

St. Mary's Parish Church Barton-upon-Humber



Exploring the Eucharist

Ordinary Time

It's fair to say that 'Ordinary Time' is not the most exciting of names for a season of the Church, And what is 'Ordinary' when it's at home?

'Ordinary' has come to mean 'plain' in everyday English, of course, but its root meaning is in our word 'order'. 'Ordinary Time' is used to describe those seasons of the Church's year when we're not preparing for something, like in Advent or Lent, or getting ready for a season of special celebration, like Christmas or Easter. Ordinary time refers to the ordered rhythm of everyday life where, as we know ourselves, quiet growth and change is most likely to take place. Apart from a Sunday or two in February, between the end of Christmastide and the beginning of Lent, Ordinary Time coincides with summer and early autumn, and the usual colour of the Church's worship in vestments and hangings is green, calling to mind nature's colour of growth and encouraging us to do likewise.

A rose by any other name....

What do we make of this most ancient and distinctive service of the Christian Church?

This exploration of the Eucharist doesn't attempt to 'explain' what happens - this meeting with the Risen Christ is a mystery to be lived, a journey to be taken, not a puzzle to be solved. Instead, we try to trace why the service is as it is, what it is trying to do, where its deep roots lie in our Christian past and how they express themselves in our Christian present. We will discover how our modern Eucharist draws on texts from the earliest days of Christian writing, from traditions beyond the Western Church, and perhaps start to see some more of the promises of God in Word and Sacrament.

But first, what do we call it?

This has become a 'tribal' matter over recent centuries, a badge by which we show how 'catholic' or 'protestant' we are. This is a great pity, for each of the common names by which we know Christ's gift makes an important point.

The Lord's Supper reminds us that it the Lord who invites and who is our host; *all* are guests, present because of the divine love, not our own merit.

The Eucharist comes from the Greek word meaning 'to give thanks'. We approach this service with deep thanksgiving for all that God has done for us and still does for us.

The Holy Communion focuses our minds on our encounter with the risen Christ and the living God. Here we will meet our Lord hidden under the form (in the words of Francis of Assisi) of '*an ordinary loaf of bread*'.

The Mass directs our thoughts to why we are Christian in the first place: taken from the last words of the service in Latin '*Itē, missa est*' '*Go, it is the sending out*', we are reminded of our calling to *go out* from our meeting with the Lord as bearers of the Good News, as missionaries

And finally, a less well known word in the West,

The Liturgy a Greek term meaning '*The work of the People [of God]*'. This isn't some inward looking escape from the 'real world'. This is all about our labours for the Kingdom, our true calling.

Which is at the top of our hearts today?

Hymns

were a part of Jewish worship - after the Last Supper (Matthew 26.30) Jesus and his disciples 'sing a hymn' before going out to Gethsemane. The earliest Christian hymn of which we know is quoted by Paul in Philippians 2.5-11

The Greeting

The service begins by placing all that is said and done under the love and guidance of the Holy Trinity. The response of the People - **Amen** - is important - see more about this when we come to the Eucharistic Prayer

The Lord Be With You/And also with you

occurs repeatedly in our Communion service. Each time it happens before something important is about to be done in the name of the whole congregation - the greeting, the praying of the Collect, the reading of the Gospel, the offering of the Eucharistic Prayer and the giving of the Blessing.

This simple 'conversation' between the minister and the people is about the people giving their consent to the minister leading the next piece of the service on their behalf. Without the agreement of the whole people of God, the minister cannot continue as a one-(wo)man band.

Prayer of Preparation

The prayer 'Almighty God, to whom all hearts are open....' appears in 10th century Winchester as part of a book of instructions to monasteries by St Dunstan and was popular enough to be known both in Latin and Old English. Prayers of devotion like this sometimes become valued parts of the Eucharist: even though they may not be strictly 'necessary' they make the service more 'ours'. 'We do not presume...' is another well-loved example.

Prayers of Penitence

Priest and people recite the words of confession together, as all prepare themselves for worship by admitting their shortcomings: no-one is above anyone else, and human beings live in a world where perfection is often impossible. When we have tried, and know that we cannot get it completely right ('through negligence, through weakness, through our own deliberate fault'), we cry our 'Lord, have mercy' to the One 'whose nature is always to have mercy'.

When we join together in these prayers, we're acknowledging our common frail humanity - again it's an inclusive and including part of the service - we're all in this together. Sometimes this is reinforced by the words of the absolution where the priest uses 'us' instead of 'you'.

Hymn

The Greeting

In the name of the Father, and of the Son, and of the Holy Spirit.

Amen.

The Lord be with you

And also with you

The President introduces the day's worship.

Almighty God,

to whom all hearts are open, all desires known,

and from whom no secrets are hidden:

cleanse the thoughts of our hearts

by the inspiration of your Holy Spirit,

that we may perfectly love you,

and worthily magnify your holy name;

through Christ our Lord. Amen.

Prayers of Penitence

Coming together as God's family,

with confidence let us ask the Father's forgiveness,

for he is full of gentleness and compassion.

Silence is kept.

Remember, Lord, your compassion and love, for they are everlasting.

Lord, have mercy.

Lord, have mercy.

Remember not the sins of my youth or my transgressions,

but think on me in your goodness, O Lord,

according to your steadfast love.

Christ, have mercy.

Christ, have mercy.

O keep my soul and deliver me;

let me not be put to shame, for I have put my trust in you.

Lord, have mercy.

Lord, have mercy.

May almighty God have mercy on us, forgive us our sins,
and bring us to everlasting life. **Amen.**

Gloria in Excelsis

We now greet the Lord with a hymn of praise. Like almost all of the Communion service, the 'Gloria' is made up of quotes from and references to Scripture. This one begins with the words of the Angels to the Shepherds in Luke's Gospel. In Advent and Lent we leave this out to simplify and 'calm down' the service the better to reflect the mood of the season. During Lent 'Alleluia' is not used either.

The Collect

Once again the person leading worship 'asks permission' to lead us in praying. The 'Collect' 'collects up' our thoughts for the day's worship into one prayer. That's why the invitation to pray ('Let us pray') ought to be followed by a short silence to enable everyone to do just that. Only then does the 'collecting' together of those prayers into one really make sense!

The Liturgy of the Word

Our Jewish parentage shows time and again in our services, and the readings from the Scriptures resemble the Jewish pattern of Sabbath worship. In the earliest centuries, this part of the Eucharist was led by members of the congregation specially chosen for the task, the 'readers'. The Rule of Benedict says that 'only those who edify their hearers' should read - that is, they need to be both audible and able to read in such a way as to make sense of the reading. The BCP only provided two readings at Communion, usually Epistle and Gospel. Over the last century many Churchgoers have missed out on Jesus' Bible - the Old Testament - or even started to believe that the God we meet in the New Testament is a different one from the one we meet in the Old. For the last 50 years an OT reading has been brought back into use to remedy this. We receive the readings with the 'This is the word of the Lord' 'Thanks be to God.' It is an invitation to receive its word **for us** - which is not the same as saying that we have to approve of everything that's just been read out! The word for us might sometimes be that we don't think like that any more....

The Gospel Reading

Proclaiming the Gospel (literally 'The Good News') for many centuries was the job of the deacon; again the minister must ask the permission of the people to read the story of the Lord on their behalf. We stand as the Gospel is read as a sign of its importance: in some churches the Gospels are carried in separately, or the reader might kiss the book for the same reason.

Each year most readings come from just one of the three 'Synoptic' Gospels (Matthew, Mark, Luke, with 'filling in' from the very different John. That way we begin to get a flavour of the different voices of the evangelists.)

Gloria in Excelsis *Please stand*

**Glory to God in the highest,
and peace to his people on earth.
Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.**

**Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.**

**For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High, Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.**

Please remain standing for

The Collect

The Liturgy of the Word *Please sit down.*

The response to the words closing the reading is:

Thanks be to God.

The Gospel Acclamation *Please stand.*

Alleluia, alleluia (*Lent: 'Praise to you O Christ, King of eternal glory'*) Speak,
Lord, for your servant is listening. You have the message of eternal life.
Alleluia. (*Lent: Praise to you, O Christ, King of eternal glory*)

The Lord be with you

And also with you.

Hear the Gospel of our Lord Jesus Christ according to.....

Glory to you, O Lord.

At the end:

This is the Gospel of the Lord.

Praise to you, O Christ.

The Creed

Creeds try to outline what is central to our faith in God-in-Christ.. Paul and Silas' jailer asks in Acts 16 "What must I do to be saved?" They answer, 'Believe on the Lord Jesus' In the NT we find very early creeds, like Paul's words "no one can say 'Jesus is Lord' except by the Holy Spirit". Another in 1 John says 'every spirit that confesses that Jesus Christ has come in the flesh is from God.'

Christians preparing for baptism would study and learn a simple creed like the 'Apostles' Creed' opposite. It doesn't go into great detail: instead it gives a framework of how a Christian looks at God and what God does in Christ

Two examples of how it works. By stating that God creates both heaven and earth, it makes it clear that the created world is every bit as much God's as heaven - some religious groups held that the universe was created by a god who really didn't know what he was doing, an inferior being of some sort..

And the 'catholic' church? This comes from long before Luther and Henry VIII! It's the world-wide Church - as opposed to the up-a-cul-de-sac heretical groups, of which there were many, some with very peculiar ideas indeed.

How do we view God? Where does the Creed puzzle us or speak to us?

Prayers of intercession

Prayers of intercession :- Our English word 'intercession' is derived from the Latin for 'to come between,' which means both to obstruct and to act as a go between on behalf of someone. Christ stands between us and the Father. That's why we pray "in Jesus' name" because it's by His sacrifice that we are made righteous and can approach the throne of God. This is referenced in 1 John 2:1, -"if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous.

Sometimes we also pray directly to God or through a saint in heaven.

The NT is full of instructions to pray for others. Paul writes in 1 Timothy - "I urge that supplications, prayers, intercessions, and thanksgivings should be made for everyone."

It is important during our prayers of intercession to realise that these prayers will not change God, but they can change us. By praying we are accepting that God's will shall be done and learning to let go of our concerns by handing them over to God. We also have to be willing to accept the outcome of our prayers which may not necessarily be what we wish or expect.

Therefore we pray for a wide range of concerns from world wide to local community and close family. We pray for people who may not believe or have not asked for prayer, but we see the need and in Jesus' name we ask, we pray for concerns which seem too big for us to resolve on our own, always accepting that God hears our prayers and will answer in his time.

The Apostles' Creed.

**I believe in God, the Father almighty,
creator of heaven and earth.**

**I believe in Jesus Christ, his only Son, our Lord,
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried;
he descended to the dead.
On the third day he rose again;
he ascended into heaven,
he is seated at the right hand of the Father,
and he will come to judge the living and the dead.**

**I believe in the Holy Spirit,
the holy catholic Church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting. Amen.**

Prayers of Intercession

Please sit or kneel as suits you best.

One of the following responses may be used.

Lord in your mercy **Hear our prayer.**

or

Lord, hear us **Lord, graciously hear us.**

This ending may be used:

Merciful Father

**Accept these prayers,
for the sake of your Son,
our Saviour Jesus Christ. Amen.**

The Peace

In the sermon on the Mount (Matthew 5.23-24) Jesus says, 'when you are offering your gift at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift.'

The Prayer Book doesn't contain the Peace as we know it now, but it does include the confession immediately before the Eucharistic Prayer, and its exhortation 'and are in love and charity with your neighbours'. We are not to come before the Lord bearing grudges or harbouring resentments, and the Peace is the point where we declare it. No-one is perfect, though, and there's a good chance that at some time we'll be aware of how far short we fall in forgiveness, love and charity. Still, we make an effort, and God honours that effort, imperfect though it may sometimes be.

The Offertory

The bringing forward of the gifts of the people may in the early days have been more than just carrying the plate and the bread and wine up to the front; this was the contribution of the people's life and work to the worship and to the community.

The modern 'Prayers over the Gifts' are a little strange - if they are a Thanksgiving, how are they different from the Eucharistic Prayer itself? On the other hand, the gifts of the people should be recognised and honoured, and not to have a prayer here would seem a bit ungrateful.

*The prayer 'As the grapes...' is taken from one of the earliest Christian writings, 'The Teaching of the Twelve Apostles' which was for a time included among the books of the New Testament. At the very least it gives us a taste of how some Christians around the year 100 were celebrating Communion. The congregation's **Amen** at the end of this prayer is important - we'll say more about that when it occurs at the end of the Great Prayer of Thanksgiving.*

The Peace *Please stand.*

Christ is our peace.

He has reconciled us to God in one body by the cross.

We meet in his name and share his peace.

The peace of the Lord be always with you

and also with you.

[Let us offer one another a sign of peace.]

All may exchange a sign of peace.

Offertory Hymn

The Prayers over the Gifts

Blessed are you, Lord God of all creation:

through your goodness we have this bread to set before you,

which earth has given and human hands have made.

It will become for us the bread of life.

Blessed be God for ever.

Blessed are you, Lord God of all creation:

through your goodness we have this wine to set before you,

fruit of the vine and work of human hands.

It will become for us the cup of salvation.

Blessed be God for ever.

A further prayer is said over the gifts, e.g.

As the grain once scattered in the fields

and the grapes once dispersed on the hillside

are now reunited on this table in bread and wine,

so, Lord, may your whole Church soon be gathered together

from the corners of the earth into your kingdom.

to which all reply

Amen.

The Eucharistic Prayer

Sometimes - for obvious reasons - this has been called the Great Prayer of Thanksgiving.

It starts with our old friend 'The Lord be with you...' Once more, the congregation is asked whether they are willing to have the priest act on their behalf at this new stage of the service.

We are invited to 'lift up our hearts' and to 'give thanks'. These words appear in one of the very earliest Communion services to have survived, and they focus our minds on thanksgiving and awareness of what lies before us.

Recalling the saving acts of God is the next step in every Eucharistic prayer we use. The one we use this morning is very simple: we recall God as Creator, as the one who sent Christ to save us, and that Christ died and rose again for us, but as we go through the Christian year we're reminded season by season of the different ways in which God acts out of love for us.

Holy, Holy, Holy is where we become aware that we're not doing this on our own. This short hymn, which calls to mind Bible verses like Isaiah's vision in the Temple (Isaiah 6) reminds us that in the Eucharist we're caught up in the worship of heaven itself.

Blessed is he recalls the cries of the crowd as Jesus enters Jerusalem on Palm Sunday at the beginning of Holy Week. It's a good introduction to the next section of the Great Prayer, where we call to mind the Last Supper and Christ's death and resurrection.

In remembrance of me is about the best we English can do with the Greek words of the New Testament. It's easier to say what it doesn't mean than what it does. It's certainly not the 'remembering' of an anniversary, for example, a simple looking back. It's more about connecting the present with an event in the past so that we and they are in the same space. On Maundy Thursday there's a point in the Eucharist which tries to get this across: first in a prayer which runs,

At the Eucharist we are with our crucified and risen Lord.

We know that it was not only our ancestors,

but we who were redeemed

and brought forth from bondage to freedom,

from mourning to feasting.

We know that as he was with them in the upper room

so our Lord is here with us now."

and in a line in the Great Prayer, "who, **in this night** when he was betrayed, took bread and gave you thanks..."

Somehow, we are there around the table with them all.

The Eucharistic Prayer

Although the ancient tradition is to stand for the whole of the Eucharistic Prayer, please do sit or kneel if you prefer.

The Lord be with you
and also with you

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give thanks and praise.

Father, you made the world and love your creation.

You gave your Son Jesus Christ to be our Saviour.

His dying and rising have set us free from sin and death.

And so we gladly thank you,

with saints and angels praising you, and saying:

Holy, holy, holy Lord,

God of power and might,

heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

We praise and bless you, loving Father,

through Jesus Christ, our Lord;

and as we obey his command,

send your Holy Spirit,

that broken bread and wine outpoured

may be for us the body and blood of your dear Son.

On the night before he died he had supper with his friends
and, taking bread, he praised you.

He broke the bread, gave it to them and said:

Take, eat; this is my body which is given for you;

do this in remembrance of me.

Wisely, the Church of England has never tried to say exactly **how** Christ is present in the bread and wine, only that he **is** present. This is a belief we share with the Lutherans, many branches of the Methodist tradition, the Orthodox churches of the east, and, of course, the RC Church.

Elizabeth I's prayer is helpful:

*"Christ was the word that spake it.
He took the bread and brake it;
And what his words did make it
That I believe and take it."*

Sometimes it's best just to be thankful and leave the mystery up to God.

After giving thanks for the saving acts of God, and the calling to mind of Christ's death and passion, we finish the Great Prayer by praying for the Church. Over the centuries much has been made of this part of the prayer, and even in the Book of Common Prayer the ancient pattern is preserved with the prayer for the Church which comes after receiving Communion.

Our newer services of Holy Communion make this prayer for the whole Church more clear, binding together ourselves, and the Church in eternity. This morning we are using Eucharistic Prayer G from the Red Book, which includes an invitation to add our own prayers to this prayer for the Church.

Today it's expanded by words used by the CofE monks at Alton in Hampshire in their daily Eucharist, and by naming the saints with whom we have connection - Mary (the Cathedral), Hugh (the Cathedral and diocese), and any other appropriate to the day or our parish - e.g. Chad. It reminds us that though the church is spread through eternity and across nations, it's still got deep roots here

To see how ancient our way of 'doing' the Eucharist is, here's a line from around the year 150. It comes from an 'apology' or 'explanation' of Christian worship by the Christian writer Justin, martyred in Rome around the year 160

"And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying Amen; and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons."

When supper was ended he took the cup of wine.
Again he praised you, gave it to them and said:
Drink this, all of you;
this is my blood of the new covenant,
which is shed for you and for many for the forgiveness of sins.
Do this, as often as you drink it, in remembrance of me.

So, Father, we remember all that Jesus did,
in him we plead with confidence his sacrifice
made once for all upon the cross.
Bringing before you the bread of life and cup of salvation,
we proclaim his death and resurrection until he comes in glory.

Great is the mystery of faith:

Christ has died:

Christ is risen:

Christ will come again.

Lord of all life,
help us to work together for that day when your kingdom comes
and justice and mercy will be seen in all the earth.

Remember, Lord, your Church in every land,
Reveal our unity, guard our faith, and preserve us in peace.

Rejoicing in the Holy Spirit,
your whole Church offers thanks and praise
together with Justin our Archbishop,
Stephen our bishop, David and Nicholas his suffragan bishops,
and all those whose lives bring hope to this world

Lord of the living and the dead,
Awake to the undying light of pardon and peace
[your servant/s N with] those who have fallen asleep in faith,
and those who have died alone, unloved, and unmourned.

Look with favour on your people, gather us in your loving arms
and bring us with Mary the Virgin, Hugh of Lincoln, [N]
and all the saints to feast at your table in heaven.

Amen We've rather used to 'Amen' being no more than the way we end a prayer, but Justin makes it clear that, just as we began with the people giving the minister permission to speak in their name, so at the end of the Great Prayer of Thanksgiving, they must once again 'receive what the minister has done in their name. Justin the Martyr again:

And when he has concluded the prayers and thanksgivings, all the people present express their assent by saying Amen. This word Amen answers in the Hebrew language to 'so be it'. And when the president has given thanks, and all the people have expressed their assent, those who are called by us deacons give to each of those present to partake of the bread and wine mixed with water over which the thanksgiving was pronounced,

Communion only follows on when the People have given their say-so; in a way, so much of the Communion service is a conversation, a dialogue; it's a dynamic thing, not a passive 'sit back and have it done to you' performance. Obviously, we all relate to it differently, but the belief has always been 'No People = No Eucharist'.

The Lord's Prayer. Just to mention that it's always Matthew's version which has been used, not Luke's. From very early days in the Church Matthew seems to have been taken as the 'bedrock' Gospel, with the others 'filling in' when Matthew goes quiet.

The Breaking of the Bread. In BCP this took place during the Great Prayer and linked it with the breaking of Christ upon the cross. This didn't really catch on; the breaking is (a) functional (when a single, large piece of bread is used) and (b) very much about the One and the Many ("Though we are many, we are one body, because we all share in one bread.")

Lamb of God comes from John the Baptist's words in John's Gospel, where the Baptist announces who Jesus is. We're invited now to recognise who it is we're about to meet in the bread and wine of Communion, and pray that we, despite our flaws and failures, may recognise him in the breaking of the bread. It doesn't appear in BCP, and Edward King's using of it was one of the things which saw him hauled up in court in 1890 (along with using lighted candles and adding water to the wine - as the Christians had been doing in 150 AD)! How bizarre the controversies of the past look with the benefit of hindsight - I wonder what they'll make of us?

Through Christ, and with Christ, and in Christ,
in the unity of the Holy Spirit,
all honour and glory are yours, O loving Father,
for ever and ever. **Amen.**

The Lord's Prayer

Let us pray with confidence as our Saviour has taught us:

**Our Father, who art in heaven,
hallowed be thy name;
thy kingdom come;
thy will be done;
on earth as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses,
as we forgive those who 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.**

The Breaking of the Bread

We break this bread
to share in the body of Christ.

**Though we are many, we are one body,
because we all share in one bread.**

**Lamb of God, you take away the sin of the world,
have mercy on us.**

**Lamb of God, you take away the sin of the world,
have mercy on us.**

**Lamb of God, you take away the sin of the world,
grant us peace.**

The Invitation to Communion We have lots of different invitations to receive Communion in the new services, each reminding us of different aspects of our relationship with God. Today's is from the Greek tradition (literally 'Holy things for Holy people', a really snappy two words in Greek - 'hagia hagiois'). Here's one from the Scot William Barclay of which I'm rather fond because it reminds me that I'm welcome, even if I don't feel very good about myself

Come to this table

not because you must but because you may;

not because you are strong, but because you are weak.

Come not because any goodness of your own gives you the right to come, but because you need mercy and help.

Come because you love the Lord a little

and would like to love Him more.

Come because He loved you

and gave himself for you.

Come and meet the risen Christ, for we are His body.

After Communion it's astonishing how quickly the service ends. The last prayers are of thanksgiving, but also ask for the grace and strength to go out and live the Good News. We come to Communion to go out and be Christ's living presence in the world.

The Syrian Church has a wonderful prayer which Common Worship offers:

Strengthen for service, Lord, the hands that have taken holy things;

may the ears which have heard your word

be deaf to clamour and dispute;

may the tongues which have sung your praise

be free from deceit;

may the eyes which have seen the tokens of your love

shine with the light of hope;

and may the bodies which have been fed with your body

be refreshed with the fullness of your life;

glory to you for ever

The Blessing and Dismissal. I'm sure that by now you know why 'The Lord be with you' appears - yes, the blessing is invited, not forced. Blessings can be 'tailored' to match the day's theme, as it is today. It's followed by the 'sending out' into the world to put into practice what we've just prayed for.

God's holy gifts for God's holy people.

**Jesus Christ is holy,
Jesus Christ is Lord,
to the glory of God the Father.**

Please come up to the altar rail for communion or for a blessing if you prefer.

Post Communion Prayers

The first post communion prayer is said by the presiding priest.

**Almighty God,
we thank you for feeding us
with the body and blood of your Son Jesus Christ.
Through him we offer you our souls and bodies
to be a living sacrifice.
Send us out in the power of your Spirit
to live and work to your praise and glory. Amen.**

Hymn

Please remain standing for the

Blessing and Dismissal

The Lord be with you
And also with you.

May God the Father of our Lord Jesus Christ,
who is the source of all goodness and growth,
pour his blessing upon all things created,
and upon you his children,
that you may use them to his glory
and the welfare of all peoples;
and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be among you and remain with you always. **Amen.**

Go in the peace of Christ.
Thanks be to God.

