up to the “waiting father.” We can even view it through the eyes of the “older brother.” At its heart is a love which forgives and welcomes home those who have been lost, whether they have wandered to some far country of wasteful living, or stayed behind and have forgotten why - lost now in bitterness.

P - I can still see the scene as portrayed in a morning devotional time at camp. We were gathered on a hill, with a path leading off in the distance through a field. Retelling this story, one young person played the younger son, while another narrated. “I have sinned ... I will go home, even though I do not deserve a place there. Perhaps as a slave, though.” And he turned and started the slow walk down the hill. However, off in the distance was another figure - running, arms outstretched. The son had only completed a dozen steps by the time this other person, the father, reached him and hugged him tightly.

M - Such is God’s love for us. Do we deserve a place around this table? That’s not really the question, is it? God has been waiting, watching, running, embracing. *“Quickly, bring out a robe, a ring, sandals. Put them on. Prepare a feast - a fatted calf - and let us eat and celebrate! For this son, this daughter of mine was dead and is alive again; he/she was lost and is found!”* (Luke 15:22-24). Can we share together this meal with this kind of love in mind? Around your table are God’s children, in certain ways prodigals all. But we are turning toward

home, and our waiting father is clothing us and feeding us and binding us together in love.

P - Even if you have never left for some distant horizon, some itch that can't really be scratched, some wasted endeavor; even if you have remained faithful, let bitterness go. The feast is also for you. Embrace those whom your heavenly father embraces, and thus experience what love is really all about.

M - The meal awaits. Let's bless it with song.

## Prayer in 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  
 Text and Music copyright ©1975 Church of the Brethren General Board

## Eating Together

*“The cup of blessing that we bless, is it not a sharing in the blood of Christ? The bread that we break, is it not a sharing in the body of Christ?” (1 Corinthians 10:16)*

### 654 Sun of my soul

HURSLEY LM

1 Sun of my soul, thou Sav - ior dear, it is not  
 2 A - bide with me from morn till eve, for with - out  
 3 Watch by the sick, en - rich the poor with bless - ings  
 4 Come near and bless us when we wake, ere through the

night if thou be near. Oh, may no earth - born  
 thee I can - not live. A - bide with me when  
 from thy bound - less store. Be ev - 'ry mourn - er's  
 world our way we take, till in the o - cean

cloud a - rise to hide thee from thy ser - vant's eyes.  
 night is night, for with - out thee I dare not die.  
 sleep to - night, like in - fants' slum - bers, pure and light.  
 of thy love we lose our - selves in heav'n a - bove.

Text: John Keble, 1820, *Christian Year*, 1827  
 Music: arranged from GROSSER GOTT, WIR LOBEN DICH, *Katholische Gesangbuch*, ca. 1774

## Luke 22:14-21

- 1 - <sup>14</sup> *When the hour came, he took his place at the table, and the apostles with him. <sup>15</sup> He said to them,*
- 2 - *“I have eagerly desired to eat this Passover with you before I suffer; <sup>16</sup> for I tell you, I will not eat it until it is fulfilled in the kingdom of God.”*
- 1 - <sup>17</sup> *Then he took a cup, and after giving thanks he said,*
- 2 - *“Take this and divide it among yourselves; <sup>18</sup> for I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes.”*
- 1 - <sup>19</sup> *Then he took a loaf of bread, and when he had given thanks, he broke it and gave it to them, saying,*
- 2 - *“This is my body, which is given for you. Do this in remembrance of me.”*
- 1 - <sup>20</sup> *And he did the same with the cup after supper, saying,*
- 2 - *“This cup that is poured out for you is the new covenant in my blood. <sup>21</sup> But see, the one who betrays me is with me, and his hand is on the table...”*

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## Reflection

P - All the gospel accounts of this upper room scene have that jarring reminder of betrayal. This is holy time, but not all is holy. If only we could take a pair of scissors and cut out Judas Iscariot, we are tempted to think. But without him we become a holy huddle, ignoring our own betrayals. God does not allow us to live in a dream world, for visions of grandeur blind us to the reality of what we have been called to be and do in this broken world. Only those who know their own brokenness and sin can share the good news of God’s healing forgiveness.

M - We come down off our righteous pedestals - Judas forces us to do this - and sit at Christ’s table just as we are. No better are we than the other characters throughout time who have come to this place. Here sits a bunch of former fishermen, a tax collector, a few zealots. “Disciples,” he calls us. Throughout history, believers have come. “Saints,” we have called them. Their true name is “Forgiven.”

P - In the order Matthew, Mark, and Paul (though not Luke) remember, our Lord takes bread and breaks it, and in that tearing we hear our own fraying of the fabric of what God has sewn together as his world. But this breaking is intentional on God’s part, for through it he is healing his children. And we envision Jesus broken upon a cross. *“This is my body,”* he says. Eat.

M - Then he takes the fruit of the vine and pours it into a cup, and in the dripping of that liquid we hear the prophet’s cry, *“Let justice roll down like waters, and righteousness like an ever-flowing stream”* (Amos 5:24). God

is making things right. Upon the cross we see his wounds, and the blood pouring freely - in reality a healing river flowing by the throne of God. "This is my blood," he says, a new beginning, a "new covenant." Drink.

P - "Here, O my Lord, I see thee face to face. Here would I touch and handle things unseen, here grasp with firmer hand eternal grace, and all my weariness upon thee lean." Let's sing this communion song, #465 in your hymnal.

Hymn "Here, O my Lord, I see thee" 465  
 (solo on vs.1, duet on vs. 2, congregation sings verses 3-5)

# 465 Here, O my Lord, I see thee

KINGSBORO 10 10D

D G A D D G A D

1 Here, O my Lord, I see thee face to face.  
 2 Here would I feed up - on the bread of God,  
 3 This is the hour of ban - quet and of song,  
 4 Too soon we rise; the sym - bols dis - ap - pear.  
 5 Feast af - ter feast thus comes and pass - es by,"

Bm F#m Bm F#m/C# C# F#

1 Here would I touch and han - dle things un - seen,  
 2 here drink with thee the roy - al wine of heav'n.  
 3 this is the heav'n - ly ta - ble spread for me.  
 4 The feast, though not the love, is past and gone.  
 5 yet, pass - ing, points to the glad feast a - bove,"

Bm F#m G Em A

1 here grasp with firm - er hand e - ter - nal grace,  
 2 Here would I lay a - side each earth - ly load,  
 3 Here let me feast, and feast - ing, still pro - long  
 4 The bread and wine re - move, but thou art here,  
 5 giv - ing sweet fore - taste of the fes - tal joy,"

Text: Horatius N. Bonar, 1855, *Hymns of Faith and Hope*, 1857

Music: M. Lee Sutor, 1975, *Hymnal Supplement*, 1984

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D D Maj7 Bm Em7 A D

1 and all my wea - ri - ness up - on thee lean.  
 2 here taste a - fresh the calm of sin for-giv'n.  
 3 the brief, bright hour of fel - low-ship with thee.  
 4 near - er than ev - er, still my shield and sun.  
 5 the Lamb's great brid - al feast of bliss and love.

## Thanksgiving Prayer

(The Invitation)

All who are in love and fellowship with your brothers and sisters, who do truly and earnestly repent of your sins, who humbly put your trust in Christ and desire his help that you may walk in newness of life, draw near to God and receive this holy communion, through Jesus Christ our Lord... Please pray with me.

Lord God, ever near yet never under our control, faithful and true beyond our own often meager efforts to live as you would have us live, Creator of all that is - including those who are gathered around these tables just now, we thank you for sending your Son Jesus to show the way and to be the way. Through him, you have washed us with your forgiveness such that our tears of joy flow freely. You have opened your arms like a waiting father and run to us while we were yet sinners, and welcomed us home - clothing and

feeding us with your goodness and mercy. Upon the cross Jesus was broken, and his blood shed for us - a glory we cannot begin to fully fathom.

Bless this bread of remembrance to our eating. Bless this cup of new beginnings to our drinking, as we anticipate the day when we will sit as friends with our Lord and Savior at his heavenly banquet table, free at last. This we pray in Jesus' name. AMEN

## Eating

(in unison:)

“This bread which we break is the communion of the body of Christ.”

## Drinking

(in unison:)

“This cup of the New Testament is the communion of the blood of Christ.”

Hymn/Benediction

# 427 You shall go out with joy

THE TREES OF THE FIELD Irregular



You shall go out with joy and be led forth with peace.



The moun-tains and the hills will break forth be -



fore you. There'll be shouts of joy and all the trees of the



field will clap, will clap their hands.



And all the trees of the field will clap their hands,



the trees of the field will clap their hands.



The trees of the field will clap their hands,



while you go out with joy.

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*Thanks be to God!*